

Messenger and Visitor

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The Kaiser's

Health.

A few weeks ago the German Emperor underwent an operation for the removal of a polypus from his larynx. The operation was entirely successful, and the surgeon in attendance, after a microscopical examination of the removed tumor, has pronounced it entirely benignant in character, which means that it was not of a cancerous nature. It is very natural, however, that under the circumstances there should be some anxiety as to the Kaiser's condition, seeing that both his father, the late Emperor Frederick, and his mother died from cancer. It is also recalled that the first diagnosis of the Emperor Frederick's case asserted that the growth on his larynx was of a purely benignant character. So far as can be gathered from the official and other reports concerning the Emperor's condition there appears at all events to be no cause for immediate anxiety in his case. The wound in his throat is said to be healing well, and in other respects his health is said to be satisfactory.

The Growing

West.

The Canadian Northwest is without doubt making rapid and substantial progress. The efforts of an industrious and enterprising population—constantly increasing—is resulting in adding year by year to the wealth of the country. Increasing wealth means less of hardship for the people and more of the comforts and luxuries which belong to the older settled parts of the country. According to the reports of observers, the changes wrought in the condition of the country within a few years is very striking. Mr. E. B. Eddy, head of the E. B. Eddy Manufacturing Company, has lately returned to Ottawa after a trip through the Northwest and is much impressed with the progress made by the country since his last previous visit some four or five years ago. "I have travelled through many countries," Mr. Eddy is quoted as saying, "and I have never seen such an area of fertile lands, combined with such a minimum of unproductive soil as there is from a point one hundred miles east of Winnipeg westward to the foot hills of the Rocky Mountains. The growth and development of the west since my last visit four or five years ago is simply marvellous. New towns have sprung up along new branches of railway; others have greatly developed. Business everywhere is good. The growth of Winnipeg has been wonderful in every way. In respect to expansion of business, the improvement of streets and the erection of new buildings, I do not think there is a city of its size and population in America that is doing the same amount of business, improving its streets to the same extent, and adding so rapidly to its dwellings as is the city of Winnipeg. There is a great future within a few years for Winnipeg. If the growth of the past three or four years continues it will be the second city of Canada. . . . Along the entire distance from Winnipeg to Calgary new communities are springing up, and the older places are going ahead at a far greater rate than in the east. Moose Jaw, Medicine Hat, Regina—all these places are three times as large as on the occasion of my previous visit five years ago. Calgary has something over 7,000 people. It would surprise you to see the fine stores and dwellings that are going up and the amount of business that is being done there. Between Calgary and Edmonton little towns are being built up at every eight or ten miles, and the air positively rings with the sound of saw, hammer and trowel. Edmonton is a fine town, situated in the midst of a beautiful farming country. It now has a population of a little over 5,000, and is increasing very rapidly indeed. It has six banks already, and several beautiful warehouses, stores and buildings. Strathcona, on the opposite side of the river, is growing apace, and possesses two banks. Edmonton has a rosy future before it, and when the new railroad line from Winnipeg reaches there it will greatly increase the volume of business now transacted in that district."

Colombia's

Protest.

President Marroquin of Colombia, has addressed a protest to the Senate of the United States respecting the course pursued by the Government of that country in reference to the revolted State of Panama. The note of President Marroquin intimates that the Government and people of Colombia have been painfully surprised at the official announcement that the Government at Washington has hastened to recog-

nize the Government consequent on a barrack's coup in the department of Panama. The note then proceeds:—"The bonds of sincere and uninterrupted friendship which unite the two Governments and the two peoples; the solemn obligation undertaken by the American Union in a public treaty to guarantee the sovereignty and property of Colombia in the Isthmus of Panama; the protection which the citizens of that country enjoy, and will continue to enjoy, among us; the traditional principles of the American Government in opposition to secession movements; the good faith which has characterized that great people in its international relations; the manner in which the revolution was brought about, and the precipitance of its recognition, make the Government and people of Colombia hope that the Senate of the people of the United States will admit their obligation to assist us in maintaining the integrity of our territory, and in repressing that insurrection which is not even the result of a popular feeling."

Value of

Torpedo Boats.

The value of submarine torpedo boats in naval warfare is a question upon which there are differences of opinion among experts. The French naval authorities have placed a high value upon torpedoes, while the British have been inclined to regard them as of small practical value in actual warfare. Some experiments with a view to testing the value of torpedo boats were lately instituted near Cherbourg, France, and according to a Paris despatch the experiments are considered by naval experts as the most important evidence yet adduced of the efficiency of this branch of the naval service. The very swift, quick, manoeuvring, armoured gunboat Grenade had every opportunity to defend herself against the attack of the submarine torpedo flotilla, the projectiles of which were torpedoes loaded with sufficient explosive charges to clearly indicate whenever the target gunboat was hit. The Grenade manoeuvred and gyrated at a speed of nineteen knots, discharging her rapid firing guns at the submarines whenever they emerged. The torpedo boats, however, succeeded in eluding all projectiles aimed at them, and in their turn scored a clear victory by hitting the Grenade eleven times under the water line, near her magazines. Finally one of the torpedoes hit the Grenade and exploded with the experimental charge between the keel and the propeller tube, thereby making the Grenade absolutely helpless. The Grenade had to be towed back into Cherbourg and put into dry dock. These experiments took place during average Atlantic weather, with a heavy ground swell and a strong westerly wind. The results are regarded at the Ministry of Marine as a conclusive argument for still further increasing the submarine torpedo flotilla.

The Dominion

Military Camp.

It is understood that the Minister of Militia has concurred in Lord Dundonald's recommendation for the purchase of a site near Kazubazua on Gatineau Valley Railway, some forty odd miles from the capital upon which to locate the proposed central training camp for the Militia. The property comprises about thirty thousand acres, and is beautifully wooded and watered, there being no less than eight lakes within its limits. English army officers who have seen the place are said to have pronounced it superior to Aldershot, Salisbury or any English military camp. The site is a strip of land running four miles east and west, and eight miles north and south. A permanent barracks will be erected on what is known, as Big Danford Lake, a sheet of water two miles long and a quarter of a mile wide. The C. P. R. which lately acquired the Gatineau Valley Railway will construct a branch from Kazubazua to the proposed barracks, a distance of three miles. One thousand men, comprising all branches of the service, will occupy the camp each year from May to October. Two thousand additional men will be trained there during the summer.

Apple Culture in

New Brunswick.

The intention of the Government to put forth efforts to encourage fruit culture in New Brunswick should command approval. There are parts of the Province which it is very evident, are not well adapted to orcharding, but there is sufficient evidence to indicate that there are other considerable

sections in which the conditions for apple culture, and probably for the raising of other fruits, as the cherry and the plum, are exceptionally favorable. Comparatively very little has been done in New Brunswick in the line of up-to-date orcharding, but the Province produces some very fine samples of apples, and from personal observation we have reason to believe that apple culture in accordance with modern methods would in many of the inland sections of the country produce excellent results. The plan which it is said the Government has in view is to arrange for the planting of orchards on several farms in different parts of the Province. The orchards will vary from one to two acres in extent and from fifty to a hundred trees will be planted. The Government will furnish the trees and also send a man to direct the planting and laying out of the orchard. The trees being properly set out, the owner of the land must sign an agreement for ten years that he will care for the orchard according to directions and instructions of the Department of Agriculture, which will be kept up to the latest methods of horticulture. The fruit produced will belong to the owner of the orchard. This plan will test the suitability of various sections for fruit culture and each orchard so planted and cultivated will afford a constant object lesson to all the neighboring farmers in respect to the most approved methods of horticulture as applied to the raising of apples. The results, if the plan proposed shall be carefully carried out, can scarcely fail to be of very considerable value.

Rubber Culture.

The extensive, and of late years rapidly increasing, employment of caoutchouc or India rubber in the arts has promoted a growing demand for the article. This increased demand, and consequently increased price, has naturally stimulated the cultivation of the trees from which India rubber is obtained in the form of gum. A good deal is being done in this line in Mexico and other tropical or semi-tropical parts of America. Joint stock companies have been organized for the prosecution of this industry in different places, and the people of the United States and of Canada are being widely invited to invest in an enterprise which they are assured is certain to yield very large returns. There is certainly no question as to the legitimacy of rubber growing, and one would suppose that with the great demand for the article and its high price, the industry should be profitable if well managed and pursued under favorable conditions. It should however be considered that rubber cultivation in Central America is largely of the nature of an experiment and the same contingencies attach to it as to other experiments. In this, too, as in other enterprises, much must depend on the ability and the honesty of the management. It may be profitable to invest in some companies and quite the reverse to invest in others. Our attention has been called to a report published not long since by Mr. Cook, explorer of the Department of Agriculture at Washington, in which he cautions the public against placing too implicit confidence in the representations made in some quarters as to the certainty of securing large returns from investment in the stock of rubber plantations. The following paragraph from Mr. Cook's report indicates its general tenor: "The possibility of large returns is a powerful attraction to investors and often renders them blind to the equal or greater possibility of loss. The large profits calculated from rubber culture on theoretical grounds have not prevented some estates from proving a total loss and do not render rubber culture a more secure field of investment than other agricultural enterprises. A rubber plantation yielding perpetually an abundance of high grade rubber might be as good as a gold mine, but investors must expect that the profits of plantations will be subject to vicissitudes. It may be legitimate to represent the profits of a certain rubber enterprise as more than its competitors in the same or other lines of investment, but those who claim that rubber enjoys any special or unique security either deceive themselves or wish to deceive others. If the margin of possible profits be larger than in other agricultural industries, the universal lack of experience makes it the more difficult and uncertain of realization. Moreover the demonstration that rubber culture is really a highly profitable business would attract so many aspirants to fortune that the anticipated rise in the price of rubber might never be realized; and although there is not likely to be any overproduction for many years to come, the perpetual dividends sometimes advertised can scarcely be assured."

Christ's Rule of Living.

BY J. B. GAMBRELL.

In Luke 9: 23, 24, the Master lays down the law of discipleship. It is in two parts: First, denying self. This does not mean denying worldly lusts merely. It means that and more. It means self-surrender to him, who is to be henceforth Lord as well as Saviour. The second part of the law follows the first in spirit and in quality. It is cross-bearing. The true disciple, therefore, is a self-renouncing burden bearer.

In the 24th verse the same thing in kind is stated in another way: "Whosoever will save his life shall lose it." Then we have the same put in another order: "But whosoever will lose his life for my sake, the same shall save it." The teaching of the passage is, that unselfishness wins the supreme good, and selfishness defeats itself. This is heavenly philosophy. It is reasoned from the character, the mission and the eternally gracious purposes of Jesus Christ. It crosses human nature and contradicts all human wisdom. To accept it is to rise at once into a higher life, and become superior to the forces about us.

Putting this doctrine and philosophy into concrete form Christ's proposition to the soul is this: "Give yourself to me, and I will give myself to you; look after my cause, and I will look after your interest." This is the sum of the whole scheme of redemption, and of rewards, too. If we renounce self and all, Christ takes our sins and gives his righteousness. He takes our sinfulness and gives his sanctification; he takes the sinner as he is, and gives himself as he is. But further, as the disciple, forgetting self and seeking the things of Christ, gives himself to Christ's work, the Master looks after all his interests for time and eternity. This is what that other passage from Christ's lips means: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." It means much more than giving priority, as to time, to the things of God. It means giving to the things of God the real pre-eminence in all life's plans and work.

Every one of us is face to face every day with this question: Shall I take on myself the care and burden of my own life, or shall I trust myself, my life in its manifold needs, to Jesus Christ, and simply to his work? Whoever has given himself to Christ and received Christ in exchange, has made life's greatest bargain. Whoever has accepted the care of Christ and given his services in the kingdom, has adopted the wisest philosophy, for all heaven is pledged to his supreme good.

There is really but one way to live a Christian life, and that is laid down in the simple words in the Scriptures above quoted. A surrendered life, a Christ-serving life, such a life has in it all good. It is a practical life. It is a happy life. It is a safe life. It is a tremendously forceful life. It is a victorious life. Let us consider somewhat more particularly. It is a practical life. No man, said the great Teacher, can serve two masters. He can have; but he can serve but one. Depend upon it, reader, your life has in it a dominating passion and purpose, and this is your real master, the one you serve. If this be Christ, it is well with you. If not, you are a slave to some ignoble master. It is practical for Christ to be Lord and Master of the soul. "For me to live is Christ," said Paul. Having him for Master, whether we eat or drink, or whatever we do, we can do all for the glory of Christ. And that is real living, high living, glorious living. It is a possible living. This will give to all the common work of life a new meaning, it will destroy drudgery and elevate plowing, merchandising, ditching, driving a dray, sweeping a house, cooking, etc., to the level of worship. It will invest the common duties of life with a heavenly joy. Such a life is intensely practical.

Such a life is a supremely happy life. There are those who go mourning all their lives, but they are such as insist on carrying their own burdens, and refuse the yoke of the Master, whose yoke is easy. The nearer we come to a complete surrender, the easier the burdens of life and the happier we are in the divine life. Nothing can dim the happiness of a person in loving service to the Master.

The surrendered life is the safe life. It is safe from the temptation of Satan. It is a spirit-filled life, and such a life is immune from manifold ills, such as afflict the worldly and the half-hearted. Spurgeon said: "The devil tempts some people, and some people tempt the devil." It is very unsafe for any one to live so low down as to get on or near the devil's domain. Such fall into many hurtful lusts and pierce themselves through with many sorrows. But from still another standpoint, it is safe to go in with Christ, heart and head, and all. It is safe so far as our worldly needs are concerned. Trust in the Lord and do good, and verily thou shalt be fed. We get our living from God anyway, all of it. Not one of us is sufficient to win a living a single day without the divine favor. Our times are in his hands. He treats us as well as we will let him. It is just as sensible to do our duty and trust, as it is to hope for salvation through grace. The records of time will not recall a case where a Christian was ever lost by doing his duty, or prospered by robbing God. It is infidelity not to believe this, for it is taught over and over in the Scriptures of truth, and demonstrated in countless human lives.

A surrendered life is a life with much of God in it. Such

men; but wondrously felt by men. It is a life of super-human courage, filled with the wisdom that cometh down from heaven. It is a life full of visions which are wrought into living realities among men.

And such a life is victorious. It starts with life's greatest victory, victory over itself. It is allied with all the forces which make for conquest, God the Father, God the Son, God the Holy Spirit for it and with it. The angels encamp round about the surrendered disciple. The "all power" of Christ stands for it and with it. All the marshalled forces of the moral universe, God, good angels, good men, the treasured prayers of all the saints which have been offered for the coming of the kingdom, are on the side of the man who stands committed in every fiber of his being, from head to foot, to Jesus Christ and his work. Besides, such a man feels in his soul the invincible courage and strength of the conquering Christ in him, and fear flees away. He knows he can't fail. He hears even in the noise of battle the shouts of the victors. It was this spirit that moved old Latimere at the stake to say to his fellow-martyr: "Cheer up Master Ridley, we will light a fire in England to-day which shall never go out."

The surrendered life is glorious.—Baptist Standard.

The Unstable Reubens.

BY REV. THEODORE L. CULVER.

The eldest son of the patriarch Jacob has a prodigiously large family of descendants. "Unstable as water thou shalt not excel," was the verdict passed by the dying father upon the son who with all his good impulses was fatally lacking in moral stamina. Water is proverbially unstable—tipping to and fro with every motion of the vessel that contains it; but Jacob here refers to boiling water which foams up and effervesces from the heat, it is therefore a fit illustration of all lack of self-restraint and fixity of purpose. There was no hope for poor Reuben unless he had a radical change of heart, for the want of steadfastness, both mental and moral, is fatal to all success in life.

No pathway to success of any kind is an easy one. There are hills of difficulty to be climbed and boulders to be shoved out of the way, and temptations to turn to the right or left out of "air-line." The number of young men often possessed of good parts—who are wrecked through sheer instability—passes all computation. They are always starting and never finishing; they are everything by turns and nothing long. They have never learned Lincoln's secret of "pegging away." Oh, how much of human effort is utterly wasted; how many precious lives have ended in failure from this single vice of instability! How many bright intellects have been cursed by it into utter barrenness! How many good projects it has brought to naught, and what a vast amount of time, talent, energy, and precious opportunity have been trifled away only to end in mortification and disgrace. When the old, godly minded father of Burns was on his dying bed, he turned to his children and said, "There is one of you that I feel greatly troubled about," "Do you mean me, father?" enquired the brilliant young Reuben, whose heart was a boiling pot of restrained passions. "Yes, Robbie, I mean you," sadly replied the dying man. It has been too common to speak of Scotland's gifted genius as if he were only the victim of adverse circumstances whereas his whole life was a conflict between the voice of conscience and the clamors of wayward passions that nearly always carried the day. Burns had no moral stamina. The tragic story of his sad life—if it were fully and honestly written, with all his own bitter confessions, would be one of the most painful, and yet profitable narratives to put into the hands of every young man in the land.

Instability is often regarded as an unfortunate mental weakness—a mere foible or constitutional weakness. But it is really a vice. It is often the besetting sin that makes utter wreck of all hope of excellence, and is fatal to character. When I see a young man setting out in life with no fixed habits, no steadfastness of purpose, drifting from one place to another, chasing after novelties and ready to throw away everything that he has gained in pursuit of the next new phantom, I fear that there is at bottom a moral unsoundness that will end in ruin. If instability be a "constitutional weakness" then it must be resisted as much as a naturally violent temper or an hereditary appetite for strong drink, or an inborn lust of libidinousness. Whatever destroys all hope of honorable usefulness is more than a fault or a misfortune; it is a sin to be prayed against and fought against without compromise or cessation. Conquer it or you are lost!

Are there no Reubens in the church? I do not refer to such flagrant cases of moral inability as send some professions of religion into darkness and others into knavery and others into disgraceful lecheries. Brother A—is no such reprobate as that, but his piety is quite too periodical and spasmodic, one day he is up to boiling point, and another day he is down to freezing. During the "week of prayer" or when an evangelist comes along to hold special meetings he sings more loudly and prays more fervently than any of the brethren; but, when the tide ebbs, he goes out with the tide. Brother B—is very fertile in the suggestions of new schemes of benevolence, and while the novelty lasts, he works fiercely. The next new device

thusiasm soon dries away. This type of church members are like the brooks swelled by midsummer showers. "What time they wax warm they vanish; when it is hot they are consumed out of their place." It is this sort of fitful, spasmodic religion that often makes church contribution such an uncertain quality. Instead of being the steady stream fed by systematic benevolence, they are dependent on the spasmodic influence of an eloquent sermon or church bazaar. Some church members are only flourishing during the heavy rains of a revival season. The rest of the year they are brown and barren. If pastors get sick of such periodical professors, how weary the Master must be of them! But the joy of every pastor is the evergreen Christian, who, when the community is as dry spiritually as summer dust, keeps his heart fresh and his prayers fervent and his purse open and his daily life as beautiful as an orange tree in full bearing.

Sometimes there are symptoms of this vice of Reubenness (if we may coin such a word) in the pulpit. It shows itself both in running after new devices and running after new places. In nothing does patient, persevering persistent work tell more effectively than in the work of the ministry. No tree can bear fruit that is pulled up so often that it never fully takes root. The epitaph has been inscribed over the fitful labors and frequent failures of more than one minister who ought to have been equal to better things, is "Unstable as water, he did not excel."—Independent.

Study John Bunyan.

BY T. L. CULVER, D. D.

"Give me a hint or two as to the books I shall find most profitable," is the request of a young minister. In answering him, let me give a hint to some others. Next to your Bible study John Bunyan's immortal "Pilgrim's Progress." Spurgeon's pure, racy Saxon-English came from his constant study of the tinker of Bedford, and Bunyan fashioned his style on the English Bible.

He was a man of one book. He had but a small library, and when he went into Bedford jail he took only three or four books with him, for which let us be devoutly thankful. God's Word was the constant companion of his cell, the volume of his morning studies and his evening meditations. This perpetual delving in the mine of Divine revelation gave Bunyan the pure gold out of which he fashioned his masterpiece. He had read no other poetry than the sublime poetry of David and Job, Isaiah and Habakkuk, and we trace the effect of close communings with the inspired Hebrews bards in all the grandest imagery of the "Pilgrim's Progress." His description of the glories of heaven, when the gates open to "Christian's" entering footsteps, is almost a literal copy of John's Apocalypse. Bunyan had never seen the inside of a theological school; he got his body of divinity from the fountain-head by going directly to Moses, the prophets, the apostles, and to Him who spake as never man spake. Where in the whole range of religious literature can be found a richer, purer, stronger Evangelical theology than is contained in this marvellous allegory? Saturate your soul with it, my young brother; it will give you the right pitch when you sit down to your sermons. No danger of your theology becoming pulpy or mucilaginous, when you feed on the "Holy War" and the "Pilgrim."

