

Messenger and Visitor

THE CHRISTIAN MESSENGER
VOLUME LXVI.

THE CHRISTIAN VISITOR
VOLUME LV.

Vol. XX.

ST. JOHN, N. B., Wednesday, October 12, 1904.

No. 41

The War.

During the week no important actions have taken place, except the continuous assaults on Port Arthur. Reinforcements have gone forward from Russia, and General Kuropatkin has ordered a general advance from Mukden toward the south. The Russian General claims that his force is now superior in numbers to the Japanese armies opposed to him. He reports a successful flank movement against the Japanese right, and the capture of a strong position. St. Petersburg despatches represent the Russians to be full of enthusiasm and eager for the general advance that is now about to take place.

Political Notes.

The common election campaign goes on vigorously. In the Maritime Provinces during last week many nominations were made. Hon. H. R. Emmerson has been re-nominated by the Westmorland Liberals, Alexander Gibson, jr., by the Government party in York, and Mr. D. Gillmore by the same party in Charlotte. The Opposition have nominated Mr. W. A. Mott in Restigouche, and H. A. Powell in Westmorland. Recent Nova Scotia nominations on the Government side are D. D. Mackenzie, M. P., in Victoria and North Cape Breton, Dr. Black in Hants, Mr. B. B. Law in Yarmouth, and M. W. Pickup in Annapolis. The Opposition has nominated Colonel Kaulback in Lunenburg, Mr. Peter Innes in Kings, and Mr. J. W. Wells in Guysboro. In Prince Edward Island the Tickets on both sides were completed by the nomination of Judge Warburton, and Mr. Prowse as Government candidates for the double constituency of Queen's.

Hon. D. A. McKinnon, formerly Attorney General of Prince Edward Island and lately M. P. for Queens, has been appointed lieutenant Governor of the Province in place of Hon. P. A. McIntyre, whose term has expired.

A. B. Aylesworth, K. C., the eminent Toronto lawyer, who was a member of the Alaska Boundary Commission, and with Judge Gette dissented from the award, has become a member of the Laurier Government without office. He will be the liberal candidate in Durham.

Hon. George E. Foster has accepted nomination as conservative candidate in North Toronto. He has been a resident of Toronto for two or three years.

Schools and

Citizenship.

The *Montreal Star* has a timely article on the relation of our schools to the problems of citizenship. Referring to an article by Vice-President Sheldon, of Girard College, it says: "He thinks, for instance, that the school might counteract the terrible tendency to defy law and ignore government which appears in the community if it would pay greater attention to inculcating the law-abiding spirit. Then it might do more in the way of cultivating the cardinal virtues of honesty and integrity, and generally building up a better standard of citizenship." The *Star* adds: "Theoretically we all believe this; but practically do we not ask little of our schools, except that they crowd the memories of our children with certain facts which will enable them to pass a good examination and to finally emerge with a status which may help them in the great business of getting bread and butter? We know that certain English schools aim to leave an impress upon the character of the scholar, and we think that this is a fine thing. But do we really believe that our schools are, as a rule, so organized as to produce this effect? One of the curses of this age is that we measure everything by its earning power. People at an art gallery will flock to see the highest priced picture. When a man puts up a house, we ask first, 'What did it cost?' Our very sports are graded in many minds by their expensiveness. So it is not surprising that we measure our education by its earning capacity. We sneer at a college graduate sometimes because he cannot earn as much money as the lad who went early into a wholesale house, ignoring the fact that he can buy ten times as much pleasure with his few dollars as the uneducated man can with his many. But we certainly should pay more attention to the effect which schools might have upon character. It is

better to produce a generation of brave, truth-telling, frank and honour-loving children, than the "smartest" class that ever turned to money-making as ducks take to water. To do this, we must choose teachers who hate a sneak, who detest a coward, who would rather have a manly pupil than a miracle of memory, and to get such teachers, we must pay salaries that will command the lifelong services of real men. We are stinting our schools to the everlasting injury of our children." All this is very good. But it must be remembered that character is the result of many forces. Schools can do much; but they cannot do everything. They must not be made a substitute for proper instruction and government at home. Our observation in some communities is that most of the Government is in the schools—and even what the schools can do is partly neutralized by the desire of parents that their children shall have a good easy time. They resent any attempt of the teacher to insist on respect and obedience. The teacher who wishes to be popular must not be too particular. Then the town authorities wink at infractions of the law. Petty thieving, disrespect to old people, teasing of the feeble-minded, are allowed to go on without interference, not to speak of punishment. Thus law is brought into contempt. Schools are not responsible for this. The opportunity of the teacher is great; but he is almost powerless when opposed by the indifference of the citizens, and the influence of organized life dominated by the spirit of selfishness. Let every citizen bear his own burden of responsibility. Then the schools will be clothed with power.

A Military

Problem.

The most interesting military problem at present in connection with the Russo-Japanese war, a war correspondent thinks, is how large a Russian army the Siberian railway can support in Manchuria. While the army is south of Harbin, most all the necessary food supplies can be obtained in the country, but the farther north it goes the more it must depend on the railway, while at the same time the Japanese will gain an advantage by having an increased area to draw from. The richest section of Manchuria is the country of which Liao Yang is the principal market, and the crops in that section in this season are unusually large. Merchants who are acquainted with the country believe that if General Kuropatkin should retreat to Harbin, he must then bring nearly every pound of food by means of the railway. The organization of the Japanese army continues to be as efficient as it has been since the beginning of the campaign. Most of the troops were equipped with winter clothing when the first cold weather and snow arrived. The railway will be operated to Liao Yang within a week, and through trains will be running to the front from Dalny and Niu chwang.

British Politics.

Premier Balfour opened the campaign at Edinburgh on Monday. He said the leaders of the Irish party had given wide currency in America to the view that in the next parliament the Irish members would hold the balance of power. So far as the Unionists were concerned, no bargaining would occur. The Unionists were not for sale. Regarding the fiscal policy, Mr. Balfour said he had nothing to alter in what is known as the Sheffield policy. Mr. Balfour said he was no protectionist; he was one of those who thought protection was not the best policy under existing circumstances. It was not a policy that he recommended; directly or indirectly, either to his colleagues or to the country, and he did not think he could remain the leader of his party if protection were adopted. Whether Mr. Chamberlain's estimate of colonial opinion was right or wrong, Mr. Balfour agreed with Mr. Chamberlain that a point had been reached where the only way out was to have a free conference with the self-governing colonies and India. Mr. Balfour strongly recommended that course to the Unionist party, and he believed such a conference might do much good. Hon. Joseph Chamberlain reopened his fiscal campaign in Luton, Bedfordshire, on Wednesday. On the financial problem Mr. Chamberlain said it was not a party question, but affected every vital interest in the country. He dwelt at considerable length on the agricultural situation and painted a gloomy

picture of present conditions, predicting that there is worse to come. He said agriculture had been crippled and land values shrunk by hundreds of millions. Alluding to Mr. Balfour's Edinburgh speech, Mr. Chamberlain said he did not want the protection of 50 years ago, but he did want to make foreigners pay toll on shipments to the British market where they competed with British workmen, and unless Great Britain and her colonies worked together there was nothing in sight but disintegration of the empire. Mr. Chamberlain said that Mr. Balfour's statement concerning a conference with the colonies marked a distinct advance; but Mr. Balfour should not delay; he should call the conference at once and see what terms could be made with the colonies.

Bryce on Cham-

berlain's

Scheme.

The Right Hon. James Bryce, widely known as author of "the Holy Roman Empire" and "the American Commonwealth," is also known as one of the leaders of the Liberal party in Scotland, is now in Canada, and last week, in Toronto, delivered an address on why there is in Britain a pronounced feeling against the Preferential Tariff proposals of Mr. Chamberlain. Mr. Bryce spoke in highly appreciative terms of the Canada's growth during the thirty-four years which had elapsed since he first visited the country. He did not hesitate to say that there had been no greater development of national prosperity anywhere. Whatever might have been the case in years gone by there existed none in England, Mr. Bryce asserted, no difference of opinion as to the importance of maintaining affectionate relations between the mother country and her colonies, but he contended that, instead of strengthening the bonds, the fiscal changes advocated by Mr. Chamberlain would, by creating discontent and unrest, weaken them. It was absolutely essential, Mr. Bryce held, that both Britain and the colonies should be free to change their fiscal systems whenever it was thought necessary, and any commercial arrangement such as that proposed would be an obstacle. There was in Britain a potent belief that years of experience had proved free trade to be the only policy suitable to its special requirements, and there was a strong fear that the imposition of any tax upon breadstuffs would result in the necessities of life costing more to the workingman. Britain's experience of preferential tariffs in the past, Mr. Bryce further maintained, had been unsatisfactory, and he thought it was not unfair to assume that another trial such as that proposed would result in dangerous friction.

Icons and

the War.

"In the war news coming from the Russian side," says a London paper, "icons have frequently been mentioned, and many persons must have been puzzled to know, first, what an icon was, and, secondly, what part it played in the war. An icon is simply a religious picture, generally of singularly little artistic merit, and the subject usually represented is either a Russian saint or some event in the life of Jesus Christ or the Virgin Mary. In the Greek church, as in other Christian churches, the worship of graven images is forbidden, but no objection is made to anything represented on a flat surface, so icons are permitted in the form of mosaics, enamels, paintings or prints. They play an important part in the religious life of Russia, and are to be met with everywhere—in churches, public offices, shops and private houses. A picture to become an icon, must be blessed by a priest, and it is then regarded not only as an ornament but as an accessory in the worship of the Greek church. Icons are also worn on the person, when they take the form of a plaque or of a book with two leaves. Almost every soldier carries one on his bosom, and when he prays he takes out his icon; and, opening it, kneels down before it as before a portable altar. It will be remembered that General Kuropatkin, before his departure for the Far East, was presented with scores of icons at the different places he visited, and more than one priest at the battle of the Yalu bore aloft the sacred icon at the head of his regiment as it went into action. Every regiment has its own icon, which is carried as one would carry a banner when the regiment goes into battle, in the expectation that it will bring success to the Russian arms.

The Vision of God.

BY REGINALD J. CAMPBELL, D. D.

"He that hath seen me hath seen the Father." John 14:9.

The kingdom of God is a thing that comes slowly. Men have hoped for it through the long centuries. Some day, some day we shall see it when "the earth is filled with knowledge of the Lord as the waters cover the sea." The advent of Jesus was prepared for it by the apostle in the wilderness. "Is he the one, then, who shall restore the Kingdom of God in Israel?" said Peter and James and John. "Now" said they, "we shall hear about the kingdom." How did Jesus begin to teach them? Observe the slight discrepancy between Matthew and Luke. This gives me a clue to the way the Master taught on the mountain top. You see that Matthew began: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Luke's version is: "Blessed are ye poor, for yours is the kingdom of God." Which is right? Which is wrong? Both are right; neither wrong; and it is certain that Jesus said both. Each beatitude was a lesson for the day. Perhaps Jesus began this way. "You are expecting to hear about the kingdom. Well now, Peter, how do you suppose that the kingdom will come?" Peter would say: "We have all got to insist. We will follow you. Lift up the old banner of Israel, and see how many will come to your side."

"What sort of people will I want first, Peter? "First, you must call in the Pharisees. They are the natural leaders of Israel; they are our religious authority; they are the men who pull the first stroke. Let us call them and we shall take our places behind them. Such are the recruits of the kingdom." The Master would say: "Now listen, Peter, blessed are the poor men—yourselves, for yours is the kingdom of God." There would be a dead silence, I will be bound; because, however things are in America, it is a little different in the old world. Over our way the poor man does not reckon himself to be of much account when it comes to founding kingdoms. The Master would go on: "You get your living on the sea, you fishermen who draw nets in the night. You one people whom nobody wants or counts when anything big is to be done. Blessed are the poor, for yours is the Kingdom of God, if you only knew it." Again there would be silence, and the Master would continue: "There is no chance for the poor man at all. A poor man has to keep quiet in the presence of his betters; he has to take what another man says; he has to give place to the rich man. The spirit natural to a poor man he may keep, or he may not. Some poor men don't, and as the spirit natural to the rich man is not that one, but blessed is that man, whether poor or rich, who can keep the spirit of a poor man."

Now, look for a moment at the first part. Matthew sat with his pencil and waited for the second. He wrote down: "Blessed are the poor in spirit, for theirs is the Kingdom of God." That would do for one day. Another day the Master said: "Peter, John, would you like to see the God to whom we have together prayed? Would you like to see him?" "Impossible!" would be the reply. "Clouds and darkness are around about Jehovah; there is danger on Mount Sinai; thunder and lightning guard the throne of God. Ah, that would be to die! I am undone when I have seen the Lord of Hosts." Then the Master would say: "Stay a little. There are more ways than one of seeing a thing. I can give you a vision of God. Blessed are the pure in heart, who are seeking the kingdom, for they shall see the King." I venture to say, my friends, that none of those simple men understood more than just a little of what the Master meant. They did not alter their minds nor outlook upon the kingdom in the least. They followed him for a year and a half, maybe—how much longer I do not know—and still they did not see what he meant by the kingdom and the vision. That was given to the poor in heart. And at last they came to the "upper room," and there they gathered round him. They did not know it, but it was to say good-bye before that one great event of Calvary, the central eye in the world's history. Jesus spoke about going away, and they felt, for the first time, now much they were going to lose, supposing the Master was not to be the Messiah after all. Supposing Jesus went away. They did not want him to go. They had learned to love him, and I am sure you will agree with me when I say, although they were not aware of it, they had never been so near to God before as when they were sitting at the feet of Jesus. They never made any creed about it, but somehow they felt that they had come into contact with the Father as they had never done before. Jesus was going and at the terrible news their hearts sank. "I shall show you of the Father," "Lord show us the Father, and we shall be satisfied," said one of them. "Have I been so long time with you, and yet hast thou not seen the Father," said Jesus. Even then they did not get behind the mystical veil as you and I are getting behind it now as I speak. We do not want in a way to crush all God into the figure of the human Jesus, and say: "There, that is all there is and all there is to be." We do not mean that, and Jesus did not mean that. That is all he meant, and it is true: If God be like Jesus it is well for men. We may have many things to learn concerning the purposes of God after we have looked upon the face of Christ, but we have nothing more to learn about himself—he will be the same to all eternity. We cannot explain in human language what we

mean when we say, Jesus is God; but, believe me, you will never learn any more about the love of God to all eternity than you know when you have really got a grasp of what is meant by the love of Christ. The thought that Jesus is the Father at once is more to me than any meta-physical proposition. He could guarantee God. "In the bosom of the Father he hath declared him." There is the light of the glory of God in the face of Jesus Christ. These men felt all this; it had not become a creed, but it was already an experience; and when my second text was spoken they were nearer to what we know as a vision of God than they had ever been before. This is only exordium. I want to apply it.

We are just in the position of those simple men, and are seeking as they sought, for the vision of God. As Dr. Hillis said, quoting someone else, men are incurably religious. Yes, often when they seem not to be. Sometimes men will not listen to the preacher because they feel that he knows no more than they do about that mysterious something which hides his face behind the clouds. I do not believe there is a man who would not this morning, if he could, without trouble and sorrow and sacrifice, he would be among the great company who stand adoring round the throne of God. I believe there is something in us that protests for God. As Augustine said: "Thou hast made us for thyself, and our hearts are not at rest until they find rest in thee." This is the mood in which we find ourselves. How many of us have a vision of God? Have you, have you? No; there is very little in our outward life to remind us of God at all. In the struggle for the dollar we cannot see much of God. In America, politics sometimes make you wonder if he has taken his hand off the helm. Then it may take a cataclysm—it may be civil war—to deepen within you all that you should have thought of before. God is, in our most deep and solemn moments we feel it, and we have and can have no companion but him; and when we seek him—Just as Peter and John did—turn to Christ craving. We feel a need somehow, and it there is a way unto God for us, if the curtain would ever be drawn aside, the way must be Jesus, it will be his hand that draws aside the curtain that veils the seen from the unseen. The best of humanity have felt it—the noblest that England and America have produced have felt it that the Christ has given us God. It is Jesus' God that we worship, and I confess I never say my prayers to the Father without somehow looking into the face of the Son. Jesus gives me all I want of God. If there is a craving not yet satisfied it will be by and by; we shall see and know more on the other side than we were privileged to see here.

Dr. Hillis and a few friends were talking about Mr. Beecher, and one of them told me this story, which is probably familiar to you, but it struck home to me for the first time. It was given on the authority of Major Pond. Not long before his death Mr. Beecher and Major Pond were together and Beecher, leaning forward, without introduction said, with tears in his eyes: "Pond, think of it, only think of it, soon I shall see Jesus!" That was spoken in the nineteenth century. Let me remind you of something which was written in the twelfth; Beecher might have said it, but it was not Beecher, it was St. Bernard:

Jesus the very thought of thee,
With sweetness fills my breast,
But sweeter far thy face to see
And in thy presence rest.

"Canst thou by searching find out God?" No. But unto the babes it is revealed. You can be simple sometimes in a time of trouble. It is wonderful how we strip the trappings off and our real self appears when we are bowed down. Sometimes a man discovers himself in the hour of darkness. He never knew what he was until that season came. That is God's chance. Whenever a man is low down, with the cross on top of him, that is the time to feel the pressure of God's hand; and somehow we all turn wistfully to Jesus where there is any question of a broken heart. He is the Comforter, the Saviour; and best of all, he is a Saviour who can save, and a comforter who can comfort, for he sits up there on the throne of the Universe, Lord over all. The other day I met with some wonderful testimony concerning this very truth.

