

Messenger and Visitor.

THE CHRISTIAN MESSENGER, }
VOLUME LXIV. }

Vol. XVIII.

ST. JOHN, N. B., WEDNESDAY, OCTOBER 29, 1902.

{ THE CHRISTIAN VISITOR
VOLUME LIII. }

No. 44.

Railways in the Sudan. In the overthrow of Mahodism the railway has been a prime factor. During the railway journey of 1800 miles from Alexandria at the Nile's mouth to Khartoum, the traveller will see many convincing proofs of what England has done for Egypt, of which perhaps the most important is the great storage dam at Assouan. But nothing has done more for the country through which it passes than the railway itself. It has proven such a benefactor and civilizer to the ten millions of inhabitants of the Sudan that two other lines are in process of construction. The first follows the river hundreds of miles further south to Fashoda, a town rendered memorable by a little unpleasantness which in other days might have led to a Franco-English war. Then eastward from Khartoum, another and longer road will reach to Kassala, close to the Italian boundary and thence northward will go to Suakim on the Red Sea. Another road is projected to the west from Khartoum to the State of Wadal, with its half-civilized population of two millions, and then if possible to Lake Tchad. The construction of this western line may be opposed, but if so, Britain will have her hands full in completing the roads east and west from Khartoum. These will do much towards the development of the country which under thirteen years of Mahdi rule was lost to civilization. A new era should dawn upon that great country in the near future.

The Finns. When Finland came under Russian rule, she was guaranteed a complete system of self-government. As far as can be learned there is no evidence that these privileges were abused. For some reason the Russian government has determined upon a course of action which will practically destroy the liberties of these brave people, and violate most solemn obligations. The new ordinances provide for compulsory service in the Russian army for five years, require that the Russian language must be introduced in all the official departments and public offices, place the Finnish Senate under the direct supervision of the Russian Governor General, gives the Governor General and Senate authority to dismiss without trial any official who has not been appointed directly by the Czar, and also arbitrarily to dismiss judges, and finally provide that no official from the Governor General down can be brought to trial on any charge without the consent of his superiors. This means the practical destruction of Finnish autonomy and the country brought under the personal rule of the Czar. As a consequence of this arbitrary act on the part of Russia, large numbers of this industrious, intelligent and moral people will emigrate and seek that freedom in other lands which they have so long enjoyed in their own. They would be a welcome addition to the population of Canada.

Trouble in Macedonia. Macedonia is one of the storm centres of Europe and every few years there are heard at Constantinople and other European capitals the mutterings of a coming tempest. The Bulgarians recently celebrated a series of fetes commemorating the throwing off of Turkish rule a quarter of a century ago, and the Macedonians have apparently caught the same spirit, and seem ready to follow their example. That the Turkish authorities are alarmed is shown by the prompt mobilization of an army of 40,000 men. It looks as if they were determined to forestall any attempt at insurrection, by decisive measures. The time is coming when Macedonia will strike for freedom—this both Turks and Macedonians see. It is only a question of time and opportunity. But these involve several things

—preparation on the part of Macedonia, unreadiness of Turkey, neutrality of Russia and the other Great Powers. Neither the Macedonians nor the Turks know what these powers would do in case of an active insurrection, and other complications are almost inevitable from the fact that the Great Powers have no idea what course Russia would pursue. She will not show her hand until ready to strike. There have been armed collisions and there are disturbing reports from the Macedonian frontier, but as yet there have been no bloodshed. There are so many unknown elements in the situation that no one can predict what may happen to-morrow in Macedonia nor what effect an uprising there might have upon the rest of Europe.

Smallland. This is the easternmost projection of Africa, washed by the Gulf of Aden on the north, and by the Indian Ocean on the southeast; while the western boundary is described by a line drawn from Zeyla, in the Gulf of Aden through Harar to the river Juba. The country is not well known. Under suitable conditions there are found luxuriant grasses, acacias, gum-bearing trees, palms, sycamore, cactus, aloe and other plants. Game is abundant, and wild animals, such as elephants, lions, leopards, antelopes, crocodiles, ostriches, storks, etc., are plentiful. There is supposed to be a population of about half a million, and the people are pastoral. They have numerous herds, consisting of camels, sheep and oxen. They also keep horses and goats. They have not been friendly neighbors, largely on account of their jealousy of everything foreign. It is said that they are of Hamite extraction with an admixture of Arab blood. In religion they are Mohammedan. And Abdullah, one of their chiefs, better known as the Mad Mullah, has acquired great influence over them. The set back which Col. Swagne, at the head of an expedition has received according to recent despatches, invest this people with an increasing interest just now, and further information is awaited with some anxiety, since it is known that the force under his command is small. It is gratifying to learn that since the above was written the British forces have reached a place of safety. With re-inforcements that are expected from India in a few days, offensive operations will be resumed, and the country cleared of these turbulent tribesmen.

Hon. J. I. Tarte. It is not always that the unexpected happens. The expected comes along quite as often. The return of Sir Wilfred Laurier has led the Hon. Mr. Tarte to resign his portfolio as minister of public works. This was expected in certain quarters, as it could not well be seen how a member of the government could pursue a course, which must have been embarrassing to the cabinet as a whole, and remain a member. Whatever may be said of the politics of the late minister, all will admit his ability and force of character. What the future has in store for him it is difficult to predict but to repress such a man, with two papers under his control will be no easy task. Probably it will not be tried. The Government will survive the loss, and Mr. Tarte will give his undivided attention to newspaper work which affords a fine field for a man of his instincts.

The coal question The differences between the miners and operators are to come before a Board of arbitration for adjustment. The personnel of the board is all that could be desired by both parties. In the selection of the men the President has shown his usual good judgment. And now what? Will the Commission confine its work merely to stating

its conclusions respecting the wages to be paid and the proper conditions that ought to prevail in the Pennsylvania coal fields? It is to be hoped that in the interest of the parties concerned in this great industrial conflict the commission will not limit its investigation. There are questions which it might well consider and give some deliverance. The general public have some rights which ought not to be overlooked. Can the interests of capitalists and laborers be harmonized so as to avoid the peril of these recurring wars? Can the government, State or Federal, do anything to prevent such wars, involving ruin and suffering to many of its citizens, impossible, or at most very infrequent?

Coal Supply. Is it inexhaustible? Some tell us that the quantity is rapidly diminishing. The question is up for consideration just now with quickened interest. Great Britain is supposed to have an abundant supply. A Royal Commission appointed to look into this question reported, that there were probably 146 billions of tons yet to be mined. It is said that the output of the coal mines of Britain from 1870 to 1900, thirty-one years, was 5,025,000,000 tons. This means that during the last thirty years of the 19th century one thirtieth of Britain's coal capital was consumed. If this rate of increase should be kept up for the next one hundred years, then the 20th century would witness the complete exhaustion of the visible supply of coal in the United Kingdom. But we need not worry, because this will not take place in our day. And it may be some consolation to know, that if Britain's home supply should fail at any time, there are 65,000 square miles of coal areas in Canada east of the Rockies 35,488 square miles in British India, and 24,000 square miles in New South Wales, besides the coal fields of New Zealand, Victoria, South Africa and Tasmania. By the time these coal belts are exhausted other methods for heating our homes and driving our machinery will be discovered. Seed time and harvest have been promised, heat and light will no doubt be given as long as men need to do the work assigned them by a beneficent God.

The Education Bill and the Baptists. At the Autumnal session of the Baptist Union held in Birmingham, Mr. Chamberlain's constituency, a very strong resolution was carried with great unanimity and much enthusiasm against the passage of the Education Bill now under discussion in the House of Commons, in which they "declare their solemn determination not to submit to this measure if it becomes law and to render it unworkable by every lawful measure in their power." One is reminded of the days of Hampden and Cromwell in this attitude of the Baptists. They have given no uncertain sound as to their convictions on this great question. The agitation in England on this educational bill is arousing the keenest interest on the part of both political parties. A great fight is now on.

Sir Michael Henry Herbert The new British Ambassador to the United States, successor to Lord Pauncefoot after the recall of Lord Sackville-West in '88 became charge d'affairs in the British Embassy, and during his incumbency of that office was married to Miss Lila Wilson of New York, and sister of Mrs. Ogdon Golet and Mrs. Cornelius Vanderbilt, jr. The Herberts have maintained close relations socially in the United States and will be very warmly welcomed. His reception by the President was very cordial and Sir Michael's presentation address was most happily conceived. Sir Michael has held various posts in Europe since his retirement from Washington, the last and most important from which he now comes, being that of Secretary and Minister plenipotentiary of Paris, a unique title in diplomatic service. His many years of experience and past relations to the great country to which he comes as the accredited ambassador of Great Britain, eminently fit him for the important post he now fills, and augur well for the continuance of the happy relations which exist between the two foremost nations of the world.

What Shall We Have?

BY Z. L. FASH.

Text: What shall we have therefore? Matt. 19:27.

Introduction—These words were given to me the other day as I sat in a home and talked with a man upon religious subjects. They have been ringing in my ears ever since and I want to write them before you in large letters of light. They appeal to my imagination and are full of suggestion. I am exceedingly thankful to this brother for giving us such a fruitful subject, "What shall we have?"

It is the question of Peter when he had recovered a little from his amazement at the words of Jesus to the rich young man. The Master had touched a tender place in the human heart, and the disciples as well as the rich young man were smarting under it. Their preconceived notions were upset, and their little ship seemed to be drifting from safe moorings upon the rocks. The theological structure which they had reared with so much pride was crushed like an eggshell in the grasp of a man. Suddenly these hopeful disciples lose the trail. They wander in the wilderness without a pathway. Their dreams were rudely shattered and their whole plan of salvation seemed a myth, an impossibility, "who then can be saved?"

There is no more pitiful wall in the world than that. The fine fire of the flashing eye is gone, the bright beaming countenance is burned out with hopelessness and the sprightliness is gone out of the step. Dejection and despair are written on every line of the countenance and every movement of the body. That is why men commit suicide, they have lost hope in God and think they can't be saved. That is where the teachings of Robert Ingersoll leads young men. He gives them no hope of the future. His books are the *ignis fatuus* which lure them farther and further into the blackness of doubt and the Sloughs of Despond. Falsehood is dressed in the garb of truth, and flimsy criticisms are so attractively clothed, that they appear to be angels of light to those who have not sufficient penetrating power. Human reason is defiled and men who refuse to worship God bow down before themselves. I pity from the bottom of my heart any one who is in the fogs of doubt and cannot or will not hear the fog-horn. The writings of such men as Ingersoll never brought a bewildered boy into the harbor of safety. They never elevated his moral character as much as they emphasize the paramount importance of truth. The lives of the men who propound these doctrines too often belie their words. You cannot get sweet water from a bitter fountain or blood from a stone. Men with tarnished characters never save men. They are uncertain lights. They may appear to elevate for a time but it is only from the aberration in our sight. The setting sun is really below the horizon when he appears to us to be above. Such teachers hold out no hope, and men go down to the day of their death with the despairing dirge, "who then can be saved?"

But Jesus Christ does not thus deal with men. He is honest with them. He never deceived an anxious soul with the form of fine words. He lays bare the sins of their hearts. Unhesitatingly he opens a putrifying sore, but only to hasten its healing. His diagnosis discovers the disease.

That was the case before us. A rich young man had come to Jesus to inquire what he must do to obtain eternal life. With one swift stroke Jesus shattered the costly vase which held his gold. Quickly he gathered it up and poured it into his own heart; and his soul became as heavy as lead. He went away sad, and that which was his chief delight now sapped his eternal prospects. He had the golden touch, but he needed the touch of Christ. He possessed great riches, but it was not in burglar proof vaults and thieves could break through and steal. His love of money had imperceptibly undermined his character, and now when he has the opportunity to make the most of himself and his money he cannot rise. He is fettered to his gold. His soul can fly no higher. What ought to have been his useful servant has become his master. He put it ahead of Christ, and lost his soul.

Is not that the chief danger with great wealth? Are we not constantly tempted to worship the creature instead of the creator? It is not the money that is sinful, but our love of the money. Every one of us is in danger of making a golden calf and bowing down before it. The mere possession may be the smallest passion. To covet is to sin, and some of the biggest sinners are not millionaires but paupers. The one who lives discontentedly in a hut and longs to possess a palace is not far removed from this rich young man. The love of money, whether we possess it or not, is the root of all evil.

I have no doubt this young man was a shrewd financier. He turned every cent to the best advantage, but this time he made a bad bargain. He stepped into the scales and found out that he was a light weight. His gold weighed more than he did. He came to Jesus for the elixir of life, and to his great surprise Jesus offered him the gold cure. He was a drunkard, and so fixed was the habit, that he refused the only remedy, distributing his wealth for Jesus' sake. He made a bad bargain and revealed the weakness of his soul.

That is what stirred these disciples. Jesus put his finger on their pulse and felt it flutter, when he said "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." He did not say it was impossible, but they were taken so suddenly in an unguarded and weak point that they immediately concluded no rich man could be saved. It did not stagger them because they had great possessions themselves, for they had not; but it cut deep to their hearts, for there still remained some latent longings for the goods of this world for their own sake. Jesus assures them that what seems impossible with men is quite possible with God and that he may save even a rich man, though it is no easy task.

That seems to have given back Peter his breath. Hastily he reviews his conduct since he became a disciple of Jesus. With one glance he thinks he has swept it clean and so he says, "Behold, we have forsaken all and followed thee; what shall we have therefore?"

Poor Peter how little he knew his own heart. Was he mercenary when he asked "what shall we have therefore?"

It is the old impetuous, self-asserting Peter again. There is altogether too low a tone to the question. This exalted Apostle betrays human weakness and is too eager for reward. He shows his ignorance concerning the character of the kingdom. Peter still hankers for promotion, and temporal advantages. He wishes to be thought somebody. We see this even after the resurrection of our Lord, when the disciples asked, "Lord, wilt thou at this time restore again the kingdom of Israel?" There was, I fear, something mercenary clinging to this question of Peter's. It did not get above the popular Jewish idea of a temporal kingdom.

They had an object lesson in this rich young man. He was found wanting when Jesus put the supreme test, to sell all and forsake all for Christ's sake. They had not sold all, for many of them had families to support; but they had forsaken all, and they had renounced all their property which might be a hindrance in service. A great revulsion of feeling swept over them in the few minutes following their despairing question, when they had thought salvation unattainable. The sacrifices they had made for Christ loomed up big before them, "Behold, we have forsaken all, and followed thee." That was true. They had forsaken home, and friends and occupations and entered upon a life of self-denial for Jesus' sake. They were not rich and yet they had broken many fond ties and made great sacrifices. Matthew was a man of some means, and James and John, sons of Zebedee, had hired servants. It is true Matthew had left the custom house and offered to restore four fold to any man he had wronged. Peter and the rest of them had left a few boats and fishing nets; but they were of little financial value. And yet Peter speaks of this as though they had done some great thing, and were deserving of some great reward. I guess we are very much like them. We are very apt to make altogether too much of our sufferings and sacrifices for the church and Christ. We hold them up and magnify them in the eyes of our friends. How small it seems when we get God's view, and remember that after we have done all we are unprofitable servants. If we gave every moment of our lives in uncomplaining and uncompromising service to Jesus Christ it would be a small return for his undying love to us. How small it all seems when we are doing our best. We never complain or criticize when we do our whole duty without the hope of reward for Jesus' sake. There was, we fear, considerable of the mercenary about that question which Peter asked, "What shall we have therefore?"

But witness the love of Christ to ignorant, selfish, prejudiced men. Christ knew the slowness of their hearts, but he does not upbraid them. It is true, that when looked at without prejudice they had given very little and much less than they themselves imagined, and yet Christ would not wound them. They had done much for him. It was little they had forsaken, and yet like the widow's mite it was their all. It was dear to them. It meant much, and the Christ sympathetically overlooked what they had magnified. He went straight to the heart of things and saw beneath the husks the kernel of ripened grain. The value of service with Jesus is according to what a man hath, be it little or much. If he gives the little cheerfully it is as great as though he had more.

Peter was right then in spite of some wrong conception. There is a reward for those who serve twice. He is the best pay master in the world. He does not reprove Peter here for his question, because there is mixed up in it faith, and love and hope. There is a reward for those who love God, and serve him faithfully. What shall we have is the question of trusting faith as "What shall we do" is the question of obedient faith.

Jesus again touches the weak spot of the disciples' natures, not this time to make their pulse flutter with fear but with hope. He comes not to probe but to please. He turns the river so that the unproductive deserts of their souls become fertile. He takes this passion for gain which is God given, and turns it into the channels of the kingdom. That which left to itself would degenerate, he regenerates. A motive which would ruin the

soul, he stimulates to save the soul. A Paul blindly persecuting suddenly has his zeal converted and increased to build up the church. It was Jesus who touched him to turn and temper him for his times. His weakness became his strength. Jesus Christ only hurts to heal. He never leaves a wound undressed or a case uncared for. He alone knows how to take our weak lives and make them strong.

You see how he did it in the incident before us. He lifts these despairing disciples out of the slough of despond. When they were about to lose all hope he gives them double confidence. Instead of repressing the desire of gain which was born with them, and which will be with them throughout eternity, he lets this ambition light their souls. Under its brightness they can see the way clearly before them. It beams in the blackest night, and shows them a sure footing over the rugged pathway of life. The child of God can make no mistake and can never be lost when he has this light in his heart. He knows that Jesus Christ rewards his children.

But what is this reward? What shall we have therefore? The question is still before us to answer. Can it be satisfactorily answered? Did Jesus give any material on which to base our reply? We think so. Nothing could be more plain. The remaining verses of the chapter are most emphatic in their assertions. The twelve Apostles are to occupy a place of peculiar prominence and power, sitting on twelve thrones judging the twelve tribes of Israel. That is the imagination of Jesus' picturing the prominence and power of the twelve Apostles, his chief associates. Then every one who has forsaken houses or brethren or sisters or father or mother, or wife, or children or lands, for the sake of Christ shall receive an hundred fold, and shall inherit everlasting life. There is no uncertain sound in those words.

But there is still a question. Does this apply to this life? Is the Christian rewarded here for his faithfulness? There is no doubt about it. Does the hundred fold mentioned here apply to this life? Most assuredly. It would be better translated we are told by " manifold more," "many time more." Mark says "a hundred fold now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions; and in the world to come eternal life." That puts the meaning beyond a doubt. In his sermon on the Mount Jesus said "Blessed are the meek for they shall inherit the earth." In I Cor. 3:20, 23, the Apostle tells us that all things belong to the believer, and his epistle to Timothy "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Certainly these passages apply to this world. The Christian has his reward in this life.

Does that mean that he is to have great material prosperity if he forsakes all for Christ? The Old Testament teaches very clearly that if the children of Israel do as God commands they shall prosper. Their flocks and their kine will increase, and they shall feed on the fat of the land. If the Christian is consecrated to Christ, will he have great worldly riches?

Why here we are back where we started. How easy it is for us to ask this question, and how we long for an answer to justify us in hoarding up great wealth. Let me make my meaning plain. I believe this is the teaching of God's word. There is nothing to prevent a rich man entering the Kingdom of God except himself. Christ never barred him out though he faithfully warned him of his dangers. Wealth is a great blessing when it is rightly obtained and rightly used. Gold may do much good, and I believe if God has given a Christian the ability to make money, that is his talent for the building up of the kingdom on earth. But there are more things in heaven and earth than gold. That may be a curse to a man and cripple him. God's greatest blessing may be persecution and the loss of wealth. Sickness may become an angel visitor. Sorrow may sweep the heart of a man clean. Misfortune may save his soul. Jesus promised the young man treasure in heaven if he would forsake all on earth.

I believe that the godly man has a right to every legitimate use of money, but money cannot purchase happiness. There are a great many people living in palaces who would gladly give all they possess to regain the health and happiness of their old humble home. I want to repeat it so loudly that everyone shall hear me, the greatest reward of the Christian on earth is to enjoy the presence of Christ. If we have him we have everything. He is our treasure in heaven brought to earth. Have you got him in your life? It is a great reward for the little faith and love we give him at our conversion. "Seek ye first the kingdom of God and his righteousness and all these other things shall be added unto you." "The Kingdom is first, reward next."

But Jesus knows the human heart perfectly. It is an open book to him. He would not have these disciples make the mistake that their great reward in this life is given on their merits or their sacrifices alone. The first shall be last and the last shall be first. That is, our reward is God's gift. It is of grace. This he makes plain by the parable following, of the laborers in the vineyard. The one who went in at the eleventh hour received as much wages as the one who began in at the third. Even the treasures of heaven which we are permitted to enjoy

in this life are the gift of God. That ought to keep down our pride.

Does the reward apply to the future? Most assuredly. "The best of life is yet to be." The greatest reward awaits us. Hope lives in the future as well as in the present. Heaven is our goal. The pearly gates are ajar. The white robe hangs in the celestial wardrobe. The music of the heavenly city is wafted to earth by every breeze. A strain of the triumphant chorus comes into our hearts under the cleavage of some great sorrow. A golden trumpet is kept tuned for us, and often in some transfiguration moment we feel it touch our lips, but they are yet too earthly to bring out its sweetest notes. We are all preparing for the grand rehearsal when the redeemed of God shall sing the song of Moses and the Lamb, and the jarring notes of earth shall forever give place to the harmony of heaven. That will be the grand reward. What shall we have. Everything, everything, Amen.

An Old Pastor Visits His Friends in Colchester.

Eighteen years ago the writer removed from Great Village, Colchester county, where for about twelve years he had labored in the gospel in connection with Debert River and the Acadian Mines.

They were years of toil but of blessed fellowship. This becomes more certain with the passing of the years. Memory throws a halo around the events of other days. The times of trial fade from view, but the happy incidents of the past become more precious. This is especially true in the case of Christian workers. Those who serve in worldly things have not the same joy in companionship, nor equal satisfaction in the retrospect. We think that this finds illustration in the case of pastors who are permitted once more to revisit the scenes of former labors and to renew acquaintance with those who once labored with them in efforts for the salvation of men. Such at least were the thoughts that came to my own mind as I found myself once more amongst my friends in Great Village.

