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Crime and Lynch- ing Encouraged by Ineffect- ive Law.

The laxity and delay in respect to the enforcement of law in criminal cases in the United States without doubt operates powerfully as an encouragement to crime and is more or less responsible for the lynching which prevails in that country. A few days ago in Cynthia, Kentucky, a man named Jett, having been found guilty of murder, was brought into court and was sentenced by the presiding judge to be hanged between sunrise and sunset on December 18. Whereupon it is reported, Judge Blanton, attorney for the convicted murderer, addressed the court saying, "Well, judge, there will be many sunrises and sunsets before he has been hanged." It is said of George White, the colored man who was lynched a few weeks ago at Wilmington, Delaware, that his life had been virtually a school of crime. "As a boy he was a thief, but was never punished, when about fifteen years old he was reproved by a colored woman for some offence, and he way-laid her and broke her skull with a club, so that she died soon after. For this crime the State of Delaware inflicted no punishment. Next he robbed a house and was caught with the things in his pockets, and was sent to jail for a short time. Afterward he assaulted a colored girl who died of her injuries, and he was sentenced for only five years. As soon as he was free he attacked an Irishman and shot him, the wounds resulting in death later. For this offence a sentence of five years and a half was imposed. Then when free he committed the assault for which he was lynched.

Animal Surgery.

Animal Surgery, is the title of a very interesting article in a late issue of the *New York Outlook*, by Mr. Wm. J. Long, author of "Beasts of the Field," "Secrets of the Wood," etc. That the animals do practice at times a rude kind of medicine and surgery upon themselves, Mr. Long holds, is undeniable. The only question about it is, How do they know? He is not satisfied with the answer that it is a matter of instinct, for, often the knowledge of healing or of primitive surgery seems to be the discovery or possession of a few rare individual animals, instead of being spread wide-cast among the species, as instincts are. However, the author's purpose in the article mentioned is not to answer the questions of how, or whence, but rather to relate some of the facts which he has observed, indicating that, however it may be accounted for, there are animals which possess, and apply in time of need, a practical knowledge of surgery. Mr. Long's first instance of animal surgery is that of a musquash which had lost a leg, having probably amputated it himself to obtain release from a trap. The wound had not yet healed when he was again captured, and on examination it was found that he had covered it with some kind of sticky vegetable gum, probably from some pine tree which had been split or barked near to the ground where musquash could reach it easily. He had smeared it thickly all over the wound and well up the leg above it, so that all dirt, and even all air and water, were excluded perfectly. Mr. Long has been told, by an old Indian hunter on Vancouver Island, of beavers he had caught, and also of a bear, which had covered their wounds thickly with gum, just as the muskrat had done. And he also gives from his own experience an instance of a bear which he shot in northern New Brunswick many years ago. The bear bore marks of having been severely wounded previously. "He had plugged the wound carefully with clay, evidently to stop the bleeding, and then had covered the broken skin with sticky mud from the river's brink, to keep the flies away from the wound and give it a chance to heal undisturbed." These are given as a few instances out of a score or more that the writer had seen or heard from reliable hunters, and that indicate, in his view more than native instinct among animals. But the most remarkable cases of animal surgery Mr. Long found among birds. He relates that one day in early spring he saw two eider ducks swimming about the Hummock pond on the Island of Nantucket. His attention was attracted to them, not only because it was very remarkable for an eider duck to be found in fresh water, but because of the strange way in which the birds were acting, dipping their heads under water and keeping them there for a full minute or more, although the water under them was too deep to permit them to feed on the bottom. A few days later he saw in the

same pond another bird of the same species—a big drake—acting just as the others did. This bird Mr. Long shot and found that "the only peculiar thing about him was that a large mussel, such as grow on the rocks in salt water, had closed his shells firmly on the bird's tongue in such a way that he could neither be crushed by the bird's bill nor scratched off by the bird's foot." It was found on enquiry that this kind of mussel cannot live in fresh water, and the conclusion was reached that the ducks had sought the fresh water for the purpose of drowning the shell fish and thus obtaining relief from a very serious difficulty. "Whether all ducks have this wisdom or whether it is confined to a few rare birds there is no present means of knowing. In either case two interesting questions suggest themselves. First, how did a bird, whose life from birth to death is spent on the sea, first learn that certain mussels will drown in fresh water? And, second, how do other birds know it now when the need arrives unexpectedly?" But, the most remarkable instance of bird surgery which Mr. Long gives is that of a woodcock which he saw applying a cast of clay to a broken leg; "he worked away with strange silent intemperance for fully fifteen minutes, while I watched and wondered, scarcely believing my eyes. Then he stood perfectly still for a full hour under an overhanging sod where the eye could, with difficulty find him, his only motion being an occasional rubbing and smoothing of the clay bandage with his bill, until it hardened enough to suit him, whereupon he fluttered away from the brook and disappeared in the woods." Mr. Long also adduces confirmatory evidence to show that his observation in this case was not at fault.

Sir Ian Hamilton in Canada.

General Sir Ian Hamilton is making a visit to Canada. A Montreal paper describes Sir Ian as "young, handsome, eager—indeed almost boyishly so." This description does not agree very well with the picture of the General, which it accompanies. From the picture one would gather that Sir Ian is indeed a handsome man, but not less than forty years of age, and certainly the picture affords no hint of boyishness. But of course it would be rash to form an opinion as to a man's looks from a picture of him in a newspaper. The Canadians who were under General Hamilton's command in South Africa cherish a very friendly feeling toward him, and this feeling appears to be very cordially reciprocated by the General. About one hundred men in Montreal who had served in South Africa under Sir Ian and who belong to the Veteran's Association gathered in front of the Windsor hotel to present him with a silver-headed cane as a token of their respect and affection. The occasion seemed to be one of equal and mutual enjoyment for the General and the men. Sir Ian spoke to each of the men as they stood at attention, making kindly inquiries as to service and as to present condition. Many of their faces he remembered. After the presentation of the cane by Lieut. Col. Gordon, the general made a speech in which he expressed his gratification at meeting the men who had fought under him, and he recalled what they had done with pride. He well remembered that at Israelport when the enemy was to be held fast down and when it needed nerve and intelligence, Sir Smith Dorian said he would send the Canadians to do the work. Sir Ian had said that while he had every confidence in the Canadians, still this work needed great judgment and you could not put old heads upon young shoulders. Sir Smith Dorian had replied that in every instance in which he had given the Canadians a bit of stiff work to do they had succeeded beyond his expectations. And on this occasion also they splendidly justified the selection. This is Sir Ian's first visit to Canada and he is quoted as expressing a very favorable opinion of the country. He pronounced it one of the most marvelously beautiful countries he had ever seen—a country with a vast future before it, and he would like with all his heart to live in it.

Death of Sir Michael Herbert

The death of Sir Michael Herbert, British Ambassador to the United States, occurred unexpectedly at Davos-Platz, Switzerland, September 30. Sir Michael was suffering from pulmonary disease and had gone to Switzerland for his health. It seems that he had had a hemorrhage of the lungs, and was supposed to be recovering from its effects,

but suffered a sudden collapse from weakness, from which he could not rally. The proceedings in the Alaskan Boundary Commission were interrupted by the President in order to announce the sad news of the Ambassador's death. Lord Alverstone evinced deep feeling as he did so. "I cannot trust myself," said his lordship, "to express the feeling of grief which this announcement has caused in every member of this tribunal and to many others who had the great privilege of Sir Michael Herbert's friendship. A worthy successor to the great men who have filled the high office he held, he brought to his duties not only great abilities but the most charming personal gifts. It is no language, exaggeration to say that no man ever brought to the discharge of his duties higher ideals, and few if any, greater qualifications. His majesty and the British nation have lost a devoted public servant, and many of us have lost a cherished personal friend." After Mr. Dickinson, United States Counsel in connection with the Commission, had expressed on behalf of the bar and the people of the United States profound regret at the announcement of Ambassador Herbert's death the Commission adjourned in token of respect for the deceased.

Mr. Balfour's Sheffield Speech.

Hon. Mr. Balfour's eagerly anticipated speech on the fiscal question was delivered before an immense audience in Sheffield on the evening of Oct. 1. From the cabled reports the speech does not appear to have contained anything of essential importance not set forth in the Prime Minister's recently published pamphlet on the same subject. The speech is indeed described by the *Daily Graphic* as a popular edition of the pamphlet. Mr. Balfour has made it evident that he and his Government no longer stand on a free-trade platform. He finds that Great Britain is placed at a disadvantage in dealing with countries which impose duties upon her exports because by her free-trade system she has no means of retaliating upon such countries or of negotiating with them for better terms. He therefore asks for the endorsement of a policy which will give the Government the means of negotiation—that is that the Government shall have power to impose retaliatory duties upon the products of those countries which tax British goods. Mr. Balfour complains that not only are British goods practically excluded from foreign markets by high protective tariffs, but even in the British Colonies protective systems are being established and as a consequence vested interests built up, which will make it as hard for Britain to export to those colonies as to the United States or other protective countries. Mr. Balfour does not pretend that he has any scheme of fiscal reform by which the disadvantages which he points out can be entirely overcome, but he believes that the application of a retaliatory tariff policy would at least afford a palliation. In pointing out the difficulties which beset Great Britain's trade by reason of the hostile tariffs of other countries, Mr. Balfour has a comparatively easy task. It is another matter to show clearly that a departure from the practice of free trade will afford the remedy of which he and Mr. Chamberlain are in search, and Mr. Balfour's discussion of this phase of the question, if indeed he can be said to have discussed it at all, seems to have been much less satisfactory. As a manufacturing and trading nation Great Britain has enjoyed a period of unexampled prosperity. But the rise of other great manufacturing and commercial nations—as the United States and Germany—was inevitable in the world's development, and it seems impossible but that under any system these growing nations must divide with Great Britain the trade of the world. If Germany and the United States should now adopt a free trade policy, the immediate effect upon British trade would doubtless be beneficial, but it is by no means certain that the ultimate effect would be so, for while such a policy would open the markets of those countries freely to British exports, it would work to cheapen the cost of their own manufacturers and so make them more formidable competitors of Great Britain in every foreign market. If Mr. Balfour could persuade the colonies to accept a policy of free trade within this empire, then indeed he would secure a real advantage for British trade, and then, too, he would be in a better position to negotiate with other nations, but Mr. Balfour confesses that he sees little hope of bringing the colonies into such fiscal relations with the mother country.

Spurgeon's Dilemma.

BY REV. FRANK B. STEEPER.

An exceedingly fascinating and remarkable event is narrated in the autobiography of Charles H. Spurgeon. It was Saturday evening, the time for the preparation of his Sunday forenoon sermon. He had chosen his text. It was Psalm 110: 1. "Thy people shall be willing in the day of thy power in the beauty of holiness from the womb of the morning; thou hast the dew of thy youth." But for once the great and gifted mind was balked. He could not get to the heart of his text and elaborate the plan for his discourse that should be satisfactory and forcible. He sat up late at his work, but accomplished nothing, and retired to bed very much despirited. During the night his wife heard him talking in his sleep. He was giving a clear and definite exposition of his text. Her ears and memory were keenly alert to receive and retain the plan of his sermon. She says, "Never preacher had a more eager and anxious hearer." In the morning she told him all that he had spoken in his sleep. He was utterly astonished and could hardly credit her words. He exclaimed, "Why, that is just what I have wanted! That is the true explanation of the whole verse." And that Sunday forenoon he preached one of his best sermons from the plan he had talked in his sleep.

Spurgeon's autobiography is marvelous in its fascinating power. It shows how God has ordained his specially gifted preachers. The divine revelations come to them by visions and dreams or by a lightning flash of the Holy Ghost. The eye sees instantly into the hidden meaning of a text and its application to the needs of the soul. How grand the inspiration, where a Spurgeon in each discourse has the power to wield all thoughts, all passions, all delights; and to hear his audience trembling and enraptured with him in his heavenly flight. Such a man is more than earthly king, and has higher honor. Preachers of supreme ability work with great rapidity. They often formulate a sermon in an hour. But it is not a careless production. The plan will be unique—the thought deep and rich; the sentences concise and often brilliant; the metaphors grand and fitting; and the discourse will have a marvelous moving power because of its pure wisdom and freshness.

It was said of Dr. John A. Broadus that he was "both the collocation and the despair of young ministers. His sermons, quickly prepared and delivered without any notes, were simple, profound, and wonderfully magnetic with their revelations of pure gospel truth. The audience hung spellbound on the gorgeous words from his lips." He was the orator, quiet, powerful, clear and abundant; his thought was level and his language flowing and elegant; never wearisome to his congregation. But are there not important suggestions to ordinary preachers from these men of divine eloquence? If God spoke to Spurgeon in his sleep may not we look for special revelations in some way? Will it be in vain that we have the holy fire burning in our hearts as he did in his?

There is a right and a wrong imitation of noted men. Study Spurgeon, preacher, Phillips Brooks and Joseph Parker. They were great because they were great workers. They did not expect the slightest benefit from laziness. Little do we understand the mighty intensity of their constant toil. The following concerning Spurgeon contains volumes of meaning: "All of his days were great days in hardest work. He despised the ministerial drone. He was constantly seeking for large and new thought for future use. His ambition from the first was to be a preacher of unbounded resources. Given the mighty fountain on a mountain top, and the stream comes with no effort whatever. Spurgeon was at one time asked the question, 'If you were appointed one year ahead to preach a special sermon how long would you take to prepare that discourse?' He answered: 'I would wait 364 days and twenty-three hours and then arrange my sermon.' An ordinary preacher undertaking this would make a fool of himself. But behind this one hour preparation of Spurgeon's discourse lay his scratchless and boundless resources of carefully acquired thought. He dare not waste the slightest portion of his time. It was too precious in God's sight."

It is a grand gift to prepare a sermon quickly that shall be fresh, thorough, magnetic, and all on fire. But we must pay the price of this in the most careful and exhaustive study every day. Thoroughly to analyze deep and rich thought and to hold it in memory for future demand is the great work of the preacher. He must be a sermon builder of time. All of God and Bible and nature and human experience should be the vast tributaries from which he draws. Mrs. Spurgeon gives a forcible picture of her husband: A man of constant stimulus and quickening of the mind. Hour by hour he was seeking for original illustrations for sermons, for side lights on texts, for metaphors and parables whereby the hearts of his hearers might be impressed. The result of this careful painstaking was the ability to preach great spiritual discourses continually. His holy ambition was that his mind should be a treasure house of jewels for the sanctuary. His sermons were not roid or formal. They burned with fire from God's altar. A severe critic listening to Spurgeon for the first time said: "The discourse did not sound studied, but was full of the most inspiring oratory. I could not detect the least weakness or the slightest hesitation of his flowing and simple eloquence." What an

example to other preachers! The duty of never ceasing work in the study. It is unto such faithful ministers that God comes with visions and dreams and sudden illustrations.

Surely of all preachers Spurgeon was put to the most critical test, to have in his audience at times "the Prime Minister and statesmen and nobles and great divines." These were listening with a hypercritical spirit. Every mistake or weakness would be noted and bruited abroad. Then to have John Ruskin, the keenest of all critics, himself the master of a picturesque Saxon style, one of the glories of modern English literature, as a frequent attendant. Did Spurgeon quail before those searching eyes? To have such a mighty intellect as a hearer. To know that every faintest error or wrong shading of thought would be detected. Yet Spurgeon knew that he had been so sloven in his preparatory work. He had come with "well-beaten oil to the sanctuary." He was giving his best unto God and humanity. And he completely won the heart of sturdy old John Ruskin. The great man and great author loved Spurgeon with the deepest affection. He found in him a royal manhood, an indefatigable student, a fearless preacher and a prophet with giant powers of devotion and success. It is a tender picture that Mrs. Spurgeon gives when her husband was sick and Mr. Ruskin came to see him. Mr. Ruskin threw himself on his knees at Spurgeon's side and said, "My brother, my dear brother, how grieved I am to see you thus." It was the tribute of a large soul unto one of God's noblemen.

Spurgeon prized what we should all prize, the watchful, critical eye in his congregation. It was because of this that he bound Ruskin to his heart. It was not the honeyed words of praise that the great preacher valued the highest. He knew that the pulpit demanded the very best that mind or soul could give. To have a man of great intellect watching him in all the progress of his prayers and sermons; to know that every slightest fault of thought or language would be exposed to such keen critical judgment—this might prove the crucible of intense suffering unto others. Perhaps it was to Spurgeon. But it was also the glorious assurance of a higher and finer style of pulpit work. If possible he would have attained heaven's oratory that he might win souls to Christ.

Why should the preacher be sensitive to honest criticism? He is only human and fallible. And a virtue is a greater virtue to us if we have to suffer and fight for it. To have a person of large intellect in the audience capable, kind, honest and thorough, and then to hold full communion with such a soul is the greatest possible blessing. If we do not see our own faults and overcome them they will be marshaled against us. The public is both kind and severe. There is no man put to the test as the preacher. Spurgeon was continually a growing man. This was noted and spoken of. If he became conscious of a fault in speaking he never committed that fault again. He aimed at perfection. An educated Englishman said to me, "Spurgeon was by far the finest speaker in England." I referred to Gladstone. He answered, "Yes, I have heard Gladstone over and over again. I greatly admired him. But for genuine spontaneous eloquence with every thought and word in just the right place Spurgeon was the superior. His progress was phenomenal in pure, deep wisdom and beauty of diction."

Thank God for such a life, unattainable as it is by the ordinary preacher. How it thrills and enlarges the soul with a view of an ideal ministry. To look on a human star of the first magnitude reveals what the Lord may accomplish among the sons of men. It arouses a larger ambition. It stimulates to intenser work. It gives a grander conception of our high and holy calling. The motto of Spurgeon's college with the picture of the cross was "Et teneo et teneor, I hold and am held." We follow after according to the same divine law and passion.—The Standard.

Our Pulpit.

THE GIFT THAT BRINGS ALL GIFTS.

BY REV. ALEXANDER MACLAREN, D. D.

"He that spared not His own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things."—Rom. 8:32.

I begin my remarks by asking you to think of (1) That Mysterious Divine surrender which is here shadowed for us. There may, in some manner inconceivable to us, but which we are not warranted dogmatically to declare impossible, have flitted across the Divine mind some shadowy resemblance to what paternal love on earth would certainly involve, the sense of—may I use the word?—loss. Or even may we go further, and with all consciousness of the inapplicability of the terms, yet I say something that was almost like what we call pain, when the Father sent the Son to be the Saviour of the world. The stars cast tremulous, faint reflections on the sea, and there may be in Abraham's wrung heart some shadowy adumbration of the Father's when "He spared not His own Son." I say more than "may be," but even the possibility ought to make us feel how great, how heart-touching is the appeal that word makes to us, when so considered.

But I turn from that, which I dare say may appear fanciful to many of my hearers, even if not dogmatically incor-

rect, and come upon the surer ground of the other words here which describe the great surrender. Notice how it is enhanced by making very emphatic the relationship between the Father and the Son. "He that spared not His own Son." However people may be disposed—and a great many folks are very much disposed at present—to draw down, as far as possible, to a level of earth the significance of that name applied to Jesus Christ, and to empty it as far as possible of its loftiest contents, we cannot in view of the mighty words of my text, help giving the name as here used, its highest possible signification. It will not do to say that it means only "a Son of God," as all men are sons. It will not do to say that it is only a synonym for "the Jewish conception of the Messiah." No; it is a great deal more than either the one or the other, or there would be no power in the Apostle's great thought, "He that spared not His own Son." It flings us back to the historical incident—for I believe it to be historical—to which I have already said the allusion is made, when we read: "Thy Son; thine only Son." It points to community of nature, and it tells us that Jesus Christ stands to the Divine Paternity in a relation altogether solitary and high above the relation in which other men stand. He is the Son, and that in an altogether unique and special sense, else there would be no force in the words, the great words of my text.

Notice, again, how this Divine mysterious act of surrender is intensified by the combination, in the words of our text, of the negative and positive sides. "He that spared not," or did not "withhold." . . . But that is not all. . . . "delivered Him up for us all." "He gave His Son," is something more. The language of true devotion towards God is, "I will not offer unto the Lord that which costs me nothing." May we not say, the language of the Eternal Father to His wayward, sinful children is, "I will not give to you that which costs Me nothing." He "spared not," "gave up."

And then mark how, still further, the greatness, and how wonderfulness, and heart-touchingness of this Divine, mysterious surrender is deepened by the contemplation of the one motive for it—Delivered Him up for us all." Paul does not need for the purpose in hand, to define how that surrender benefitted humanity. His point is that, whatever of surrender it involved in the Divine heart, the one motive for it was the benefit of every soul of man. "For us all." God surrendered His Son; for no reason but for pure love to us, to you and to me.