I am not attempting to prove it; I am only holding it up. A young man who is at work in London told me this concerning his life in America and England. He is the son of a British general, born to high estates himself and was an officer in the British army. His commission was taken from him for bad conduct and he was exiled at home. He came to this country, went from bad to worse and sank lower and lower, until at last he became a common soldier—shall I say a private soldier?—in your army when it disposed of Spanish pretensions a little south of here. Perhaps I have not stated that properly. He went from bad to worse, but there was a gleam of something better when he enlisted. After the war he left the army and went on his own resources. He said there was scarcely any sin he did not commit—sins of the flesh I mean. We are harder on those, somehow, than we are on sins of a different kind. If a man makes a pile he can sin with impunity, but if a man has little to spend and gives away his constitution, we dance on him. In a public house brawl he was brought to book. They threatened to kill him and said he was a wild beast not a man. He left that place and went back to the west and got a situation as a garden-

er—this son of a British general. Then he came to himself in a far country." It was not an earthly father he was thinking about—he was afraid to go home to him—but of a heavenly one. He didn't know much about God, but this is his account of it: "I was at work one day," he said, "when I seemed to hear a voice within, a voice not my own, protesting and calling me. It seemed as if the spirit of all things was speaking to me. I found myself saying (I do not know why), 'If you will help me, I will.' That was Pauline in its significance. I had never heard anything like it." He went to a minister to see if he could not be put on the right way. The minister could not understand what he was driving at, so he left him; bought a Bible and turned up the chapter, the fourteenth of John. "Up to that time," he said, "I had a thousand times repeated in church, as a child, at the tale end of the collect the phrase, 'through Jesus Christ our Lord,' but never knew who Jesus was."

Now, when I read these words I found out: "Let not your heart be troubled. Ye believe in God, believe also in me," and "He that hath seen me hath seen the Father." I said to myself: Now I know who Jesus is. "He was the voice that spake to me in the garden." It is good theology. Christ has far more to do with you than you have to do with him, and what I have been telling you this morning is idgible truth. You could not wipe it out with the worst life that ever lived. Christ is the spirit of all things, the Master of all. He is the deeper self within the soul of every man, no matter how sunken or low down. The Christ came, the Christ follows, the Christ saves.

Then, to enter into union with such a Christ is possible here and now. There are some here who found that out long ago, who know there is a Christ. If we denied it they would say: "I know whom I have believed." "But you cannot see him." Yes, you can. Communion of the soul is the only real communion. You can live close up to the Christ, and look up into his Godlike face all the time, and no one can take you from him, and you can tell if you cannot prove, that the Christ cares for you and belongs to you and speaks to you. He looks upon you and you know his face. "He that hath seen me hath seen the Father," and you know that because you are trying to bring something to the Christ—a broken life which he is mending, a faulty character which he is to cure, and Christ takes just what you have to bring and makes it whole.—Sel.

The Help of Head-Winds.

BY THEODORE L. CUYLER, D. D.

Human life is a voyage, but our Heavenly Father does not give us control of the weather. If he did, we should be apt to choose nothing but smooth seas, fair winds, full cargoes and secure harbors. God is wiser than we are, and he no more consults us than I consult my gross plot as to when I shall use the mower, or my grape-vine, whether I shall prune away the surplus branches.

On a certain night we are told that Jesus Christ directed his disciples to cross the lake of Galilee. He knew that a storm was coming but he did not tell them. They found it out for themselves before they had gone far; and Peter who was an "old hand" on that lake had never known a rougher night or an angrier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing-smack like iron sledges. With all their sturdy pull at the oars, they make but little headway. They are learning some lessons that night; and so are some of my readers who are passing through storms of trouble and are enveloped by the darkness of a mysterious Providence. They are learning the blessings of head-winds, and what spiritual help they bring to us.

Prosperity very often breeds self conceit both in a Christian, in a church and in a nation. We take to ourselves the credit. When we are "hard up" we are apt to call upon God for what we need; when we have got it we are equally apt to set it down to our own skill or our own seamanship. Prosperous churches congratulate themselves on the eloquence and popularity of their pastor, on the inflow of people to their pews and of money into their contribution boxes. When the children of Israel had things to their liking, they forgot God and turned idolaters; when calamities overtook them they were driven back to God, and cried lustily for his delivering arm. One of the subtlest forms of sin is self-direction. We ignore God and set up a will and choose a way of our own. He is too wise and too loving to allow this, and he often sends a stiff gale into our faces for our chastisement and correction. Whom he loveth he chasteneth: the self-willed and the rebellious are left to go on the rocks.

Head winds strengthen the sinews and develop strong characters. Many of our Americans who have attained to the highest work of honor and usefulness were "seasoned" in their youth by sharp adversity. As Joseph was prepared by a pit and a prison for the premiership of Egypt, so Abraham Lincoln was educated for his high calling by severe study of a few books in a log cabin, and by eating the tonic bread of a laborious poverty. If he had been born in the brown stone mansion of a great city and reared in luxury, his biography would have read very differently and perhaps history might never have heard of him. Probably the best part of George Washington's training for his destiny was his rough experience in the frontier wilderness. I seriously doubt whether the luxurious style of life in

some of the highly-endowed and fashionable present-day universities turns out as stalwart a type of intellectual manhood as was produced in the plain uncarpeted rooms of the old-fashioned primitive looking collages. Silver spoons and soft raiment are not the regimen of heroes. Smooth seas and gentle breezes never make a sailor.

This same truth applies to the spiritual experiences of God's people. The great purpose of our Heavenly Father in this school-life is to develop a vigorous godly character. "Count it all joy my brethren," said the Apostle James, "when ye fall into manifold trials, knowing that the trial of your faith worketh patience."

Afflictions often come upon bad people for their sins; but God sometimes sends afflictions upon good people to make them still better. That hard rowing in the night-storm on Galilee proved the disciples' pluck and gave new fibre to their sinews. They were learning to "endure hardness," and were rehearsing their subsequent experiences in the teeth of persecuting Sanhedrins and blood-thirsty Herods.

Adversity brings out the graces and the beauties of the noblest Christian character. As a fine mansion is often concealed in rich summer foliage, but stands out in its architectural beauty when wintry waves have stripped the trees bare, so we find that many Christians show their graces to better advantage when God has let loose the tempests on them. The furnace of affliction is heated up for gold—not for gravel stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eye of the "look out" at the bow. David never fell during his seasons of severe trouble; it was the warm sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him! Ah, brethren, I suspect that when in another world we examine the chart of our voyagings, we shall discover that the head winds—trying at the time—gave us the most headway toward Heaven.

The coming blessings of all such adverse experience is that they teach us our utter dependence on God. The poor prodigal forgot his father when he was among the harlots; but he began to think of him when he got down to the hush. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples were at the very crisis of the storm, lo! the form of Jesus appears on the waves, and the welcome voice of Jesus is heard through the tempest. "It is I; be of good cheer; be not afraid!" As soon as he sets foot in the boat, the tornado hushes into calm. Dear friends you may find that it is a blessed wind that brings Christ to you. Welcome him into your vessel. No craft ever foundered with Christ on board. No struggling soul no afflicted Christian, no sorely tried church has ever gone down when once the son of God has come to their relief. The fiercest head winds and the angriest waves obey his voice; and so will he bring you at last into your desired haven.

As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous winds obey Thy will
When thou sayest to them, "Be still!"
Wonderous Sovereign of the sea,
Jesus, Saviour, pilot me!

Christian Intelligencer.

The Open Book.

BY HELEN GOLDTHWAITE.

The admonition to a child to keep his face pleasant lest it should grow into permanently ugly lines, may have been thoughtlessly uttered, yet it contained the germ of unquestioned scientific fact, namely, that thought externalizes upon the body.

One has only to recall instances half forgotten in the mind in order to verify for himself this truth. Who has not noted the striking similarity in feature and voice and even the unconscious tricks of gesture and facial expression of husbands and wives who have long shared the same thoughts and aspirations, yet who on beginning their wedded life bore no resemblance to each other.

Quite as illustrative are those instances of persons who have borne hardships each face expressing in unmistakable lineaments the thoughts that have been governing it. Two men of nearly the same age, personal friends of the writer, furnish examples which will apply indiscriminately to one's acquaintance.

One of them had care and responsibility of a kind that was for him hardest to bear. There was not only incessant toil and disappointment in connection with a dependent relative, but shame and disgrace. He grew to hate the cause of his sorrow and to distrust not only him, but others. He considered himself ill-used in the common struggle for existence. His face grew narrow and pinched; the features retreated, as if in an attempt to lose each separate identity in a general depression. The body became shrunken, the attire ill-fitting, the voice tremulous and metallic, the gait stiff and ungainly.

The other lost nearly everything that he had looked forward to as the joy of living. He was forced to practice self-denial in ways most ditterly humiliating and grievous to endure. Meeting him after a separation of a few years, I was deeply impressed with the nobility of his bearing.

The features had expanded, each expressing a separate dignity and beauty of its own. The eyes were kind, the voice full and gentle, the body vibrant with energy and majesty. Even his clothing bore evidence to the high thinking which had transformed the man, and his step, as he went about the daily duties of his station, had in it the elasticity and grace of a conqueror. For he had welcomed self-abnegation as his friend. He had been looking kindly upon his fellows, and no murmur of blame or criticism had crossed his lips or corroded his thought.

The faces of elderly people disclose in unquivocal statement the reigning beliefs and prejudices which, as we heard in childhood, was likely to happen, have actually "frozen" into their features! The tracing of shrewd, suspicious, distrustful thoughts is quickly discernible in the face, the pose of figure, the hands, the walk. Jealousy, revenge, avarice, indeed all the evil throng that troop before the unwatchful mind, transfix themselves upon the countenance and the body, as well as in the unconscious movements, the tones of voice and the eye-glance. With what relief does one turn away to look upon the face of a child or youth, where gladness has registered itself!

A kind thought is a beautifier. As evil thoughts express themselves in ugliness of countenance and bearing, the quality of one's thoughts becomes of utmost importance; for it is not only true that hard, unkind, grasping thoughts make the body repulsive, but it is also true that kind, generous forgiving and cheerful ones, on the other hand, make it beautiful. Yet it is not the occasional right thought that is necessary; but every thought to be beautifying, must be a character-thought, since every thought is indelibly registered in open view. For the special training is imperative—the training and discipline of habitual, unvarying kindness of speech, with persistent kind thinking and acting.

Sincere loving, true and generous thoughts quickly transform the physical features into outlines of attractiveness and loveliness, and they form the only recipe for good looks that will stand the test of circumstances and years. Nothing more surely reveals the governing thoughts of men and women than the lines about the mouth and eyes—those little tell-tale outlines of character. Truly, faces may be read of an open book.—Watchman.

The Three Cords of Love.

BY DR. GEORGE MATHESON.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. 22:37.

There are three kinds of love—perhaps rather I should say, three instruments on which love plays. It may manifest itself through the heart, through the soul, or through the mind. My love for you may be either practical, admiring or communing. The love of the heart is practical; it ministers in common things. The love of the soul is admiring; it looks upon a far-off glory and longs to be near it. The love of the mind is communion; it has touched a point of equality with its object; it can listen and respond. A mother's love for her child is that of the heart; it is helpful. A poet's love for nature is that of the soul; it is wondering, admiring. A friend's love for a friend is that of the mind; it is intellectual sympathy—communion. I think our love for God plays successively each of these tunes. We begin with the heart; we say, "Our Father;" we try to work for our Father. By-and-by the vision of wonder breaks upon us—the love of the soul; we bow with admiration before the mysteries of the universe. At last comes the glad morning—the love of the mind; we begin to know God—to commune with him, to speak with him face to face as a man speaketh with his friend. That is the manhood of our love.

My God, I long to reach this third stage—this summer of my pilgrimage! I have seen thee as a child sees his father; it is a sweet feeling, yet it was a feeling of dependence—it did not bring me quite near thee. I have seen thee again as the poet sees his promised land of beauty; it was a grand vision, yet it was a vision which dwarfed the passing day, which overshadowed the common hour. I want more than that! I want to feel thee by my side, to walk with thee, to talk with thee. I may love with the heart where I have no communion of mind; I may love with that soul where I have imperfect communion of mind; but to love with the mind is to understand. Not my sense of dependence is Thy deepest joy; not my gaze of wonder is Thy brightest sunshine. The love that lights Thee most is the love that can understand Thee—the love of the mind. I would be called no more servant, but friend. Hitherto I have been content to receive Thy protection; but that will not break Thy solitude. If I am always to be a child, there will be no companionship for Thee. Shalt thou tread the winepress alone—with none to understand Thee! Shall Thy Gethsemane hour have only my pity, only my wonder; I have seen a child weep for its father's pain without knowing why its father grieved; it was the love of the heart, but not yet the love of the mind. Not so would I come into thy Garden, O God! I would come to comprehend thee, to know thee, to appreciate thee. I would forget my independence. I would rise into thy fellowship, thy communion. I would cease to follow; I would walk side by side; I would share thy burden; I would adopt thy name; I would assimilate

thine accent; I would appropriate thy cause. Give me this final love, this mental love, O Lord; for he that loves thee with the mind loves thee also with the heart and with the soul!—Christian World.

Sunday in London.

In the Christian Advocate, the Rev. Albert S. Todd gives an account of a Sunday in London, which is crisp and worth some meditation:

The Nonconformist chapels include quite as many sects as are in the United States, among which one may recognize recent American contributions in the way of two or three churches of Christian Science and Latter Day Saints, and one church bearing the name of John Alexander Dowie. Wesleys are showing remarkable zeal, especially in the erection of imposing buildings for the prosecution of mission work among the masses. Baptists are well represented by churches of all ranks, and Congregationalists are particularly prominent. The pulpit of the City Temple, for so long a time occupied by Dr. Parker, is now held by Mr. Campbell with equal popularity. The difference between the two men reminds one of the difference between Henry Ward Beecher and his successor, Dr. Lyman Abbott. In each case one missed the orator, but there remained such clearness of conception and richness of thought and, in the case of Mr. Campbell, such warmth of diction that one became easily reconciled to the loss. As a whole the Nonconformist churches seem to be more practical and wise in adjusting their methods to meet the needs of the people than the churches of the United States. How many well-equipped churches in the United States would risk their reputation and the fear of driving away the fastidious by announcing at the close of the evening service that tea would immediately be served in the lecture room, and this with a view to keep scores of young people who had a home in cheerless boarding houses off the street, and so out of temptation, till time of retiring? "If the people do not come to our chapels," said one of these practical Wesleys, "it is our business to find out why they do not and to find a remedy." In some of the Established churches there has come an awakening to the necessity of more practical methods, but for the most part they go on in the same solemn old path.—Wesleyan.

Christianity's Power.

An unfaithful church will always make an infidel world, and if the church itself be filled with gay revellers is it any wonder if it loses its grip? The church, so-called, may lose its grip, but Christianity never shall.

Is not the pulpit losing its power? some sneering skeptic asks. We have only to answer that many a pulpit never had any power, simply because the preachers have toyed with a lute instead of blowing the trumpet of the Gospel. Spurgeon's pulpit never lost its power, nor Moody's. Jesus, our Master, said, "I, if I be lifted up, will draw all men unto me." This is the mightiest magnet that this world has ever known, and it will never lose its power to the latest syllable of recorded time. I have faith in the Gospel, and faith in God and faith in the future, in spite of all the sad omens in the trend of the times. I do not say that all the world will ever be converted, for I find no warrant for such an optimistic declaration in the Book of books. But I do say that Jesus shall reign until he hath put all enemies under his feet, and that they who follow all conquering banner shall reign with him in glory. I do say that the fight is on and that we are in it, and that the last grand epoch of human history shall witness such shock of battle between the power of light and darkness as has never made earth tremble or sounded up to heaven. And, instructed by the Word of God, I do believe that in that last tremendous fight there shall stand forth such monsters of depravity as never before disgraced the world, and such heroes of faith as never before won the plaudits of a watching universe. But the issue of the conflict is not doubtful. The sacramental host of God's elect, with the banner of the cross floating over it and the Captain of salvation riding at its head, shall triumph over the powers of darkness, and all around the globe and up to the gates of glory shall ring the loud acclaim "Alleluia! Alleluia! for the Lord God omnipotent reigneth!"—Dr. P. S. Henson.

Childlikeness, in its Scriptural sense, is a perfectness of trust, a resting in a Father's love, a being borne on in its power, living in it—it means a simplicity which resolves all into the one idea of lowly submissiveness to one in whom it lives; a buoyancy of spirit which is a fountain of joy in itself, always ready to spring forth afresh brightly and happily to meet the claims of the present hour; a resting contented in one's lot, whatever that lot may be; a singleness of intention; a pliancy, a yielding of the will, a forgetfulness of self in another's claims.—T. T. Carter.

I very often think, with sweetest and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by him through the wilderness of this world.—Jonathan Edwards.

Messenger and Visitor

Published in the interests of the Baptists denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. McC. BLACK

Editor

Address all communications and make all payments to the MESSENGER AND VISITOR.

If labels are not changed within reasonable time after remittances are made advise "Business Manager," Box 330 St. John, N. B.

Printed by Paterson & Co., 107 Germain Street, St. John, N. B.

