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In the death of Dr. William Caven, Principal Caven, Toronto, which occurred on the evening of December 1, after a brief illness, the Presbyterian church in Canada has lost her most eminent standard-bearer, and that church is by no means poor in men of strong character and large ability. But the death of Dr. Caven is felt as a heavy loss not only within the wide circle of his own church but by large numbers in other communions who knew him and esteemed him for his personal worth and his long and noble service on behalf of Christian truth and the welfare of humanity. His large abilities were constantly and with untiring industry devoted to the noblest ends he was a man who any church might be proud to number among its ministers and any state to number among its citizens. Dr. Caven was a native of Wigtownshire, Scotland. He was born in 1830, and came to Ontario at age of seventeen. Soon after he entered upon his studies for the ministry. His first charge was at St. Mary's, Ont., where he labored from 1852 until 1865. In 1866, Mr. Caven was appointed professor in exegetical theology and biblical criticism in Knox College, and in 1870 he was appointed Principal. The place which Dr. Caven won in his own denomination and in the esteem of his fellow citizens generally was attained not by what are called popular gifts or through any factitious influences or circumstances, but by the most sterling qualities constantly directed to the best ends. Many hearty and spontaneous tributes to Principal Caven's eminent worth have appeared in the press. We clip the following. *The Mail and Empire*, Toronto, says:

'It would be simply truth and not post-mortem flattery to say that in the death of Principal Caven Canadian Presbyterianism has lost its best loved son. John Knox's religion has been graced in this country by many able men, brilliant logicians, skilled debaters, orators and statesmen, but among them all few indeed have inspired in their followers such warm affection as that which has gone out to William Caven. The late Principal Grant, with whom one might compare him, was a very different sort of man. They represented, in fact, different types of manhood, besides different ideals; but one served his church no less earnestly than the other—Grant, the bold controversialist; Caven, the gentle, kindly teacher, beloved by men of all creeds, unworldly to a degree, and combining with deep philosophy something of the child's simplicity. Principal Caven was a man whose death will be a loss not only to Presbyterianism, but to all religions in this country. As the late Prof. Halliday Douglass said:—"To know him is to revere him."

The *Toronto Globe* says:—Principal Caven is dead. The news will go this morning to all parts of Canada and far beyond, and everywhere it will strike with a sense of pain and irreparable loss. This morning the whole country recognizes the gap, which none can fill, in the front rank of great Canadians. Principal Caven was, indeed, a great Canadian. For sheer mentality he stood high above the crowd. By no artifice or make-believe, but by intellectual and moral worth, he impressed himself on the thought and life of Canada to a degree almost unequalled by any other public man. There was that about him which commanded respect even from those whose lives and points of view and modes of thought were farthest from his own. In those who knew him, and in whom there was the power of appreciating his real worth, he inspired not respect alone, but reverence. The man in the street, as well as the man in the church, felt the touch of his personal worth, and in his presence all rudeness and insincerity, both of thought or speech was conscious of rebuke.

Alluding to Dr. Caven's thirty-eight years service in connection with Knox College, the *Montreal Witness* says: During those many years his influence upon succeeding generations of students and young ministers has been enormous, and that influence diffused itself through every grade of society. He has left ineffaceable marks upon his own college, widening greatly its opportunities for achievement. If anything could be of greater value than his college work, then will he be best remembered for what he did for Christian unity. The union of the various Presbyterian bodies throughout Canada, in which accomplishment he took a leading part, worked well for Christian unity everywhere. Of the further union now contemplated he has been an equally warm advocate, though he has not lived to see its fruition. He was also a champion of the Equal Rights movement, and was at that crisis one of the calmest and truest exponents of the true Liberal attitude. Dr. Caven has left behind him not a dead but a living monument in achievements that will go on bearing fruit through the ages.

Political movements in Ontario of late have attracted much attention not only within the limits of that Province but throughout the Dominion. The Ross government for some time past has had a very slender majority in

the Legislature, and although in reference to the conduct of public business, its record will probably compare favorably with those of most other Provincial Governments, its prestige has suffered through a number of election scandals. With these scandals the names of certain members of the Government, were rightly or wrongly connected, and the situation was evidently one in which Premier Ross found the reconstruction of his cabinet a necessity. The reconstruction effected involves the retirement of Hon. J. R. Stratton, Provincial Secretary, and Hon. E. J. Davis, and the resignation of the attorney generalship by Hon. J. M. Gibson, who however remains in the cabinet without portfolio, while the Hon. F. B. Latchford, Commissioner of Public Works, becomes Attorney General. The new ministers with their offices are:—The Hon. W. A. Charlton, Commissioner of Public Works; Hon. George P. Graham, Provincial Secretary; Hon. A. J. McKay, Commissioner of Crown Lands; and the Hon. E. E. A. Evanturel, Minister without portfolio. Following the announcement of the reorganized cabinet there met in Toronto, Nov. 23, a general convention of the Liberal party for the Province. The Convention adopted a platform, indicating the position of the party in reference to a number of subjects of public interest and especially demanding the attention of Ontario legislators. The platform strongly affirmed the importance of purity in elections, and called for prosecution and punishment of all guilty of corrupt practices. A plank in reference to temperance reform was adopted, which while falling far short of satisfying the most advanced temperance sentiment of the Province, may be regarded as an important step in the right direction. It declares the right of the people to have the question of the abolition of the bar or of the shop license, or of putting the traffic under Government control submitted to a vote of the municipal electors on the initiative of a petition signed by 25 per cent of the electors. No new licenses to be granted in New Ontario for all time to come, and no new license to be granted anywhere except on a petition signed by fifty per cent of the residents in the polling subdivision within which it is proposed to locate it. The penalty for a second violation of the conditions of license to forfeit the license. The Conservative party which is led by Mr. J. P. Whitney and offers the Ross Government a very formidable opposition has also recently met in Toronto in a Conference which, like the Liberal Convention, was characterized by much enthusiasm. Mr. Whitney's position on the subject of temperance reform is somewhat less advanced than that Mr. Ross though Mr. Whitney and his friends claim that the latter's record on the question is more consistent than the Liberal leader's. Mr. Whitney stands for the maintenance and strict enforcement of the license system, with commissioners and inspectors removed from the sphere of party influence. It was generally understood that Premier Ross had decided on an appeal to the people before another session of the Legislature, but it is now said that the Government will probably await the result of the dozen or so by elections now pending, and that if these result favorably to the Government there will be no general election until after the meeting of the Legislature.