So you will observe that we have here in this text a fresh beam of light on the Divine Love. The work of Jesus Christ is here contemplated from another point of view from that from which it is so often looked at in Scripture. We are accustomed to speak of the mission of Jesus Christ, his pure, sinless beneficent, self-forgetting life, and the miracle and mystery of His self-sacrificing death, as being the great outcome and manifestation of His own love to us, and we cannot too continuously look at it from that point of view. Then there is another point of view which, if we believe, and I hope you do—that "God was in Christ," and that "He that hath seen Jesus Christ, hath seen the Father," we can regard Christ's death as revealing God's love. "He comprehended His love towards us in that, whilst we were yet sinners, Christ died for us," and we cannot think too much of it from that point of view. Christ's life, with all its gracious deeds, and that triumphant death which, in one aspect, is a revelation to us all of a love "greater than which"—or nearly as great as which—"no man hath," is also a revelation to us—because of the union between Christ and God—of the Father's heart of love. But here we have a third point of view, and we bow before the miracle of Divine love; not merely because Christ's mission reveals Christ's heart, not merely because in revealing Christ's heart it reveals God's heart, but because for a moment they are considered as separate; and that the wills of the Father and of the Son are considered as separate; and the Father gives, and gives up, the Son for the redemption of the world. Now, brethren, ere we can understand aright the unspeakable gift of God, or render to Him due thanks for it, we must unite all three aspects; the mission of Christ as the revelation of His love, the mission of Christ as the revelation of the love of the Father who dwelt in Him, the mission of Christ as the revelation of the love of the Father who gave Him up. And blending the three, we have the white beam of the perfect Son of Righteousness, and when we blend them we know how to say "thanks be to God for His 'unspeakable gift.'" But now turn, in the second place, to—II.—The triumphant question based upon this mysterious surrender. "How shall He not with Him also freely give us all things?" The answer to that question can only be a yet more triumphant "He will give us all things," and it requires only the belief in the unchangeableness of the Divine resources, the uniformity of the Divine purpose. If we admit these things, then clearly, and without possibility of evasion, the conclusion that the Apostle seeks to establish flows to us in all the fulness of its consolation and its power.

For it must be so, inasmuch as, for one thing, the greater gift implies the less. If we believe, as I say, in the unchangeableness of the Divine love, and the exhaustlessness of the Divine resources, then we do not need to fear that the failure which attends human gifts will ever apply to Him. We sometimes lavish so much that we have no more to give. We sometimes weary in sacrifices. But with Him

to have given unrequited beneficences, an useless sacrifice. But with Him to have given, binds Him still to give, and with Him the more he calls and we refuse, the louder, and more vibrating with tenderness and weighty with threats of judgment in the voice that calls us. He gives a million of pounds when He gives Jesus Christ; is He going to withhold a farthing? He gives "the pearl of great price" when he gives Jesus Christ; will He not give a case to keep it in? The greater includes the less.

Further, the answer to the questions is clear, because the purpose of the greater gift cannot be reached unless the lesser are continuously given. God does not do things by halves. Men set out to build great Babel-towers, and they are bankrupt before they reach the second story. But the Divine nature when it begins, ends; completes the bestowments; does not start a man on his course half prepared for it. You remember, how our Lord takes up precisely the same thought as that in my text, only that He begins at the other end, when He says, "Fear not! little flock, it is your Father's good pleasure to give you the Kingdom." Is He going to let you starve on the road to it? He that wills the end wills the means, and when we are thinking of God we can be sure that He that gives the beginnings, gives all that is necessary to carry these on to perfection. He does not us send his troops into the field half equipped. He does not send us on a warfare at our own charges, and fail us in the matter of commissariat, or supplies when we are on the road. If we have Christ we shall have all which we need in order to reach the end for which Christ is given to us.

Then there is a third consideration that I might just suggest, and that is that the triumphant question of our text is sure of its triumphant answer because in a very deep and real sense, the gift of Christ brings with it and includes in it, everything, both spiritual and temporal necessities. For if that relationship which underlies the mysterious Divine surrender is real, the Christ who comes to us is the Heir of all things, and if we can say, "He is mine," then we can say, "All things are mine," in Him.

III.—One or two practical issues of life and conduct from these considerations. First, let me say, let us learn the relative value of the two sets of blessings. On the one hand Christ, on the other sweetness and blessedness, and joys and helps that earth and time can afford. He dwindles them all into nothing, and all the fascinations and felicities which the world is running after, the Apostle crams—if I may so say—into a subsidy "also." What an inversion of our notions of good! Ah! brethren, is that the point of view which we take? Do our lives look as if we were—crowding, crushing, scrambling, and sweating; and morbid and anxious, or radiant with jubilation over earthly good? And yet these are but as the filings and scales that have been triturated off the great solid nugget of gold. "Seek ye first the Kingdom," and the wills of the Father and of the Son and the King, and all these things shall be added unto you.

And further, whilst we thus learn the relative value of them all, let us recognize that one kind of them, viz., our sorrows and our losses, are parts of His gifts, given in Jesus Christ.

The world in its daily revolution brings equally to us bright sunshine and midnight of darkness. The world in its annual course sweep, us through summer and winter, but the course is one. The road leads sometimes through dark tunnels and very rough places, and sometimes in green pastures and by still waters, but the road is one. The methods may vary; the purpose remains the same. And so we can take our sorrows and find blessing and strength, which is the best of blessings, in them all, if only we remember our text; and each wave of trouble or care or loss breaks over our heads, lift our heads above the spray and triumphantly say "Shall He not with Him also freely give us all things?"—Baptist Times.

God's Good Guidance.

BY REV. THEODORE L. CUYLER, D.D.

Luck is a word that ought to be banished from a Christian's vocabulary; for life is not a lottery and this world is not governed by chance. Our heavenly Father's precious promise is, "I will teach thee in the way which thou shalt go; I will guide thee with mine eye upon thee." When the children of Israel were making their long march from Egypt to Canaan a miraculous pillar of cloud overhung their camp. In the morning, when Israel was to move onward, the cloud gathered itself into one upright column, and pioneered the way in which Moses was to march. All that the Israelites had to do was to watch the cloud.

We may sometimes envy those pilgrims of the desert who were only obliged to look out of their tents in order to learn whether they were to remain quiet or to go ahead; and if they were to move they knew just whither to bend their steps. But our God, if we ask him, will be as truly with us in our life journey as he was with the children of Israel. He will be our guide even unto death. We have his infallible book as a lamp to our feet and a light upon our pathway; and in dark hours of bereavement what a cheerful gleam it pours into sorrowing homes and hearts! One of the best proofs that my Bible is God's book is that it has a clear "thus saith the Lord" over the path that

leads to heaven, and a most distinct "thou shalt not" over the enticing gateways that lead downward toward hell. As the night watchman beside a railway track swings his red lantern in token of danger, so our loving Father holds out what may be called his red lights of warning and prohibition on the pathways to ruin.

Not only does every true believer have his Bible for his rule of faith and practice, but he is promised the instruction and help of the Holy Spirit. "He will guide you into all truth." In addition to this the docile and obedient believer has the example of his Master, who has said, "He that followeth Me shall not walk in darkness, but shall have the light of life." There have been some extravagant things said about walking "in his steps," but certain it is that if all Christians would examine their Master's footsteps they would oftener discover their own path of duty, and would not stray into the seductive roads to self-indulgence and worldly conformities. "Follow Me" means, Go where you can have My presence and My blessing; if we cannot carry Christ and a clean conscience with us, then not one step!

The infallible Word and the help of the Holy Spirit and the example of our Lord are not all that we have to direct us. There is also what we may call the pillar of Providence. We often talk about "special providences," because we can then detect the leadings of God's hand more clearly than at other times; but the whole government of God in regard to us may be a complex series of oversights and orderings. Sometimes the workings are exceedingly complex; just as in a watch the wheels move in opposite directions, yet the one main-spring drives them all, and on the dial-plate we read the meaning of the movements. The most vital steps in life turn on small pivots. The Bible abounds in the stories of special providences, from Pharaoh's daughter going down to bathe in the Nile to Philip's meeting the Eunuch on his way to Gaza. Livingstone intended to go to China; but while he was boarding in London Robert Moffat happened in one evening, and talking to the boarders about Africa; that talk decided the young Scotchman toward the most wonderful missionary career of the nineteenth century. Nearly every minister may have his experience of the Divine guidance. After long and painful perplexities about accepting a certain attractive call, I opened a book, and read this seldom noticed text, "Wherefore gaddest thou about to change thy way?" In an instant I made a decision on which the major portion of my whole lifework has turned. My faith forbids me to believe that this incident was a matter of haphazard chance.

One important thing with the children of Israel was to keep their eyes on the movings or the restings of the cloud-pillar. They did not move it; the cloud moved them. A Christian who would be happy and successful in his spiritual life must be an open-eyed servant of his Master. He must come to his Bible, not to read his own preconceived opinions into the book, but to bring God's teachings out of the book. He must be open-eyed to study his Lord's example. "Looking unto Jesus" signifies not only the ground of our salvation, but the guidance of our conduct. We must be open-eyed in our seasons of earnest prayer, to discover what responses our consciences give; for the Holy Spirit often works on a good conscience as the noonday sun does on a sea captain's quadrant. Especially must we keep our eyes clear and "single" to watch the leadings of Providence. Does the cloud very evidently move? Then pull up tent-pins, and be ready to go where it guides you. Paul was not the only minister who had the Divine direction to his right field of labor. Every Christian also whether pastor or teacher or parent, or whatever he or she may be—who longs to win souls must be on the lookout for opportunities. I fear that lost opportunities will cast a shadow on the golden pavement of heaven with more than one of us!

Finally, let us watch for the cloud, and walk by the cloud of God's good guidance. Study the Book. Study Christ and study Providence, and you will seldom make a serious mistake in life. God will show you by the way He leads you, whither He desires you to go. The pillar of cloud will only be needed until you and I get to the Jordan. On the other side of the parted river is the flashing glory of the new Jerusalem! March by the cloud till you reach the crown!—New York Evangelist.

The Ready Man.

One prominent characteristic of the Christian is readiness. In this he is distinguished from all others. He is ready to receive any order from his Lord and to obey. Standing like a loyal soldier who thoroughly believes and confides in his leader, he looks up into the face of his Lord and says, "What wilt Thou have me to do."

With other men it is not so. They have chosen to have their own will. They, too, hear the voice of the Lord, and, for the most part, they acknowledge His authority, but they protest that they are not ready. When Felix heard Paul reason concerning righteousness, temperance, and judgment to come, the voice of God touched his heart and he trembled, but he was not ready to forsake his sins. Felix dismissed the apostle with a patronizing promise that when he should find a convenient season he would call for him. Amazing audacity! Puny man presumes to require the Almighty God to await his convenience!

Few men are ready to repent and turn to God when first they hear the call. The blind are not ready to receive their sight. The lame are not ready to receive strength to walk. Lepers are not ready to be cleansed. Sinners are not ready to be plucked as brands from the burning. All this because they are not ready to yield to the authority of their rightful Master.

A school teacher in the West tells of an incorrigible scholar who was so willful and disobedient as to be a constant menace to the order and discipline of the school. At last the teacher felt called on to bring the question of authority to a definite and sharp issue. Drawing a circle with chalk on the floor, she placed the stubborn and rebellious child within that small territory, giving her to understand that she could not cross the boundary line until she was ready to submit and obey. It was a severe test of nerve power and will power. When the weary lady began to droop the teacher looked upon her with an eye of pity and compassion, and, desiring earnestly to make the way as easy as possible, she asked the child whether she was not ready to obey. Without speaking a word, with compressed lips and defiant look she gave her teacher no understanding that her mind was made up to hold out to the end.

Her heart was fully set in her to have her own way. Hour after hour passed away, and the teacher went about her work. But at last the stubborn heart yielded, and, touching her teacher gently on the arm, and laying her weary head upon her shoulder, with a sigh that came from the bottom of her heart, she said, "I am ready." The struggle was a hard and long one. It was a struggle with herself rather than with her teacher. But when it was over she became one of the most obedient and high-minded scholars in the school.

So we often try the patience of our Divine Master. He calls us, pleads with us, waits for us, pities us, and makes the way easy for us. But with compressed lips and defiant look we give him to understand what we do not say with words, that we have made up our minds not to yield. "The heart of the sons of men is fully set in them." We will have our own way. But when the struggle is over, and we yield to our Lord, henceforth we are ready to hear his dictates and obey. Herein is a good test of faith. If we are not ready to do whatsoever he commands, we have good reason to doubt the thoroughness of our conversion and the genuineness of our religion. By this test many a religious profession is found to be nothing more than a hollow pretense. The true Christian is always ready to hear what Christ will say. The soldier stands ready to follow his leader whithersoever he may lead; ready to march, ready to go into battle, ready to endure hardness, ready to die in the discharge of duty.

There is one consideration which should aid us in coming to this happy state of mind. Our Leader is perfectly competent and perfectly safe. The soldier holds himself in readiness to hear the orders of his commander and obey them, even when he knows that he is in a position and liable to err. In some cases he knows that his superior officer is utterly incompetent and almost sure to blunder. There are grand lines in which Temyson sings, "The Charge of the Light Brigade."

Forward, the Light Brigade!
Was there a man dismayed?
Not though the soldier knew
Some one had blundered.
Their's not to make reply,
Their's not to reason why,
Their's but to do and die,
Into the jaws of death,
Rode the six hundred!

But Temyson could not sing in such a strain concerning our army or our Leader. He never blundered. He cannot blunder. He is a safe Leader. Therefore his followers are ready.—New York Advocate.

The Man and the Fire Escape.

BY IAN MACLAREN.

The truth that Christ is the Son of God who has died for our salvation, is the heart of the Gospel. And why should we make our faith in that, and our living by it, contingent on the clearing up of certain external and secondary questions; chronological, historical, critical, philological, scientific and the like? And why should men be so jangled about the latter as that the towering supremacy, the absolute independence of the former should be lost sight of?

What would you think of a man in a fire who, when they brought the fire escape to him, said, "I decline to trust myself to it until you first of all explain to me the principles of its construction; and, secondly, tell me all about who made it; and, thirdly, inform me where all the materials of which it is made came from?" But that is very much what a number of people are doing to-day in reference to the Gospel of our salvation when they demand that the small questions—on which the central verity does not at all depend—shall be answered and settled before they cast themselves upon that.—Sel.

Sunday is like a stile between the fields of toil, where we can kneel and pray, or sit and meditate.—Longfellow.

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AN UNWARRANTED ASSUMPTION.

Our friend, the *Cassels*, expresses the opinion, that in order to be perfectly fair the Baptist Grande Ligne missionaries should give to their correspondents for distribution among the Roman Catholics of Quebec, a volume containing not only the King James Bible, but the books of Tobias, Judith, Wisdom, Ecclesiastics, Baruch and Macarabees, called by Protestants the Apocrypha, but accepted by Catholics as inspired Scripture; also the Epistle of Barnabas, the Shepherd of Hermas, and the Epistles of Clement, which writings were deemed by many excellent Christians part of Holy Writ, until the Council of Hippo, in the year 393 A. D. The Grande Ligne missionaries, the *Cassels* says, should distribute a volume containing all these writings and tell those who received them: "It is now your duty to study all these writings with the utmost care and in a prayerful spirit so that you may discern from the various impressions they make upon you whether they are the Word of God or not."

This statement appears to be founded on the assumption that the only evidence which Baptists recognize of the inspiration of the Biblical writings, is the impression which they make upon the individual reader. It seems unnecessary to say that the assumption is unfounded. The consensus of Protestant opinion that the Scriptures of the Old and New Testaments, apart from certain so-called Apocryphal writings mentioned above, are in a special and unique sense inspired writings, is a consideration of the greatest weight with Baptists. Another consideration of vast importance as an argument in favor of the inspiration of these Scriptures, is their effect in the history of the world—the fact that wherever these Scriptures have been read "with utmost care and in a prayerful spirit," they have proved themselves to be a power to purify the hearts of men, to quicken their intelligence, to enoble their aspirations, to promote a sane and wholesome religious life and to give them the assurance of victory over death and all evil—a power far beyond that of any other literature which the world has seen. If then, in addition to these considerations, the Christian people of this generation—Baptist or other—feel themselves so inspired with appreciation of these Scriptures as to be convinced that they can be satisfactorily explained only on the supposition that the writers of them apprehended the very thought of God, they may surely in all sincerity and confidence commend them to others as "sacred scriptures which are able to make wise unto salvation through faith which is in Christ Jesus." We cannot see that the Grande Ligne missionaries are under any obligation, on the score of consistency to furnish those to whom they minister with certain apocryphal writings which the missionaries do not regard as inspired scriptures any more than they are under obligation to furnish a vast deal of other literature, which may have been thought by some persons to be equal if not superior to that of the Bible.

The *Cassels* presumes that Baptists "cannot think of imposing by their authority, a canon of Scripture on earnest seekers after truth; for this would be indeed what they call a man-made religion." We believe that our contemporary is quite right. The Grande Ligne missionaries, we take it, will not seek to prevent anyone reading the apocryphal writings and getting what good they can out of them, though it may be expected that they will strongly counsel that the books which have been generally accepted as inspired by Protestant Christians shall receive first and chief attention. On the other hand we take it that if some one, after careful and prayerful study of a Scripture which Baptists generally regard as inspired, shall feel himself unable as Martin Luther did in certain instances, to appreciate it as such, that fact will not be sufficient to cause him to be thrust out from all Christian fellowship and consigned to the portion of hypocrites and unbelievers.

The *Cassels* advises that Baptists should address their efforts to the instruction of certain persons who do not accept so much of the Bible as inspired as Baptists do, and not "worry themselves about French-Canadian or any other Catholics who accept the Bible in its entirety." Now

it seems to us that it is better for one to accept one book of the Bible with a profound personal conviction of its being the truth of God than to accept the whole Bible from cover to cover on the declaration of a priest, a pope or a council, without any element of personal conviction in the matter and without any spiritual apprehension of its truth. If the Roman Catholic ecclesiastics in Quebec will give the people of that province the Bible to read in a correct translation, and will teach them to read and to understand it without other purpose than to convey the real teaching of the Word; if they will, teach their people to live such lives of simple faith and obedience to the gospel as the Apostles taught the people of their times, if they will cease from all teachings which have no support in the Word of God and will put away all ceremonies, rites and usages which are foreign to the spirit of Christianity as revealed in the New Testament, then we are sure the Baptists of Canada will heartily rejoice and will gladly turn their hands to some other work than that for which the Grande Ligne mission now stands.

THE TWENTIETH CENTURY FUND CANVASS.

As will be seen by what appears elsewhere in this paper, arrangements have been made for pushing to completion the work of the Twentieth Century Fund. Rev. H. F. Adams has, doubtless at some personal sacrifice, resigned his pastoral charge at Yarmouth to enter upon this work, and the church also deserves much credit for releasing its pastor from his engagements, in the interests of the denomination. It seems to us a mistake that arrangements were not made to retain Bro. Adams in this service when he was so successfully engaged in it last year. However it is bootless to cry over spilt milk or lost time. Mr. Adams has been engaged again and he will give his strength to it, and doubtless with gratifying results. Rev. A. J. Vining has come to assist in the canvass for a few weeks. Both are strong platform men and we may not be sure that the appeal as presented by them will lack strength and effectiveness. As was shown in the report of the Twentieth Century Fund committee presented to Convention, it is necessary to obtain \$10,000 yet in pledges to complete the fund of \$50,000. Many of the churches which were visited last year responded nobly to the appeal for this thankoffering in the interests of our home and foreign work. Some did even more than was expected of them, and we cannot doubt that the churches yet to be visited will manifest the same warm practical interest in the cause of world-wide evangelization as their sister churches have done. Pastors and leading members in the churches can do much to encourage Mr. Adams and Mr. Vining and to render the canvass successful. This, we cannot doubt, they will gladly do, and we hope that a few months of earnest effort will see the good work brought to completion.

LESSONS FROM THE WORD.

What are the chief lessons to be gathered from the passage of Scripture which will afford the subject for study in our Bible schools, next Sunday? Several points which are suggested or definitely set forth in the passage are well worthy of consideration. If we take into our view the preceding context, we perceive that even a prophet might find it necessary to recall words spoken in all sincerity. When Nathan learned that David purposed to build a sanctuary to the Lord at Jerusalem, he at first warmly approved the King's purpose. But afterwards there came to him what he felt convinced was a sure word of the Lord in regard to this matter, causing him to reverse his former judgment and to inform the king that his purpose to build a temple to the Lord could not receive the divine approval. There is, if we mistake not, an important lesson just here. The sincere judgments of good men frequently need to be revised. We sometimes honestly conclude that some proposed course of action deserves our approval, but when we have well reconsidered the matter in the light gained by meditation and prayer, we perceive quite clearly that the thing which we have been so strongly inclined to approve is not of the Lord. It is wise in every important movement in life to look for and expect the assurance that the thing proposed is right in God's sight as well as in the view of man, for the Divine voice is heard today by those who have ears to hear as really as it was by prophets of old.

Another lesson is that the manifestation of God's presence and the impartation of the divine blessing are independent of a grand and costly sanctuary. God can dwell in a tent as well as in a temple. He can manifest His presence and bestow His blessings in the humblest chapel as well as in the most stately church. There was here a foregleam of the truth as to the mode of the divine manifestation more clearly set forth by later prophets. The day had not yet come for the declaration of the luminous truth that God dwells not in temples made with hands, but the morning of that day was dawning in Israel, and more and more clearly it was to be understood that the only real dwelling place of God on earth was the heart of the humble and sincere worshipper. And still even at this day the lesson seems to have been very imperfectly learned, and men still cherish the delusion that places called chapels, churches and cathedrals, which have been consecrated by

priestly ceremonies, thereby become sanctuaries where the Divine presence is peculiarly manifested, not understanding that the only condition of the manifestation of the divine presence is the presence of those who worship the Father in spirit and in truth.