REPORTS ON HOME MISSIONS.

NEED OF PASTORS.

The Report of the Home Mission Board of New Brunswick says: "The work of the year just closing has been characterized by some exceptional experiences. While in the commercial world a good degree of prosperity has held out encouragements for new ventures, and men have easily been found to undertake them, in the special department of Christian service entrusted to us a different state of affairs has had to be met. The demands for home mission labor were perhaps never greater, nor the prospects more inviting, but the men to fill the requirements of the fields have not been forthcoming. Never for a score of years has there been such difficulty in obtaining ministerial supplies, not only for home mission stations, but also in several important pastorates in different parts of the province. A larger number of active laborers than hitherto seem to have removed from the province, and during the greater part of the year considerable effort has had to be put forth to restore the centre of ministerial gravitation to its normal place among us. Both evangelist and superintendent have been in constant demand to fill the many vacant pulpits, and give occasional service to a dozen or more fields that have been compelled to go for months without the regular ministry they have hitherto enjoyed.

EVANGELISTIC WORK.

Rev. A. H. Hayward has been continued in service throughout the year, and in many vacant fields as well as in co-operation with pastors in special work his help has been most timely. Bro. J. A. Marple spent part of the season on the Miramichi, where a large number were gathered in. Rev. Isaiah Wallace was employed for brief periods in evangelistic work at Little River, Sunbury Co.; Newcastle, North Co., and Grand Bay, St. John Co. The additions for the year in this department have been gratifying.

SUPERINTENDENT'S REPORT.

The work to be performed has been of so complex and wide spread a character as to necessitate much travelling. Nearly all of the Home Mission interests have been visited, some of them two or three times. The Associations, Quarterly Meetings and other gatherings have also come in for some share of attention. Personal intercourse with both the work and the workers has given better opportunity for adjusting many difficulties, and at the same time for gathering more correct information concerning needs of every part, so as to make a fairly equitable distribution of the funds at our disposal. The results up to June 1st of present year may be summarized as follows:—Sermons preached, one hundred and eleven; missionary addresses, twenty-nine; distance travelled, 9,280 miles; amount collected, \$353.39. In addition to the amounts collected by the superintendent it should be added that several churches visited and supplied by him, sent in their offerings with the usual funds forwarded to the general treasurer.

A careful examination of the fields in New Brunswick gives results as follows:—In the Western Association, thirty pastoral groups, ten of which require Home Mission aid; in the Southern, twenty-two groups, five of which require aid. In the Eastern twenty-five groups, nine of which require aid. This will give in all twenty-four fields, including fifty-two churches, with one hundred and ten preaching stations, which should be regularly helped by the Home Mission Board. The additions by baptism on these fields, and on those covered by the evangelists, for the year just closing, have been one hundred and eighty-one, and by letter and expedient twenty-six."

A careful reading of the Report for the year suggests many things to those interested in our Home Mission work, which is a vital part of our work as a people.

1. It is evident the needs of the churches rest heavily on the minds and hearts of the Superintendent and General Missionaries. Bro. McIntyre makes the welfare of the churches his study and is obtaining direct knowledge of the fields that will enable him to advise the Board and the churches with increasing success, and that will enable him to awaken more interest in extending the Gospel. His ability and experience in pastoral service qualify him for his difficult but influential office of confirming the churches.

2. It is equally evident that the ministers who are serving the churches, whose high task and privilege it is to preach the word, to feed the flock of God, are laboring with a zeal and faithfulness under many difficulties that should endear them to the denomination. They do a great work if they hold the several trusts entrusted to them, and in every advantage they make the whole body rejoice. They should receive all the co-operation and support in the power of the people to give.

3. It is further evident that in New Brunswick we need more ministers and the Superintendent for Nova Scotia and Prince Edward Island says the same is true of those provinces.

The smallness of the numbers entering the ministry in the United States is attracting wide attention. We need not here seek to explain the falling off of the laborers. We would rather ask the churches to take our Lord's words, as recorded in Matt. 9: 36-38, back to him in prayer. So will he raise up laborers and send them forth. Probably in some cases, the asking of the Lord for more ministers may suggest the enquiry how those he has already sent have been received and assisted.

Turning to the report of the Board for N. S. and P. E. I. we read:

Your Board in presenting this its twenty-sixth annual report, is thankful to be able to announce a year of considerable blessing and encouragement in the work. An unusually large number of the churches under the care of the Board, have had continuous pastoral labor throughout the year and a number of them have had seasons of refreshing, and have been strengthened through additions by baptism and by letter.

When it is remembered that the churches ministered to by our Home Missionary pastors, are small and located in sparsely settled communities, it is most encouraging to have so large a measure of success attending their labors. It is surely cause for thankfulness on the part of all, that God has given us so many faithful men to care for these weak churches, and that he has been pleased to accompany their efforts with saving power.

We all would wish of course, that vastly more had been accomplished, and it is conceivable that larger results might have been realized from the year's work, had all concerned in it been as prayerful, and deeply in earnest as all ought have been.

THE GENERAL WORK.

Immediately after last Convention, your Board began to look for the right man to take the general oversight of the work. After careful consideration Rev. M. W. Brown was the unanimous choice of the Board. He accepted the appointment and entered upon the work the first of November. The year so far, has been spent in visiting mission fields so as to become acquainted with the condition and needs of the work, and thus be in a position to give the Board all necessary information. This task has been pretty well accomplished, so that in future Bro. Brown will be able to devote more time to other phases of the work. He has been warmly received by the churches, and we believe that his work has been and will continue to be very helpful to the cause.

The French Mission Fund amounting to \$1,516.61, was on September 15th, 1903, invested in one and a half scholarships in Feller Institute, Grand Ligne, Quebec, to be known as "Scholarships of the Home Mission Board of the Baptist Convention of the Maritime Provinces."

CONCLUSION.

Your Board would gladly close this report, could they think it allowable to do so, without any reference to the pressing demand that is upon us to make enlarged provision for the prosecution of this work.

The strongest plea that we can make is to present the simple facts of the situation. There has been expended in the work during the year just closed about two thousand dollars more than was received from regular sources of income. This was made possible this year by the fact that so many of our mission churches were pastorless during the previous year, and also by the fact that a thousand dollar legacy was received near the close of that year.

It is true, that the generous bequest of three thousand dollars, by the late Mrs. Allison Smith of Halifax, provides for the immediate future, but it must be evident to all, that this is altogether too uncertain a source of income to warrant the Board in enlarging the work, or increasing the remuneration of those already engaged, both of which things the Board ought to be prepared to do immediately.

It would not have been possible for the Board during the past year, to have kept pastors on some of the most promising of our mission fields at the old maximum salary of \$520. The Board has had to increase the salaries of some of the strongest of our mission pastors, or else have lost them. And the demand will constantly increase.

It will probably be a surprise to many, to learn that the income of the Board from regular sources was nearly a thousand dollars larger in 1894 than it was in 1903. There has been a steady decrease in the income of the Board from these sources during those ten, while on the other hand during those years the number of groups under the care of the Board, has increased by seven or eight.

This simple recital of the facts ought to make clear one thing, viz., that if our Home Mission work is to be carried

on with any reasonable degree of efficiency, much larger financial provision will have to be made for its prosecution.

Rev. E. J. Grant, the Secretary of the Board, has been in office several years and his remarks on the importance of this work should receive careful attention. He knows the needs of the provinces and, while in charge of two churches himself, cares for all the churches. If the brethren to whom much is given would know the day of their visitation and privilege Bro. Grant would be furnished with names for adequately supplying the churches by the sea where the men and women who are to become pillars in Canadian life are now being brought up.

OPENING CEREMONIES AT ACADIA.

The work at Acadia College began last week under favorable conditions. On Friday evening, Oct. 7th, College Hall contained a large assemblage of students, teachers, and citizens of Wolfville, who were present, in spite of other public meetings in town to listen to the opening public lecture of the year. It was delivered by Rev. A. W. Sawyer, D. D., LL. D. His subject was: "In the Gallery or a View of the Past." It was a very thoughtful and scholarly review of the life and scientific thought of the last sixty years. As it will be published in the MESSENGER AND VISITOR of next week, no analysis need be given. It was heard with the best of attention and sincere appreciation. We shall have more to say of it hereafter. It was a great pleasure to the members of the college to listen to another extended address by Dr. Sawyer. Among those present were: President Trotter, Professors R. V. Jones, C. C. Jones, J. F. Tufts, L. E. Wortman, F. R. Haley, E. Haycock, A. C. Chute, A. E. Coldwell, Instructor R. M. Jones, Principal Sawyer and other teachers of Horton Academy, Principal DeWolf and teachers of Acadia Seminary, Rev. L. D. Morse, Rev. A. Cohoon, Inspector Roscoe, Rev. J. H. Bars, Dr. Bars, Rev. M. P. Freeman, Dr. C. A. Richardson, Rev. G. F. Johnson.

At the close of Dr. Sawyer's address Dr. Trotter expressed in fitting terms the appreciation of the audience of Dr. Sawyer's oration. He further stated that the year is opening in a way fitted to give much encouragement. The attendance will be large. Sixty new students have already registered. Others will be received. The Freshman class will number not fewer than fifty students; the upper classes will be increased.

Dr. Trotter welcomed Professor C. C. Jones, who has been absent nine months, which he spent in study at the University of Chicago. He also expressed the satisfaction of the Board of Governors in obtaining the services of Professor Sawyer as Principal of Horton Academy, and of Mr. Ralph M. Jones as Instructor in the College. The generous applause of the audience showed that the public hold the same high opinions of the Professors as were expressed by Dr. Trotter.

It was stated by Dr. Trotter that the large attendance is in part due to the introduction of the Science Course which fifteen out of the fifty Freshmen have selected. Some students from other classes will also take the course. The number pursuing the B. A. Course will, however, be as large as before.

Editorial Notes.

—A Temperance meeting, under direction of the Sons of Temperance was held at Wolfville, on Oct. 2nd, Dea. J. B. Tingley presided. Addresses were given by Prin. Sawyer, Dr. Trotter, Rev. G. F. Johnson and Rev. L. D. Morse. Wolfville is a "sober" town, but safety from the drink evil requires eternal vigilance.

—The Examiner says: "The English Bible has been of more value to the English speaking people than common law and statutes and declarations of independence and constitutions all combined. Take it away, destroy the people's faith in it, and political as well as religious liberty would soon begin to decline. Let us cherish it as a priceless treasure let us love it and obey its wholesome precepts. So only will our heritage of freedom securely abide."

—Should church property be taxed? This question is referred to by Dr. Nicoll in *British Weekly*. He says: "In this country the State recognizes the church by not exacting rates for places of worship. Dr. Parker argued that this was a virtual endowment of all churches by the State, and we see that Mr. Jowett the other day has expressed his desire that all churches should be rated. We are not convinced that there is any violation of principle. It seems to us that the civic magistrate may very well to this extent further the interests of religion." Dr. Parker and Mr. Jowett, men eminent in the Congregational body in England have believed, as did the late Dr. Hovey, of Newton, that church property should be taxed. Dr. Nicoll dissents.

—"Nothing is fruitful except sacrifice, and nothing elevated or beautiful or good has ever been done on earth without suffering and ignominy. God is ever present to sustain and honor his church in outward humiliation." So says Dr. Nicoll. If nothing is fruitful except sacrifice then a good many people are on the wrong road in their search for fruitfulness. They demand joy, ease, a good time. What fruit is there in these things? And how many Christians simply want to be "happy." Duty, service, sur-

read, taking hard things, they have no mind for. The suffering Christ they do not know. "If we suffer with him we shall be glorified together." How much are you suffering for Christ? That is the measure of your future, if nothing is fruitful except sacrifice."

—The September number of the Homeletic Review contains an outline of a sermon by Rev. E. P. Calder, formerly pastor of the Baptist church at Summerside, P. E. I. The text is Isa. 6: 8. "Send me." Subject: "The Herald's qualifications." "From the personal experience of the prophet as revealed in the vision, we learn what it is that can fit a man to bear the message of the Lord. There are in this experience four things to notice. I. A vision of God. II. A vision of self. III. A vision of human need. IV. Vision of Divine help." The heavenly fire touched the prophet's lips. The herald of Christ must know the presence and power of the Holy Spirit. Let us walk in the light of these visions: One day there will be the final vision of the throne and the reward."

—The Presbyterian Synod of Nova Scotia held its annual meeting at Pictou last week. It was resolved to establish a tutorship in classics at Dalhousie College. This is in harmony with the feeling expressed by the Synod a year ago. Principal Falconer of Pine Hill, supported the proposition to assist Dalhousie on the ground of the large service rendered the church by that College. President Forrest thanked the Synod for its assistance. Principal Falconer asked why the teaching staff of the Ladies' College of Halifax, was not more largely Presbyterian. Rev. R. Laing explained the reasons, but no statement of the reasons has been reported as far as we know, the reports from the various congregations indicted a low state of religion. A Committee was appointed to report on this subject next year. A delegation from the Methodist Conference conveyed the greetings of that body. They were cordially received.

Baptist Union.

Dear Editor: I am pleased to report progress in this work, one by one the churches are taking action. The "Basis of Union" as adopted by our Convention and also by the Free Baptist Conference is being accepted and the desire expressed that organic union may be brought about in the near future. The news that Bro Mutch gave in your last issue was most encouraging. The time has come for united action.

In addition to the churches already reported as taking action favorable to Union I have to report others, viz, Kempt, Hants Co. N. S.—St. Stephen—1st Moncton—Leinster, Germain and Tabernacle of St. John. The Free Baptist church of Woodstock has also voted in favor of Union. Will not our pastors call the attention of their churches to this matter. Enquiries as to the "Basis of Union" and requests for copies of the same will be at once attended to.

G. O. GATES.

St. John, Oct. 10.

Acadia Seminary Notes.

The Seminary opened for the school year 1904-1905, September 7. At this writing, exclusive of College Students, there are in residence 92 girls and 11 teachers, a school family of 103. The attendance is gratifyingly large and should solve the financial problem of the school. In the Fall Term of 1901 there were registered 64 residents; in 1902, 67, in 1903, 71. The present number 92 is the largest ever attained exceeding by 11 the number in residence during the Winter Term of 1902-1903, which at that time was high water mark. Of those now in residence 37 are from New Brunswick, 1 from Prince Edward Island, 5 from the United States, 49 from Nova Scotia. Already applications for a place for the winter term are being received. Allowing for the usual number of those who do not return, our accommodations for the Winter Term will be taxed to the utmost. Rooms will be assigned strictly in accordance with the order of application.

2. Owing to the increased attendance there is an overflow in several departments, notably in Pianoforte Voice, Elocution. To assist in Pianoforte and Voice, Miss Lillian K. Morse of Melrose, Mass, a graduate in music of Smith College, a pupil of Blodgett, Foote and Cushman, has been appointed and is now at work. Miss Morse is proving to be a strong addition to the staff. Mrs. Maxim, who assisted Miss Lynds last year, will again teach in the class work in Elocution and direct the Gymnasium. Two new pianofortes have recently been placed in the Seminary, making the total number now available for teaching and practice 27. Nor is the increase confined to special departments. The number in the Collegiate Course is especially large, and the Senior Class numbers more than twenty.

3. Matters deserving special mention would include an announcement of the second year's work of the Acadia Choral Club, to begin Oct. 17; the announcement of a course of Faculty Concerts, a Pianoforte Recital by Mr. Maxim, annual Faculty Recital, an Organ and Pianoforte Recital by Mr. Maxim and Miss Ives. On Friday evening, Sept. 30, the teach-

ers were 'at home' to friends. Owing to the bad weather not many were present, but a pleasant evening was enjoyed by those who were able to attend.

I desire to thank all who have assisted me in the summer work now so largely crowned with success. Without the assistance of pastors and interested friends the exertions of one would realize but a little. For what has been accomplished we thank God and take courage.
H. T. DEWOLFE, Principal.

A THREAT BY THE BELGIAN ADMINISTRATION TO DRIVE PROTESTANT MISSIONARIES OUT OF THE CONGO.

Here is a condition of affairs which demands the attention of all Protestant Christians interested in missions to the heathen, especially to the more pitifully helpless and smaller tribes among them.

The following paper is a translation from the French text of an Official Bulletin of the Congo Administration, as contained in a Report of the Governor General F. Fuchs to the Secretary of State:

"Citation from the Official Bulletin of the Independent State of the Congo.
Report of the Governor General F. Fuchs, to the Secretary of State.

Natives have been observed to insult our European agents; certain officers of the companies have complained of the arrogant attitude that the native population assumes when it has been subjected to certain influences; the disposition to disregard their duties toward the State and their respect for our law manifests itself among them. There is no doubt that this is the result of secret machinations which more or less are undermining the established authority. One cannot escape the fact that this situation reveals itself in the neighborhood of certain Protestant and missionary posts alone. This is the more significant when one considers the tendency of these organizations to exercise a sort of sovereign control on the whole of the population in their neighborhood, and to impose this authority upon them in opposition to, to use the expression of the natives "Boula Matari," and to create thus a state of antagonism against the influence and authority of the State. I have already called the attention of the government to this grave situation and to the measures that it is likely to entail if it continues. Already our local officers have found it necessary to act in order to safeguard the authority of the state, and if it is necessary the Governor General will consider the advisability of making use of the means that the decree of September 15, 1889, puts at his disposal in the case of strangers who use their influence over the natives against the State."