Let Bunyan teach you, also, what wonderful things the Scriptures are when approached in the right spirit. He pored over them on his knees. Not a shadow of doubt as to their perfect inspiration and infallible authority ever disturbed him for a moment. He went through them, not with lexicons and commentaries, but with a keen spiritual eye that discovered every atom of gold as sharply as a Colorado miner picks out every grain of precious metal from the auriferous soil. The Holy Spirit took of the things of Christ and showed them unto him. This patient waiting on God's word, this humble sitting at the gates of infinite wisdom, and this fervent, earnest inquiry directly from God, led Bunyan into the interior truths that concern most deeply the human soul, with its experiences and eternal destinies. As your business is to deal with human nature in all varieties, you will find no ranges of portraits which surpass those presented by the dreamer of Bedford.

Bunyan will also teach you how to read your Bible in terrible earnest. He made it as literal as the flash of the noon-day sunbeams. Not one sharp edge of the Divine threatenings against sin did he ever blunt; in these times there is too little pungent preaching on the "sinfulness of sin" and its just retributions. Nor did Bunyan minimize the ineffable and marvellous love of God in redemption and in providence. Into the bosom of the exceeding great and precious promises he fairly leaped, as a child leaps into the arms of a mother. Every syllable of the Divine Book he pored over and pondered till his memory held it in solution.

You will be constantly delighted with his ingenious introduction of the out-of-the-way passages of Scripture into the most unexpected places. If you can learn how to do this, you will hold the attention of your hearers, and give them happy and profitable surprises.

Style is a vastly important element in effective preaching, as the Spurgeon's, Maclaren's, and Bushnell's testify. The

fectly transparent glass. The "Pilgrim Progress" is a well of English undefiled. In every page Bunyan sticks to the stout old dialect which the illiterate can understand, and which the most cultured cannot improve. Hardly any other book abounds more in monosyllables. There is a model for you in terse, trenchant vigor of speech; and you will be all the more popular and powerful as a preacher if you will learn what Daniel Webster and John Bunyan teach you, viz., that for all the highest purposes of an instructor of the people, pure, plain, simple English is the mightiest instrument. In after years you will thank me for exhorting you to study John Bunyan.—The Baptist Commonwealth.

Lines Written for the Diamond Anniversary of the Berwick Baptist Church, Nov. 1st, 1903.

BY MRS. ALFRED CHIPMAN.

Three times the silver bell has struck the Century's quarter chime—
And we're permitted here to greet this precious gem of time—
To meet within these sacred walls and count the mercies o'er,
Which God in faithfulness has given from out his boundless store.
Amidst the cloud of witnesses who gaze upon us here;
Are early friends beloved in Christ whose presence may be near.
And 'mid the blessings of this hour, in home and country dear,
Let us recall the distant past in contrasts sharp and clear.
The picture's dim: but gazing long I see its features clear—
Midst forests grand in opening nooks the cabin homes appear,
Where round the rude stone hearth at night by crackling faggots bright
The hamlet neighbors gathered in at early candle light
To worship God; and spend an hour in social converse sweet,
And find that Christ his promise kept with humble souls to meet.
Three times the silver bell has struck the Century's quarter chime,
Since pledging hearts they vowed to live in fellowship sublime.
That vow they kept, and midst the toil and the tax on heart and brain,
They lived for God, and for his cause each loss to them was gain.
They looked beyond the present need into the larger life,
And wisely trained their loved to take their places in its strife;
Teaching them from God's holy book, his written words most wise,
And nature's volume opening wide to searching hearts and eyes.
God's Day was sacred time to them, and preparation wise,
They made to keep its holy hours, with cheerful sacrifice—
At every morn and evening's close the hour was Bethel's calm—
Thy guidance and protection sought, and found for grief a balm.
Our legacy from them this land we call our own by birth—
Dearest to us most sacred far of any land on earth.
These wide far-stretching fruitful fields in smiling beauty dress,
Protected by the laws of God, and with his service blest.
And still remains the elm-walled square where our First Temple stood,
Our fathers and grandfathers built from out the standing wood—
To some of us that Temple's still in memory's picture clear,
And friends of God who gathered there to worship in his fear.
God's glory often filled the place. There souls were born again—
And these first found their sins forgiven through blood of Jesus slain.
And through his grace unmerited, eternal, sovereign, free,
We shall with kindred gone before his face in glory see.
Chipman and Parker and two Shaws, in youth with purpose grand,
Brought these same elms from out the wood and planted where they stand.
Long may their old familiar forms in dignity and grace,
Keep watch beside our blessed dead, and guard the sacred place
Near by, where joyfully we bowed beneath our Jordans wave,
At our Redeemer's blest command and found with him a grave.
These sacred elms! Neglected now their branches moaning sway
A requiem for other scenes and friends long passed away.
In the soft rustling of their leaves I hear the music deep
In tender tones that thrill my soul—voices of those who sleep
Across the riverlet on the hill in consecrated ground
And Father Chipman's voice aloud gives no uncertain sound—
God's love his theme, his raptured soul is filled with heavenly fire,
Sublime the burst of sacred song as Skinner leads the choir.
Old Shelburn calls to Lion's court's to keep the sacred day,
And China bids us cease to mourn for kindred passed

Old ocean rolls to Canaan's land where "Our possessions lie."
The Heavenly vision floats along and glory fills the place.
"The New Jerusalem comes down adorned with shining grace."

They've passed. To-day is ours for work sublime and grand!
No time to lose, for openings wide beckon on every hand,
And ne'er were opportunities so great for us before;
Which way we look, on every side we see an open door
Bidding us to enter into toil of self-denying love,
To save the souls for which our Christ once left his throne above;
Ours not to live the life of ease—to lay up treasure here.
To us "The Great Commissioner" speaks in sweetest tones most clear.

Think of the ransom Jesus paid to save from death and hell;
And if we love him, let us haste the story blest to tell
To those who die—are dying now! whilst here in ease we live!

Oh can it be! our hearts so hard, we hesitate to give,
Lest we in future time may need? forgetting what is sure,
"He lendeth to the Lord who hath compassion on the poor"—
(And what is lent he promiseth a hundred fold to pay.)
And who so poor as those without the gospel's cheering ray?

And have we robbed the Lord, our Christ? Oh let us search and find,
And meet his full requirements, and prove them just and kind.
Out of the fullness of our hearts and purses let us bring
A Diamond offering rich and rare and worthy of our King!
The gift of souls for which he died! The only gift for him,
To some of us in journeying on amid earth's smiles and tears,
The church of Christ has been our Home for more than fifty years—
A half a Century and more, since on an April day,
A group of eight* we followed Christ in his appointed way.
The river flowed with ice and snow. Cold, desolate, and bare
The landscape lay; but not to us; for Christ our Lord was there.
His glorious presence filled our souls and scattered every fear,
Light from the throne of Love streamed down and heaven to earth drew near.

For one of us his upward course towards heaven was quick-ly run,
Two sisters longer toiled for souls and left their work well done.

The sweetness of their early youth
Unfolded in a life of truth,
And all the graces from above,
Were mirrored in their life of love.

One of them sleep where skies are blue and winter's roses bloom;
The other where the whitening snows will mantle o'er her tomb,

One of us from a distant land sends greetings full of grace,
And four of us are met once more within thy Holy Place.
Classmates, within the school of Christ our studies have been sweet.

From an unbroken band above within his courts we'll meet—
The shadows lengthen now; but bright the sunset gate appears,
And smooth the path which gently leads beyond this vale of tears.

And brighter to our mental sight appears the picture fair
Of loved ones waiting with our Lord to give us welcome there.

Our Home is there. We tarry here but for a little day,
That we may prove our Saviour's love and his blest will obey.

It matters not how soon we go or here how long we stay;
If we are but prepared to hear, "My Loved One Come Away."

*NOTE.—Joel Parish.—Maria Chipman.—Mrs. (Rev.) J. E. Balcom; Annie E. Parker.—Mrs. (Rev.) David Freeman; Alice Shaw.—Mrs. (Rev.) Alfred Chipman; David Parker.—Rev. D. O. Parker; George Weathers, William C. Shaw and Augustine Peneo.

Praying in the Holy Ghost.

Prayer is a divine, not a human, provision. It takes hold upon God, who has ordained it for the maintenance of a godly and blessed life. It does great things for those who use it right. It is the key that fits into the lock of God's cabinet and opens its treasures. It is the conduit through which his mercies pass and repossess. It is the instrument by which victories over sin and Satan are gained, the way of communion with the Sovereign of the skies, the source of comfort in trying hours, the secret power of the divine life, the mark of distinction between Christians and worldlings, and the medium of transfiguration glories.

But to realize its highest effectiveness and happy results prayer must be "in the Holy Ghost," he must be its informing, inspiring and directing Power. He is given to "help our infirmities and to teach us what we should pray for." His assistance is indispensable. He knows the will of God, and so can and must suggest the petitions which accord with the divine mind.

He has to do with the manner as well as the matter of our praying. He alone can make it hearty and sincere. We become mere parrots without his inbreathing. He must stir the soul and touch its very depths, drawing out the intense emotion and deep expression.

He must also develop the latent force which takes heav-

be uttered." The symbols of his prevalence are "fiery tongues" and "a rushing mighty wind." Prayer under his impulse is vehement. It is a knocking, a wrestling, an opportunity.

It is his province to cause and to maintain believing prayer—to beget the consciousness and the persuasion that it shall be heard. He is the Spirit of faith, and only as he works on suppliants, do they pray "without doubting," or "with assurance of faith."

He alone communicates the purity of soul and life which constitute the vital element of successful prayer. The palmist says, "If I regard iniquity in my heart, the Lord will not hear me." The New Testament requires us to "lift up holy hands." "The clean heart" comes, not by nature or by ordinary birth, but by spiritual renewal. It is wrought in the soul by an indwelling Spirit, who not only renovates, but sanctifies.

He likewise enables us to pray in love. He removes the natural enmity to God and the unforgiving disposition toward men which prevent the reception of gracious and saving benefits. He awakens and fosters that divine and brotherly affection which unites all the parties in true and permanent affinity, which causes all things to work together for good to its possessors, which brings God nigh in fellowship and helpfulness, and which makes heaven tributary to human needs.

Praying in the Holy Ghost, then, means seeking for things in harmony with the purpose of God, in sincerity, with fervency in faith, in purity and in love. Such supplication is our safety and glory. It secures audience before heaven, gives deliverance from every hurtful snare and helps onward in the Christian life. We cannot, and dare not, dispense with it, if we would resist evil influences, and hold on our way steadily to the celestial city. It affords us the only secure defense against our foes, multiplying dangers and aggressive troubles. With such a power at our command, and in constant exercise, neither earth, nor hell, can entice us from our integrity, or exclude us from the heavenly inheritance.—Presbyterian.

The Honest Traveler.

A minister recently preached on a Sunday evening on the "Greed of Gold," and in the course of his sermon condemned the liquor traffic.

Early the next morning there came into the minister's study a fine looking, intelligent man about forty years old. "Is it better for a man to sell liquor or starve?" he asked.

This was his story:

He was the travelling representative for a large city firm. He had gone to the church with another commercial traveler on Sunday evening, and the minister's sermons had been an arrow from the quiver of God straight to his heart. He left the church, went back to the hotel, sent that very night a letter to the firm for which he was travelling, and whose remuneration for his services was generous, resigning his position, and saying that he could no longer conscientiously represent them.

"And," said the manly man before he left the minister, last night I slept with a sense of peace and security, such as I have not enjoyed for years. I have no prospect for a new position, but upon this I am determined—I shall starve before I shall sell another drop of liquor. God help me!"

At noon the next day the minister was in conversation with one of the leading business men of the church, to whom he told this story. Immediately upon hearing it the merchant said:

"I am in need of just such a man."

In less than twenty-four hours he was in an honorable position with a good salary, illustrating the words of Christ:

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."—Selected.

Slips of the Tongue.

Maud was a very timid little girl, and she was particularly shy about meeting the minister. The minister's house was near Maud's home. The "new preacher" had moved in just a few weeks before this time, and Maud's mother wished to send his wife some fresh eggs.

"Must I go, mother?" she half pleaded.

"Yes, dear," said her mother; the cook is very busy, and your brother Frank, has gone to the grocer's, so take this little basket and go quickly for me."

It did seem that her mother would have waited until Frank's return, but perhaps she thought this a good way in which to overcome Maud's shyness.

Maud was so excited that she came near dropping the basket of eggs when the Rev. Mr. Stone himself answered her ring at the door-bell. "Good morning, Mr. Egg," she stammered; "mother sent you some stones."—Our Boys and Girls.

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CONSUMPTION.

In our country, as in many others, the ravages of the disease popularly known as consumption are most serious. If you examine any table of mortality statistics, he will find that a large proportion of the deaths recorded are due to pulmonary tuberculosis. An eminent medical authority has said that tuberculosis has caused more deaths than smallpox, diphtheria, scarlatina, measles, typhoid, typhus and yellow fevers, cholera, leprosy and whooping cough combined. It is estimated that throughout the world two million deaths from tuberculosis occur every year and that in Canada alone 8,000 persons annually fall victim to the disease. This is an immense drain upon the life force of the country, and accordingly upon its wealth also, for it is estimated that each of the 8,000 lives is worth on an average \$1,000 to the state, making a total of \$8,000,000, and besides this there is an infinite and probably still larger item of loss due to the necessary expenditures for the families thus left unprotected. It has indeed been estimated, but the estimate is probably extravagant that Canada is losing \$72,000,000 each year as the result of tuberculosis. And yet medical experts declare that tuberculosis is both preventable and a curable disease. The harvest of death from this cause will doubtless be large for many years to come, but there are good grounds for believing that the harvest will be a gradually decreasing one, and that in highly civilized countries, this terrible disease, which has been called the great white plague, will be in a very large measure stamped out. It is evident that even now some progress is being made in that direction. Statistics lately published by the Provincial Board of Health of Ontario show that the deaths from consumption in that Province have decreased in three years from 1,842 in 1901, a decrease of 25 per cent. Credit for this encouraging showing is due in a large measure, it is claimed, to the educational campaign which for years past has been conducted by the National Sanitarium Association. Within recent years there have been established in regard to consumption some fundamental facts which are of the greatest importance in dealing with the disease both in respect to its prevention and as to its cure. The old theory, once generally entertained, that consumption is hereditary, has been overthrown. It is now considered to be well established that consumption is not hereditary. Persons do not inherit consumption, but they contract it, just as they contract typhoid fever and many other diseases, by having the germs or bacilli of the disease imparted into their systems. It is admitted, however, that in the case of many there is inherited weakness, which accounts for the fact that some persons fall victims to consumption much more easily than others, because they have less power to resist the action of the disease germs. And yet a person having thus a predisposition to consumption would, if he held, be perfectly safe in a country from which the tubercle bacillus had been banished.

Further it is regarded as a well established fact in this connection that the most common and most potent means of contagion is the sputum of consumptive patients. The matter thrown off from the diseased lung is full of the germs of the disease and when dried and pulverized floats in the air with other dust, and is thus breathed into the lungs. When it is considered that the tubercle bacillus is exceedingly tenacious of life and that it is estimated that the average consumptive patient throws out daily in his expectorations more than seven billions of bacilli, it is evident how great a source of danger the dried sputum of tuberculous persons may be to those who, either through heredity or otherwise, have any predisposition toward the disease. Persons of strong constitution will indeed pass unscathed through conditions under which others in reduced health or of a tuberculous tendency will succumb to the disease. But it is in the highest degree important in the interests of safety that the contagious character of the disease be known and recognized, and while it is not necessary that the consumptive patient shall be entirely isolated, it is in the highest degree important that the sputum of the patient be disposed of in a way to avoid

danger from that source. And since physicians tell us that a very large percentage of the adult population is more or less tainted with tuberculosis, though in most the disease may not exist in an active form, it is apparent how important it is that regulations against spitting on the floors of rooms or of cars, or on sidewalks or other places of public concourse should be rigidly enforced.

A better understanding of the nature of consumption has not only done much to suggest means for its prevention but has also led to a more successful treatment of consumptive patients. It has been clearly established that in a great many instances tuberculosis, with proper treatment, is curable. The Sanatoria which within the past few years have been established in this and in other countries have done much to demonstrate this. It is, we believe, an unquestionable fact that many persons are to-day bravely taking their part in the world's work who would have been in their graves, but for the help they have received at these institutions, and many more now attending them are in different stages of convalescence. Some of our Provincial Governments have moved or are moving in the matter of establishing these institutions, but it seems evident that in view of their demonstrated value and of the great interests at stake much more should be done in that direction.

But if for any reason a consumptive patient cannot avail himself of the advantages of a sanatorium, public or private, that is no reason why he should not keep up a hopeful and successful struggle against his dreaded enemy. For most persons the essentials of the most approved treatment are right at hand. Any honest and intelligent physician will say that there is little or no value in medicine for the treatment of this disease. The essential conditions are to build up and sustain the general bodily health by an abundance of good and nourishing food, to breathe day and night the pure fresh air, to keep up a cheerful spirit and not to overtax the strength. The old way of treating consumptive patients by jealously guarding them from every cold breath of air, keeping them shut up in close rooms at night, dosing them with many medicines and feeding them on light delicacies, meant certain death to the patient and frequently contagion and death to other members of the family. There appears to be no reason why any person—especially any young person—who is otherwise in fairly good health, should die of consumption. But the conditions mentioned above must be bravely accepted. The patient must have fresh air day and night, summer and winter, storm or sunshine. When it is cold he must put on clothes enough to keep him warm, but at any cost he must have the fresh air. Then he must have plenty of milk and eggs and other nourishing food to keep up his strength and resist the wasting nature of the disease. He must be careful not to overtax his strength either in work or play and he must understand that any wanton dissipation of his mental or physical forces means death. There are, we believe, a good many persons in this country to-day who are thus intelligently waging a successful fight against this dreaded disease, and this article is written that others who may be in its incipient stages may be encouraged to do like wise.

KING AND TEMPLE BUILDER.

Solomon had a two-fold calling. He was to be King over Israel and he was to build a temple to the Lord. It was a high position and a great work to which the young prince was called. To wield wisely and well the sceptre placed in his hand by his illustrious father, to fill honorably the throne which David, by the favor of God, had established in Israel and to build a temple to Jehovah, a temple which should stand in Jerusalem as a visible and splendid declaration of Israel's faith in the true God, and as a monumental protest against the idolatries and iniquities of the heathen nations, was a work which might well satisfy the largest and noblest ambition.

This calling of the young Solomon may justly be considered typical of the calling of God for all men. Every young man who has ears to hear the voice that is ever speaking to us from above will distinctly hear God's call to him to be a ruler and a temple builder. And that call to rulership and to temple building is no imaginary and unreal thing. It is indeed in the highest degree significant and true. Man was placed upon the earth, not that he might be a fugitive or a slave cowering in fear in the presence of the great and mysterious forces of nature and the brute creatures which have their home upon the earth. He was placed here that he might rule. "Thou madest him to have dominion over the works of Thy hand, Thou hast put all things under his feet." More than this, he was called to the lordship of self-control, to exercise authority over his desires and appetites and to keep the lower elements of his animal nature in subjection to the will of the spiritual man. This call to lordship over self represents man's highest and hardest task, and here his most frequent and most disastrous failures have occurred. And failure at this point is decisive. Man has indeed exercised a large measure of authority over earth and sea and all that inhabits them. He is able in a measure to control the elements and forces of nature so as to make them serve his will, he has attained to mastery in the dominion of knowledge and filled the world with the products of his brain and hand. And yet, if with all his acquisitions and his honors, he has failed at the

point of self conquest, so that instead of being a ruler in his own home he is the slave of his own passions; he has fallen short of true kingship and nothing can atone for the failure. One may stand, a king unequalled in wisdom and wealth and learning and splendor. The magnificence of his capital and his court may be the wonder and the envy of the world. And yet, if he has not learned in the highest sense to rule himself, if he is a slave where he should be most a king, then there is a cloud upon his name and fame which not all the wealth and wisdom and magnificence of a Solomon can dissipate.