But the principal lesson of the passage, as it seems to us, is a lesson of humility and of man's absolute dependence upon God. In this respect it is like the lesson of last week. A man who has risen from small beginnings to a position of wealth and power is not unlikely to have an exaggerated opinion of his own importance. He has torn down and built up, has proved his ability and achieved success in many undertakings, until he feels himself sufficient to take everything, including religion and its ordinances, under his patronage. David had had what men would call a wonderful career. He had shown himself a brave soldier, a commander of rare ability, a great leader of men. He had found Israel a congeries of disunited and discouraged tribes, harried and oppressed by their enemies; and now Israel was a comparatively compact and powerful nation, feared of her enemies and enjoying an increasing prosperity. He had come upon the scene of conflict as a shepherd boy, now he was the undisputed king of Israel, the darling of his people, and representing the dominant power between Euphrates and the sea. Perhaps it was quite natural that David should have come to feel that he could do something for the Lord, by bringing up the sacred ark to Jerusalem and building a magnificent temple in which the symbol of the divine presence should be enthroned. Thus he would take the national religion under his guardianship and give it a more influential place in Israel than it had hitherto occupied. There may have been another reason for David's desire to build a temple to the Lord in Jerusalem. He may have thought that so costly an act of piety would be an appropriate expression of repentance in view of certain grievous sins into which he had fallen, and would be accepted as in some measure an atonement for his offences. However this may be, David evidently needed at this time to be reminded that it was not his hand, but an infinitely stronger, that was at the helm of affairs, and that whatever measure of greatness he enjoyed at the present, and whatever good might come to him and to his in the future, was of the free grace of God. Instead of thinking of the great service he would render to the Lord, David needed to consider the largeness of the Lord's grace to himself, and his entire dependence for all he was or could be upon God. And we have not outgrown the need of this lesson. The more humbly we recognize our utter dependence upon the divine mercy for all our possessions and abilities, the more acceptable and valuable will be the service that we render.

Editorial Notes.

—It is said that when the late Dr. Hovey was a student at Newton, Dr. Barnes Sears wrote to Dr. Park of Andover: "I have a student named Alvah Hovey; he is a lion." Dr. Hovey had indeed a lionine strength and courage, but his gentleness and humility were suggestive of the lamb.

—Much disappointment is felt at the announcement that, because of failure to secure the permission of the Turkish Government, the plan of an American society to carry on a work of excavation at Mugheir (the ancient Ur) has been abandoned. Ur, the birthplace of Abraham, is of great antiquity, and Professor Hilprecht of the University of Pennsylvania has expressed the opinion that its clay tablets date from five to seven thousand years before the Christian era.

—An appeal is being made by the Board of French Evangelization of the Presbyterian church of Canada for the sum of \$60,000 for an extension of the Pointe Aux Trembles schools. These schools are for the education of French-Canadian boys and girls. They are under the management of the Presbyterian denomination and the appeal on their behalf has the approval of the General Assembly. The task of raising the amount required is to be undertaken by Rev. Dr. Amaron of St. John's church Montreal, who for this purpose has obtained release from his pastoral work for six months.

—Commenting on the passage having reference to Uzzah being smitten of the Lord for putting forth his hand to steady the ark, the *Watchman* says: "We observe that most pedobaptist commentators on this passage agree with Professor Blaikie that the lesson of God's judgment upon Uzzah is to beware of following our own devices in the worship of God, when we have clear instructions in His word how we are to worship Him. This is the whole argument of the Baptists for preserving the mode of the ordinance of Baptism which Christ enjoined. Respectable scholars do not claim that baptism means anything else than immersion, but they support the practice of sprinkling by arguments based on considerations of convenience or taste. It is not easy to see why a reverent and loyal spirit does not enjoin conformity to the letter of the command."

—The Autumnal Assembly of the Baptist Union of Great Britain and Ireland is held the present week at Derby. The attendance at the meetings promises to be large. Prominent on the programme are the "breakfast table meetings" which have been arranged to take place each morn-

ing during the week. These gatherings—at which the average attendance is over one thousand—are held among the employees of the locomotive carriage workers of the Midland Railway, and will be addressed on behalf of the Baptist Union by a number of the prominent denominational leaders, including Dr. Clifford of London, Rev. James Mursell of Edinburgh and others. The closing meeting on Thursday evening for the exposition and enforcement of Free church principles is expected to be one of the most notable meetings of the week. On Sunday, Oct. 11, special services are to be held in nearly all the churches of Derbyshire, where the pulpits will be occupied by prominent ministers of the denomination with a view to strengthening the denominational interests in the county.

—Dr. Austen K. DeBlois, of Chicago, has an article in the London *Baptist Times* on the subject of "American Degrees," in which he refers to the shameless traffic in diplomas and degrees which is carried forward by certain American concerns and which, he says, "has awakened the just condemnation of our British friends." Dr. DeBlois says: "There are two classes of educational institutions which are the chief offenders. First, there are the out and out bogus concerns, like the National University of Chicago, requiring no resident study and a merely nominal amount of non-resident study, simply enough of the latter to cover the scruples of a sensitive conscience in the case of any applicant who is not wholly lost to a sense of decency. . . . The second class of offenders comprises quite a number of small colleges. . . . These schools have yielded to the temptation to augment their income and swell their list of graduates by offering courses of non-resident study more or less extended, leading to a doctor's degree. . . . These schools are quite destitute of all facilities for carrying forward the extended and elaborate courses of study and research which the modern university requires of candidates for the higher degrees. They sign the death warrant of their own reputation when they make their initial announcement of graduate courses."

From Halifax.

The District Committee of Halifax has begun its year's work and seems disposed to double its diligence. It has held two meetings since the convention. An offer of \$400 having been made for supporting a missionary in the county of Halifax, it is proposed that the committee shall cooperate with the churches at Jeddore in securing an efficient pastor for those churches, who, with additional help, will do extensive missionary work in the eastern section of the county. To forward this undertaking Dr. Kempton visited Jeddore, preached five sermons three of which were on the Sabbathday, consulted with the people, and found them ready to cooperate with the District Committee in the matter reported above. It is believed that in a short time a man will be found for the Jeddore churches who with the consent of his churches, will cooperate with the committee in mission work.

At the meeting on Tuesday evening it was decided to make arrangements with the churches at Sackville and Hammond's Plains to hold the next meeting with them. Through the MESSENGER AND VISITOR the committee has learned that Mr. Tingley will soon close his labours in that field. The demand is urgent for a good man to follow him in these churches.

The Rev. Mr. White, Missionary of the Home Mission Board to the coloured churches of the province, met with the District Committee on the 20th. Since leaving Windsor Plains where 14 converts were baptized, he has spent a short time at Africville. He goes this week to New Glasgow. After looking after the colored people in that town, he will go to Tracadie and labor with the church in that place. Father Joseph Dimock planted that vine. The Rev. Mr. Johnson and Mrs. Johnson, now laboring with the Cornwallis Street church, were also present at the meeting of the District Committee. They are much interested in the colored people and are planning to raise money to pay off the mortgage on the Cornwallis St. church.

The city churches have enjoyed a visit from the Rev. Walter Calley, Secretary of the B. Y. P. U. for North America. He was present at the morning service in the first church last Sunday. After the sermon by Mr. Waring, he gave an address of much fervor. He addressed the young people in the North Church in the afternoon, and occupied the Tabernacle pulpit in the evening. His powerful appeals at the three services were highly appreciated. Dr. Calley, a little more than a year ago resigned the pastorate of the Tabernacle, Boston, to enter upon this work. He is forceful and sympathetic; and is doing a great work on his great field.

The pulpit of the North Church was filled on the 13th by the Rev. William Bambrick Boggs, D. D., who with his family is now enjoying a well earned rest, after 30 years' work in the Indian mission field. On 20th Dr. Boggs was in the pulpit of the first church. His sermons were sound, savoury and vitilized by his thirty years experience in India.

Seeing and hearing Dr. Boggs reminded reporter that answers can be given in some cases at least to the sinister questions—what becomes of the results of flaming revivals? In 1858 T. H. Porter, a licentiate went into Colchester

County. A very extensive revival followed his labors. He preached at Brookfield, at St. Andrews, Stevens Settlement, Upper and Lower Stewiacke, and Upper Musquodobit. He was a very zealous young man. Indeed, his zeal seemed to increase with his years as long as life lasted. At Lower Stewiacke, it had been announced that the young man would preach in the School house on a certain evening. W. F. Boggs was living in the place at this time; and was asked to go and hear the ranting Baptist preacher. He had no inclination to go. He and his wife were Episcopalians. His grandfather, James Boggs, of New Jersey, had taken sides with the British in the war for Independence. He became a doctor in the army. Two of his sons, Charles and Thomas, came with their father to Nova Scotia. The other two took the American side and remained in the States. The son of one of these was the late Admiral Charles Stewart Boggs of the United States navy. The army doctor and his wife, rest in the cemetery opposite Government House, overlooked by the Parker and Welsford monument. William Fraser Boggs above referred to and son of Charles, and his wife who was Miss Jessie Clow, a daughter of an officer in the British navy, were living as already stated, at Lower Stewiacke at the time of Mr. Porter's visit. Their family consisted of three sons, William B. George and Thomas. Both Mr. Boggs and his wife went to hear the young Baptist rant. His first sermon captured their hearts. They invited him to their house; but said Porter, "I have a horse and sleigh." The reply was, "there is room for all." The invitation was accepted. The youthful evangelist had a home under the Boggs' roof for a month—a month never forgotten by the evangelist or by any member of that family. In that month the Boggs household learned all about revivals, and Baptist evangelizing. There were meetings day and night. The sleigh bells made merry music over that country by the people who flocked to the service. Some of the people believed and some of them disbelieved. Some helped and some hindered. But the Boggs family felt that they had entertained an angel unawares.

T. H. Porter, senior, the father of the evangelist, was then pastor of the church at Sackville and Hammond's Plains. He was sent for to baptize the converts. On the 14th of February, 1858, William Bambrick Boggs with a number of others were baptized by the senior Porter who was also a zealous evangelist. The Rev. S. Reid and Rev. John Scott took part in this wonderful work of grace.

The senior Porter remained four weeks co-operating with his son. He baptized forty three converts. On the 21st of February Mrs. Boggs and another son George, were baptized. Three months after this, the father W. F. Boggs, was baptized by the late Rev. W. G. Parker. Before the revival was ended the Rev. R. D. Porter, brother of T. H. P. junior, baptized a number of converts. Over 60 in all made a profession of faith in Christ.

In January, 1871, Rev. W. B. Boggs baptized the last one in the family—his brother, Thomas Boggs. Three of Mr. Boggs' sons have graduated at Acadia College. One of them, W. Edward has been a missionary in India for the last thirteen years. Theodore Harding is now a teacher in Horton Academy.

Please follow up the results of that revival along the line of this one family in their cumulative progress until the end of time; and to this in, imagination, add the outcome of it in the lives of all the people who were influenced by it, and in the lives of their descendants as long as time lasts and then say that money spent on evangelists is money thrown away. God sees not alone the beginning and the middle; but the end also of all such work. Go into India where the father, and the son have labored and will still labor, and where they may be joined by the other sons in this great work; and then say that revivals at home have nothing to do with work in heathen lands. The work is one—the vision is one.

REPORTER.

The Amherst Hospital.

Inspired by a most praiseworthy philanthropic spirit, the town of Amherst, N. S., is erecting a well-equipped and modern hospital, where, at small expense, the sick will be able to secure the attention of skilled physicians and trained nurses, with other comforts and advantages pertaining to a well-equipped institution of this kind. The town of Amherst having expended \$20,000 in the erection of the hospital throws it open without restriction to the public at large, and having done so the Board of Management appeals with confidence to the other towns of the county and to the county at large for sympathy and generous support in maintaining the hospital and the training school for nurses to be established in connection therewith, since only by such generous support can the institution be maintained ready at all times to receive and care for the sick and wounded. The appeal of the Board, which is subscribed by W. M. Read Chairman and C. Stanley Sutherland, Secretary, says:—

While the interest charged upon the revenues of the town of Amherst by the capital expenditure made in erecting this institution will amount to \$800 or more annually that is not by any means the sole contribution the hospital will receive from the citizens of this town. The Board has every reason to expect from our churches, our Woman's Aid Society, our Working Men and the citizens generally, a very

earnest, hearty and continued support. The Woman's Aid Society has already raised a fund amounting to \$700.00 and its members are still at work supplementing that sum. The running expenses of the institution will increase from year to year and at the outset will, it is estimated, not fall short of \$1,000. In the town of New Glasgow the Aberdeen Hospital is conducted necessarily on similar lines and through the channel of the churches, Women's and Men's Working Societies very substantial contributions are received from year to year throughout all Pictou County, and by the united efforts of the people of that county, both inside and outside the town of New Glasgow the institution there has become a marked success.

Understanding that the Woman's Aid Society in Amherst intends appealing to the ladies in other parts of the County to establish sister societies, this Board heartily indorses that idea. Were one Sunday in each year set apart by each congregation, and church in the County and Towns to be known as "Hospital Sunday," and were collections to be taken up on that day for the benefit of the hospital a very substantial yearly sum would by this united effort be the result and the Board earnestly recommends this scheme to the pastors of the different churches throughout the County, trusting they will see their way clear to recommend the same to their several congregations.

The Board suggests that the first Sunday of October in each year be so set apart.

The hospital at New Glasgow receives a yearly grant from the County of Pictou through its County Council and this Board believes that when the aims, objects and privileges of the Amherst Hospital are fairly placed before the members of the County Council for the County of Cumberland and their constituents a substantial yearly grant will also come from that source and the Board urges the friends of the hospital throughout the County to impress upon the Councilor of the district within which they reside the importance of giving his support to such a grant. A delegation from this Board would readily go to any district in the County to give further information upon the subject in hand upon receiving an invitation.

Our Twentieth Century Fund.

\$50,000.

The Committee appointed at the last Convention have taken steps to have the canvass completed looking towards the raising of the entire sum of fifty thousand dollars.

To do this the Committee have engaged the Rev. H. F. Adams for a time to work in this direction. To aid us the committee of the Northwest missions have kindly lent us the Rev. A. J. Vining to spend a few weeks in New Brunswick. One brother is now on the territory and at work. We bespeak him a very cordial reception from our churches, and a hearty response. We ask all the pastors, deacons and clerks of churches which he visits, to make the best arrangements possible, to facilitate his work in the churches, advertise well, and aid in his movements from place to place. The following is a list of the Churches he will visit this fall.

Rev. A. J. Vining's itinerary:

Oct. 5—Hampton Station; Oct. 6—Hampton Village; Oct. 7—Nocton; Oct. 8—Collins; Oct. 9—Hillsdale and Hammond; Oct. 10—Cardwell and Sussex; Oct. 12—Coverdale 1st; Oct. 13—Coverdale 2nd; Oct. 14—Coverdale 3rd; Oct. 15—Caledonia; Oct. 16—Basson Settlement; Oct. 18—The Valley and Hillsboro 1st; Oct. 19—Albert; Oct. 20—Glenora; Oct. 21—New Horton; Oct. 22—Alma; Oct. 23—Waterside; Oct. 25—Lutz Mountain; Oct. 27—Oak Bay; Oct. 28—Rolling Dam; Oct. 29—Bartlett's Mills; Oct. 30—St. Andrews 1st; Nov. 1—St. Stephens; Nov. 2—Dunktown; Nov. 4—Ludlow or Salem; Nov. 5—Whitneyville; Nov. 6—Newcastle; Nov. 8—Campbellton. H. F. ADAMS.

Interesting Personalities.

The Magazine Number of The Outlook for October is notable for several articles dealing with the personal life of men who have, or have had, a great influence over the world's history. It is also notable for a great amount of original illustration drawn by artists of ability expressly for this purpose. The bi-centenary of the birth of Jonathan Edwards, which occurs early in October, is made the occasion of a unique article by Kate M. Cone, in which the personal rather than the theological side of Jonathan Edwards' life is dwelt upon, and his mingled asceticism and sweetness of temper are strikingly brought out; the drawings by Chas. W. Furlong aid greatly in this result. The second of the articles by Edward A. Steiner on Tolstoy deals with Tolstoy's "Marriage and Family Life," a singular story, and one full of personal interest; pen-and-ink drawings by Russian artists furnish portraits and other illustrations; these articles now publishing in The Outlook are the result of several month's residence in Russia by Professor Steiner, undertaken for this express purpose, and will form part of a book, "Tolstoy the Man," soon to be published by The Outlook Company.

Literary Notes.

"Four Roads to Paradise" is the title of a novel by Mrs. Maud Wilder Goodwin, which is to appear in The Century Magazine, beginning with the November number. The title was suggested by this passage from the Talmud: "Four men entered Paradise: one beheld, and died; one lost his senses; one destroyed the young plants; one only, entered in peace." It is a love story of New York people, with the principal scenes in New York and Florence. In character drawing, observation of life, wit, and literary finish, the conductors of The Century confidently believe that this novel will place Mrs. Goodwin among the foremost story-writers of America.

* * The Story Page. * *

The Heat of Battle.

The minister's kitchen, because it undertook to serve too many purposes, was only a qualified success. As a dining-room it brought tears to the eyes of the mistress of the manse. Because it lacked a sink and several other conveniences, its career as a kitchen was in no wise brilliant. Sometimes the minister's wife mumbled strange things as she skillfully dodged between the dining-table and the stove.

She possessed a temper—a weird, skittish temper that on occasions flashed up in a manner calculated to inspire terror in the uniformly peaceful soul of her husband. It caused him the wonder, uneasily concerning her spiritual condition. Its skittishness, however, was confined mainly to the perplexities of the combination room where cooking well and dining comfortably seemed to clash. The congregation, the staid elders and deacons, remained in happy ignorance of the righteous indignation which sometimes flashed and flamed in the region of culinary mysteries.

For nearly two years the minister's wife had conducted an unsuccessful campaign under a banner bearing this device: "A new kitchen with a really and truly sink."

Repeatedly the banner had gone down in humiliation and defeat. The perversity of the three trustees who stood guard over the church treasury compelled the minister and his family to partake of their duty bread in the confines of the heated kitchen. There amid clouds of steam from the kettles, spout and various odds that lay heavily upon the air, the pastor of the Millville Presbyterian church munched his portion, while little rills of perspiration coursed hither and yon over his rotund ministerial anatomy.

The trustees stubbornly insisted that a manse with three rooms on the first floor and four on the second, furnished ample accommodations for a modern defender of the orthodox faith. The prophet Elijah, they said, had only one little room upon the wall. In vain the little woman with the banner endeavored to convince them that when the parlor had to serve as the minister's study and the living room as a reception hall, and the kitchen as dining-room, there was perplexity and discomfort beyond a reasonable measure of Christian resignation. She reminded them also that Elijah was not burdened with the cares of a family in his limited quarters on the wall. With the aid of a stumpy pencil chewed into ragged utility, she exhibited a plan of the dear little home she could fashion, if they would build her another apartment to serve as a kitchen. But the trustees were set on their ways. They listened to her good naturedly, smiled a little, but refused even to seriously consider the proposition. Young Mr. Cummings, the junior member of the official body, finally undertook to champion her cause, but mainly because he was young, his minority right received scant attention. Then the mistress of the manse retired to the kitchen and sputtered. She told the tea kettle and frying pan just what she thought of those wooden trustees.

A month had passed since her last defeat. She was considering the question of serving a wedding anniversary dinner. The proposition made her heart sink. "Oh, I just can't do it," she whispered under her breath. "This terrible kitchen makes mother nervous, and his people always look at me as if I was to blame for it. I'll just let the day go by like any other day until I can have things half-way decent."

She snatched the dish-cloth and hung it on a line stretched across the corner of the room. Then she dipped her hands into a basin of warm water to remove all trace of the soapy fluid in which the dishes had been washed. The fire in the stove was dying out, but the place was still uncomfortably warm. "They never could stand it," she exclaimed. Then she paused, her dripping fingers suspended over the basin.

"I wonder—"

There was a quiet in his voice and a bit of a smile appeared at the corners of his mouth. Perhaps it was five minutes later when she entered her husband's study.

"Percy, our wedding anniversary is on the seventeenth."

"Is it?" he asked in a tone that indicated surprise at the recollection.

"Yes, and I thought of having mother and some of our other relatives to dinner."

"An excellent plan," he commenced.

"But couldn't we do something different this year? We had them last year, you remember. Do you think Mr. Cummings and the other trustees would care to come? We have been at their homes so often, and perhaps it would help to keep up the good feeling in the church if we did a little special entertaining. I can prepare a good dinner when I try."

"Yes, yes, certainly," the good man agreed. "Certainly, ate the trustees this year and the others next time. Have we chairs enough, Maggie?"

"Oh, yes, if you drive a nail in the one that wiggles. And will you attend to inviting the men? Be sure to have Mr. Crowles come. I know he has been mean about our kitchen, as mean as ever he could be, but we won't slight him on that account."

"No, no, we must show a Christian spirit."