But the pleasure is tinged with sadness. "The fathers where are they?" So many have gone to their reward! And where are those young people who gave joy to their pastor's heart? Some are yet here, some have gone to serve the Master in other places, and some are now with Christ in the better land. We see vacant seats in the homes, we miss bright faces in the church; they are not here to give their smile of recognition.

Some things however do remain. Here is the stream of hallowed memories, where a goodly number found the liquid grace to rise again to service for their Saviour. Yonder, on the rising ground, is the dear little church, the birthplace of many souls; and there on the hill stands the parsonage, a sacred spot.

This was once home and graced by a presence no longer of the earth, in these halls, upon these grounds, trod merrily young feet that now lie beneath the sod. And, thank God, there still remain the faithful ones that have taken up the work that has fallen from other hands and by them the cause shall live. The membership of the church has been reduced, but by the good hand of the Lord upon them they will still be as "the nail driven in a sure place." The band of believers here deserve the sympathies and prayers of their brethren.

We had the pleasure of meeting Pastor T. A. Blackadar, one of the former pastors of the church, whose ministry was blessed to a goodly number. He and his wife were on a visit to a daughter residing in the place.

We had the further satisfaction of a visit to Debert River, an important section of this field. McCully is an honored name in the early history of this church. The pioneers were once only "two or three," but they proved the faithfulness of him who at the beginning promised to be with such when "gathered in his name." This church has had, for the most part, a steady growth. Nearly all "the fathers" of the olden time have passed away. In their place is a generation of young men who are taking hold of the work with a zeal that is most commendable and full of hope for the future. The prayers and counsels of their fathers will be missed. May they worthily wear their mantles.

The church at the Acadian Mines is the third in this group. Their number is small and they have suffered with others in the business depression that came upon the place. The prospects have, however, recently improved, and new courage and hope have come to the hearts of the faithful ones in that community who will continue to render a good account of themselves.

Pastor C. H. Martell, who has the care of these churches, is, as usual, abundant in labor. The people may be congratulated in having one over them in the Lord who is well qualified to instruct, and faithful in caring for the flock. Sister Martell is as ever ready for service, and worthily beloved. Her departure from Canard was greatly regretted by the sisters there. We are sure that wherever she has opportunity she will merit the approving sentence "Well done." X.

The Glory of Cana's Miracle.

BY GEORGE MATHESON, D. D., L. L. D.

"Jesus said unto her, Mine hour is not yet come. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."—St. John 2: 4 and 11.

How shall we reconcile these statements? Jesus felt that his hour in Cana was beneath his destiny—that he had come into the world for a higher end; and yet it is declared that the miracle manifested his glory. How explain this discrepancy? There is no discrepancy, there is a beautiful harmony. The hour was certainly inadequate to express Christ's glory. He had a far bigger work to do than the satisfying of a festive moment—a larger mission than the brightening of a social throng. But do you not see that this stooping beneath his own glory is the very thing that makes him glorious? The miracle of Cana was a sacrifice on the part of Jesus. It was a diversion from the main line. It drew him out of his road. It engaged his great powers on an obscure work—a deed of simple domestic kindness whose range would be very limited, and which the outside world would never see. To pass from his own great hour into that trivial hour, to bend from the mountain to the valley, to interest himself in what was interesting to another—this was a sacrifice. And the sacrifice was the glory. He pleased not himself. His eye was on the height, but he averted it to the plain. He put himself in the place of those who had nothing in common with him. He tried to figure the world, not as he saw it, but as I see it. He looked at the deficiency of wine from my point of view. The power to do this was the real miracle; it was this that manifested his glory.

Lord of the marriage feast, grant me this power! I have often reached great unselfishness in a cause dear to my own heart; I have toiled for it without murmuring. But if an interruption came, if another asked me to help outside my own mission, I have met the request with impatience. I need an hour of Cana—an hour of thy marriage feast. I deem my own mission to be the wine of life, my brother's mission to be only the water. Help me to see the water as wine! Help me to live one moment in my brother's soul! Help me for one hour to measure the things of life with his eyes! Doubtless, I have far surpassed the marriage feast of Cana; I have left it out of sight behind. But give me the microscope by which I may see it again! Then give me the microscope of sympathy! Put me in that light where my brother's little things will be magnified! Show me that Cana is still to him as large as Jerusalem is now to me! Remind me that yesterday Cana was as large to me as it now is to him! Send me back to my yesterday! Send me back to my surmounted hour! Send me back to the days when I spoke as a child, understood as a child, thought as a child! Send me back to the toys I have broken, to the pleasures I have outgrown, to the occupations I have become weary of; let them all live again in the interest of another; I may retrace the steps of my onward march; but the hour of retracement will be an hour of glory.

Baptist Martyr.

BY MARTIN PETROCK.

The innumerable stories of suffering on behalf of their belief have not all been recorded in the history of the Baptists. Too obscure to gain the pen of the learned, and too busy with their personal affairs to write their own autobiographies, some of the noblest fathers of our Denomination are very unfairly represented on the page of history. Such an one was Kirk Willenzoon, a native of the north of Holland, who lived at a time when of all phases of reformed thought that of the Baptists was the least tolerated. Spies were as common as policemen are now, and not so easily identified with the law. They stood, we are told on first authority, even by the bedside of the dying to give notice to the officials of a brutal Government, if men dared to leave this world "without previously receiving extreme unction and the holy wafer." One of these contemptible creatures set the law-officer upon Willenzoon. The poor Baptist, whose only crime was that he held fellowship with a persecuted band of Christians holding his view of Divine truth, made his escape. It was winter. He ran across a lake of breaking ice chased by the official. He fortunately reached the other side, and turned to see his enemy sinking into the water. With an instinct of pity he saved his pursuer from death at the risk of his own life. With what result? This same officer giving way to the cruel command of his superior rather than to any feelings of mercy, arrested the man who had saved his life. Willenzoon, faithful to his principles, was burned to death on May 16th, 1569. Has he been exalted to the Calendar of Saints? The man at whose instigation he, and thousands of others, were burned and murdered during the same year, by special messenger received "a jewelled hat and sword" from the Pope. He was to remember when he put the hat upon his head, that he was guarded with it as with a helmet of righteousness and with the shield of God's help, indicating the heavenly crown, which was

ready for all princes who support the Holy Church and the Roman Catholic Faith." Can't never found a more complete victim, nor ecclesiastical tyranny a more willing servant than in such a Pope of Romanism. But if this humble Dutch Baptist had no elaborate epitaph, he had an inheritance that could not be taken away by any Papal inquisitor, fair with the light of God in the Jerusalem built by the love of the Father.—Baptist Times.

"Fight the Good Fight of Faith"

Fight! that is the word to the young men of today. "Peace conferences" and "peace societies" are well enough in their way, but their emphasis is on the barbarity of certain modes of warfare, and mainly political. There will always be war while there is sin; for sin is war! War upon the things that ought to be by the forces of things as they are. Therefore, oh young men, fight! Punch the bag and develop a muscle, for a good muscle helps to fire the brain.

Keep the eye clean and the heart strong, by avoiding alcohol and tobacco and late hours, and by inhaling pure air, morning sunlight, and wholesome food.

Fight! with the brain: Compel its attention till the page or the tool yields up its secret, and you can go forth a master artisan, either with books or machines. The world is calling loudly for men with trained muscle, trained eye, trained mind who can not do anything; but who can do one thing, and do it so well, that employers are willing to compete for such a service.

Fight! with the soul. Drive the hammer with a prayer, and yield the pen with a hymn. Let the bag of tools be a sure witness to consecrated manhood.

Fight! so that the suggestion to labor less than sixty minutes to the hour will never be made a second time. So that the whistle to stop work will be discord compared to that music in the soul, the conscious of honest labor and receiving work as a divine commission. Fight! Repel the suggestion that the Christian is a puny man with flabby flesh and jelly-fish mind.

Never be tired at election time and be ye more interested in the sinners who vote early and often, than in the saints who appear to be dead, or ought to be.

Don't argue with a man as to whether Jonah was swallowed by a whale or whether Balaam's ass made a speech; but find out if he himself swallows so much that there is little left for wife and children. Know if his speech is kind to the woman he took from her happy home, and to the little ones that play at his knee, and if these things are not as they ought to be, fight! Hit him in his moral and mental make-up so that his soul will know a Christian from a fakir.

Fight for the church! Hate the lie with an undying hatred, that says that most preachers are time-servers, and have an easy berth; that says that most members are hypocrites more or less; that the churches are only for the rich and well dressed, and are unwilling to help the poor to get higher; that only women and children go; and that the world as a whole is going to the devil. Hate and fight these malicious messengers of meanness and misery. Defend the church and God's world with a well-preserved body, a clear strong cheerful mind, an eye that flashes at impurity, and laughs at every child, an ear shut to every slander and nasty voice, and a soul so full of music, of God and love for men that your trumpet shall sound a song of joy every day you live.—Sydney Herbert Cox.

Dig Your Well Deeper.

A dry time has always been improved more or less to dig wells deeper. There is no better time to do this than in the time of drought. We know of many old wells that have been made better than new by being dug deeper in the time of drought. When the next time of drought comes they can be relied on as never before. It is a very dry time just now in the religious world, and it is a very good time for us all to dig our wells deeper. Do not be satisfied no matter what your experience has been, but dig deeper. The love of many is waxing cold. There never, perhaps, was a time when it required more alertness to keep from spiritual drowsiness and famine than now, and there is no better way to keep awake and refreshed with that living water that Jesus promised than to dig your well deeper, and then "with joy shall ye draw water out of the wells of salvation." Let us all resolve to go deeper! The drier it gets around you the deeper you need to dig.—Christian Witness.

Dying is but going from where we get only the crumbs, to sit at the full table. The doctor had spoken of the importance of keeping everything serene in the death-room where a Christian woman was about to take her departure. "I do not see anything here to make us un-serene," she said. "Death is but entering into wider, fuller life." Shall we not try to get true views of Christian dying?—J. R. Miller.

Messenger and Visitor

Published in the interests of the Baptist 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.
For further information see page nine.

Printed by Esterson & Co., 167 Germain Street, St. John, N. B.

The Church and Money.

The gospel of cash is to be preached as well as the gospel of grace. Money is a prime requisite in the work of the church. There is a stewardship of money as well as of time and talent. The gift of prayer and testimony by lip and life is no more demanded of a church member than a right use of what he earns. To give money for the support of God's cause is as necessary as to praise and pray. All cannot sing and it may be difficult for some to pray, *in public*, but all can serve the Lord with what they earn. Some people have a special talent for making money. This talent should be consecrated to the service of the Lord as conscientiously as that of any other possession. Ever since the day when Abraham gave tithes to the "Priest of the Most High God," it has been known that the service of God requires money. The Jews gave the tenth as an absolute requirement, with many other offerings, which would in many cases, raise the total giving to 15 or 20 per cent. of income.

There is no specific law of tithing laid down in the New Testament, it is true. There is a principle of stewardship enjoined, however, which is wider and more far-reaching in its demands, for it includes all a man is and has. This would demand not the tithe, but ever so much more, *the all*, if necessary. Surely the believer in Jesus ought not to content himself with giving less than the Jews gave. His vantage ground is infinitely higher. And if this is so, then the church should do all in its power to help the individual member to discharge his duty to this grace also." It is right that a believer should be baptized, and the church should provide for the orderly administration of baptism. It is right that a baptized believer should continue to remember his Lord in the observance of the Lord's Supper. For the observance of this sacred and precious duty the church should make proper provision. The same thing may be said as to the proper exercise of Christian stewardship.

As one has well said, "It is as much the duty of the church to provide its members with a system of finance as to provide a baptism or the Lord's table."

In every church there should be the most competent committee appointed whose duty it will be to care for the financial interests of the body. These need not necessarily be the deacons. There should be not only an estimate of the needs of the church for the ensuing year presented at the beginning of each year, but a definite plan for raising the funds. The plan will always consider the local circumstances. Every member should give something regularly—"as God hath prospered"—and this whether he is present at all the services or not, because the work of the church must go on even if he be absent. A good rule adopted by some churches is "Either a giver or a receiver." If a man is unable to give he should receive from his brethren. The Master said "The poor ye have with you always." A part of the worship of each Lord's day will be the gathering of the offering, and this should be done as reverently as the worship of song or prayer.

Missions and charity will have a recognized place in the work of the church—a *foremost* place. In the distribution of its gifts the work which the denomination has in hand will receive the same conscientious treatment as do the local needs. If a church can only gather enough money to keep its pastor and pay for fuel and light, etc., it is a grave question as to the right of such a church to be,

There is no church that cannot do something for missions and the work of the denomination as a whole.

The fallacy still lurks in some minds, based upon a gross perversion of the old adage "Charity begins at home," that what is done to support missions to the heathen or to other destitute parts of our own land, is so much taken from the pastor's salary and other local expenses. This is not a fact. . . . The rule of giving does not work that way but the very reverse. The reason why there is so much barrenness in many of our churches, is because they are thinking so much about the running expenses of their own local church and nothing at all of the great work which the church has been commissioned to do. *There is a withholding which tends to poverty.* Let pastors see to it that their people are kept well-informed as to the work in which the denomination at least, is engaged, and also that every member of the church has the opportunity given him to aid in the work of extending the Kingdom of our Lord Jesus Christ, and some of them will be surprised at the result. All this means patient endeavor. Sometimes one method will avail and sometimes another. In many cases a good plan is to have collectors appointed to solicit.

The work needs the help of all our members. oftentimes pastors are at their wits' ends to know how best to proceed. We need to pray much for our brethren, for a good many burdens are on them which sometimes are overlooked.

Baptist Convention.

The Baptist Convention of Ontario and Quebec met in annual session on the 15th inst at the First Baptist church of Montreal, Rev J. A. Gordon, pastor. There were a large number of delegates in attendance.

The retiring President, Aren McNee of Windsor, Ontario, was in the chair. Words of welcome were extended by Pastor Gordon and replied to by President McNee, after which the following officers were duly elected:—

Rev. J. L. Gilmour, President; R. D. Warren, Esq., 1st vice; Rev. J. E. Trotter, 2nd vice; Rev. P. K. Dayfoot, Sec'y-Treas.

The address of the retiring President was then given, in which the condition of the Baptist body in the past was happily and forcibly contrasted with its present status. The Baptists of to-day had a recognized place among the Christian forces of the country.

The report on Education made reference to the University, the Ladies' College and the Woodstock College, all of which were reported as in a flourishing condition so far as regards the attendance and the efficiency of the instructors.

The report of the treasurer showed a surplus on current account of \$2523.39. The Forward Movement showed a debit balance of a little more than \$14,000, against which there are unpaid subscriptions of about \$8000. A bequest of \$5000 has been received and several scholarships and prizes have been founded. Chancellor Wallace has had leave of absence for a year granted to him for a much needed rest.

The Sunday School Committee reported an enrolment of 36,450 scholars with 4,472 teachers and officers. The total amount collected in the schools for missions and school purposes was \$21,287.17. There was reported a decrease in attendance but a gain in conversions and in offerings for missions. The report recommended the appointment of a General Superintendent, to study the conditions of the schools, etc. This gave rise to quite an animated discussion, when it was finally resolved to refer such an appointment to the three Boards. Home and Foreign Mission and Publication in conjunction with the Sunday School Committee.

The Hymnal Committees recommended for use in the churches of Ontario and Quebec, 'the Baptist church Hymnal' with supplement.

The report on North West and British Columbia missions showed a most hopeful condition of affairs both as regards education and church extension, opportunities for pushing the work were many, and the Convention was appealed to for continued help. When it is remembered that 28 years ago the first Baptist church was founded in Winnipeg and now in Manitoba and the North West there are 98 churches with 5,000 members, 12 of which are German and there are over 20 different nationalities to reach, the importance of this work is clearly seen.

The work in British Columbia has not made such rapid progress as in the Territories and Manitoba. They have 19 churches, but no denominational school. Superintendent McEwan made an appeal for a larger proportion of monies raised for work in the North West than had been given to that Province. A most animated discussion followed, after which the percentage was increased from 20 to 25 per cent. The editor of this jour-

nal being present expressed the sympathy of the brotherhood down by the sea in this western work.

Home Mission work in Ontario reported a deficit this year though this was not so large as in some previous years. It was said by one of the speakers on this topic that if the denomination went on this year as last there would be no deficit to report. Stirring addresses were given on these subjects by Revs. A. A. Cameron of Ottawa J. McEwan of Victoria, British Columbia, A. Vining, W. T. Stackhouse and C. J. Cameron.

There were reports from the Grand Ligne Missions, Church Edifice and Infirm Ministers Board. That of Grand Ligne was especially interesting showing the large number of attendance and the increased facilities for work by the completion of this new wing. The Board is to be heartily congratulated in the success which thus attended their efforts.

The Education Bill now before the British House of Commons came up for discussion and a strong resolution on the subject was passed by a rising vote. The resolution reads as follows:

"Resolved, that the Baptist Convention of Ontario and Quebec met in annual session in the city of Montreal expresses its interest in and sympathy with the Baptists and other Non-conformists of England and Wales in their opposition to the unjust Education Bill now before the British House of Commons which is a contradiction of those historic principles for which their and our fathers took joyfully the spoiling of their goods. We encourage them to stand firm in their resistance of a measure which is out of all harmony with the spirit of the age, and assure them of our heartiest endorsement."

Vigorous addresses were made on the above by such men as Revs P. O. Parker, J. A. Gordon, H. P. Welton, E. J. Stobo, William Graham, Ira Smith and G. R. Roberts of the Canadian Baptist, and copies of the resolution were ordered to be sent to Dr. Clifford of the Baptist Union of England and Wales; to Hon. A. J. Balfour, the British Prime Minister, and to the Press.

Another resolution passed protesting against money raised by general taxation being used for the support of denominational schools, hospitals and colleges.

The last day of the session was given to Foreign Missions. The report on this subject was full and comprehensive. The receipts for the year were large, amounting to more than \$36,000, but there is a large deficit of more than \$7,000. The work in India is in a healthy condition as also that in Bolivia. A larger number of missionaries than usual are home on furlough, and the expenses have been heavy.

There were 297 additions to the churches during the year. The net increase was 121. The present membership is 4363. The work in Bolivia is equally encouraging. The first Baptist church has been organized in that country with a membership of five. The door is wide open for direct evangelistic work. A new mission-house is under construction at Orura. At La Paz new mission headquarters are required and will cost \$10,000.

The schools number four, and the income from these have been sufficient to cover the salaries of five out of the eight missionaries.

Addresses of great power were given by Mr. Harry Pyrie of Toronto, who spoke of what he saw in India; by the Misses Murray and McLaurin and Dr. E. G. Smith.

Seven new missionaries are under appointment, four for India and three for Bolivia. On account of the lack of funds Mr. and Mrs. Reekie will not be able to go to Bolivia. The effort to limit the work of the Foreign Mission Board to an expenditure of a certain definite sum did not meet with the approval of the body.

The Convention closed its session and adjourned to Grande Ligne to the re-dedication of Feller Institute, an account of which will be given elsewhere.

The hospitality of the churches was all that could be desired. This could not well be otherwise with such an admirable host as pastor Gordon and the First Baptist church. The presiding officer discharged his duties well. The meetings were all deeply interesting. The sermons that were preached were helpful and the whole Convention was a decided success. We feel sure that a most excellent impression was left in the city as a whole. It pays in more ways than one to have a denominational rally in any community.

The Forward Movement.

Dear Mr. Editor:—I am writing you on Saturday morning, the 25th inst., by the last mail that will ensure the communication a place in the next issue of the MESSENGER AND VISITOR.

I am happy to report that the evidences of a widespread interest in the finish of the Forward Movement are abundant. The response to recent appeals has been splendid. The pledges made at Yarmouth are rapidly being redeemed. Many churches are being heard from in the matter of the special collection. Others who were in arrears on their original pledges are making encouraging efforts to meet their promises. And others still are supplementing their former gifts in a noble way. The prospects are excellent that we shall pass the winning post on time. Only let the same degree of interest and faithful effort be maintained for another week, and it is morally certain that the earnest hope of a multitude of people will be realized, and their faith rewarded.

Wolfville, Oct. 25th.

T. TROTTER.

The Montreal Convention and the Dedication at Grande Ligne.

It was the privilege of the writer to be in Montreal at the time of the recent meeting there of the Baptist Convention of Ontario and Quebec, and to be present at a number of the meetings. This, as a first experience of the kind for a Maritime Baptist, was very interesting. It was pleasant to meet there many esteemed brethren who were formerly a part of the Baptist brotherhood in the Maritimes, and who are now evidently rendering as faithful and valuable service to the common cause in the Upper Provinces as they did when with us by the Sea. Among the familiar faces and voices seen and heard in the Convention I recall those of Rev. J. A. Gordon of the First Church, Montreal, with which the Convention met, so well known to us all; Chancellor Wallace and Dr. Goodspeed of McMaster University; Rev. Ira Smith of Ottawa, formerly of Leinster St., St. John; Rev. P. A. McEwan of Berlin, Ont., formerly of Windsor, N. S.; Rev. P. C. Mode of Woodstock, formerly of Yarmouth, N. S.; Rev. W. H. Cline of Owen Sound, formerly of the First Church, Halifax, and Rev. J. D. Freeman of Bloor St., Toronto, formerly of Fredericton and more recently of Germain St., St. John. It was very pleasant also to meet many brethren whom I had known only by their names and their work, and others not known before even by name, and to receive from all a very cordial welcome to their fellowship.