In speaking before the Canadian Club of Ottawa upon what Sir William Macdonald's endowments have done for the rural education in Canada, Professor Robertson, alluded to the project for the establishment of a college of higher technical and rural education at Ste. Anne's du Bellevue, Montreal. Sir Wm. Macdonald expressed a desire to carry his educational efforts to a higher field, and, with Prof. Robertson, he visited Guelph Agricultural College. There Sir William asked if Prof. Robertson could create a better agricultural college at Ste. Anne's. Prof. Robertson said he could with the money, and Sir William told him to go ahead and do it. In all the schemes the amount of cost had been little discussed by Sir William. The press placed the cost of the Ste. Anne's College at five millions. Prof. Robertson said he did not know whether this estimate was accurate or not. But he had told Sir William that, in addition to the teaching departments, he should establish a great research branch, where a knowledge of the possibilities of the soil should be studied. Then there must be a department of farms where the things taught could be put to the proof of profit-yielding. There will be a large farm and a large system of apprentices. On the large farm there will be a

large number of five-acre farms to be run by these apprentices. The college will involve the erection of a large number of good fire-proof buildings.

North-West

Autonomy.

It is understood that, in accordance with ante election promises of Premier Laurier, representatives of the North-west Government will be invited to Ottawa before the opening of the Dominion Parliament to agree upon the basis upon which full provincial autonomy is to be extended to that part of Canada. The chief question to be determined, it is said, is that of the financial terms, and in respect to this the Territorial Government is expected to ask for conditions which the Federal Parliament will not be likely to approve. Premier Haultain demands for the provincial Government, it is reported, not only the unsold portion of the public domain in the west, but compensation also for the millions of dollars worth of property that has been sold to settlers and given away to railway corporations as subsidies for railway construction. To such conditions the Ottawa Government is not at all likely to agree. If the new Province should gain possession of all its unsold lands, who, it is asked, will look after homesteading new settlers? This service costs the Dominion half a million a year without any direct return to the treasury of the country. The Federal authorities can hardly be expected to maintain this staff if the lands all belong to the Province and the new Province would probably not be willing to make the necessary provision. Then there is the subject of education. The Territories to-day have separate schools, the teachers in which are required to show the same qualifications as are possessed by the teachers in the public schools. It is for Dominion authorities to say whether these separate schools shall continue, and if they are continued whether the provincial Legislature shall have discretion to close them in the interests of a uniform system of primary education.

The War.

The most notable event of the past week in connection with the war has been the capture by the Japanese of a position known as 203 Metre Hill in the vicinity of Port Arthur. The capture of the hill was effected only after very severe fighting. It is reported that the Japanese casualties in twenty-four hours numbered 15,000. If the besiegers are able to mount heavy guns on the hill, it is said, they will dominate the harbor where the Russian war vessels are lying and either destroy them or force them out to sea. A Chefoo correspondent reports that General Nogi has planned to continue his attacks until Dec. 10, when it is hoped the capture of the fortress will be completed. On Dec. 2nd there was an armistice of six hours at Port Arthur to permit the belligerents to bury their dead. . . . To the south of Mukden there have been some hot skirmishes during the week, and a movement of some importance apparently of a Russian force under the command of General Rennenkampf. The Japanese retreated before this force from a point near Da Cass and, it is reported, have been pursued for some distance by the Russians. This action on the part of the Japanese was not expected, and the Russians suspect that the retreat may be for strategic reasons. . . . There is talk that the Black Sea fleet may be sent to join the Baltic fleet in the East. The *Naboe Vremyay* a St. Petersburg paper, advocates this, and thinks the difficulties in the way of the undertaking are not insurmountable.

The Fertile Prairies.

Sir Richard Cartwright has recently made a visit to the North West, and was greatly impressed, as every intelligent and observant visitor is, with the immense fertility of the soil in the vast wheat producing prairies. That fertility constitutes a national asset of immense proportions, but, in the opinion of Sir Richard, the fertility is not altogether unlimited, and he is convinced that it is time for the Government to guard against such exhaustion of this fertility as has taken place in the Western States through constant wheat cropping. It is said that Sir Richard will advise his colleagues that an active campaign should be begun to insure proper rotations in the Northwest. To this end experimental stations and demonstration bureaus should be established throughout the wheat growing region and a persistent campaign undertaken, though the cost may amount to several millions.

The Days That are No More, or Glimpses at the Past With Lessons for the Present.

III. DEAD-MAN'S LANE

No; there was really nothing dreadful or dismal in its appearance: far otherwise, indeed. It was like hundreds of other lanes in the rural parts of Great Britain: a narrow way, too wide to be termed a path and not wide enough to be designated a road. On each side of it were banks of soil upon which grew thick hedges—in spring and summer beautiful and fragrant with wild-flowers. Here and there was an oak or elm tree whose branches spread from one hedge to the other; forming a shade from the heat of sun or a shelter from an April shower. Below, in season, could be found a tuft of primroses, or, their presence only to be detected by their sweetness, a cluster of shy violets. There could be no more congenial spot in which to dream away a golden afternoon in summer. The world—with its madding crowds, its strife of tongues, its fierce competitions, its sin, shame, envy, hate, joy, and sorrow—seemed far away. Sitting still, one might watch the birds as they built their nests, sought their food, wheeled their aerial flight, and sung their artless songs. From overhead would sometimes come the rapturous song of the sky-soaring lark. Looking over the hedge one might contemplate in the adjacent field the ploughman driving his furrow or scattering his seed. One's meditation or reverie would be seldom disturbed: if for a moment it was broken by the passing of an infrequent pedestrian or horse-man, such an interruption only served to give an added zest to the quickly returning solitude and silence.