Then the good man delved again into the mysterious black books on the table which told of creeds and other things found in sermons. When her husband turned to his books, the little woman knew that the interview was at an end. Always it was the same. Next to the abominable kitchen she dreaded the black books. But somehow this time she hardly gave them a thought, so intent was she on the entertainment she had suggested. During the succeeding days her busy intellect fairly teemed with clever plans for the diversion of her prospective guests, the trustees of the Millville Presbyterian Church.

The members of that body were vastly pleased to be invited to dinner at the manse. They believed that such cordiality indicated that the minister's wife bore no ill-will toward them on account of their refusal to entertain her proposition. Mr. Crowles, the leader of the opposition, was so intensely gratified that he arrived fifteen minutes in advance of the other guests. He and the minister at once entered into an earnest discussion of the condition of the church, leaving the mistress to her own devices in the kitchen.

In that region things were reeking hot. The table, which of necessity stood near the stove that was doing its level best to raise the temperature still higher, was spread with a snowy cloth, each crease of which told of feminine energy on ironing day. The silver glistened in the lamplight, dully reflecting the vivid red of a spreading center piece.

For once in her life the minister's wife was happy indeed. Her face was flushed with excitement and with the fierce external heat. A tasteful white apron protected the front of her gown and she smiled to herself—a grim, contented smile,—as she glanced at the windows now reeking with the condensed humidity of the room.

"There now, everything is ready," she murmured, giving a last deft touch to the apartments. Then lifting the coal hod she dumped into the stove a liberal supply of fuel, carefully distributing it with the poker. Her entrance to the parlor carried with it the smell of savory dishes, and the men recognizing it as a goodly favored omen, arose with alacrity, prepared to do full justice to the bountiful spread.

"You will please take this place, Mr. Crowles," she said sweetly, when they had followed her into the seven-fold heated furnace. The chair she indicated was scarcely two feet away from the roaring stove. Mr. Sawyer was deposited hard by, while young Mr. Cummings was conducted to a place on the opposite side of the table. The minister and his wife occupied either end of the board.

"We thought of serving dinner in the sitting room," explained the little woman, "but that blessed husband of mine was late getting home this afternoon, and really I couldn't drag this heavy table alone. It is a heavy task for two. We always have our meals here, and I hope you don't mind, do you? It is our only dining room, you know."

"No, mom, we don't mind," responded Mr. Crowles, hitching his chair nearer the table.

"It is snug and home-like here," explained the minister, beaming upon his guests.

"Right pleasant place," commented Mr. Sawyer behind whom the kettle hummed and sang as it gave off a steady cloud of hot steam.

Young Mr. Cummings began to tell of a new soprano who had recently come to town and who promised to be of value to the choir, but Crowles and Sawyer found it difficult to maintain a show of interest.

The minister poked at the platter of fried chicken.

"Will you have light or dark meat, Mr. Crowles," he asked.

"Oh, anything, anything," Mr. Crowles settled in his chair and threw open his coat, thereby freeing the garment from its clinging proximity to his back.

She can sing clear up where there aren't any more notes," continued Mr. Cummings, "and if we get her the Methodists won't be anywhere near it."

"My dear, isn't it just a trifle?" began the minister, but the inquiry died away in the sprightly voice of his wife.

"And what is her name, Mr. Cummings? Of course we must secure her, if such a thing is possible. Don't you think so, Mr. Crowles? Good singers are so difficult to find and so necessary to the church. We must call on her soon, Percy."

"Yes, yes," returned Percy. "What do you think of it, Mr. Crowles; shall we ask her to sing in our church?"

"Eh?" asked Mr. Crowles, whose face was now moist and very red. The lamplight shone upon dozens of tiny glistening drops on his forehead.

"Eh?" he asked again.

"I was speaking of the new soprano," the reverend host explained.

"Oh, yes—well, yes, better get her if possible. I may be wrong about it, but it seems to me, the room is very warm."

"Why, is it?" inquired the sweet little woman in surprise. "Perhaps you had better open a window, Percy. Are you uncomfortable, Mr. Cummings?" As she said this, the aspirator looked straight into the eyes of the junior trustee.

He thought he detected a ghost of a wink in her gaze, and immediately arose to the occasion.

"No," he answered; "on the contrary, I was sure I felt a draught from that window and I was somewhat concerned. I take cold so easily."

"Never mind," hastily interjected Mr. Crowles. "I am perhaps dressed a little too warm for the season."

"Do you use this room as a dining room all the year round?" inquired Mr. Sawyer, fidgeting in his chair.

"Yes, all the year through," returned the minister. "Won't you let me help you to more peas?"

"No, thank you."

"Do let me give you some hot coffee," purred the sweet woman.

"No, thank you, nothing more," said Mr. Sawyer, casting an uneasy glance at the stove which was as fervent as a summer sun. The films of moisture on the window panes were breaking in places into streaky rivulets indicating the departure of the overflow. The water in the kettle bubbled and splashed in its activity. An uncertain hazy vapor arose from sundry pots and pans on the back of the stove. The minister's dog, which had been snoozing at one side of the furnace, slumbered sleepily to his feet; then he went to the door and whined. During pauses in the conversation the low steady humming of the fire rushing beneath the stove lids could be heard. Every damper was open. Presently an odor stole out on the stuffy air. Very much like the burning of a rag it was, and with it a dim suggestion of incinerated cookery.

Mr. Crowles drew forth his handkerchief and mopped his brow. His associate, Mr. Sawyer, snuffed and looked about him, breathing deeply. Then with a startled look the minister's wife sprang up, exclaiming:

"Mercy! my biscuits are burning!"

She hurried to the oven door and flung it wide open. An infernal draught of hot air laden with smoke swept full against the unprotected back of Mr. Crowles. A reserve detachment swooped aside and enveloped Mr. Sawyer. In an instant a thin veil of smoke enveloped the table.

"Oh, dear!" came the voice of the little woman as she clawed and clutched frantically at something within the oven, "they're ruined."

A blackened mass slid from her hand to the floor, and with it was a small square smoking thing that had once done duty as an iron holder.

"I must have forgotten and left it in the oven when I turned the biscuits," she managed to explain.

Mr. Crowles coughed and passed his hand over his dripping forehead. The upper buttons of his waistcoat were unfastened. He was very warm indeed.

"Shall I open the window?" he asked, half rising.

"Oh, no, please sit still, I can open it easily," she answered. "But before doing so she stirred the fire into one final effort. Her face was a study of sweetness and peace as she again seated herself at the table.

When the meal was ended, the minister and his guests executed an almost pell-mell retreat into the coal living room. Both Mr. Crowles and Mr. Sawyer bore evidence of the radiating power of the parson's stove. The pride had forsaken Mr. Crowles' collar, which now hung dejectedly about his neck. Mr. Sawyer's celluloid survived the torrid atmosphere shining and placid, but his cuffs were sadly wilted and his linen bosom flat and labby.

Mr. Cummings opened the front door and peered long and earnestly into the great cool outside world, while he whistled softly, "There'll be a hot time in the old town to-night."

The following Sabbath morning the minister made this announcement to his congregation:

"The board of trustees authorize me to state that certain improvements are to be made in the manse, including the erection of a kitchen. This addition has long been needed and will be greatly appreciated by your pastor and his family. And—"

But the minister's wife heard no more. She glanced across the church at Mr. Cummings. He thought he detected the ghost of a wink in her right eye, and rose to the occasion with a squint of his left. The little woman's banner was floating high and triumphant. She laughed like a girl when she told the good news to the frying pan, and declared "There is nothing better than baked trustee except a trustee that needs no baking.—The Interior.

The Curse of Discontent,

An Arabian guide once told an American traveler a story, which, in condensed form, is related in an exchange. Its application the reader can readily make.

There lived on the banks of the Indus river an ancient Persian by the name of El Haffed. From his beautiful and comfortable cottage on the hillside, he could look down upon the gleaming river, and over the glorious sea. He was a man of wealth. His fields and orchards yielded plentifully, and he had money at interest. A beautiful.

wife and lovely children shared with him the joy of a happy home.

One day there came to the cottage a Persian priest. That priest sat down with Hafed and told him how diamonds were made. "If you had a diamond," said the priest, "as big as your thumb, you could purchase many farms like this, and if you had a bushel you could own the whole country."

That moment El Hafed became poor. All his possessions seemed to lose their value, as the feeling of discontent filled his soul. He said: "I must have a mine of diamonds. What is the use of spending one's life, in this way, in this narrow sphere? I want a mine, and shall have it!"

That night he could not sleep. Early next morning he went to the priest and asked where he could find those diamonds. "If you want diamonds," said the priest, "go and get them." "Won't you please tell me where I could get them?" said El Hafed. "Well, if you go and find high mountains, with a deep river running between them, over sand you will find diamonds."

The enthusiastic, restless and dissatisfied farmer sold his farm, took the money, and went off in search of diamonds. He began through Egypt and Palestine. Years passed while he was pursuing his useless search. At last he went over through Europe and one day, broken-hearted, in rags, a hungry pauper, stung with humiliation and crushed by his bitter disappointments, he stood on the shore of the Bay of Barcelona. He looked at the big waves as they came rolling by and listened to the whisper that invited him to peace, and, in the moment of despair, threw himself in and sank, never to rise again.

The man who purchased El Hafed's farm, led his camel out one day to the stream at the edge of the garden to drink. While the camel buried his nose in the water, the man noticed a white flash of glittering, glistening, sparkling something at his feet. Out of curiosity, he reached down and picked up a black stone with a strange eye of light in it, which seemed to reflect all the colors of the rainbow. He took the curiosity to the house and laid it on the mantel, and soon forgot all about it.

One day the same old priest came to visit El Hafed's successor. He noticed the flash of light from the mantel and sprang toward it in amazement, and exclaimed: "Here is a diamond! Has El Hafed returned?" "Oh, no, that is not a diamond. It is a stone we found out in the garden." "But I tell you that it is a diamond," and the two men went out in the garden and stirred up the white sand, and there came up in their hands beautiful diamonds more valuable than the first.

This is all historically true. It was the discovery of the wonderful mines of Golconda, and the founding of the line of Great Moguls. The guide swung his cap and said, "Had El Hafed remained at home and dug in his own garden, he would have been the wealthiest man of his time, and the most honored."—Ex.

Aunt Annie's Lion.

When my Aunt Annie was a little girl and I was a baby, our home was with our grandparents. They lived then in a large house out in the country, several miles from their nearest neighbors; and they often had to go to the big village, ten miles away, on business, and leave us alone.

One day, just before they started away, grandpa said to Aunt Annie: "Now, Annie, if Mary cries, give her her bottle and rock her to sleep. We shan't be home before nine o'clock, and probably she will sleep all the evening. If you hear anything at the door do not open it as it might be the lion."

There had been a circus in the village the week before; and as there were no railroads in those days, it had come very close to grandpa's on its way to the next town. Soon after it had passed some men had come back and asked grandpa if he had seen a lion; for Royal Ben, as they called him, had escaped. He had not been captured as far as any one knew; and people felt very nervous over the idea that a lion might be prowling about in the woods and hills nearby.

After grandfather and grandmother drove away my Aunt Annie sat down in the big arm-chair by the open fire, and was soon fast asleep. After a while I was hungry, and woke and cried. (Of course, I don't remember these things myself, but Aunt Annie has often told me the story. She was about nine years old then.) My crying aroused my Aunt Annie, and she gave me my bottle of milk and rocked me to sleep again in my cradle. She was very wide awake by this time, when all of a sudden, she heard a roar. My Aunt Annie had never heard a lion before, but she knew it was Royal Ben as soon as she heard the sound. "Bur-r-r-r!" roared the hungry beast again, away off in the distance.

My Aunt Annie put the bar across the door and drew all the curtains. Then she sat down and waited and listened. Presently she heard it again, but nearer this time, so close that she knew the lion was in the barn.

"Oh, he will get Tommy!" she thought when she heard it. Tommy was her pet sheep.

"Bur-r-r-r!" roared Royal Ben, and my Aunt Annie knew that the lion must be almost up to the house by this time.

"Oh, he is after you," she said beginning to cry; and she snatched me out of the cradle and put me up in the china closet and shut the door.

This woke me. It was dark and cold up there, and I suppose I did not like it. So I cried as loud as I could.

"Be quiet," said my Aunt Annie, in a low tone, "or the old lion will get you!"

I didn't know what a lion was then, but I did know that I was not being treated right. So I just cried and cried up there on the shelf in the china closet.

Soon my Aunt Annie heard the lion again on the porch. And then in a minute it roared once more—this time in the room, on the table—and my Aunt Annie went over to the table, and looked; and what do you think she saw? The lion!

After a minute she laughed, and came to the china closet, and took me out and put me back in my cradle.

But the lion? Oh, the lion wasn't in the room at all! It was a blue-bottle fly buzzing in the big milk jar on the table.—C. B. Magruder, in Little Folks.

The Young People

EDITOR W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

With this issue of the MESSENGER AND VISITOR, the present editor of the B. Y. P. U. page completes his work. This opportunity is taken to express the kindest appreciation for the work of those who have prepared Comments on the Prayer Meeting Topics during the past thirteen months.

Rev. A. T. Dykeman, of Fairville, N. B., the new editor, needs no introduction to the readers of this page. He has long been known as a true and tried friend of the Young People's Work. The work of the new editor will begin next week. We bespeak for him the hearty co-operation of every one who wishes success to the B. Y. P. U. movement.

The re-election of Rev. H. H. Roach as president of the Maritime Union is approved by all. His untiring efforts for the advancement of the work have been duly appreciated.

The presence of Rev. Walter Calley, D. D., at the St. John Convention was a real source of inspiration. His soul-stirring words will long be remembered and bear fruit in the days to come.

Another New Forward Movement.

The Baptist Unions of the Maritime Provinces will endeavor to support a missionary on the foreign field.

Daily Bible Readings.

Monday—To have high ideals (Gen. 37: 5-11).
 Tuesday—To bear injustice (Gen. 37: 18-28).
 Wednesday—Not to remain a menial (Gen. 39: 1-6).
 Thursday—To show kindness (Gen. 40: 1-23).
 Friday—To give God the glory (Gen. 41: 25-28).
 Saturday—To believe God's promises (Gen. 50: 22-26).
 Sunday—"God's Covenant with David" II Sam. 7: 4-16.

Prayer Meeting Topic.—October 11.

Great men of the Bible—What Joseph teaches us. Genesis 41: 14-16, 42-46.

The story of Joseph is unique. It has a charm for young and old alike, and it is ever new in its interest and inspiration. Even apart from its religious value it is a gem in literature. Whatever way you turn a diamond, it flashes out rays of light of various hues, but all exquisitely beautiful. Such a gem is the story of Joseph. Let us consider some of the lessons it has to teach us.

1. Joseph teaches us the value of deep and earnest piety. Like Timothy, he was trained in the things of God. The roots of divine principle had worked deep down in his nature and blossomed in his life. With him religion was a vital principle and most potent force. He knew God. He walked with Him; talked with him; in fact his fellowship with his Lord was so genuine and constant that in darkness he was not distrustful, in desertion he was not lonely, in temptation he was not weak, and in disaster he did not despair. He was so thoroughly religious that it was easy and natural for him to act religiously. His piety was of the manly type. He was human enough, a man among men, "using the world and not abusing it." His brothers might gob him of his coat but they could not rob him of his character. They could make him the slave of Potiphar, but they could not make him the slave of sin. His piety was not a sentiment but a principle, moulding his thought, feeling, and powerfully operative in his life. Such piety is the need of every life in every age.

2. He was righteously ambitious and wisely sagacious. Evidently his sole object in life was to glorify God. If this could be best accomplished in servitude or as a prisoner in a dungeon, then that was his place. Prison or palace, it mattered not which, so long as he was in his appointed place. He was ambitious to be submissively obedient to God. Joseph's life is an early manifestation of the spirit of Paul when he wrote, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." That is a righteous ambition and the only ambition allowable in the life of a Christian. His sagacity was determined by "the wisdom that is from above." He was prompt to seize the opportunities presented by Providence and turn them to the most advantage. He pushed in wherever he saw an opening. He made the best use of every circumstance. He has Pharaoh's butler for a fellow-prisoner and makes a friend of him. Joseph understood that exaltation may come through humiliation but he knew it could never come by the way of sin, and so in face of every peril he would resist temptation and stand true.

On that resolute breast of his temptations broke like sea-waves on a rocky head land. He believed in God, and he also believed in himself as God's man. God furnished the opportunities, but much depended on how he used them. Thus believing he was prompt to seize the openings of Providence.

"There is a tide in the affairs of men,
 Which taken at the flood, leads on to fortune."

3. In the story of Joseph we are impressed with the fact of God's Providence. Jacob said, "Surely God is in his place," and just as surely God was in the plan of Joseph's career. And Joseph knew it too. Listen to him as he speaks to his brethren, "As for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive." In such a confidence as that there is wondrous comfort and endless courage.

The heathens had a goddess whom they called Fortune. She is represented standing by a wheel. From this which she turns round and round are drawn the blanks and prizes in which she assigns their different destinies to men, without the least respect to their merits and demerits. While her hand is on the wheel a bandage is over her eyes—so all things fall out by chance—a man who deserves a prize often receives a blank, while success falls to those who have no claim or reward. Such a conception of life destroys all the springs of activity and leads to sloth and self-indulgence and vice of every sort. This view of life could never furnish such a character as Joseph. His every utterance and feeling and action is colored by his consciousness of God's finding and guarding and providing care.

It is well also to remember the compensations of a life ordered and cared for by God. He hath caused me to forget all my toil, and all my father's house, and hath caused me to forget the land of my affection. Devotion and faithfulness may land a man in the dungeon but God will bring him out and establish him in the palace. Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

HENRY W. P. MULLINGTON.

Halifax.

Maritime Young Peoples' Convention.

The annual Convention of the Maritime B. Y. P. U. was held in St. John Sept. 29th to Oct. 1st, in conjunction with a joint Convention of all Maritime Young Peoples Societies. The first session of the Joint Convention was held on Tuesday evening in the Queen Square Methodist church, when addresses were delivered by Rev. Clarence McKinnon, of Sydney, and Dr. McLeod, of Fredericton. The general subject of the meeting was "Good Citizenship." The addresses were masterly and cannot fail to exert a permanently uplifting influence over those present. Wednesday was devoted to Denominational Rallies, the Maritime B. Y. P. U. holding its three services in the Brussels St. Baptist church. Reports were received from the various officers of the Executive committee and many matters fully discussed. The Secretary stated that fifty societies had reported to him and that 2,000 members of these societies had raised for various objects \$1000. The Treasurer's report showed a balance of \$30 on hand.

Rev. Mr. Gosline, of Barrington, brought the greetings of the F. B. Y. P. League and expressed the hope that the time would soon come when there should be a happy union of the various Baptist Bodies.

The address of the president Rev. H. H. Roach dealt with fundamental principles of the B. Y. P. U. and contained many suggestions calculated to make the work more effective in the future.

Rev. Dr. Walter Calley of Chicago, on being introduced received a very hearty reception. His address bristled with points for workers and was stimulating and inspiring. All who heard his soul stirring message will have a larger faith in the future of the B. Y. P. U. A.

At the afternoon session various questions of importance were discussed. Perhaps the most important of which was the motion of Rev. Z. L. Fash "That the Maritime Union undertake the support of a missionary on the Foreign Field through existing denominational agencies. The motion was adopted and at a subsequent session on an appeal by Mr. Fash \$100.00 was pledged toward this object. The working out of the details of this plan, and the whole question of the future policy of the B. Y. P. U. was referred to the new Executive Committee. Dr. Calley again addressed the convention at this point and urged upon the societies the importance of working (1) as a part of the church, (2) with right spirit and purpose, (3) and with an intelligent conception of the work to be accomplished. This address was both interesting and inspiring.

The evening service opened with a sacred Literature Conference led by Rev. A. T. Dykeman, which was of a very suggestive nature. Addresses were delivered by Rev. J. H. McDonald of Fredericton, N. B., Rev. J. E. Gosline, of Barrington, N. S., Rev. H. F. Adams of Yarmouth, N. S., and Rev. A. J. Vining of Winipeg. The whole service consisted of a veritable feast of good things placed within the reach of everyone.

The general feeling expressed by the delegates is that in this Convention the B. Y. P. U. work has made a distinct advance. It is earnestly hoped that the undertaking by the Maritime Union of the support of a missionary in India may be the means of giving new vitality to the movement. Dr. Calley's words were calculated to strengthen the feeble knees and put iron in the blood of the weak.

It is a matter for congratulation that the services of Rev. H. H. Roach are to be retained as president and that the new executive committee contain so many elements of strength. The officers for the ensuing year are—

President, Rev. H. H. Roach; Vice-Pres., N. S., Rev. H. G. Esterbrook; Vice-Pres., P. E. I., Ross Bethune, Esq.; Secy.-Treas., Rev. G. A. Lawson; Assistant Secy., A. H. Chipman, Esq.; Auditor, Harry Reid, Esq.; T. A. S. oration Leaders: For N. B., W. J. McClary; N. S., F. L. Clay; P. E. I., P. J. Gordon; Editor, Rev. A. T. Dykeman. Asso. Secretaries: N. B., West, Rev. J. H. McDonald; N. S., South, Rev. W. Camp; N. B., East, Rev. J. W. Brown; N. S., East, Rev. S. L. Steeves; N. S., West, Rev. E. L. Dakin; P. E. I., J. K. Ross.