So we come to see why men are called not only to be kings but to be temple builders and how it is that the man who is not a temple-builder cannot be a true king. The true temple is not a material, but a spiritual creation. That temple of Solomon, magnificent in its greatness and its wealth of costly stones and gold, was after all only a type and shadow of the true. The dwelling-place of God on earth is not any temple built with hands, it is the heart made receptive to the Divine Spirit, and the true temple builder is the man who works together with God to make his heart a place where God may dwell and reign supreme. It is the man who has renounced his pride and all his sin and who, through his repentance and faith has come into loving fellowship with God, who thus becomes a priest and a king, a real vicergerent of God on the earth. Such men have the nobility of true kingship, for they bear witness to the truth. They may not sit on ivory thrones or be attended by the splendors and pomps of earthly monarchs. Their thrones may be a dungeon, a scaffold, a cross. Nevertheless they are the real kings, and through them God's kingdom comes in the earth. "Take heed now, for the Lord hath chosen thee to build a house for the sanctuary; be strong and do it." It is a great thing when a young man heeds this call from on high, and makes it his supreme life purpose to obey. It is a call to something greater and nobler than any merely temporal and earthly rulership. God's call means service, and all true kingship means that. It is service which means a fellowship with Christ's sufferings, but it also means a working together with God. It is a call to rulership, authority and final victory. Young men are sometimes tempted to believe that evil rules, and therefore to make Satan's choice, and say, "Evil be thou my good." This is the supreme delusion. It is not mammon and lies and lust and hypocrisy that rule God's world. If men want to be on the winning side let them make haste to ally themselves with God and goodness. When the clouds and mists which now hang over the great battlefield shall have been lifted, it will be seen that the victorious host is that which marched under the banners of righteousness and truth and love.

Editorial Notes.

—King Victor Emmanuel and Queen Helena, of Italy, visited England last week. Their welcome on the part of King and people was a very cordial one. There is talk of a treaty of arbitration between Great Britain and Italy similar to that lately concluded between Great Britain and France.

—The *Sunday School Times* some months ago offered a prize of \$25 for the best article on "Christmas Giving in Sunday School work." We are much pleased to know that Rev. C. W. Corey, pastor of the Liverpool N. S. Baptist church, was the successful competitor. The *Times* of the 21st inst., contains the prize essay, entitled, "What the Gift Service Did for Us." The MESSENGER AND VISITOR extends Bro. Corey its congratulations.

—At the time of the meeting of the Baptist Congress in Philadelphia two weeks ago, a meeting, not connected with the Congress was held to consider whether or not something might be done to emphasize the unity of the Baptist denomination in the United States. As the result of deliberations in this connection it was resolved that an attempt should be made to hold the 1905 May anniversaries of both the Southern Baptist Convention and the Northern Baptist Societies in Washington, D. C., and that after the business of these bodies has been completed, a joint meeting of Baptists then present in the city should be convened to consider some of the great interests of the denomination.

—Our Baptist churches in St. John are now all furnished with settled pastors, except the Tabernacle church, and we learn that Rev. P. J. Stackhouse has accepted a call to return to the Tabernacle and will resume his labors, there in January. For the present the church is being acceptably supplied by Rev. I. B. Colwell. The Brussels St. and Main St. churches, after having been for some months pastorless, have now, as the readers of the MESSENGER AND VISITOR know, secured ministers. Pastor Cohoe at the former, and Pastor Roach at the latter, have entered upon their work with earnestness and with good promise of success. The other Baptist churches of the city, with Fairville, are well cared for. It is to be hoped that the relations now so happily subsisting between all these churches and their pastors may long continue and that the present prospect for harmonious and successful work may be richly realized.

—Statements recently made by Dr. Bernard Grenfell, at the general meeting of the Egypt Exploration Fund in London, in reference to the recovery of papyri buried since

the second century, are of considerable interest. A number of the documents contain what purport to be sayings of Jesus. Some of these sayings are parallel, with some variations, of passages found in the New Testament, but most of them are new. One of the most remarkable of the sayings is as follows: "Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; wondering he shall reach the kingdom, and when he reaches the kingdom he shall have rest." A variation of Luke xii. 52 reads: "Ye have hidden the key of knowledge; ye entered not in yourselves, and to them that were entering in ye did not open." Another fragment is said to contain an alleged discourse of Christ closely related to parts of the Sermon on the Mount, and also a conversation between Christ and His disciples. The full text of the newly discovered documents is to be published later.

The Negroes of the United States are certainly far from having attained an ideal condition, and from statements which are occasionally made in respect to their moral and social status, one might be led to doubt whether on the whole the movement of the Negroes is not backward rather than forward. But we are apt to forget how heavily handicapped the Negro was upon his emergence from slavery forty years ago, and if his advancement has not been so rapid as his more sanguine friends expected the following figures given by *Christian Work* seems to show that all events there has been substantial progress: "There are now 1,300,000 farms owned by negroes, valued at \$350,000,000; 159,000 homes outside the farm ownership, valued at \$265,000,000 and personal property valued at \$165,000,000. Starting from nothing, there is an accumulation of nearly \$800,000,000. When the slaves were freed not one per cent. of the negro adults of the south could read or write. To-day forty per cent. can do so. Fifty per cent. of the children are attending school, and with more facilities more would attend. There are 800 colored physicians in practice, 300 lawyers, and 30,000 school teachers. There are 300,000 books in the homes of colored people, and they own and publish 450 newspapers and magazines."

The news of the sudden death of Rev. H. N. Parry, which occurred on Tuesday last, is as painful as it was unexpected. Mr. Parry had lately accepted a call to the pastorate of the church at Gaspereau, N. S., and had just got settled there when he became unwell, but persevered in his pastoral duties, hoping that his weakness would soon pass away. Sunday evening, the 15th inst, he was unable to fill his appointment, but nothing serious was apprehended until an hour or so before his death. On Tuesday morning he started to walk to the Post Office but was overcome with weakness on the way. Kind hands bore him back to his home and a physician was sent for, but he was beyond human help, and in a few minutes after the doctor arrived he breathed his last. The cause of death was pronounced to be heart failure. Bro. Parry was a man of good ability and very highly esteemed by his brethren in the ministry. He was a faithful preacher of the gospel and a good pastor, and his ministry has been blessed to the spiritual benefit of many. A suitable biographical sketch will appear in another issue. To the family so suddenly and sadly bereaved we desire to extend sincerest sympathy.

From Halifax.

The last day of October and the first day of November were set apart by the church centered in Berwick to celebrate its 75th anniversary. Conference began at 2 o'clock on Saturday and continued until after four. Beside the pastor, Rev. L. D. Morse, there were present, Rev. E. M. Saunders, Rev. Isaiah Wallace and the Rev. E. O. Read—ex-pastors. Rev. Alfred Chipman and Mr. Read licentiate. The Conference was conducted by Mr. Wallace. It was large and sweetly interesting. Of course it was largely reminiscent.

On Sunday morning, E. M. Saunders had for his text, "Now are ye the sons of God, etc." Half of the time of the sermon was given to a sketch of the history of the church which was organized January 9th, 1828—Pastors—Revs. Wm. Chipman, ordained March 28th, 1829, 30 years; E. M. Saunders, 9 years; F. O. Read, two pastorates, 11 years; I. Wallace, 4 years, S. Mc C. Black, 2 years; J. C. Blakney, 4 years; E. E. Daley, 4 years; D. H. Simpson, 6 years, and L. D. Morse one year. Only one of these pastors, Rev. William Chipman, has passed away. Over thirteen hundred have united with the church by baptism. The church has sent out more than 20 ministers—L. J. Skinner, D. O. Parker, David Pineo, J. D. Skinner, Alfred Chipman, George Weathers, Wm. George, P. R. Foster, Wm. Porter, T. H. Porter, R. D. Porter, L. A. Cooney, J. W. Brown, W. E. Hall, C. E. Pineo, M. B. Shaw, Harry S. Shaw, Avery Shaw, A. E. Read, Livingston Parker, Samuel Elder, W. H. Beckwith. The deacons who have gone to rest are—Abel Parker, William Skinner, McPhail, John Rand, William Webster, John Lyons, Thomas White, Absalom Brown, Ansel Baker, Maynard Wheelock.

The Rev. E. O. Read preached an appropriate sermon in the afternoon; and the Rev. I. Wallace in the evening discoursed on the model of an apostolic church; and naïvely

Mr. Wallace preached his own sentiments without offence, and that they respected him for it.

The congregations were large, the fellowship full, sweet and satisfactory. The church is now in harmony and prosperous.

After the sermon in the afternoon, a poem by the Rev. D. O. Parker, was read by the Rev. Alfred Chipman; Mrs. Chapman also read an original poem. Both were timely and in good taste and form. They spiced the occasion.

Among former members present was Bro. A. A. Pineo, of Kentville. Mr. Chipman, and Mr. Reed, Licentiate, took part in the services. The church and congregation seemed well pleased and much strengthened by the exercises. They took courage, and will go on hopefully to finish out the first century of their history. Great changes have taken place since the church was organized—a wilderness has become a garden.

There is change just as marked in the intellectual life of the community. William Chipman exerted an uplifting influence on both the church and society. His name is a green memory. What rapid advances we have made. Of his I was reminded when I heard that one of the questions asked the candidate at a recent ordination was—"Do you believe in the Higher Criticism?"—Well, this reminded me that I was behind the times; and I began to look about me. My enquiry has been to find out what this Higher Criticism is. It is now dawning on me that for the last twenty or thirty years men in our Theological schools have decided to examine the Bible in this fashion—give it a severe historical examination; give it a scientific examination—gather the data and by induction get the facts. Assume nothing. Examine everything as if for the first time. Not much said about the Holy Spirit as a teacher. What of the results? One says the 119 Psalm "is the emptiest production that ever blackened paper." Another in referring to Jacob's prayer, says: "In the wrestlings of prayer, one does not dislocate one's thigh." Many of these examiners of God's word state it as their finding, that the history of the creation in Genesis is legend, and the men and women of that time mere myths. Jonah and Job they class with the characters of Dickens and Stephenson.

T. K. Cheyne and J. S. Black have recently brought out in four vols., a Bible encyclopedia. In it are found the opinions of the radicals of the Higher Criticism as well as those of the Conservatives and Liberals. Here are the former. They recognize no miracles or supernatural inspiration. Old and New Testaments fair alike at their hands.

Our Saviour was a man merely—a great teacher and fine character—He died, but remains in his grave. In the fancy of his followers he came out of his grave. All the supernatural parts of the Bible are treated in this way. Professor Schmidt, of Cornell, says, Son of Man and Son of God, used by Jesus were not intended to make him different from other men who are equally the sons of men and the sons of God."

All the higher critics do not seem to have got so far ahead as the above example. The professor of Old Testament literature in Knox College, Toronto—Presbyterian—makes a fervent plea for the legend-myth theory of the first of Genesis. The Rev. C. McKinnon, before the Y. M. C. A. in Halifax says, Luther and Calvin were Higher Critics—and that Higher Criticism is not antagonistic to the Bible as the Word of God, and that there are a hundred fold more Higher Critics within the pale of the Church than there are outside of it. What does he mean by Church? So says another learned Presbyterian. Rev. J. W. Falconer, another Presbyterian, does not agree with the Knox College professor; but says in a lecture before the Y. M. C. A. of this city, that the story of the creation and of humanity is systematic and scientific.

Dr. Denney, the brilliant Professor of Glasgow, Presbyterian, takes the Epistle to the Hebrews from among the inspired books.

He is brilliant, devout, and is classed among the conservative critics.

Others state that the Tabernacle in the wilderness, was a portable temple, built only in the imagination of sacred fiction writers. In a Bible class last Sunday, the question was asked, "Have the Higher Critics had a convention to weed out the spurious from the genuine in the Bible? Of course the answer was, "No." Such a meeting would be a modern Babel in which there would be all the variety of speech found in that ancient undertaking.

In one part of the assembly the radicals would declare the Bible was like other books—the contents good, bad or indifferent—true, false and mixed. Others would claim that after relegating much of its history to legend and many of its characters to mythology, it contained some supreme and supernatural truths. Others again would contend for changes in the traditions about authorship; and for abundant blunders in history and for the throwing out of a number of books and parts of books from the canon, with sundry other stipulations, and there would be left a good Bible. Other some would claim less changes. What fine fun this would be for modern newspaper reporters. A Convention of Higher Critics to make a pure Bible would eclipse the Boer war. The higher critics may be classed as conservatives, liberals and radicals which classification reminds one of a bit of humor ascribed

was worse than an English Whig—a Scotch Whig was worse than an English radical; but a Scotch radical was worse than the—. To have flavour and force, humor should contain an element of truth. The devil led Christ into the wilderness. In tempting our Lord, the devil quoted Scripture; but if the devil had been a higher critic of the radical type, he would have had no Scripture to quote.

Higher criticism will have its day. When it is done with the Bible, the divine book will be all the brighter. They will scrape away some barnacles and cut away some accretions and will compel spiritually enlightened scholarship to review its work, and give the world the Bible cleared of a few additions made by copyists and other unimportant accretions received in coming down the centuries. "Let not your hearts be troubled." There is no danger. The Word of God is quick—living and powerful. My words they are spirit and they are life.

"The things of God knoweth no man, but the Spirit of God which is in him." The Holy Spirit, when given, was to "lead into all truth." "I thank thee O Father, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so Father." Were all enlightened and guided by the Holy Spirit, there would not be Babel as a general result. The Holy Spirit does not teach one man the Bible is the Word of God, and another that it is a mere human production. "Were all led by the Holy Spirit, harmony and not confusion, would be the result.

Let all pray that the Higher Critics, who have brilliant intellects and much learning, may have spiritual light, without which they cannot interpret aright the Word of God.

REPORTER.

An appreciative subscriber whose subscription is paid to January next, sends \$3, paying for two years, until January, 1906. This is in marked contrast with too many of our subscribers, some of whom are pastors and prominent laymen whose subscriptions are several years in arrears, notwithstanding repeated efforts to secure the amounts due and of which we are very much in need.

Collections and Donations to Ministers' Annuity Fund.

River Hebert Church, per Rev. J. M. Parker, \$12.00; Five Mile River Church, per R. Hamilton, \$2.00; Seal Harbor Church, per John Crooks, \$2.30; Mrs. W. G. Parker, \$1.00; Mrs. James Meadows, \$2.00; Miss Sarah Robinson, \$1.00.

The above is a good beginning. Please act promptly. Mr. Belyea of Germain St. Church, St. John, has informed me that the finance committee will recommend to the church to give \$25.00 to the fund, and to increase this amount by subscriptions. This is good in a high degree. The forty or more annuitants who may read this will say, verily the churches do regard our claims as sacred. Tears of soul-satisfaction may flow afresh when it is seen that the widows and the churches of small means and large means are combining to raise the income of those retired from active service.

E. M. SAUNDERS.

We are grateful to those subscribers, who, with commendable forethought, are sending their renewals now. Too many defer remitting until end of the year, making pressure of office work that could be avoided by remitting earlier.

New Books.

A HISTORY OF NEW BRUNSWICK. For use in Public Schools. By G. U. Hay, D. Sc.

In this volume of 176 pages we have a narrative in concise and pleasing form of the leading events in the history of the Province and its general development since the days when it was the hunting ground of the red man until the present. Its pages are adorned with portraits of a number of the men who have taken a leading part in the history of the Province, and with other interesting illustrations. The work is highly creditable to the author, and will, we should suppose, not only fill very satisfactorily the place which it is designed to fill as a text book, but will also form a welcome addition to many private libraries. The style of the book is lucid and interesting, and the information which it gives should be the possession of every intelligent New Brunswicker.

—W. J. Gage and Co., Toronto.

THE WHITE LETTER—A Tale of Retribution and Reward. By Eva Röse York.

This is an interesting book. The tale it tells is one into which sin and suffering enter, and also in still larger measure, love and endeavor for the redemption and help of the sinful and the suffering. The good which it depicts is no doubt largely ideal, but the picture of well-doing is so attractive that it should incite many to the endeavor to realize this ideal of Christlike service in their lives.

—William Briggs, Toronto.

For \$1.50 the Messenger and Visitor will be sent postpaid to any address from date until Dec. 31st, 1903.

* * The Story Page. * *

In the Pantry.

BY L. M. MONTGOMERY.

Johnny Wright was in the big pantry behind the stairs, eating a saucer of plum jam which Nora had left there for him. Ellis saw him there, and, partly because he thought Johnny had no business to be eating the jam and partly because he was far too fond of teasing his small brother, he softly shut the door and slid the stout, old-fashioned iron bolt into place so noiselessly that Johnny never knew he was locked in until he had swallowed his last spoonful and tried to get out.

Ellis went off laughing. He meant to let Johnny out in about a quarter of an hour, but Stan Herbert from across the way called to him to go over and help him develop some photographs he had taken, and Ellis forgot all about the small boy bolted in the pantry. Goodness only knows how long Johnny would have had to stay there—for the only window in the pantry was a tiny one high up near the ceiling—had not Mamma Wright come home sooner than she expected and, hearing a rumpus in the pantry, let the prisoner out.

Johnny was very cross, and I can hardly blame him. It is not good for the temper to be locked into a hot pantry on a hot day, when you are only eating the jam you were told you could eat. Johnny had been in the pantry only half an hour, but he was convinced that he had been there "for ages," and he had been there long enough to miss what he called a very "portant" gagement.

He had promised to meet Elmer Herbert and Willie Grigson in the park at two o'clock. Willie's Uncle was going to take them bathing. The time was long past and of course they were gone and Johnny had no idea where to look for them, even if mamma had been willing to let him start off alone.

Johnny grined resolved that he would "pay Ellis back." This was very wrong in Johnny, of course, but then you know even small, nine-year-old boys are human when they have missed a very "portant" gagement. Besides Johnny had already endured a good deal at Ellis' hands.

He brooded over his wrongs all day and went to bed still full of resentment. Ellis was not coming in until late. He had gone over to Westmouth to attend a baseball practice with the Westmouth team.

About eleven o'clock Johnny woke up with a jump. He heard a noise below and knew that Ellis had returned. The noise was in the pantry. The remembrance of his wrongs rushed over the small boy's soul. He crept out to the landing and peered through the banisters to the moonlight below. The house was so still that Johnny felt creep, and the pantry door was shut, but he knew Ellis was inside getting a smack before coming to bed. Johnny made up his mind what he would do. He softly crept down the stairs, a little white-clad figure. The stairs creaked until Johnny thought every soul in the house would be fishing out to see what the noise was about. That is a habit stairs have at night, you know.

But Johnny got down without disturbing anyone. Noiselessly he crept along the hall. He had not stalked before with Willie and Elmer times out of mind for nothing.

Outside the pantry door he halted. He could hear Ellis moving about inside and softly rattling the dishes. Johnny shot the bolt noiselessly into place and then crept back upstairs with a chuckle.

"Well, see how Master Ellis likes being locked in the pantry for hours at a stretch, himself," said Johnny vindictively, as he shut the door tight, "and though he make ever so much noise nobody'll hear him. Father and mother's room is too far away, and Nora sleeps like the dead. I've heard her say so."

He shut his eyes tight and resolved to go right to sleep. Then Johnny's conscience began to trouble him. He had never known he had a conscience before; and he didn't know what it was. But he felt uncomfortable. Something worried him. He tried to think of all the tricks Ellis had played on him, but could only remember all the nice things Ellis had done for him. He thought of the day he had cut his foot and couldn't go to the picnic and Ellis had stayed home, too, and read to him and made taffy for him.

Johnny rolled over on his pillow and groaned. If this was revenge he didn't see anything very sweet about it. He would count a thousand and see if—three, four, five, six, seven—that would put him to sleep. One, two—Johnny sat up in bed suddenly. He was going down to let Ellis out.

Just then the door opened, and Ellis, lamp in hand, walked in unconcernedly.

"O, so you got out yourself," said Johnny.

"Hello, youngster, aren't you asleep yet?" said Ellis, patronizingly.

"How did you do it, persisted Johnny.

"Do what, kid?"

"Why get out of the pantry. I bolted you in—and I was just starting down to let you out. I don't know how you ever managed to open it yourself. I'm sure I bolted it good and tight."

"You've been dreaming, Johnny, kid. That's what's the matter. I wasn't near the pantry tonight. Didn't need to be. Ted Stavert's mother over at Westmouth gave us a dandy lunch!"

"I wasn't dreaming," said Johnny, stubbornly. "I tell you I heard someone in the pantry and I went down and locked the door to pay you out for locking it on me. If it wasn't you, who was it?"