The president of the Convention was Rev. J. L. Gilmour of the Olivet church, Montreal, who presided with great urbanity, tact and ability. The Vice-President was Rev. John Trotter, of St. Catharines, a brother of our President Trotter of Acadia, and the Secretary was Rev. P. K. Dayfoot of Mount Hope, well known to readers of the MESSENGER AND VISITOR as its Ontario correspondent.

To the Maritime visitor it naturally occurred of course to compare the Montreal Convention with the Baptist Conventions of the Maritime Provinces. In many respects the Ontario and Quebec Convention appears to be much on the same level as our own, as, for example, in the subjects discussed, the methods of discussion and the character and ability of the men taking part in them. It is to be observed however that the Upper Provinces Convention takes things somewhat more deliberately and does not work itself to death in order to get through in the shortest time possible. The Montreal Convention opened Wednesday evening, Oct. 15, and continued in session until the following Tuesday at noon. Another feature, and one perhaps which we might copy with advantage is the limiting of speakers in the discussion to five minutes. An exception is made, however, in the case of those who move and second the adoption of a report. These brethren are allowed more time, and the criticism was heard that the Convention was somewhat too generous in this particular. Evidently the Montreal Convention believed in the value of preaching. There was a sermon after the opening of each morning session and three sermons on Sunday. The Sunday sermons were—A Foreign Mission sermon by Rev. D. Sowerby, of London; a Home Mission sermon by Rev. L. S. Hughson, of Lindsay, and an Educational sermon by Rev. J. D. Freeman of Toronto. The sermons delivered at the morning sessions of the other days were upon such subjects as the preachers might select. The attendance on the occasions was fairly good, the ministers evidently being disposed to embrace the not too frequently occurring opportunity of hearing a sermon from one of their brethren.

Speaking in general terms and on the light of the facts brought out by reports and discussions before the Convention, the past year appears to have been for our brethren in the Upper Provinces one marked by a fair degree of prosperity, and the outlook along various lines of work is full of encouragement and promise. The report on the State of Religion in the Denomination would not indeed seem to indicate that the spiritual condition of the churches and the growth in membership is all that could be desired. In this respect probably the indications in the Upper Provinces are not more encouraging than they are with us by the sea. But in the matter of denominational work, the contributions according to membership, through the ordinary channels, seem to have been much greater for the past year than they have been with us. It is fair, however, to remember in this connection that the Baptists of the Maritime Provinces are just completing a special fund of \$60,000 for educational work and are in the midst of raising a special fund of \$50,000 for missions.

THE DEDICATION AT GRANDE LIGNE.

Closely connected with the Montreal Convention, and attended by many of its delegates, were the dedication services held in connection with the completion of important additions to the building of the Feller Institute at Grande Ligne. The profound sympathy which this institution has aroused in the heart of the Baptist people of Quebec and Ontario was evidenced by the great company of people who availed themselves of the opportunity to attend this dedicatory service. Nearly 450 people went out by train from Montreal, many of them

delegates to the Convention. About an hour's ride brought us to Grande Ligne station, and then there stretched away to the Institute, three-fourths of a mile distant, a procession which must have convinced any Roman Catholics who might be taking notes of the day's proceedings—as doubtless many were—that Grande Ligne stands for something in the view of Canadian Baptists.

My pen must deal all too briefly with the proceedings connected with this most interesting occasion. It was of course a red letter day for Principal Massé and his colleagues upon the teaching staff of Feller Institute. And their gratification was scarcely greater than that of those friends of Grande Ligne who had labored so indefatigably in the spirit of faith to provide the school with an equipment worthy of its purpose and its work. As it now stands, Feller Institute building is a fine, substantial structure with four storeys, including the mansard roof, above the basement, and having accommodation for about 230 students. Before the additions just completed the Institute consisted of one main building and a wing. The additions comprise another and larger wing and an enlargement of the other to the same proportions, making altogether a building of imposing and symmetrical proportions. The interior appointments are in keeping with the exterior. The finishing and furnishing, while simple, are substantial and comfortable, and students would be most unreasonable to ask for better accommodations than are provided at Grande Ligne. The greater part of first floor of the new wing is devoted to a hall or chapel which will be large enough to accommodate the school and its friends on any ordinary occasion. In this room the interesting services connected with the dedication of the new building were held. Some fuller account of this service will, I hope, be given to the readers of the MESSENGER AND VISITOR than is provided here. The hall was filled principally with visitors, while many could not be seated. Those who were to take part in the programme, with Principal Massé and some of his colleagues, were seated on the platform. Rev. J. A. Gordon, President of the Grande Ligne Society, presided with characteristic ability and tact. The doxology was sung in English and in French, the Scriptures were read by Rev. E. Bosworth. There was an address by ex-President Ayer of Montreal and the dedicatory prayer was offered by the venerable Dr. Theodore Lafleur. Then there was a statement from the Building Committee by Mr. Tester, and a Financial Statement from Treasurer Richards, by which it appeared that the building had cost some \$55,000, and that, in addition to the \$9,000 of unpaid pledges, about \$8,000 was required to square the account. A detailed statement was also presented, showing whence the funds for the building had come. Then a dedicatory hymn, composed by Mrs. A. E. Massé, was sung, followed by touching and eloquent addresses from Principal Massé, Dr. Lafleur and Rev. J. N. Williams, Superintendent of French Mission work in New England. Then a French hymn was sung, followed by an address by Dr. A. G. Upham. Then there were short congratulatory addresses from Chancellor Wallace, representing McMaster University; S. McC. Black, representing the Maritime Provinces; Rev. J. G. Browne, representing Foreign Missions; Rev. W. T. Stackhouse, representing Manitoba Missions and Rev. W. E. Norton representing Home Missions. Then the benediction by Dr. Lafleur.

After the exercises in the Hall the visitors were invited to lunch in the dining room, and though it was hard to see how Grande Ligne could obtain the means of feeding such a multitude, the essentials of a substantial repast appeared to be provided in abundance. Then, after such further inspection of the building as time permitted, we made our way back to the train and in due time all reached Montreal in safety. It was for the writer a pleasant visit, his first to Feller Institute, and though he endeavored to make good use of his time while there, he had to come away feeling that what was most worth seeing—the school itself in its working dress—he had not yet seen. The impression created and deepened by all I heard and saw of the School is that in respect to its ideals, its equipment, the personality and ability of its teachers and the character of its work Feller Institute is one of the most valuable schools in Canada.

MARITIME BAPTIST.

Notes from Newton.

Yesterday, October 22, occurred an event of great interest to Newton students, particularly to the Acadia element. This was the "sailing" of Rev. S. C. Freeman, B. A., B. D., and Rev. J. A. Glendenning M. A., and bride for India via England. Brothers Freeman and Glendenning are very highly regarded by those who have been associated with them in study. They are both held in the warmest esteem for their genuine worth. The acquaintance with Mrs. Glendenning was limited to the short time on the day before sailing, which Mr. and Mrs. G. spent on the "Hill," the guests of Bro. G's College and Siminary "chum," Mr. W. H. Dyas. Yet in that brief season of meeting everyone felt that an exceptionally beautiful and noble Christian woman was leaving

the ties of the home-land to become an associate in labor in dark India for the betterment of humanity and the glory of Christ. May the Master who from His own hand rewards His servants, grant these heroic heralds of His name, journeying mercies and noble achievements in their future service! God be praised for such men and women!

A very large number of friends gathered at the wharf to say "good bye" and to give expression to their mingled feelings in the "Acadia Yell" sacred song and prayer. A large proportion of the friends consisted of Newton students and graduates and sympathizers. Among others was the veteran missionary, Rev. W. F. Armstrong. There was also a goodly delegation from Bro. Freeman's church at Shirley, Mass. These friends were deeply affected at the departure of their beloved pastor. Bro. Freeman has done a magnificent work at Shirley. The church has been greatly edified and increased in numbers as well, the church building has been enlarged and improved, and the whole community has felt the benediction of the pastor's Christlike service. Our brother had the great joy of administering the ordinance of immersion to a member of his congregation before he left the field. This was his first experience of the kind as he was ordained only a few weeks ago. The people of Shirley have given substantial evidence of their esteem by presenting Bro. Freeman with a parting gift of over fifty dollars' worth, more than thirty of which was in cash.

The Acadia classes of 1898 and 1900 will be bound to missionary interest and service by increasing ties, through fellowship with their members in India.

The Maritime Baptists have already abundant reason to magnify the name of the Lord for the character of the men and women who have represented them in the Foreign Field, but never have there gone from our people for service in India more noble Christians, and worthy of all confidence, our warmest prayers and most cordial support, than Bro. and Sister Glendenning and Bro. Freeman.

A. F. NEWCOMB.

October 23rd.

The New Brunswick Sunday School Association.

EDITOR "MESSENGER AND VISITOR"—In an article on the Provincial Sunday School Association in this week's issue concerning the Convention recently held in this city, referring to the meetings, you say, "The difficulty arises when some zealous brother endeavors to push some denominational belief to the front to the annoyance of his brethren who do not see through his ecclesiastical glasses." I suppose this refers to an incident which occurred at this Convention, but I wish to say that in the eighteen years that I have been connected with this Association, it has been the great exception for anything of this kind to happen. As a rule the conference is confined to seeking improvements in Bible teaching and study, and it would be difficult to tell from any remarks that are made, to what denomination any member belongs.

To have an inter-denominational Convention only once in three years, would, I think, be fatal to the Association. The yearly Convention is a means of inspiration and encouragement, but the work of the Association goes on throughout the year, strengthening the weak places and encouraging to more and better Bible study throughout the whole province.

The Germain Street Baptist Sunday School has had the name of being one of the best Sunday Schools in this province and the influence that has been led to this has largely come through the Inter-denominational Association, International and provincial.

It is a great mistake for any school to stand aloof from this Association, as there is everything to gain and nothing to lose. The aim of the Association is simply better methods for Bible study. If any denomination can afford to encourage this work certainly the Baptist can with the belief that the Bible is its own interpreter.

St. John, N. B., Oct. 24.

T. S. SIMMS

The Chignecto Isthmus.

Mr. Howard Trueman of Point De Bute, has just published a very respectable volume bearing the above title, filled with details of the settlement of this historic locality. The names of the first settlers are given; but especial attention is paid to the Trueman family. The incidents in connection with the seizure of the fortress of Beau Sejour from the French, and also of the Eddy Rebellion were given. The religious side of the life of the place is narrated at length; the building of the Episcopal and Methodist places of worship together with the names of the men who have ministered in them, are here recorded. A fine vein of love of family and love of country runs through the work. These local histories are valuable, as well as interesting, and all who delight in folk-love will find this book greatly to their taste. We notice the lack of an index which makes it difficult to refer to, and involves unnecessary labor on the reader, otherwise, the work is well done, the printing, illustrations and bindings being all good. Price \$1.30; for sale at J. H. Goodwin Co., Pt. de Bute.

D. A. S.

* * The Story Page. * *

Serena's Offering.

Serena Lathrop was not a poor woman. All her life she had been very comfortably provided for, and the recent deaths of an aunt and a cousin who had left her generous legacies had made her very well-to-do indeed. But unfortunately Serena was at heart a pauper.

She hated to give a cent away. When the collector for the Woman's Board of Foreign Missions went on her annual round through the church she always left the call on Miss Lathrop to the last. She dreaded the icy greeting she was sure to receive, the chill demeanor of the lady and the remarks, never omitted, on the waste in carrying out missionary effort. Latterly Miss Serena had been heard to say that she believed the trouble in the far East was wholly due to the missionaries and their mistakes and that she should hereafter cut down her subscription. It had never exceeded a dollar a year, so that fifty cents was all that Miss Jennie Raeburn, who was collector, had any reason to expect.

"I believe," said Miss Jennie, faltering on Miss Serena's doorstep, "that I'll just add fifty cents to my own collection and not go to Miss Serena at all." Then another thought came over her mind. "What right have I, on the Lord's own errand, to be faint-hearted and feeble? I am behaving like a coward. I am ashamed of myself for being so timorous when the Lord has sent me forth."

She rang the doorbell and was ushered into Miss Serena's stately, stiff and formal drawing room. The carpet was rich and thick with huge medallions of flowers on a crimson background at regular intervals. Sofa and chairs were upholstered in green rep, after a bygone fashion. Every chair was covered with a large crocheted tidy, and on the sofa were three. A round table, marble-topped, stood in the centre of the room and on the mantel were a French clock and two large china vases holding bouquets of pampas plumes. The walls were ornamented with ancestral portraits, and the whole room was eloquent of order and cleanliness, a very temple of conservatism.

"My dear Jennie," said Miss Serena, coming forward most graciously, "how very glad I am to see you! I have been watching for you all the week. Of course you have as usual come to represent the woman's auxiliary. I have belonged ten years, and I've given only ten dollars in that time. I have been considering the matter and feel that I've made a great mistake. I owe the society a good deal by way of a back debt. Here is my offering." And into the hand of the astonished Jennie she slipped ten shining gold pieces, fifty dollars in all.

"Why, Miss Serena!" gasped Jennie in sheer incredulity and amazed delight.

"I may as well tell you all about it, dear. I've had a change of heart," said Miss Serena. "Come to my room and have a cup of tea and I'll explain."

"You see, Jennie," she went on a little later as she poured the boiling water over the fragrant Ceylon tea, "I have never been enthusiastic over church work, and missions have not appealed to me. I have been honest and nothing more. Now, of late I have been convinced that they were a mistake, that good money was thrown away in sending missionaries to the barbarians in China and the strange, queer people in India, and I've been saying that what I gave I'd give right here in my own town where I could see it spent. But the other day I was reading of the missionaries who had been martyred this summer, men, women, even children, and though I felt they'd brought it on themselves going off among such desperately bigoted and superstitious folks, I couldn't get away from the thought of them. The more I tried, the more I couldn't. Against my judgment and against my will something said to me, 'Serena Lathrop, you are a mean, selfish thing. You could never have done it. They've broke the alabaster box. You've never even given the price of a tin box of perfume to the Lord, let alone alabaster.'

"I kept a-musing and a-musing, and I went to bed and fell asleep. And, Jennie, on my bed I dreamed a dream."

Jennie said nothing, but her big blue eyes never moved from Miss Serena's excited face. That face usually immovable was strangely stirred. The cheeks were flushed. The eyes shone. Miss Serena looked twenty years younger.

"I dreamed that I was a child again, and that my mother had sent me on an errand and I had lost my way. I wandered up and down, but I could not find the path. By and by I seemed to be in a boat drifting across a lonely sea. I still knew that I wanted to find my home, but I could not. On sea or land I was just a lost child. At last the boat grated on a strange shore and I stepped out on a grassy plain, all smooth and flowery, and there were shining forms moving softly about and in the distance I heard sweet music, singing and the tinkling of harps.

"The singing ones were not all grown-up people. Some were children like me, and one, a dear, brown-eyed maiden came and said: 'I am Okara San. Don't you know me? You used to send me letters to Japan from your Sunday school. Come with me and I will take you to our Lord.'

Okara San was a little girl Miss Suydam's Sab-

bath class supported years ago. She died when she was fourteen.

"We went a little way and I did not seem now to be a child; you know how the scenes change in a dream. I seemed a young lady, twenty years old or thereabouts. The wee Japanese floated away and in her place there appeared a tall and graceful Hindu woman in a white and gleaming robe.

"Come with me, Serena," she said, 'and I will guide you to our Lord.'

"She had a wreath of flowers on her head and flowers in her hands. She glided quickly by me, and when I said, 'Have I ever known you?' she answered: 'Friends of yours have known me well. I believe you did not care for the Hindus, in the land where some people ever walk with blind eyes and beggared souls.'

"I dropped my head in shame. I remembered my cold disdain of the Hindu's and my niggardly gifts. But I walked on. Presently my conductor left me, and a group of lovely persons came gently around me. Again I was neither child nor young girl. I was myself, an elderly woman with gray hair, and stubborn ideas that were like a rock. But all the while, under it all, I knew that I was a lost child and that I wanted to find my mother.

"Shall we take her to our dear Lord Christ?" said one to another.

"Their eyes were like stars. Their faces were beautiful. They were like those who had gained the victory and was safe forevermore. And, Jennie, I knew them, for some of them I had met and some I had heard speak at missionary meetings, and a still and solemn voice whispered in my spirit. 'These are they which have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb.' They were martyrs of the cross. I stood before them with empty hands, ashamed and silent.

"From somewhere out of the golden mist which hung over a walk of blooming roses and lilies, suddenly my mother appeared. She looked very wistful and remote, as if she were much displeased.

"Ah, Serena!" she said, 'is it you? But you are not fit to be here. Nay, friends, do not take her yet to our Lord. She does not care to help him find his sheep that are lost.'

"And all around me the air grew more and more chilly and the flowers faded and the faces of the saints disappeared. And I heard a voice far away saying: 'Other sheep I have. Them also I must bring, that there may be one flock and one shepherd.' And then, Jennie, I awoke."

Miss Serena's dream wrought in her a steadfast repentance. She was not one to do anything by halves. It seemed to her that she must make up for lost time, so she began to read and study, she attended the meetings, she ceased to discriminate between God's wanderers in America and in the lands across the sea. In a vision of the night her Saviour had spoken to her and she was obedient to his commandment.

Jennie, too, had learned a lesson of trust that was not in vain.—Margaret E. Sangster, in Northwest Christian Advocate.

The Old Courtship Days.

As the doctor left the bedside the husband's anxious eyes searched his face. He shook his head gravely; she was dying then. The husband turned to the bed again. He was half wondering about his sorrow, for the pain was deeper than mere awe at the presence of death. Would there, then, be such a death in his life when she was gone—this wife whom he had scarcely known of late years? Would he be as lonely now as perhaps she had been since they had grown apart?

The old-fashioned country girl, sweet as a rose from her mother's garden, had not kept pace with his ambitious career. When he had wooed her she had seemed the one thing to be desired; but since fortune came, he had been comparing her with the brilliant women whom he met, and had decided that she was lacking in the qualities his wife should possess. So they had gone their separate ways—he with his associates in the busy world, she with her books and music in the lonely house.

As she lay there he noticed that the lines of care had faded from her face, and she was very like the little country girl again.

She opened her eyes; he knelt beside her, and folded her in his arms.

"Sweetheart." The unaccustomed word came hesitatingly, but with it a flood of tenderness which swept away the long estrangement. Her listless air changed to one of glad surprise. She began to talk in an eager, broken voice.

"Do you remember the old days at home, dearest, when we were lovers? You used to come from the city on Saturday night and stay till Sunday night, and I always watched for you under the locust tree down by the gate. I was dreaming just now, and I could smell the locust flowers, and I thought you kissed me as you used to there. We would stay there so long, sometimes until mother would call

that the dew was falling and I must come in. Do you remember how the tea-table looked in the little dining-room? I had set it—oh, so carefully!—before you came, and mother always had buttermilk, biscuit and crab-apple jelly for you, and the flowers you had sent down in the morning were on the table. Mother thought nothing was too good for you; she always brought out her precious old china and silver when you came. We used to go to the little church on Sunday. Do you remember the text dear old Mr. Roberts preached from the last Sunday we were there before we were married? Wasn't that a beautiful thought for me at the threshold of that happy day? And then, after church, that sweet last hour before you went away. You used to call that Sunday with us 'the oasis.'"

She was silent for a while and then went on:

"Wouldn't it be pleasant to go back?"

"Yes, love, yes," he said, with a sob.

"But mother is in heaven now, and I am going to die, and it wouldn't be an oasis without us. Perhaps in the place where we meet we may have a home in a rose-garden like the old one, and I'll wait there for you, and we will have the old courtship days over again. We were very happy then, and we will forget the weariness and pain, and be happy again."

Her voice sank away in a murmur. The husband rose and went to the doctor. "Save her, save her," he entreated, in passionate despair.

"I have done all I can," came the answer. "We must simply wait results."

She awoke an hour later. Her husband's face was over her as before.

"I am better?" she half-questioned.

"Yes, dearest."

She lay silent and thoughtful.

"Yes, you are better," he said, holding her closer,

"and we will have the old courtship days over again right here on earth."—Zelia M. Walters, in Christian Standard.

Bible Counting.

"I think I can say my 'leven times," announced Happy at the dinner table.

"But we don't say tables on Sunday," objected Walter.

"'Leven times one are 'leven, 'leven times two —" began Happy.

"I wonder how much Bible counting we can do. Which of you can tell me something of which there is but one—something mentioned in God's Word?" said mother.

"There is only one God," said Carl, reverently.

"That is right. There is but one true God. Now, can you tell me something of which there are two?"

"Two persons were created and put in the Garden of Eden," said Walter. "Two spies brought back a good report of Canaan," said Happy. "There were two Jerusalems—one on earth and one in heaven." And Isaac had two sons, Jacob and Esau."

"Now, what have we for three?"

"Jesus was three days in the tomb." "He took three disciples into the mount of transfiguration."

Four was not so easy, but mother remembered that Lazarus was dead four days before Jesus raised him to life.

For five Walter remembered the five barley loaves. Six was better. There were two plates of showbread, with six loaves on each. "The disciples were sent out to preach in six couples." "And there were six cities of refuge in Canaan."

Seven was a very good number.

"Seven days in a week." "Seven pairs of each kind of clean animals went into the ark." "There were seven bowls on the candlestick."

"Zimri reigned over Israel seven days." "Balaam offered seven oxen, and seven rams, on seven altars."

When they came to eight, Carl said that eight persons went into the ark, and it was some time before somebody else remembered that Josiah was eight years old when he began to reign.

Nine called for two answers:

"There were nine ungrateful lepers." "The woman in the parable had nine pieces of silver after losing one."

"Who can have something for ten?"

"There were ten virgins in the parable," said Walter. "And ten pounds in another parable," said Carl. "Ten spies brought back an evil report."

"And Job had ten children, twice," said mother. "Now for eleven."

"There were eleven disciples left, after the death of Judas."