* * Foreign Mission Board * *

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 240 Duke Street, St. John, N. B.

PRAYER TOPIC FOR OCTOBER.

For Para. Kimedi, its missionaries, helpers, outstations, schools. For a blessing upon Crusade Day, that the membership of each Society may be increased and much interest awakened in the cause of missions.

With sincere regret and deep sadness of heart I chronicle the death of Miss Maud Patten, President of the Mission band at Hebron, Yac. Co., an active, faithful worker in every department of church work. Miss Patten was greatly beloved by the members of the band and by a large circle of friends in the church and community. We do not know why one so beautiful, and so useful should have been called away, but we do know that, he doeth all things well," and so with tear dimmed eyes we bow in submission to His will.

*"Sometime with clearer eyes we'll see
Yes, there, up there, we'll understand."*

By Miss Patten's request, Miss Maud L. Moses was appointed to superintend the band in Hebron, and as I met with the band on Wednesday afternoon, the 16th, I could not but feel that the choice was a wise one, and that the work is in good hands. An offering was taken at that service in memory of their departed leader which amounted to \$6.51. She being dead yet speaketh to them through the beautiful life which she was enabled to live through Christ her Lord and Master. We can only pray that her mantle of goodness, earnestness, truth, and devotion may fall on her successor in the work. Deep sympathy is felt for the widowed mother who now mourns the absence of an only daughter.

Be still, my soul, when dearest friends depart
And all is darkened in this vale of tears,
Then thou shalt better know his love, his heart,
Who comes to soothe thy sorrow, and thy woe,
Be still, my soul, thy Jesus can repay,
From His own fulness, all he takes away.

Be still, my soul, the hour is hastening on
When we shall be forever with the Lord,
When disappointment, grief and fear are gone,
Sorrow forget, loves poorest joys restored,
Be still, my soul, when change and tears are past
All safe and blessed, we shall meet at last.

Yarmouth, N. S.

EAVIA ALLEN,
County Secretary



Komanapalli Women Carrying Water.

In the above picture, we see the Komanapalli women carrying water, and this is a fair representation, how most of the water is carried for house use, in this part of India. In a dry and thirsty land, such as this always is, in certain times of the year, and which it is too apt to be, even when what is known as the rainy season is on, rivers and wells are of the highest value. Here we have a river, that just at this place, supplies water to two of our principal Christian villages, Akalatampara, and Kamanapalli, and chiefly in the early and latter parts of the day, many women will be going and coming with the clay water pots on their heads. The pots are made in many villages, and are cheap costing only a half or three quarters of a cent each. They are rather light, and break easily, but these and larger or smaller ones are among the most common articles in use among the people. The making of pots is a profession here, just as is carpentry or weaving. A boy becomes a potter, because his father is one, and so on through many generations.

Human nature does not enjoy so much solitude, so the

women like to join their neighbors in going for water. They talk and laugh, tell all their trials, comfort one another, pick up all the gossip there is in the village, and make some, if it is too scarce to be properly interesting, and have as good a time as they can get out of this part of the day. They splash around in the river, which is not an unpleasant occupation, on a hot day, playfully dash the water at each other, wash their bodies, their cloths and their pots, and as a last performance sit down, and dip themselves clear under make some pooja to the sun, or to something else, fill their pots and start for home. In the evening the men are apt to be bathing their buffaloes not far away, and this adds not a little to the interest of the occasion, for what man will have a buffalo which is not clean, and he puts him under up to his ears. But the man's own head, alas!—that of the animal is a more inviting subject for consideration.

I have crossed this river, when it was in flood, and transit was dangerous, and again, when it was only a strip of burning sand, from which the wind would gather hot, sharp particles, and send them stinging into my already smarting face: when full of water, I have crossed it in a boat, and have been carried over by men, and years ago, when we used to go there, I always found the women ready with a kindly welcome for the Amna Garu, and for the message she brought about the Waters of Life through Jesus Christ. In many places, where there are no rivers, tanks, larger or smaller are dug, some by the Government, and others by private individuals, as a means of grace, or in other words as deeds of merit, which are expected to counterbalance past or even future sin. These having neither outlet or inlet, and being used for and by man and beast they become stagnant, and are often fouled in the most filthy manner. But this scarcely lessens their value, and the women will push away the scum, that gathers on the surface, with their pots, and dip up the almost thick liquid, and take it home for household purposes. Then where there are neither tanks nor rivers, there are wells, and many a pull has the missionary had over a well, which was the only water supply of the village, and from which Christians were not allowed to draw. It would be almost an unpardonable sin for a low caste man to draw from the private well of a caste man. But all Government wells are public property, but while our non-caste man goes for the water, a mile distant, we pay the caste man, who is always there a few cents every month, for drawing the water, and pouring it into the pots of our servants. The water is generally drawn with small bamboo baskets and ropes. For irrigation purposes, bullocks are called into office.

Throughout my Mission life, I have found these gatherings at rivers, tanks and wells, among our most interesting

audiences. Water, and its uses is a good subject to begin with, then pass on to what the loss of it means, the failure in crops, consequently in food, and the inability to keep clean, and from almost any one of these points, it is easy to slip away to the Giver, and what sort of a being He must be, when He knows so well what we need and is so abundantly able to supply it. We cite the people and animals, that often perish from thirst, when the clouds do not send forth their rain, and lead them up to the sure death of the soul when not furnished with the Water of Life. And so often the question has come, who can give this? And then we tell of the well of water, that springs up into life everlasting, by faith in this One, who gave His life for us. Only this morning in talking to a woman in the hospital asked her how she expected to have her sins taken away. "Oh, she said, we are very pious people, we offer flowers and camphor and other things in the house, and our men go to the temple and offer goats, and above all we have water from the river Ganges, and we sprinkle that all over things," and her thought was, if all this is not sufficient, what will cleanse us. She put saffron on her head and washed her body,—but said I, "will these take away the sin inside?" And, now to ourselves, and not to these people

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions. It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything or her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

who are perishing from spiritual thirst let us say, "He that believeth on me, from within him shall flow rivers of living water." Is this true of us?

Amounts Received by Treasurer Mission Bands.

FROM SEPT. 10 TO OCT. 1.

Argyle Head, support of Luezera in Mr. Gullison's school, F. M. \$30; Hantsport, F. M. \$1; Truro, Prince St., B. Y. P. U. support of Cludie John, F. M. \$10; Clyde River, to constitute Miss Kate Ramsay, life member, F. M. \$10; Truro Sunday School, support of boy, F. M. \$6; Digby, F. M. \$2.35; Morganville, F. M. \$2; Hazelbrook, F. M. \$5.07; Hebron, thank offering in memory of their late leaders, Miss Maud Patten and to be used on the Palcondi field, F. M. \$6.50; Amherst Highlands, Sunday School, F. M. \$3.50.
MRS. IDA CRANDALL, Treas. Mission Bands.

A Provincial Baptist S. S. Convention.

The N. B. Baptist Sunday Schools are to have a Provincial Baptist S. S. Convention. This Convention is to convene at Sussex, Oct. 20th, 1903, at 9.30 a. m.

This arrangement is the outcome of the deliberations of a joint committee appointed by the three associations of N. B., at their last yearly sessions. We are convinced that a new era in Sunday School work is dawning upon us.

We have addressed all the Baptist Sunday Schools in this province by blank forms for statistics. We trust that each pastor and S. S. superintendent will see to it that prompt returns are made, and that wherever practicable delegates will be sent.

Sunday School workers! let us have your hearty co-operation in this matter. Program will be published later. We are expecting great things to grow out of this Convention. If any S. S. has not received a blank for statistics please let us know.

J. W. BROWN,
Sec'y to Provisional Com.

Haveock, Oct. 2.



SURPRISE SOAP

Is a Pure, Hard, Solid Soap.

Economical in wearing qualities.

Most satisfactory in results.
Gives the whitest clothes,
clean and sweet.

You make the best bargain in
soap when you buy

SURPRISE,

Twentieth Century Fund.

A meeting of the Twentieth Century Fund Committee was held in Wolfville on the 29th of September. In the absence of the chairman, Rev. W. U. Hutchins, Mr. George Wallace acted as chairman. Rev. H. F. Adams, the Field Secretary, was present. Let it be noted especially that Rev. J. Howard Bass, of Wolfville, N. S., was appointed as treasurer, to whom those in Nova Scotia are hereafter to forward their offerings.

The matter of drawing up such a leaflet as may be desirable for the conveyance of information in the campaign was left in the hands of the Field Secretary.

A resolution was passed to effect that Bro. Adams, Bro. Manning, and Bro. Vinning first complete the canvass in New Brunswick.

A. C. CHUTE, Sec. of Committee, Wolfville, N. S., Sept. 26, 1903.

Colchester and Pictou Counties Quarterly Meeting.

Met in annual session at Wittenberg, Colchester Co., on Monday, Sept. 21st at 7 p. m., and continued in session over the next day.

The heavy rain prevented a large attendance at the first meeting, but the earnest social service held was exceedingly helpful and inspiring.

The report from the churches were generally of an encouraging character. Brookfield reported two baptized in a section of the church, where such a thing had not taken place for the last thirty years. Four others had been received by letter. Pastor I. M. Baird is greatly beloved by his people.

The Truro churches are in their usual condition of activity. Immanuel has reduced the debt on their edifice \$16.00 during the last three and a half years.

Prince Street rejoices in some additions to their membership. They have largely increased their contributions to denominational work and have recently invested \$800 in a steam heating apparatus for their church edifice.

Zion is in a very hopeful condition owing to the successful efforts of their pastor, Rev. Adam S. Green to reduce the debt on their church edifice.

New Glasgow church building is resplendent in a new coat of paint on outside and of kalsomining within and all paid for and the debt reduced by \$150, a practical and gratifying evidence of the earnest efforts of Pastor Smallman to advance the interests of the Lord's work.

Pastor Jenkins reported that the Onslow group of churches had by systematic effort succeeded in raising the largest amount in their history for denominational enterprises. The new meeting house at Nutting is to be completed on the outside this fall, and the work all along the lines pushed forward vigorously. Brother Martell is holding the lot at Great Village and with his usual persistency and earnestness, the work there is in a hopeful and growing condition. At Bass River three heads of families have recently been baptized and thus three new homes have become allied to the church. A new bell has recently been placed in the church tower the money for the payment of which was collected by a young man belonging to the church. The sum of \$140, has this year been raised by this church for denominational work, being the largest amount in any one year in their history.

Thus four fields in this district have had a record year in raising money for Denominational funds, viz., Onslow, Prince Street Truro, Bass River, and the Lower Stewiacke and Musquodobit field.

Pastors Jenkins, Green and Hutchings with President Dimock and the secretary were appointed an executive for the ensuing year.

Pastor Hutchings read a review of Dr. Henry's "Death of Christ" which was followed by a profitable discussion. At the Sunday School session the following papers were read: "Duties of Sunday School Superintendents," by Mrs. I. M. Baird. "Defects in Sunday School Work, and Remedies Suggested," by Pastor Smallman and a review of the previous Sunday School lesson was given by Rev. Adam S. Green, needless to say that each speaker did ample justice to their several topics. In the absence of the W. M. A. S. an excellent address was given by Pastor McLean on Foreign Missions.

Communications were read from Mrs. Ginn of Belmont and Pastor Dimock explaining that their absence was caused by illness in families and special prayer was offered for these by Bro. Smallman. An earnest sermon by Pastor Baird and an interesting after meeting in which a goodly number participated brought this very enjoyable and helpful session to a close.

Nine of the eleven pastors in the district were present. Pastor Lawson, in the absence of Brother Dimock on account of family affliction presided with his usual tact and courtesy. Plans were laid for aggressive work and thus it is felt that our coming together was not in vain.

A. E. INGRAM, Sec'y.

Reliable Furs.



HALIFAX, 8 and 9, St. Paul Building.
 FREDERICTON, N. B., Bank of Nova Scotia Building.
 CHARLOTTETOWN, P. E. I., Des Brisay Block.
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From
 Manufacturer
 To
 Consumer.

You will find our furs different from the ordinary kind and the patronage of the best people in our five stores in the chief centres of the Maritime Provinces is the strongest evidence of merit in style, quality, and fit of our furs.

Thousands of well pleased patrons, in different parts of Canada, are our best advertising mediums. We are more anxious about pleasing you than we are to secure your personal trade, because each delighted purchaser sends back to us a dozen friends.

Good furs distinguish the wearer of taste and refinement, and when you buy here you can always rely upon getting the best, because we secure our native raw skins direct from the trappers, and our supply of foreign furs in the best European markets, and manufacture garments in our own establishments. In buying direct from us you eliminate the intermediate profits of middle-men, and secure all the advantages of the manufacturer's guarantee.

Four Gold Medals at Provincial Exhibition.

**Dunlap,
 Cooke,
 & Co.**

M'F'G. FURRIERS,

60 King St., St. John, N. B.

An Ecclesiastical Council convened at Linden, Cumb. Co. on the 23rd day of Sept., pursuant to an invitation from the Linden church. The Council was organized by the choice of Rev. D. A. Steele, D. D., as moderator and Rev. J. G. A. Belyea as clerk. Prayer, by Rev. W. E. Bates. The moderator then called for the reading of the resolution of the church authorizing the call of the Council. This showed the Council to be called to consider the advisability of ordaining S. A. McDougal to the gospel ministry. The credentials of delegates were then called for when it appeared that the following churches were represented by the following brethren:

Below is given a list of the churches and their delegates:

Amherst, Pastors Bates, Richardson, Dr. Steele; Amherst Shore, Rupert Blair; Springhill, Pastors H. G. Estabrook, E. Macaloney, Fred Johnson; Pugwash, Dea. Low, C. F. DeWolfe; Tidnish, E. R. McKay; Linden, Dea. Wood; Greenville, Pastor J. G. A. Belyea; Centreville, Joseph Mattison; Oxford, Pastor P. S. McGregor, Bass River, Pastor G. Lawson; Brookfield, Rev. I. M. Baird. Whereupon the Moderator called upon the candidate for a relation of his conversion, Christian experience, call to the ministry and views of Christian doctrine.

This done he was asked to retire and it was moved by Rev. P. S. McGregor, seconded by Dea. Low, that, having heard the relation of his conversion, Christian experience, call to the ministry, and views of Christian doctrine,

Resolved, that we advise the churches calling the council to proceed with us to the ordination of Bro. McDougal.

The above resolution was carried without a dissenting voice. In the evening Rev. Geo. Lawson and Rev. I. M. Baird took part in the opening exercises. Rev. W. E. Bates preached from II Chronicles 30:6. Subject: The Preacher, God's Postman. Dr. Steel gave charge to the candidate.

Pastor H. G. Estabrook gave the charge to the church and Pastor P. S. McGregor made the ordaining prayer. The congregation filled the house and listened with attention to the exercises. The benediction by Rev. S. A. McDougal closed the service.

J. G. A. BELYEA
 Clerk.

F. W. Troubler, seventy years old, a miser, who has been living alone in a miserable hut at Fergus Falls, Minn., is dead in a local hospital, where he was taken last Thursday. He was found lying helpless beside his kitchen stove from a stroke of paralysis. Neighbors found \$2,350 secreted in the hut.

Asa Davenport's barn was burned at Bristol, Carleton county, last Saturday night under suspicious circumstances. The barn was full of hay, and Mr. Davenport is a heavy loser. Erlon Brooker, arrested on suspicion, was taken to Woodstock by Deputy Sheriff Foster, lodged in jail and his trial postponed until Monday.

Notices.

The Queens County Quarterly Meeting will convene with the First Grand Lake Baptist church Lower Cumberland Bay beginning Friday evening October 9th, and continuing through Saturday and the Lord's Day. There will be a meeting of the County

Baptist S. S. Convention which is now in connection with the Quarterly and a meeting of the Aid Societies of the W. B. M. U. of the county. The programme will be arranged at the Quarterly Meeting by the committee. J. COOMBS, Sec'y.
 Sept. 7th, 1903.

The Cape Breton Quarterly meeting will convene with the Grace Bay church Oct. 19th and 20th. A. J. VINCENT.

The Annapolis Co. Conference convenes in its next session at Port Lorne on October 26 and 27. A full programme has been prepared and a grand time is expected. Churches are requested to send at least one delegate. E. ERROY DAKIN, Sec'y.
 Annapolis Royal, N. S., Sept. 24, 1903.

HOUSEKEEPER WANTED. Two people, past middle life, need in their home permanently, a woman of character to keep house for them. They offer to a competent helper a comfortable home, with good wages. They live in a beautiful village in the Annapolis Valley. Address, with references, E. D. F., care MESSENGER AND VISITOR Office, St. John, N. B.

Money for the Twentieth Century Fund

All money for the Twentieth Century Fund in Nova Scotia should hereafter be sent to Rev. J. Howard Bass.
 By order of Committee.
 A. C. CHUTE, Sec'y.

Wolfville, N. S.

When Your Joints Are Stiff
and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Pain-Killer will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. **USE**

Painkiller

Are just what every weak, nervous, run-down woman needs to make her strong and well.

They cure those feelings of smothering and sinking that come on at times, make the heart beat strong and regular, give sweet, refreshing sleep and banish headaches and nervousness. They infuse new life and energy into dispirited, health-shattered women who have come to think there is no cure for them.

They cure Nervousness, Sleeplessness, Nervous Prostration, Brain Fag, Faint and Dizzy Spells, Listlessness, After Effects of La Grippe and Fever, Anemia, General Debility and all troubles arising from a run-down system.

Price 50c. per box or 5 for \$1.25 all druggists or mailed by

THE T. MILBURN CO., LIMITED,
Toronto, Ont.



Save!

If "economy begins at home" then a woman had better discard the old-fashioned powder dyes and use Maypole Soap, which washes and dyes at one operation. "No mess no trouble." Brilliant, fast colors—quick, easy to use. Best dealers sell it.

Maypole Soap
10c. for Colors. 15c. for Black.

Seven Calls

For office help in ONE DAY. This is evidence of the appreciation of the business public for MARITIME TRAINED office assistants. If you anticipate a course of business training, send for the calendar of "The Good School."

KAULBACH & SCHURMAN,
Chartered Accountants,
MARITIME BUSINESS COLLEGE,
Halifax, N. S.

BEWARE

Of the Fact that


White Wave

disinfects your clothes and prevents disease

Evening Classes

Will re-open for Winter Term WEDNESDAY, Sept. 30th. Hours: 7.30 to 9.30. Three nights per week—Monday, Wednesday, Friday. Terms on application.

S. KERR & SON.
Oddfellows' Hall.



The Home

WORTH KNOWING.

How to Keep Various Household Articles in Good Condition.

Oilcloth should never be washed with hot water, says the Boston Globe. Wipe it first with a cloth wrung out of cold water, turning the cloth and rinsing it as it gets dirty. Then polish with bees wax and turpentine and soft dusters. Oilcloth that is treated in this way once a week and rubbed well after sweeping with a soft cloth on other days always looks well.

Curtain rods that are very shabby can be renewed by painting with a coating of enamel of whatever color is the predominating note in the room.

Bamboo furniture should be scrubbed with cold water and salt. Don't make wetter than is absolutely necessary, and dry in open air as soon as possible.

To clean bronze brush out all the dust, then rub well with a flannel cloth slightly moistened with sweet oil. Use as little oil as possible. Polish with a soft duster and then with a chamois leather.

For knife handles that have become loose take equal parts of rosin and quicklime, well mix, half fill the hole, heat the handle end of the blade and insert it in the hole, when cold it will be perfectly firm again.

A cake of hard soap rubbed on the edges of drawers that won't run will induce them to pull in and out quite easily.

A paste made of plaster of paris and well beaten white of egg will mend valuable china, so that the joint is hardly visible. But it must be washed quite clean first.

Ink spots on polished wood should be touched with sweet spirits of nitre. Use a tipy camel's hair brush or feather to apply it, and rub the spot directly after with a cloth dipped in sweet oil.

HOW TO CURE RUSTY NAIL WOUNDS.

The Scientific American says that one of the very best remedies that can be applied to a wound made by a rusty nail, and which is almost infallible in its cure, is to take a quantity of peach leaves and beat them to a pulp and then apply them to the wound, and in a very short time an improvement will be noted in the wound. Several persons have tried this remedy when all others failed to give relief, and it was beneficial in its results.

HOW TO SWEEP.

There are in the doing of little things, even in housework, a right way and a wrong way—a good way and a bad way. Consider for a moment the item of sweeping with a broom. The next time you undertake it notice your broom. Do you find that you hold it, or move it rather, in front of you—the brush rather forward than the handle—each stroke raising the brush and with it a cloud of dust into the air and the space beyond? If so, try this way: Stand with the broom rather behind you, partly facing it—the brush farther back from the tip of the handle. Used in this way you will find that dust rises no higher than the brush; that in fact, little rises, but is gradually moved to one central point, where it may be easily gathered into the dustpan. Swept in this way, even a dusty room may be perfectly tidied without discomfort to any person who may be obliged to remain in it during the process.

HOW TO HANG THE HAMMOCK.

A hammock hung firmly according to the following directions will be safe and comfortable, says a Good Housekeeping correspondent: The rope that secures the head end should be twelve inches or less in length, while that at the foot should measure four and a half feet. Arranged in this way, the lower part only will swing free and the head be kept nearly stationary.