Yet, this lively retirement, with all its charms, was shunned at night. Not one of us boys would have gone through it alone after dark for all the money in the bank of England. As we passed along it to school in the morning we travelled in leisurely fashion; but on our homeward way, especially on a short, dull day in winter, we quickened our steps lest twilight should overtake us.

Why, the reader will ask, was that lane regarded with such feelings of fear—had any dark crime been committed there under cover of night? No; it had no associations of that nature. Whence, then, its name? Local tradition affirmed that it was one of the burial-places of soldiers who fell in the days of Cromwell. There is much probability of truth in the idea that hasty graves may there have been dug for fallen warriors; so far authentic history chronicles great battles as being fought not far from that neighborhood in the stormy days gone by. There, as in many other districts, relics of the great conflict were found up to a few years ago.

One might wonder, however, that a place where the dead had been interred more than 200 years (I date from the days of my childhood) should still occasion fear. And more so when we consider that in England a scene of former burial is not uncommon; for there we might adopt Campbell's words, and say that almost every turf beneath our feet has been a soldier's sepulchre. In a country of comparatively limited area, with a history so long, and a population so large—it is likely that in many a familiar spot men have died or been buried. There the living often tread upon the dust of the departed. The very homes of the present rest upon the graves of the past. Why, then, should one place of olden sepulchre have been dreaded more than another? My own opinion is that it all arose from the name. There is a great deal in a name; Shakespeare's dictum about the rose, notwithstanding. The adage says, as well hang a dog as give him a bad name. And that piece of proverbial philosophy applies with equal force to localities. If the pretty thoroughfare of which I write had been called "Lover's Lane" no one would have been afraid of it, unless it were the most hardened of old bachelors or the most relentless of maiden ladies. Had it been called "Primrose Lane", it would have proved an attractive resort for budding poets and lovers of nature. Had it even been called "Pudding Lane" (as is actually the case with a short street in the British Metropolis) every boy would have felt instinctively drawn to it. But "Dead-man's Lane" is suggestive of the horrors of a charnel house; the very name sounds damp, clammy, and repulsive. It is said that an enterprising individual in London does quite a lucrative business in buying up houses where murders have been committed. Such premises are generally shunned, and are often left untenanted for years. This man gets hold of such property at a very low rate; he then remodels it and bestows upon it an entirely new name. Afterwards he has no difficulty in letting it at a remunerative rent, and thus makes a large return upon his investment.

So there is something after all in a name. If it calls up tragic or shameful memories, it will act as a powerful deterrent, whereas, if awakens agreeable thoughts, it will prove no mean attraction. Thank God that he has transformed by his Grace, scenes of death and desolation until they have become like the garden of Eden. Yea, some of us who were once dead men, have been made alive, and are now new creatures with new hearts, new songs and new names, to us the promise has been verified: "Thou shalt be called by a new name, which the mouth of the Lord shall name." I

any of my readers are in a state of unregeneracy they are abiding in Dead-man's Lane. Oh, that they may hear the quickening voice of the Son of God, came forth from their graves and henceforth live in New-man's Lane.

I can well laugh to-day at my boyish fears; for in later life I have beheld many places that might more truly have been denominated Dead-man's Lane than that to which I have referred. In some cities I have seen rows of houses given up to shame. As I have noted at the windows the sirens of sin with their bold eyes and false smiles, beckoning to the passerby and beguiling the unwary, I have thought, surely I am walking through Dead-man's Lane. And the words of the wise man have come into my mind: "Her house inclineth unto death, and her paths unto the dead." I have also remembered how he warned the simple of such death traps:—"Let not thine heart decline to her ways, go not astray in her paths, for she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

Again, I have seen saloons crowded together in some neighborhoods and I have reflected upon the ruin there wrought to character, health, happiness, life, and immortal souls, I have exclaimed: "Here is another Dead-man's lane."

In other places there are gambling halls, and though some of them may be like palaces in size and splendour, surrounded by magnificent gardens, as at Monte Carlo, they are verily situated on Dead-man's lane. This is often true literally, for many a gambler ends as a suicide and from the gaming table passes to the grave.

Of all such ways of death we should warn the young. Their only safety lies in keeping far away from these downward paths. To them may be addressed the words of holy writ: "enter not into the paths of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away."

Often in London, and other great centres of population, I have gazed with sorrow upon the godless masses. I have walked through streets from which I knew too well, hardly a person would ever pass to a house of prayer. On Sundays I have seen the drunk sodden men smoking their dirty pipes as they have lounged away the day of rest, I have seen the dishevelled women pursuing their housework regardless of sacred things, and I have seen the neglected children, early habituated to evil, playing their ungladful games. And it appeared to me that I was going through another Dead-man's lane. The truth of scriptural descriptions concerning those who sit in darkness and the shadow of death has come home to me. While I have recognized the necessity for applying social remedies, while I continue to believe that the problems of over-crowding must be solved in some way by municipalities or states, yet I have never once doubted that the one ultimate and only effective cure for all these ills is found in the gospel of Christ. For the wonderful results already achieved by that Gospel, under the most discouraging conditions and circumstances, we have reason for profound gratitude. To those who are living and administering that gospel amid our sunken fellow-creatures, we yield the honor due to Christ-like service and sacrifice. May we in this young country do all we can to prevent the creation of some of these sad conditions which perplex alike, statesmen and Christian workers in older lands.