In this paper are several points that arrest attention:

I. The vague and vapory form of the charges and of the evidence on which they rest. "Natives have been observed," observed by whom? When and where? "to insult our European agents." What European agents and what constitutes the insult? "Certain officers of the company;" What officers of the company? "have complained of the arrogant attitude of the native population." What is meant by attitude here, and in what way did the arrogance manifest itself? "When it has been subjected to certain influences what are the duties toward the state which there is a disposition to disregard and what is the nature of the criminal offence implied in the word "disposition?" Why all this vagueness in the form of an indictment? Courts of equity in civilized lands do not proceed on generalities.

II. The assumptions that underlie the whole document. It is assumed that the native cannot have any possible reason himself to complain. Who stands up to say a word in his behalf? It is assumed that Belgian officers have done no wrong, and must invariably be right; it is assumed that the government administration must of necessity be just and humane; it is assumed that Roman Catholic missionaries are all right and deserve protection; but that all Protestant missionaries are meddlers and mischief makers, provoking an otherwise quiet and submissive people to insubordination and lawlessness; it is assumed that the Congo has no responsibility to the powers through whose sanction it has come into existence, and no accountability to the constitution to which it alone can appeal as a reason for its being found in the family of nations.

III. The drastic measures which it threatens to take against English, American and German Protestant missionaries who are uncondemned and untried before any equitable tribunal known to civilized states. They are to be treated as offenders; they are to be deprived of the rights conceded to them under the only international agreement that Leopold can appeal to; they are to be driven out and kept out of the Congo Valley, and to be debarred access to the twenty million of its people unless they will agree to shut their eyes and submit to be gagged when the atrocities of Congo officials come under their notice.

There are several different societies in England and America, and more than three score of missionaries who will be affected by the threatened action of the Congo government. These societies are all honored and distinguished, and these missionaries are men of character and reputation well known in the Christian world.

Because of that there are on this side of the water and on the other, several hundred thousand men and women who would like to know the facts of the case. What have these missionaries been doing that they should be so roughly treated, and what has the Belgian government of the Congo been doing which they are so anxious to hush up and conceal? What means all this cry of execration that is being

heard on two continents, over certain doings of King Leopold "commissionaire."

The extract above cited was given to the present writer by the gentleman who translated it from the French. A few copies are manifested for general information.

WILLIAM ASHMORE.

Literary Note.

PELOUBET'S SELECT NOTES. A commentary on the International Sunday School Lessons for 1905. By Rev. F. N. Peloubet, D. D., Cloth, \$1.25. W. A. Wilde Company, Boston and Chicago.

The fact that Peloubet's annual volume on the International Sunday School Lessons have reached a sale of more than one million copies, affords most convincing evidence that they very satisfactorily meet the needs of a vast number of Sunday School teachers and scholars. While many books enjoy favor for a few years and then pass out of existence, Dr. Peloubet's annual has held its ground with constantly growing popularity for thirty-one years. The reason for this extraordinary success is doubtless to be found in the fact that Peloubet's "Notes" have been constantly improved and kept abreast of the times. Every year sees some improvement. This year the new department of Inductive Studies for each lesson has been introduced. Placed at the forefront of the treatment each week it leads the teacher to go direct to the Bible, and learn first from its pages what can be learned about the lesson; before turning to the commentary.

Another new feature is the help given to graded schools. For each week suggestions are made, showing how the lesson may be adapted to the Senior, Intermediate, and Junior Departments, and how best taught in each.

No opportunity has been lost; the publishers assure us, to make this thirty first volume of Peloubet's "Notes" worthy of the world-wide use that will be accorded it. The volume has drawn upon all the latest discoveries. It is replete with citations of the latest thought. Whatever is proved by the eager researches of modern Bible study, it lays before the reader. It brings to the Sunday school teacher and scholar a wealth of information and inspiration on each lesson, and sets it all forth in a single, orderly, effective treatment, easily mastered and advantageously taught. It gives just what the progressive Sunday school worker demands, and gives it in the best way.

THE ARCHBISHOP OF CANTERBURY.

The Outlook has the honor of publishing in its issue of October, the first sermon preached in the United States by the Archbishop of Canterbury. The first Sunday of his stay in the United States was spent by the Archbishop at Northeast Harbor, Maine, as the guest of Bishop Doane, and there, in a quiet country church, he preached his first sermon on American soil—and indeed the first sermon ever preached by an Archbishop of Canterbury in America—to a large and representative congregation of summer residents and people of the neighborhood. The subject of the sermon was in effect the continuity of the heritage of Christian brotherhood, and apart from the distinguished personality of the preacher it is a discourse eminently worth reading for its simplicity, earnestness and force.

Sunday School Convention.

The 20th annual Convention of the Nova Scotia Sunday School Association will be held in St. Matthews church Halifax, Oct 25th to 27th. The programme in course of preparation, promises to be the best ever presented at a Convention in this province. Mr. Lawrence, the foremost Sunday School speaker and Teacher on the Continent, and Mrs. Mary Foster Bryner one of the leading Primary teachers and perhaps the finest lady platform speaker engaged in the work will both be present and take part in every session.

The singing will be a bright feature, Prof. E. O. Excell of Chicago, the well known composer of anthems and hymns used in many of our churches, having been engaged to conduct this portion of the programme.

On Tuesday, October 25th, a pastor's conference will be held. This event was one of the main features of the Truro Convention last year and should be even more popular this year.

On the same day there will be a Primary and Junior Institute which was also a prominent feature last year. This presents a splendid opportunity for teachers of these departments to meet Mrs. Bryner and other experts. The whole convention is designed to help those engaged in Sunday School work, and all who can should attend. The following may come as delegates and receive free entertainment when in Halifax.

Officers and Executive Committee of the Provincial Association, all County Association all Evangelical Clergyman, Superintendents of Sunday Schools, and one delegate from every Sunday School for every scholar enrolled or fraction thereof, and two accredited delegates from each County Organization.

Names should be sent to Mr. A. C. Baillie, Secretary, 164 Hollis St., Halifax; before October 10th, so that homes may be provided. The railroad and Steamship companies will grant the usual reduced rates, the former giving one fare privileges, in order to secure which a Standard Certificate should be asked for when buying tickets. For further particulars address Sunday School Headquarters, 9 Prince St., Halifax.

❁ ❁ The Story Page ❁ ❁

"Only Jim."

BY ELSIE DUNCAN VALE.

"Oh, Aunt Ellen is it really you? Well this is a surprise, and you don't know how glad I am to see you," exclaimed Gertrude as she opened the door. "Do come right in. You must excuse the way I look she continued apologetically as she glanced down at her torn wrapper; "I've been house cleaning this afternoon, and I thought I wouldn't dress for supper as long as there'd be only Jim. We'll come right upstairs and you can rest while I make myself respectable."

The elder lady followed her up stairs to a pretty, daintily furnished room.

"There," exclaimed the young wife, as she set down her guest's umbrella and valise, "this is my guest room. How do you like it?"

Her aunt surveyed the room approvingly.

"Very nice indeed," was her comment. "The pink paper is lovely, and those ruffled curtains are as pretty as can be. That's just what I like, a nice easy chair and footstool, and I'm so tired I'll try it right away."

"I have a number of my wedding presents in here," continued the younger woman. "Jim's grandmother gave me the hemstitched sheets and pillow-cases and shams. That Madonna over the bed I guess you remember. Lucy Wheeler gave it to me. Those etchings were presents too, and Uncle John gave me the rocker. Jim bought the chiffonier last spring and I made the scarlet and pink pin cushion. His sister embroidered that apple blossom pillow for me she does such lovely work. Now I'll go dress and you rest till supper time, there's an hour yet."

An hour later they sat at the supper table, at which Gertrude in a pretty sprigged lawn dress, presided. The beef steak was done to a turn; the biscuits were delicately browned, the cut glass dish of peaches was flanked by a pitcher of cream. In the centre of the table stood a low bowl of pink and white sweet peas, harmonizing with the delicate china. Jim as he took his place at the head of the table, glanced at his wife with mingled surprise and approbation.

"How pretty you look in that dress, Gertrude, with your hair all fluffy. I always liked that blue dress and what a fine supper you've gotten for us, hasn't she, Aunt Ellen?"

His wife flushed with pleasure at the unwonted praise.

"I thought I would get out all my nice china and best tablecloth in honor of auntie," she explained, "and a found just a few blossoms on the sweet peas for a centerpiece. I haven't had this china out for a good while. You see there's only Jim and the children at supper, so it really isn't worth while."

After the meal was over, the dishes washed and the two children in bed, the aunt and niece sat together on the porch, while Jim excused himself to go to the postoffice for the mail.

"Before I go to bed, Gertrude," said her aunt, "I'm going to get you to play something for me. I always liked your playing. Don't you remember how I did?"

Gertrude shook her head. "Oh, I can't play a tune through now," she admitted reluctantly; "I don't really have time for my music. I'm sorry too, for Jim's real fond of music, but somehow I've gotten my hand out, so I rarely touch the piano now. You see I have so much sewing for the children to do, and the housework, so the time goes."

The week of Aunt Ellen's stay passed rapidly, and the day before her departure she sat upon the piazza assisting her niece in the task of darning stockings.

"Well, Gertrude," observed the elder lady, as she critically examined a well worn heel, "you seem to be pretty well fixed. Jim is a fine fellow, the children are real good, and you've got a nice cosy little home."

There was no reply, and she was surprised to see a tear trickle down the young wife's face, and fall upon the blue sock she was mending.

"Why, what's the matter, child? Has anything gone wrong?"

"Oh, nothing," replied the niece hastily, as she

wiped her eyes. "It's only, well—I've a good notion to tell you all about it. I never meant to tell a living soul, but I'm not happy, though I suppose I ought to be."

"Why, what's the trouble little girl?"

Gertrude bent lower over her work.

"Well, auntie, I've always said I hated a jealous wife, and I know Jim loves me better than any one else. But he doesn't seem to care about staying home any more, and lots of times he goes over to the Deanes to spend the evening. I can't go for I can't leave the children in the house. But sometimes I sit here and I hear Mrs. Deane playing the piano, and Jim singing, and it just hurts me terribly. There," she said with a little catch in her voice, "I didn't mean to tell any one, for it doesn't seem loyal to Jim. He's real good to me, and gets me every thing he can afford, but I guess I'm getting old and faded." She wiped her eyes, and took up the blue sock again.

"I don't see why you should feel badly about his going out in the evenings," replied her aunt calmly, "as long as it's only Jim."

Gertrude dropped the ball of darning cotton in her surprise.

"Why, what do you mean? she asked astonished.

"My dear child," replied her aunt kindly, "during the week I have been here, I don't know how many times I have heard you use the expression, 'Only Jim.' You didn't always trouble to make yourself pretty for supper, because there was only Jim. You didn't take particular pains about setting the table attractively, because it was only for Jim. I noticed that while the guest room was really artistic, yours was plain and unattractive, because it was only for Jim. My dear girl," she continued, "Jim is the dearest one on earth to you, and the most important. I can remember when he used to come and call on you before you were married, how you used to fix yourself up for him, and look so pretty and sweet when he came to call. Now you are just as good looking as you ever were, only you just want to cultivate a little of the care you used to take of your personal appearance. I know it makes a difference when you are doing your own work, but Jim would be delighted if you would always take pains to look fresh and dainty when he came home.

"Don't wear wrappers to do your work in; they are for invalids. A shirt waist and washable skirt are much neater and trimmer. Then about your music I can remember how you used to play for Jim to sing, and how he enjoyed it. Take up your music again, even if it is only for ten minutes a day, and you'll soon be able to play his accompaniments again. Maybe it seems odd to you to hear an old maid like me giving advice about husbands, but I have lived a good bit longer than you, my dear, and I've used my powers of observation. A great deal of this world's happiness is based on trifles, or what appears to be trifles. Now," she concluded, "I think I've preached enough, but I think if you take my advice, you will be happier."

Gertrude threaded a needle meditatively.

"Well," she said, after a moment's reflection, "I believe you are right, auntie. I have felt as if as long as I was Jim's wife, and he loved me, it didn't make any particular difference. So I wasn't always particular about fixing myself up when he came home from the store. But I'll try your plan, and I'll take up my music. I love Jim dearly, and I didn't want to feel that he was growing away from me."

As her aunt left on the following morning, Gertrude bade her an affectionate good-bye.

"I'm so glad you came, auntie," said she, "for you don't know how I've enjoyed your visit."

"Yes, indeed," corroborated her husband. "Gertrude has looked ten years younger since you've been here. I suppose it is rather dull for her with just me and the children."

As the stage drove away, Gertrude turned to her husband, and slipped her hand in his.

"Don't say 'only me,' dear," she said, "for don't you know that you're the one person in the world to me? I know I've gotten careless and haven't taken pains as I should, but I'm going to do better, for 'only Jim' is all the world to me."—N. Y. Observer,

Babette's Penny.

Babette was only five years old; but, being a very bright little girl, she was trusted to go to the corner store two or three times a day on errands.

Grandmother, who lived upstairs in Babette's house, did her own cooking, and she often needed things; and for her it was wonderfully convenient to have Babette so near.

"I really don't know what I would do if it wasn't for Babette," grandma would say to Babette's mother. "She saves me so many steps, and she does my errands just as good as I could do them myself. When I tell her to bring long rolls, she doesn't forget and bring some other kind, and never spills the cream nor lose the change."

Grandmother not only praised Babette, but she was in the habit of rewarding the little girl every day with a penny. As Babette was fond of chocolate cream and other sweets, it was very nice; she thought to have a grandma upstairs. Usually the penny was given in the morning. Babette, who always had her own breakfast early with her father and mother, would run back to the store and buy her penny's worth of candy.

One morning, bringing in the rolls and cream, Babette found grandmother reading a letter which the postman had brought while she was at the store.

"Here, grandma, are the rolls and cream, and here is the change," said Babette.

"Thank you dear," said grandmother absent-mindedly, without taking her eyes off the letter.

"Shall I put the things on the table," asked Babette, thinking grandma would look at her and give her the penny as usual.

But grandmother did not look. "Yes, dear, just set them right down," she said. And Babette did so. She looked very serious now, waiting beside the table.

The woman who kept the store had that morning a new supply of candy, and Babette had set her heart on some delicious-looking pink "fudge." The little girl next door had told her that this new fudge was "splendid." And now what if grandmother should not remember about the penny?

Patience! Babette had waited until grandma had finished reading the letter. She hoped she would remember the penny then. But, grandmother did not remember. She put her letter away in her box and began to set her table.

Babette did not know what to do. She had been taught to act like a "little lady," and she was afraid it would not be nice to say, "O grandma, you forgot to give me the penny!"

"How is Evalina this morning?" asked grandmother.

"She's better, thank you," smiled Babette. Babette's dolls were a good deal troubled with headaches and sore throats and other disorders that real people have.

"That's good," said grandma, as if Evalina were as real as any one. "Give her plenty of fresh air."

Babette smiled she wondered if grandmother would not think of the penny soon. Never before had she forgotten in this way. There was change in an empty jelly glass right before her eyes, yet she did not seem to see it. And there was Babette waiting.

"Oh, dear, what if she forgets all about it!" thought Babette, lingering beside the table. Perhaps the pink fudge would all be sold before tomorrow morning. How Babette did wish that grandma would think of the penny! But she was not going to ask for it. No, indeed! She knew that would be rude. Not for all the world would she have that bad word "rude" applied to her.

Grandmother pushed her coffee pot back from the hot part of the little stove to settle, and Babette knew she would begin to eat breakfast. Poor little Babette was face to face with a new difficulty; for she could not run downstairs saying, "thank you, grandma," as she usually did. To say, "thank you for the penny," when there was no penny given would be almost "a story;" and Babette did not want to "tell a story."

Suddenly the perplexed little girl thought of her difficult situation. "Grandma," she piped out, and her heart fluttered anxiously "grandma!"

Well, dear."

"Thank you, grandma," said Babette bravely, "thank you for the penny that you haven't given me yet."

What a funny look came over grandmother's face then. "Bless you, darling!" she exclaimed catching Babette in her arms and kissing her.

Babette was happy, for she knew that grandmother did not think her rude. And she got the penny. —Jane E. Joy, in Little Folks.

The Big Brother.

BY MARGARET E. SANGSTER.

Through the vista of years I see the best big brother I ever knew. He had on a uniform, for he was a young soldier fighting for his country in a time of war. And his little brother was a sturdy chap of seven, who looked at Martin with the deepest admiration. Whatever Martin did was grand and fine in the eyes of Ted, and whatever Martin did not do, was a thing to awe.

Do big brothers realize that one reason among many why they should be gentle-mannered and obliging, why they should wait on mothers and sisters and be respectful and considerate where their fathers are concerned, is that they are copied by the younger ones? If the big brother is bold and brave, they overcome their fears. If he tells the truth at any cost, they are truthful. If he avoids profane words and shows that he has the will to overcome temptation, he strengthens by the power of example all the younger boys who know him.

Martin my soldier boy, was one of those dear fellows who have time to listen to the trials of others, time to help a younger sister or brother with hard home work, sums, maps, memory tests or the like, time to tell stories in the firelight. When he came home on furlough, he gave a good share of time to Teddy and Teddy's friends, and when the war was over and he went into business life, he was still willing in the evenings to spend an hour with Teddy.