Ellis looked puzzled. Johnny certainly seemed to be wide awake and in earnest. But if his story were correct, who, or what was in the pantry?

Suddenly Ellis thought of a burglary that had been committed on that very street, two weeks before. A house had been entered and a good deal of plate stolen. The police had been unable to capture the thief or recover the booty. Ellis thought of all the silver in the pantry drawers, and of Grandma Wright's spoons.

"You stay here, Johnny," he said. "I'm going to wake father up."

Mr. Wright listened to Ellis' story in amazement. Johnny was brought out into the hall and stoutly maintained his story under much cross-questioning. Finally Mr. Wright telephoned to the police station. Two men came down and they opened the pantry door.

There was the burglar, and they captured him and took him off to the police station, having first relieved him of the Wright silver. He was a young fellow and seemed too frightened and bewildered to resist. The booty he had carried off in his former raid was found and restored to its owner later on.

Johnny Wright was the hero of the town for nine days. He did not enjoy it; somehow, Johnny had very little to say about his exploit. Although it had turned out well he was ashamed of it. Mamma Wright had talked a little talk to him about revengeful feelings. She said the fact that it had all turned out so fortunately was no excuse for the motive. Johnny hung his head and promised that he would never again try to pay people out.

Ellis got his talking to from his father. I do not know just what Mr. Wright said to him, but I know that Ellis never played any more tricks on his small brother. He went from his father straight to Johnny.

"Look here, sonny," he said manfully, "I'm sorry for locking you into the pantry, and putting ice down your back, and knocking over your Indian ambush, and hiding your air gun, and all the rest. Forgive your penitent brother and he'll let you alone after this."

"G'way with you," said Johnny, very red in the face.

But he told Elmer and Willie that afternoon that Ellis was a splendid brother and he meant to be just like him when he got big.—The Congregationalist.

How Polly Cured the Cat.

Did I ever tell you how our cat Sizer was cured of his habit of catching birds? No? Well, I must tell you, for I think it was the most effective object lesson Sizer ever had. He was a great pet, and had learned to do some pretty tricks, but had one propensity which was as wicked as could be—no bird was safe if Sizer could reach it.

He had eaten two of mother's canaries, and the neighbors had threatened to kill him if he came into their houses. At last, however, Sizer met his equal.

Aunt Clara wrote to mother that she would spend the summer with us, and would bring her big parrot. Mother was perfectly willing to have Polly come, and we children were wild with delight. We had never had an opportunity of knowing a parrot—neither had Sizer! One day mother was busy preparing Aunt Clara's room, and John and I were helping her. Suddenly mother dropped down on the nearest chair saying, "Oh, dear! I have forgotten Sizer!"

In a moment she was able to explain that in her joy that Aunt Clara was coming, she had forgotten Sizer's love of birds. "What if anything should happen to the parrot!"

We thought we could give Sizer away. It is easy to give a cat away, but he will not always stay given. So we presented him to the man who brings vegetables from his farm four miles from the city, and mother felt relieved.

At last Aunt Clara came with trunks and boxes, and a big cage containing her pet. Polly was a handsome bird, green and gold, with a few beautiful red feathers, a wise, solemn expression and an accomplished tongue. She was very tired after her journey, and began to say, "Polly's sleepy! Good night, Polly! Hello, boys!" and stretched her legs and neck to get rested.

We young people felt as if we could listen to her all night; but Aunt Clara said she would be cross if she was kept awake too long, and John carried the cage to Aunt Clara's room. In the morning we heard cries and squeaks that startled us at first, but very soon a jolly "Ha, ha, boys! Good day, Polly! Good day!" assured us that Miss Polly was the author of the strange sounds.

Aunt Clara said at breakfast that she had put Polly's cage on the porch up stairs, so that her ladyship might enjoy the fresh air. She was so very noisy, she added, because she could see a big grey cat on the fence. We all knew

that Sizer was four miles from the fence, and only laughed at Polly's vehemence. After breakfast John was allowed to bring the cage down to the dining room, and there it stayed during the entire visit. The cage door stood open, and Polly walked out or in at her own sweet free will.

When John set the cage down, Aunt Clara opened the door, and Polly came out with slow and stately step, saying in an injured tone, "Polly wants her breakfast!" Her reckless words were so ill-suited to her dignified appearance that one could not help laughing, which seemed to entertain Polly very much. While the bird was sitting near her cage holding a bit of bread in her claw, she stretched her neck, dropped the bread, and called out, "Poor pussy! Come, pussy! Hello boys!" looking intently at something that had appeared at the window.

That "something" was Sizer! He had come home again, and we were filled with alarm. Aunt Clara looked on quietly and said, "you need not be afraid; Polly is a match for any cat I ever saw." So we thought it would be fun to see an encounter between bird and cat, for we knew Sizer to be no coward. He only looked at the bird, this time, and sprang out of the window while Polly screamed after him. "Good-bye, Pussy! Who's afraid? Who's afraid? Polly wants a bath!"

This final remark, which was such a favorite with Polly, seemed to be merely a reflection, as she generally said it in very low tone, and busied herself in recovering her perch or her food. For two or three days Sizer did not come into the room, and even mother began to lose her fears for Polly's safety. Then he began to sit quietly near a window or open door, so that he could run if danger menaced, and looked at the parrot with longing eyes.

Her conversational powers had abashed him, but he finally thought, "She's only a bird, after all," and too long for a meal of his own providing. The sequel is easily foreseen. One day we heard the greatest commotion in the dining-room. Father ran in with his glasses in one hand and newspaper in the other; mother came, dismay on every feature; we children ran to the scene, of course, and in a minute Aunt Clara came.

Such a sight as we beheld! We all stood transfixed for an instant, and then burst into laughter. Polly had evidently been dozing on the broad window sill, when Sizer had made an attack. When we saw them Polly was holding Sizer with her strong claws, and had his ear in her sharp, cutting bill. Sizer was fairly howling, and trying his best to use his claws on Polly.

The parrot made some inarticulate noise all the time, and then they rolled off on to the floor. There was a mixture of feathers and fur for a second, and Sizer dashed madly past us, and we could hear him "spit" as he fled the scene. Polly began to smooth her ruffled plumage, and was evidently none the worse for the conflict. She was still very angry, and screamed after Sizer, "Poor pussy! Poor pussy! Polly's mad! Polly's mad! Hello, boys!"

She would hardly allow Aunt Clara to soothe her, and was quarrelsome for two or three days. No one dared say, "Poor pussy," in Polly's hearing. It is needless to say Sizer was cured. He returned to the house after a few days, with a much injured ear, but nothing could induce him to enter the dining-room, and the sound of Polly's voice seemed to terrify him. From that day the sight of a cage seemed to recall the encounter, and as far as he was concerned, a caged bird could hang in safety.—Our Dumb Animals.

The One Who Failed.

"Mr. Wright, may I speak to you a minute?"

The busy lawyer gave his revolving chair a whirl, and faced a tall, resolute looking boy, with a strap of books across his shoulder.

"Certainly, Philip; sit down, my boy."

"Thank you, sir, I haven't time; it's almost school hour. I just want to say, Mr. Wright, that I'd like you to get someone else for an Epworth League leader, in my place."

"You want to give up your job, Phil?"

"I don't want to exactly, but I think I ought. The truth is, Mr. Wright, I've failed, and I know somebody else could do better."

The gentleman was thinking what a young face this was to wear that bitter sense of failure so plainly written out; but he spoke encouragingly.

"Why do you think you have failed, Phillip? What about the 'try, try again' plan?"

"We did try again, Mr. Wright. You know we set ourselves to prevent Dobbs from opening a saloon on the corner of Bolton and Pelham streets. We worked like everything getting petitions signed. But we failed; the saloon is open, and the very boys that we were trying to help by keeping the saloon away, are jerrying at us all the time now, and calling us church lambs, and pretty pigeons, and things like that."

Mr. Wright could not help smiling at the very un-lamb-like expression of this Leaguer, but there was no time to discuss the matter now.

"Suppose you don't take any steps about giving it up

until the next meeting," he said. "I would like to be with you at that meeting. I have just been reading a true story about one who failed. It is a thrilling tale; I would like to tell it to your boys. What do you say?"

"Thank you, sir; that will bring the boys together, I'm sure. Some of them are pretty low down—worse than I am! Thank you, Mr. Wright: good morning," and the door swung to on boy and books.

The next Sunday afternoon the League members rallied in great force. Mr. Wright had organized them a year before, and given them a start; but he had a Sunday afternoon mission school in a distant part of the city, and this was the first time the boys had heard from him for some time. The meeting was called to order by Phillip Sears, who read a few verses from the Bible; a short prayer was made by another of the boys, and "Onward, Christian Soldiers" was given in fine style. Then, Mr. Wright got up and faced the boys.

"Your leader has been telling me," Mr. Wright said, in his easy, you-and-me style, "that your chapter has failed in a first-class fight it has been waging against the whiskey business, and that you boys are a good deal cut up over the failure. I think this is a good time to repeat to you a true story of a fellow who failed on a big scale about three hundred years ago, whose failure any one of us would now be proud to claim.

"When I tell you that this young Englishman made four stubborn, painful, dangerous, attempts to find a western waterway to the Indies; that he got nearer to the North Pole than any other sailor of his day; that he failed every time to find the northwest passage; and that he was finally turned adrift in an open boat, with his young son on a wild waste of waters, never to be seen or heard from again—perhaps you can name my man who failed."

Mr. Wright paused. "Henry Hudson," said one of the older boys, recognizing the tragedy.

"It was Henry Hudson," continued to storyteller, "who thus made four big, expensive, and humiliating failures, and finally lost his life in a shameful and pitiful way, as far as ever from the goal of his purpose.

"But look here, boys, Henry Hudson's first voyage opened up the great Spitzbergen whale fisheries, by which thousands of families have been supported, commerce advanced, and the interests of the race served for those hundreds of years. Henry Hudson's second voyage opened up the fur trade, which has been almost as great an enterprise as the other, Henry Hudson's third voyage—setting sail from the Zuyder Zee this time—established the Dutch on Manhattan Island, and laid the foundation for the city of New York; and his fourth voyage gave his name to one of the most beautiful rivers of America, and an example of noble heroism and skill to all future races of men. How is that for a failure, boys?"

The young people sat very still in their places, but there was a glow on their faces, and their eyes were shining. Unless I am much mistaken that corner saloon began to be in danger while that tale was being told. Mr. Wright did not have much more to say.

"Take care," he concluded, "how you dare to write 'failure' on a work into which a man or boy has really put the strength of his life. If the thing pleases God, though it may seem to go down like Henry Hudson's body, fathoms deep, he is keeping for it—somewhere, somehow—a glorious success, like the great sailor's. And I give you my word, my young friends, I believe the baffling of a single saloon is of more importance in eternity than sailing across the Arctic sea."

Phillip Sears did not give up his place. Those young Christians took a brace, and gave themselves another's year's lease on their job, (the saloon's license ran for a year), and the last I heard of the matter, was a message sent them by a business man who had refused to sign their first petition, and jeered at them for "a meddlesome pack of kids." Now he sent them word to come and see him about the matter again—he liked the fellow that never knew when he was whipped!"—The Classmate.

There is a story of an atheist's child who had learned something about God. The father wished to expunge the thought from her mind and wrote on a piece of paper, "God is nowhere." He asked the child to read the words, and she spelled out, "God is now here." The child's unconscious misreading of the atheist's creed startled him and brought him to the feet of God, whose existence he had sought to deny. Wherever we are we are in the presence of God.—Dr. J. R. Miller.

The only satisfactory manifestations of religious character and life are associated with the reciprocal influences of spiritual experience and aggressive activity.—J. McHolmes.

It is curious if it were not so sad, to notice how many years of fruitful youth we spend less in learning than in wondering why we are compelled to learn.—Dinah Mulock Craik.

For \$1.50 the Messenger and Visitor will be sent postpaid to any address from date until Dec. 31st, 1901.

The Young People

EDITOR: A. T. DYKEMAN.

All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, N. B., and must be in his hands one week at least before the date of publication.

Officers.

President, Rev. H. H. Roach, St. John, N. B.;
Secretary-Treasurer, Rev. G. A. Lawson, Bass River, N. S.

Those Pledges.

Next week we hope to be able to give a list of pledges given at the Brussel's St. meeting, for our Missionary's salary, which have since been ratified by the societies of which the pledgers were members. Several of these societies, have not, thus far, reported. Pastor, President, or Secretary, let us hear from you at once.

That Prize Offer.

Last week we made an offer of a nice "Book of Poems" to any member of the Young Peoples' Society who sends us before Jan. 1st, 1904, the largest list of subscribers to the MESSENGER AND VISITOR, with the money for the same. A good brother, who is deeply interested in our work, has authorized us to say that he will give, in addition to the above, three dollars in cash to the most successful solicitor and two dollars in cash to the next largest solicitor, as a second prize. Now, Young People, this is your opportunity, Consider yourself a self-appointed agent, and begin at once.

Daily Bible Readings

Monday.—A City of Worldly Ambition. Genesis 11:1-9.
Tuesday.—Vigorous Reform Measures. Neh. 13:15-22.
Wednesday.—A City of Refuge. Joshua 20:1-9.
Thursday.—A Refiner and Purifier. Malachi 4:1-12.
Friday.—A City Mightily Stirred. Acts 19:17-41.
Saturday.—The End of the City of Sin. Revelation 18:1-10.
Sunday.—The Holy City. Revelation 20:1-8.

Prayer Meeting Topic for Nov. 29

A Picture of the Ransomed City. Zech. 8:1-8.
Jerusalem was in a bad way about the year 518 B. C. The temple stood unfinished, the walls were ill-fortified and worse manned and the little colony of returned exiles, wandering through the strangely silent streets of the city of their fathers, looked with doubt on the great task of rebuilding the city, remembering with fear the hungry hounds who watched and waited for their opportunity just outside. It seemed as if the attempt to repatriate Judea was about to end in a dismal failure, and as if they had made a huge mistake in ever leaving the pleasant waters of Babylon. At this moment comes Zechariah with the ringing message of our text. It is a message of love and hope and cheer. It uncovers the workings of the divine heart. It reveals to us the love of Jehovah for his own.

That love is described as "jealous." "I was jealous for Zion with great jealousy, and was jealous for her with great fury." But if Jehovah was jealous for Zion, he was also jealous of Zion, for He says, "I am returned unto Zion." The love that is not jealous of its object, is not love at all, but indifference. When Zion strayed from his precepts and became filled with lies and cruelty and bloodshed; when she forsook Jehovah to lean upon the arm of Egypt and to coquette with the gods and kings of the east, Jehovah, deeply hurt, withdrew from her and left her to her choice. It was the only way to cure her. She found that the tender mercies of the wicked are cruel." Reduced to poverty and slavery, she came to herself, after seventy years in the far country. Then she came back to God, dissolved in tears, and God came back to her. By penitence restored to His arms, His love awakes for her. He is jealous for her. Out of the far East he calls Cyrus, "the Napoleon of the east, and giving her captors into his hand bids him strike the fetters from the wrists of His beloved and restore her to her land. It is done.

Then he goes further. He promises security. Their enemies round about and at the distant court shall not be able to prevail against them. The picture of that security in the ransomed city is a vivid and delightful one. Tottering age and tender, care-free childhood, alike attest the long reign of peace. "Old men and old women shall yet dwell in the streets of Jerusalem, and every man with his staff in his hand for very age, and the streets of the city shall be full of boys and girls playing in the streets thereof."

It seems too good to be true, as sometimes our visions seem to us; but God rebukes their doubt and tells them not to measure him by themselves. "If it be marvellous in the eyes of the remnant of his people should it also be marvellous in my eyes? saith the Lord of Hosts." That rebuke is for us also. How often do we apply the inch rule of self to our God, forgetting "there's a wideness in God's mercy like the wideness of the sea, and forgetting also that if the thing appear impossible to us that is no reason why it should be so to him who "calleth those things which be not as though they were."

The two things for us to remember in this lesson are the power of God and the love of God. God's power knows no limits and, God loves like a woman. His heart is deeply wounded every time we turn aside to coquette with evil and if he ever returned to Zion it was only because Zion returned to truth and righteousness. "A God of truth and without iniquity, just and-right is he."

A. T. ROBINSON.

Middle Sackville, N. B.

A Summary of the Lesson.

- An Ideal City is,
1. A City of Truth, verse 3a.
2. A City of Holiness, verse 3b and 8.
3. A City of Health, and Long Life, verse 4.
4. A City of Happy Children, verse 5.
5. A City of Saved People, verses 7 and 8.

Illustrative Gatherings.

(Selected by the Editor)

To make a true patriot there must be an inward sense of duty and conscience. —Dr. Parker.

Righteousness exalteth a nation, but sin is a reproach to any people. —Proverbs 14:34.

God give us men! A time like this requires Strong minds, great hearts, true faith and ready hands.

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a demagogue

And scorn his treacherous flatteries without winking

Tall men, sun-crowned, who live above the fog

In public duty, and in private thinking.

—J. G. Holland.

Who are the true lovers of their country? Mothers who are bringing up their children in the nurture and admonition of the Lord. Humble fathers, who are training their children in manliness, in self-reliance, making them ashamed to beg, and proud to rely on their own resources the schoolteacher, the conscientious editor, the preachers of the gospel, the city missionary, the colporteur the devoted Christian, they of every name, and every capacity, everywhere, who make men larger, and who work to make them free, are the lovers of their country. —Beecher.

Practical Suggestions for the Conquest Meeting.

BY MRS. W. S. BARRETT.

It is possible to make the Conquest Meeting the most interesting meeting of the month. Perhaps it really is to a few, but that it is not to the majority of our young people goes without controversy.

It is, too, the easiest meeting of the whole month to manage. The resources from which to draw for the ordinary prayer-meeting are decidedly limited. The Conquest Meeting does not depend, for its success or interest, upon the inner experiences of those present, but upon the experiences of others, upon facts to be brought in from outside.

The way in which these facts and experiences are brought together and presented by the leader of the Conquest Meeting determines its success or failure. I say by the leader, because all the participants in the meeting should be so many voices speaking for him. Evidently, then, great responsibility is upon the leader. And the first suggestion we have for the Conquest Meeting, is a suggestion to the missionary committee. Select your leaders with the utmost care. Let them be those of your number best informed on mission topics, and best calculated to arouse enthusiasm and interest in others. Do not appoint anyone who knows little or nothing of the subject for study as leader, simply because you want him to become interested in Missions.

Perhaps you inquire? "How much time do you think one ought to put on the preparation of a missionary program?" I would reply: "At least one month. More than any other one thing. I believe the trouble with our Conquest Meeting is lack of time and thought given to its preparations. He which soweth sparingly shall reap also sparingly." You cannot expect to reap large results from the meeting when you put nothing into it.

And finally, in all your preparation, remember you have been set apart to this work, whether as leader of the meeting, or member of the Missionary Committee, as servants of our Lord. In accepting the position, you have virtually agreed to do the work. Give Him your best service. Then, and then only, will the Conquest meetings become a potent factor in the missionary education of our young people.

Foreign Mission Board

W. B. M. U.

Contributors to this column will please address Mrs. J. W. Maxson, 24 Duke Street, St. John, N. B.

GREATER GOOD FOR NOVEMBER

For Handicapped, the missionaries, helpers, institutions, schools, that the work among the women may be greatly blessed. Prayers for our Mission Bands and their leaders.

The "Happy Harmonic Mission Band of the New Tucket Baptist Church, N. S., gave an interesting concert on Sunday afternoon, Oct. 25th. The pastor, I. T. Eaton, kindly aided with the programme. The exercises by little ones were especially enjoyed and we trust helpful lessons were learned by all. Seven new members were enrolled which brings the membership about twenty-eight. By use of the ballgame box and other special efforts we hope to provide for an option in India. An offering of six dollars and thirty cents was realized. Mrs. C. R. Nowlan, President.

Clementsvale, N. S.

At the October meeting of our W. B. M. U. S. a committee of earnest workers was appointed to observe Crusade Day. The result was most encouraging, two members being added to our number. A public missionary meeting, conducted by our pastor, Mr. Balcom, was held on Sunday evening, Oct. 25th. The programme was very interesting and appreciated by the large number present. The offering amounted to \$7.00. A very appropriate paper by Rev. I. M. Bard, Subject—The Claims of the Hour, was read by the president. Especially gratifying was it to see the children taking part so cheerfully and we hope our President's intention of re-organizing the Mission Band will meet with general approval.