Sometimes there is a Dead-man's lane in our spiritual experience. John Bunyan tells of one which comes down from Broadway Gate. It was here that Little-Faith fell asleep and was sat upon, robbed and well-nigh murdered by three sturdy rogues called Faint-heart, Mistrust, and Guilt. They certainly would have made an end of the poor pilgrim, had it not been that hearing some one upon the road, they thought it was Great Grace the king's champion, and fearing his prowess they took to their heels. Though they got most of Little-Faith's spending money, they could not take his jewels.

Since there are such dangers on the journey to heaven we must go well armed, we must never give way to spiritual sloth, we must pray for an increase of faith, and require the king to grant us continually the presence and assistance of Great Grace. For without these safe guards, though we can never be robbed of that which is essential to salvation we may lose much of present comfort and enjoyment in religion.

I like to think of that fair country where there is no more curse, there is found no Dead-man's lane. Instead thereof there flows the river of the water of life, upon whose banks grows the tree of life. There no grave is dug for slain soldiers, but all are forever victorious, and each one is crowned with immortality. Those we mourned below we shall meet with rapture above. Yonder shall be no more physical death, for all are clad with incorruption, there shall be no more mental death, for all know as they are known; there shall be no more social death, for all are happy members of a perfect community; there shall be no more moral death, for all stand without fault before the throne; there shall be no more spiritual death, for all are eternally alive with God.

And the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life and God shall wipe away every tear from their eyes."

The Glory of God in Human Lives.

Notes of a sermon preached in Halifax, Nov. 17, 1904.

John 15:8.

The grapevine grew luxuriously in Palestine. The spies sent by Moses returned carrying between two a cluster of grapes as sufficient evidence of the fertilizing of the soil. Perhaps on account of this the grapevine became the symbol of the Jewish nation. Rosenmuller tells us that "in the temple, above and around a gate of 70 cubits high, which led from the porch to the holy place, a richly carved vine was extended as a border and a decoration. The branches, tendrils, and leaves were of the finest gold, the stalks of the branches were of the length of the human form and the bunches hanging from them were of costly jewels. King Herod first placed it there; rich and patriotic Jews from time to time added to its embellishment, one contributing a new grape, another a leaf, and a third even a bunch of the same precious materials."

Perhaps it was the remembrance or sight of this golden vine, the symbol of Israel, that led our Lord to use the figure, "I am the true or real vine, in contrast with Israel that had proved to be an empty vine" or one that "had brought forth wild grapes." The text teaches us—How God may be glorified. "Herein is my Father, etc."

(1) "I am the husbandman honoured by the fruit of his toil. Illus. A pretty sight to see the fruit trees in June covered with the fragrant blossoms; but the husbandman is not glorified in that. It is not what he has laboured for; but the same trees in autumn laden with the ripened fruit is his glory. So God is glorified not by profession that is but the blossom. Necessary but not the end. "Herein is my Father glorified, etc." Again the text suggests (2) That God as a Father may be glorified in the character of his children. A Christian father or mother may have a pleasure in the appearance of their children but it is their actions, the fruit of their lives that honor the parents.

(3) The fruit of righteousness is possible only when humanity has its life from Christ, the vine, "as the branch cannot bear fruit of itself except it abide in the vine no more can ye, etc." A few things need to be said first that some difficulties may be removed. (1) All humanity has its being in Christ or in God. It is true of all, whether Christian or not "in him we live, move and are" Acts 17:28. Jesus was not only the creator of all things but "in him was life and the life was the light of men," John 1:4. It will be noticed that this agrees with verse 2 of the context, all whether bearing fruit or not are in him. This has the advantage of the support of modern philosophy, that God "is in all and over all his works."

(2) A second fact taught in the context is that one, though in Christ may be bearing no fruits of righteousness. There is a natural connection but not a spiritual. They are like branches united to the vine, but—dead. Read carefully verse 5. It is not our life that beareth spiritual fruit but the life of Christ in us. We need then to be spiritually united by faith in Christ.

(3) A third fact of this teaching, the fruitless branches in Christ will be taken away and cast forth as withered branches, verses 2 and 6. This is not the failure of God's grace; not the rejection of a Christian, but of one who rejects the life of Christ.

(4) Humanity differs from the branches of the vine in one essential thing, they have the power of choice whether they will abide in the vine, and whether they will receive the life of the vine. In verse 4 "Abide in me and I in you," i. e. allow me to abide in you. One of the strange things in the Bible is God asking permission to come into human life and waiting outside till he is admitted.

(5) Verse 5 is in strict harmony with what we have been saying. We might expect Jesus to say, "If ye abide in me and I abide in you; but you will notice that the connection is even closer, "If ye abide in me and my words abide in you." That can only be by vitalizing faith in the teaching of Jesus, and he who has that has the life of Christ and the mind of Christ so that he will ask for things only that belong to the kingdom.

This then we have learned that humanity has a natural union with Christ, and does not bear the fruits of righteousness, that it also has the power of entering into a spiritual union, that if it fail to do so it will be cast forth as a fruitless branch to be burned, but if it enter into that vitalizing union with Christ it will bear much fruit to the glory of God.

III. The Husbandman's part in the fruit bearing. "Every branch in me that beareth not fruit he taketh away and every branch that beareth fruit he purgeth it, etc." It is a two fold work to care for the fruit-bearing branches and remove the others that they might not hinder the life first. The word "purgeth" does not tell the whole work of the Husbandman, neither can the non-sentient branches fully illustrate the human branches of the true vine, but it helps.