We always dwell upon the great comfort a girl can be in her home. From the daughter we anticipate all sorts of little devices that bring joy, pleasant attentions, to her elders, and numerous thoughtful acts that made the household a place of delight. But I sometimes think that the brother has as much as the sister to do with the deep tranquil peace and content of the family. If he puts his strong shoulder under the daily burdens, the mother's load will seem less. If he does not fuss about trifles, the friction of the home will be diminished. If he may be relied upon to fulfill a promise, or a kindness, now and then, deny himself and altogether if he behave as a big brother should, his home will be a place of sunshine.

Our Lord has deigned to be our elder Brother. Is there not in this a suggestion for each of the boys, who are growing up? What better thing can they do than to imitate him who "pleased not himself?" —Ex.

On Guard.

If you ever go to a fort, you will always find a soldier on guard. He is called the sentry, and it is his duty to see that no enemy enters the fort. If the sentry is caught off his guard, he may be put to death for neglecting his duty. This is necessary, for it is important that no enemy ever be allowed to enter the fort.

Every boy should always be on his guard, for there are enemies who are trying all the time to get into a boy's life. Someone has said that a boy should be ironclad in his whole body. His ears should be ironclad against impure words; his hands against wrong doing; his feet against going into bad company; his eyes against bad books and pictures; his tongue against evil speaking.

A boy who wants to guard himself against all these enemies needs Jesus Christ as his great Captain, and with his help, there will be no need to fear any foe, however strong.—Boy's World.

"What is your position in the choir?" asked the new church member.

Absolutely neutral," replied the mild tenor. "I don't side with either faction.—Poster's Daily.

Pat—Hov ye made a will?

Mike—Yis. Oi lift every thing to the doctor that saves me loife.—New York Times.

The Young People

EDITOR

BYRON H. THOMAS.

All articles for this department should be sent to Rev. Byron H. Thomas, Dorchester, N. B., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

Officers.

President, Rev. A. E. Wall, Esq., Windsor, N. S.
Sec.-Treas., Rev. Geo. A. Lawson, Bass River, N. S.

B. Y. P. U. Notes.

We are indebted to Rev. Dr. Brown of Hopewell, N. B., for his able treatment of the September topics which he so cheerfully supplied for this column.

Our Brethren are showing a readiness to cooperate, which is indeed very gratifying.

The Havelock Baptist church is to be congratulated on having two of the most vigorous Young People' Unions that have as yet come under the editor's notice. At the "Corner" the Union is really one of the strong features of the church's organized work. The Union at the Upper Ridge is a great success, far exceeding the hopes of those that were responsible for its organization.

Truro has set a good pace, as will be observed by the letter in last week's issue. Our Missionary's salary will easily be realized if all the Unions follow the lead of the enterprising Union from the Convention town.

The time has now arrived, to hear from the various Guilds throughout the provinces. We trust that we may have a generous response from the various officers having this department of our work in hand. Let the workers cast up their accounts—that the results may be given to the readers of our column.

When the editor of this department heard the news of the vote taken by our Free Baptist Brethren, in conference assembled, in re "Union," he was led to shout in unison with the Patriarch of that body Bro. Joseph Noble, "Glory to God"—The dawning of the greater day is upon us. Readers of this department will be favored with notes from the pens of our Free Baptist writers.

Thy Kingdom Come!

Thy Kingdom Come! Our lips repeat
Those heavenly words, with grace replete;
But deeply hid their meaning lies
From careless hearts and faithless eyes.
My soul! how great thy King must be
Whose reign is from eternity!

Thy Kingdom Come! Lord let it be
Our strong desire to work for Thee;
In humblest, earnest, tireless ways
Thy Cross to bear, Thy name to praise;
To hold Thy banner wide unfurled,
Love's message to a stricken world.

Thy Kingdom Come! With royal sway
To usher in that glorious day,
The crowning time for which we long,
When right shall triumph over wrong,
And sin and grief no more shall be
The burden of our prayer to Thee.

Thy kingdom Come! How vain the prayer
From those who ne'er Thy travail share,
Who take Thy love-gifts large and free,
Yet own no debt of charity.
Lord! let our faith and works agree,
And both unite to follow Thee.

—Annie E. Lyddon, in London Missionary Chronicle.

The Industrial Guilds.

We are wondering how the Industrial Guilds organized last spring are getting along. We are confidently expecting good returns from all whose names are upon the list furnished me by the organizer Rev. T. A. Robinson. The new executive will look to each guild, for prompt returns, and all will be anxious to know which Guild will be the banner one.

When you have sold the summers crop, send in the proceeds to Rev. G. A. Lawson of Bass River by Dec. 15th. Do not speculate by holding for higher

prices, trust God for the results, and put your products upon the market when it is ready. We should have guilds in every church next year, and much larger returns from all of our Unions, for the salary of our missionary.

H. H. ROACH.

St. John N. B., Sept. 29th, 1904.

Prayer Meeting Notes for Oct. 16th.

The power of Personal Influence.
To some considerable degree every man determines his own destiny, but again in a considerable degree his character is determined by others. And just as every man is capable of influencing others. All do not possess the quality of impressibility in the same degree, nor do all possess the same ability to influence others.

It is told that when Julius Caesar was still a youth, he was captured by pirates and chained to the war-bench as a galley slave. But the versatile youth could not be kept there. He sang songs, told stories and preserved such constant good humor that he who was bound to the bench soon bound the pirates to himself. That night he supped with the captain. The next day his knowledge of coasts and currents and the course of treasure ships made him first-mate. The third day he won the sailors over made the captain prisoner and sailed the ship as a prize into a Roman port.

This story may not be true but the element of character which it illustrates was very strong in Caesar as it has been in nearly all great men, and so, the spirit of it is true at least. It was not the words of John the Baptist, in our lesson, so much as this element of personal influence that caused these two young men to follow Jesus. Some other man might have looked upon this man as he passed along and said: "Behold the Lamb of God," and yet these young men might not have thought of following Jesus.

If we would influence others to follow Jesus there must be a deep reverence in our manner when we speak His name and he must have a strong hold upon our own souls. Peter moved the multitudes to repent because he was so deeply repentant himself; and Paul moved multitudes toward Christ because his own life had become so charged with the spirit of Christ.

There are many of us perhaps who do not possess this power to influence others to any considerable degree, but we need not be discouraged; for this power may be increased indefinitely.

Making all due allowances for natural endowments, the power to influence for good is a transmitted power and as in the case of the electric plant the larger connection we have with Christ the stronger current will pass through us.

We as young people are accountable for how we invest and expend this element of personal power. If we read down this chapter and note what far-reaching results accrued from John's simple observation, it will help us to estimate the importance of making one influence count for good on the smallest occasions.

"No life can be pure in its purpose and strong in its strife.

And all I fe not be purer and stronger thereby."

We request all who expect to attend the Provincial B. Y. P. U., and Sunday School Convention on Oct. 25th and 26th to send their names to the undersigned, not later than Oct. 18th. Please say whether you will drive or come by train.

LULU M. TAYLOR, Clerk.

Salisbury, N. B., Oct. 6th, 1904.

The Smallness of Seeing Flaws.

It is easier to see a fault in another man's course than to perceive his good qualities. Hence the man measures himself by his measure of others. The fault-finder and the sneerer is commonly a small man. As a man approaches greatness, he grows generous and gracious. Not what he thinks of himself, but what he sees in others, shows what he really is. It is well to have this truth in mind as we pass judgment on our fellows.

Foreign Missions

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.

That special blessing may rest upon all departments of our mission work for the coming year. That past and church members may be more deeply impressed with their responsibility in the great matter of sending the gospel to all the world.

MY DEAR SISTERS: I believe in my last letter, I referred to the approaching Test Examination and said that, that being over, I should be ready for touring, weather permitting. So I proposed, but even before that examination had been finished, we were compelled to give our time and strength to resisting, as best we could, an attack made upon our school, by some who do not regard its existence with favor.

A report was sent to the "East Coast News" stating that our Conference had decided to abolish the school in a short time. An article of like nature appeared in the "Northern Circars." This latter also called attention to the fact of our school being a menace to Hinduism; expressed surprise that Hindu teachers were willing to serve in an institution inimical to their faith, and said it was rumored that five high-caste boys, our students, were to be baptized the following Sunday. We would this rumor had been true, but it was not and the cause for the appearance of the article seems to have been a desire to induce parents to withdraw their children from the Mission School.

I have been told that when, in June, the Chief Inspector visited the Municipal School, he made some rather severe criticisms and hinted that unless a change could be effected, the High School department of that institution would in all probability be abolished. At the same time he visited our school and having examined our Third Form remarked to me, privately, that it was superior to the corresponding class of the Municipal School. The experience of the past two weeks would lead us to think the endeavor to effect a change in the status of the aforesaid school was begun by a plot to break up this school, which is, without good reason, regarded as a rival.

Through an anonymous letter received and the visits of two Hindu gentlemen of rather high social standing, we were made acquainted with the movement on foot, therefore were not wholly surprised when on the last Friday in July, two of our teachers resigned and a third left the following week without putting in any resignation whatever. The design seems to have been to rob us of these teachers without giving us proper notice, thereby making it impossible for us to carry on the work and thus making the task of inducing the boys to leave, and the guardian to withdraw them, comparatively easy. However, we were not so discomfited as possibly it was hoped we would be. Two of our Christian boys who have recently passed the Lower Seminary examination, were pressed into service for a few days, while I took the Third Form again. We were thus able to carry on the regular work with little apparent confusion.

Every effort was made to induce as many boys as possible to leave the school. Two of the teachers who left us went to the various streets and endeavored to persuade the parents to withdraw their children. Not content with this, pupils on their way to our school were intercepted and coaxed, if possible, or frightened if small, into going to the other school. Some of our boys told me that they were promised free tuition (the promise to be written on stamped paper) if they would leave us. Some have yielded to these inducements, but now, after more than two weeks have passed, we still have an average attendance of 130, smaller than before to be sure, but not so small as to make us feel that the attempts of our foes have thus far been eminently successful.

A number of the parents and guardians came in person and forbade our granting leaving certificates to their children, even though they wished them. I know of two boys belonging to a wealthy family who have persisted in attending our schools despite the persuasions of those teachers and the opposition of their father. Thus the present disturbance has not been without its encouragement. We have been convinced that the school is commending itself to the people of the time and strengthened in our belief that it is a part of the Lord's own plan. It has taught us that it is one thing to have such an upheaval when the missionary is at the station and quite another thing when he is in Canada, but the promises for guidance and wisdom never meant so much as during the past months and especially the past few weeks.

It has come to light that all three of the teachers who left us received official notice of their appointment to their new positions in the municipal school about July 10, and yet they gave us no intimation of their intention to leave until the last teaching day of that month! Each of the three has maligned Mr. Gullison, affirming that he deceived them with promises never fulfilled. It is surprising how unjust a person becomes when 10,000 miles distant. But more amazing is it that the very persons who are so ready to falsely accuse, could, when Mr. Gullison was here, submit so gracefully, uncomplainingly, and even with fulsome obsequiousness to what they now term injustice.

In the midst of all this God gave us a new joy. Last May, Janikamma was ill, and went to Miss D'Prager for treatment. She was three weeks in hospital and while there made the acquaintance of a Brahmin woman who was being treated for contracted knees. The woman had been cast off by her people because of sin, but she heard of the One who sat by Samaria's well and talked to her who was a sinner. The truth appealed to her; she wanted to learn more and pled to be allowed to come to us. We consulted with Miss D'Prager and Mr. and Miss Sanford who were in Waitair, at the time, and the result was that Venkatavaraamma came to us. She seemed to be very much in earnest, at once began to learn to read and sew, while she eagerly drank in the message of salvation. She soon asked for baptism. Those with whom she is living said they felt that she had real sorrow for sin and was a changed woman, so she was received by the church and baptized the first Sabbath of the present month. Her testimony before the church was very clear and satisfactory. She is very young, not more than 20 if so old. Her knee is badly contracted so that she has to use a stick in walking and then it is with difficulty she gets about. She is most prepossessing in manner, and appears to be of a sweet, gentle disposition. She is a joy, but a responsibility, and we pray for grace and wisdom in dealing with her. Just now she is making commendable progress in reading and we expect to have her taught to sew nicely so she may be able to help herself in that way. We are glad and thankful she has come, and added thereto is the joy that one of our Christian women was instrumental in leading this soul into the light. Oh that we might have the privilege of seeing many more seeking the Lord!

Yours lovingly,
IDA M. NEWCOMER

MONEYS RECEIVED BY W. B. M. U. TREASURER.

FROM SEPT. 6TH TO OCT. 6TH.

Coll at Woman's Meeting, Truro, toward work at Rayagadha, \$9.00; Port Lorne, F. M., \$5; Eldon Tidings, 25c; Rose Island, leaflets 27c; Diligent River, F. M., \$4; Alma, a gift, F. M., \$5; Moncton, leaflets, 75c; Clarence, F. M., \$12.78, H. M., \$4.12, Reports, 10c; Deep Brook, F. M., \$6.75, H. M., 75c; Halifax, Tidings, 50c; Montrose, Springfield, Wolfville, Boylston, Brookfield, St. John, Macanac, Aspen, each, Tidings, 25c; Lewisville, H. M., \$7, Mrs Churchill's school, \$12; Digby, F. M., \$9.75, H. M., \$1; St. John, Tidings, 50c; Hampton, Tidings, 25c; Bedouque, F. M., \$10, H. M., \$1; Freeport, F. M., \$5; Wolfville, leaflets, 75c; Tryon, F. M., \$14, H. M., \$3; River Glade, F. M., \$5.10; Alexandra, F. M., \$6.50, H. M., \$2; Laconia, F. M., \$3; Hazelbrook, F. M., \$8, H. M., \$4; Charlottetown, leaflets and Tidings, 50c; Beaver Brook, F. M., \$5; Brooklyn Corner, leaflets, 30c; Weymouth, from C. J. F. M. \$1, H. M. \$1; Seal Harbor, Coll Co Sec Mtg HM 35c; North River, F. M. \$7.75, Reports 25c; Aylesford F. M. \$6.50; Gaspean, leaflets, 15c; Fredericton, F. M. \$25; Half Island Cove, F. M. \$4.50, results of public Meetings, etc. F. M. \$3.50, H. M. \$8; Pleasant Valley Corner, Leaflets \$1.86.

MARY SMITH, Treas. W. B. M. U.
Amherst P. O. B. 513.

FOREIGN MISSION RECEIPTS.

Kentville S.S. Sup, Miss Archibald \$15; Mrs A D Hartly per R Y O \$20; Mrs G G King, Sup of R E G \$10; G H in memory E Louisa D sup of Miss Harrison \$20; Robt Marshall \$6; Zion church Yar to R E S \$15; Indi in Har ch \$13; Barrington S.S. \$1; a member of Board \$37.50; North ch S S Sup P David \$40, L E D \$100; Miss Marshall Saunders \$21. Total \$288.50.

Support of J A Glendenning:—Bass River W M A S \$5; Zion ch Mission Band \$5; Hebron B Y P U \$15; Temple Church B Y P U \$7; North Ch Junior Union \$25; Clarence Mission Band \$5; Mahone Bay W M A S \$5. Total \$67.

Support of Rev S C Freeman:—Springhill B Y P U \$25; Rev J W Manning \$25; (Germain St B Y P U of C E \$15; Main St \$10; Fairville \$5; St Stephen \$25 Total \$105.

J. W. MANNING, Sec. Treas. of N. B. The above amounts all appeared in the accounts of the Treasurer of the Foreign Mission Board for the year which ended Aug. 10, 1904. They were all reported to the Treasurer of Denominational Funds except those which came to hand too late to be so reported. If above did not appear in the MESSENGER AND VISITOR the statement misarranged between Treasurer and printer.

J. W. MANNING.

YORK AND SUNBURY QUARTERLY.

The above named Quarterly met with the Church at New Maryland, on Wednesday, Oct. 5, at 10.30 a. m. After prayer and praise service was led by Pastor Robinson, the following officers were elected for the ensuing year:—President, Rev. W. R. Robinson; Vice Pres., W. A. Bradley; Secretary, Rev. W. H. Smith; Treasurer, Deacon Henry Morgan; Additional members of the executive committee, Pastors Sables and McDonald. A second session was begun at 2 p. m., when a helpful prayer and praise service was conducted by Deacon Henry Morgan, which gave an inspiring beginning to the afternoon session, after which a sermon was preached by Pastor Smith. Rev. W. E. McIntyre along with E. H. Cochrane and H. R. Boyer, licentiates of the Free Baptists and students of the University were then invited to seats with us in the Quarterly. In responding Superintendent McIntyre expressed his pleasure in being invited along with brothers Cochrane and Boyer, and not only showed his intense interest in the "Union Question," but made clear and emphatic facts which reveal the need and benefits of such union. The responses of our Free Baptists brothers and further remarks by Pastor Smith, brothers W. A. Bradley and C. B. Wilson, carried with them the same spirit. At 7.30 a good congregation was assembled and after preliminary exercises an address such as would be expected only from a man with intense interest in and knowledge of Home Mission was delivered by Rev. W. E. McIntyre on the subject of "Prayer in its revelation to the gospel ministry, Luke 10: 12. At 10.30 on the morning of the sixth we again met in session and after devotional exercises were conducted by C. B. Wilson further matters of business were a tended to and reports from the churches represented were listened to with interest. During the session our veteran missionary, Rev. Isaiah Wallace was welcomed to a seat in the Quarterly. The afternoon session was begun by missionary Wallace conducting an evangelistic service in which the keynote was, "Let the redeemed of the Lord say so." A pleasing and helpful conference on S. S. work was then conducted by Sup't McIntyre in which the lack of teachers and helpers in S. S. work was deplored. As remedial for such condition it was suggested and emphasized that parents show more interest in the S. S. and their children's relation to it, that a more hopeful and encouraging note be rung by them and that more attention be given to the committing of Scripture, in the evening a well filled house listened with pleasure and profit as Evangelist Wallace spoke most feelingly from the words, "With his stripes we are healed. In the testimony service which followed expressions of gratitude for healing from sin came from a goodly number and expressions of desire for healing came from almost as large a number. Thus came to a close a Quarterly which was thought by many present to be God-blessed and profitable a spirit of harmony and tenderness having prevailed at every session.