HOW TO RENOVATE FEATHERS.

For every five pounds of feathers use one half cupful of borax for about eight gallons of cold water. Put the borax and water in a boiler, immerse the feathers and weight down; boil for four hours, then drain out

the feathers, spreading out somewhat. When cool enough to handle squeeze dry as possible by handfuls, put into cases and fasten by one end to the clothesline in the shade. Sun should not shine on feathers for it starts the grease in the quills. Thoroughly pumme and shake the pillows three or four times a day until dry, changing ends every time they are rebung. Three or four breezy, drying days will find them thoroughly dry and clean.

HOW TO MAKE PASTE FOR SCRAP-BOOKS.

Take half a teaspoonful of starch, same of flour, pour on a little boiling water, let it stand a minute, add more water, stir and cook it until it is thick enough to starch a shirt bosom. It spreads smooth, sticks well and will not mould or discolor paper. Starch alone will not make good paste.

HOW TO STOP ESCAPING GAS.

A gas escape can be stopped by rubbing a little soap on the pipe at the point where the leakage occurs. This will not prevent the necessity of a visit from the plumber, but will enable you to wait for his coming with calmness. If you find gas is escaping open the windows and let the gas in the room escape before you hunt for the damage in the pipe with a light. When plenty of fresh air has blown out the accumulated gas from the room then you may search for the escape, but never take a light into a room smelling of gas, for by doing so you risk an explosion.

RULES FOR BREATHING.

If one's health is impaired, or if he wants to preserve it, and increase his power to resist disease, he must, first of all, give attention to breathing. Even food and drink are second in importance to this, for one can live for days without nutrition save the air breathed, but if deprived of that, even for a few minutes, life ceases. Here are some of the first rules for acquiring a correct method of breathing, as given by a specialist who has made an exhaustive study of the subject:—

1. After retiring at night release body and mind from all tension, and take full and regular inhalations through your nostrils; hold the breath about one second; take all the time you can to exhale it; keep this up until you are weary or fall asleep.
2. When you wake in the morning repeat the exercise at least for five minutes; longer if time permits.
3. During the day take as many full respirations as possible, exercising care with the exhalations. While taking these exercises one should bear in mind the thought that he is inhaling new life and power.—Success.

MERRY, HAPPY BABIES.

There is no greater treasure on earth than a healthy, happy, merry baby. Anything therefore that will keep the little one in this condition is a priceless boon to mothers. Mrs. Wm. Bull, Maple Creek, N. W. T., tells how she accomplished this end: she says:—"I am happy to say that Baby's Own Tablets have done my baby girl a world of good. She was badly troubled with constipation and very cross and peevish, but since using the Tablets she is all right. I give her the Tablets once or twice a week and she is now such a merry, happy little thing that there can be no doubt Baby's Own Tablets are just the thing for little ones."

Here is a lesson for other mothers who want a safe and certain medicine for the ailments from which their little ones suffer from time to time. These Tablets are sold under a guarantee to contain no opiate or harmful drug, and they are good for all children from the new born babe to the well grown child. Sold at 25 cents a box or sent by mail by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

After Work or Exercise

POND'S EXTRACT

Soothes tired muscles, moves sore joints and restores strength and gives the body a feeling of comfort and strength.

Don't take the weak, watery water hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

To Housekeepers!

Woodill's

German Baking Powder.

DO YOU USE IT?

LETTERS ARE POURING IN

From all quarters, asking for Catalogue, and information relative to

Fredericton Business College

Have you written yet? If not, why not? Address,

W. J. Osborne,
Fredericton, N. B.

Gates' Certain Check

is well known everywhere as the best thing obtainable for

Summer Complaint,

Diarrhoea, Dysentery, Cholera Morbus and similar diseases.

For Children or Adults.


Price 25 Cents

—Manufactured by—

C. Gates, Son & Co.
MIDDLETON, N. S.

Kidney Disorders

Are no respecter of persons.



People in every walk of life are troubled. Have you a Backache? If you have it is the first sign that the kidneys are not working properly.

A neglected Backache leads to serious Kidney Trouble.

Check it in time by taking

DOAN'S KIDNEY PILLS

"THE GREAT KIDNEY SPECIFIC."

They cure all kinds of Kidney Troubles from Backache to Bright's Disease.

50c. a box or 5 for \$1.25 all dealers or

THE DOAN KIDNEY PILL CO.
Toronto, Ont.

SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA

Promptly relieved and cured by

K.D.C. THE MIGHTY CURE

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson IV, October 25. David's Joy Over Forgiveness.—Psalm 32.

GOLDEN TEXT.

Blessed is he whose transgression is forgiven, whose sin is covered.—Psalm 32: 1.

EXPLANATORY.

FIRST STANZA.—Vs. 1, 2. THE THEME. THE BLESSEDNESS OF BEING FORGIVEN. Note the three threes,—three names for sin, three words for forgiveness, as in Psa. 51, three expressions, or names, for God's mercy. 1. **BLESSED.** The word here, as in Psa. 1: 1, is in the plural. Oh, the blessedness of him whose, etc. It is in the plural number to express the manifold nature of the blessedness, at all times, from all sources, in all departments of life, in all circumstances; blessed in body and in soul; in time and in eternity. It denotes supreme and perfect blessedness.

The Words Expressing Sin. Transgression—sin—iniquity, describing sin in different aspects. There are in the Bible nine terms for sin,—debt, missing the mark, lawlessness, disobedience, transgression, fault (moral aberration) defeat, impiousness, disharmony or discord. For all these kinds of sin we need forgiveness. And there are as many words for forgiveness as for sins,—forgive, remit, send away, cover up, blot out, destroy, wash-away, cleanse, make them as if they had never been. **TRANSGRESSION.** This word in the original means breaking loose from God and the restraints of his law; hence, rebellion against him. Our word "transgression" means crossing over a boundary into forbidden fields, or into another kingdom, from the kingdom of God to the kingdom of Satan. It is breaking over the limits of God's law. Sin "is, literally, missing a mark. What is rebellion in regard to God is, in regard to myself, missing my aim, whether we consider the aim as that which a man is intended by his very make to be and do, or as that which he proposes to himself by his act. All sin tragically fails to hit the mark in both aspects. **INQUITY.** Moral distortion. "The word rendered iniquity means something twisted or distorted, and seems to embody the same metaphor as do our words 'right' and 'wrong' (wrung, distorted) namely, the contrast of the crooked, wandering ways of sin with the straight line of duty."

The Words Expressing Forgiveness. Is **FORGIVEN.** Literally, taken away, as a burden (see Ex. 34: 7; John 1: 29). The load of sin that burdens the conscience, like Cain's mark too great for him to bear, is taken away. Compare Bunyan's picture of the load on the pilgrim's back, which fell off at the foot of the cross. **COVERED.** Hidden from sight of God and man, blotted out of the book of God's remembrance.

IT'S A MISTAKE

To Attribute Coffee Ills to Poor Grades of Coffee.

Many people lay all the blame for the diseases caused by coffee upon the poorer grades of coffee, but this is an error as the following proves: "I have used every kind of the best grade of tea and coffee that can be got from a first class grocer but never found one that would not upset my nervous system, and it was not until I began to drink Postum Food Coffee in place of coffee and tea that I had relief from the terrific attacks of nervous sick headache, from which I had suffered for 30 years.

"I had tried all kinds of medicines but none helped me.

"Soon after I stopped drinking coffee and began to drink Postum the headaches grew less and it was not long until I was entirely cured and I have never had a return of this distressing trouble for nowdays I never drink coffee but stick to Postum.

"As soon as my wife saw what Postum had done for me she gave up coffee, which she had drunk all her life. This was six weeks ago, and she is a changed woman, for her nervousness has all disappeared, her face has become smooth and her cheeks have a good rosy red color. She sleeps well too, something she could never do while she drank coffee. We consider Postum a household necessity in my house and have induced many friends to try this wonderful food drink in place of coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

2. **IMPUTETH NOT.** Not reckoned against him, as debts are in the creditor's book, to be collected in due time; removed from the docket of the court, so that the case will never be called up. **IN WHOSE SPIRIT THERE IS NO GUILE, NO DECEITFULNESS.** "The condition of forgiveness on man's part is absolute sincerity."

SECOND STANZA.—Vs. 3, 4. VAIN EFFORTS FOR PEACE WHILE THE SIN IS CONCEALED. 3. **WHEN I KEPT SILENCE.** Trying to hide his sin; refusing to acknowledge it to himself, to others, or to God. **MY BONES (THE FLESH) SOLID AND ENDURING PART OF HIS BODY) WAXED (BECAME INCREASINGLY) OLD.** Exhausted, enfeebled, worn out. The secret sin wore him out and made him sick. **THROUGH MY ROARING ALL THE DAY LONG.** "The figure is drawn from the loud and unrestrained outcries of one suffering intolerable and unremitting pain.

4. **THY HAND WAS HEAVY UPON ME.** God would not leave him to go on in sin. God's hand was heavy upon him in chastisement in order to bring him to a better mind, as a father chastises his child in love (Heb. 12: 6-11). **MY MOISTURE IS TURNED INTO, etc.** He was like a tree or landscape dried up in a drought.

THIRD STANZA.—V. 5. PEACE THROUGH CONFESSION AND FORGIVENESS. 5. **ACKNOWLEDGED . . . NOT HID . . . CONFESS.** The three words expressing the completeness and thoroughness of the confession. Nothing was withheld. "True confession implies your viewing that fact (of sin) in the same light in which God views it." **AND THOU FORGAVEST.** God loves to forgive, and he will forgive as soon as the sinner comes to that state of mind when forgiveness will do good to him, and at least not injure others. The atonement of Christ and the condition on which forgiveness can be granted,—faith in him, are to induce sinners to repent, and to prevent his forgiveness from increasing the sin of the world.

FOURTH STANZA.—V. 6. DAVID'S EXPERIENCE BRINGS HOPE TO ALL. 6. **FOR THIS, ON ACCOUNT OF THIS EXPERIENCE OF DAVID, EVERY ONE THAT IS GODLY.** "That is the object of God's gracious love, and is filled with pious affection in return"; every good man, whose general desire is to do right, and yet falls into sin, every one who seeks God's forgiveness. **IN A TIME WHEN THOU MATEST BE FOUND.** Before it is too late, for there is a delay which leads to a time of not finding (Prov. 1: 28). **SURELY IN THE FLOODS OF GREAT WATERS.** The trouble, the disaster, the consciousness of guilt, the punishments for sin come like a sudden and overwhelming mountain torrent. **THEY SHALL NOT COME NIGH UNTO HIM.** That is, the waters shall not reach him, because he is too far above them, in some safe shelter.

FIFTH STANZA.—V. 7. ONE BLESSING OF THE FORGIVEN.—SAFETY. 7. **THOU ART MY HIDING PLACE.** Where the floods of trouble cannot find him. **THOU SHALT COMPASS ME ABOUT WITH SONGS OF DELIVERANCE.** As he was besieged on every side with troubles, so on every side there would be victories and songs to celebrate them.

HOW TO SAVE THE BOY?

A banker in Allegan county, Michigan, three or four years ago voted to license the saloons, and they were brought back into the country. A few weeks ago ex-Senator Humphrey was at a hotel in Allegan, and looking out he saw the banker walking back and forth in front of the hotel bar-room, and looking in when any one opened the door. The Senator went out and spoke to the banker.

The banker said, "Senator. I am uneasy about my boy. Do you think he may be in the saloon; did you see anything of him?"

"Yes, I saw him in the back room of the saloon, playing cards, and drinking," replied Senator Humphrey.

The father seemed speechless for a moment, and then from a heart full of distress, cried out, "Oh, God! how shall I save my boy from ruin?"

"You have a grave problem to solve."

"I would give half I am worth to destroy every saloon in the country," said the banker.

"Ah! It seems cruel to remind you of it now, but you should have come to that conclusion when we wanted you to join us in the fight to keep them out of the country. Now they have your boy, and I do not know what you can do. May God help you!"

Why should not the father expect his boy to fall in with what he endorsed? Parents! think of that, and vote to outlaw the saloon.—State Issue.

The federal premier, Sir Edmund Barton, has resigned, following his appointment to a judgeship in the federal high court. Alfred Deakin, the attorney general has undertaken the task of forming a new cabinet.

WEAK AN I NILLU

Thousands of Lives Made Miserable by a Trouble Easily Overcome.

Thousands of people throughout this country suffer continually from nervousness—their blood is impure and watery, their nerves unstrung and jaded. They are pale, weak, often troubled with headaches and dizziness, are exhausted with the slightest exertion, and often feel as though life were a burden. There is only one absolutely certain way to get new health and strength, and that is through the use of Dr. Williams' Pink Pills for Pale People. These pills make new, rich, red blood, strengthen the nerves, and bring health, strength and happiness to those who use them. Mr. D. W. Daley, Crystal City, Manitoba, proves the truth of this. He says—"I have used Dr. Williams' Pink Pills with wonderful results. Before using them I was weak and nervous; my blood was poor; I was pale and suffered from pains in the region of the heart. Now after the use of eight boxes of the pills my nerves are strong; my blood is pure and rich; I have a good color and my heart action is regular. I think there is no medicine can equal Dr. Williams' Pink Pills for these troubles."

This is the verdict of all people who have given the pills a fair trial, and those who are sick can obtain new health and strength through the use of this medicine. Do not waste money and further endanger your health by taking any substitute. See that the full name Dr. Williams' Pink Pills for Pale People is printed on the wrapper around every box. If you cannot get the pills from your dealer they will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing to The Dr. Williams' Medicine Co., Brockville, Ont.

According to the London Daily Mail, the prosperity of the entire pottery district of Staffordshire is threatened by a cornering scheme of gigantic proportions formulated by a syndicate of American capitalists now in England. They propose to buy up, at a cost estimated at between £8,000,000 and £10,000,000, all mines in England that produce what is called "ball clay." The acquisition of the mines would enable the American syndicate to demand whatever price it chose for the clay, the alternative being the destruction of one of the principal industries in England, and the transference of the trade to the United States.

THE VALUE OF CHARCOAL.

The People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptic in tablet form of large, pleasant tasting lozenges; the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from its continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary

The Doctor's ORDERS:

Fresh Air Good Food

The **W.L. Emulsion**

Trade-mark.

For all those threatened with Consumption.

You are the Man

If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the **MANUFACTURERS LIFE INSURANCE COMPANY.** This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

THE E. R. MACHUM CO., Ltd.
ST. JOHN, N. B.

Agents Wanted.


Bells 100 lbs. to 10,000 lbs. **McShane's**

Any tone desired—Chimes, Peals, Single.

McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

Piano Bargain.

Best Evans Piano, mandolin attachment, used only a short time; cost \$350 cash. Husband died; w/dow must sell. Price only \$225. Piano guaranteed. Apply to **W. GATES, General Agent,** 95 Victoria Street, Halifax, N. S.



To the Weary Dyspeptic, We Ask This Question!

Why don't you remove that weight at the pit of the Stomach?

Why don't you regulate that variable appetite, and condition the digestive organs so that it will not be necessary to starve the stomach to avoid distress after eating?

The first step is to regulate the bowels. For this purpose

Burdock Blood Bitters
Has No Equal.

It acts promptly and effectually and permanently cures all derangements of digestion.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA
HEADACHE, DEPRESSION OF SPIRITS, ETC.
FREE SAMPLE K.D.C. AND PILLS. Write for them. K.D.C. CO. Ltd., Boston, U.S. and New Glasgow, Can.

From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick is Rev. J. W. MANNING, D.D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. STEENS, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick should be sent to Dr. MANNING, and in such contributions in P. E. Island to Mr. STEENS.

BILLTOWN.—The new meeting house at Billtown will be opened for divine service and dedicated to the worship of God on the Lord's Day, October eleventh.

FIRST ELGIN AND POLLET RIVER.—During the summer months it has been my privilege to labor on the First Elgin and Pollet River Field as assistant to Brother Saunders. Our meetings were so arranged as to provide the entire field with more frequent Sabbath services, and also to conduct prayer meetings on those parts of the field where such services were not already sustained. The people responded willingly and very generously to our efforts. We trust that God may cause some fruit of blessing to issue from our labors.

NEW CANADA, N. S.—We are very sorry to report that our pastor Rev. J. Webb, has felt it his duty to accept a call to the pastorate of the Springfield and Alberton churches, P. E. I. Pastor Webb's work with us has been blessed of God and acceptable to his people. He has won a large place in our hearts by his kind and sympathetic ministrations. Mrs. Webb has faithfully filled the offices of County Secretary and President of our Aid Society during her stay with us. She will be greatly missed as well as their daughter, Daisy, who is also an active worker in the church. Pastor Webb and his estimable family leave only friends at New Canada, and take with them the prayers and best wishes of God's people.

BRIDGEWATER, N. S.—From Sept. 13 to 20, we held a week's special service at Lapland, and while we were not able to report any conversions, yet there was a deep interest on the part of our Christian people, and the spiritual life of the community seems to be better than at any time previous. Our brethren here are doing nobly with their house of worship. It is fast nearing completion and we hope to be able to dedicate it free from debt. This will be a great day for Lapland, if we succeed in doing so. Special mention should be made of the excellent work that the Ladies' Sewing Circle is doing in connection with this church. They recently sold an autograph quilt, which represented \$175.00 in paid names. On last Friday evening they gave a supper and fancy sale, and as a result secured \$218.71. There is only a small number of Baptists there, but they have developed into great works.

LESLIE RIVER, BUCTOUHE, N. B.—At the close of my three months' stay on this field I am pleased to report a season in which the Holy Spirit's power has been greatly felt. At the S. S. convention here Aug. 25th and 26th, many prayers arose on behalf of the unsaved, and as a result of this and recent efforts, many have made a start for the heavenly kingdom. In the conference of Saturday (the 26), six young converts arose, requesting to unite with the church. The power of this meeting will long be remembered by all who were present. Bro. Bynon, who has on former occasions kindly assisted us, will be here Oct. 11 to baptize. I cannot close this report without requesting space in which to express my gratitude and appreciation for the kindness shown me in many ways by everybody on the field; and I trust that they in return may be blessed of Him who has said, "Lo I am with you alway, even unto the end of the world."

WATERVILLE, N. S.—Glad we can report progress in our work. In the Black Rock section of our field we are experiencing a very gracious season of revival. It was my privilege on Sunday, Sept. 27th, to baptize five persons all of whom are heads of families. This seems to be only the beginning of a work which is genuine and wide spread in this section. We are very grateful to Bro. Simpson of Billtown for help rendered during these services. At Cambridge on Sunday evening, Sept. 21, we held the first of a series of monthly missionary meetings. A collection of \$10.00 was taken for mis-

sions. This is the work of our young people. The entertainment provided was of a high order. Miss Winnifred Webster, B. A. is the efficient president of this department of our young people's work. We are greatly encouraged in our work and trust the Lord has large blessings in store for us.

LUNenburg.—Through the resignation of Pastor H. Erb, this church was left pastorless. A few of the members tried to keep up the interest by holding Sabbath morning and mid week prayer meetings, but owing to the low spirited condition of the church, these meetings were but sparsely attended. Many of the members, like Elijah of old, sat under a Juniper tree deploring the low condition of the church, when in the providence of God our young Brother Schurman, Acadia, 1903, visited us and offered to supply for us part or all of the time, until the services of a stated pastor was secured. The church accepted his offer. His sermons have been the plain unvarnished gospel sledge-hammer blows against a mere profession, and appealing strongly and earnestly for a Christianity that shall touch our every day life. The services of our Brother proved so satisfactory that on the 12th of July, after the close of the Sabbath evening service, we decided unanimously to call him to the pastorate of this church. Subsequently an ordination council was called for the 6th inst. Churches represented at the council with us were, Bridgewater, Mahone, and N. West, Chester, New Ross, Mill Village, New Canada, Tan-cook, Day Spring, Chester Basin, New Cornwall. Brother Schurman passed successfully a very severe examination on the following questions:—Christian Experience; Call to the Ministry; and Christian Doctrines. After due deliberation the council decided to proceed with the ordination and the following programme was arranged for:—Ordination Sermon, Pastor R. Osgood Morse; Ordination Prayer, Pastor Asaph Whitman; Charge to Candidate, Pastor Stephen Langille; Charge to Church, Pastor W. B. Benson; Hand of Fellowship, Pastor James Porter. At the last session of the Lunenburg County Conference a motion was passed subject to approval of the H. M. Board, grouping the Day Spring church with Lunenburg, so that Pastor Schurman has been giving to the former two sermons a month. As a church we feel quite hopeful for the future. There is a very noticeable improvement in the attendance at the Sabbath, prayer and conference meetings. Our prayer is that the Lord of the harvest may bless our pastor and make him a blessing to this church, and community, and that as a people we may be led to stand on higher ground, so that by our prayers and lives we may aid in gathering in the harvest. Brethren pray for the little church down by the sea.

GEO. A. PARKER, Clerk.

Twentieth Century Fund.