"Eleven of Jacob's sons went down into Egypt for corn," was Walter's answer:

"Now we will have twelve, and that will be all for today," said mother.

"Twelve apostles." "Twelve tribes of Israel." "Twelve foundations of the Holy City." "And twelve pearly gates."

They all resolved to find out more numbers for next Sunday.—California Christian Advocate.

The Sea-Captain's Story.

Once there was a sea-captain who, while still quite young, had given up the sea and settled on a neat little village farm, where he took care of his mother. He was so good and kind to her, and seemed so anxious that she should have a good time, that all the neighbors spoke about it, and liked him because of it. There were some boys in the neighborhood that never lost a chance to spend an hour with the captain and listen to the stories he would tell them about the strange countries he had visited.

One day, when the boys were with him, he said: "Boys, I've been trying every day for two years to straighten out furrows—and I can't do it!"

The boys turned to look at the well-kept farm.

"O," he said, "I didn't mean that kind of furrows. When I was about the age of you boys I made my mother a good deal of trouble. She used to coax and pray and punish, and do the best she could, and was always patient with me. My father was dead and so my naughty ways were all the harder for her. I knew it was troubling her and making her look anxious and old. After a while I ran away and went to sea, and at first I had a hard time, but finally I got along and came to be captain of a ship. Finally I made my home in a foreign land. My dear, patient mother wrote me beautiful letters all these years. At last I determined to come home and try to make up to her for being so bad when I was a boy. And how glad she was when I got home! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair and the deep furrows on her brow. I knew I had caused those furrows, and I have been trying to straighten them out. But last night, when she was asleep, I looked to see if they were gone, and though she looked happy, the furrows were still there."

When the captain stopped speaking Jimmie Hollis lifted his hat and said, "Guess I'll go and chop some wood mother spoke of; I'm most forgotten," and little Billie Bowles jumped up, saying, "Wait, and I'll go with you, Jimmie, for I've got some errands to do."

The best way to get the furrows out of father's or mother's face is never to let them grow there. One of the saddest stories in the Bible is the one that is told about Absalom, who stole the hearts of the people away from their father David, and made the furrows come on his father's face. He came to a bad end, as such boys so often do. It always helps a boy along when he wants a kind in business if it is known that he has been a kind and good son to his parents. A good son will usually be a faithful friend and an honest man.—Kind Words.

The Firm of Grumble Brothers.

"Postscript edition!" shouted the newsboy at the door, as the street-car stopped for a moment. "Paper, sir?"

"Yes," said Alan's father, and was soon deeply engaged, reading the latest news from China. Alan, thrown on his own resources; amused himself by looking out of the window. He was not familiar with that part of the city, and found much to interest him. Presently he broke into a low laugh. "What is it?" asked Mr. Peterson.

"Such a funny sign, father—'Grumble Brothers'! I wonder if they live up to their name?"

"I think not," said his father, smilingly, "or they would not be the successful men of business that they are. But there are some 'Grumble Brothers' who, unhappily, do live up to their name. I hope you will not enter into partnership."

The next morning was rainy. Alan came down to breakfast decidedly out of humor. "Why should it rain on Saturday? I do not care if it pours on school days. We were going to play ball in the park this afternoon. It doesn't seem fair for it to rain. Mother, what is the matter with this oatmeal? It is not a bit good."

"When did they take you in, Alan?" asked Mr. Peterson.

"Take me in?" asked the boy in surprise.

"What do you mean?"

"Do you think it will be a good investment?" continued the father.

"Beg pardon, father," said Alan, greatly mystified; "I do not see what you are aiming at."

"Oh, I thought by the tone of your remarks that you had been taken into the firm of 'Grumble Brothers,' that is all."

Alan blushed and looked undecided for a moment, and then gave a good-humored laugh. "You have the best of me, father. Well, the next time I find fault with anything just remind me, please, of those 'Brothers' and I will try to pick up a little pleasantness."—Unidentified.

"A dancer once said to Socrates, the famous Greek philosopher, 'You cannot stand on one foot as long as I can.'"

"True," said the philosopher, "but a goose can."

Young Artist (who has had all his pictures rejected)—"I don't see why they did not hang my work." "I suppose they thought hanging too good for it."

The Young People

EDITOR - - - W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday.—Believers receive from the Holy Spirit diversities of spiritual gifts. I Corinthians 12:1-26

Tuesday.—Seek the best gift. I Corinthians 12:27-13:13.

Wednesday.—Desire spiritual gifts which will be helpful to others. I Corinthians 14:1-19.

Thursday.—Use all spiritual gifts becomingly in order to edify believers and win unbelievers. I Corinthians 14:20-40.

Friday.—Love of Christians are evidence of regeneration. I John 3:14-24.

Saturday.—God is love. 4:7-21.

Sunday.—The measure of God's love. John 3:16-21.

Prayer Meeting Topic, Nov. 2.

"The Best Gift" I Cor. 12:28-31.

Perhaps verse thirty-one is the only place in the Bible where Christians are commanded to "covet"—"Covet earnestly the best gifts." We should read the whole chapter in order to fill the mind with the key-word—"Gifts." There are many gifts spoken of in this chapter. While there is diversity among the saints there is also unity. "Diversity of gifts, but the same spirit," vs 4. We should use well and wisely the gifts God has given us to the best of our ability, then will our service be acceptable and pleasing to God.

Let us note some of these special gifts of God to us:

There is first the gift of "pardon." Review briefly the great fact of your own conversion to God—the time when the consciousness of pardon flowed into your soul. What a gift to you, when God for Christ's sake pardoned your sins. A converted Indian said: "That was a handsome day when God for Christ's sake forgave my sins."

Second, there is the gift of "peace." How restless were you before God spoke peace to your soul. Then you could say with Paul in Roman 5:1 "Therefore being justified by faith etc." Also in Col. 3:15. Jesus spoke of the gift of peace John 14:27. Paul in Roma. 15:13.

"This is peace;
To conquer love of self and lust of life,
To tear deep ruted passions from the heart,
To still the inward strife."

Arnold, "Light of Asia."

Again, there is the gift of "Assurance":

What a choice gift this is. It is a matter of vast importance to know here as now that you are a saved soul, a child of God. The gift of assurance is most blessed. The doctrine is written on almost every page of holy writ; for all the promises of salvation are so many assurances given to the child of God, whereby he or she may know their sins forgiven.

Read John 10:27-28; Col. 2:2; Hebrew 6:11; 10:22; Roms. 15:29; I John 4:16

"Blessed assurance Jesus is mine,
O what a foretaste of glory divine."

Lastly, we name the best gift of God, and the one that has made possible all the others—"Jesus." John 3:16.

Paul says: "Who loved me and gave himself for me." How intensely personal this gift—all these gifts are.

Since Jesus gave his great life for us, let us give our little lives a daily sacrifice for his dear name and sake. God gave his best for us, let us give our best for him. Your best is yourself. "Son give me thine heart."

Hantsport, N. S. G. R. WHITE.

Where Sin Has Plowed.

A face where sin has plowed its gullies deep is a glimpse of the uncovered hell. Woe unto them who have had ought to do, by parentage or by example, with the driving of that plow! Is it not also plain why no sunrise, mountain top, or June of blossom is so beautiful, and so inspiring by its beauty, as human faces at their best? The intelligence, morality, ideals, of the generations, augmented by the aspirations and endeavors of another thirty years, are focused in this face that thrills us with delight. A smile is the subtlest form of beauty in all the visible creation, and heaven breaks on the earth in the smiles of certain faces.—Rev. W. C. Gannett, in On Making One's Self Beautiful.

Not to be Bribed.

A bright boy, who had been taught the nature of strong drink, and promised ever to shun it, one day visited a rich uncle who was not a teetotaler. He offered the boy a glass of wine, which he declined. Wishing to see how far he could be tempted, he urged the boy to drink, and finally offered him the gift of a watch if he would drink. He declined, saying, "Please don't tempt me; if I keep a teetotaler I can some day

buy a watch of my own, but if I drink and take your watch, I may later on have to pawn it to get bread."—Temperance Cause.

The Secret of a Quiet Heart.

"Thy burden is God's gift,
And it will make the bearer calm and strong,
Yet, lest it press too heavily and long,
He says, 'Cast it on me,
And it shall easy be.'"

"And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair,
And hope lights up the way
Upon the darkest day."

Ex.

Illustrative Gatherings.

Love is greater than faith, because the end is greater than the means. What is the use of having faith? It is to connect the soul with God. And what is the use being connected with God? It is to become like God for "God is love." That is to say, faith is in order to love. Love therefore, obviously, is greater than faith.—Drummond.

Oh, may I join the choir invisible
Of those immortal dead who live again
In lives made better by their presence.

Love amid the other graces in this world, is like a cathedral tower, which begins on the earth, and at first is surrounded by the other parts of the structure. But at length rising above buttressed wall and arch, and parapet and pinnacle it shoots, spire-like, many a foot right into the air, so high that the huge cross on its summit glows like a spark in the morning light, and a star in the evening sky, when the rest of the pile is enveloped in darkness. So love here is surrounded by the other graces, and divides the honor with them; but they will have felt the wrap of night and of darkness, when it will shine luminous against the sky of eternity.—Beecher.

"Love is the fulfilling of the law." Did you ever think what Paul meant by that? In those days men were working their passage to heaven by keeping the ten commandments, and the one hundred and ten other commandments which they had manufactured out of them. Christ came and said: "I will show you a more excellent way. If you do one thing you will do these hundred and ten things, without ever thinking about it—unconsciously. If you love, you will fulfill the whole law."—Drummond.

Is the heart a living power? Self-entwined its strength
sinks low
It can only live by loving, and by serving, love will grow.

A collection that is an extraction cannot be an offering.
You cannot take God by one hand unless you take your brother by the other.

"The love of Christ constraineth us;" this is the door into the power house of the Christian life.

"Love doth not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy has been defined as love in little things. And the secret of politeness is to love. Love cannot behave unseemly. You can take the most untutored persons and put them in society, and if they have love as a reservoir in their hearts they will not behave themselves unseemly. They simply cannot do it.—Drummond.

True politeness is to do and say
The kindest thing in the kindest way.

—S. B. Titterton, in Baptist Union.

Our lives are found by giving them to our successors. "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him," Moses lived over his life in his spiritual son.

"Thyself and thy belongings
Are not thine own so proper, as to waste
Thyself upon thy virtues, they on thee.
Heaven doth with us as we with torches do,
Not light them for ourselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."

Meas. for Meas. I.

The opportunity you neglect today cannot be overcome by many days of continued effort on your part. It is better to keep persistently and enthusiastically at the effort for business in order that the result may be satisfactory and profitable.

In honoring the Holy Spirit we must take care not to dishonor the Holy Word. The Spirit uses the word of God. The minds and hearts of the first disciples were filled with the word of Christ. The Spirit did not teach them new truths—He only vitalized the truth they knew before.—The Rev. J. R. Miller, D. E.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

For Bobbili, its missionaries, native Christians and schools, that the souls for whom they are asking may be brought to Christ. For a great blessing on Crusade Day, and that all the women in our churches may realize the blessedness of co-operating in this mission work.

How Billtown Observed Crusade Day.

To many people Billtown is, apparently, a dead letter, but we are coming to life, or rather we were never as near dead as we have been given credit for being. We have always observed Crusade Day to a greater or lesser extent, and always with more or less profit. Billtown church has within its limits three Women's Missionary Aid Societies, Billtown, Lakeville Branch, and Woodville. The reason we have so many is because so many sisters live so far away they cannot get to the centre, so we multiplied societies with good results. At the suggestion of our pastor's wife, we resolved to hold Crusade by coming together in one grand rally. All being agreed the parsonage was chosen as the place of meeting. Oct. 8th, Billtown's regular meeting day, was the time appointed. The Society members were expected to invite all sisters who were not members, and the gentlemen friends of both members and non-members were also invited. Each Society member took a basket of refreshment and about 7 p. m. tea was served. Immediately following tea a good programme was listened to, which consisted of music, devotional exercises, address by our pastor's wife, who is Billtown's president, address by Woodville's president, treasurer's report, report from secretary of each Society, also a very interesting and instructive report of Convention at Hebron. There were reported sixty-five members in all and \$148.00 raised in year ending July, 1902. Nine new members received at this meeting. This with two original papers brought the programme to a close, and after listening to a beautiful solo by Mrs. K. Craig, our pastor, Rev. D. H. Simpson, pronounced benediction, which closed what all felt to have been a very pleasant and profitable evening.

MRS. O. V. BLYTH, Pres. Lakeville Branch.

Middleton, Annapolis County.

As the words of our Sisters from other Societies are often helpful and encouraging to us, so it may be that some one will be interested in what we are doing. We can report some advance along the lines, and a determination among the faithful few not to fall or be discouraged. At our meeting in St. September Sister J. N. Charlton very kindly invited us to meet at her home in October. An offering would be taken and a Missionary Tea provided. Invitations were written to all not members. The afternoon was favorable, about thirty were in attendance. An excellent programme was rendered, offering taken amounting to \$5.60, followed by a bountiful tea. We were gladdened by the addition of four new members. Fees received for membership \$11.50. Total \$17.10. We believe that such gathering should be held more frequently in connection with our Aid Societies. Oh! that we may be filled with the Spirit of the Master, and be so faithful in his service, as to receive the well done on the other shore.

The Woman's Missionary Aid Meeting in connection with the Cumberland Co. Conference, met at 3 p. m., Wednesday, Oct. 7th, with Mrs. Mary Smith in the chair. Meeting opened by singing, followed by Scripture reading by Mrs. McGregor and prayer by Mrs. McQuarrie. We then had reports from representatives of the different societies present. After prayer by Mrs. Allan Purdy, Mrs. Bates of Amherst read a paper on "The Beginnings of our work in the Telugu Field." Collection was taken which amounted to \$1.28. A very instructive exercise on "Our Telugu Field," was given by the children. We were very much pleased to have with us one of our new county secretaries, Mrs. McQuarrie, who spoke to us for a short time on the consecrated lives of some of our mission workers, and the lessons we can get for ourselves by studying those lives. Mrs. Belyea read a report from the annual meeting at Hebron, written by Mrs. Steeves of Advocate. Mrs. Smith spoke a few minutes on the Home Work, after which the meeting closed by repeating together the 23rd Psalm. The meetings throughout were delightful, and each sister present expressed a desire to make the society to which she belonged strong and more efficient to work for the Master than ever before.

MABEL BELYEA, Sec'y.

Amounts Received by Treasurer of Mission Bands.

FROM AUG. 19TH TO OCT. 20TH.

New Tusket, F. M., \$4.75; Morganville, F. M., \$2; Amherst Heights, Sunday School, F. M., \$1.65; Fairfield, F. M., \$5; H. M., \$4; Westport, girl in Mrs. Churchill's school, F. M., \$12; Truro, B. Y. P. U., F. M., \$10; Yarmouth, (Zion church) to constitute Miss Ella MacEuan a life member, F. M., \$15.04.

MRS. IDA CRANDALL, Treas. Mission Bands.
Chipman, Queens Co., N. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Rev. J. A. Glendenning and wife and the Rev. S. C. Freeman sailed from Boston on the afternoon of the 22nd inst. They were happy and in good spirits. If all goes well they expect to reach their destination about the last of November. Their many friends and all lovers of our mission work will continue to bear them and the great work to which they have consecrated their lives, in their hearts before the throne of grace.

Just as soon as the friends can see their way clear to do so we should be glad to receive any offerings toward defraying the expenses of this addition to our mission staff. It will be remembered that the Board has been put to great expense in making this advance and at the same time sustaining the work already on hand.

It will be interesting to many of our people to learn the sources of income of the Foreign Mission Board of Ontario and Quebec. From churches \$13,101.19. W. M. A. Societies \$9,875; Manitoba and N. W. Territories \$14,167.5; British Columbia, \$7,753; Sunday Schools, \$1,851.55; Y. P. Societies, \$411.7; Legacies, \$762; individuals, \$8,206.62; Sundries, \$515.65. For the Bolivian mission \$1,317. The year begins with a deficit of \$7,187.

A word or two as to the above statement. It will be noted that the offerings from the churches, as such, is larger than the contributions from the Aid Societies. This is as it should be. It will also be noted that the individual offerings are also large. The fact is that there are a few of larger means who contribute largely to this work. But these offerings are not merged in that of the churches. Our people ought to be able to give us in these Provinces at least \$5,000 for this one department of our work. We are reaching forward to that end. The splendid impetus given at Convention will surely facilitate this.

There are 38 churches with a membership of 4363. Of these churches two are entirely self-supporting. There are 9 pastors and 66 evangelists. Nearly \$1500 was raised by these churches. A Home Mission Society has been organized with an income of Rs. 250. There have been a dozen native chapels erected. 90 Bibles, 16 Old Testaments, 137 New Testaments, 1399 Scripture portions and 15,885 books and tracts were distributed and sold, an advance on any previous year.

The number of native schools is 78 and the average attendance 1366. The boarding schools (boys and girls) number 9 with 304 boarders. The Seminary has had 90 students.

Of Sunday Schools there are 78, with 284 teachers having an attendance of nearly 4000. The Baptists of Ontario are doing a fine work in India and for India. They raise a large sum of money for this work. The Baptists of these Provinces are doing a fine work too. We want more money, more workers.

Amounts received by the W. B. M. U. Treasurer.

FROM OCT. 3RD TO OCT. 22ND.

Wine Harbor, Tidings, 50c.; North River, F. M., \$3, H. M., \$2. Tidings, 50c.; Moncton, F. M., \$15, lead-sts, 75c.; Moncton, one of the W. M. A. S. members, to constitute Miss Eva Sullivan a life member, F. M., \$25; Parkdale, F. M., \$1.50, H. M., 50c.; Great Village, F. M., \$6.20, H. M., \$1.80; Lunenburg, F. M., \$5.90, leaflets, 50c.; Wilmot, bequest of the late Charles Skinner, to constitute his daughter, Mrs. G. A. Wotten Wilmot, a life member; "In Memoriam of Mrs. Rosa R. Raymond, late of Wilmot, F. M., \$25; Greenfield, F. M., \$30; Laconia, F. M., \$6; Kingston, F. M., \$2. Tidings, 25c.; Hantsport, F. M., \$2.50, H. M., 75c.; Lower Aylesford, toward Mr. Gullison's salary, F. M., \$8.75; Hartford, Amanda, Laura and Henry P. McKim, 50c. each, F. M.; Gavelton, F. M., \$2.50, H. M., 25c.; Tidings, 25c.; Riverside, F. M., \$4; Sydney, Reports, 20c.; Berwick, F. M., \$11.50, H. M., \$1; Weston, F. M., \$1; Somerset, F. M., \$1; St. George, F. M., \$9.83; Osborne, F. M., \$3; Summerville, F. M., \$6.50, H. M., 60c.; Woodstock, F. M., \$4. H. M., \$1.25; Port Williams, to constitute Mrs. A. G. Masters, a life member, F. M., \$25; St. John West, F. M., \$2.50, H. M., \$2. Tidings, 25c.; Greenfield, Tidings, 50c.; Aylesford, F. M., \$8.80; Falkland Ridge, F. M., \$3.25, H. M., 25c.; Bedouque, F. M., \$3.75, H. M., \$3.25; Little Bras D'or, F. M., \$4.75, H. M., \$1.50, G. L., 75c.; Alberton, F. M., \$1.75; Port Greville, F. M., \$4; Homeville, F. M., \$7; Milton, F. M., \$4.85, H. M., 15c.; Midgie, Harmony, North Sydney, Ludlow, Brookfield, each, Tidings, 25c., Port Williams, F. M., \$15, Reports, 50c.; Tidings, 25c.

MARY SMITH, Treas. W. B. M. U.

Amherst, P. O. B., \$13.

TWENTIETH CENTURY FUND.

Gibson—H. R. McGill, \$2; Havelock—LeBaron Corey, \$2; Pollet River—Mrs. B. W. Kaye, \$2; Fredericton—Mrs. E. B. Perley, \$2; Sackville—Walter Kilcup, \$5; Mrs. H. E. Goodwin, \$1—\$3; Lower Newcastle—Ellen G. Stuart, 50c.; Gibson—Rev. and Mrs. W. H. Robinson, \$6.25; Thos. Hobin, \$2.50; Mrs. Alb. Colwell, \$1; Miss Miles, \$1; Mrs. G. Miles, 50c.; Wm. Coester, 50c.; Mrs. C. Bleakney, \$1—\$12.75; Kingsclear—Alfred Everett, \$2; New Maryland—Wm. Nason, \$1; Wm. Smith, \$1; Mrs. L. S. Nason, \$2; Nellie Morgan, \$1—\$4; New Canaan church, \$2; Harvey—Geo. A. Coonan, 50c.; Newcastle, East—Geo. A. Lounsbury, \$100; Lower Newcastle—Thomas Bailey, 25c.; Jas. Bailey, 25c.; Maggie Bailey, 25c.—75c.; Sackville—Chas. W. Ford, \$5; Walter Fowler, \$4; Chas. E. Carter, \$1; G. W. Mitton, \$2; Burpee Station, 50c.; E. H. Fowler, \$2; A. E. Wry, \$8; Saml. Alward, \$1—\$23.50; Marysville—Eva Smith, \$1; Cambridge, 1st—Mrs. Allan McDonald, \$1.25; Alice McAlary, \$1.25; Mr. Jas. McAlary, \$2—\$4.50; Fredericton, Est. Hon. A. F. Randolph, \$100; A. H. F. Randolph, 1st—Hon. A. F. Randolph, \$100; B. S. Price, \$5; J. T. Clark, \$12.50; New Maryland—Clar. L. Noble, \$1; Woodstock—Mrs. Saml. Stephenson, \$1; Kingsclear, 1st—Mrs. M. Dunphy, \$1; Chipman, 2nd—Miss S. Fraser, \$1; A. E. Nugent, \$1—\$2; Sussex—C. D. Mills, \$3; Pearl Price, \$1—\$4; Brussels St.—D. L. Nobles, \$5; J. Edw. B. Herd, \$1—\$6; Chipman, 2nd—Harry E. Day—\$1; New Maryland—Rev. F. B. Seelye, \$5; Germain St.—Mrs. G. F. Barnes, \$1; S. L. Francis, \$1; Will. C. Brown, \$2—\$4; Douglas Harbor—A. Bate-man, \$1; Jemseg—Herbert Curry, \$2; Cambridge, 1st—Mrs. Janet McDonald, \$4; Kingsclear, 1st—Ada Kilburn, \$1; Main St.—O. T. Berry, \$1; Mrs. Geo. R. Johnson, \$1—\$2; Chipman, 1st—Mrs. R. Demmings, \$1.25; Chipman, 2nd—Miss C. A. McLean, \$1; Jemseg—Mrs. H. M. Huestis, \$1; Fredericton—Rev. J. H. Macdonald, \$5; Mrs. Alf Davidson, 1st—\$7; Total, \$335.25; Before reported, \$367.18; Total to Oct. 20, \$702.43.