W. H. SMITH, Sec'y

A Thought of Him.

If ever Jesus has need of me,
Somewhere in the field of sin,
I'll go where the darkest places be,
And let the sunshine in,
I'll be content with the lowliest place
To earth's remotest rim;
I know I'll see his smiling face,
If it's done with a thought of him.
I'll fill each day with the little things
As the passing moments fly,
The tendrils which to the great oak cling,
Grows strong as it clings on high,
I'll trust my Lord, though I cannot see,
Nor even let my faith grow dim;
He'll smile—and that's enough for me—
If it's done with a thought of him.

—The Witness.

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 on 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.

Hood's Pills cure all liver ills. Price 25 cents.

Notice.

The Provincial S. School association of N.B. will hold its annual convention this year at Woodstock, Oct. 11-13.

Mr. W. C. Pearce of Chicago will preside at the discussion and render such aid as is possible.

The regular convention opens Tuesday evening, 7.30. Mr. W. C. Pearce, of Chicago, one of the most popular and powerful speakers on religious topics will deliver several addresses on the line of the teachers work.

Delegates will kindly send their names to Mr. Andrew Miles, Woodstock, Ch. of Entertainment Com.

All of the Baptist churches of the city of St. John will unite in holding a Mission Conference in the Main Street Baptist Church.

NEW BRUNSWICK BAPTIST SUNDAY SCHOOL CONVENTION.

There will be the annual meeting of the N. B. Baptist S. S. Convention at Salisbury on Wednesday, Oct. 26.

We trust that there will be an enthusiastic and profitable gathering. Some important and practical subjects will come up for consideration.

Hopewell Cape, Oct. 1, 1904.

SHELburne COUNTY BAPTIST QUARTERLY MEETING.

The Shelburne County Quarterly Meeting will convene with the Baptist church at Jordan Falls, Tuesday and Wednesday, Nov. 8th, and 9th.

Osborne, Oct. 6th, '04.

YARMOUTH COUNTY QUARTERLY CONFERENCE.

The Yarmouth County Quarterly Conference convenes with the church at Deerfield, Tuesday, Oct. 25th.

H. C. Newcombe, Sec'y.

The notice that I sent on the 5th, which appears in B. Y. P. U. page needs changing.

OUR TWENTIETH CENTURY FUND \$50,000.

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions, \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia.

Rev. J. H. PARRS, Wolfville, N. S. Treasurer for New Brunswick and P. E. Island, Rev. J. W. MANNING, St. John, N. B. Field Secretary, Rev. H. F. ADAMS, Wolfville, N. S.

Will all subscribers sending money to Treasurers, kindly write the INITIALS and names they wrote on their pledges, also the county they live in.

Will all pastors and other persons holding pledges of churches, please send them to the Field Secretary, retaining a list of such, for their own use.

The Cape Breton Baptist Quarterly Conference will meet with the Sydney Mines Baptist Church on Tuesday and Wednesday the 13th and 14th of September.

A. H. WHITMAN, Sec'y.

Joy Succeeds Despair.

IN THE HOME OF MR. JOSEPH HILTON THOROLD, ONT.

His Daughter, Florence, Was all But Dead From Dropsy—Her Doctor Had Given Her Up—Dr. Williams' Pink Pills Were Then Used and To-day She is Well and Strong

From the Post, Thorold, Ont.

Everybody believes in a dreamy sort of way of the efficacy of a well and wisely advertised medicine, when the recorded cases of restored health are at a distance, but when a case comes up in the home town, when the patient is known to everyone, and when the cure is not only positive but marvellous the efficacy of the medicine becomes a fact—a decided thing.

sume their natural size. Fourteen boxes of the pills were taken and her perseverance was rewarded. She rose from her chair; her former strength gradually came back; one by one her household duties were taken up again and when the Post representative called he was met by beaming faces and thankful hearts and a grateful readiness to give to the world the facts that had saved a bright young life and had brought joy instead of grief to a Thorold home."

In thousands of other homes, scattered over the length and breadth of Canada, Dr. Williams' Pink Pills have brought health and joy and gladness and in every home in the land where sickness and suffering enters new health and strength can be had through a fair use of this medicine.

ROAST DUCKLING.

Use tender ducklings. Put them in a pan with a little water and butter, and let roast for thirty minutes, more or less (according to their size). When well browned, serve and strain the liquor in a pan; add to it a little melted butter, and pour over the duck.

They say thousands of men have offered to the heroine of the 'Slocum' disaster their hand in marriage as a reward! And yet some men get hopping if you imply theirs is the concealed sex.—Boston Transcript.

Hawkins—"I understand that the physicians held a consultation, but I see you are still alive."

Robbins—"Yes. I have since learned that the vote stood two for me and one against."—Puck.

T. A. Peters, deputy minister of agriculture in Sussex attending the exhibition. Incidentally he is visiting the orchards set out by the government last spring.

There will be no strike of the printers employed on the newspapers of Montreal. The employes and printers have reached an agreement by which the men secure practically all they asked for.

Dr. W. H. Muldrew, dean of the MacDonal Institute died suddenly yesterday afternoon after an illness of about a day and a half from diphtheria. He leaves a widow and two small children.

A. C. Archibald, a prominent insurance agent, died at Winnipeg on Friday. He went to Winnipeg fifteen years ago from Truro, N. S.

'Got any oysters?' asked the guest in a village restaurant. 'No, sah,' replied the sable waiter. 'We all ain't got no shellfish

Bail has been furnished in the Herbert Leaman case at Moncton. Police Magistrate Kay accepted as securities John W. Gaskin, of the I. C. R. electrical department, who lives in Coverdale, and Thomas Rawline, farmer, of Lutz Mountain, in \$500 each.

Officers of the 48th Highlanders are in a state of deep indignation over the case of the so called "Kilties" Band of Gordon Highlanders of Canada, which is now touring in England. This organization, it is alleged, wears a uniform of and purports to be the band of the 48th Highlanders and as such was received by the King.

Wanted

MEN AND WOMEN in this country and adjoining territories, to represent and advertise an old established house of solid financial standing. Salary to men \$21 weekly, to women \$12 to \$18 weekly with expenses advanced each Monday by check direct from headquarters.



HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 28, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, an application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years. (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a homestead in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother. (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead. (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or connecting township. A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead act is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION. Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

JAMES A. SMARE, Deputy Minister of the Interior. N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of new Dominion lands are available for lease or purchase from railroad and other corporations and private lands in Western Canada.

Society Visiting Cards

For 35c.

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage.

These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO., 107 Germain Street, St. John, N. B.

Wedding Invitations, Announcements A Speciality.

Save your Horse

BY USING

FELLOWS' LEEMING'S ESSENCE.

IT CURES

Spavins, Ringbones,
Curbs, Splints, Sprains,
Bruises, Slips, Swellings
and Stiff Joints on Horses.
Recommended by prominent Horsemen
throughout the country.

PRICE FIFTY CENTS.

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

Blood Poison
Brings Boils, Salt Rheum,
Eczema and Scrofula,
WEAVER'S SYRUP
Cures them permanently.
Davis & Lawrence Co., Ltd., Montreal.

LEARN TO DO FROM ONE WHO HAS DONE
—THE PRINCIPAL OF—
Fredericton Busin College
Spent nearly TEN years as a book-keeper and office man in various mercantile and manufacturing concerns. He is the man to instruct YOU how to do office work.
Send at once for a catalogue of this splendid school. Your name on a post-card will bring it. Address,
W. J. OSBORNE,
Fredericton, New Brunswick.



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.

Beware of the fact that White Wave disinfects your clothes and prevents disease

The Home

THE FARM AND THE YOUNG PEOPLE.

The absence of the young people strikes one painfully in a farming community. Family after family loses its boys and girls as soon as they grow up, and the parents seem to regard this state of affairs as natural and to be expected. Perhaps a century, or even half a century ago there was a reason for this at first sight somewhat selfish proceeding on the part of the young people. Implements were few and hand labor heavy and slow of accomplishment. There was little to be made from the farm, beyond a bare living. The girls had no source of income, and went away to teach. The fathers encouraged the sons to go West where they could have a better chance. Life was a wearing struggle to make both ends meet and pay off the mortgage, which was a sort of Octopus, destroying all within reach. Conditions are different today. Farm implements reduce the necessity for hiring numbers of men for the wife to lodge and feed. Milk is sent to the nearest creamery, and churning is no longer done at home. Supplies of food are more easily obtained and the endless drying of fruit and putting away of vegetables has largely ceased. Washing machines, sewing machines, and kitchen ranges, lighten the burdens of the housewife. Comforts are better known; the feather bed has disappeared, the window screen is in place, the dining room is commonly used, the parlor no longer sacredly shut up. Farms are nearer together and nearer town, and families are not so isolated. Even the farm has altered. The recent revival of country life for city people is significant. Numbers of people are the attitude of the outsider toward moving from the heat and confusion of the city multitude to the spots where quiet reigns. Abandoned farms are being reclaimed and made delightful homes. Living in a remote district is no longer regarded as a frightful fate, but rather a condition of happiness. In spite of all this, young people on the farm are slow to see that they neither need to go away for a living or to find something of interest to do. They still regard the farm with something of the traditional idea of its dullness and narrowness; but it is all a mistake.—Caroline B. Burdett in the Congregationalist.

DID EVERYTHING BUT HOUSEWORK.

'I knew a family once,' says Mr. Jerome K. Jerome apropos of the servant problem. 'It consisted of the usual father and mother, and of five sad, healthy girls. They kept two servants—or, rather, they never kept any servants; they lived always looking for servants, breaking their hearts over servants, packing servants off at a moment's notice, standing disconsolately looking after servants who had packed themselves off at a moment's notice, wondering generally what the world was coming to. It occurred to me at the time that, without much trouble, they could have lived a peaceful life without servants. The eldest girl was learning painting, and seemed unable to learn anything else. It was poor sort of painting; she noticed it herself. But she seemed to think that, if she talked a lot about it, and thought of nothing else, that somehow it would all come right. The second girl played the violin. She played it from early morning till late evening, and friends fell away from them. There was not a spark of talent in the family, but they all had a notion that a vague longing to be admired was just the same as genius. 'Another daughter fancied she would like to be an actress, and screamed all day in the attic. The fourth wrote poetry on a type-writer, and wondered why nobody seemed to want it; while the fifth one suffered from a weird belief that smearing wood with a red-hot sort of poker was a thing worth doing for its own sake. All of them seemed willing enough to work provided only that it was work of no use to any living soul. With a little sense and the occasional assistance of a charwoman they could have led a merrier life.'—New York 'Globe.'

TO MEND GLASS

For mending broken glass there is nothing to equal cherry gum which is the sap which oozes out and hardens on the surface of the cherry tree. Take this soft gum, rub on the edges of the broken ware, then carefully put the parts together and set away to dry for a few hours. Then the dish is ready to use. So closely do the broken edges adhere that the dish will break in a different place if broken again.—Sel.

TO SERVE ICE CREAM.

A new and novel way of serving ice cream at a ceremonious luncheon or dinner, is in jelly. Use the prepared fruit jelly which comes in powder, molding it in teacups or ramequins (half filled), using as many as there will be guests, with three or four extra for emergencies. When hard, turn the jelly out on the plate it is to be served from, and with a dessert spoon dipped in hot water remove the center, leaving a thick transparent shell, into which the ice cream is put when time for serving. If a white cream is to be used, have a pink jelly, or a colored cream is chosen, have the jelly amber colored lemon. Candied cherries or violets on top will add an additional artistic touch to this very attractive manner of serving ice or ice cream.

TOMATO CATSUP.

A cold catsup, made without cooking or straining, which may be used at once or kept indefinitely, if the vinegar is good, is especially good with cold meat of any kind. To a pint and a half of pure cider vinegar add a cupful of sugar, half a cupful of salt, and the same of black and white mustard-seed, two tablespoonfuls of black pepper, two of cinnamon, one of mace and one of cloves all ground; an ounce of celery-seed, a cupful of horseradish, two chopped onions, three red and three green peppers, cut in small pieces, rejecting the seeds and a cupful of nasturtiums. Mix all well together. Remove the skins from half a peck of firm, ripe tomatoes, cut each across the middle, and rejecting the seeds as far as possible and allowing the juice to run off, cut in bits the size of a cherry. Mix all together and it is done; good to use at once or to put by for winter.

SMALL CUCUMBERS.

The tiny cucumbers, which are always a desirable pickle, may also be canned. Soak in strong brine for twenty-four hours, then drain and arrange in the jars with bits of onion, mustard-seed, cloves and allspice, and horseradish sprinkled in between the layers. Fill with vinegar and scald well.—Country Gentleman.

3 for a Cent
Three delicious summer drinks for one cent. Two teaspoonfuls of
Sovereign Lime Juice
to a glass of ice water, sweetened to the taste, makes the most healthful, the most satisfying, and the most refreshing, of all hot weather beverages. And 3 glasses cost only 1c.
Sovereign Lime Juice is the pure juice of finest West India limes, with the natural flavor of the fresh ripe fruit.
10c, 15c, 25c AND 50c BOTTLES.
Sold by Grocers and Druggists
Refined and bottled by
SINSON BROS. CO., LTD., HALIFAX, N.S.

When Accidents Occur
Be prompt to apply Pond's Extract—the old family doctor; its soothing, healing powers are marvelous. Cures burns, scalds, cuts, bruises; relieves all pain. 40 years it has been the one family remedy for every emergency. Imitations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.
Sold only in sealed bottles under buff wrapper.
ACCEPT NO SUBSTITUTE.

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 3 for \$1.25 all dealers or
THE DOAN KIDNEY PILL CO.,
Toronto, Ont.

Would there be any demand for 45 Successive Years for any article unless it had superior merit
Woodill's German Baking Powder.

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.

Ask your Grocer for it.
BOOKING ORDERS
In advance for goods, is no unusual occurrence in good business houses. Did you ever hear of business men placing applications with any school, before the opening of the term for its trained students? We have several orders for good stenographers. All want first choice of the
MARITIME-TRAINED
students of '04-'05 class.
Our Syllabus mailed free for the asking
KAULBACH & SCHURMAN,
Chartered Accountants,
MARITIME BUSINESS COLLEGE,
Halifax, N. S.

Allegheny General Hospital.
The new ALLEGHENY GENERAL HOSPITAL desires young women of education and refinement as pupils in its training school.
It offers exceptional advantages for the education of nurses, is a general hospital of 375 beds.
The buildings and equipment are models of convenience.
For particulars write to the Superintendent of Nurses.
ALLEGHENY GENERAL HOSPITAL,
Allegheny, P. A.

Real Estate For Sale in Kings Co, N. S.
A beautiful residence in the town of Berwick, one acre, 50 Apple and Pear Trees all in bearing. Fine shade trees and nice lawn in front. Good location in centre of town, also handy to R. Station. 5 1/2 acres, 100 tree in bearing good for 75 bbis. First class house and barn. A number of farms. Small medium and large all with good orchards.
Correspondence promptly attended to.
Apply to **J. ANDREWS,**
Real Estate Broker,
Berwick, N. S.

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 John Nalder, Treasurer, Windsor, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick - REV. J. W. MANNING, D.D., ST. JOHN, N. B. and the Treasurer for P. E. Island is Mr. A. W. STERNS, CHARLOTTETOWN. All contributions from churches and individuals in New Brunswick should be sent to DR. MANNING; and all such contributions P. E. Island to Mr. STERNS.

IMMANUEL CHURCH, TRURO.—Received four adults into our membership Oct. 2nd, three of them men. Every department of our work is taking on new life. We have a noble band of willing workers.

M. A. MACLEAN.

ONSLow.—On July 24, I baptized my son Victor and daughter Nina. Oct. 3 baptized Miss Alena Wilson of Belmont. Rev. Dr. Kierstead preached for us Convention Sunday, a great treat for our congregations. Rev. E. Bosworth will speak to-night, Oct. 3.

W. H. JENKINS.

WINDSOR, N. S.—On the return of our pastor and delegates from the Maritime Convention at Truro and the presentation of their report it was on motion "resolved that this church is willing and ready to enter together with the other churches of our Convention into an organic union with the churches of the Free Christian Baptist Conference in New Brunswick upon the Basis of union adopted by our Convention at Truro.

E. D. SHAND, Clerk.

We have been holding special meetings during the past week with the New Maryland Church. On account of the farmers being busy putting in their crops the attendance has been small, but we have heard the voice of one in testimony who has been silent for a long time. And on Friday eve one young lady requested prayers that she might become a Christian. We expect to continue the meetings next week and trust more will start on the Christian life.