Chipman 2nd, (Mrs. E. A. Branscombe, \$5.00, Susie P. Fraser, \$1.00.) \$6.00. Springfield 1st, (J. A. S. Kierstead, \$2.00, Mrs. Jane Morrell, 50c., Ethel Morrell 50c.) \$3.00. Elgin 3rd, (Mrs. John H. Bleakney, \$2.00, John C. Bleakney 50c., Mrs. C. J. Collicutt, 25c., Annie R. Bleakney, 25c., Mrs. Fred. W. Steeves, 25c.) \$3.25. Hopewell, (J. W. Fillmon \$1.00, G. V. Peck, \$5.00, W. S. Starratt, \$6.00, W. E. Reed, \$4.00, C. C. West, \$2.00.) \$18.00. Elgin, (Mrs. Etta Downing, \$2.00, S. S., \$5.00) \$7.00. Sackville 1st, (Rev. E. B. McClatchy, \$5.00, Mrs. A. Ogdon, \$2.00, Mrs. Mullins, \$2.00, Mr. and Mrs. W. Cahill, \$3.00, C. W. Ford, \$5.00, J. F. Faulkner, \$2.50, Hannah Gaw, \$1.00, \$20.50. Maugerville, Mrs. T. E. Bridges, \$1.00. Grand Lake 2nd, Leonora A. Barton, \$5.00. Springfield, Geo. P. McCrea; \$3.00. Centreville, Geo. Gregg, \$1.00. Petticoadiac, (S. L. Colpitts, \$10.00, Harry E. Main, \$10.00, B. N. Nicholson, \$1.00) \$21.00. Valley, Geo. O. Taylor, \$1.00. Port Elgin, Alice M. Read, \$1.25. Newcastle, (Lower), (Ellen G. Stuart, 50c., Lola E. Chipman, 25c., John Robinson, \$1.00, Pearl Robinson, 25c.) \$2.00. Point de Butte, Frank Trueman, \$5.00. Brussels Street, J. Edw. Hurd, \$1.00. Jemseg, Rosella Curry, \$2.00. Tabernaacle, E. W. Rowley, \$2.00. Elgin 3rd, John R. Gilbert, 25c. Springfield 1st, R. J. Nobles, \$1.00. St. George 1st, Mrs. E. O'Brien, \$1.00. Total \$105.25. Before reported, \$192.39. Total to October 1st, \$297.54.


J. W. MANNING, Treas. N. B. and P. E. I. St. John, Oct. 1st, 1903.

THE RANGE, Sept. 16th, 1903.

To the Editor of the MESSENGER AND VISITOR:—Please allow me space in your valuable paper to express my heartfelt thanks to the members of the Women's Missionary Aid Society of the Second Grand Lake Baptist church for their kind letter of condolence to me and family for the loss of our loving wife and mother. And oblige, yours respectfully, W. O. BARTON.

Manchester Robertson Allison, Limited
St. John, N. B.

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WERNICKE
ELASTIC
BOOK-CASE



The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as wanted. Call, or write for booklet.

An Ideal Book-Case for the Home.

Ordination.

A council called by the Wood's Harbor Baptist church convened at that place, August 12th, to consider the advisability of ordaining to the work of the gospel ministry their pastor, Bro. Geo. C. Durkee. The council organized by appointing Rev. J. B. Woodland, moderator, and S. S. Poole, clerk.

The records of the church, authorizing the calling of the council were read, after which the following delegates were enrolled: Revs. J. B. Woodland, Joseph Murray, E. P. Caldwell, David Price, M. W. Brown, S. S. Poole brethren J. Forbes, S. Murphy, E. Nickerson, Jos. Dixon, Jas. Straung, Geo. Smith, G. T. McDonald, Harry Doleman.

The following brethren were invited to a seat: W. S. Ledford (lic.) of Argyle, and J. D. Brehaut (lic.) of Tuskot.

Bro. Durkee then gave a statement of his Christian experience, call to the ministry and views of Christian doctrines. His statement was clear and forceful, showing careful thought and deep conviction. A number of questions were put to the candidate to all of which satisfactory answers were given. The council then, by unanimous and hearty vote advised the church to proceed with the ordination. Accordingly, the following programme was carried out in the evening: Reading of Scripture, J. D. Brehaut; Prayer, W. S. Ledford; Sermon, Rev. David Price; Ordaining Prayer, Rev. Jos. Murray; Welcome to the Ministry, Rev. M. W. Brown; Charge to Candidate, Rev. E. P. Caldwell; Charge to Church, Rev. J. B. Woodland; Benediction, Rev. G. C. Durkee.

Bro. Durkee enters upon his work with bright prospects and great things are hoped from his ministry on the Barrington Field.

S. S. POOLE, Clerk.

Albert Co. Quarterly Meeting.

The 81st session was held with the Goshen church, Elgin, on Sept. 8 and 9. The officers elected for the ensuing year are as follows: President—Rev. Milton Addison. Vice-President—Rev. A. F. Brown. Sec'y Treasurer—Rev. J. B. Ganong.

The session opened with Pastor Ganong presiding—a helpful social meeting was led by Pastor I. N. Thorne. The attendance was good and the interest was most excellent. Rev. Milton Addison preached the sermon and the large congregation greatly enjoyed the message. A very helpful after meeting was led by Pastor Saunders in which many expressed their love for Christ and in which some expressed a desire to begin the Christian life. It is most gratifying to see the increased interest which is manifesting itself in these gatherings. Pastors Thorne and Addison gave helpful addresses in which other pastors and laymen took part. The one feature which had a depressing influence upon the gathering was the loss of so many

pastors from the Co. Pastors Davidson, Saunders, Thorne, Seelye and Rutledge have resigned to take work in other places. The last two brethren will not leave for a month or so.

Suitable mention was made and recorded of the high esteem in which these men of God are held in the county. Five important fields are left pastorless. May the Lord send laborers in our prayer. The next session meets with the church at Albert Mines, Rev. A. F. Brown will preach.

J. B. GANONG, Sec'y.

Denominational Funds Received in N. S.

FROM AUGUST 6TH TO SEPTEMBER 25TH, 1903.
Centreville section (Bridgetown) \$6; Goshen Church, \$1.75; Greenville Church, \$5; 2nd St. Margaret's Bay, \$10; Nictaux Church, \$5.50; Freeport Church, \$25; Billtown Church, \$3; Hebron Church, \$48.13; Union Society Upper Stewiacke, \$3.35; Manchester Church, \$0; Oxford Church, \$6.11; Temple Church-Mission Band, \$26; Immanuel Church, Truro, \$23; Woods Harbor Church, per quarterly meeting \$7; Hillsdale Sunday school, (New Tuskot Church) \$88; Cambridge Church, \$17; Mrs. Geo. Parker, Grafton, \$2; Brookfield Church, \$5.50; Upper Stewiacke Church, \$3; New Germany Church, \$10.58; Bear River B Y P U. (Glen. Fund), \$5.81; Bear River Sunday school, \$7.34; Amherst Church, \$49.43; African Association \$10; Hill Grove Church \$25.92; Freeport Church \$25; Dartmouth Church, \$7.42; Total \$358.84.

A. COHOON, W. Den. Fds. N. S.

Springfield Council.

DEAR EDITOR:—In your issue of Sept. 16th appears, under the title "Church Council" a report of a council at Springfield. The secretary states that 31 "representative ministerial brethren from Halifax to Yarmouth" had been invited. It should be known that the invitations were issued to individuals and not to churches; also that only 5 responded to the invitations.

Further will you state for the information of your readers that neither accusers their representatives, evidence or documents of any kind pertaining thereto, were present at that meeting. Those holding the facts of the case were given no notice of the meeting. I can speak with authority, as the bulk of the evidence which a former council held at Middleton and the N. S. Western Association asked the Springfield church to investigate, is still in my hands.

This statement is due to those who were not there as well as to those who were present at that meeting. Yours truly, C. W. COREY.

A GUARANTEED CURE FOR DYSPEPSIA OR NERVOUSNESS IS FOUND IN K.D.C. REFUNDED if not endorsed. Write for testimonials & guarantee. K.D.C. Co. Ltd. Boston, U.S. and New Glasgow, N.S., Can.

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IT CURES

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Recommended by prominent Horsemen
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PRICE FIFTY CENTS.

T. B. BARKER & SONS, LTD.
ST. JOHN, N. B., Sole Props.

MARRIAGES.

ANTHONY-ROBAR.—At the home of the bride's aunt, Milton, Sept. 23rd, James Warren Anthony, Mill Village, to Mattie Robar Milton.

FREEMAN-FREEMAN.—At the residence of Mrs. Allen F. Freeman, Milton, Queens Co., N. S., Sept. 22nd, by Rev. H. B. Sloat, Eleanor Locke Freeman of Milton, to Samuel Freeman of Wolfville.

JOHNSON-MILLET.—At the home of the bride, Chester, N. S., Sept. 9th, by Pastor Rupert Osgood Morse, M. A., Mr. August Johnson, of Noank, Conn., and Miss Coralie Estelle Millett, of Chester, N. S.

WHITMAN-HENNIGAR.—In the Baptist Church, at Chester Basin, Sept. 22nd, by Rev. Rupert Osgood Morse, assisted by Rev. Asaph Whitman, Rev. Melbourne Burpee Whitman, Pastor of Chester Basin Baptist Church, and Miss Cora Evelyn Hennigar, of Chester Basin.

CLARK-ULOTH.—At Range, Queens Co., N. B., Aug. 27th, by Rev. Frank P. Dresser, Charles H. S. Clark, of Upper Queensbury, York Co., to Bertha Y. W. Uloth, of Guysboro Co., N. S.

BUTLER-MACINNIS.—At the home of the bride, Wednesday, Sept. 23rd, by Pastor Ernest Quick, Wilbur Alfred Butler, Boston, Mass., to Elsie Macinnis of Hantsport.

McBAY-FLOWERS.—At the residence of James Flowers, father of the bride, Sept. 16th, by Rev. M. P. King, Walter Tapley McBay, of St. John, to Estella M. Flowers, of Flowers' Cove, Queens Co., N. B.

BUTLER-ROLLINS.—At the residence of Isaiah Rollins, father of the bride, Sept. 9th, by Rev. M. P. King, James R. Butler, of Minto, to Anna Rollins, of Newcastle, Queens Co., N. B.

COLP-COLP.—Sept. 23rd at the parsonage, Port Medway, by Rev. S. Langille, John E. Colp to Lizzie M. Colp, all of Western Head, Queens Co., N. S.

WEBBER-WATERMAN.—Sept. 24th at the home of the bride's father, Deacon Waterman, by Rev. S. Langille, Robie G. Webber to Stella Waterman, all of Middlefield, Queens Co., N. S.

HOPKINS-MCLEARN.—At South Rawdon, N. S., Sept. 23rd, by Rev. C. S. McLean, James Hopkins to Ethel McLearn, both of South Rawdon.

McMASTER-BOWLSBY.—At Athol, N. S., Sept. 30, by Rev. D. MacKeen, James McMaster and Rebecca Bowlsby, both of Chignecto Mines, N. S.

CONGDON-LAWRENCE.—In the Baptist church Grafton, N. S., Sept. 30, by Rev. E. O. Read, Mr. Kempton W. Congdon and Miss Katherine C., daughter of Charles E. Lawrence, Esq., of Grafton, Kings Co., N. S.

ZWICKER-EMENA.—In Bridgewater, N. S., Sept. 26, by the Rev. C. R. Freeman, Mr. Ingram Zwickler and Miss Mary Emena, both of Lapland, Lun. Co., N. S.

MITTEN-TERRIS.—At Springhill, N. S., Sept. 30, by Pastor H. G. Esterbrook, James Mitten of Hillsboro, N. B., and Miss Eada Terris, daughter of W. B. Terris, Springhill, N. S.

CLARK-MOTH.—At the parsonage, Range, N. B., Aug. 27, by Rev. Frank P. Dresser, Charles H. S. Clark, of Upper Queensbury, York Co., N. B., to Bertha J. W. Moth, of Cole Har, Guysboro Co., N. S.

DAVIES-SMITH.—At the Baptist church, St. Martins, N. B., on Sept. 30, 1903, by the Rev. C. W. Townsend, the Rev. H. V. Davies, of Salisbury, to Maggie Mabel, daughter of Captain David Smith of St. Martins.

ROY-BISHOP.—In the Baptist church, New Minas, on Sept. 29, by Rev. C. H. Day, Eugene Stanley Roy, to Ida May Bishop, both of New Minas, Kings Co., N. S.

GREEN-STEWART.—At Highgate, Car. Co., Sept. 22, by Rev. J. D. Wetmore, Dibble H. Green of Bath, to Ella C. Stewart.

CRAIN-REELEDER.—At the home of bride's parents Sept. 23, by Rev. J. D. Wetmore assisted by Rev. J. K. Beariste (Presbyterian), Hardie W. Crain, of Bath, Car. Co., to Ella

C., second daughter of Mr. George Reeder, of West Glassville.

HODGSON-FILLMON.—At the residence of the bride's father on the 29th inst., by the Rev. John Williams, Mr. Ernest W. Hodgson of Moncton Road, to Miss Priscilla A. Fillmon, of Dorchester Road, Shediac, all of Westmorland county N. B.

COOPER-MORSE.—At the home of the bride's parents Sept. 2, by Pastor J. W. Brown, Joseph A. Cooper, of Hunter's Home, to Stella M. Morse of Salem.

WORDEN-McMACKIN.—At the home of the bride's parents, Sept. 2, by Pastor J. W. Brown, Thomas C. Worden and Vina M. McMackin, all of Springville, N. B.

MELVIN-CROSSMAN.—At the parsonage, Havelock, Sept. 23, by Pastor J. W. Brown, Everett Melvin, of Havelock, and Mina D. Crossman, of Moncton.

NICKERSON-WEBSTER.—At the Cambridge Baptist church Sept. 26th, by Rev. E. K. Morse, Guy Wilbur Nickerson of Madison, New Hampshire to Nellie Mae, daughter of George Webster, Esq. of Cambridge, Kings Co., N. S.

DEATHS.

FLETCHER.—At her late residence in Mapleton, Hants Co., N. S., on Sept. 26th Mrs. Bertha E. Fletcher, and only daughter of Mr. and Mrs. J. H. Masters. Fell asleep in Jesus.

COBURN.—At his home, Keswick Ridge, Sept. 16, Tyler Coburn in the 67th year of his age. Our brother was a great sufferer, but never murmured. He was a quiet, God fearing man. He leaves to mourn their loss a widow, one daughter and three sons. He died in the triumph of faith.

DEWITT.—At Victoria Corner, Carleton Co. Sept. 18th, John H. DeWitt, aged 83, years. A good citizen, kindly neighbor, loving husband and father has been taken away. The widow and four daughters who remain feel their loss most keenly. The old land marks are falling by the departure of these aged ones.

ALLEN.—At Port Elgin, West. Co., N. B. on Tuesday, Sept. 22nd, Calvin G. Allen passed quietly into rest. Bro. Allen was in his 72nd year, and had been a faithful member of the Baptist church for many years. His end was peace. He leaves a wife, nine children, eleven grandchildren, besides a large number of friends to mourn their loss. May the Lord comfort them in the prayer of the church here.

WAGNER.—In New Canada, N. S., September 26th, Celia I. Wagner, aged 44 years, daughter of Mr. and Mrs. Stephen Wagner. The deceased united with the New Canada Baptist church when only eight years of age, being baptised by the Rev. J. W. Crandall, since which time she has lived a consistent Christian life. Her death was very sudden being the result of eating ice cream when heated. Deep sympathy is felt with the family.

NICKERSON.—At Rockville, September, 24th, Leona B., aged 12 years, 1 month and twenty-one days. Daughter of William E. and Alfretha Nickerson. The call did not come suddenly, (her sickness being consumption) yet the days of her pilgrimage were not long. She said near the close of her life, "There is no dark valley," and thus resting upon Jesus she passed into the promised land. The memories of her sweet life and parting words will ever linger in the minds of her parents and friends. May God comfort their sorrowing hearts, and give them the assurance of meeting their loved one in Heaven.

Denominational Funds.

Pollet River F. M., \$8.48; Forest Glen S S F. M., \$5.42; Elgin 1st church F. M., 25; Havelock H and F. M., \$7.50; Rev. I. B. Colwell F. M., \$1.00; a friend, (Musquash) F. M., \$1.00; Treas. Mar. Con. D. W., \$28.51; Mrs. F. Colpitts, Elgin, (H. M., 50c; F. M., 50c; Acadia University, 1) — \$2; Petitcodiac, (H. M., \$2; F. M., \$5) — \$7; Sheffield 1st D. W., \$5.50; Point de Bute, D. W., \$2; Mrs. T. Whit Colpitts (H. M., \$2; F. M., \$5) — \$7; Point Midgie F. M., \$5; Fairville church H and F. M., \$4.65; Mrs. B. J. Case, F. M., \$1; R. J. Nobles F. M., \$1. Total \$87.31. Before reported \$244.94. Total to Oct. 1st, \$332.25.

J. W. MANNING, Treas. N. B.
St. John, Oct. 1, 1903.

Denominational Funds; P. E. I.

RECEIPTS FROM BEGINNING OF CONVENTION YEAR TO SEPT. 30TH, 1903.

Dundas Church, D. W., \$4.20; Annandale Church, D. W., \$3.00; Montague Church, D. W., \$35.00; Murray River Church, D. W., \$5.70; Hazelbrook Church, G. L., \$4.70; East Point Church, H. M., \$8.00; North River Church, D. W., \$12.30; Charlottetown Church, D. W., \$13.35; Belfast Church, D. W., \$4.46; Trvon Sunday School, N. W. G. L., \$11.00; Samuel Simpson, (Belmont) D. W., \$5.00. Total \$105.91.

A. W. STEVENS,
Treasurer for P. E. I.

At the "London House."

Tuesday, Oct. 6th

For "Horse Show" Week. Extra Display of Ladies' Novelty Dress Suitings.

Many very handsome fancy costume cloths and novelty tweed suitings.

Rich looking zibeline effects, such as dark green with a flash of red or gold; decidedly new effects in silver-haired zibelines; new azuline blues, with black zibeline styles.

These are all special novelties for Horse Show Week.

Also the following new cloths:

Zibeline costume with invisible check,	\$1.45 yd
Novelty blue and silver stripe zibelines,	1.75 yd
Novelty French knot tweed costumes,	1.60 yd
New invisible plaid camels' hair suiting,	1.25 yd
German "Frieda" suitings	1.35 yd

Special British Suitings.

"Kuoop" suitings in four colorings	95c yd
"Angora" tweed, very attractive	75c yd
"Pannata" mixed tweed suitings	65c yd
Special flake suitings for school dresses	50c yd

Write for Samples.

Ladies' Fall Coats.

Very stylish garments to show next week.

Remarkably attractive genuine zibeline coats, loose effect, with or without collar, new wide sleeves - \$9.50 to \$13.85

Fine kersey beaver coats in fawn or black, with capes, especially good lines of all black coats in beaver or zibeline, \$7 to \$18 each



F. W. Daniel & Co.,

London House, - - - Charlotte Street.

**EVER GIVE
Your Thinker a Thought?**

Funny things happen in this world and now and then some of them make one an interested observer, for instance: several years ago a man pursued a systematic course of investigation to discover what kind of elements the body would take up from the vegetable kingdom out of which to make gray matter in the brain and nerve centres throughout the body; also how to prepare this food so that it would be easily digested and allow Nature to make use of these elements. So far the proposition was all right. Question—How to bring all this about?

It took over two years work to solve the problem successfully. After it was solved the food was given to many people and the result watched carefully. When all results were proven beyond doubt the food was put on the market under the name of Grape-Nuts. Then followed public announcement in the newspapers and magazines that such a food was in existence and that it would perform its intended work. People all over the world realized the need of such a food and began purchasing it liberally. It attracted so much attention that a long list of imitators sprung up all over the country. They boiled wheat, roasted it, stewed it, chopped it, mixed it with rye, malt, oats, and perhaps hay—we are not sure—gave it a fantastic name and told the public it was a "Brain food."

Then, from these imitators, came the offering of spoons, knitting needles, china-ware, pictures, doll babies and even pianos to induce people to gorge themselves with the various and sundry things.

Fortunately the most of these imitation foods are harmless and decently clean so that no real harm is done except that people who pay out money to secure a food for special service have a right to expect an equitable return for that money.

Investigation proves that in practically all cases where imitations are put upon the market, the men who place them are untrained and have no knowledge of the real scientific basis of food making. If they did have, they would produce original articles. The very fact that they make imitations is prima facie evidence that they have no professional ability to originate valuable articles themselves, but must get under the eaves of some originator.

Up to the present time no prepared food has appeared, to the knowledge of the writer, that is made upon the solid, fundamental, scientific basis of Grape-Nuts.

In this celebrated food the right parts of the wheat and barley are selected, they pass through various and sundry mechanical processes (absolutely no chemical treatment). In these processes the starchy elements are slowly transformed into sugar now known as Post sugar. In this form it is ready for immediate assimilation and transmission to the blood without taxing the digestive organs. By the blood, the elements which Nature uses for rebuilding the soft gray matter in the brain and nerve centres and carried to the respective parts and there made use of, while other elements known as carbohydrates are carried to the muscles and tissues and there deposited and held in readiness for use when energy and warmth are demanded. Remember that simply raising the arm requires the expenditure and giving off of warmth and energy. Now then we must have the elements that supply warmth and energy deposited in these tissues and muscles else we cannot release them and make use of them. These are the missions of Grape-Nuts, and the person who desires to make use of the proper builder of brain and nerve centres, and keep them in first-class working order, and also make use of a supply of warmth and energy, can absolutely rely upon securing this service if they feed regularly on Grape-Nuts.