In the cultivation of the earthly vine the husbandman will have respect to the soil and its cultivation, to the cultivation of the branches and to the atmosphere, for the vine cannot bear its best fruit in all kinds of climate. Notice (1) That the fruit, whether of the vine or any other fruit tree, will be effected both regards quality and quantity by the cultivation. Let two branches be grafted into the same vine or two trees planted in the same soil with equal

native advantages, let one be cultivated and the other not and in due time you may mark the great difference in their fruit. So it is with the Christians united in the same true vine; the ones who have the cultivation, discipline and training of the great husbandman and submits to it will bear the better Christian fruit. Illustrated in Christian experience often; young people brought to Christ and into the church at the same time some go on developing graces, others neglecting the church, not submitting to the discipline of the husbandman fail to grow in righteousness, fail to bear the fruit of the Spirit as at first they promised.

An interesting fact for us, the branch that bears any fruit however poor, thus indicating life from the vine, he will work with, "that it may bring forth more fruit." Only the fruitless branches are cast away.

Another fact, the work of purging the branches may include some unpleasant excisions of fruitless parts. We sometimes wonder why God deals so severely with his children if he loves them, the answer is, "because he loves them." "Whom the Lord loveth . . . and scourgeth every son whom he receiveth."

It must not be forgotten that the cultivation of the branches of the true vine depend partially upon the husbandman and partially upon the branches. God works through the faculties he has given us.

(2) It is not only true that the character and quantity of the fruit will depend upon the training of the vine, but also upon the environment, atmosphere, sunshine and showers. This may be easily illustrated. The Christian who would glorify God with much fruit of the Spirit must be careful of his environment; he must be oft in the sunshine of his presence.

We may ask then, what about your business? Is it healthful to the soul? Your associates? Your reading? Your amusements, the dance or theatre or social gambling table? Are you glorifying God, "Herein is my father," etc.

The Mother of Virtues.

BY S. C. MITCHELL.

All the virtues are rooted in courage. Indeed, the generic word "virtue" meant originally manliness or courage. Manness (if we had such a term) would be the exact equivalent for the Latin noun. This derivation of the word virtue, instinctive rather than conscious, points us to courage as the source of all noble qualities in character. Courage is the just mean between rashness and cowardice. If life be considered as a battle, courage is the wisdom that teaches when to advance and when to retreat, when to rush on with the spear and when to crouch behind the shield. Courage embraces within itself prudence without selfishness and humility without cant. Courage is sometimes referred to as the virtue of antiquity and humility as the virtue of Christianity. But these are not opposed as is instanced by the character of Stonewall Jackson, in which courage and humility met together.

It is as natural for all virtues to shelter themselves under courage as it is for the tiny brood to gather under the mother's wings. Courage is to character what the backbone is to man's physical structure, holding all else erect. Courage is the raw material out of which all the virtues are woven.

COURAGE AND VERACITY.

For instance, courage is related to truthfulness. Cowardice is the chief ingredient in a lie. Usually, when a man tells a falsehood, he does so, not because he believes it to be his interest to lie, and not because he innately prefers error to truth, but because he lacks the moral courage to look another squarely in the face and tell him something which will either humiliate himself or wound the person to whom he is speaking. While self-interest may seem to prompt many falsehoods, cowardice is the real cause.

COURAGE AND PATRIOTISM.

Again, courage is essential to patriotism. Vespasian on one occasion forbade Helvidius to go to the senate, but the senator persisted in his determination. There the emperor bade him be silent; this he also refused. Then Vespasian threatened him with death; but Helvidius, boldly declaring that he must say what is right, added: "Did I ever tell you I was immortal? Do your part; I will do mine. It is yours to kill me; it is mine to die untrémblingly." That was patriotism in the presence of Roman tyranny. Every form of government has its peculiar temptation. Tyranny crows out at times in a monarchy, but other dangers, no less alarming, are incident to a republic. Democracy is beset by two special dangers. These twin foes are not, as one might at first glance suppose, the vicious classes and the party boss, but they are the "timid good" citizens and the demagogue that give the opportunity to the vicious classes among the people and to the boss among the politicians.

What is the difference between the statesman and the demagogue? The difference is not primarily in judgment or in ability, or even in a willingness to serve the best interests of the state. We have known demagogues who were not only shrewd politicians, but also able thinkers. In their better judgment they must know the folly of the policies which happen to be for the moment popular with the masses; but, not having the courage of their convictions

they side with the fad of the hour and advocate issues which in their hearts they repudiate, and which ultimately work mischief to society. Demagogues in America differ not much from those whom Plato pictures in Athens. They advocate only the things which are popular. It is as if a man had observed the instincts and appetites of a great and powerful beast, in what manner to approach it, how or why it is ferocious or calm, what cries it makes, what tones appease or irritate it. Having learned all of this and calling it politics, demagogues act without reference to what is just or unjust among these instincts and appetites. They call that good which flatters the animal, and that bad which irritates it. As a result of his playing to the galleries, the demagogue has his reward—for the nonce he becomes a demigod.

The statesman, on the other hand, loving the state more than self, stands by his convictions, unswayed by either the applause or hisses of the multitude. Though in the beginning his superiority over the demagogue is due to his courage rather than to wider knowledge, he discovers that doing right brings light.

COURAGE WINS POPULARITY.

At times the statesman has to stand alone, fortifying himself with the promise that "a remnant shall be saved." Too frequently do we think that trimming or veering is essential to success in public life, forgetting that the successful politicians almost without an exception, have been men of tremendous courage. Such were Cæsar, Bismark, Cavour, Pitt, Bright, Gladstone. Indeed, so greatly do these statesmen differ from one another that they have hardly a characteristic in common, except courage. All were men of conviction. Though they were sometimes well hated, yet their steadfastness finally triumphed, to the advantage of the world. When Cobden, a quiet, self-made, business man, began in England to preach free trade, he was denounced by all and even rotten-egged. In 1846, on a memorable night in Parliament, which proved to be the parting of the ways for Gladstone and Disraeli, the doctrine of free trade triumphed, and the citizens with enthusiasm made up a purse of \$400,000 as a present to Richard Cobden. Other things being equal, courage in the long run wins the prize of popularity. Especially is this true in our republic. Democracy rests ultimately on the enlightened convictions of true men, buttressed by the civic conscience. The American people, sound at heart and conscious of this cardinal truth, have ever put a premium on courage and frankness in their leaders, while they have rarely failed to visit their displeasure upon the politicians who truckled to popular whims, prejudices, or weaknesses.