J. W. MANNING, Treas. N. B. and P. E. I.

20th Century Fund.

Will the friends who are remitting to the Treasurer or leaving the amounts at his house kindly see to it that their names and post office address accompany the remittance, and if possible the place where the pledge was given. Several dollars have already been received from persons in St. John and elsewhere without any name to indicate the contributor. Badly as the Treasurer may need cash, he does not want other peoples' money. If names do not appear in acknowledgement the above statement may account for the same.

J. W. MANNING, Treas. N. B. and P. E. I.

Sons of Temperance.

The 55th annual session of the Sons of Temperance of New Brunswick met on Thursday and Friday of last week in St. John. The Grand Worthy Patriarch, L. P. D. Tilley, was in the chair. There was a large attendance, 14 new members were initiated.

The order was reported in a good condition. The increase last year showed a net increase of 15 per cent. over that of the preceding year. In Nova Scotia the increase has been much greater. In the sister province there is one member for every 36 inhabitants. In New Brunswick there is only one member for each 177 inhabitants, still the Province stands third on the percentage basis.

The G. W. P. in his address did not recommend the formation of a third party, but that it was the present duty of all temperance workers to press the work along the lines of moral suasion, combined with a strong effort to see to the enforcement of temperance legislation as it now exists in our respective cities and counties.

The Committee on the state of the order reported through the chairman, C. A. Everett, among other things, that we believe it is the duty of all true and earnest prohibitionists to see to it that the political parties are not allowed to shelve the question of prohibition.

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.

Sunday School Convention.

The Yarmouth County Sunday School Convention met in its 53rd semi-annual session at Arcadia on the 14th inst. at 10 o'clock, a. m. The attendance was not large owing to the storm on that day, but those who did come were well repaid.

After devotional exercises, conducted by President G. R. C. Burton, the officers for the ensuing year were elected as follows: President, A. W. Nowlan of Hebron; vice presidents, S. B. Cogswell and W. H. Allen of Arcadia; secretary-treasurer, E. J. Grant; Executive Committee, Pastors D. Price and E. T. Miller. The remainder of the forenoon was occupied in an endeavor to solve the problem of why the men in our churches do not more generally attend Sunday School. This discussion, participated in by brethren G. E. C. Burton, S. B. Cogswell and Pastors Price and Miles, was exceedingly interesting, and if those who were the subject of discussion had been present and heard the reasons why they do not attend, I am satisfied they would be more inclined to attend in future.

At the opening of the afternoon session, a helpful devotional service was conducted by President Nowlan. The first paper in the afternoon on "The Need of an Institute for Yarmouth County for the training of Teachers," was given by Miss Favia G. Allen of Arcadia, and created much interest in the subject and led to a very lively discussion which it is hoped will result in something practical. The matter was by resolution referred to the next Quarterly Meeting for further consideration. This was followed by a paper of much interest entitled "A Talk About Boys" given by Capt. R. B. Hilton of Temple church, Yarmouth. This paper, exceedingly practical and suggestive, emphasized the responsibility of parents for the careful training of the boys, and the importance of carefully selecting as teachers for the public schools only those in regard to whose principles and moral worth there is no room for doubt. After an interesting discussion of this excellent paper the Convention had the great pleasure of listening to Bro. J. Logan Traak, Principal of the South End public school, Yarmouth, on "The Fundamental Principles of Teaching." Bro. Traak is an enthusiast in his chosen work, and therefore a very successful teacher, and this paper with which he favored our Convention was characteristic of the man, and very much appreciated by those who heard it. The paper on "Music for the Sunday School," by Miss Hitchens of Hebron, made us all feel that we have not yet realized the importance of having the best in this line. It does not produce a pleasant sensation to have our defects so pointedly and forcibly set forth as was done in this most interesting discussion, but we feel sure that many who heard it will profit by the lesson.

PALE GIRLS

Too bad to see the health and beauty of a young girl fade away. This often happens to girls between the ages of twelve and twenty. Girlhood ought to be a time of perfect health. Pale blood—a blood disease—is a common enemy of good health in our girls.

Scott's Emulsion is having remarkable success in bringing back the roses to those pale faces.

All the mental and bodily trouble that go with pale blood are relieved by this treatment—Scott's Emulsion. Mothers of pale daughters should see that they get it.

We'll send you a little to try if you like.
SCOTT & BOWNE, Chemists, Toronto

A good congregation was present at the evening service which was one of more than ordinary interest. The music by the Arcadia choir and the solos by Miss Williams of Yarmouth and Miss Hitchens of Hebron furnished a rare musical treat. Pastor J. Miles of Chegoogin was the teacher of the lesson for the following Sabbath, Josh. 6:12-20. This is always regarded as among the most interesting and profitable exercises at the Conventions, and this very striking lesson in the hands of Bro. Miles was not a disappointment in respect to interest and profit. Following this was a most searching, impressive and powerful sermon by Pastor W. F. Parker of Temple church, Yarmouth, from Matt. 12:30. This sermon did not lose in impressiveness by the fact that those present were thinking that they might be hearing the preacher for the last time. Bro. Parker is greatly beloved by the Temple church, by the pastors of the county, and by the people generally, and we all feel keenly the loss we are about to sustain in his removal from the county. We are glad, however, that he is not leaving the Province, and that a church so worthy of the best, as we recognize the Windsor church to be, is to gain in proportion to Yarmouth's loss. The feeling was, at the close, that notwithstanding the very unfavorable day, and smallness of the attendance in consequence, this was among the very best and most profitable of these semi-annual gatherings. E. J. GRANT, Sec'y.

SUNDAY SCHOOL CONVENTION—LUNENBURG COUNTY.

The Lunenburg Co. Baptist Sunday School Convention was held at New Germany, Oct. 15th, President W. R. Barer who has held this office efficiently for ten years opened the first session at 9:30 a. m. The minutes of the last meeting being approved the following officers for the coming year were then selected: President, P. R. Patillo Vice Presidents, W. R. Barer, J. E. Lantz and Cotman Smith, Rev. M. B. Whitman, Secretary Treasurer. It was moved and passed that ex-President Barer act as chairman in the absence of the new President, also that ex-Secretary Bezanson act until the new Secretary obtained his assistant. Reports were then heard from the 21 Baptist Sunday Schools of the county with 106 teachers and officers and 1294 scholars enrolled. Rev. C. R. Freeman gave an encouraging address on "The Sunday School past and present." Rev. Jas. Porter followed on "The benefits of the pledge." He showed how it might be of lasting benefit to the boy and the course of temperance. The subject was very fully discussed by R. O. Morse, H. B. Smith, Alice M. Venotte, W. B. Bezanson and C. R. Freeman. At 2 p. m. a short devotional meeting was conducted by Rev. W. B. Bezanson, after which a truly model class was taught by a truly model teacher. Rev. C. R. Freeman, Rev. H. S. Erie gave a very thoughtful and eloquent address on "The relation of parents to the Sunday School," Rev. J. Webb ably and lengthily discussed the subject. Rev. M. B. Whitman followed with an address on "The relation of Bible study to Christian character." He showed that Bible study meant much when it revealed itself in the character of the student. Rev. W. B. Bezanson called the attention of the convention to the work of the International Sunday School, especially to the benefits of the "Normal course," given under its direction and urged all who could to take up the work. At 7:15 a short devotional service was held. Then Rev. J. Webb delivered a very thoughtful and earnest address on the Sunday School teacher as a soul winner." R. O. Morse followed much in line on "Some principles underlying Sunday School work." The "question box" was then opened and the questions answered by Deacon Bent of Springfield and Rev. C. R. Freeman. These answers gave much light on some of the problems of Sunday School work. This closed a very instructive inspiring and encouraging Sunday School Convention. W. B. BEZANSON, Sec'y pro tem.

Lunenburg Co. Quarterly Meeting.

Delegates from the Baptist churches of the County assembled on Oct. 13 and 14 in the church at Foster Settlement for the third Quarterly meeting of the year.

At 3 p. m. on Monday the usual Conference meeting was led by Pastor Smith and a refreshing season was enjoyed. After a service of song led by Bro. Rufuse of Foster Settlement the evening congregation listened to a thoughtful and forceful sermon from Heb. 7:25, by Rev. H. S. Erb. In an aftermeeting led by Rev. J. A. Porter many testimonies to the ability of Christ to save were heard.

On Tuesday at 8:30 p. m. a ministerial session was begun. A sermon-plan was presented by Rev. H. B. Smith followed by the criticisms of the other pastors. Rev. C. R. Freeman then addressed the meeting on the subject, "Sin as Selfishness." This was an able presentation of a very important topic and should bear good fruit in the lives of the hearers.

The remainder of the forenoon was occupied with business and reports from the churches. These reports showed progress during the last quarter in the matter of material improvement, but spiritual results were in many cases not so encouraging.

In the afternoon a discussion was opened by Rev. J. E. Blakeney on the subject "Why is the prayer-meeting a necessity." In this discussion the lay brethren and sisters took a large part, all testifying that it was in the prayer-meeting that they found Jesus. Then followed the session of the W. M. A. S. led by the County Secretary, Mrs. J. Webb, and it is hoped that the earnest prayers and addresses in behalf of missions will bring forth grand results in the County.

In the evening after a social service led by Rev. J. A. Porter, an eloquent address was delivered by Rev. R. O. Morse, on "Prayer" followed by an evangelistic sermon of much power by Rev. J. Webb. The results of the earnest words of the evening together with the after-meeting led by Rev. W. B. Bezanson eternally alone will reveal. As it was the intention of Pastor Smith to commence special services in this place at the beginning of the following week, may the Lord send showers of blessing. M. B. WHITMAN, Sec'y

BIBLE IN FOUR NEW TONGUES.

Four hitherto unknown tongues—so far as print is concerned—are now being added to the list of languages in which the British and Foreign Bible Society prints the gospels, and of these three are for the benefit of subjects of his majesty. The New Testament is to be turned into Nyanja, for the tribes of the Shire River bank, Nyassaland, and in this work the Livingstonia Mission of the United Free Church of Scotland, the Blearie Mission of the Established Church of Scotland, and the Myers Mission of the Dutch Reformed Church are collaborating. A version in Yalunka is nearly ready for natives of the Falaba district of Sierra Leone, and in Bugotu for the inhabitants of Ysabel Island—one of the Solomon group. Lastly, a translation into Visayan, spoken by some two million persons in the Philippine archipelago, is being undertaken. All are enterprises of great interest to philologists.—London Telegraph.

Deafness.

A BOOK IN A HUNDRED.

A new departure in science and philanthropy will soon be made in a series of books to be published by the American Health Improvement Association. The idea is that each volume of this remarkable series shall carefully take up some peculiar disease and describe how it is to be overcome, according to the latest and most approved methods. Each treatise will be prepared by a SPECIALIST, distinguished in his line of work, and in compliance with the rules of Society, will be offered to whoever may need it, ABSOLUTELY FREE OF CHARGE. Realizing that there is no more potent foe to mankind than the loss of one of the most important of the senses, the Association has first turned its attention to DEAFNESS, and the result is a thoroughly written and beautifully illustrated little volume. The book is written for everybody, at all stages of the disease, from the man who has felt only the primary symptoms to the person who has been shut off from all that is bright and beautiful in the world.

A Few Last Words.

We have undertaken a great work that is destined to be a great success. We have spent much time on this, our initial production, and if you need it, we want you to have it. The edition is limited, and we earnestly advise you to write NOW, before the supply is exhausted. ADDRESS: American Health Improvement Association, P.O. Box 6316, Boston, Mass.

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrears (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

OH, MY HEAD!

HOW IT ACHES!



NERVOUS BILIOUS SICK PERIODICAL SPASMODIC HEADACHES.

Headache is not of itself a disease, but is generally caused by some disorder of the stomach, liver or bowels. Before you can be cured you must remove the cause.

Burdock Blood Bitters

will do it for you.

It regulates the stomach, liver and bowels, purifies the blood and tones up the whole system to full health and vigor.

Notices.

"All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor E. J. Grant, Arcadis, Yarmouth, N. S."

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

The next session of the Digby Baptist District meeting will convene at Barton, Monday evening and Tuesday, Nov. 10-11. I. W. PORTER, Sec'y.

The annual Convention of the Nova Scotia Sunday School Association will be held in Wolfville, October 28-30. Prof. E. D. Excell, of Chicago, who directed the music at the great international convention at Denver, will lead the music at this convention. Prof. Excell is without question the greatest leader of sacred song on the continent, and he alone should draw a large number of Sunday School teachers to this convention. Those who attend will learn something about Sunday School music. General Secretary, Mr. Marion Laurance, will also be there to represent the International Association and will give addresses at almost every session. It will well repay every Sunday School in Nova Scotia to send at least one delegate. Free entertainment will be provided for all delegates by the people of Wolfville, and the railways will return free all who attend who buy a first-class ticket going and get a standard certificate. The complete programme will be published in the October number of the Sunday School Worker. Delegates must send their names to Mr. C. R. H. Starr, Wolfville, chairman of the entertaining committee, not later than October 21, to ensure entertainment. If you are going to stay with friends send names all the same and say with whom you will stay. In sending names do not omit titles Mr., Mrs. or Miss. It prevents confusion. All pastors and superintendents are members of the Association and are earnestly invited to attend. All Sunday Schools are entitled to send delegates and every one interested in Sunday School work is invited to attend and take part in the proceedings.

The Central Committee of the International Sunday School Convention has issued a circular telling that a conference of Christian workers at Winona Lake Assembly has designated Sunday, Nov. 9, next as a day for special effort in winning souls for Christ, the Golden Text for that day being "Choose you this day whom you will serve." The International committee earnestly recommends that special effort be made on the part of pastors, officers, teachers and parents during the week beginning with the first Sunday in November to persuade the unconverted children and youth to accept Jesus Christ as their personal Saviour. The Nova Scotia Sunday School Association herewith endorses the above and calls on all superintendents of Sunday Schools in Nova Scotia to make special effort on Sunday, Nov. 9, and also respectfully requests all pastors to preach it at day on the Golden Text.

SYMINGTON'S
EDINBURGH
COFFEE ESSENCE
makes delicious coffee in a moment. No trouble,
no waste. In small and large bottles, from all
Grocers.
GUARANTEED PURE. 100

Are You Idle?

There is employment for the Maritime-trained all the time. Read calls of past few days:

Oxford, 2 young men; Truro, 2 young men; Shubenacadie, 2 young men; St. John, 1 young man; Sydney, 1 young man; Sydney, 1 young lady; Pictou, 1 young man; Windsor, 1 young lady; Halifax, 6 young men; Halifax, 8 young ladies.

Enter at once: individual instruction: here you get the benefit of the experience of 7 teachers: send today for Calendar to

KAULBACH & SCHURMAN,
Chartered Accountants.

MARITIME BUSINESS COLLEGE,
Halifax, N. S.

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

Painkiller

Joggins Coal

This FIRST CLASS COAL

can be purchased by the Cargo in ROUND RUN of MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes.

CANADA COALS & Ry. Co., Ltd.
Joggins, N. S.

Try an investment of \$100.00 in a British Columbia Coal Company.

Write for prospectus.

A. W. BELFRY & CO.,
Rooms 40 and 41 Royal Ins. Building,
Montreal.

DR. WOOD'S



NORWAY PINE SYRUP

Stops the irritating cough, loosens the phlegm, soothes the inflamed tissues of the lungs and bronchial tubes, and produces a quick and permanent cure in all cases of Coughs, Colds, Bronchitis, Asthma, Hoarseness, Sore Throat and the first stages of Consumption.

Mrs. Norma Swanston, Cargill, Ont., writes: "I take great pleasure in recommending Dr. Wood's Norway Pine Syrup. I had a very bad cold, could not sleep at night for the coughing and bad pains in my chest and lungs. I only used half a bottle of Dr. Wood's Norway Pine Syrup and was perfectly well again."

Price 25 cents a bottle.

The Home

CLEANING WITH GASOLENE.

A correspondent of Good Housekeeping writes:

"A tailor gave me a few ideas on cleaning with gasolene so as not to leave that unsightly ring about a spot. Ever since I have been able to clean the worst soil from the most delicate of satins or silks. He said: "Use as a sponger some of the same material as that to be cleaned, and rub with the weave, lengthwise always. Rub till dry!" On a spot of ink in the front of my grey wool gown he told me to use a dampened match head and apply only to the inky spot to prevent spreading. What success I had is proven by the embellished front of that gown today."

BAKED PEACHES.

Pare any number of whole peaches and pack into a deep baking-dish. For each quart sprinkle over about one-half of a cupful of sugar—more if the peaches are a tart variety—dot over with one teaspoonful of butter, add one cupful of hot water, cover and bake until the peaches are very tender. Serve cold with a pitcher of cream.

HINTS ABOUT HAIRBRUSHES.

A specialist says that hairbrushes should be washed once a week, and if used on hair in which there is much dandruff twice a week is not too often. The brushes should be washed in cold, not hot, water to which cloudy ammonia has been added in the proportion of a scant tablespoonful to a quart of water. Care should be taken not to wet the backs of the brushes, and when washed and rinsed—a good way to rinse them properly is to use a shower spray on them—they should be put on edge in the air to dry. Dressing combs, too, should be frequently cleaned, a comb cleaner being used for the purpose.

SIMPLE METHODS FOR TREATING VARIOUS AILMENTS.

Honey is wholesome and nourishing.

Maple sugar is better than cane sugar, and maple syrup better than molasses.

The juice of pineapple cuts the membrane from the throat in diphtheria.

Sour oranges are said to be a good fruit in cases of rheumatism.

The anti-scorbutic properties of lemons are well understood, and they are extensively used in gout and rheumatism.

"Throw physic to the dogs," they won't touch it, and if you feel bilious eat lemons or drink the juice in hot or cold water, unless you prefer to fast a few days and so save an illness.

A Roman remedy for malaria is this: "Cut a lemon into a pint of water, peel and all, boil down to one-half. Take one teaspoonful before meals. Better than quinine."

Hot or cold lemonade, with or without sugar, is very grateful at any time, or if one is feverish or has a cold. Fasting, rest in bed, and lemons would work wonders in many a case of cold and grip.

Sugar, lemon juice and the white of an egg is a common remedy for hoarseness. Lemon juice and glycerine in small sips will relieve an irritated throat.

Cranberries are used internally and externally in cases of erysipelas.

Oranges and pineapples make fine drinks. Use saccharine in place of sugar for sweetening them.

The raspberry and blackberry have long been recognized for their medicinal qualities, says "Health Culture." In France huckleberry juice is used for drink in fevers. Indeed, there seems to be some medicinal quality ascribed to every herb, tree and fruit that the earth produces, and if people ate a little fruit for breakfast and nothing else the doctors' signs would diminish.—Ex.

TACT WITH CHILDREN.

When my little daughter was about three years old, I one morning requested her to bring a certain cup from the dining-

room into the nursery. From one of those impulses of contrariness that arise in all youthful hearts at times, she saw fit to refuse. Without saying a word, I left the room and went about other matters. Returning after a short interval, I said, very gravely and gently: "Do you know what I have? I have a little girl who does not love me." Instantly the child started up, dropping her playthings, and saying, Allie's going to get that cup," ran out and brought it in to me. Evidently her conscience had been active while she had been left alone, and, without any exterior influence being exerted, she had come around to the right fame of mind. Unquestionably this experience, tending to self-control, was more beneficial than if forcible pressure had been brought to bear upon her conduct; for before obstinacy had fairly sprouted it died away of its own accord.—Florence Hall Winterburn, in August Woman's Home Companion.

A good way to utilize old stockings and other knitted goods is to rip out the wool, which makes a splendid elastic stuffing for cushions, pillows, etc.

To Set the Color of Print Gowns.—Soak them in very hot brine, and let them remain until the water is cold; then take out and wash in the usual manner.

If a shoe has been accidentally scorched, it can be restored by covering the place at once with soft soap, and rubbing in. When cool, rub off the soap and rub the shoe with a little sweet oil.

To Clean Silver Ornaments.—Do you know that a teaspoonful of borax dissolved in a pint of water will make silver ornaments look like new if they are washed in it?

To Clean Chamols Leather.—Leather must always be washed in tepid water, made into lather previously by boiling soap in it; then dry them in the open air.

Pearls.—The piece of a root of the sah tree kept in a drawer or box with pearls is said to improve and retain their color.

To Clean Buckskin or Wash Leather Gloves.—Put a little ammonia into the wash basin with some cold water, and wash the hands in it with the gloves on. Dry them as much as possible on a towel and then hang out in the air to dry.

Feathers.—The feathers of fowls and ducks, if carefully kept when they are plucked, make beautiful pillows; they should be placed in paper bags, and baked in the oven, and then hung in an airy place until you have enough. They are then trimmed up with the scissors and are ready for use.—Ex.