These are incontrovertible facts demonstrated by actual use by hundreds of thousands of Anglo Saxons to-day.

There's a reason and a profound one for the use of Grape-Nuts. The food is already cooked at the factory and can be served instantly with rich cream. It is delicious and can be made into a great variety of toothsome dishes after the recipes found in the recipe book enclosed in each package.

Attention is also invited to another very small but "meaty" little book in each package under the title "The Road To Wellville."

Grape-Nuts food is made at the Pure Food Factory of the Postum Cereal Co., Ltd., and sold all over the world.

THE TWO WAYS.

None of us can tell for what God is educating us. We fret and murmur at the narrow round and daily task of ordinary life, not realizing that it is only thus that we can be prepared for the high ascend. We must descend before we can ascend. We must suffer if we reign. We must take the via crucis (way of the cross) submissively and patiently if we would tread the via lucis (way of light). We must endure the polishing if we would be shafts in the quiver of Emmanuel. God's will comes to thee and me in daily circumstances, in little things equally as in great meet them bravely; be at your best always, though the occasion be one of the very least; dignify the smallest summons by the greatness of your response.—Rev. F. B. Meyer.

A GENTLEMAN.

I was once spending a night in a beautiful home in a large city. At about nine o'clock my host, a gentleman about fifty years of age, got up, went into the hall, and put on his overcoat and rubbers. Returning to the parlor door, he said:

"Excuse me, please, for just a few minutes. I am going to say good-night to my mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her good night, if he was in the city.

"No matter what the weather may be, no matter who his guests are, my husband never fails to run over to his mother's and bid her good-night," said the gentleman's wife when he had gone.

Neither he nor she could sleep if this duty had been neglected. When his business compels him to be away from the city he writes to her every day, if only a single line.

"Her mental powers are beginning to fail and she forgets many things so that her mind is a blank on some points; but when nine o'clock comes, she always knows the hour, and says: 'It is time for Henry to come and bid me good night.'"—Selected.

A MINISTER'S LABORS.

Apart from the labors that fruit into pulp ministry and pastoral and public service, is no accounting to be made so the mental strain and the spiritual travail which are an inalienable part of the ministerial calling? Not only does the minister carry on his

heart the sorrows of a great many persons who look to him for succor, but there are hours when the tide of his own faith ebbs. Is a minister's fight with his doubts worth anything to the world? Because he always seems so sure of his hold on the eternal verities, is it to be thought that he is content to pass on to others a merely traditional faith, instead one that has been wrought out in long hours of painful questioning and wrought as triumphantly into the very texture of his own life? The effort which a minister makes to keep and broaden, to intensify and make real, his own faith, to adjust it to the growing light of science, is as necessary and as noble a part of his work as anything that he does.—The Century.

THE HEART OF A CHILD.

"Just see, papa! I made all this to-day," said a tiny girl, holding up an awkward bit of work.

"Well, I don't care anything about that, child," said the father.

I expected to see the child burst into tears but she went away quite tranquilly. She was so used to such treatment that it did not surprise or hurt her any more.

That father prided himself on his kindness to his children. It was his boast that he never struck one of the whole five. What would he have said if he had been told that his words injured that child as much as a beating would? Although he never scolded or said rough things, he was continually manifesting a lack of sympathy with the little ones. The blows were falling directly on loving childish hearts.

He often wondered why the older children never took him into their plans. He loved his children dearly; he would have enjoyed being a companion of the big boys and girls, but he turned them away again and again when they were tiny children and he might have obtained the key to their hearts.

Oh, fathers and mothers, come into the lives of your children when you can sympathize with the little men and women. Take time to be interested in their affairs, and then you will be spared the bitter pain of being shut out of their confidence, and feeling that they have grown away from you, when they most need you.—Exchange.

The Bible is the only book which show us what we are—not only our needs, but our possibilities. So many men are content to live in the valley or to roam about among the foothills who might be climbing upon the peaks of the higher Christian experience.—John R. Mott.

An Opportunity for Profit With Minimum Risk.

THERE are certain fields for the profitable investment of idle funds not assailable by stock-exchange manipulation; safe—no doubt of it.

Our business is the finding out of such investments and then offering them to people who value such service. Not every man is able to sift the good from the bad himself, or, perhaps, as well as we can.

One remarkable opportunity is Rubber. To-day the supply is diminishing on an increasing demand, with prices steadily advancing. The world's future supply depends entirely on cultivation.

The Obispo Rubber Plantation Co., with 9,000 acres at Tuxtepec, State of Oaxaca, Mexico, has undertaken to produce rubber and is succeeding. Other crops are already large sources of profit.

As an investment it is surrounded with unusual safeguards; and it is already paying 10 per cent. You pay for stock only as work progresses.

Booklets and letters concerning this plantation—the past, present and future of the rubber market—and conservative estimates of the probable returns from an investment in this enterprise, sent anywhere upon request, without obligation.

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Send full information, prospectus, pamphlets, and book of photographs, showing progress already made on the Obispo Plantation to

..... (Signature)

..... (Address)

Date

MESSENGER AND VISITOR.

This and That

BABIES HANGING ON PIGS.

As described by a recent traveller, Russian babies, as seen in the homes of the Russian peasants in Siberia, are very unattractive specimens of humanity.

"I looked curiously at one little bundle," says the traveller, "which was laid upon a shelf. Another hung from a wall on a peg, while a third was slung over one of the supporting rafters, and was being swung to and fro by the mother, who had a cord loop over her foot.

"Why," cried I in surprise, "that's a child."
"Of course it is," replied the woman; "what else should it be?"

"Having learned so much in so short a time, I had an irresistible desire to inspect the contents of the swinging bundle. I looked, but turned away in disgust, for the child was as dirty as a pig. I asked why the baby was not washed. It may have been impertinent.

"Washed!" shrieked the mother apparently horrified. "Washed! What—wash a baby? Why, you'd kill it!"

A POCKETFUL OF PETS.

The famous naturalist, Mr. Frank Buckland, very seldom wore an overcoat, but when he did so it was more because of the extra pocket it contained than for warmth. When he returned from France on one occasion he had his overcoat stuffed with natural history specimens of all sorts, dead and alive.

Among them was a monkey, which was placed in a large breast pocket.

When Mr. Buckland was getting the ticket the monkey thrust his head out and attracted the attention of the booking agent, who immediately said:

"You must take an extra ticket for that dog."

Dog! said the naturalist. "It is no dog! But the clerk said:

"You must pay for it."

The naturalist took a tortoise out of his pocket, and said:

"Perhaps you call this a dog."

"No," said the clerk. "We make no charge for them; they're insects!"—Leeds, Mercury.

HONESTY OF SOLOMON.

The brilliant portrait painter, Solomon J. Solomon, used to tell the story how, on one occasion during the Royal Academy vanishing days, one of his fellow-artists mistook him for a carpenter, and tried to force a shilling into his reluctant hand, with a genial "You are the man who washed my picture, are you not?" Mr. Solomon answered: "No, sir; it was the other man." "You may keep the shilling for your honesty," replied the generous artist, and this shilling has been preserved by the R. A. with great care.

FOOLSCAP.

Everyone knows what foolscap paper is, but not everyone knows why it was so called.

An exchange ventures to remark that not one in a hundred that daily use it can answer the question. The following will tell you how the term originated:

When Oliver Cromwell became protector,

BREAK THE FAST

The Morning Meal Should not be Missed.

After a night's fast the stomach should have some food for breakfast to sustain mind and body during the morning. It should not be a heavy meal but wise selection will pay immensely.

A young Los Angeles woman says: "For years until I used Grape-Nuts I had never been able to eat breakfast, for eating in the morning was always followed by terrific sick headaches and my stomach has always been delicate.

"Some time ago a friend urged me to try Grape-Nuts food and I began eating it every morning. As a result of its steady use I have gained 11 pounds and the headaches have disappeared entirely and my weak stomach has become normal and strong. All food indigests and I now perform my daily duties with renewed cheerfulness and energy. Evidently I had been eating the wrong food but Grape-Nuts soon put me right." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

after the execution of Charles I, he caused the stamp of the cap of liberty to be placed upon the paper used by the English government. Soon after the restoration of Charles II, having occasion to use some paper for dispatches, some of this government paper was brought to him.

On looking at it, and discovering the stamp, he inquired the meaning of it, and on being told, he said:

"Take it away; I have nothing to do with a fool's cap."

The term 'foolscap' has since been applied to a certain size of glazed writing paper.—'Morning Star.'

UNCOVERING THEIR PAST.

"All right," says the rich father, after the count had stated his terms, "I'll let Sadie marry you and agree to turn over to you one million dollars. Now, let's get it fixed up properly. Suppose we say one thousand down and the balance at two dollars a week."

Here Sadie burst into tears and leaves the room.

"Now, ma," says the rich father to his wife, "what on earth's the matter with that girl?"

"Well; I don't blame her at all, pa. It seems as if you never could keep from betraying the fact that we are of plebeian origin."

"What have I done now?" asks pa.

"Why, you talk as if you were buying the count from an instalment house."—'Judge.'

A MISTAKE.

The manager of one of Washington's large department stores was at his desk, deep in thought over some intricate business problem of the day.

Not far away stood the young woman who has charge of the sheet music department, carrying on an animated conversation over the phone.

When the manager came out of his reverie his attention was arrested by scraps of conversation from the small box-like arrangement that holds the telephone.

"I love you, dear, and only you—I'm wearing my heart away—can't live on love?—I never was hurt until then—I've a longing in my heart for you, and maybe when the harvest days are over I'll think of you—dreamy eyes—just kiss me good-by—yes, a dream of the golden past—good-by, forever."

Before he had recovered from his astonishment and wonder the young woman hung up the receiver and stepped out of the telephone box.

"Miss Jones, come here," he commanded, sternly. "It's strictly against the rules of this store for salepeople to use the phone for personal business. I must forbid you to do it any more. Hereafter, when you wish to make love to a young man, don't do it over the telephone, when every one can hear everything you have to tell him. Now go to your department."

"Why, Mr. Brown," she answered, "I was simply ordering some new sheet music, which we need from the publisher."

He hasn't stopped apologizing yet.—Washington 'Star.'

WITH A STOP TO IT.

"Come in and take a sip of something good," said bloated old Jack Saunders to Tommy Bristow, as he was passing the saloon-door on his way to school.

"I'm a temperance boy," answered Tommy, "and I've signed the pledge neither to touch, taste, nor handle."

"Oh, that's all right," answered the old toper; "you can take a glass of beer or wine, and still be a temperance man. You don't need to keep on drinking until you're a drunkard. That's all nonsense. You can take a drink and stop right there."

"If they have that kind of liquor in there," answered Tommy, who was a bright little fellow for his years, "I don't know that I would mind taking a glass, just to see what it tastes like. You are sure they have that kind, are you?"

CATCHUP.

Madge—She's a great girl after the fellows isn't she?"

Marjorie—Why, that girl would have a man at her feet even if she had to break a shoestring to do it.—Selected.

"It worries him to think how narrow chested he is."

"Afraid of consumption, eh?"

"Oh, no. He's afraid his breast won't be big enough to hold all the medals he expects to win before he dies."—Philadelphia Press.

Unpleasant!

Boils, Humors, Eczema, Salt Rheum

Weaver's Syrup

cures them permanently by purifying the

Blood.

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Wanted.

A man and his wife to take charge of the "Residence" of Acadia College students Wolfville, N. S. Either the husband or wife must be qualified for the work of head cook. Testimonials or references should accompany application. College opens September 30th. For further information apply to A. CONOON, Treas. Acadia University.

Stanstead Junction, P. Q., 12th Aug., 1893. MESSRS. C. C. RICHARDS & CO.

Gentlemen, I fell from the bridge leading from a platform to a loaded car while assisting my men in unloading a load of grain. The bridge went down as well as the load on my back and I struck on the ends of the sleepers, causing a serious injury to my leg. Only for its being very fleshy would have broken it. In an hour could not walk a step. Commenced using MINARD'S LINIMENT and the third day went to Montreal on business and got about well by the use of a cane. In ten days was nearly well. I can sincerely recommend it as the best Liniment that I know of in use. Yours truly, C. H. GORDON.

Canadian

Baptist

Hymnals.

We can supply these in five different bindings. Send for price list.

A. & W. MacKINLAY,

135 and 137 Granville st., Halifax, N. S.



CRAMPS,

Pain in the Stomach, Diarrhoea, Dysentery, Colic, Cholera

Morbus, Cholera Infantum, Seasickness, and all kinds of Summer Complaint are quickly cured by taking

Dr. Fowler's Wild Strawberry.

It has been used by thousands for nearly sixty years—and we have yet to hear a complaint about its action. A few doses have often cured when all other remedies have failed. Its action is Pleasant, Rapid, Reliable and Effectual.

Dr. Fowler's Extract of Wild Strawberry is the original Bowel Complaint Cure.

Refuse Substitutes They're Dangerous.

A Cure For Rose Cold Hay Fever and ASTHMA

A prominent New York lawyer in an unsolicited testimonial says: "My son's ASTHMA cure cured me when all other remedies failed. Physicians' prescriptions did not even relieve. For years I have been a sufferer of Rose Cold with all of its annoying symptoms, such as constant sneezing and itching watery eyes. Hinrod's Asthma Cure is one which totally eradicated a Rose Cold of years standing. No words can express my appreciation of its effectiveness."

The late (Dr.) Oliver Wendell Holmes in his book "One Hundred Days in Europe" says: "I have used all remedies—Hinrod's Cure is the best. It never failed."

Send for a generous free sample today and try it. It will not disappoint you.

HIMROD MFG CO., 14-16 Vesey St., New York. For sale by all Druggists.

INTERCOLONIAL RAILWAY

On and after SUNDAY, June 14, 1903, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

- 6—Mixed for Moncton 6.25
- 2—Exp. for Halifax and Campbellton 7.50
- 136, 138, 156—Suburban for Hampton 13.15, 18.15, 22.40
- 26—Express for Point du Chene, Halifax and Pictou 11.45
- 8 Express for Sussex 17.10
- 134—Express for Quebec and Montreal 19.00
- 10—Express for Halifax and Sydney 23.25

TRAINS ARRIVE AT ST. JOHN.

- 9—Express from Halifax and Sydney 6.25
- 7—Express from Sussex 9.00
- 133—Express from Montreal and Quebec 12.55
- No. 5—Mixed for Moncton 15.10
- 135, 137, 155—Suburbans from Hampton 7.15, 15.30, 22.00
- 25—Express from Halifax and Pictou 17.46
- 1—Express from Halifax 9.15
- 81—Express from Moncton (Sunday only) 9.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

CITY TICKET OFFICE, 7 KING STREET, ST. JOHN, N.B.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic, and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable, and effective preparation.

INVEST YOUR MONEY

in the Savings Bank, and you will get a yearly return of about 3 per cent at the most. But if in an Endowment Policy in the

The Mutual Life OF CANADA

and you will get a return of at least that much and protection thrown in.

E. E. BOREHAM, Manager for Nova Scotia, Halifax, N. S.

Announcement is made by the management of the Excelsior Woolen Mills, Montreal, that unless something was done at once to relieve them of the burden of the 33 per cent preference granted British manufacturers that concern would be obliged to close down.

At the request of St. Andrews (Montreal) Home authorities a general police alarm has been sent out to search for a 16-year-old girl named Emily Keys, who only arrived about a week ago from England to seek her sister. It is feared that she has been abducted. She left St. Andrew's Home to take a position secured for her and that was the last seen of her. The Home people describe her as an unusually pretty girl.

INDIGESTION CONQUERED BY K.D.C.
IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

News Summary.

All was quiet at the Soo on Wednesday. The presence of the troops was no longer regarded as necessary and they were sent home.

During a thunderstorm at Tracey, York county, a few days ago, three cattle belonging to Andrew Robson were killed by lightning.

The cruiser Retribution and the Royal Garrison Band left Halifax Wednesday for Boston to welcome the Honorable Artillery Company of London.

It is practically certain that no official announcement of new ministers will be made before Monday. The King will go to London early next week to hold a council.

James Tillman, former lieutenant governor of South Carolina, was placed on trial on Monday at Lexington, for the murder of N. G. Gonzal, editor of the Columbia State.

At a mass meeting of liberals held in St. Mary's division of Montreal, Mr. Tarte's constituency, on Monday, a resolution was passed calling on Mr. Tarte to resign his seat.

It is reported from Ashkhabad, capital of Russian Trans-Caspian territory, that two million acres of cotton, wheat, barley and vegetables in that district have been destroyed by locusts.

The dwelling house of George Chase, Woodstock, was destroyed by fire Tuesday. The fire spread to the roof of the dwelling owned by Francis Kelly, but was quickly extinguished. Insurance only \$200.

At the annual meeting of the G. N. Telegraph Company on Wednesday H. P. Dwight was elected president but retired from the general managership, and Isaac McMichael was elected general manager of the company.

The portrait of the Dowager Empress of China, now being painted by Miss Augusta Carl, an American artist, is to be placed on exhibition at St. Louis next year by the consent of Her Majesty, who, it is said, will also send other exhibits.

They are strict about Sunday observance in Alabama, and the legislature of that state has recently enacted a law prohibiting games of baseball, golf, tennis and football on the Lord's day and making violation a misdemeanor.

The air is full of mysterious rumors that Mr. Balfour and the Duke of Devonshire will resign: that the King objects to the appointment of Arnold Foster as war minister, and that Lord Milner has been summoned to Balmoral, etc.


Personal.

The MESSENGER AND VISITOR desires to extend its sincerest sympathy to Bro. March in his affliction. Many of our readers we know will earnestly hope to hear of his complete recovery.

Rev. A. J. Vining arrived in St. John last week and will spend some time in the Maritime Provinces in the interests of the Twentieth Century Fund. Mr. Vining lately resigned the pastoral charge of the Baptist church at Aylmer, Ont., one of the largest in that province, to enter upon the work of general agent for Northwest Missions in Ontario and Quebec. Mr. Vining's successor in the pastorate at Aylmer is Rev. Ralph Trotter who, we learn, enters upon his work there under very favorable conditions.

Rev. Joel B. Slocum, whose able sermon before the Baptist Institute in St. John in August was heard by a number of the readers of this paper, has resigned his charge at Concord, N. H., to accept a call to a large church at Columbus, Ohio. Mr. Slocum, whose work in Concord is spoken of in the highest terms, is a Nova Scotian. He was born at Mt. Hanley, Annapolis Co., in 1868, was graduated at Colby College in 1893 and pursued his theological studies at Newton. His friends in this country are glad to hear of the success that is attending his ministry.

Pastor C. R. Freeman of Bridgewater, N. S., writes:—"On Sunday, Sept. 13th, our hearts were made sad by learning of the severe accident that befell our beloved brother, Rev. Stephen March. Bro. March was driving to Lakeville to preach when he was run into by a party of Liverpool people who were traveling between Bridgewater and Liverpool on Sunday and evidently driving in a reckless manner. He was thrown from his carriage and striking on his head caused such a severe wound that it was necessary to take over twenty stitches in dressing it. Bro. March is making rapid progress under the skilful care of his son, Dr. H. A. March, and while he may never fully recover from the effects of the blow and will probably not be able to do anything this winter, at least, yet we hope he may soon be able to be out again and that we may be cheered by his genial presence in our Sabbath services."



Bowman's Headache Powders

Safe and Reliable.

Cures All Headaches Promptly.

In Powder and Wafer Form, 10 and 25 Cents.

THE BAIRD COMPANY, Ltd.

DR. SHIVES' INSECT POWDER

Kills all kinds Insects on Man, Beast and Fowl.

All Lumbermen and Poultry Dealers } For the camps,
should use this article } For the barns.

If your local dealer cannot supply, send 25 cents to The McDIARMID DRUG CO., and they will mail a package direct.

Come to the West Indies this Winter.

Get away from Canada for six weeks. It will not cost you much more than to stay at home, and you will have such a good time visiting the different islands on a P. and B. boat.

Write and ask us for booklets written by people who have taken the trip. You will want to go, oh so badly, when you read them.

Pickford & Black.

Steamers sail fortnightly.

No Better Flour than Ogilvie's in all the World To-day!

An English gentleman who recently visited Canada, a man who is in close touch with the grain trade of the old country, expressed himself as follows: "Ogilvie's Flour is now recognized as one of the best flours on the British market. I doubt whether there is a better flour in all the world today."

For further information, write

J. S. HARDING, - St. John, N. B.

During the terrific thunder storm Sunday evening the house and barns of James Lister at York Mills, were struck by lightning and burned to the ground. The fire caught in the barns which were filled with the season's crops. The loss is estimated at about \$2,000; uninsured.

Bert Morrison, of Snelburne, a member of the crew of the fishing schooner Percy Roy, was drowned on Sept. 10 by the upsetting of a dory. His companion, Max Clattenburg, of Port Medway, tried to right the dory, but failed. Morrison was the support of his mother and sister.

If You Like Good Tea try RED ROSE.