COURAGE FLOWERS IN CHIVALRY.

Cowardice is cruel. It was the weak Ethelred who plotted the massacre of St. Brice's Day; it was the Craven Charles IX. who consented to the massacre of St. Bartholomew's Day. Courage is kind. I account Martin Luther one of the two bravest men in human history. Alone he stood up against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in high places. "They err greatly," observes Carlyle, in his spiritual portrait of Luther, "who imagine that this man's courage was ferocity, mere coarse, disobedient obstinacy and savagery as many do. Far from that. There may be an absence of fear which arises from the absence of thought or affection; from the presence of hatred and stupid fury. We do not value the courage of the tiger highly! With Luther it was far otherwise. A most gentle heart withal, full of pity and love—as, indeed, the valiant heart ever is. The tiger before a stronger foe—flies; the tiger is not what we call valiant, only fierce and cruel. I know few things more touching than those soft breathings of affection, soft as a child's or a mother's, in this great wild heart of Luther." From Worms, where, in 1521, he made his stand against Emperor and Pope, he was ferreted off to the Wartburg, the dingy castle perched on an eminence overlooking Eisenach. Fretting at the narrow limits of the fortress, he was sometimes allowed to stroll in the woods on the mountain-side. On one of these solitary walks a hare chased by the hounds leaped into the sleeve of his coat. The trembling little form he petted and stilled, as a mother does her frightened child.

Not kindness alone, but even tenderness, characterizes the truly courageous man. General Robert E. Lee, standing on Marye's Heights, when the battle of Fredericksburg was at its highest, caught with his field-glass a glimpse through a rent in the smoke, of the tree in the yard at old Chatham, under the boughs of which he had wooed his wife. At the sight of this, as he afterwards said he was strengthened in that crisis. In an eloquent sermon, Dr. Moses D. Hoge remarked that some of the greatest things are most susceptible. "See the ocean!—the most impressive object in nature. When calm, it is as blue as the sky above. Every fleecy cloud that passes over it is reflected; every breeze stirs it. Yet, when the heavens gather clouds, it outdoes them in the fierceness of its wrath. What more forbidding than the tall cliff that overlooks a deep chasm; yet the tiniest bird that sits upon a protecting point has its carol re-echoed by the granite base."

The Encouraging Outcome.

In his inaugural address last week as President of Boston University Dr. Huntington gave it as his opinion that

the recent controversy over the questions raised by critical scholarship had not turned away "the great common thought of the intelligent world from the essential truth of Christianity, but more and more toward it."

Of course there are inevitable losses when any established conceptions of religion or of its evidences are sharply and ably controverted. In a large class of minds settled religious conceptions cannot be disturbed, even by a hair, without peril that the whole structure built on them will topple. There are more men than we often think for who say that since the Bible declares that the mustard seed is the least of all seeds they cannot believe anything whatever on the authority of the Bible if the botanists discover a seed smaller than the mustard seed. Men of that type are certain to be greatly disturbed and perhaps made skeptics by such discussions as those in which scholars have engaged about the origin and authorship of some books in the Bible. It is not necessary that the critics should establish their positions in order to produce this result. If they state their theories plausibly the harm is done. The discussion itself, especially when conducted by men for whose capacity they have some respect, greatly unsettles them. There is probably no reason for doubting that many of these people have been made less effective religiously by the controversies raised by modern critical scholarship.

But still the fact of these losses is not decisive against these discussions. Christian men can not take the obscurantist position. They must answer the arguments that are plausibly advanced against their beliefs. They may regret the necessity of defending themselves but they have no choice. It is with them as it is with a nation which is wantonly attacked in arms, no matter how much it believes in peace, or desires peace, it is compelled to defend itself. No matter how deeply some Christian men may deplore the controversies raised by the critics, there is no other course but to engage in them, and prevail in them.

It is too early to appraise the precise results of the controversy concerning the Bible that has been going on for twenty years or more. About five years ago public interest in it appeared to subside as rapidly as it had arisen. Today it is impracticable to impart any keen zest to the subject. But, whatever the final conclusions of scholars as to the origin of the Bible—and we imagine that they are heavily inclining toward conservative theories—the fact remains that "the great common thought of the intelligent world has not been turned away from the essential truth of Christianity, but more and more toward it." No one could be in Boston for the last six weeks during the Peace Convention and the Episcopal Convention without feeling the principles and the personality of Jesus are gaining a hold upon the intelligent thought and conviction of the modern mind which is full of encouragement. Men may differ as to the precise nature of the literary media of the revelation, but they are coming together upon the basis of the fact and content of the revelation itself. Christ himself is the spiritual fact, and, say what we like, the literary media through which his personality and message flash is sufficiently trustworthy to convey his image, his ideas, his spirit to the soul of the beholder, as the lens and tube of the telescope make possible the image of the star upon the retina of the observer.

Urge the Highest Motives.

Avoid appeals to personal interests or feeling, such as that it is a good business investment for this life, for a young man or woman to become a Christian, or that it would please friends. Religion, first of all, is right revelation to God. We ought to live religiously because God has so made us, and because he seeks our good will on the basis of his good will to us. In the deep experiences of the soul we are dealing with him. We find eternal life in the knowledge of God, and we know God in Jesus Christ, whom he hath sent. I mean not to hamper you with rules, but simply to make some suggestions, which may lead to other thoughts. We learn to play on the harp by playing on the harp. Every scholar has his own grammar and every harpist has his own touch, and that peculiar personal characteristic is the chief thing in art. Andrew found the secret of all true method when he just went and did the thing his heart prompted.