A number of sisters accepting the kind invitation of our pastor's wife met at the parsonage for the November meeting. The earnest words of the leader, Mrs. Balcom will not soon be forgotten, and we trust the sweet influence of that afternoon's meeting be long realized in the hearts of those present—to be wrought out and truly manifested in missionary living as the months shall come and go. A letter from Rev. S. C. Freeman was listened to with great interest, strengthening the missionary spirit so evident.

After the meeting closed, tea was served by the hostess and thoroughly enjoyed by all. We pray that the spiritual life of our members may increase so that Christ through us may bless others. Mrs. P. J. Chute, Sec'y.

At the West Co. Quarterly meeting held at the Kay Settlement, Nov. 10th and 11th, the work of the W. B. M. U. was presented Tuesday, at 3 p. m., that time having been kindly allotted to the sisters by the committee.

The meeting was conducted by Miss Janie Tingley, the County Secretary, and was opened with singing, and prayer by the leader and several others. Mrs. Snow of Lewisville read the scriptures, and another hymn followed. Miss Tingley then gave a brief address, earnestly appealing to the sisters for a keener interest in missionary work.

Reports followed from the Aid Societies and Bands which were represented. Mrs. Snow reported very favorably from the Moncton Society and the Lewisville Society and Band, giving a brief account of their observance of Crusade Day this year and its splendid results. Mrs. Colpitts reported from the Forest Glen Aid Society and Band, the former in active condition, the latter sleeping at present, but hoping for an awakening in the near future. Mrs. Jonah reported the Petitcodiac Aid Society as having a large membership, but as having had no meeting for some time, although it still lives. Their Band, she reported in a flourishing condition. Rev. J. W. Brown reported the Havelock Society and Band both working actively, with excellent results accompanying their labors. Rev. B. H. Thomas gave a highly favorable report from Dorchester. Rev. E. B. McLatchy and Miss Tingley jointly reported the Sackville Societies as being in good working order.

No other Aid Societies or Bands being represented. Rev. Mr. McLatchy, then gave a short address on the needs of the Home Mission fields of New Brunswick.

The meeting closed with singing "Blest be the Tie that Binds," and prayer by Bro. Thomas. Let us pray that God's special blessing may rest on the W. B. M. U. work of Westmorland through the coming year, stimulating each individual connected therewith to a fuller consecration in His service. FITA K. COLPITTS.

In His Mother's Place.

BY DR. PAULINE ROOT.

How hot it was, how dusty, and how few trees there

The doctor lay in the hard, springless car; her head and eyes burning with the intense Indian heat, and longed for her journey to end. Forty miles and but ten of them accomplished, and already over four hours on her way!

She thought of the coolie who had left the poor sick missionary nearly thirty hours before to bring to her the call to come quickly, for Mrs. Hazard seemed dangerously ill. Thirty hours, and it must be at least eleven more before she could reach the mission home. What might she find? Would it be little five-year-old Elsie and eight-year Mary and manly little eleven-year-old Will with no dear mother answering their voices—a broken-hearted missionary, with his wife but a still white wasted form? The doctor's heart was very heavy as she thought of the many missionaries all through India who lived as the Hazards did, so far from medical aid that sometimes the beloved ones were even buried before the doctor could reach them. All night long, though the air grew cooler and she drew a shawl about her, she tossed and thought and prayed that she might not be too late. In the dim early morning light when finally the tired bullocks crept slowly into the mission compound, her heart almost stopped as she waited for the word from those quietly stealing towards her. Mercifully they told her at once what she so longed to hear, "She still lives," and then, "Oh, we are so glad you have come!" And the doctor answered, "I thought you might be here, I am so glad!" For the ones who had greeted her and who had been ministering to the almost crazed father and the bewildered little ones, as well as to the unconscious mother, were the beloved Tracys from twenty-eight miles away—the nearest white neighbors to the Hazards.

All day long Mrs. Tracy and her husband, with the native nursemaid packed, and Mr. Tracy settled up the mission accounts for Mr. Hazard and arranged for leaving the dear home, since the doctor decided that the sick woman must be moved that night to the station where the Tracys lived, and if God blessed the undertaking that she should go as soon as possible to the homeland.

Was it any wonder that none of them thought of the meeting in the little church always held by Mrs. Hazard on that day?

Suddenly they all came together, for softly across the compound came the slow notes of the church bell. What could it be? And then some one broke down and said, with tears in his voice:

"Why, it's the call to the women of the church to come to Mrs. Hazard's class for Bible study and prayer."

"What can we do? And yet it seems too bad to send them away with no message."

After a little, they noticed that though many women went in none came away, and they rejoiced that the women were praying by themselves and were glad, because missionaries feel that the Christian Hindus often pray in faith, believing.

Still they wondered a little, and Mrs. Tracy crept over to see and to say a word herself; they saw her coming quietly back. "Not now," she said, as she came near. "I'll tell them later about our plans. Little Willie is in there now leading the meeting and explaining the verses."

And so it was. This little Christian soldier of eleven years, who had so often, from the time that he was a mere baby, gone with the dear mother to women's meeting, had now out of his own little sad, lonely heart gone to take mother's place and to help with his little knowledge of God's word, and to add his little prayer for the dear mother whom they were never to see again, for God called her home soon after they reached America.

Once more did it prove true that a little child shall lead them.

Acadia Seminary Notes.

MY DEAR MR. EDITOR:—I enclose herewith a copy of the Programme of the Piano Recital given by Mr. George Pratt Maxim on the evening of October 30, and with it a copy of the report concerning it which appeared in the Halifax Herald of November 2, from its Wolfville correspondent. I am sure that the many friends of the Seminary, those especially who are interested in the attempt which is being made to place it at the very front musically, will be glad to see the programme and the appreciation in print.

PROGRAMME.

- Suit Characteristique, A Minor ("Evangeline") Maxim
Prelude
In Acadie
Absence
Scherzo serioso
A Shadow
Papillons, Op. 2 Schumann
Moderato, D Major—Prestissimo, E flat Major—Deciso, F sharp Minor—Presto, A Major—Andante cantabile, B flat Major—Allegro, D Minor—Semplice, F Minor—Allegro sostenuto, C sharp Minor—Vivo, C Major—Polonaise, D Major.
Prelude, G Minor, Op. 23, No. 2
Impromptu, A flat Major, Op. 29
Fantaisie, F Minor, Op. 49
Polonaise, C sharp Minor, Op. 26, No. 1 Chopin

Spinning Song, A Major ("Flying Dutchman")—Wagner-Liszt.
Twelfth Rhapsody, C sharp Minor—Liszt.
Introductory remarks by Mrs. George Pratt Maxim.

"Halifax Herald of Nov. 2.—A splendid audience greeted Professor Maxim, director of music in Acadia Seminary, in Assembly Hall on Friday evening last, on his first appearance before a Wolfville audience, and a most cordial and sympathetic hearing was accorded his masterful renderings of selections from Schumann, Chopin and Liszt. Introductory to these was given a "suite caracteristique" in A minor written by Professor Maxim himself, portraying the joys and sorrows of Evangeline in her Acadian home and in exile. His selections from the great masters covered a wide range. Chopin's Polonaise, in C sharp minor, his Fantaisie in F minor and the Twelfth Rhapsody from Liszt were perhaps the most effective, though all the numbers were thoroughly enjoyed.

Professor Maxim is a finished performer, having a clear conception of his subject and the technical ability to convey this conception to his hearers through the medium of the piano. His playing was smooth yet vigorous, and especially characterized by those subtleties of execution that go to make expression the soul of music. Acadia Seminary is to be congratulated on having so excellent a performer as director of music in that institution. Mrs. Maxim added materially to the pleasure of the evening by her introductory readings, explanatory of the various selections."

On the evening of Sunday, Nov. 1, the students had the pleasure of listening to Mrs. Boggs who gave a very helpful and illuminated account of Girl Life in India. An offering was taken to be devoted with other money which is being raised, to Missionary Work. Mrs. Boggs has our hearty thanks.

Letters like the following are being continually received by the Principal. Opportunities for work such as are desired are very few. At present there are none. Applications are very numerous. We have no fund from which to draw to help such girls. When the New Forward Movement is completed we shall be in a position to do something for them. In the meantime, is there not someone who, without prejudicing the success of the campaign which is being so diligently prosecuted by Dr. Trotter, will be willing to help us in some case, of which this letter is a fair representation? This is the letter:—

My Dear Sir,—I received your letter and the Catalogue for which I thank you. I am very anxious to spend the winter term at Acadia Seminary, but as my father has a large family of which I am the eldest, I should like very much to work my way. I am willing to do any kind of work that I can.

I plan to be a trained nurse and need a better education than I have. I should like to take up English, Arithmetic, Typewriting and Physical Training. I am a member of the Baptist Church in this place, of which Mr. X—— is pastor.

Yours sincerely,

Shall a way be opened for such girls to come or not? Hoping that I am not transgressing too largely upon your space,

I am, sincerely,

H. T. DeWOLFE, Principal.

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No disease is older.

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Consumption is commonly its outgrowth.

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Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

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which has effected the most wonderful, radical and

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Scott's Emulsion is not a mere extract, containing imaginary "active principles" which do not exist, but is full of actual nourishment which sustains vital force and builds up the body tissues more rapidly than any other known remedy.

We'll send you a sample free upon request.
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Personal.

Rev. Perry J. Stackhouse, who has been studying at the Chicago University for the past two years, has accepted a call to the pastorate of the Haymarket Square Tabernacle, and is expected to begin work the first week in January, 1904.

In common with the many friends of Rev. Dr. McLeod, the editor of the *Religious Intelligence*, we are pleased to learn that he is recovering from the effects of a rather serious accident which he met with about a fortnight ago. All will hope that Dr. McLeod may soon be restored to his customary health.

Many readers of the *MESSINGER AND VISITOR* will have heard with regret that Bro. C. W. Corey, of Liverpool, has accepted a call to Strathcona, Alberta, and is about to remove thither. While we are sorry to lose Bro. Corey we know that the Northwest has need of strong men, and doubtless he will find a great door of usefulness open to him in connection with his new field of labor. We trust that he may have great success.

Rev. C. S. McLearn who has recently accepted the pastorate of the Guysboro church is a native of Nova Scotia, though his ministerial work has been mostly in the State of Maine. Mr. McLearn studied for a time at Acadia, and was a classmate at Newton of Revs. H. R. Hatch, H. T. DeWolf and I. W. Porter. Mr. McLearn has held several pastorates in Maine, and has also held a number of important offices in connection with the denominational work of the State.

Notices.

Our Twentieth Century Fund \$50,000.

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

Rev. J. H. BARRS,
Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island,

Rev. J. W. MANNING,
St. John, N. B.
Field Secretary,
Rev. H. F. ADAMS,
Wolfville, N. S.

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

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

To our Sunday School Superintendents:

DEAR BRETHREN:—I wish to thank you for the hearty interest which so many of you took in our Twentieth Century Fund last year. The offerings from our Sunday Schools in cash amounted to the goodly sum of nine hundred and eleven dollars and sixty-four cents. Many of our schools took the one offering last year, but did not pledge for the

pledge forms filled in, pledged eighteen hundred and thirty-nine dollars. As the latter covered less than a fifth of your schools, I am relying upon the remainder for a generous annual offering till the time is up for the completion of this 20th century offering.

I have mailed to you an envelope for every scholar in your school. Kindly read my little letter to the scholars, and distribute the envelopes, asking scholars to return them to you the 4th Sunday in this month. I see by our year book that many of our schools have branch schools. Please see that these are supplied with letter and envelopes as sent to you, with those required by your own scholars.

Yours truly,

H. F. ADAMS.

P. S.—If your school is in Nova Scotia please send your offering to Rev. J. H. Barrs, Wolfville, N. S. If in New Brunswick or P. E. Island to Rev. J. W. Manning, St. John, N. B.

York and Sunbury Co.'s Quarterly.

The above Quarterly meeting will convene with the Nashwaak Baptist Church, (D. V.) Dec. 4th to 6th inst.

Opening session, Friday evening, beginning at 7:30 o'clock.

Churches will kindly appoint delegates.
N. B. ROGERS,
Secy.-Treas.

The County Conference of King's Co., N. S., will be held, D. V., at Berwick, Monday Nov. 30 and Tuesday Dec. 1st. The first session will be held on Monday evening when Pastor I. A. Corbett will preach, and be followed with a social service conducted by Pastor D. E. Hatt. There will be three sessions the day following, the first commencing at 10 o'clock. Brethren I. D. Morse and W. B. Boggs, D. D., will be the speakers for the evening. The programme will be published in the County papers.
M. P. FREEMAN, Sec'y.

CARLETON AND VICTORIA QUARTERLY.

The above named quarterly will meet with the Baptist Church, at Peel, Carleton, Co., on Tuesday, Dec. 8, at 2:30, p. m. There will be discussions on Sunday Observance, Christian Beneficence, Denominational Literature, a Conference on S. S. work, and on Wednesday evening, a joint (quarterly and W. M. A. S.) missionary meeting. With much prayer a profitable session is assured.
W. H. SMITH, Secretary.

The Albert Co. quarterly meeting will convene with the church at Albert Mines, on Dec. 8 at 2 p. m. Rev. A. F. Brown will preach the sermon. Other features of interest will, we hope, make the next meeting one of great blessing.
J. B. GANONG, Secretary.
Hillsboro.

The next session of the Annapolis County Conference, will be held at Clements Vale, Dec. 7th and 8th. Tuesday afternoon and evening sessions will be devoted to the consideration of Young People's work. We hope to make these two sessions a real benefit to our young people, and to this end it is especially requested that there be at least one representative from each Union. A very strong and enthusiastic session is expected.
E. LEROY DAKIN.

Literary Notes.

- THE NINETEENTH CENTURY AND AFTER.
Contents for November, 1903.
- I. REORGANIZATION OF THE WAR OFFICE—Lord Escher's Note by Sir George T. Lambert, C. B.
- II. THE SUCCESS OF THE SUBMARINE—by Archibald S. Hurd.
- III. NAVAL TACTICS IN THE PAST—by W. J. Fletcher.
- IV. MACEDONIA AND ENGLAND'S POLICY—by Karl Blind.
- V. SUN SPOTS—by the Rev. Father Cortie, S. J.
- VI. CHARLES DICKENS—by Walter Frewen Lord.
- VII. THE DELETERIOUS EFFECTS OF AMERICANIZATION UPON WOMEN—by H. B. Marriott Watson.
- VIII. THE LADIES OF THE ITALIAN RENAISSANCE—by Mrs. Ady, (JULIA CARTWRIGHT).
- IX. CRITERIA—by C. B. Wheeler.
- X. THE STORY OF ARISTEAUS (from the *Georgics* Virgil)—by the Right Hon. Lord Broughclere.
- XI. WOMEN IN THE MEDICAL PROFESSION—by Mary L. Breakall.
- XII. AT MERRUT DURING THE MUTINY—by Kate Moore.
- XIII. MR. CHAMBERLAIN'S SCHEME—by Benjamin Taylor.
- XIV. FOREIGN TARIFFS AND WELSH INDUSTRIES—by F. W. Gilbertson.
- XV. POOR LANCASHIRE—by J. W. Cross.
- XVI. LAST MONTH—by Sir Wemyss Reid, New York: Leonard Scott Publication Company, 7 and 9 Warren Street.

AN ACHING BACK.

The Trouble Usually Due to Impure Blood and Clogged Kidneys.

That weary dragging backache is more dangerous than you think. It points straight to deadly kidney trouble. Your kidneys ache because your blood is bad, and filtering through has clogged them with filthy inflammatory poisons. Common purging backache pills can never cure you. They only excite the kidney; they can't possibly touch the cause in the trouble in the blood. Dr. Williams' Pink Pills are the only positive cure for aching kidneys. They make new, rich, red blood. They conquer the inflammation and drive out the poison. They cleanse the kidneys and stimulate them to healthy action. Then your backaches vanish. Here is positive proof given by Mr. Geo. Johnson, of Ohio, N. S. who says:—"My son, now eighteen years old, suffered with kidney trouble; from severe pains in the back, and passed sleepless nights. We tried several medicines, but they did not help him; in fact he was growing weaker; his appetite failed, and he could hardly do the usual work that falls to the lot of every boy on a farm. Finally a friend recommended Dr. Williams' Pink Pills, and this was the first medicine that reached the cause of the trouble. He continued to use the pills for a couple of months and I am now happy to say that every symptom of the trouble has disappeared and he is now as strong and healthy as any boy of his own age. There can be no doubt that Dr. Williams' Pink Pills will cure kidney trouble, even in its most severe forms."

These pills cure not only kidney trouble but all blood and nerve troubles such as rheumatism, sciatica, partial paralysis, St. Vitus dance, indigestion anaemia, heart trouble, and the many ailments that make woman's life miserable. You can get these pills from any dealer in medicine, or they will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.



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- Rev. B. Kiernan, Quyon, Que. Your records are ahead of any I ever heard.
- Rev. D. Matte, Hospice St. Joseph, Que. The Gramophone I bought of you a few months ago is giving entire satisfaction and is admired and praised by all who have heard it.
- Rev. J. Vaillancourt, Levis, Que. The Gramophone is still giving satisfaction.
- Rev. Geo. Bondfield, Pembroke, Ont. The records are still in good condition although they have been used hundreds of times.
- Rev. P. H. Carion, Kamloops, B. C. Permit me to tell you that I am perfectly satisfied with the Gramophone I bought of you. It is a source of endless amusement to the children of our school as well. I do not think anything more perfect could be invented.

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Free!
Here and there you'll find a dealer who does not sell that English Home Dye of highest quality, Maypole Soap, but such cases are rare. A woman can't get Maypole let her write to the Canadian Depot, 8 Place Royale, Montreal, and receive by return mail a free book on successful home dyeing. We'll also tell you where you can get
Maypole Soap
10c. for Colors. 15c. for Black.

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Heals and Soothes the Lungs and Bronchial Tubes. Cures **COUGHS, COLDS, BRONCHITIS, HOARSENESS, etc.**, quicker than any remedy known. If you have that irritating Cough that keeps you awake at night, a dose of the Syrup will stop it at once.

USED FOR EIGHT YEARS.
I have used **DR. WOODS' NORWAY PINE SYRUP** for every cold I have had for the past eight years, with wonderful success. I never see a friend with a cough or cold but that I recommend it.—**M. M. Ellsworth, Jacksonville, N.B.**
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The Home

TO IRON SHIRTS.

"Shirts ironed to fit," read a sign in a laundry window, and a man who, an exchange says, was curious enough as to what that meant to go in and ask, learned this:—

"There are two ways of ironing a shirt, one the slap-dash way, the other the careful, painstaking way that results in bringing the shirt back into its original lines, so that it will be put on and hang as it was intended to.

"This means, in the ironing of a starched shirt, that it is ironed, as to the bosom, in such a manner that the two parts of the front will meet and match perfectly so that in the case of a button shirt they will button truly, and the bosom lie flat and smooth and trim, without waves or wrinkles; and so that in the case of a shirt without buttons, the stud holes will match truly, permitting the studs to be placed easily and leaving the bosom, when the studs have been placed, to lie smooth and trim as in the case described of the button shirt.

"It means, ironing the shoulder pieces of the shirt as they should be ironed, and getting the collar band true all around, and meeting properly in front, and standing at the proper and comfortable angle to the body of the shirt, so that it will be easy on the neck. In means in short, the ironing of the shirt as it should be ironed, so that it will be convenient and easy for the wearer, and so that it will be at its best as to appearance. It means ironing a shirt to that it will fit.

"Oh, yes, there is art in the ironing of a shirt."

ALL ABOUT LAMPS.

A housewife who has to use lamps a great deal, desires to know what will keep the wicks from smoking. If the wick is soaked in vinegar before it is put into the lamp, and thoroughly dried it will not smoke. The bowl of the lamp should be kept full of oil, but when the lamp is not in use, the wick should be turned down low, to keep the oil from oozing out upon the burner. The common kerosene lamp which is used in almost every household will give a bright, clear light, and will be source of comfort to the family if properly kept. Never use inferior burners. They are cheaper at first, but they soon get out of fix, so that the wicks cannot be turned up or down, and do not give a good light. A clean lamp gives no disagreeable odor when burning.