C. W. SABLES.

MILL COVE, QUEENS CO. N. B.—There is a group of churches on the Mill Cove field would be glad to have some of God's servants to call and break the Bread of Life to them with a view of settling among them for a time at least. Hoping that God the Father will direct the right man this way we are hoping for the showers of blessings. I am sorry to say that the churches are in a low state spiritually and in need of a man of God to come in and help them back again to their old standing in Christ.

I am yours truly,

A MEMBER OF CHRIST'S CHURCH.

PUGWASH, N. S.—God is blessing us on this field, I lately welcomed three into the Pugwash church: one by letter, one by experience, and one by baptism. Also five into the Wallace church, four by baptism one on experience. I expect to baptize again on Oct. 2nd. Good congregations and a good interest prevails all over this large field. The brethren at Hartford are going forward to complete their churches started some years ago, but for a long time neglected. The outlook for that section is bright.

S. H. CORNWALL.

DOAKTOWN, N. B.—At Lower Ludlow last Sabbath three were baptized. The church edifice has been strongly underpinned. The inside will be completely finished this fall. Bro. Howlett has endeared himself to the people, and nobly aided us in the work for the Master. We worked together harmoniously and joyfully for eleven weeks and now he has returned to Acadia. Forty-one has been added to the churches by baptism and seven by letter. God has greatly strengthened our hands in reaching precious souls especially in winning men as 26 of the 41 were men. We give God all the glory.

C. P. WILSON.

TOBIQUE.—Since our last report we have spent some time with Bro. Millen on Sisson Ridge and Plaster Rock and Tobique River, three more candidates were baptized at Linton Corner during our visit. The Union between the Baptists and Free Baptists will

ited Landsdown a section of the Peel Church and baptized two candidates at that place, they with three others will join the Peel Church. We have been working at Bristol and East Florenceville of late; two have been received into the Bristol Church with a prospect of others coming soon.

A. H. HAYWARD.

ST. MARGARET'S BAY, N. S.—More than nine months have elapsed since we began labor on this large and important field. During that time there has been a steady growth in the different departments of Christian work. We have eleven preaching stations the services of which are well attended. We are putting some much-needed repairs on our parsonage at Seabright, which when completed will be a credit to the Baptists of the community, as also, the churches comprising the field. We have had with us during the Summer months Bro. H. Y. Payant, student of Acadia University, who has been a real help to us. Our young brother is an earnest and faithful worker and an acceptable preacher of the Gospel. And as he returns to resume his studies at Wolfville he is followed by the prayers and best wishes of many warm friends. And now we gird ourselves anew for the toil, and are looking for "a refreshing from the presence of the Lord."

Yours in Him,

L. J. TINGLEY.

SUSSEX, N. B.—During the spring and summer Rev. B. Beatty has assisted me in holding special services on different parts of my field. He has been with me at Collina, South Branch, Penobscus and Ward's Creek. Special evangelistic services lasting from two to three weeks were held in each place. I gave what time I could spare, and my brother Beatty preached every night and three times on Sunday. God greatly blessed his words and as a result I baptized 43 converts in all. Among them were heads of families and many splendid young men and women. Never has it been my privilege to work with a more consecrated man than Bro. Beatty. While he is not a member of the Baptist denomination he is in full sympathy with Baptist views as endorsed by the Truro Convention. He is a man of remarkably fine gifts as a speaker and has great power as a soul winner. He is a man of sweet Christian spirit exceedingly pleasant and agreeable about the home, I would like to say to any of my brother minister's who are pressed with pastoral care and who feel the need of special services to encourage, strengthen and uplift Christians as well as to bring precious souls to Jesus I know of no one I would more heartily recommend to go to your assistance than Bro. Beatty. He can speak with great acceptance to any congregation besides he has had about twenty years' experience in soul winning. He knows men and he knows his Bible and God has given him remarkable gifts as an all around evangelist. My relations to him have been most cordial and his work has been most satisfactory. While on my vacation this brother supplied at Sussex with great acceptance. If any of my brethren would like to communicate with him his address is 33 White Street, St. John, N. B.

W. CAMP.

NEW CANADA AND CHELSEA, N. S.—I am aware that some count it a lock of humility and modesty to report all church work in a paper but to my mind that is what our paper is for and when churches accomplish things it is only right to report them for encouragement of others. Our people are working away. Since writing we have settled in our parsonage. A few nights after our arrival the New Canada friends gave us a pleasant scare with what they call a "surprise pound party." They took possession and had a good time and after they went away we found many lbs. of sugar, raisins, currants, pork, soap, etc. and more than pounds of eggs, potatoes and apples and other useful articles. Ms. B. says that the collection at the close for the ministers wife is all right. Since that two nice loads of dry wood have arrived at the wood pile. The north side of N. C. church has just received a donation of eight thousand shingles put on with hammers and nails, thus we can say our church is thorough-



FOR COLD WEATHER!

FALL AND WINTER GOODS NOW BEING SHOWN.

Men's Reliable Suits, \$5.50 to \$16.00.

Youths' Reliable Suits, \$5.50 to \$13.50.

Reliable Navy and Black Suits, \$5.00 to \$16.50.

Separate Trousers, \$1.75 to \$4.50.

Dressy Raincoats, \$7.50 to \$16.00.

Stylish Winter Overcoats, \$7.50 to \$17.50.

Ullsters, very warm, \$6.50 to \$12.75.

Storm-Collar Reefers, \$3.75 and \$4.50.

Natty Coats and Vests, \$9.00 to \$16.00.

Proper Dress Suits, \$27.00.

We also carry the most Complete Stock of

BOYS' CLOTHING

in Lower Canada.

Manchester, Robertson, Allison, Limited.

St. John, N. B.

people have not been idle. A "rainbow party" was made in mid-summer and the friends succeeded in raising about \$20 to finish paying off their former pastor. The friends in this section so far have proven kind and clever remembering us with gifts of apples, cabbage, yarn and other things. We are now busy in special meetings there. God's spirit is working, Christians are being blessed and getting in earnest. Bro. Bezanon was with us three evenings last week and gave us messages of power especially to Christians. We expect Bro. March of Bridgewater to assist this week. It is on my right to mention that Miss Ethel Hirtle of Mahone Bay, our popular school teacher is a great help and blessing to our services by her solos. She is counted one of the best singers in this province. We thank the Lord for the consecrated voice of this young sister. We have lost some valuable helpers by removals but thankful to say others have moved into the place.

GEO. H. BEAMAN.

NASHWAAK.—On Sunday, Sept. 26th large congregations gathered at the Baptist church to extend their congratulations and unite with the Nashwaak Baptist church in the celebration of the centennial anniversary of the organization of the church. The service began at 11 o'clock, when the Rev. J. A. Cahill of Jacksonville, Carleton Co., preached an able and interesting sermon from the words found in John, 13th chapter, last part of the first verse, on the eternal and unchangeable love of God—Having loved his own which were in the world, he loved them unto the end. In the afternoon the Pastor stated that the Rev. Dr. Manning of St. John, who was expected to speak on Missions, had sent his regrets at not being able to be present, and Rev. Mr. Cahill again preached from the words found in Matthew 6:33—Seek ye first the Kingdom of God and His Righteousness and all these things shall be added unto you. At the close of the sermon the pastor, Rev. C. W. Sables presented a partial sketch of the history of the church, after which Deacon Christopher Manzer who has been a member of the church for 52 years, led the congregation in prayer of thanksgiving and praise for past blessings. The pastor stated that only three of the former pastors were now living: Rev. John Williams of Cumberland Bay, Rev. H. B. Sloat of Milton, N. S. and Rev. F. B. Seeley of Albert Co.; also that the church had sent out three preachers: Rev. Dr. Goodspeed, the late Rev. W. D. Manzer, and Rev. Mr. Cay, now a preacher for the Reformed Baptists. The pastor also stated that he had received letters from Rev. H. B. Sloat and Rev. F. B. Seeley, former pastors, expressing their regret at not being able to be present and sending greetings to the church. In the evening Rev. J. H. McDonald of Fredericton, preached an able and practical discourse from the text, Psalm 73, 17th verse, on the influence and power of the sanctuary on the church of God, after which a social service was conducted by the pastor. Miss

ided at the organ, and a male quartette from Fredericton rendered valuable assistance in making the services of the day a success. On Monday evening the Rev. W. R. Robinson, the popular pastor at Gibson and Marysville was with us and preached a very practical and helpful sermon on the text, Malachi, 4th chapter, 2nd verse:—Unto you that fear My Name, shall the Sun of Righteousness arise with healing in his wings. Messages of congratulation were brought from the churches at Fredericton, Gibson, and Marysville by their pastors, Rev. J. H. McDonald and Rev. W. R. Robinson.

C. W. SABLES,
Pastor Nashwaak Church.

FALMOUTH, N. S., Sept. 30 1904.—Since the closing of College last June I have been assisting Rev. L. J. Tingley, pastor of the Baptist church at St. Margaret's Bay. Last Sunday, I brought to a close my season of laboring with Bro. Tingley to return for another year to Acadia. I can say that I have spent a pleasant and I trust not unprofitable summer. No new converts have been added to the churches but the preaching of the Word, both on the Lord's Day and evenings during the week, has been listened to with good attention. The scenery about the shores of the Bay added much pleasure to the long rides I was obliged to take while performing my duties. Of late, the people of Seabright have been repairing their parsonage. Other repairs are soon to improve the looks as well as the value of the church property connected with the parsonage. We were glad to have with us last Sunday Bro. A. W. Warren who labored on a part of this field a year ago. The Bro. assisted us in our afternoon service at Black Point. His unexpected arrival among us was welcomed by his many friends and his assistance on the Lord's Day was very much appreciated by his fellow laborer. Bro. Warren is spending a few days among his friend at St. Margaret's Bay. Bro. Tingley remains to spend a second winter on that large field. As he strives to forward the Master's cause in that place he should have the hearty co-operation of all the members of his several churches and as well the sympathy and prayers of his fellow laborers in the ministry. Even then the work cannot fail to be hard and at times discouraging. The work on that field is especially hard because of the distance to travel and because of the many different places where the Word should be preached. The distance from one end of the circuit to the other is not less than thirty miles by the shortest road. Belonging to the field are as many as ten houses of worship. There is enough, yes more than enough, work there for two men in the summer but when one man strives to serve on that field through the winter months he should have every possible assistance and encouragement from those among whom he labors. With so many places waiting for the Gospel message it is difficult for one man to do very effective work at anyone place. On leaving my Summer's work I give to God the praise for the privilege of spending another summer in his service. I hope and pray that the work of the Lord may prosper among those churches where I have lately enjoyed preaching the word.

H. Y. PAYANT.

A MESSAGE FOR TO-DAY.

There are many disquieted souls around us: men and women oppressed by care, consumed by anxiety burdened with sorrow distraught by disappointment. For them the sun is darkened; joy has been turned into mourning; hope has been cast out by dependency, and despair stands at the doorway ready to enter. This life has lost its zest, and the life to come is deeply shrouded in mystery. It is easy to give up. It is more and more difficult, as the days come, and go, to hold on. Such a soul can find consolation and refreshment nowhere else but in God. The royal singer points out the way of deliverance when he cries out: Why are thou cast down, O my soul? and why are thou disquieted within me? Hope thou in God; for I shall yet praise him, who is yet the health of my contention, and my God. Verily, the mighty God, the everlasting Father, in the refuge of his children.—*Epworth Herard.*

DWELLING IN GOD.

The apostle says that whosoever dwells in love dwells in God. Long before St. John was born the psalmist said, "Lord, Thou hast been our dwelling place in all generations." And yet again the psalmist sings, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The children of Jacob dwelt in tents for many generations, but even then they were not without a permanent dwelling place, for the Almighty was their refuge in the wilderness. We sometimes sing, "Nearer, my God, to Thee." But we may do better still. We may abide under the shadow of the Almighty. We may dwell in God. This is a safe dwelling place. The world is full of dangers. There are temptations, afflictions and sorrows. The psalmist speaks of "the strife of the tongues." We know what it is. The tongue is sharper than the sword. It pierces the spirit. "A wounded spirit who can bear?" But in God the soul is safe. No temptation can surprise him; nor sorrow can overwhelm him; no tongues of envy or slander can touch him. His outer life may be troubled. His reputation may suffer. But his life is hid with Christ in God, and nothing can by any means harm him.—*Ex.*

ERRORS IN ENGLISH.

"Editors grow familiar with certain lapses from good English which tend to creep in the correspondence of even good writers. For instance, in a recent letter from one of the most distinguished educators in America occurred the phrase, 'You better' do thus and so. Now there is a good authority for 'you had better,' and many grammarians are persuading us that we ought to say, 'you would better,' but there is nothing whatever to be said in favor of 'you better.' It is a vulgarism pure and simple. Yet it is growing not uncommon in colloquial speech and not infrequently gets into print. Another blunder of the same sort for which there is no excuse, is the use of effect for affect. The meaning of the two words is entirely distinct, yet many persons confuse them. Still another misuse of the mother tongue which is far too common is the pronunciation of 'was' as if it were spelled 'wuz' and 'yer' for 'you.' 'Where are yer going?' is not an uncommon expression with the people who would be astonished if they hear themselves say it. Now pedantry of the dry grammatical sort is a foolish and hindering influence, fustian particularly keeps down rational and enjoyable freedom in speech. But these vulgar errors are inexcusable in people who claim to be educated and who respect their mother tongue.—*Congregationalist.*

Hugh Gurney, third secretary to Sir Mortimer Durand, British ambassador, was fined in the police court at Lee, Mass., on two charges. Mr. Gurney, when arraigned in court positively refused to plead, claiming that as "he was the third secretary to His Britannic Majesty he could not under international law be arrested or held for any crime." The matter will be dealt with by the State Department.

COOL CURED CHEESE.
Advantage in Handling the Article.

The Best Systems--Weed Seeds.
Department of Agriculture,
Commissioner's Branch,
Ottawa, Sept. 15th, '04.

Judging from the greater demand for cool-cured cheese which exists this season, the Old Country merchants are beginning to realize more fully the advantage there is in handling cheese which have not been exposed during the process of curing to a temperature higher than sixty degrees. Cheese factories that are able to offer strictly cool-cured cheese are deriving so much benefit that it must be only a question of time—a short time, in fact—until all factories are equipped with proper cooling rooms.

The experience gained at the government cooling rooms has demonstrated that, while the first requisite is to control the temperature, it is also necessary to provide for some circulation of the air to carry off the moisture which escapes from the cheese, and which comes from the increased relative humidity due to the reduction of temperature. If the relative humidity is too high the cheese will have soft skins and develop a tendency to mould badly.

The system adopted at the government curing rooms has worked admirably, and it can be employed without difficulty and at a moderate cost in connection with any cheese factory. Indeed, a large number of factory curing rooms have already been remodelled on this system. The necessary alterations and additions involve the putting in of a cement concrete floor, some extra insulation, and the erection of an ice chamber. Mr. J. A. Ruddick, chief of the dairy division, Ottawa, who has this work in hand, points out that many of the existing curing rooms are large enough to allow of an ice chamber being constructed in one end, and still leave sufficient room for cheese. This applies more particularly to the older factories in Western Ontario.

Where improvements are proposed for next season, the work should be undertaken this fall, in order to have the ice chamber ready for filling during the winter. Mr. Ruddick has prepared plans showing his system of cooling for all classes of cheese factory and creamery buildings, and he invites those who contemplate improving old buildings or erecting new ones to communicate with him, if he desires to have the benefit of his experience in these matters.

This question of the cool curing of cheese is one in which the patrons of cheese factories should take the keenest interest, because they will gain more through its adoption than any other section of the trade. They should be willing to bear a share at least of the expense of refitting the factory. The present scale of charges for manufacturing cheese is based on the old plan, and it is too low to secure a good service.

Some of the factories with cool-cured cheese have during the present season been getting one-fourth of a cent above the highest price paid for the ordinary cured article, and there is not the slightest doubt but the difference will be greater as cool-cured cheese become better known. In addition to the increased price, there is a saving in shrinkage of about one and a half per cent.

BULLETIN ON WEED SEEDS.

The Seed Division of the Department of Agriculture, Ottawa, has just issued an illustrated bulletin on the "Weed Seeds Commonly Found in Timothy, Alsike and Red Clover Seeds." It is well known that large quantities of seeds of many noxious weeds are each year unwittingly sown with grass and clover seeds. The resemblance of many weed seeds to the commercial seeds with which they are found makes their detection difficult to an untrained eye, even if they be present to the extent of several hundred per pound. It is therefore of great importance to be able to identify at least the seeds of those weeds which are seriously injurious in agriculture. The text and illustrations of this bulletin (No. 16, New Series) are published with a view to assist farmers to identify the more dangerous weed seeds common to grass and clover seeds. The illustrations of seeds are from drawings by J. H. Faulk, lecturer in botany, University of Toronto, and the descriptions are by G. H. Clark, chief of the Seed Division, Ottawa, to whom applications for copies of the bulletin should be addressed. As the edition is limited, it will be sent only to those who apply for it.

ALLEN'S LUNG BALSAM
will positively cure deep-seated
COUGHS, COLDS, CROUP.
A 25c. Bottle for a Simple Cold.
A 50c. Bottle for a Heavy Cold.
A \$1.00 Bottle for a Deep-seated Cough.
Sold by all Druggists.