THE MODERN MOTHER.

Has Ways of Caring for Baby That Our Grandmothers Never Knew.

Many almost sacred traditions of the nursery have been cast aside by the up-to-date mother. Even the once essential cradle is now seldom found in the house blessed by baby's presence. The modern baby is not fed every time he cries, but when the clock announces the proper time. The doctor approves of this and baby is better for it, but despite regular hours for feeding, nearly all the disorders of infants are caused by derangements of the stomach and bowels. Mothers' greatest problem is a treatment for these ills that will be gentle but effective, and, above all, safe. Mrs. J. W. Bailey, of Head Lake, Ont., writes from the fullness of experience when she says: "I have used Baby's Own Tablets for my six months' old baby who was troubled with indigestion. The results were beyond my expectations. Words cannot convey to those who have not tried them the worth of these Tablets. I will never again use any other preparation for the baby, as I am convinced there is nothing so good as Baby's Own Tablets."

These Tablets are a gentle laxative and comforting medicine for infants and children. They are pleasant to take and are guaranteed to contain no opiate. If your druggist does not keep Baby's Own Tablets send 25c to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y., and a full sized box will be mailed, post paid, to your address.



How are You?

Do you suffer from constipation? Does your liver need regulating? Is your digestion troublesome? Do you suffer from headache? If so, you should take

Abbey's Effervescent Salt

every day. This harmless tonic and system cleanser will regulate every organ and will remove all the unpleasant features that attend a sluggish liver. Your health and spirits will be so improved that your friends will scarcely know you. Pleasant to take—surely beneficial, but be sure that you get the genuine "Abbey's."

RECOMMENDED BY PHYSICIANS.

Pond's Extract

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises, Coughs, Colds and all accidents liable to occur in every home.

CAUTION—There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappers.



Lots

of comfort and a great saving of time to the housekeeper who uses

Woodill's German Baking Powder.

CANADIAN PACIFIC

FALL EXCURSIONS TO MONTREAL.

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In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSENGER AND VISITOR.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson VI. November 9. Joshua 24:14-25.

JOSHUA'S PARTING ADVICE.

GOLDEN TEXT.

Choose you this day whom ye will serve.—Josh. 24:15.

EXPLANATORY.

JOSHUA'S FAREWELL ADDRESS.—Vs. 14-21. First A review of the past as a motive for the present (vs. 1-13.) I. God's call to Abraham from idolatry, and his guiding care over him.

2. God's dealings with the patriarchs, and their discipline in Egypt.

3. The signs and wonders God wrought against Pharaoh in order to deliver his people.

4. The marvelous deliverance through the Red Sea.

5. Victory over the Amorites.

6. Balaam's curse changed into a blessing.

7. The crossing of the Jordan at flood-tide.

8. The capture of Jericho.

9. Many victories.

10. The strange victory over two kings of the Amorites, "not with thy sword, nor with thy bow," but with horns.

Note 1. The lamp of the past is the best light on the present. We know what God will do by what he had done.

Note 2. The review was an appeal to gratitude and love. Everything they possessed was God's gift to them.

Second. A call for a full, manly, decisive stand on the Lord's side (vs. 14, 15.)

14. NOW THEREFORE, in view of these facts, FEAR THE LORD. Not be in terror before him, nor driven from him by fright, but hold him in reverential awe and respect, realize his power to help and to punish, so as to devote yourselves to him in perfect trust. There can be no trifling SERVE HIM IN SINCERITY AND IN TRUTH. Not in outward forms merely, but also in the heart and the life. PUT AWAY THE GODS WHICH YOUR FATHERS SERVED. We thus learn that idolatry lurked among the Israelites, and that it was that form of idolatry which had been known in the family of Terah of old (vs. 2.) ON THE OTHER SIDE OF THE FLOOD, i. e., of the river Euphrates, whence Abraham came. AND SERVE YE THE LORD. The real object of Joshua was to renew and confirm the covenant which had already been made with God.

15. IF IT SEEM EVIL UNTO YOU. If having weighed all the reasons, you must think it wise and good to serve other gods, then CHOOSE YOU THIS DAY, now, on the spot. You have had time enough to consider. Every motive for a choice at all is a motive for deciding at once. WHOM YE WILL SERVE. Be decided. Cease to "halt between two opinions." THE GODS WHICH YOUR FATHERS SERVED IN CHALDEA. What had these done for them? Their ancestors had rejected these gods as unworthy. THE GODS OF THE AMORITES, who had been unable to protect their worshippers from being destroyed by the Israelites. It would be absurd to turn from Jehovah to them. AS FOR ME AND MY HOUSE (household) YE WILL SERVE THE LORD, even if we stand alone. The decision was worthy of the grand old man.

Third. The people decide for God (vs. 16-18.) God wants a free, deliberate choice, without compulsion. The people were free to choose. 16. GOD FORTH. "The form of the Hebrew is 'A profane thing be it to us!' To translate this Hebrew exclamation by an English oath, as our versions regularly do, savors somewhat of the taking of the divine name in vain. The phrase stated a reason for their choice. The forsaking of Jehovah strikes them as something horrible and profane and shocking." THAT WE SHOULD FORSAKE THE LORD. The people decided, and sincerely, to serve God. It was made under an appeal, under the power of the strongest and best motives that could be brought to bear upon them, when their minds were uplifted into clearest vision, above the smoke and clouds of earth. That was the right time to make a decision, God has given us feelings on purpose to move us to decide aright.

Fourth. The resolution enforced by a solemn appeal and warning (vs. 19, 20.) 19. YE CANNOT SERVE THE LORD, etc., i. e., "ye cannot in your own strength; it is more difficult than you imagine." "It cannot be supposed for a moment that Joshua intended to deter the people from the service of God by representing it as impracticable or dangerous. On the contrary, his design is to enlist them more sincerely and steadfastly in it." It was a very serious and difficult thing to serve God, and unless they were true-hearted and sincere, they would not succeed. FOR HE IS AN HOLY GOD, and therefore cannot en-

dure anything impure or selfish or wicked in his children. HE IS A JEALOUS GOD, unwilling to have a rival, as a true husband or wife is and ought to be unwilling to have a rival in the other's affections. Such a rival is intrinsically opposed to the very nature of the relation. HE WILL NOT FORGIVE YOUR TRANSGRESSIONS. "Kather 'will not pass by,' as if taking no notice. Joshua is supposing their wilful rebellion and forsaking of God." He will not tolerate your transgressions. He will punish them, and take every means to save you from them. It will not be possible, under God's rule, to prosper while continuing in sin, as was shown in the case of the fiery serpents and their complaints at Meribah, and the disaster at Ai.

Fifth. The people reiterate their decision (vs. 21.) 21. AND THE PEOPLE SAID UNTO JOSHUA, NAY; BUT, rather "for." All you say makes our resolution more firm. Nothing can move us from our decision. Or possibly the sense is,—NAY, these evils will not come upon us, for WE WILL SERVE THE LORD. The warnings had a good effect.

THREE WITNESSES TO THEIR PROMISE. Vs. 25-25. The first witness, themselves. 22. YE ARE WITNESSES AGAINST YOURSELVES. Your public promise to obey will be a witness that you know your duty and accepted the conditions of blessings for obedience and punishment for disobedience. This witness will warn you if you are tempted to go astray, and will justify God's dealings with you, if, forsaking God you suffer the bitter punishment.

23. NOW THEREFORE. If you have spoken truly, show it by your actions, and PUT AWAY . . . THE STRANGE GODS WHICH ARE AMONG YOU. This shows that there was need of Joshua's warning. The disease was only beginning, but if let alone it would destroy the whole body. AND INCLINE YOUR HEART UNTO THE LORD GOD, for if they gave God their hearts, they would not worship idols; and all acts of worship, even to the Lord, were in vain, unless they proceeded from a heart of love. The supreme love of God was the fountain from which all morality and all their prosperity and success would flow. They only truly worship God, who worship in spirit and in truth.

24. Again, in still stronger words, they promise, HIS VOICE WILL WE OBEY. Thus there has been a threefold promise on the part of the people to engrave it deep into their souls.

The second witness was a public pledge and covenant. 25. So JOSHUA MADE A COVENANT WITH THE PEOPLE THAT DAY, i. e., he solemnly ratified and renewed the covenant of Sinai (Ex. 19, 20.) as Moses had done before him in the plains of Moab (Deut. 29: 11) SET THEM A STATUTE. "Either he formed the whole into a statute and ordinance which was promulgated for all Israel to receive and obey, or it may mean that he declared or propounded to them, he set before them, the sum and substance of the Mosaic statutes, which their covenant obliged them to observe."

A WIFE'S TERRIBLE STORY.

The following is the evidence of the wife of Thomas Winfield, who, whilst under arrest for threatening her life, committed suicide in Grantham Police Station.—The Coroner: It is a well-known fact, not only to you, but to everybody else, that your husband was a great drinker? Witness: Yes, sir.—And when he was in these drinking bouts he was not very kind to you? No, sir; but very kind when he was out of drink.—You have pulled him up before the magistrate several times? Yes, sir.—And he has been to jail for threatening you? Yes, sir; and the last time he came out, he told my daughter that if I would not take him in he would sever his head from his body, and leave it on the doorstep.—What did he go to jail last time for? For cutting my head on both sides with a hatchet.—The Chief Constable: He got three months that time, sir.—Witness: That was the second time he had got a hatchet to me. I can show you two great cuts on the door, which he did when he hit the door instead of me. He always had razors on him when he drink, and my children have taken them from him scores of times. I had to sleep at my daughter's three nights—I aren't go in. I have spoken to policemen every day about him. In consequence of his conduct and threats I took out a warrant on Thursday.—The Coroner: You have had a large family? Yes, I have had four or five children, and eleven are alive. I have two going to school now.—What did he drink? Beer; he did not care for liquors.

HOW RELIEF CAME.

An Interesting Story From An Icelandic Settlement.

From the Logberg, Winnipeg, Mau.

The readers of Logberg have long been familiar with the virtues of Dr. Williams' Pink Pills through the well authenticated cures published in these columns each week. Many of our readers are also able to vouch for cures which have come under their own observation. This week "Logberg" has received a letter from one of its readers, Mr. B. Walteson, a prosperous farmer living at Bru, in which he gives his own experience in the hope that it may benefit some other sufferer. Mr. Walteson says: "Some years ago I was suffering so greatly from rheumatism in my limbs that I was for a long time unable to do any work. I tried in many ways to get a cure, both by patent medicines and medicine prescribed by doctors, but without obtaining any benefit. I saw Dr. Williams' Pink Pills advertised in the Logberg as being a cure for this trouble and determined to give it a trial. I bought a dozen boxes and before half of them were used I felt a great change for the better. This improvement continued from day to day, and before I had used all the pills I was completely cured. Since that time I have never had an attack of this trouble. After this I used the pills in several other cases and no other medicine has been so beneficial to me. I feel it my duty to publicly give testimony to the merits of this wonderful medicine so others similarly affected may be led to try it."

If you are weak or ailing; if your nerves are tired and jaded, or your blood is out of condition, you will be wise to use Dr. Williams' Pink Pills, which are an unfailing cure for all blood and nerve troubles. But be sure you get the genuine, with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing direct to the Dr. Williams Medicine Co., Brockville, Ont.

OUR HOMING INSTINCT.

Down at the station at Huntington, the other day, they had a box of doves. I saw one of the doves trying to get out through one of the slats. I advised the baggage master to look out for it, or they would lose them. He called the owner, an old farmer with long whiskers, who came trudging with his cane down the platform. He seemed to think it was none of my business, anyway, and simply dismissed the whole matter by saying, "If they get out, they will go home." It was not much matter to him if they stayed in or got out, because they would fly home. The dove's nature was to fly to its cote. If it had broken out of that box it would have circled up for a hundred and sixty feet and then, turning its face infallibly towards home, would wing its way with joy back to its little ones it had left behind. So the spirit of man, having within it the dove-like spirit of love once implanted, has the tendency to rise and go towards its home. And when death comes the spirit that hath in it the love of Christ will rise towards heaven and set its face towards its eternal home and go directly there. No man that confesses Christ sincerely is ever lost, or ever can be lost; if he has the eternal principle of God, he has become a child of God, and Jesus said truly, "No man can pluck them out of my hand."—Ex.

What He Wanted—Weary—"Dese horseless kerridges is great, isn't dey?"

Anxious—"Yep; but what dey order invent is a biteless dorg"—Baltimore American.

Blodds—"I heard a lecturer last week who gets \$500 a night"

Slobbs—"That's so? What was his subject?"

Blodds—"Free speech."—Philadelphia Record.

The golfer—"You must acknowledge that it requires a great deal of skill to drive a ball a hundred yards."

The farmer—"Don't require half ez much skill ez it does t' drive a pig fifty feet."—Harper's Bazar.

MESSES C. C. RICHARDS & CO.

Gentlemen,—My daughter, 13 years old, was thrown from a sleigh and injured her elbow so badly it remained stiff and very painful for three years. Four bottles of MINARD'S LINIMENT completely cured her and she has not been troubled for two years. Yours Truly,

J. B. LEVESQUE. St. Joseph, P. Q., Aug. 18, 1900.



Make Weak Hearts Strong. Make Shaky Nerves Firm.

They are a Sure Cure for

Nervousness, Sleeplessness, Loss of Energy, Brain Fag, After Effects of La Grippe, Palpitation of the Heart, Anemia, General Debility and all troubles arising from a run down system.

They regulate the heart's action and invigorate the nerves.

This is what they have done for others! They will do the same for you.

GREAT RELIEF.

I have taken Milburn's Heart and Nerve Pills for palpitation of the heart and shattered nerves, and for both troubles have found great relief.—Mrs. W. Ackert, Ingersoll, Ont.

FEELS SPLENDID NOW.

Before taking Milburn's Heart and Nerve Pills I was all run down, could not sleep at night and was terribly troubled with my heart. Since taking them I feel splendid. I sleep well at night and my heart does not trouble me at all. They have done me a world of good.—Jas. D. McLeod, Hartsville, P. E. I.

ALLEN'S LUNG BALSAM
Cures
Deep-seated Colds
Coughs Croup Bronchitis
LARGE BOTTLES \$1.00
MEDIUM 50¢ TRIAL SIZE 25¢

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Until you have seen the Year Book of Fredericton Business College

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Wanted **ST. JOHN'S BUSINESS COLLEGE**

Capable and intelligent young men to earn Showhand. We cannot begin to supply the demand for such writers, and no class of work gives better opportunities of advancement

Send for pamphlet, "Male Stenographers Wanted," showing the demand, and the openings a stenographic position gives for rising in the world.

Students can enter at any time. S. KERR & SON, Outfellers' Hall.

Wanted Everywhere

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.

Address to-day the VARIETY MFG CO. Bridgetown, N. S.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is Rev. J. W. Manning, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Stearns, Ch. Arlottetown.

All contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. Manning; and all such contributions in P. E. Island to Mr. Stearns.

LOWER AYLESFORD CHURCH.—On Sunday, Oct. 12th, at Greenwood, nine happy believers followed their Lord in the ordinance of baptism and were received into the fellowship of this church. We trust this is only the beginning of a gracious revival in our midst. We are encouraged by large congregations and marked attention to the preaching of the Word. A deeper interest in spiritual things is manifested throughout the church. J. A. HUNTLEY, Kingston, N. S.

GABARUS, MIRA, FOURCHIE.—We are moving along as usual, nothing special to report. We are praying the Master may pour out his spirit upon us that some souls may be brought into his kingdom. At our last business meeting at Gabarus there was a change made in the Clerk of our church. Bro. L. W. McGillivray, who has been Clerk resigning, and Bro. W. H. McGillivray being appointed to serve in his place. All communications addressed to this church should be sent to the pastor or W. H. McGillivray, the acting clerk. PASTOR W. E. CARPENTER

CARLETON.—For the most part peace and goodwill prevail among our membership. A considerable proportion of our people are in the enjoyment of a gracious revival and the prayer of many is that it may become more general among us. Under promise of assistance from several of our pastors we are beginning this week a series of special services and our hope is that an ingathering of saved souls may follow. It is gratifying also to be able to report our Sunday School in prosperous condition under the superintendence and care of Deacon John Ring and an efficient staff of workers. On Sunday, 6th inst. Superintendent reported largest attendance in six years. The outlook also in regard to finances is more than encouraging, the October meeting of the Finance Committee being one of special interest and hopefulness. -B. N. NOBLE.

Carleton, Oct. 21.
SUMMERSIDE, P. E. I.—A representative of the MESSENGER AND VISITOR spent Sabbath, 19th, at Summerside and enjoyed Sunday School and church service. The former has been recently reorganized with Dr. A. W. Leard, superintendent, and Miss Marse McLeod, secretary. Pastor Calder's services are appreciated and the interest is maintained. The church regrets the removal of several valued members to other localities, among them being Mrs. I. N. Schurman, (nee Miss Good of Jacksonville, N. B.), to Sydney, and Miss McLeod, daughter of Judge McLeod, to Philadelphia. Deacon Silliper, long a pillar in the church has recently been in poor health but now recovered. The Summerside church has obstacles all its own but has some workers, tried and true, whose unwarmed labors are not in vain and for whom further rewards are farther on.

LOUISBURG.—This is not a new interest, strictly speaking, our ministers have been preaching here, more or less, regularly, for the last eight or nine years. One year ago last June, Bro. Archibald of Glace Bay, made a move in the matter of building a house of worship, and subscription lists for that purpose were circulated with a good degree of success. One month ago the work of building was begun. The house is nearly completed on the outside. We wish to see it ready to worship in before winter sets in. This is a weak interest and needs the fostering care of the denomination. Some who are interested in our work have already come nobly to our help. If there are others who can give us aid in this our time of need, and will send their contributions to Mrs. W. W. Lewis, Louisburg, C. B., we will gratefully acknowledge the same in the MESSENGER AND VISITOR. This interesting field, extending from Morien to Louisburg is now vacant. May the Lord send some brother to carry on the work. R. B. KINLEY.

SPRINGHILL AND OXFORD CHURCHES.

On recent Sundays I have had the privilege of ministering to these two interests, and find a good degree of life in each. On Oct. 5, I dropped into the morning prayer meeting of Oxford church, one of the brethren leading. It was a pleasant season, and led one to prize this good Baptist way of worship. The Oxford brethren have a modern edifice, and a bright pastor in the person of Rev. P. Stuart MacGregor. He is making a grand effort to pay off the church debt. Springhill, under the energetic leadership of the Rev. H. C. Estabrook, is also facing its incubus and will soon be free. It was a joy to one who has watched this noble little band from the beginning to find so much of growth and co-operation to push forward the lines of the kingdom. The reason why I experienced all this and much more, was that Bro. McGregor was holding special services at Point deBute; and by exchanging he could be there on Sundays. The fortnight of diligent effort, in the finest spirit, was productive of good results all round and from which we shall have something more to report soon. We like Bro. McGregor's way, his free, honest, searching style, and hope to be able to labor with him again. D. A. S.

BRISTOL.—At Bristol is to be found one of the promising sections of the Florenceville field of Baptist churches. There is a membership of about 90. Quite a number are non-residents yet there is good material left. Older ones with richer and more experienced minds, those in the prime and youth of life are found who could do much in the Master's cause if they would use the powers they possess. On July 27, two young ladies were baptized by Bro. A. H. Hayward and united in fellowship with this church. At our meeting Sunday, Oct. 19, it was our privilege to welcome into fellowship with us Brother and Sister Lorenzo Lochart, who come to us from the primitive Baptists of Carleton Co., our brother being an ordained minister of that sect. As Brother Lochart gives evidence of being rightly directed we welcome him not only to the Bristol Baptist church but into fellowship with all the "Baptists" and hope he may find a cordial reception throughout our churches. Some church need a pastor will make no mistake in giving Brother Lochart a call. Brother and sister Lochart have a family of three children and cannot afford neither is it their nature to be idle. W. H. S.

FLORENCEVILLE.—About the middle of June I came to this group of churches with the intention of staying but three months. At the close of this period the people asked me to stay to complete a year with them. On my consent they favored me with ordination. Since then I have enjoyed a visit home (Elgin, Albert Co.) Returning I drove by way of Havelock, Cole's Island, Jemseg, etc., a distance of 196 miles. This trip gave me opportunity to rub up against dear Bro. Saunders, Bro. McNeal of Pettitcodiac, Dr. Brown of Havelock, N. B. Rogers of Manguerville, Rev. J. H. McDonald of Fredericton and Bro. Sables of Kingsclear. It means something for us lean boys to rub against such fat men as Bro. McNeil and Dr. Brown. I was at conference with the former and spent Sunday with the latter. In Bro. Rogers I met an old Acadia friend. A shake of Bro. McDonald's hand was an inspiration. Having met Bro. Sables I am able to say I have met each of the pastors of the N. B. W. Association since coming up here.

QUEENSPORT, WHITE HEAD AND COLE HARBOR CHURCHES, GUYSBORO CO., N. S.—After a year and eight months' work for the Master in these churches, I have closed my labors with them to take up the work elsewhere. During my stay with them twenty-five persons were added to the churches by baptism and three by letter. The debt on the church at the Cove was paid, and over one hundred dollars was collected for the church at Queensport. That building has been undergoing repairs for some time. We moved slowly but surely trying to pay as the work was being done and it is now about ready for rededication. The Board's demand of \$5 last year for denominational funds was met with \$37, in fact all financial demands were cheerfully met. We

RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

Dysentery,
 Diarrhoea,
 Cholera Morbus.

A half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

Radway's Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists, 25c. a bottle. RADWAY & CO., 78 St. Helen Street, Montreal.

A Little Girl's Life Saved.

Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully,
 MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULDA, 1704 Edward Street, Houston, Tex.

thank God most heartily that the spiritual condition of the churches is very good. He has blessed us abundantly. All the services were well attended, and notwithstanding the heavy downpour of rain on the evening of Oct. 12th, a large congregation assembled to hear the pastors farewell. We hope and pray that this group of churches will not be long pastorless. I shall ever cherish fond remembrances of my pastorate in these churches. The people were kind and appreciative and no pastor has cause to complain if they experience such kindness from their people as the writer did from those with whom he has been laboring. May the blessing of God rest upon and keep them in all his ways. While writing I might say that I expect to join Bro. Beaman for a few weeks at least, in holding special services in Albert Co. Brethren pray for us. A. C. BERRIE.

BURLINGTON AND GARLAND, KING'S COUNTY, N. S.—It was my privilege to spend three weeks, beginning October 4, in co-operation with Rev. J. S. Read, pastor of the Fourth Cornwallis Baptist church. Although it was an exceedingly busy season with farmers, considerable blessing crowned our united efforts. About fifteen interesting young people arose in our meetings for prayer and some of them are already rejoicing in a new-born hope. It was very pleasant for me to revisit Garland and Burlington as at this former place 28 years ago I witnessed a powerful revival and at the latter place 12 years ago I rejoiced in seeing many turn to the Lord. It was especially congenial to me to co-operate with esteemed brother, Rev. J. S. Read. He is much appreciated and beloved by his people generally among whom he has gone for forty years preaching the Word and imparting the comfort of the Gospel. His extended pastorate was greatly blessed of God in building up a strong church in Aylesford, now under the successful pastorate of Rev. Arthur Lewis. Then Burlington was an outstation. Now Brother Read gives his whole time to Burlington, Victoria and Garland and is about to extend his ministry to Harbourville, a bright and prosperous village on the Bay of Fundy and likely to become a popular resort for summer tourists. On closing my labors with the Fourth Cornwallis church, I proceeded in company with Mrs. Wallace to St. John, enroute for Mechanicville and Utica, N. Y. to visit our sons and to say farewell to the Maritime Provinces for a few months. ISA WALLACE, St. John, N. B., Oct. 25, 1932.

The Cumberland Conference.

The Cumberland Co. Quarterly Conference held at Westchester on 6th and 7th Oct., was well attended, and the services were interesting, and profitable. A deputation of sisters from Amherst helped and encouraged us, especially in educating the children in missionary matters. Sermons were preached by Brethren Bats and R. Chardon (Ontario) and a paper on Calvinism was read, which will appear later in MESSENGER AND VISITOR. The

state of the Churches were considered, and recommendations touching the unshepherded flocks were made.

The Quarterly Conference (I hope this name may prevail in all the Counties, it is much more like ourselves than "District Meetings") are workable, even in so large a county as Cumberland, and good results show themselves. It is a stimulus to a small church, when brethren and sisters come to them with good cheer, and out of their abundance leave behind something to think about, and tell about for days to come. Possibly this is the bond of union between the larger and small churches which we have felt the need of. Monday is too early in the week for tired men, and brethren at the extremes of the county cannot reach the scene of operations on that day; so we think it advisable to meet on Tuesday henceforth. I do not say that this passed by resolution; but that it certainly passed through our minds. Trusting that an open-minded Secretary will call us together on the last mentioned day, next time. Yours laboriously,
 HARD IRON

Cured of Cancer of Twenty-four Years' Standing.

I was for twenty four years a sufferer from a cancer the size of a quarter of a dollar on the temple. I am rejoiced to bear witness that, under the care and treatment of Dr. Rheubar, I am permanently cured, and there remains but slight evidence, even by scar, that a cancer ever existed there. I can most heartily recommend his treatment and skill to all afflicted with cancer or skin diseases, and will answer all letters of inquiry if a stamped envelope is enclosed.

Respectfully,
 BENJAMIN CORBET,
 225 Douglas St., Indianapolis.

Persons afflicted can have a book on Cancer and a Trial Treatment sent them with full directions, free of cost, postage prepaid, by sending a full description of their case to Dr. RINEHART, Box 20 Kokomo, Ind.

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 The most palatable Emulsion made
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 General Debility,
 La Grippe, Anaemia,
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MARRIAGES.

DICKSON-PRIDE.—At the Baptist church, Sonora, on Wednesday evening, Oct. 8th, by Rev. L. J. Slaughterwhite, Dea James Dickson to Martha A. Pride, all of Sonora.

BAKER-HUTCHINSON.—At the residence of Deacon Alex. Banks, Harmony, N. S., Oct. 16th by Rev. J. A. Huntley, Albert Baker of Harmony and Annie A. Hutchinson of Morristown N. S.

COOK-SPAULD.—At Weymouth Oct. 16th by Rev. J. T. Eaton, James Henry Cook of Spring Hill to Althea May Spavold of Weymouth.

PANTING-MARTIN.—At Pownal, P. E. I., October 22nd, by Rev. J. C. Spurr, Charles Frederick Panting of Eldon, to Mary Ann Martin of Pinetta Bridge.

WOOD-WOOD.—At the home of the bride's parents Alexandra, P. E. I., Aug. 23th, by Rev. J. C. Spurr, Matthew W. Wood of Mt. Herbert, to Ethel K. Wood.

RING WILLIAMS.—At the residence of the bride's father, Milford, St. John County, on the 22nd inst., by the Rev. A. T. Dykeman, Frank Ernest Ring of Carleton, to Olive Edna Williams, of Milford.

HENNIGAR-MACAVILLAY.—In the Baptist church at Noel, N. S., on Oct. 22nd, by Rev. E. McPhee, assisted by Rev. Mr. Forbes, (Pres.), John M. Hennigar, of Noel, N. S., to Lenivie MacAvilay, of East Noel, N. S.

GREENCORN GREENCORN.—At the Baptist parsonage, Canso, N. S., by Rev. O. N. Chipman, Alexander Greencorn and Clara Greencorn, both of Queensport.

STAPLEFORD-TOMPKINS.—At the parsonage, Centerville, N. B., October 22nd, by Rev. B. S. Freeman, Wm. Stapleford to Blanch E. Tompkins.

REESE-FARRIS.—At the home of the bride, on the 22nd October, by the Rev. A. B. McDonald, Melbourne K. Reese and Minnie E. Farris, eldest daughter of Duncan Farris, Esq., all of Waterborough, Queens County.

NIGHTINGALE-MUNRO.—At Newcastle, Queens county, N. B., by Rev. W. J. Blakney, on 9th of October, Elias Nightingale and Mrs. Dorothy Munro, both of the Parish of Canning, Queens county, N. B.

BAILLY-YEOMANS.—At Newcastle, Queens county, N. B., by Rev. W. J. Blakney, Oct. 15, Stanley M. Bailly and Isabel Yeomans, both of the Parish of Canning, Queens county, N. B.

HOBBS-CHASE.—At the Baptist church, Upper Gagetown, Oct. 15th, by Rev. R. Mutch, Ludlow Hobbs to Hattie E. Chase, both of Upper Gagetown.

SPINNEY-HEMPHILL.—At the parsonage, Coldstream, Carleton county, by Rev. J. D. Wetmore, Addison Delmer Spinney of South Knowlesville to Ida May Hemphill of Knowlesville, Carleton county.

WHITMAN-ELLIOT.—At the residence of D. M. Elliot, Esq., father of the bride, Lawrence town, N. S., Oct. 25, by Rev. W. L. Archibald, assisted by Rev. Jos. Gatez, Ernest Rice Whitman of Lawrence town to Giralda Elliot, of the same place.

KEITH-YEOMANS.—At the parsonage, Oct. 8th, by the Rev. N. A. MacNeill, Ford M. Keith and Albertha Yeomans, of Petitediac, N. B.

CHURCH-PATERSON.—At the parsonage, Oct. 52, by Rev. N. A. MacNeill, Joseph Church and Agnes Patterson of Anagance Ridge, Kings county, N. B.

DEATHS.

STEELE.—At Amherst, September 21, Lida, beloved wife of Noel B. Steele, aged 36.

ESTEY.—On Oct. 4 one of the infant sons of Mr. and Mrs. Hollon Estey, of Florenceville, passed away, and on Oct. 23 the second of the twins also died.

FARRIS.—At Blaine, Maine, on the 26th September, Isaac Farris, aged 77 years. A member of Mill Cove Baptist church, where he formerly lived and whither his body was brought for burial.

LOGAN.—Isaac Logan died at Amherst Point, Cumb. Co., after a brief illness, on September 25, aged 79 years. Bro. Logan was for many years an exemplary member of the Amherst church, a quiet, God-fearing man who frequently gave his testimony to the worth of God's revelation and of his interest in it. The community can ill spare such a man. He leaves a widow and three sons and three daughters.

ESTEY.—Mr. Benjamin F. Estey passed away at Woodstock, N. B., on the 12th inst., after a prolonged illness, aged 63. Bro. Estey was a faithful member of the Albert Street Baptist church for 20 years. He was a son of the Venerable Beverly Estey of Jacksontown, of whose large family two brothers and four sisters survive. Bro. Estey leaves a faithful and beloved wife and four daughters, who deeply mourn their loss. The funeral at the residence was largely attended. Pastor Fash spoke most fitting words of comfort. Rev. Joseph Blakney read the Scriptures and prayer was offered by Rev. F. S. Todd. The selections given by the quartette were very appropriate and beautifully rendered.

SHANKEL.—At Amherst, Oct. 8, Charles, son of C. A. and Matilda Shankel, of Hubbard's Cove, aged 18 years. Charlie had left his home a few months ago to enter the employ of the Robb Engineering Co.; but typhoid fever having seized him his mother was summoned to his bedside to care for him for three weeks and then to say the last farewell. He had made a profession of religion about two years ago but never had been baptized, and on his sickbed expressed regret for this neglect. This with other expressions to his mother gives the sorrowing parents and three brothers left behind good hopes of a glorious reunion by and bye. Funeral services were conducted by Rev. M. B. Whitman, assisted by Rev. Mr. Foster, Episcopalian. May God's grace sustain the sorrowing ones.

HUNTLEY.—At Avonport, on the 30th of September, Mrs. Isaac Huntley, relict of the late Isaac Huntley, of consumption, in her 80th year. During the past few years of her life she suffered much, but was very resigned and leaned upon the everlasting arm. She united with the Baptist church while young and remained an active member to the close of life. She was a generous contributor to the support of the Master's kingdom and her heart's desire was to do His will. She leaves two sons and two daughters to mourn the loss of a loving mother. The funeral service was held at the house, where a large number of relatives and neighbors assembled to express their sympathy to the bereaved ones. Rev. A. Cohoon conducted the service and spoke very sympathetically and forcibly.

MOORE.—At the residence of Captain Andrew Steeves, Edgett's Landing, N. B., October 12, Stephen Colon Moore (Rev. S. C. Moore) passed over the river to his rest and reward. Heart failure caused his death. The interment took place at the Waterside cemetery, where in life as pastor, for eleven years, of the 2nd Harvey Baptist church he had often gone with sorrowing friends. The large funeral procession was headed by Orangemen in regalia. The services at the home and in the church were conducted by Pastor Atkinson and his predecessor, Rev. M. Addison, now of Surrey. Orangemen officiated at the grave. Brother Moore closed life's labor at the age of 65 years. He leaves behind him a grief-stricken widow in the old home at Waterside, one son at sea, and one daughter, the wife of Capt. A. C. Anderson, of Vancouver, B. C. Other relatives and friends mourn with these. May our good Lord comfort them all.

STEWART.—At Kingsboro, P. E. I., on the 11th of October, Mrs. Duncan Stewart fell asleep in Jesus in her 76th year. Forty-five years ago she was baptized by Rev. Jno. Shaw, and received into the church here. Her funeral was very largely attended, the services being held in the church, the pastor preaching from Psalm 23rd and 4 verse.

COGSWELL.—At Port Williams, Oct. 12, Cynthia, widow of the late Deacon Daniel Cogswell, aged 80 years. Forty years ago she united with the First Cornwallis church by letter from the First Horton church. She has ever lived a peaceable and Christlike life. Her home has always been open and she has not been forgetful to entertain strangers. She has always been interested and active in every branch of the church work, and has greatly endeared herself to all who know her. Her memory will be long and affectionately cherished. In the infirmity of her last years she has had the untiring care of her devoted children, who now mourn the departure of a noble Christian mother. A large gathering of friends at the funeral, among them the venerable Dr. Higgins, testified to her worth. The interment was at Wolfville.

JUSTASON.—William Justason, after suffering intensely for a number of weeks, died in his own home on the 5th of July, aged 73 years. Bro. Justason was baptized by the Rev. F. D. Davidson into the fellowship of the Penfield Baptist church. During his pastorate of this church of which our brother continued a member till he joined the glorified hosts of heaven, for he died trusting in the Saviour of his soul. He leaves a widow and children to mourn their loss. Our prayer is that they all may be the happy partakers of God's salvation through faith in Christ and finally be received into the Christian's "home in glory" where separation will be unknown. The funeral was attended by his pastor who preached to a large and solemn congregation.

LEVER.—At Lever Settlement, Oct. 10, Mrs. Rebecca Lever, beloved wife of the late Joseph Lever, passed away to her home on high, aged 67 years. Our sister professed faith in Christ and was baptized by Rev. H. D. Worden and united with Rolling Dam Baptist church one year and a half ago. She did not fear death, Christ was her light. Her sickness of paralysis of the spine was of long duration, and her sufferings were very severe, but she bore it all with Christian fortitude. As the end drew near she desired to depart and be with Christ which is far better. Sister Lever was loved and highly esteemed by all who knew her. May the Great Head of the church comfort those who mourn, and the vacancy made in the hearts of loved ones he filled with love to the blessed Saviour, who death all things well. Her body was laid to rest in the Oak Bay cemetery, beside her beloved husband, who preceded her two years ago to that better land. She leaves eight grown up children to mourn the loss of a kind and loving mother, also two sisters and one brother.

CROSS.—Preston Cross, aged 26 years, departed this life in his father's home, at Beaver Harbor, on the 17th of September. He died trusting in the blood that cleanses from all sin. He never made a public profession of the religion of Christ, but for a long while he had given serious attention to the subject. He read the Bible and called upon God for pardon

and we trust he obtained the priceless blessing. He leaves a young widow, father, mother and brothers and sisters, besides a host of other relatives and friends to mourn their loss. He was a stone cutter by trade, and while at work one day a piece of steel entered his eye, which necessitated an operation in the hospital at Montreal. He was there for a long time. As he was recovering he took pneumonia and being in a reduced state of health he never fully regained his strength. He and his faithful wife came home to his father's some two years ago, where he remained for a time and then went South, hoping that a change of climate would restore to him his fast-failing health, but receiving there little encouragement he returned to his home to die. Our prayer is that God may bless the widow with his heavenly guidance and soul-comforting presence. May all who mourn find peace and comfort in the promises of their Heavenly Father and finally obtain the rest that remains for the people of God. His funeral was attended by his pastor.

STEVENS.—At Brookfield, on September 8th, was conducted the funeral service of Alexander Stevens. Deceased was in his 83rd year, being for some time the oldest member of the Baptist church here. When a young man he was buried with Christ in baptism, joining the Lower Stewiacke church and one of the pioneer members of the church organized here some time later. He often spoke of Rev. W. B. Boggs linking the name and experience of our beloved missionary with his own baptism and connection with the Lower Stewiacke church. As he conscientiously drew nearer the end he seemed buoyed up by a strong faith that never wavered. When on his sick bed he declared that it was the privilege of the Christian to know and die happy in that blessed assurance that God alone can give. The funeral services were conducted at the residence of the deceased in Forest Glen, a home surrounded by beautiful trees near the banks of the Stewiacke river, the place where he had spent his life, and a place which God and man have unitedly made beautiful. A widow and five daughters are left to mourn the loss of an earnest Christian husband and a kind and loving father. May God raise up others to take the places of those departing in the prayer of the little church here. The Pastor spoke briefly from Revelation 14:13, to the large number of relatives and friends assembled to pay a last tribute of respect to the memory of one universally respected and beloved. "Blessed are the dead who live in the Lord."

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSENGER AND VISITOR.

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"HERE IS A COMPANY WHOSE LITERATURE AND PLANTATION ARE AS ONE."

(AN INTERESTING LETTER FROM A DISINTERESTED PARTY)

JAMESTOWN, N. Y., AUG. 20TH, 1902.

REPUBLIC DEVELOPMENT CO., NEW YORK CITY.

GENTLEMEN:

It was my good fortune, while on my recent trip to Mexico on other business, to spend some days on your Obispo property, as well as on others in the immediate neighborhood, and on the adjoining river, the Tesechoacan. I have made various trips to Mexico and Central American countries, and have visited numerous tropical plantations, and I have this to say—that never before have I seen a plantation that would begin to equal the Obispo. Not in one point alone, but in many, did the property strike me as being what a tropical plantation should be, and can be made to be, when properly located, with good management.

Your location could hardly be improved upon, situated as you are on the banks of the Obispo, and near the V. C. & P. R. R., and with a soil that will grow anything tropical to perfection.

I have seen rubber trees before and numerous photographs of different trees, supposed to be selections of the best, (which would not be a fair test of what a large number would be,) and had my doubts about some of the promises made and photographs shown by some companies, but when I saw your thousands and thousands of rubber trees and cornfields only to be measured by miles, I said to myself, "Here is a company whose literature and plantation are as one."

No one could ask for a better showing and need not expect to find a better, than has been made on your property. Mr. Watson, is better versed in the Fauna and Flora of the tropics than any man I ever met, and Mr. Tucker has the rare tact of managing laborers so that they seem glad of the chance to work for him.

It would do a northern farmer good to get a glimpse of your trees—such stocky, thrifty growths, that it would be hard to convince him that they were not three times as old as they really are.

As to the yield of rubber trees, I was on the plantation of Don Joaquin Jimenez, near your place, saw his trees and made photographs of them, and he told me personally that his 8 year old trees averaged one pound or a little over to a tapping, and that was with several hundred trees, which would make a fair test.

Yours truly,

(Signed) E. L. ROBERTSON.

"Trees planted in land having the desired climate and elevation adapted for the culture will produce from five to six pounds of juice on the first year that they are tapped (at the expiration of the fifth year from planting), which amount is equivalent to 2 1/4 pounds of rubber. This product will be gradually increased every year for the next four or five years. Don Juan Aleman, Acayucan, has a grove of several hundred rubber trees of all ages, nine years and down, and irregularly planted, with coffee between, in healthy condition. Last year forty rubber trees were bled, producing 125 pounds of rubber (3 1/4 pounds to the tree), or over \$480 per acre."—Consul General Sir Henry Neville Dering to the British Government.

"Trees growing in the forest to the height of about forty feet, and the diameter of three feet yield from twenty-five to one hundred pounds of the raw rubber per annum, according to the size of the tree."—W. E. Sims, Consul, Colon, Columbia.

"A rubber plantation in full bearing, say the eighth year, should yield anywhere from \$250 to \$350 gold profit per acre. Matured rubber plantations are not for sale."—Philadelphia Museum, W. P. Wilson, Director.

Mr. M. H. Lewis, a rubber planter on the Isthmus, says in a letter written to the "India Rubber World" July 1st, 1899, that at an estimate conservative in the extreme, an acre of rubber trees will yield the first year's tapping eighty dollars per acre, four hundred dollars per acre four years later and eight hundred dollars per acre when the trees are in full bearing.

EARNINGS.

\$560 Annually from one share—An investment of \$300.

The average yearly income on each share (\$300) up to January 2, 1909, is \$26.25 per year, or 8 2/3 per cent. Commencing 1909 the permanent trees are tapped, and the income from this source alone, not considering short crops, live stock, etc., on each share reaches an average of 115.2 per cent. or \$345.62 annually, as follows:

Revenue from one acre (one share) commencing the eighth year, when the 200 permanent trees are ready for tapping:

1909, 8th year	1 lb. per tree	200 lbs. at 50c.	\$ 100.00
1910, 9th "	" 1 1/4 "	" 350 "	" 175.00
1911, 10th "	" 2 "	" 500 "	" 250.00
1912, 11th "	" 3 "	" 650 "	" 325.00
1913, 12th "	" 4 "	" 800 "	" 400.00
1914, 13th "	" 4 1/2 "	" 900 "	" 450.00
1915, 14th "	" 5 "	" 1050 "	" 525.00
1916, 15th "	" 5 1/2 "	" 1120 "	" 560.00

Earnings from this source alone, \$2,765

2 shares will pay	\$1,120	per annum
5 "	" 2,800 "	"
10 "	" 5,600 "	"
25 "	" 14,000 "	"

At fifteen years of age the trees are at maturity, full of strength and vigor, and yield ten to fifteen pounds of rubber every year thereafter for at least fifty years, the yearly income from one acre or for each share being \$560.

Obispo Rubber Plantation Company

NOW EARNING FOURTEEN PER CENT.—Dividend Paid January 2, 1902.

An Assured Permanent Income, Within the Reach of Investors of Moderate Means.

This Investment can be made at the rate of \$5 monthly, \$15 quarterly, \$30 semi-annually, or \$60 annually for each \$300 share—4 per cent. guaranteed, paid 7 per cent. January 2nd, 1902, with a promise of 14 per cent. this year, and eventually will pay an annual income of \$560 from an investment of \$300.