Lamp chimneys are not liable to break upon exposure to the change of temperature if they are put in a pan of cold water and allowed to heat gradually until the water is boiling hot. When you wish to clean the flues, wash them in a suds made by dissolving pearline in hot water, rinse in clean, warm water, and wipe dry with a towel free from lint; polish with old newspapers. See that the flues fit closely. Lamps should always be filled by daylight; and always put in a new wick before the old one is burned out.—Kentuckienne.

WASHING GLASSWARE.

Glassware should be washed in hot soap suds and well rinsed in clear water, then wiped with a fine linen towel. In washing cut glass lay three or four thicknesses of a towel on the bottom of the pan, which will make a soft support for the glass and render it less liable to be broken than when it comes in contact with the hard substance. Use a brush to remove any particles of dust from the deep cutting. A little bluing added to the water in which the glass is rinsed will enhance the brilliancy of the crystal.

WORTH REMEMBERING.

1. Avoid so far as possible drinking any water which has been contaminated by lead pipes or lead lined tanks.
2. Avoid drinking water which has been run through galvanized iron pipes.
3. Avoid using anything [acid] which has been kept in a tin can.
4. When grippe or other epidemics are

prevailing wear a little crude sulphur in your boots or shoes.

CRANBERRY AND RAISIN PIE.

Chop finely together two cups of cranberries and one cup of raisins; add two cups of sugar, one cup of water, and a little flour sprinkled over the berries. Bake in two crusts in a deep pie tin.

ENGLISH MUFFINS.

Dissolve one yeast cake in one pint of warm water and add one teaspoonful of salt. Stir in sufficient sifted bread flour to make a thick drop batter; add one tablespoonful of melted butter and beat hard for at least three minutes. Cover and set in a warm place until light; then, having the griddle moderately hot, lay on it well greased rings, and drop in enough batter to half fill them. Do not turn until almost cooked through, then slip off the rings and brown on the other side.

A cooking teacher advises against washing or soaking sliced potatoes before frying them. Soaking takes the starch out, but makes the potatoes tough. The same authority tells us how to make baskets of fried potatoes in which to serve fried fish. Slice the potatoes into straws, dry them thoroughly, and line a small wire strainer with the straws. They should be well packed. Put over them a second wire strainer, a size smaller than the first. This will hold them in place when they are plunged into the smoking fat. Fry for five or six minutes, lift out the kettle and drain. Pass a small knife around the edges between the potatoes and the strainer, when the baskets will come out easily. Roll the fish in crumbs or flour, dip them in beaten egg, and again roll in bread crumbs or flour, and fry in deep fat. Serve the fish in the baskets, which place on dainty napkins. Garnish with fried potatoes and lemon.

Avoid soaking the breakfast salt mackerel too long. It is often made into a flabby tasteless rag by the soaking process. Brush it lightly with olive oil before broiling, and it will present a handsomer appearance and be more juicy to the taste. Sprinkle with lemon juice just before sending it to the table, and always serve water cresses with it.

IT IS A JOY TO BE CURED.

Painful Piles Become Painless at Once and are Cured in Short Time.

It almost pays to have the piles so great is the feeling of relief when Pyramid Pile Cure is applied. They are in the form of suppositories and reach the effected parts at once and the pain ceases and a mild feeling of ease and comfort takes its place. The healing process begins immediately and continues as long as the cure is administered until the sufferer is perfectly and completely well.

How much more sensible is this method than the barbarous torture inflicted by the knife and instruments? How much more satisfactory to be able to administer a simple effective remedy in the privacy of the home than to submit to the humiliation of an examination and operation in the physician's chair!

Pyramid Pile Cure cures piles to stay cured. Thousands and thousands of sufferers the country over have found this out through the testimony of their friends and others, and the sale of this remedy is increasing enormously every week and month. It is certainly a glorious thing to be able to make great numbers of people happy and nothing will cause happiness so much or do it so quickly as relief from pain and the cure of a dreadful disease. The proprietors of Pyramid Pile Cure, therefore, have a great feeling of gratification and happiness themselves when the letters from former sufferers come pouring in on them telling of the wonderful cures and rejoicing and giving thanks for their deliverance from this terrible disease.

Pyramid Pile Cure is for sale by all druggists at 50 cents a package or will be sent at once in plain wrapper on receipt of price by Pyramid Drug Co., Marshall, Mich. Write for free booklet on the nature, treatment and cure of piles.

The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT
RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.
Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sores and often contain "wood alcohol," a deadly poison.

O. J. McCully, M. D., M. R. C., S. London
Practice limited to
Eye, Ear, Nose and Throat
Office of late Dr. J. H. Morrison.
163 Germain St.

"The D.D." Emulsion
Prevents Emaciation
Increases the Weight!
Builds up Solid Flesh
Sweet and Palatable as Cream
Does not Derange Digestion.
A POSITIVE CURE FOR
Nervous Exhaustion,
La Grippe, Anæmia,
General Debility and
Pulmonary Disease.

This School Has Been the Making of Me"

Is what a young man who has just graduated from **Fredericton Business College**, remarked to the Principal, as he said good-bye before leaving for Toronto to accept a position in that city. It can do the same for you. Send for catalogue.

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

Don't Chide the Children.



Don't scold the little ones if the bed is wet in the morning. It isn't the child's fault. It is suffering from a weakness of the kidneys and bladder, and weak kidneys need strengthening—that's all. You can't afford to risk delay. Neglect may entail a lifetime of suffering and misery.

DOAN'S KIDNEY PILLS

strengthen the kidneys and bladder, then all trouble is at an end.
Mrs. E. Kidner, a London, Ont., mother, living at 499 Gray St., says:
"My little daughter, six years old, has had weak kidneys since birth. Last February I got a box of Doan's Kidney Pills at Strong's drug store. Since taking them she has had no more kidney trouble of any kind. I gladly make this statement because of the benefit my child has received from this medicine."

BEWARE
Of the Fact that
White Wave
disinfects your clothes
and prevents disease.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson XI. December 13.—The Dedication of the Temple.—1 Kings 8: 1-11, 62, 63.

GOLDEN TEXT.

I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122: 1.

EXPLANATORY.

I. PREPARATIONS FOR BUILDING THE TEMPLE.—First. Preparation of the Kingdom. It was as necessary that the people and the kingdom should be prepared as that building materials should be collected. The whole of David's reign was a preparation.

II. BUILDING THE TEMPLE.—The site was on Mt. Moriah, overlooking the valley of the Kidron and the mount of Olives. "The rugged top of Moriah was leveled with immense labor; its sides, which to the east and south were precipitous, were faced with a wall of stone, built up perpendicular from the bottom of the valley, so as to appear to those who looked down of most terrific height,—a work of prodigious skill and labor, as the immense stones were strongly mortised together and wedged into the rock."

Religious Meaning of the Temple. The Temple and all connected with it had a religious teaching for the people, most of whom could not read, but could understand symbols, and visible expressions of great truths. St. Mark's at Venice was built and decorated on the same principle. The stories of the Old and New Testaments are expressed in carvings and paintings; and the order of these teaches the religious progress of the soul. The temple taught the presence of God, and made it real. The arrangement of courts and rooms, expressed the progress of the religious life, from the outer world into the court of general worship, then into the more sacred court, the Holy Place, the Holy of Holies, the altars, the ark, the candlestick, the shewbread, the sacrifices, the incense were full of religious teachings and truths.

III. THE DEDICATION CEREMONIES.—1 Kings 8. The Assembly. Vs. 1, 2, 62, 63. I. SOLOMON ASSEMBLED THE ELDERS OF ISRAEL, etc. the same as in Lesson IX and X, with the addition of (v. 2) THE MEN OF ISRAEL. "No Israelite who could be present was absent." The meetings lasted a week (v. 66). They were religious meetings with (v. 63) SACRIFICE OF PEACE OFFERINGS; that is, offerings of thanksgiving and consecration, and love to God. THE TWO AND TWENTY THOUSAND OXEN, AND AN HUNDRED AND TWENTY THOUSAND SHEEP were used for this purpose in part, and for the feasting of the great numbers gathered in Jerusalem for a whole week.

The assembly met (v. 2) AT THE FEAST OF tabernacles, the thanksgiving festival, one of the three great annual festivals of the Jews, IN THE MONTH ETHANIM, also called Tisri.

BOTH FEEL

What Proper Food Does For Both Mind and Body.

Physical health, mental health, indeed almost everything good on this earth depend in great measure upon proper food.

Without health nothing is worth while and health can be won almost every time by proper feeding on the scientific food Grape-Nuts.

A California trained nurse proved this: "Three years ago I was taken very sick, my work as a trained nurse having worn me out both in body and mind, and medicine failed to relieve me at all. After seeing a number of physicians and specialists and getting no relief I was very much discouraged and felt that I would die of general nervous and physical collapse.

"My condition was so bad I never imagined food would help me but on the advice of a friend I tried Grape-Nuts. The first package brought me so much relief that I quit the medicines and used Grape-Nuts steadily three times a day. The result was that within 6 months I had so completely regained my strength and health that I feel the improvement in my brain power just as plainly as I do in physician strength.

"After my own wonderful experience with Grape-Nuts I have recommended it to my patients with splendid success and it has worked wonders in the cases of many invalids whom I have attended professionally." Name given by Postum Co., Battle Creek, Mich.

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

which covers portions of our September and October.

The Services of the Week. The dedication was the grandest ceremony ever performed under the Mosaic dispensation, and one of the brightest days in Jewish history:—

"A day in golden letters to be set Among the high tides of the calendar."

1. The Procession.—Vs. 3-5; 2 Chron. 5: 4-6. The object of the procession was to (v. 1) BRING UP THE ARK OF THE COVENANT OF THE LORD OUT OF THE CITY OF DAVID, built on Mt. Zion, the western of the two principal hills on which Jerusalem was situated. Here David had placed the ark while waiting for the temple to be built.

4. AND THE TABERNACLE OF THE CONGREGATION. Better, as in other places, "the tent of meeting." "This consecrated tent, which had up to this time stood in Gibeon, was now taken down, and the curtains and poles of which it consisted seem to have been brought to the temple to be preserved. There was probably room enough for their bestowal in the 'side chambers' which enclosed the temple on three sides." AND ALL THE HOLY VESSELS THAT WERE IN THE TABERNACLE. "Perhaps the brazen altar. Certainly the altar of incense, the table of shewbread, the candlestick, and also the brazen serpent."

5. WERE WITH HIM BEFORE THE ARK. Probably in the temple court, where the great altar was. SACRIFICING SHEEP AND OXEN, as a religious service signifying gratitude and praise, the forgiveness of past sin, and consecration to the Lord's service as his people.

2. Placing the Ark in the Holy of Holies.—Vs. 6-9; 2 Chron. 5: 7-10. 6. AND THE PRIESTS BROUGHT IN THE ARK OF THE COVENANT . . . UNTO HIS (i. e., "his.") But this word is never found in the A. V. It has come into use since the date of our translation) PLACE (comp. 1 Kings 6: 19) INTO THE ORACLE OF THE HOUSE. The place where God at times made known his will. TO THE MOST HOLY PLACE (Hebrew, holy of holies), EVEN UNDER THE WINGS OF THE CHERUBIMS (1 Kings 6: 27). The symbolic figures "representing the attributes and majesty of God."

7. THE CHERUBIMS (better, "cherubim") COVERED THE ARK, as the most holy repository of God's law covered by the mercy-seat. The law of God and the mercy of God, ever under the shelter of his wings and guarded by his presence.

8. AND . . . THE ENDS OF THE STAVES overlaid with gold, by which the ark was carried. WERE SEEN OUT IN THE HOLY PLACE. Note the R. V. rendering. The meaning apparently is that the staves in the rings of the ark were drawn forward (as would be necessary because the ark was close by the rear wall), and were so long that the ends projected through the curtains which divided the Holy of Holies from the Holy Place. This would show to the priests that the ark was in its place, although they never saw it, since only the high priest entered the Holy of Holies, and he only once a year. UNTO THIS DAY. When this part of the book of Kings was written, and quoted by the later author.

9. NOTHING IN THE ARK SAVE THE TWO TABLES OF STONE on which the Ten Commandments were written. "We read in Heb. 9: 4 that in the ark of the covenant 'was the golden pot that had manna, and Aaron's rod that budded' as well as the tables of the covenant." But the author of Hebrews is speaking of the tabernacle, not of the temple. So there is no contradiction. MADE A COVENANT. That he would be their God if they would be his people.

10. THE CLOUD FILLED THE HOUSE OF THE LORD. The article before cloud denotes that it was the well-known cloud which betokened the divine presence. "The cloud was the veil that hid (v. 11) THE GLORY OF THE LORD, for that glory was too bright to be seen by mortal eyes. This was the same as the pillar of cloud and of fire that guided the people through the wilderness, which had rested on the tabernacle on the day it was dedicated (Ex. 40: 34), and had apparently been specially displayed at certain junctures in the history of Israel (Num. 12: 5, 10; 16: 42; Deut. 31: 15).

IV. LESSONS FOR TO-DAY.—1. The Temple as a Lesson in Church Building. "A true church is an echo of God," says Joseph Cook. And the building should be the fittest instrument for expressing and repeating that echo, that men may know and feel the character and the love of God.

2. The Temple is the Type of God's Kingdom. (1) In its foundations; (2) in the preparations made for it,—all the world is made tributary to its work; distant kings, often unintentionally, are led to prepare the way for it. (3) The kingdom of God is like the temple in its beauty and grandeur as a whole, "the glory of the whole earth"; (4) in its many harmonious parts; (5) in its altars of worship; (6) in the chambers around it, showing its secular and business side; (7) in the manifestation of God's abiding presence in Jesus Christ and the Holy Spirit, without which all else is but Horeb's rock before it was touched with Moses' rod, Pygmalion's statue before the breath of life was

breathed into it, or Mt. Hermon before Christ was transfigured on it; (8) in its object,—the worship of God, in the redemption of souls, and in spreading the good news over the world.

3. The Temple is a Type of the Individual Christian (1 Cor. 3: 10-16). (1) Rich and costly preparations have been made by others. We are heirs of all the ages. (2) The foundation is Jesus Christ, the rock that, like the rock under the temple, the same in all ages, never can be moved. (3) He has prophets with messages from God to aid and encourage in the building,—the Bible, the Holy Spirit, with teachers, pastors, and friends to bring the message.

LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All the More.

You cannot treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill treatment before it "balks," but when it does you had better go slow with it and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body take one of Stuart's Dyspepsia Tablets after eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach, in fact you will forget all about having a stomach just as you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine. In fact, physicians are prescribing them all over the land and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

Sharpe—"Yes, Parker invented the safe airship ever heard of."

Slowe—"But it refused to fly. You could not go up in it!"

Sharpe—"That's, of course, why I say it was the safest."

Poison—

In the Blood brings Humors and Boils, Salt Rheum, Eczema and Scrofula,

WEAVER'S SYRUP

Will cure them permanently by purifying the

Blood.

Davis & Lawrence Co., Ltd., MONTREAL, PROPRIETORS, NEW YORK.

HAD OVER 500 BOILS.

This may seem an exaggeration to you, BUT IT IS TRUE.

All sufferers from Bad Blood should read about this miraculous cure by

BURDOCK BLOOD BITTERS.

CURED IN 1885.

Mr. David F. Mott wrote us from Spring Valley, Ont., in 1885. He said:— I suffered from impure blood and had over 500 boils, but since taking BURDOCK BLOOD BITTERS I am entirely cured, and can recommend it to any person troubled with bad blood.

CONFIRMED IN 1901.

Mr. Mott writes us from 62 Broad St., Utica, N.Y., under date of Dec. 31st, 1901. He says:—Some time ago I received a letter from your firm, saying that some years ago you received a testimonial from me, stating that I had over 500 boils. Yes, sir, I had, and I must say that I have never had the re-appearance of one since I took the course of your BURDOCK BLOOD BITTERS. I thank God that I have had good health ever since, for I was a great sufferer. I wish B.B.B. a world of success, which it surely deserves.

For sale at all druggists or dealers.

THE T. MILBURN CO., LIMITED, TORONTO, ONT.

You are the Man

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

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

Agents Wanted.

Bells 100 lbs. to 10,000 lbs. McShane's Any tone desired—Chimes, Pells, Single. McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

Gates' Acadian Liniment.

reaches the homes of the Maritime Provinces. Thousands of people keep a bottle ready for immediate use in case of accidents, to break up colds by taking a few drops in hot water, to allay the effects of Quinsy and Diphtheria, etc. FISHERMEN all around our coasts are using it for application to cuts and bruises when their hands get sore from working in salt.

LUMBERMEN regard it as unequalled and everywhere use it for their horses and cattle in camp.

ATHLETES find it the best rub-down as it thoroughly invigorates the skin.

In short, wherever its effects have been sought after, the result has been most satisfactory.

Now add YOUR experience to that of the rest.

Price, 25 cents.

Manufactured by

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

To Housekeepers!

Woodill's

German Baking Powder.

DO YOU USE IT?

From the Churches.

DENOMINATIONAL FUNDS.

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

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

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

SUSSEX, N. B.—Our work is encouraging. Last Sunday I baptized two young ladies. Our preaching and social services are well attended. We had with us Rev. Geo. Richardson who preached at our service with much acceptance. He is a genial Christian, a man of strong and clear theological views, and an excellent preacher. He has preached for us a number of times during the summer.

CHERRYFIELD, N. B.—This is a branch of Moncton church. We enjoyed four weeks in this section. A number started on the Christian journey. Pastor Hutchinson baptized two last Sunday, two others have offered who will follow later. There being a mixed community some may unite with other churches. We found the people kind, they have just finished repairing the church to the extent of \$55, a new foundation and other repairs making it warm and neat. May the Lord greatly bless this part of his vineyard is our earnest prayer.

GEO. H. BEAMAN.

HAVELOCK, N. B.—I am closing a pastorate here of nearly four years. The work has prospered during this time. Unanimity has prevailed in the church. The Lord indeed blessed our united efforts. There is now a strong and willing band of young people in the church to cheer the heart of the pastor. The coming pastor will find a united and hopeful people. The Lord calls us to Hopewell where we begin work Dec. 1. Our future address will be Hopewell Cape.

NOV. 12. J. W. BROWN.

CHESTER.—We have just completed some further improvements on our church property. These consist of new lighting our auditorium, thus obtaining an excellent light. The parsonage has, also, been repaired, making it lighter, warmer, and less leaky. It has also been modestly adorned with two coats of good white paint. The bills amounting in all to about \$250, are fully paid. On Oct. 26, the pastor began some special services on Windsor Road an outstation of the church. Pastor Whitman, of Chester Basin, rendered some assistance. A good interest was developing and some confessed Christ. But in the second week the pastor contracted a very severe cold which for nearly two weeks has rendered any such work impossible.

R. OSGOOD MORSE.

ZION CHURCH, TRURO.—This is my second letter to you for "News from the Churches." The first may have miscarried, or been crowded out for want of space. I hope this will meet with a better fate. There was a called public meeting of the members and friends of Zion Baptist church, Thursday evening, the 12th inst., to review the finances of the year, to plan for deeper and wider spiritual efficiency, and to consult for more enthusiastic and permanent results. An earnest helpful spirit pervaded the gathering, and the Lord was present with us to bless. On the night before, at the regular praise service, two young women came before the pastor and deacons, seeking admission to the church on their Christian experience and they were unanimously recommended to the church for baptism. Both of these are recent converts, the fruits of a quiet work of grace. At the public meeting, there was reported raised for the year recently closed \$1156.90 for all purposes; this is \$552.00 above the pastor's salary. Of this amount some \$200 have been applied on the mortgage of the church, and the balance on the long outstanding notes, and current expenses. The church and friends were enthusiastic in their approval of this good work done by their pastor, and expressed their appreciation and satisfaction in the highest terms.

ADAM S. GREEN.
The note previously sent was not received. News from Churches is never crowded out.

Ed. M. and V.
ALBERTON AND SPRINGFIELD, P. E. I.—This is the second report forwarded for this

column since I have been on the Island; the first one failed to reach its destination. I left New Canada and Chelsea on the last of September. I was sorry to leave so many kind friends. The space allotted me would not be sufficient to tell of all the kind words and deeds of the people, it will suffice to say that I never spent a happier pastorate. During my labors there were twenty-seven converts baptized and received into the church. I received and accepted an unanimous call to the pastorate of the Alberton and Springfield church believing that the Lord had opened up my way. I arrived at O'Leary Station on Oct. 1st. I find myself in the midst of a kind, hospitable people. There is a bright prospect for an ingathering in the near future. I have already opened up a new station at Bloomfield where the gospel, as Baptists preach it, is welcomed. We are surrounded with people of many denominations but there is always room and need for Baptist preaching. Baptists have a work to do everywhere. May the Lord send more laborers into his vineyard for the fields are ripe unto harvest. There is a great work awaiting a strong man at New Canada and Chelsea. Rev. A. H. Whitman, my predecessor, has many friends here who speak very highly of him as a man, a Christian, and a worker. May the Lord abundantly bless his labors at Sydney Mines.