CRAMPS,
Pain in the
Stomach,
Diarrhoea,
Dysentery,
Colic,
Cholera
Morbus,
Cholera Infantum, Seasiickness,
and all kinds of Summer Complaint are quickly cured by taking

Dr. Fowler's Wild Strawberry.
Extract of
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.
SNOW & CO., Limited.
UNDERTAKERS and EMBALMERS,
50 Argyle Street,
HALIFAX, N. S.

COWAN'S COCOA and CHOCOLATE
They are the choicest of all.
Try them.

Shorthand in 20 Lessons
Absolutely most complete and up-to-date methods; position guaranteed; lessons by mail exclusively; no interference with regular occupation; no difficulties; everything simple and clear; indorsed by boards of education and leading newspapers; thousands of graduates; first lesson free for stamp.

Campaign of Education,
Department 51,
211 Townsend Building,
New York

INTERCOLONIAL RAILWAY

On and after SUNDAY, July 3, 1904, trains will run daily (Sunday excepted) as follows:

Trains Leave St. John.

No. 6—Mixed for Moncton	8 00
No. 2—Express for Halifax Sydney and Campbellton	7 00
No. 26—Express for Point du Chene Halifax and Pictou	11 45
No. 4—Express for Moncton and Point du Chene	11 10
No. 8—Express for Sussex	17 15
No. 134—Express for Quebec and Montreal	19 00
No. 10—Express for Halifax and Sydney	23 25
No. 136, 138, 156—Suburban express for Hampton	18.15, 18.15, 22 40

Trains Arrive at St. John

No. 9—Express from Halifax and Sydney	6 25
No. 7—Express from Sussex	9 00
No. 133—Express from Montreal and Quebec	2 50
No. 5—Mixed from Moncton	15 10
No. 3—Express from Moncton and Point de Chene	17 05
No. 25—Express from Halifax Pictou and Campbellton	17 15
No. 1—Express from Halifax	18 45
No. 81—Express from Moncton (Sunday only)	1 35
No. 135, 137, 155—Suburban express from Hampton	7.45, 15 30 22 05

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

D. POTTINGER,
General Manager.
Moncton, N. B., July 2, 1904.
GEO. CARVILLE, C. T. A.,
City Ticket Office—7 King Street, St. John, N. B.

Evening Classes
WILL BEGIN
Monday, October 3rd.
Hours, 7.30 to 9.30.
Three nights weekly—Monday, Wednesday, Friday.

THE ST. JOHN BUSINESS COLLEGE
S. Kerr & Son,
Odd fellows' Hall.

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, Anæmia, 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.

MILBURN'S HEART & NERVE PILLS
A SURE CURE FOR
DYSPEPSIA OR MONEY IS FOUND IN
K. O. C. REFUND
If not endorsed. Write for testimonials & prescriptions.
K. O. C. CO. Ltd. Boston, U. S. and New Glasgow, N. S., Can.

This and That

"ALONG THIS LINE."

The young minister's address was good. He gave the expression to several stimulating ideas, and his manner had a proper combination of energy and gracefulness. But the effort was marred by the use of certain set phrases which were wonderfully unnecessary and necessarily offensive. He declared "I am here to say," as many as a dozen times in his opening paragraphs. No one doubted that he was there, or that he was there to say just what he did say. Then why did he not say his say without repeatedly reminding us that this was his particular purpose in being present? But this was not so bad. This was: In exactly fourteen minutes the brother used the expression, "Along the line," forty-three times. He first informed us that he had never spoken "along the line," but that more discussions "along the line" would be beneficial. Then he reminded us of the great men who had spoken "along the line," and declared that if more of our ministers would speak "along this line" there would be greater faithfulness in the church "along the line." If the church ever comes up to its high privilege "along the line," there must be more devotion "along this line." And so on.

We are sure the young brother was totally unconscious of the repetition, for we spoke to him kindly about it later in the day. He thanked us for calling his attention to a habit he had been wholly unconscious of, and his manifestations of gratitude are our excuse for calling attention in this public way—without indicating name, date or locality—to the matter. Watch yourself, young preacher, the next time you speak in public, and make sure that you are not blundering "along this line."—Epworth Herald.

TEXAS EDITOR EXPLAINED.

Our wife's people have been with us for the two past weeks (they are gone now), we are minus a printer and our devil has graduated and gone a-fishing hence the Albany News may remind you of a patent medicine bulletin this week, but it won't always be so. We have secured a good printer and next week the "News" will greet you with her usual garb of smiles and hearty handshakes. We do love to walk out in the early morn and gather up the sunshine and laughter and extract the music from the birds' songs and tie them into lovely bouquets, saturate them with the perfume of gladness and toss them at the people as they rush by in their mad race after their coveted goal, the god of wealth and fame.—Ex.

HE PASSED.

He had studied by himself, and came up for examination to college with inadequate preparation. He approached ancient history with fear and doubt, for he had had little time to stuff himself with the history of the Caesars.

The paper contained a question at which the young man looked with dismay.

"What can you say about Caligula?"

He did not remember that Caligula was worst of a long line of, mad and bad Roman Emperors.

But a sudden inspiration came to him, of the sort that often saves the young and ignorant. He wrote:

"The less said about Caligula the better." He passed.—Ex.

THE DUTY LYING NEAREST.

Soon after the death of Thomas Carlyle two friends met, "And so Carlyle is dead," said one. "Yes," said the other, "he is gone; but he did me a very good turn once." "How's that?" asked the first speaker. "Did you ever see him or hear him?" "No," came the answer, "I never saw him nor heard him. But when I was beginning life, almost through my apprenticeship, I lost all interest in everything and everyone. I felt as if I had no duty of importance to discharge, that it did not matter whether I lived or not, that the world would do as well with-

out me as with me. This condition continued more than a year. I should have been glad to die. One gloomy night, feeling that I could stand my darkness no longer, I went into a library, and, lifting a book I found lying upon a table, I opened it. It was 'Sartor Resartus,' by Thomas Carlyle. My eye fell upon one sentence, marked in italics, 'Do the duty which lies nearest to thee, which thou knowest to be a duty!' The second duty will already have become clearer." That sentence," continued the speaker, "was a flash of lightning striking into the dark soul. It gave me a new glimpse of human existence. It made a changed man of me. Carlyle, under God saved me. He put content and purpose and power into my life." God help us to do the duty next to us. That will fit for the duties further on.—Sel.

THE ABSTEMIOUS JAPANESE.

The Japanese are naturally abstemious in the matter of eating. Rice is the staple diet, with dried fish as almost the only meat, and with plenty of vegetables and fruit when they can be obtained.

A traveller in Nagasaki was amazed one day at seeing the swiftness with which the Japanese men and women, boys and girls, passed baskets of coal from lighter to ship, chattering meanwhile as if it were but a picnic in which they were engaged. When noon came and they stopped for lunch he went among them and examined their provisions. One had an apple, a tomato and an onion. Another had about three heaping tablespoonfuls of boiled rice. Another had two tomatoes and a tiny rice cake. Of the man with the onion the traveller asked: "Is that all you have?"

"Why, yes," was the reply "I would not care to eat more just now, for I have five hours' more work this afternoon."

"What did you eat for breakfast?"

"Oh, something very fine; a bowl of rice with some little strips of dried fish."

"And what will you eat to-night, when work is done?"

"Probably some boiled fresh fish, lettuce, tomatoes, onions, and cucumbers."

Accustomed to such a light diet from infancy, the Japanese build great endurance on it—endurance which is being tested to the quick during the present war.—Ex.

THE VALUE OF CHARCOAL.

Few 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 smoking, drinking or after eating onions or 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 the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the 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 their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal 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 Charcoal Lozenges than in any of the ordinary charcoal tablets."

DISCOMFORT AFTER EATING

December 4, 1903

People who suffer after eating, feeling oppressed with a sensation of stuffiness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the stomach, or who have Constipation, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in Side, Chest, Limbs and Sudden Flashes of Heat, should use a few doses of



Which will quickly free the system of all the above named disorders.

Radway & Co., New York.

Gentleman—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.

For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say, that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established and the dyspeptic symptoms have already disappeared. Now I feel like a new person.

May God bless you and your wonderful remedy. I remain,

Yours for health,
B. S. TREXLER,
Allentown, Pa.

RADWAY'S PILLS.

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the Liver.

Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 7 St. HELEN STREET MONTREAL.

TOTAL ABSTAINERS GET SPECIAL ADVANTAGES

In the Manufacturers' Life Insurance Company during 1903 the saving from low mortality was 58.7 per cent. in the Total Abstainers' Section and 24.3 per cent. in the General Section.

Surely Abstainers consult their own best interests when they choose the Manufacturer's Life to carry their insurance.

The Manufacturers' Life is the only company operating in the Maritime Provinces giving Total Abstainers the terms and rates for which their low mortality calls.

For further information, write, giving exact date of birth to,

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

A Yard of flannel is still a yard after washed with Surprise Soap

Its pure hard Soap—that's why.

Don't forget the name—

Who knows anything about "BANNIGER?"

All buyers sellers and users of

Eddy's Impervious Sheathing Paper

Are interested in this question.

? ? ? ? ?

Will every reader of this enquiry

"Who knows anything about BANNIGER?"

Please drop a line on the subject to

THE E. B. EDDY COMPANY,
HULL, CANADA.

When answering advertisements please mention the Messenger and Visitor.

FERROVIM

TRADE MARK
A TONIC FOR ALL.

It makes new blood
It invigorates
It strengthens
It builds

BONE AND MUSCLE

Used with the greatest advantage by all weak people. Prevents fainting, makes pallid cheeks into rosy ones.

Davis & Lawrence Co., Ltd., Montreal.

NEWS SUMMARY.

Michael Gallagher, of York County, has been appointed a provincial constable.

Andrew McClary, the well-known lumberman of Newton, Kings county, was severely kicked by a colt Tuesday and quite severely injured.

A memorial service for the late Wm. Hall, V. C., held in Brooklyn Baptist Church, Kings County N. S., Sept. 25, was largely attended. The speakers were Rev. W. A. White, B. A. and B. D. Knott.

While responding to a call Monday morning the Halifax chemical engine was struck by an electric car and turned completely over. The engineer had a leg broken and was taken to the hospital. The car was knocked off the track and the passengers were badly shaken up. The chemical engine was considerably damaged.

Fire was discovered in St. Clair Perry's barn at Barton, St. Mary's Bay, Monday afternoon. The barn was soon destroyed, also Mr. Perry's dwelling house. The flames spread to Barton Baptist church, and dwellings belonging to Augustus Perry and John Sperchis, which were damaged. It is thought the fire was started by small boys playing with matches.

A fire which originated in the storehouse of Chas. Taylor, at Hartland, about 8 o'clock Saturday night last, destroyed several tons of pressed hay, and a car loaded with hay on the C. P. R. track was consumed with its contents; also the stable of Rev. B. O. Hartman was destroyed with all it contained. N. C. Rideout had his left hip dislocated while assisting at the fire.

The Dominion Exhibition at Winnipeg this year proved an unqualified financial

A THOUGHTFUL PRIEST.

Points Out to Mothers the Way to Keep Their Children Well and Happy.

Rev. J. L. Francoeur, Casselman, Ont., is a kind hearted priest who has done much to alleviate suffering among the little ones in the homes of his parishioners. Writing under a recent date he says: "I must say that Dr. Williams' Baby's Own Tablets are deserving of the high praise they have had as a cure for the ailments of children. For the past eight months I have been introducing them in many families, and always, the mothers tell me, with perfect results. Their action is always effective, without any sickly reaction, and they are especially valuable in allaying pains in the head, fever in teething, nervousness, sleeplessness, spasms, cramps in the stomach and bowels, colic and other troubles. Their regulating action gives almost instant relief, and gives speedy cure. This is the comforting experience that has come to my knowledge out of their judicious use. I am glad to give you my sincere testimony, and I will recommend the Tablets to all mothers and nurses of sick children as I have done heretofore."

These tablets are sold by all medicine dealers, or mothers can obtain them by mail at 25 cents a box by writing to the Dr. Williams Medicine Co., Brockville, Ont.

success. The receipts were sufficient to pay all the running expenses in connection with the exhibition, to pay for the colonnades built by the city—\$12,000—as well as to wipe out their old indebtedness carried forward from 1903 of \$15,000, and leave a balance of \$9,160 on the right side of the ledger.

John Polley, age nine, son of Fletcher Polley, met with a horrible death at Humphrey's Mills, Wednesday. He jumped on the Moncton and Buctouche train as it was leaving the station at Humphrey's and attempted to jump off, when he was thrown under the car wheels, which crushed his right shoulder and head in a horrible manner. The coroner decided an inquest unnecessary.

The way in which the Canadian west is being filled with settlers may be seen from the immigration returns of the past year, as compared with those of 1896. In 1896 the arrivals from Britain were 12,684 from the continent 4,451 and none from the United States, making in all 16,836. Of the past year, the arrivals from Britain were 50,374; from the United States 45,171, making in all 130,330, and the return of the current year will greatly exceed these.

The Saokville and Westmorland Agricultural Exhibition opened today. Speeches were delivered by Hon. H. R. Emmerson and nator Wood. The show of roots and vegetables of all kinds was poor, save in respect to turnips and potatoes, which were exceptionally fine. The show of horses was far better than usual; so, too, in regard to the poultry and sheep, but the horned cattle were not so good as usual. The attendance was not quiet up to that of the first day of last year.

For three months Halifax merchants have been victimized by two young girls, Hazel and Irene Gray, aged eighteen and sixteen, respectively whose home is at Princess Lodge. They would telephone into the city from Bedford or Rockingham to various stores, using names of residents of repute in the vicinity, and have goods sent out on the suburban train and dropped off by the baggage master at Birch Cove or some other small station. On Monday Mahon Bros. and G. M. Smith received orders for goods to be sent to Birch Cove Station, the name of Mrs. Kerr and Mrs. Gorham being used. They consulted the Chief of Police, who put Detective Power on the case. Bogus parcels were sent out. In a short time two girls came and took the parcels. The police then jumped out and captured the girls.

PERSONAL.

Rev. Henry Alfred Porter, after five years successful service as pastor of the First Baptist church, Cedar Rapids, Iowa, has resigned, to accept a call to the Baptist church at Oklahoma City, Oklahoma. Mr. Porter was formerly pastor of the Kentville, N. S., Baptist church.

It is announced that Rev. W. W. Weeks, D. D., is about to leave Walmer Road church, Toronto, to accept the pastorate of Highland church, Springfield Mass. Dr. Weeks was for a time pastor of the church at Moncton and friends there as well as in St. John and throughout the Maritime Provinces have rejoiced in his success in Toronto. They will regret that Canada is to lose his services, but they will wish him continued usefulness in his new pastorate.

Rev. S. B. Kempton, D. D., and Mrs. Kempton, of Dartmouth, N. S., are visiting their son, Rev. A. T. Kempton, M. A., at Fitchburg, Mass.

Rev. D. H. MacQuarrie is studying theology at Newton Centre, Mass. Mrs. MacQuarrie is resting and recuperating at her home in Avonport, N. S.

FALL OVERCOATS —AT— SPECIAL PRICES.

Don't be a victim to this cold weather these cool, damp nights and mornings. Just get a Fall Overcoat and be comfortable. We are selling Fall Overcoats at special prices. They are made of Oxford Grey Cheviot—standard fashionable material—and we guarantee them to wear well and to fit.

Prices are—

PLAIN FINISH \$8.00 and \$10.00.

SILK FACED TO EDGE, \$10.80 and \$12.80.

SILK LINED ALL THROUGH \$16.00.

Sizes are not complete in these styles and we require the room for winter stock.

A. GILMOUR,

68 King Street,
Fine Clothing and Tailoring

A Home Dye! MAYPOLE SOAP A Perfect Dye! MAYPOLE SOAP

Made in England but sold everywhere. 10c. for Colors—15c. for Black. Book all about it free—by addressing Canadian Dept. 8 Place Royale, Montreal.

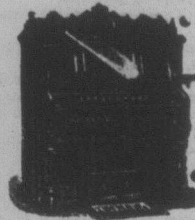
To Intending Purchasers—

Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.
MANUFACTURERS AGENTS



\$30 CHURCH MONEY.

NO INVESTMENT. NO RISK. SEND NO MONEY.

If you wish to raise money quickly and easily for any church purpose, send us the photographs of your church and your pastor and we will reproduce them together, in carbon photography on 200 satin finished, aluminum pin trays and send trays to you express and customs duty fully prepaid. Everybody wants this exquisite souvenir of church and pastor and your members quickly sell them at 25 cents each. You keep \$80 for your profit and send us \$20 in full payment for the 200 souvenirs. Send photographs (any size) and names today. SEND NO MONEY. Your workers will sell all the souvenirs in ten days as hundreds of others have and you can send us our money any time within a month. Write and learn success of others. NEW METHOD CO., 5536 SO. PARK AVE., CHICAGO.



FREE SAMPLE TRAY ON REQUEST.



"I wouldn't do without Pearline; I wouldn't if I could. I couldn't do without Pearline; I couldn't if I would."

(Contributed by a Pearline admirer.)

She means to say that should a washing medium be invented that would equal Pearline in labor-saving and harmlessness, she would still stick to Pearline. She feels it isn't worth while to consider that possibility further. As things are now, washing with Pearline is so easy and so economical, she really couldn't afford to risk anything else.

Millions sing the praises of Pearline.

Red Rose Tea Is Good Tea