PURPOSE

The purpose of this Company is to cultivate and market tropical products, principally Rubber. Actual experience has demonstrated that Rubber can be produced and delivered in New York from the Obispo property at a cost of FIVE CENTS per pound, including all expenses (labor, freight, executive, etc.), while the price has steadily advanced from 66 cts. in 1892 to \$1.14 in 1900, in spite of a steadily increasing supply. The demand is still increasing, but the supply is now decreasing, caused through the destruction of the forest trees by the native method of tapping. Conditions in the far off wilds, where the bulk of the supply is now gathered, absolutely preclude any change in these methods. The cultivation of Rubber has passed the theoretical stage, and is a demonstrated existing fact in the form of cultivated groves of matured and producing trees, furnishing accurate and indisputable basis for these figures, in addition to which are the statements of experts, dealers, importers, manufacturers, governmental reports, and all known authorities connected in any manner with the industry, who also admit and assert that before many years CULTIVATED TREES MUST FURNISH THE SUPPLY. Further, no wild product can compete with intelligent cultivation, either in quality, quantity or economy of production. Finally, there is not even the remotest possibility of overproduction because cultivation on the most enormous scale could hardly hope to keep pace with the destruction now being accomplished.

PROPERTY

This Company owns the property known as "SAN SILVERIO EL OBISPO," consisting of nine thousand (9,000) acres (over fourteen square miles) of the most fertile land in the Valle Nacional, seven miles from Taxtepec [Pop. 7,000], State of Oaxaca, Mexico, and sixty-two miles from Vera Cruz on the Vera Cruz and Pacific R. R., and has its own station. It is also on the Obispo River, giving direct communication by steamer with the Port of Alvarado. An abundance of labor is available at twenty five cents a day, and the quoted freight rate from the plantation to New York is one cent per pound. It is in the true rubber belt, and there are thousands of wild rubber trees now growing on this property.

IMPROVEMENTS

To improve the Company's acres, a contract has been entered into with the Republic Development Company of New York and Mexico, to thoroughly organize, equip, and develop this plantation, putting eight thousand (8,000) acres into rubber trees, and using one thousand (1,000) acres for short crops, pasturage, buildings, etc., and to bring the plantation to an approximate earning capacity of \$1,470,000 by January, 1909, increasing annually to \$4,530,000 in 1916. This contract has been in operation since March 2, 1901, when actual cultivation was commenced. Since then hundreds of acres have been cleared, buildings constructed, camps started and forces thoroughly organized; short crops have been planted, nurseries laid out, and considerable progress made generally, with the result that the Company now owns 1,000,000 rubber-trees, eight months old, 70,000 of which have been transplanted, and the earnings from short crops (rice, beans, corn, etc.), the Company's store and live stock, have placed the shares on a 14 per cent. dividend paying basis.

PLANS

To provide funds for the continuation of this contract, we offer, subject to prior sale, \$1,200,000 Four Per Cent. Cumulative and Negotiable Share Contracts, Maturing 1907. (Gold Improvement Income Bonds, with interest Guaranteed. Maximum issue, \$2,400,000).

Each share represents one-eight-thousandth interest in all of the assets of the Obispo Rubber Plantation Company, together with all improvements which from time to time may be made on this property, and the contract above referred to expressly stipulates that one acre shall be planted in rubber for every share that is sold, thus giving each share a definite, tangible value. These shares are offered at par.

Shares are \$300—\$5 Monthly—\$60 Yearly

The \$60 yearly provision is made because the money is to be used over a period of five years. All payments draw 4 per cent. interest and extra dividends as earned, from date of payment until January 2, 1909. Interest payments are made January, each year, commencing 1902. The principal and interest for these share contracts and the execution of the aforesaid contract by the Republic Development Company in exact accordance with the stipulations and conditions therein set forth, is secured by the conveyance of the entire, title perfect, absolutely free and clear, to the Trustee by deed of trust and a trust agreement, with a further security in the form of a cash sum to aggregate \$240,000 (10 per cent. of the par value of all shares sold) to be deposited with the Trustee by the Republic Development Company, as payments are made and to be held in trust with, and as a part of the original trust agreement, and released until the property is accepted by the shareholders. Said sum, together with the entire assets of the Company, to be forfeited to the shareholders in the event of any default in the execution of the contract. Further, all moneys derived from the sale of the above mentioned share contracts are to be paid to the Republic Development Company for actual development work.

Address Application for information, prospectus, or shares to

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This and That

"I'LL BE A MAN."

"I remember," said John B. Gough, "riding once in Scotland to a place—I cannot pronounce it; I pronounced it once and they laughed at me. I can spell it—A-u-c-h-t-e-r-m-u-c-h-t-y. A man met me at Ladybank Junction and took me six miles in a fly—a one-horse cab. As we sat together, I noticed the man was leaning forward very strangely; I saw him take a handkerchief—that was the beginning of it—and tie it 'round his face. Then he would sit a little, and shake it out, and then tie it another way, still leaning his head forward.

"Said I, 'Have you the toothache?'"

"No."

"Then you will be good enough to tell me why you lean forward with the handkerchief?"

"Well," he said, "the window of the cab is broken, and the wind is pretty cold this morning, and I am trying to keep it from you."

"Why," said I, "you don't mean to tell me you are sticking your head in that hole to keep the wind off me?"

"Yes, I am."

"I said: 'Well, I thank you, my dear fellow. I never saw you before.'

"No, but I saw you; I was a ballad singer, and used to go around with a half-starved wife and a baby in her arms, my wife oftentimes with a black eye. Somehow or other, I got to hear you in Edinburgh, in 1853, and you told me I was a man; and I went out of the place and said: 'By the help of God, whatever it costs, I'll be a man!' And now I have a happy home, and wife and children gathered around. God bless you, sir! I would stick my head in any hole under heaven if I could do you any good. God bless you, sir!"

THE DAISY.

A certain prince went out into his vineyard to examine it, and he came to the peace-tree, and said, "What are you doing for me?"

And the tree said, "In the spring I give my bosoms and fill the air with fragrance and on my boughs hang the fruit which presently men will gather and carry into the palace for you."

And the prince said, "Well done, good and faithful servant."

And he came to the maple, and the maple said, "I am making nests for the birds, and shelter the cattle with my leaves and spreading branches."

And the prince said, "Well done good and faithful servant."

And he went down into the meadow, and said to the waving grass, "What are you doing?"

And the grass said, "We are giving up our lives for others—for your sheep and cattle, that they may be nourished."

And the prince said, "Well done good and faithful servants, that give up your lives for others."

And then he came to a little daisy that was growing in the hedgerow, and said, "What are you doing?"

And the daisy said, "Nothing! nothing! I cannot make a nesting-place for the birds, and I cannot give shelter to the cattle, and I cannot send fruit into the palace, and I cannot even furnish food for the sheep and cows—they do not want me in the meadow—all I can do is to be the best little daisy I can be."

And the prince bent down and kissed the daisy, and said, "There is none better than thou."—Dr. Lyman Abbott.

THE SERMON STEVE PREACHED.

On Monday, Steve, who had been at church the day before, thought he would have a church of his own. He got his four sisters to be the congregation. He stood on a stool and spoke very loud. This is a part of the sermon that he preached.

"This is to be a 'mind mother' sermon. There are two ways in which you ought to mind everything she says. Mind her the very first time she speaks. When mother says, 'Mary, please bring me some coal or water,' or 'Run to the store,' don't answer, 'In just a minute, mother.' Little

folks' minutes are a great deal longer than the ones the clocks ticks off. When you say 'yes' with your lips, say 'yes' with your hands and feet; don't say 'yes' and act 'no.' Saying, 'Yes, in a minute,' is not obeying, but doing 'yes' is. Mind cheerfully. 'Don't scowl when you have to drop a book, or whine because you can't go and play. You wouldn't own a dog that miled you with his ears laid back, growling and snapping. A girl ought to mind a great deal better than a dog.'

That was Steve's sermon. Don't you think it was a good one?—Olive Plants.

ARMOR-PLATED BOYS.

It is important in these days that there should be armor-plated boys. A boy needs to be iron-clad on

His lips—against the first taste of liquor.
His ears—against impure words.
His hands—against wrong doing.
His heart—against irreverence and doubt.

His feet—against going with bad company.

His eyes—against dangerous books and pictures.

His pocket—against dishonest money.
His tongue—against evil speaking.

The Christian armor on her citizens gives more security to the nation than all the armor plate can on her ships.—Christian Guardian.

SUGGESTIVE THOUGHTS.

The Spirit does not drive; he leads.
The manna had to be gathered.

Neglect is a sure symptom of sinfulness.

Satan is the pirate that sails the lukewarm sea.

Ask God for what you want, and use what you get.

The Jordan was not divided until Israel reached its banks.

The widow's meal increased only as she used it.

God does not use men's hearts for savings banks in which to deposit his grace just for safekeeping.

Don't worry about to-morrow—you may die before sundown.

Don't condemn the well because the pump is not primed.

Good apples can be told by the number of clubs in the trees.

Repentance is the only path that leads to the cross.

As long as there is life there is action.

If you can't swing the man, hold the wedge.

Pray for your pastor. Remember, it is the men behind the guns that win the battles.

Pray to God, and pay no attention to the devil listening at the keyhole of your closet.

The lowest foundation-stone performs a higher function than the loftiest key-stone in the tower.

Don't take a child and throw him out into the middle of theological mystery.

Agnosticism here means ostracism hereafter.

Should God need your help to repair the highway to heaven, he'll call upon you.

Until then don't worry about your road tax.—Barna McDaniel, in Religious Telescope.

A SMALL BOY'S PROBLEM.

I wonder how I'd like it,
And I wonder who I'd be,
Supposing I was somebody else,
And somebody else was me!
I wonder, I just wonder,
What boy I'd like to be—
And suppose I didn't like him
When I found that I was he!
—St. Nicholas.

The time came at last when Mr. Oldboy could no longer make a pretense of covering the top of his head by combing a wisp of hair up over it from one side.

"This is a case," he said, looking at himself in the glass and sorrowfully surveying the wide expanse of bald crown, "in which the 'part' appears to be greater than the whole."—Chicago Tribune.

What Goes Up

MUST COME DOWN.

Nothing is more certain than that the use of so called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol, and medicines containing it, are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicine or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue but the perfect digestion of the food eaten has everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, pepsines and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural pepsone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets which may be found in every drug store and which contain in pleasant palatable form the wholesome pepsone and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating but only the natural digestives.

One of Stuart's Dyspepsia Tablets will digest 1,300 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite, in the only way it can be done by the digestion and assimilation of wholesome food.

Unpleasant!

Boils,
Humors,
Eczema,
Salt Rheum

Weaver's Syrup

cures them permanently by purifying the

Blood.

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It makes children healthy and strong.

BELLS Made of Steel Composition for Churches, Chapels, Schools, etc. In tone like Bessons Metal Bells but at much less cost. Catalogue sent free. THE GIBBS BELL FOUNDRY, BALTIMORE, Md.



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Don't accept something just as good. See you get the genuine

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They cure when all others fail.

Not a Cure All, but purely a Kidney Pill.

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Invigorating!

WHAT IS?
GATES' SYRUP.

WHY?

Because it tones up the system, imparts fresh energy, restores the fastidious appetite to heartiness, and is unequalled as a GENTLE physic.

That is why you should take a dose every other night.

The effect is remarkable in restoring buoyant spirits and robust good health

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Best Superior Copper and Tin. Get our prices.
MCSHANE BELL FOUNDRY
Baltimore, Md.

FREE TO EVERYONE.

A Priceless Book Sent Free for the Asking.

"There be books and books," some edifying, others entertaining, and still others instructive. The average man is so busily engaged in the labor of money-making that he has little time and less inclination for books which instruct; hence when he feels out of sorts, either he gives no heed to Nature's warning or he consults a physician at an expense which a little knowledge would have enabled him to avoid. There is probably no complaint upon which the public is so little informed as hemorrhoids, or piles; this little book tells all about their nature, cause and cure; it treats of the different forms of blind, bleeding, itching and protruding piles, describes their symptoms and points the way to a cure so simple and inexpensive that anyone can understand and apply. The importance of promptness and thoroughness is vital, for the disease will not cure itself, and Nature, alone unaided, will not accomplish a cure, while the consequences are too painful for detailed description. You are told how piles originate, the reasons for their appearance usually being that some of the rules of correct living have been violated, and (what is more to the point) how you may rid yourself of this bane of human existence. All affections of the rectum are treated in simple, plain language, so that all may understand and learn how the cause may be removed. Many people suffer from piles because, after trying the numerous lotions, ointments and salves that are on the market without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation prefer to suffer on. This little book tells how this may be avoided and a cure be effected without pain, inconvenience or detention from business. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.



Every house-wife

takes as much interest in her clothes closet as in her parlor or dining-room. It is only when its contents are dimity and white that she is satisfied. She knows this snowiness can only be secured by means of a pure soap. She knows the greatest satisfaction comes from using SURPRISE SOAP. She is always pleased to display her linen and muslin to her woman callers, because they will stand the most critical inspection. Taking all in all, she is perfectly satisfied with the results of Surprise Soap. St. Croix Soap Mfg. Co. ST. STEPHEN, N. B.

A boat containing Capt. Kay and wife, and the crew of the British barque Florence B. Edgett, from Bear River (N. S.) for Buenos Ayres, arrived here this morning. Captain Kay and his companions report that their vessel was abandoned Oct. 10 in a water-logged condition. They suffered many hardships and were without nautical instruments in the boat, but managed to reach Grenada safely. The Florence B. Edgett sailed from Bear River August 13 via Digby August 18.

News Summary.

The consumption of tea in the United Kingdom exceeds that of all other European countries, and the United States put together. During the 17 years from 1884 to 1900 it has risen from 175,000,000 pounds to 250,000,000 millions an increase of 43 per cent.

At a public meeting of the ratepayers of Yarmouth held on Monday evening it was decided by a vote of two to one to put in an electric lighting plant, owned and operated by the town. The vote included the purchase of the present electric portion of the Gas Co's plant at a cost of \$4,000.

A newspaper of Buda Pest publishes the announcement that Arch Duke Franz Ferdinand, the heir presumptive to the Austro-Hungarian throne, has decided to renounce his claim in favor of his nephew, Carl Franz Joseph, aged 15. Well informed persons seem to be disinclined to credit the report.

During the winter cruiser H. M. S. Ariadne, flagship of the North American squadron and H. M. S. Charybdis will each ship 50 men of the Newfoundland Reserve for training. If the new movement prove a success a stokers' branch will be added to the reserve.

The Lunenburg Iron Foundry Co. Ltd. have sold out to the A. C. Thompson Co. of North Sydney, for the sum of \$50,000. This transfer will mean a great loss to Lunenburg. The Foundry Co. employed about 40 men, and the wages paid out every month amounted to \$1400.

The British Admiralty has given contracts for the construction of three warships described as "Scouts." They will have a speed of 25 1/2 knots. When in fighting trim their engines will be of 17,000 horse power and their sea going qualities will be superior to those of the torpedo boat destroyers.

Lord Dundonald's scheme for the Canadian Aldershot is a step in the right direction for the proper training of the Canadian militia. The want of a large camping ground where brigades could be concentrated has long been felt. The establishment of such a training ground would be of inestimable benefit.

According to the present arrangements the two Artillery companies garrisoning Halifax, the 58th and 98th will remain there till the next trooping season. The 58th is a junior company of the Royal regiment it having been formed in 1886. The 98th is an older company as it dates from 1846. Neither have seen war service.

Admiral of the fleet the Earl of Clanwilliam (Rt. Hon. Richard James Meade) also commanded the North American Squadron in 1885-86 has been relieved after 57 years service in the Royal Navy. He served during the blockade of the Baltic 1854-55 (medal) and was through the China war of 1857 including the destruction of the Chinese war junks at Escape Creek and Futsun and the capture of Canton, where he had an arm broken by a bullet.

Attorney General Knox has decided that if the United States should accept the offer of the new Panama Canal Company submitted last spring for the sale of the canal for \$40,000,000, it would receive through these parties in interest a valid and unincumbered title to the property. This decision was arrived at after a thorough and exhaustive investigation of the situation in Paris, first by special Attorney Charles W. Russell, and later by the attorney-general himself.

One of the great centres of chemical industry is Hamburg. The census of 1900 showed 148 establishments and a total of 4,669 persons employed—a gain in eleven years of 22 establishments and 1,263 employees. Including the factories of several adjoining towns, the district has a total of 256 chemical establishments, employing 9,635 hands. There are eight factories for refining nitrate, two for making borax, and eight for making sulphuric, hydrochloric, nitric and carbolic acids, and many compounds. Matches and fireworks have four factories. Gold, silver and other ores are refined at three works, and there is a large laboratory for ore analysis. Several factories are devoted to artificial manures and cattle food, to glue and to gelatine. There are several refineries for beet root and sugar cane, a camphor refinery, several factories for artificial honey and various kinds of syrup, factories for ether and chloroform and for ethereal oils and essences. Numerous smaller factories are given up to other chemicals.

Beauty and Health.



BE BEAUTIFUL!!!

With the beauty that perfect health gives, and which is far more to be desired than mere regularity of feature, Deep down in every woman's heart is the desire to charm, and there is absolutely no need of her being plain or unattractive unless she chooses. The

trouble with the average woman is,—she goes to work in the wrong way. She is shocked and startled by her reflection in the glass and she hastily resorts to lotions and so-called "beauty preparations." She does not know that behind all this loss of good looks is some weakness or disease peculiar to her sex, which is slowly but surely sapping the glow from her cheek, the glint from her eye, and making her an old woman long before her time. She is as ignorant as a child of the laws that govern her body.

Realizing all this, Dr. Sproule has written a book, especially for WOMAN, in which he tells her how to become the radiant embodiment of health and beauty that God intended her to be. No one is better fitted for such a work than this eminent physician. Out of his vast experience, he has gained a marvelous insight into woman's diseases, and this book contains in a condensed form the result of years of study. It is attractively bound, beautifully illustrated, and above all, it is free, as gift from the Doctor to the suffering sisterhood.

If you have not the good looks you ought to have, if your face is bad color or pimply or rough, if you are not sufficiently attractive to rough, if you are not sufficiently radiant in health, the one thing needed to give you all this, if your glass tells you that you are failing, if the lustre has gone from your eyes, and the tell-tale wrinkles are beginning to appear at the corners of eyes and mouth, write at once to Dr. Sproule. He can understand and sympathize with you as no one else can. Write today and do not wait to look the stable door after the horse is stolen. Address SPECIALIST SPOURLE, 7 to 13 Doane St., Boston.

It's a Proverb

THAT rich young men who begin where their father left off, leave off where their fathers began. The best fortune to leave a boy is a good practical education; no danger or losing it.

MORAL: Send your son for a business training to KAULBACH & SCHURMAN, Chartered Accountants, MARITIME BUSINESS COLLEGE, Halifax, N. S.

Mr. Stackhouse's Programme.

Following is the programme of Rev. W. T. Stackhouse's itinerary in the interest of the 20th Century Fund.

- Oct. 29. Upper Canard.
- " 30. Peresau.
- " 31. Canning.
- Nov. 2. Billtown (a. m.) Kentville (evening.)
- " 4. Coldbrook.
- " 5. Cambridge.
- " 6. Waterville.
- " 9. Berwick field.
- " 11-14. Kingston, Morrinstown, Burlington, Wilmot.
- " 16. Upper and Lower Aylesford.
- " 18. Melvern Square.
- " 23. Nictaux (a. m.), Middleton (evening.)
- " 24, 25. Nictaux field.
- " 26. Lawrencetown.
- " 27. Port Lorne.
- " 30. Paradise, Clarence, and Bridgetown in evening

Dec. 1. Annapolis. The brethren are asked to give Mr Stackhouse and the 20th Century Fund the right of way—if possible, according to this schedule—and to communicate at once with Mr. Stackhouse and complete the arrangements for his coming. Mr. Stackhouse, as you will see from the above has some dates left open which may be used by the churches in the vicinity where he happens to be. The Committee has done its best in this matter. Do you brethren do the rest!

Personal.

Rev. John Williams, so well known in both provinces has been on a visit to this part for the past few weeks. He is impatient to be at work again and is looking for Divine direction.

Rev. D. Hutchinson of Moncton occupied the pulpit of the Germain street church last Sunday, greatly to the edification of the people who had the pleasure of listening to him. Pastor Hutchinson is an earnest, thoughtful and instructive preacher of the Word.

Pastor Clark of Tyron, P. E. I., and his estimable wife who have been spending a few weeks in Yarmouth spent a brief time in this city on their way to their Island home. Mr. and Mrs. Clark greatly enjoyed their visit to Yarmouth renewing old acquaintanceships. They were the guests of Dr. and Mrs. Manning, Duke street.

Our brother Clinton Reid who has been so acceptably supplying the churches grouped with the Hampton station church and who was taken ill at the college Y. M. C. A. meeting at Fredricton is, we learn, recovering slowly from the operation which he underwent. He has the sympathy of his brethren and their prayers for a speedy restoration.

Rev. Isaiah and Mrs. Wallace spent last Lord's day in the city, the guests of S. F. Hatfield, Esq., Princess street. Father Wallace is among the veterans of the Baptist ministry and has probably baptized more converts than any of his brother ministers now living. They are on their way to their sons in Utica and Mechanicville, N. Y., where they expect to spend the winter. The prayers of many will accompany this veteran of the cross and his amiable wife.

The note of Pastor Smith of Florenceville in which he speaks of the welcome of Rev. Mr. Lochart to the fellowship of the Bristol church, is a matter that deserves more than a passing note. The MESSENGER AND VISITOR would extend a most cordial welcome to this brother and trust that he may find a congenial sphere in which to labor for his master. The Home Mission Board might be able to direct him to some of our needy fields. The Baptists of these provinces ought to draw nearer to each other.

The Watch Word is ELGIN

wherever exact time is essential. Nine millions Elgin Watches—the greatest number ever made in one factory—regulate the business and the pleasure of the greater part of the world.

An Elgin Watch always has the word "Elgin" engraved on the works. Send for free booklet. ELGIN NATIONAL WATCH CO. Elgin, Ill.

A despatch to the Daily Mail from Copenhagen says that Prince Waldemar, the king's youngest son, be made governor of the Danish West Indies.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSENGER AND VISITOR.

If you like Good Tea try RED-ROSE.