JOSIAH WEBB.

O'Leary Station, P. E. I.
GUYSBORO.—On the resignation of its former pastor, Rev. Ernest Quick, this church took measures to provide for preaching services each Lord's Day until another pastor could be secured. Rev. C. S. McLearn, formerly of Bar Harbor, Maine, was invited to come and occupy the pulpit, with the understanding that he remain until the committee should decide upon a candidate. The Sunday following Mr. Quick's removal to Hantsport Mr. McLearn was with the church, and for seven weeks thereafter performed pastoral duties. In the meantime action had been taken which resulted in a unanimous call being extended to the acting pastor to make the relations more permanent. After prayerful consideration and a thorough canvass of the field the call was accepted, and the pastorate began on October 1st. Mrs. McLearn joined her husband on October 24th. On Friday, November 6th, the church tendered to the new pastor and wife a cordial reception, a large proportion of the membership being present in the vestry, and an enjoyable and profitable evening was passed. At the close of a programme consisting of music and readings, Deacon Gilbert Horton, in his usual happy manner, extended on behalf of the church, formal words of welcome, to which the pastor responded. Rev. Mr. Sellar of the M. E. church, and Rev. Mr. Nichols of the Episcopal church, also spoke words of welcome. With characteristic enterprise the ladies of the church made the occasion one of pecuniary profit, a thankoffering amounting to more than one hundred dollars being gathered. This sum is to go toward liquidating the debt of about two hundred and fifty dollars which remains upon the meeting-house. The occasion from its inception to its close was a marked success, and, with the "blessing which maketh rich," may be regarded as an earnest of future spiritual and material prosperity. The outlook, quite irrespective of the glamor of novelty, is entirely hopeful, as it always must be to those who believe in the Holy Spirit. The field bears evidence of careful and prayerful cultivation on the part of former pastors. The prayers of all who know the church and the conditions are earnestly requested, that the dear Lord may bless according to the riches of His grace.

The Second Baptist Church of New Glasgow Organized.
An ecclesiastical council was held Tuesday p. m., Nov. 19, in the "White School Building," New Glasgow, N. S., looking towards the organization of a new Baptist church. The call for this

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ALLEN'S LUNG BALSAM
Cures Deep seated Colds
Coughs - Croup - Bronchitis - LARGE BOTTLES \$1.99
MEDIUM 50c - TRIAL SIZE 25c

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St. John, N. B.

GLOBE-WERNICKE ELASTIC BOOK-CASE



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

An Ideal Book-Case for the Home.

council was made by William Borden, John Williams, Fred. Tarbot; and Rev. W. A. White, acting missionary under H. M. B., N. S., acting as a committee. Rev. W. M. Smallman, pastor First Baptist church, New Glasgow; Rev. B. B. Johnson, pastor Cornwallis St. Baptist church, Halifax; and Rev. Adam S. Gunn, pastor Zion Baptist church, Truro, were invited to sit in this council. The council was formally organized by electing Rev. Smallman, moderator, and Rev. Green, clerk. The formal call for this council was then read by the moderator, and a telegram from Rev. E. J. Grant, Secretary Home Mission Board, approving the organization. The following members were enrolled for organization: Mrs. Alice Buckus, Mr. and Mrs. William Borden, Mrs. Lydia Borden, Mr. Thos. Connolly, Mr. Norman Desmond, Mr. John Phee, Mrs. James Borden, Mrs. Dorman Jordan, Mr. Stanley Mintas, Mrs. Susan Reddick, Mr. and Mrs. Frederick Shepherd, Mrs. Delia Tarbot, Mr. John Williams. After an offering of \$20.00 and a brief sermon by Rev. Johnson, the promiscuous congregation was dismissed, and the organization perfected by electing the following officers: Temporary pastor, Rev. W. A. White; Deacons, William Borden, Norman Desmond, John Williams; Clerk, Mrs. Alice Buckus; Treas., William Borden; Trustees, acting deacons; Name of Church, Second Baptist of New Glasgow. The hand of fellowship was extended to the newly organized church by Pastor Smallman, and the visiting pastors. Council adjourned subject to call of pastor and deacons. Benediction by Pastor White.

ADAM S. GREEN, Clerk of Council.
Sent by request of church to MESSENGER & VISITOR.

Home Missions.
Will all the missionaries in New Brunswick forward reports before the close of the month so as to be in time for the meeting of the Board in St. John, Dec. 1st?
Also, if any of the churches have second hand Canadian Baptist Hymnals or Sabbath School books out of use, would some interested brother or sister drop me a card in order that I might arrange to collect them in my tours among the churches? I have already supplied several schools with literature of this kind, and find that such help is much appreciated. A great door and effectual is opening to us in this direction.
W. E. MCINTYRE.
29 High St., St. John.

DEAR EDITOR.—I have just laid down Rev. Isaiah Wallace's "Autobiography and Revival Reminiscences," and feel constrained to say, in the presence of all the people, that it has been to me a very impressive and arousing book. Bro. Wallace, in his unwearied itinerant labors has covered so much ground that almost every member of the denomination in our provinces must find this inspiring story kindled and colored with local and sacred interest. From start to finish the chapters are so readable that any person, young or old, will read them with zest and delight, while the whole is so compact that there are few who will be able to lay it down without reading to the end. The price is so low that no Baptist family within the limits of our Convention can afford to do without it.
Faithfully yours,
Berwick, Nov. 21st., 1903. L. D. MORSE.

DISORDERS OF CHILDHOOD.
It is an undoubted fact that nearly all the disorders from which infants and young children suffer are caused by derangements of the stomach or bowels. As a cure for these troubles-Baby's Own Tablets is gentle, effective and above all absolutely safe, Mrs. Thos. Cain, Loring, Ont., gives her experience with this medicine in the following words:—"I never had anything do my little one so much good as Baby's Own Tablets. She was troubled with her stomach, and was very cross and fretful. A few doses of the Tablets completely cured her, and I can sincerely recommend the Tablets to other mothers."
This medicine promptly cures all stomach and bowel troubles, breaks up colds, prevents croup, destroys worms, and allays the irritation accompanying the cutting of teeth. Sold by all medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

Denominational Funds for Nova Scotia
FROM NOV. 3 TO NOV. 18, 1903.
Nictaux ch., \$3.40; Hawksbury, \$5.50; Grand Mira, \$3; Chester ch., \$9.80; do special \$4.20; Antigonish ch., \$18.86; Port Medway, \$5; New Ross ch., \$7.80; Summersville, \$3.41; Jos D Masters, \$4; C W Roscoe special \$20; Cambridge, \$3.85; Canard ch., \$55; New Harbor, \$3.75; Chester Basin, \$15; Mira ch., \$15; West Yarmouth, \$14.50; Billtown, \$8; Tatamagouche, \$2.50; Springfield, \$10; Paradise and Clarence, \$24.40; do special, \$2; Deerfield and Pleasant Valley, \$15.42; Seal Harbor, \$5; Isaac's Harbor, \$4.2; Wolfville ch., \$13.50; do special, \$13.17; Lunenburg, \$7; Mahone, \$9; New Cornwall ch., \$2.50; Chester Basin, \$1; Manchester ch., \$6.25; Dartmouth, \$16.70; Inmanville ch., Truro, \$12.95; do special, \$5; Dartmouth S.S., \$9.05; Lower Stewiacke, \$2; do special, \$4.15; Hebron, ch., \$4; Tanook ch., \$9.30; Queensport, \$9;—\$425.96. Before reported \$799. Total \$1224.96.
A. COHOON, Treas. D. F. N. S. Wolfville, N. S., Nov. 17.

Save your Horse

BY USING

FELLOWS' LEEMING'S ESSENCE.

IT CURES

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

PRICE FIFTY CENTS.

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

MARRIAGES.

DAVIS-HANNAH.—At the home of the bride, Jackson town, on the 11th inst., by Rev. Jos. A. Cahill, Arthur P. Davis, of Houlton, Maine, to Miss Idella B. Hannah.

JOHNSON-WILSON.—At Belmont, Nov. 18, by Pastor W. H. Jenkins, Leonard Johnson, of Truro, to Miss Margaret Irene Wilson of Belmont.

WHELPLEY-PROCTOR.—At the home of the bride, Sussex, N. B., Nov. 17th, by Rev. W. Camp, Mr. William Edgar Whelpley, to Mrs. Rachael Ann Proctor.

FIENDEL-SPERRY.—At Farmington, Nov. 18, by Rev. H. B. Smith, M. A., Mr. A. B. Fiendel, of New Germany, to Miss Ella Sperry, of Farmington.

ELDRIDGE-FROST.—At Deerfield, Nov. 12, by Rev. M. W. Brown, Bradford Eldridge, of Deerfield, and Hattie A. Frost, of Pleasant Valley, Yar. county.

STATES-MITCHELL.—At the parsonage, Upper Canard, N. S., Nov. 17, by Rev. D. E. Hatt, Harry States of Hantsport to Mary Mitchell of Bridgetown.

KINSMAN-ILLSLEY.—At the home of the bride's parents, Atlanta, Kings county, N. S., Nov. 18, by Rev. D. E. Hatt, Evelyn, daughter of E. K. Illsley, Esq., of Atlanta, to William A., son of the late Ebenezer Kinsman, of Upper Dyke Village.

CURRIER-WESTON.—At the Baptist parsonage, Upper Gagetown, N. B., Nov. 17th, by Rev. R. Mutch, George C. Currier and Louisa H. Weston, both of Upper Gagetown.

DEATHS.

BRECHEN.—At Upper Canard, N. S., Nov. 16, of pneumonia, Percy Brechen, aged 82 years.

FARREL.—James Farrel died at the home of his sister, Mrs. Lucius Bishop, New Minas, Kings county, N. S., aged 83 years. Many years ago Bro. Farrel gave himself to Christ and during the last eight years has been a worthy member of the New Minas Baptist church.

GRAVES.—At the Massachusetts General Hospital, Nov. 12, as the result of a fall sustained two days before, fracturing the neck and causing injury to the spine, Samuel Graves of Lexington, Mass., aged 71 years and 8 months.

FRIARS.—At his home in Ward's Creek on the 13th inst., Mr. James Friars entered into rest, aged 63 years. Mr. Friars was a prosperous farmer and a good citizen. He was a good supporter of our cause in Ward's Creek. The little church there will miss him very much.

BEZANSON.—At Middle River, Lunenburg Co., Nov. 16, Catherine, beloved wife of Isalah Bezanon aged 90 years. Sister Bezanon with her husband, who is now 96 years of age was baptized by Rev. W. H. Jenkins about six years ago and united with the Chester Basin church. She died trusting in the merits of her Saviour. She leaves behind her eight sons and one daughter and many grandchildren to mourn their loss.

GROSS.—At the home of his mother, Penobscot, on October 22nd, Norval K. Gross, son of the late Joel Gross, aged 19 years. This was a sad death. Mr. Gross a few months before went to Boston and entered into office work with his brother, Brun Gross. Here he showed great ability and gave promise of a brilliant business career. He was stricken with typhoid fever, came home and in a few weeks passed into rest. Much sympathy is felt for his mother who within the last few years has been called upon to part with husband and youngest son.

McPHEE.—At Heatherdale, P. E. I., March 10th at six o'clock in the morning as the sun was rising in his glory, after a lingering illness, Angus McPhee aged seventy-eight years passed to the better land. Early in life he began the study of the scriptures which proved a lamp unto his feet and a light unto his path. Though he walked through the valley of the shadow of death he feared no evil. His departure to the members of his family, to his church and to all with whom he was acquainted seems a great loss.

and that our brother is at rest, safe in the arms of Jesus. He leaves a widow, five sons and three daughters to mourn the loss of a loving husband and kind father.

SAVAGE.—On the morning of Nov. 10th at the home of her daughter, Mrs. W. S. Prior, Good Corner, Mrs. Isabella Savage passed peacefully away in the seventy-ninth year of her age. Our departed sister had suffered for over three years from paralysis, but until a few weeks ago had been able to be around the home. She suffered but little considering the disease that afflicted her. The Lord in great mercy made the way very easy, five weeks of unconsciousness when he took her home to be forever with himself. She was a loving follower of Christ for over sixty years. Her life was one of faithful service. She loved the house of God and was ever ready to help the needy. She was a devoted wife and mother. Two daughters are left to mourn and cherish in loving thought her memory.

McLEOD.—At Uigg, P. E. Island, April 20th, Malcolm S. McLeod, aged 63. He was a son of the late Rev. Samuel McLeod of blessed memory. In early life during special services in which the Rev. M. P. Freeman assisted his father, he came to have deep conviction of sin and by a strong faith received Jesus into his heart as his personal Saviour and united with the Uigg Baptist church. For forty years amid life's changes he sought to live the Christian life. He let his light shine and others were helped to trust in Jesus. He was intelligent and studious. The Bible was his great text book. He loved its great truths, and delighted to read it to his aged mother, who preceded him in her departure to the better land by a few months. Bro. McLeod loved and practised uprightness in all things and had the confidence of all. He was kind and hospitable in his home. He was faithful to his church which he served for a number of years as deacon. He was always a warm friend and hearty supporter of his pastor. His sympathies went out beyond his church to the work of the denomination. As he prospered he gave of his means for educational and missionary purposes. When told by his physician that he could do no more for him, he smiled and thanked him for his frankness, bade farewell to all his loved ones and gladly went to be with Jesus. Truly for him to live was Christ and to die was gain. He leaves to mourn the loss of a kind husband and father, a widow, four sons and two daughters. The funeral service was conducted by the pastor and was largely attended by all classes and creeds, who felt that they had lost a true friend. May God comfort the bereaved.

SUTHERLAND.—Died at La Fox, Kane Co., Ill., Nelson Sutherland in the 75th year of his age. At his own request his body was brought to River John, Pictou Co., N. S. for burial and the funeral service held in the little Oak Church into which much of his best life was placed. The service was conducted by Rev. P. S. McGregor of Oxford, A former pastor in the absence of Pastor Dimock, Rev. Mr. Crawford, Presbyterian Minister assisting in the service. Mr. Sutherland was born at Argyle, Yarmouth Co., December 26th, 1830. When two years old he removed with his parents and family to River John, Pictou N. S., where he resided until the Fall of 1886 when he removed to Highland, San Bernardino Co., Cal. Three years ago he returned from California in declining health in company with two of his sons and two daughters, visited his old home and renewed old friendships. In returning to the West he remained with his daughter, Mrs. H. S. Field of La Fox, Kane Co., Ill., U. S., where his health improved until last winter he was prostrated by la grippe which brought on other complications of which he died. He was kindly cared for by his daughter during his last sickness and no medical skill was spared for his recovery, but God saw fit to remove him to his heavenly home. He leaves a wife, who is caring for an invalid son in California which prevented her from being with him in his sickness and death. Four sons and three daughters mourn the loss of an affectionate father. His brother William, aged 91, visited him in his last sickness, not having seen him for 51 years and Charles aged 82, with his only living sister, Mrs. W. Hamilton, and his three daughters attended his funeral. He was married Dec. 27th, 1854, to Nancy J. Rogers of Pugwash. His surviving children are Mrs. H. H. Sellers, Hu' son, Pictou Co., N. S., Mrs. Rev. C. S. Stearns, Midgie Station, N. B., Mrs. H. S. Field, La Fox, Kane Co., Ill., David C., of Prov. R. I., Alfred N., Ralph R. and T. Ernest, of California. Mrs. Stearns, N. B., and all his sons except Ernest visited him in his last sickness. Mr. Sutherland made a public profession of his faith in the Lord Jesus when a young man, uniting with the Oak Church, N. J., as a charter member and remained an active Christian to the end of life. He loved the Baptist Church at River John and his life and influence seemed indispensable in almost every department of church work. He always stood for righteousness, temperance and vital godliness. He was universally respected, being in all the walks of life beyond reproach and to the church he devoted himself with singular constancy as church treasurer, Sunday school superintendent, teacher and deacon and in other capacities he served faithfully and well. The reward for faithful service is his.

At the "London House."

St. John, Nov. 17th.

Some of our most Stylish Fancies Cut in Price.

Now is the time to buy dresses for Christmas presents. Some of the best lines of costumes and fancy mixtures greatly reduced in price to clear before December 10th.

There is nothing nicer or more appreciated for a present than a good dress.

Write for Samples.

A Waist Length of the Finest French Satin Delaine as a Christmas Present, cost \$1.77.

A beautiful assortment of these French Satin Delaine Waists in Persian stripes as well as two and three color combinations. They are fine Cashmere wool and will wash perfectly without shrinking or changing in any way. 59c. yd.

Write for Samples.

A Waist Length of Silk, either Plain Colors or in New Hair Line Stripes. Cost \$1.75 each.

White Wash Silk Waist Lengths, \$1.40 each.

We sell a great number of waist lengths of silks for Christmas presents. This season we have two extra good lines at moderate prices.

Waist lengths, hair line stripe, wash silk in eight colors, \$1.75 each.
Waist lengths of white and cream corded washing silk, \$1.40 each.

Write for Samples.

F. W. Daniel & Co.,

London House,

Charlotte Street.

When answering advertisements our friends will confer a favor on the publishers of this paper by mentioning the MESSENGER AND VISITOR.

ADVICE FROM ONE LORD ONLY.

When Dr. Alexander Whyte, now perhaps the most renowned preacher in Scotland, first preached at the United Free St. George's, Edinburgh, an officebearer in the church went up to him after the sermon and cautioned him that "that kind of preaching will never do for St. George's."

The speaker was a lawyer and a lord, and Dr. Whyte replied:

"My lord, when I seek advice on legal matter I shall be glad to bow to your supreme wisdom and knowledge but permit me to say that I take advice on what and how to preach from one Lord, and that is not you my lord!"—Ex.

TOO PRECIOUS

A village clergyman had this choice bit among his annals. One day he was summoned in haste by Mrs. Johnson, who had been taken suddenly ill. He went in some wonder, because she was not of his parish, and was known to be devoted to her own minister, Rev. Mr. Hopkins.

While he was waiting downstairs, before seeing the sick woman, he beguiled the time by talking to her daughter.

"I am very much pleased to know your mother thought of me in her illness," he said. "Is Mr. Hopkins away?"

The lady looked unfeignedly shocked. "No," she said. "Oh, no! But we're afraid it's something contagious, and we don't like to run any risks."

NO TRUST FOR DISBELIEVERS.

A well known North county minister had occasion to come to London to attend a conference, and he engaged a set of rooms and paid a month's rent in advance.

The landlord asked if he desired a receipt. "It is not necessary," replied the minister. "God has witnessed the payment."

"Do you believe in God?" asked the other.

"Certainly, I do. Don't you?"

"Not I, sir," returned the landlord evidently ready for an argument.

"Then I will take the receipt, please," replied the minister.

A POWERFUL WAY WITH HIM.

A well known Irish preacher is justly famed for his eloquence. Particularly does he shine in this respect when he is making

THERE IS GREAT DANGER IN CATARRH.

If Left to Run Its Course Unchecked, It Often Causes Death.

Catarrh scatters its poisons throughout the entire system. The stomach and lungs are affected by the droppings that fall into the throat and are swallowed during sleep. Dyspepsia, inflammation of the stomach, bronchitis and consumption are the results. The blood also becomes contaminated and carries the poisons to all parts of the system. Frequently in the more advanced stages, the bones of the head become decayed and the air passages are a putrid mass and create a stench so foul and offensive as to be unbearable. The expression, "rotten with catarrh," is not overdrawn or exaggerated.

Stuart's Catarrh Tablets strike at the root of this terrible, odious disease and eradicate it from the system. They are a constitutional remedy that cleanses the system thoroughly of all poisons and purifies the blood. Under their influence the head becomes clear, the discharges at the nose and droppings into the throat cease, the lost sense of smell is restored, the eye brightens, the foul breath becomes pure and sweet and the odious, disgusting disease is thoroughly expelled from the system.