I have brought you this simple lesson that you may be encouraged and inspired to undertake more specific personal work for the Master. The joys of the Christian life are not in heaven alone in the life to come; they are here and now. There is no joy greater than to be instrumental in the spiritual birth of a soul. Heaven itself does not hold a greater happiness than that of leading a soul into the light of life, and as we look out on the future for another year of labor together, I can have for you no better wish or more ardent prayer than that this joy may be yours, that you may join the hosts of heaven about the throne of God in raptures over repenting sinners.—W. R. Wood.

Each day has its special privileges as well as its special duties. Each morning is a good time for considering in advance the duties, the evening for considering in retrospect the privileges. "What ought I to do to-day?" is a good question to start out with, and "What have I gained?" a good question to close with.—Helpful Thoughts.

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S. McC. BLACK

Editor

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THE CHURCH COVENANT.

A covenant is in the nature of a compact. Every party to it is presumed to understand its nature and the obligations it imposes, moreover, every such person is presumed to be honest enough to feel bound by his plighted word and faith.

While the New Testament in its references to the early churches makes no reference to a church covenant, it is a significant fact; that in a letter written to the Emperor Trajan about the year A. D. 112, Pliny the younger says: that the Christians of Asia Minor, bound themselves by an oath at their meetings not to be guilty of theft, or robbery, or adultery, in the violation of their word or pledge. This statement on the part of Pliny, doubtless, was general in its character, but it certainly implies that in entering into church relations, the early Christians obligated themselves in some form to lead pure and holy lives, and this idea has obtained in Baptist churches all down the ages, so that there is scarcely a church to be found anywhere that does not have a covenant, or an agreement into which its members enter when they unite in Christian fellowship. The trouble with some churches is that they have made their covenants too specific. They have contained too many details about what is, and is not to be done. The more general such covenants can be made the better it is for the church as a whole, and the individual members in particular. All duties to be performed cannot be expressed nor all evil practices, to be avoided. The covenant cannot be too simple and general in its form. Filled with minute prohibitions of "what not to do, makes it too much like tithing, the mint, anise and cummin," while weightier matters are neglected. If a covenant has been adopted by a church then it ought to be used.

The members should be reminded of its contents, and this is the pastor's work. This should be frequently done. We so often forget. When new members are introduced into the fellowship of the church, it should be read and duly emphasized. In this way the old members are reminded of their relations to one another and to the new comers, and these latter of the new relations into which they have entered. Such knowledge will be mutually helpful. The pastor who neglects this fails in the discharge of a most important part of his duty as the teacher of his people. It matters not whether he is personally in sympathy with church covenants, as such, or not. The church has a covenant, the people should be kept familiar with its details, or the covenant should be abolished.

Our legislators place laws on our statute books which are worse than useless if not enforced or quietly ignored. The church stands for something, what that something is, finds expression in a general way in a few brief and compact sentences, all of which are in perfect harmony with the word of God—if not in exact scripture language.

A church covenant properly used is singularly impressive. We fear that there is a tendency on the part of some pastors to ignore this covenant and treat it as a matter of little or no consequence. It is too bad if pastors themselves should be covenant breakers. If so they have more to answer for than they think. For ourselves we should like to hear read very frequently the church covenant. We believe such reading does good, is most helpful in reminding members of their duties and privileges, and is an incentive to godly living.

COVENANT BREAKERS.

There are such in every church. One of the most perplexing problems which the pastor has to face is, what is to be done with the man who persistently violates his covenant obligations. Mistaken ideas are held as to what a church is, and as to what its members are, at liberty to do, and still be regarded in good standing. There are some people who are so "exceeding broad" that they think a church must be without protest of any kind, any indignity put upon it by worldly members. Men neglect the means of grace, go off to other churches in a huff, refuse to contribute to the support of the church, or for the extension of the Master's Kingdom in the world, and these things go on, from month to month, and nothing is said, and no effort is

put forth to win the erring member, or to ascertain the reason for his strange course, thus the thing goes on. The result is confusion heart-burning and often scandal. The good name of the church suffers, men speak lightly of its mission and standing. The good suffer with the bad and loss of a most serious nature comes to the cause generally. Much of the rebellion against the restraints of church covenants is due to thoughtlessness and environment—an environment that is thoroughly Christless. The watch-care of the church should be more than a meaningless name. Every child of God has a clear right to be safe-guarded in every possible way by the church of which he is a member. There is no one way to deal with these covenant breakers. No two cases are alike. Great wisdom and tact and patience, with true Christian firmness are required if the erring is to be won. But no brother should be permitted to continue in his evil [ways until he has gone so far as to be 'fixed' in them]. The great trouble is that too often the tide of spiritual life is at such a low level that the church and the erring brother are not very far removed as to their 'state and standing' before God and the world. When this is the case the church is in a backslidden condition, the only remedy for which is repentance and the doing of 'first works.'

BAPTIST GROWTH.

Baptists need never be ashamed of their lineage, nor of their principles. They might feel, perhaps that they have not lived up to their principles and shown themselves to be unworthy children of most worthy sires. A glance, for this is all that can be given, at Baptist growth in Britain and the United States will refresh the memory of some, and open the eyes of others of our people.

In an address of Dr. A. H. Strong of Rochester, he says: 'In 1640 the General Baptists of England claimed over 20,000 members and there were possibly half that number of Particular Baptists. Macaulay estimates the population of England at that time as something above five millions. In 1870 with a population of 22,712,000, Baptists have increased to 243,395. But in 1903 with a probable population, of 40 millions, Baptists number only 372,998. That is before 1880 Baptists increased much faster than the population, but since 1880 the increase has been less than that of the population.'