A Cincinnati man says: "I suffered the misery and humiliation of catarrh for twelve years. My case became so aggravated that it seriously interfered with all my business relations. The disease became so offensive that I would not venture into any one's presence unless it were absolutely necessary. I tried every remedy that I could get hold of. Some helped me temporarily, but as soon as I ceased taking them, I would relapse into the old condition."

"Finally a friend told me of Stuart's Catarrh Tablets and insisted that I try them. I had about despaired of ever finding help, but bought a box anyway. I began to notice the improvement within twenty-four hours after I began taking them. Before the first box was gone I felt like another man. I kept up the treatment till I had taken three boxes and was entirely cured. I have never had a recurrence of the trouble from that day to this. My head is clear and well and none of the offensive symptoms of the disease ever trouble me. It has been two years since I stopped taking them."

Stuart's Catarrh Tablets are for sale by all

an appeal for any charitable object. Recently two country tradesmen went to hear him, and on their way home were comparing notes. "Man, Bradley," said one, "that was a grand discourse entirely! Oh, couldn't help givin' half a crown to the collection." "Well, yez see," replied Bradley, "O! had the advantage av ye this time, for O! ve heard him afore. Whin O! was puttin' on me Sunday clothes, shure O! left everything out av me pocket but wan sixpence. Man he has a powerful way with him altogether!" Samuel had a powerful way with him, as men always do who fear nothing but God, and serve him without question.

The health authorities at Lowell, Mass., are called upon to pass on a case of tuberculosis unequalled in that vicinity. The father of a family of twelve children died a short time ago at the age of 42, from consumption. The mother is alive and in apparently good health. Three of her children died in infancy. Two more infected with tuberculosis germ passed away at the age of fifteen and seventeen years. Three others, age ten, seventeen and twenty years, are in advanced stages of consumption, and another aged fourteen, is showing symptoms of the dreaded disease. The remaining members, aged twenty-three, six and eight years are all right. The health authorities have ordered an examination of each member of the family to determine the presence of the tuberculosis germ, and if it can be shown that the last three are in danger the others will be removed to a state institution.

SALVATION NOT SELFISHNESS.

Salvation is not solitude. Salvation represents a great sociality. Salvation is the heart of a noble fellowship. There may be too much said about salvation when that term is too narrowly interpreted. No selfishness is so selfish as pious selfishness. No cruelty is so cruel as Christian cruelty. The bite of the wolf is nothing to the lie of the soul. What if your salvation and mine are of infinitely less consequence than we have supposed? If we have been looking on that term as simply expressive of that comfort, individual certainty of going higher, and doing less and less, and enjoying the indolence of doing nothing, some strong man may one day arise who will tear that salvation to rags and tatters. It is not true, therefore it is not healthy, therefore it ought to be put down. "Are you saved?" may be a wicked inquiry. In another sense there is no greater question than "Are you saved? are you a new creature, a liberated soul, a mind on which there shines the whole heaven of God's light? Are you a soldier, a servant, a helper of the helpless, a leader of the blind? Are you akin to the soul of Christ?"—Joseph Parker.

The great secret of success of life is to be ready when your opportunity comes.—Lord Beaconsfield.

The life of a man upon this fair earth is made up for the most part of little plans and little pleasures. The great wonder-flowers bloom out once in a lifetime.—Longfellow.

Canadian Baptist Hymnals.

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

A. & W. MacKINLAY.

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

Fire Insurance

effected on Dwellings, Furniture, Stocks and other insurable property.

W. H. WHITE, General Agent, No. 3 King St. House 1060.

Office phone 651.

A GUARANTEED CURE For DYSPEPSIA K.D.C. OR MONEY IS FOUND IN REFUNDED. Write for testimonials & guarantee. K. D. C. CO. Ltd. Boston, U.S. and New Glasgow, N.S., Can.

Fur Models

33 1=3 per cent. discount.

Every season finds us with a few pattern garments—odd pieces not re-produced in our catalogue—altogether not more than ten or a dozen garments ranging in price from \$45 to \$150.00, principally ladies' coats in Astrachan, Baltic Seal and Persian Lamb. The sizes vary from 34 to 38 bust measure.

These garments, mark you, are imported models—principally designs by the best Parisian Furriers—and you can buy them at one-third less than they cost us to import. You should of course bear in mind that there are only a few of them.

DUNLAP, COOKE & CO.,

MFG. FURRIERS,

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

S & 9 St. Paul Building, Halifax, N. S.

DesBrisay Block, Charlottetown, P. E. I.

Victoria St., Amherst, N. S.

Bank of Nova Scotia Building, Fredericton, N. B.

✻ This and That ✻

LINES TO AN AUTOMOBILIST.

(With apologies to Alfred Tennyson.)

Break, break, break
Some other man's face with glee,
Or shatter his collarbone if you will,
But, pray, don't run over me!

O woe is the farmer's boy
That he shouts with his sister at play,
For the chauffeur darts from a cloud of dust
And carries a leg away.

O woe is the man who drives
Where the automobilist sweeps;
His horse but's into the wayside wall
And smashes the cart for keeps.

And the big machine goes on,
A-kitting over the hill,
But, oh, for the touch of a vanished hand
And the sound of a voice that is still!

Break, break, break,
Whate'er in your path you see,
But an arm and an ear and a horse that is dead
Will never come back to me.
—H. R. P., in Brooklyn Life.

TO MUCH FOR PA!

Wee Willie—"I say faither!"
Faither—"Noo, I suppose yer gaun ter ask anither reedeekious question? I've telt ye already that I dinna ken whether a man who does guid is a good-doer or a do-gooder; or whether the seat o' war is what the stand-in' army sits doon on when it's tired, or when a man's fallin' in the comic pictures why his hat is aye up in the air, and sticks there, and never comes doon? If it's ane o' they, sully questions off ye go the bed, mind that."
Wee Willie—"But it's no sully this time, faither."
Faither—"Well what is't, then?"
Wee Willie—"What did the Dead Sea do?"
Faither—"Aff tae bed this meenit."

HYPERBOLE.

"The priest was here the day," said Mrs. Lannigan to her husband, as the two sat down to supper. "He said he was hoping you nor your brother Tim would go to hear that walking delegate that's making speeches all around the town."
"Sure and Oi'd no intensions to go," said Mr. Lannigan, his utterance clogged by a biscuit.
"He said," proceeded the wife impatiently, "that the man indoogled too much in hyperbole. What is that, Arthur?"
Mr. Lannigan looked at her reprovingly, and paused in the middle of another biscuit. "Oi'm a temperance man these eight years," he said, loftily, "and if you are wishful to know what anything of that kind is, Mary Ann, it's from some wan else besides me you'll have to get your information. Oi'm amazed at ye, woman!"—Youth's Companion.

Mr. Charington belonged to a great brewery firm. When he was a young man he was

COULDN'T FOOL HIM.

Doctor Was Firm and Was Right.

Many doctors forbid their patients to drink coffee but the patients still drink it on the sly and thus spoil all the doctor's efforts and keep themselves sick. Sometimes the doctor makes sure that the patient is not drinking coffee and there was a case of that kind in St. Paul where a business man said:
"After a very severe illness last winter which almost caused my death the doctor said Postum Food Coffee was the only thing that I could drink and he just made me quit coffee and drink Postum. My illness was due by indigestion from the use of tea and coffee."
"The state of my stomach was so bad that it became terribly inflamed and finally resulted in a rupture. I had not drank Postum very long before my lost blood was restored and my stomach was well and strong and I have now been using Postum for almost a year. When I got up from bed after my illness I weighed 98 pounds and now my weight is 120."
"There is no doubt that Postum was the reason for this wonderful improvement and I shall never go back to tea or coffee but shall always stick to the food that brought me back to health and strength." Name given by Postum Co., Battle Creek, Mich.
Look in each package for a copy of that

walking along the streets of London, and one day he came to the door of the public house. Just as he got there, there was a poor woman gently opening the door, and trying to get her husband out. When they reached the doorstep the drunken ruffian raised his fist and knocked his wife senseless in the gutter. Mr. Charington saw it. He looked up at the sign. He saw there his own name, and there and then conviction came home to him. "The blow that knocked that woman down," said he, knocked £20,000 a year off my income." He gave up the devilish and destructive trade, and spent the rest of his noble life in trying to benefit his fellowmen. He was a hero. There are few heroes now.

"Sir Archibald Orr-Ewing tells a diverting story of the building of Ballikinrain Castle, a fine place upon which his father lavished a fortune. When the castle was nearing completion the old baronet invited an elderly Scot, who had been in his service from his boyhood, to accompany him over the place. "My, but it's grey big!" said the old man. "Indeed, but it is big!" he kept repeating. "Big?" said the owner at last. "Big? Why do you know, Lady Orr-Ewing says it is not nearly big enough!" The old man looked at his master in speechless wrath for a moment; then his anger overcoming his habitual respect, "The hussy!" he roared, and without another word he stumped out of the castle and was gone.

At the great gathering which are so frequent just now there is always some unsympathetic person who has something silly or offensive with which to vex a speaker. The retort of Bishop Wilberforce when called upon to "speak up" is well known: "I am speaking up; I always speak up, and I refuse to speak down to the level of the ill-mannered person in the gallery." It needs ready wit and an equable temperament to deal with the heckler and the interrupter in that fashion. Lord Chancellor Westbury, with his acrid tongue and his imperturbable temperament, could do it. "Speak up!" cried a member of his club, with whose committee and members he was not on the best of terms at the moment that he was addressing them. "Speak up?" he queried. "I should have thought the ears of any one in this committee were long enough to have heard me."

HE KNEW THE POINTS.

"Do you know your duty?" was asked of a not over bright sentry.
"Yes, sir," was the reply.
"Do you know the points of the compass?"
"Yes, sir."
"When you face the rising sun, to the left of you is the north, and to the right of you is the south, and what would be behind you?"
"My knapsack, sir."

It was a lecture delivered by a learned purveyor of liver pills, and illustrated by diagrams of the frame of man. "That," he explained, pointing out a totally different spot, "is where a man's liver is." Excuse me," observed a man in spectacles, "but I am a surgeon, and that's not where the liver is." "Never you mind where the liver is," retorted the lecturer. If it was in his big toe or left ear my pills would reach it, and shake it for him."

Fan.—"Reggie has been engaged to any number of girls, but he always gets out of it!"
Flo.—"How?"
Fan.—"Oh, he merely goes and asks the father's consent, and that settles it."

C. C. RICHARDS & CO.

Dear Sirs,—A few days ago I was taken with a severe pain and contraction of the cords of my leg, and had to be taken home in a rug. I could not sleep for pain, and was unable to put my foot to the floor. A friend told me of your MINARD'S LINIMENT, and one hour from the first application, I was able to walk, and the pain entirely disappeared. You can use my name as freely as you like as I consider it the best remedy I have ever used.

CHRISTOPHER GERRY.

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 SPRAIN, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDE, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATION, 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,
Diarhoea,
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., 7 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.

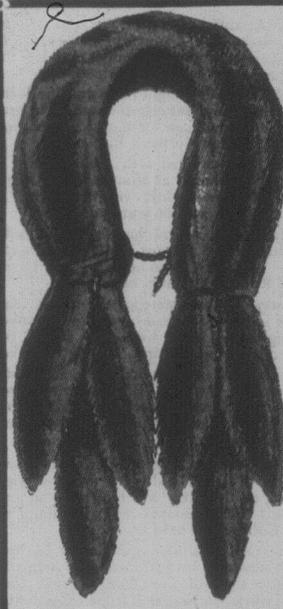
Yours very respectfully,
MRS. J. G. FENLEY, Tampa, Fla.

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

FREE!
Ladies and Girls,
You Can Earn This
Handsome Fur Scarf
In a Few Minutes



SEND your name and address, and we will mail you post paid 8 large beautifully colored Pictures 16 x 20 inches, named "The Angel's Whisper," "The Family Record," and "Simply to Thy Cross I Cling," to sell at 25c. each. We also give a 50c. certificate free to each purchaser. These pictures are handsomely finished in 17 colors, and could not be bought in any store for less than 50c. each. Every one you offer them to will buy one or more. When sold send us the money, and we will send you this

HANDSOME FUR SCARF
Over 40 inches long, 5 inches wide, made from selected full-furred skins with six fine full black tails, the very latest style. We know you will be more than pleased with it. Miss J. Bookers, Rossenberg, Can., said: "I write to thank you for the handsome fur scarf. It is just beautiful. I could not buy one like it in our store for \$1.00." The regular price in all fur stores is \$1.00, and they fully equal in appearance any \$10.00 Fur Scarf. We could not think of giving them for so little, were it not that we had a great number made specially for us during the summer when the furriers were not busy. Ladies and girls, take advantage of this chance and write for the pictures to-day. We guarantee to treat you right, and will allow you to keep out money to pay your postage, so that your Fur Scarf will not cost you one cent. Address THE COLONIAL ART CO., Dep. 42 Toronto.

"ONE LONG PICNIC."

This was the expression used by an excursion party in describing their trip to the British West Indies on a P. & B. steamer last winter. They had 42 days of fine weather, 30 of which they were in tropical temperature. They had a smooth sea from Bermuda south, and they visited 13 different ports, where they saw many strange and interesting sights. The cost of the ticket, including berth and meals, was very little more than the expense of living at home, and they came back feeling satisfied that in no other way could they have so enjoyed themselves.

For Further Information ask
Pickford & Black.
Halifax.
Sallings fortnightly.

Chaloner's Croup Cure
WILL CURE CROUP
and is an infallible medicine for Croupy Coughs.
No family should be without this valuable medicine where there are small children.
Price, 25c. per bottle at the drug stores.
If local dealers cannot supply send 25 cents to The MEDICINE DRUG CO. and they will mail a bottle

MAGICAL

is the effect produced on a big family wash by a single cake of SURPRISE soap.

The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

And yet it costs no more than ordinary soaps.

Read the directions on the wrapper.



THE VERY LATEST.



We have secured the right for Exclusive Use of and are adding to our equipment the latest, best and only up-to-date course of Actual Business Practice.

It prepares the student for everything that may ever be required of him in the most modern business office.

It covers dealings not only with banks, but with freight offices, real estate and insurance agencies, commission houses, travelling salesmen, etc.

Send for circular describing plan and routine of this practice.

S. KERR & SON, Oddfellows' Hall.

Aroostock Farms For Sale.

Great Bargain if taken at once. A letter to the MESSENGER AND VISITOR describing what you want will bring you a prompt reply.

INVEST YOUR MONEY

in the Savings Bank, and you will get a yearly return of about 4 per cent at the most. Put it in an Endowment Policy in the



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

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

Fire Insurance. Absolute Security Queen Insurance Co. Ins. o. of North America. JARVIS & WHITAKER, General Agents.

74 Prince William St., St. John, N. B.

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

News Summary.

The thermometer at Winnipeg on Tuesday night went twelve below zero. Fruit shipments are damaged.

John G. Foster has been nominated consul general for the United States at Ottawa, Canada.

The Canadian agent at Liverpool says too many varieties of Canadian apples are being sent over from Ontario.

The Countess of Minto, who has been touring Japan with her two daughters has returned to Ottawa.

Sir Frederick Borden has agreed to the establishment of military school at Montreal, the city contributing \$25,000.

The Governor General Thursday placed in position the first rotary machine of the International Cement Works at Hull, Quebec.

Canadian agents in the West Indies have been asked by the department to report on the quality of cheese and butter most favored.

It is reported that Capt. Bernier intends giving up his polar expedition scheme. He is out \$25,000 and sees no chance for government assistance.

After an all night sitting the house of representatives of New Zealand has passed Premier Seddon's bill for preferential trade between Great Britain and New Zealand.

A handsome dress or a stylish shirt waist for a Christmas present. See special offerings in F. W. Daniel & Company's advertisement, page 13.

The Ontario provincial government has ratified the agreements for the federation of Trinity College with the University of Toronto.

The Atlantic mail contract, held by the Allan Steamship Company, will expire in August next, and next summer may see the inauguration of a fast Atlantic service.

Both General Manager Hays and President MacKenzie deny that negotiations are in progress for the purchase or the amalgamation of the Canadian Northern Railway.

Max Kent, charged with the murder of a young Englishman at Montreal, was found guilty of manslaughter on Wednesday in that city. He will be sentenced later.

Ottawa city council has decided to make a reduction of ten per cent in the water rates. This will mean an aggregate lowering of \$13,000 a year in taxation.

Thirty-one men were killed and at least fifteen injured in a head-on collision between a freight train and a work train on the Big Four railway near Peoria, Ill., on Thursday.

On account of high and steep mountains intervening, the G. T. P. directors may not select Fort Simpson as the terminal Pacific port of their line. Kitimat and Bellacoola are available.

Alfred Pellitier, aged 17, a son of Archibald Pellitier of Grand Falls was drowned while skating on the River at Fredericton on Sunday last. The deceased was attending Business College at Fredericton.

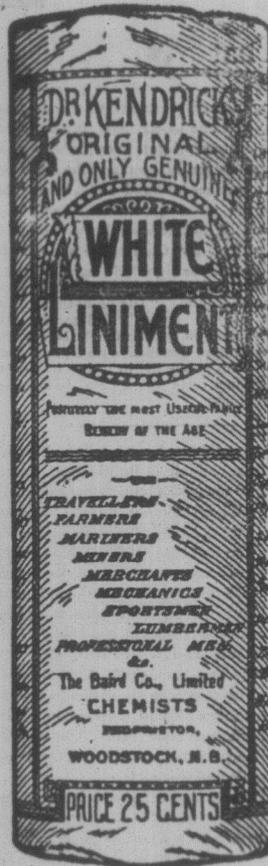
Hon. Geo. E. Foster, speaking at Dartington Wednesday, said all Canadian industries had gone forward since fiscal reform. Canadian workmen were well fed, clothed better, and a more satisfied class was not found in the whole world.

A Halifax despatch says: The Presbyterian Witness is to change hands. It will become the property of a company, consisting of Rev. D. Styles Fraser, Rev. Dr. Pollak, Rev. Dr. Murray and Henry Barnes the present owner.

Rev. Felix Lepore, of Denver, Col., and another Italian named Joe Sorici, were fatally wounded in a duel supposed to have arisen over a card game they were playing in the priest's apartments in the church building. No statement has been secured from the men.

The winter port business at St. John opened Saturday with the arrival of the Donaldson liner Concordia from Glasgow and the C. P. R. steamer Lake Champlain from Liverpool. Sunday two more boats reached port, the Furness liner St. John City, from London direct, and the Manchester liner Manchester Trader, from New York. The last named vessel has undergone repairs at New York and will load a full cargo at St. John for Manchester.

An accident occurred on the construction work of the Halifax and South Western railway, near Bridgewater, on Saturday, which killed a workman named Weatle and injured three others. Weatle was thawing dynamite. He took a stick of dynamite from a pail of hot water and put it into another which was standing on a hot stove. An explosion immediately followed, which dismembered Weatle. He lived for six hours, and before he died he made a statement that it was all his fault, and that he had been warned.



Heart Palpitated.

FAINT AND DIZZY SPELLS.

FELT WEAK AND NERVOUS.

COULD SCARCELY EAT.

TWO BOXES OF

MILBURN'S HEART and NERVE PILLS

Cured Mrs. Edmond Brown, Inwood, Ont., when she had almost given up hope of ever getting well again.

She writes: "I was so run down that I was not able to do my work, was short of breath, had a sour stomach every night and could scarcely eat. My heart palpitated, I had faint and dizzy spells and felt weak and nervous all the time. My husband got me a box of Milburn's Heart and Nerve Pills but I told him it was no use, that I had given up hope of ever being cured. He however persuaded me to take them and before I had used half the box I began to feel better. Two boxes made a new woman of me and I have been well and have been able to do my work ever since."

Milburn's Heart and Nerve Pills are 50 cts. box, or 3 for \$1.25, all dealers or

THE T. MILBURN CO., Limited, TORONTO, ONT.

Amherst Boot & Shoe Co. Ltd. Amherst, N. S.

Authorized Capital,	\$500,000.00
Paid up Capital,	\$160,000.00
Output, 1902,	\$600,000.00

For thirty eight years AMHERST and SHOES have been SYNONYMOUS. Our goods make trade and keep it.

Headquarters of "OLD RELIABLES."

Six Carloads Rubber Footwear just put in our warehouses at Amherst and Halifax. Write us and let us supply your wants or direct one of our travellers to call on you. AMHERST BOOT & SHOE CO. LTD.

Ogilvie's Flour

is the favorite of Royalty and of all the loyal subjects of the King.

If You Like Good Tea try RED ROSE.