The same thing is true in the United States. 'Our early rate of increase was astonishing, but in later years it has not so grown. In 1784 we are credited with only 35,000 members and in 1800 with only 100,000. But by 1880 the number had reached 2,133,044; by 1890 3,065,367; by 1900, 4,181,686; and by 1904 4,506,747 (estimated). While the 5,308,483 of population which the country had in 1800, have increased fifteen fold (or to 75,994,575) the number of Baptists was increased forty fold (or to 4,181,686). I must add that this great increase belongs to the first three quarters, and more exactly to the first nine decades of the past century, rather than to the last ten or twenty-five years. From 1800 to 1880 our members doubled in every twenty years; and in the single decade from 1870 to 1880 we increased 74 per cent, but from 1880 to 1890 the increase was but 43 per cent; from 1890 to 1900 only 36 per cent; and from 1900 to 1904 we are increasing at the rate for a whole decade, of only 19 per cent.

Another fact—our increase has been greater in the newer and less cultivated fields. In the cities we have not grown so rapidly as in the country. Compared with other denominations we find the following facts: The Congregational increase in the United States from 1870 to 1903 has been only 91.67 per cent., the Presbyterian increase 133.74 per cent., the Methodist increase 147.49 per cent., and the Disciple increase 248.81 per cent; our Baptist increase has been greater than any of these, viz., 254.38 per cent.

But in giving, Baptists have not kept pace with the increase in numbers and wealth. I suppose it is within reasonable limits that Baptists during that period have accumulated millions of dollars. The denomination that was once poor has become rich and increased in goods. We have probably a hundred times the financial means that we possessed fifty years ago. But our giving has not increased in any such proportion. Instead of being multiplied by a hundred our gifts have hardly been multiplied by tens. In spiritual life we do not stand where we once stood. Returning missionaries note it and speak of it. The old zeal for conversion is dying out. Our churches are less careful in their examination of applicants for membership. We do not realize as we should that men are lost, and that only Christ can save them." These are pregnant words. They teach us some lessons. Much of what is said will apply to us here in Canada and especially to these provinces by the sea. We may talk of changed conditions, and there are unchanged conditions but say what we will, the zeal for soul-saving is not apparent. The word of God is the same, the Spirit is the same, but we are not fully alive to, the peril of men, their claim upon us, and the great salvation provided to meet the needs of a sinful world. Our past is not to be overlooked. As a people we have been wondrously blessed, but our future will depend upon our faith and zeal and endeavor. Let us not forget that we are surrounded by a great cloud of witnesses, and ever remember that the eye of the great Captain is upon us.

A GOOD EXAMPLE.

The Congregationalist in a recent issue refers to the action of certain lay members of the A. B. C. of Foreign Missions, residing in or near Chicago. They invited the pastors of the churches and other friends of Foreign Missions to meet them at a lunch to talk over the necessities of the Board, the responsibilities of the churches toward it, and the measures which should be taken in order to their proper discharge. At that meeting there were about seventy-five persons present. A committee of business men had been appointed to consider how best to promote and further, interest in the work of Foreign Missions. This Committee made its report showing a substantial increase in contributions is demanded and is entirely feasible. That instead of \$800,000 the present contribution, for the ensuing year the amount ought to be increased to \$20,000,000. There were those present who affirmed that instead of \$20,000,000 the aim should be to raise \$30,000,000, nearly four times present receipts. One gentleman present whose faith and works, are recognized by all who know him, suggested that the committee which has done so well, should enlarge its outlook, consider the needs of the home work as well as the foreign, see that all the great denominational interests are remembered, and secure from the entire state at least \$500,000,000 a year. That is a move in the right direction. When business men with their business training and ideas get behind the great missionary operations of the denominations, and put their business acumen into the work of solving the problems which perplex so many of our Boards, then will be taken a long step in advance, and great gain will come to the work of extending Christ's Kingdom among men. In these Maritime Provinces we can not do things on the scale by which they are done among Chicago Congregationalists, but a conference of representatives of the different Boards, might be of great service in pushing more vigorously the work for which they stand, or if this be found impracticable then there could be a conference of friends who are specially interested in some one branch of denominational work. Such conferences would put heart into the men who compose the respective Boards and be a great stimulus to the work in general. Interest in Mission work would be aroused, information would be imparted, enthusiasm generated, and the churches would be prepared to receive the visits from the members of the respective Boards, or those appointed to represent the work. The pastors and leading members of the churches ought to be consulted as to what each church could reasonably be expected to give. There would thus be action and reaction, and the whole body (denominational) would throb with a new and intenser life.

MINISTERS' SALARIES.

The Congregationalist in a recent issue says:—"A correspondent sends us the following advertisements, the first taken from *The Congregationalist*, the second from a local paper:

'Wanted a young married man for a Congregational pulpit, Salary, \$500. Only spiritual men with best references need apply.'

'Wanted thirtyfive first class plasterers at once. Wages \$5.50 per day.'

The correspondent inquires, if it is fair that even a spiritual, married minister, after years of preparation should be asked to receive less than a skilled plasterer when the expenses required for him to fill his place adequately, in clothing, books, cost of removals, etc., is much greater? Here is a problem. It is true, perhaps that a consecrated Christian plasterer could do as much for the Kingdom of God as a minister who must keep young, married and spiritual on less than one third the plasterer's income. Then too, the plasterer's wages would be paid as soon as earned and as his due, so that his mind would be calm and serene, and his self-respect maintained. The editor remarks, on the above, 'Only a few days ago a minister who fulfils all the requirements of the above advertisement told us in strict confidence that he had received from his church only \$36 during the last three months. And such payments are sometimes made grudgingly as though they were a dole to a mendicant.' We do not think that such a state of things exists anywhere in these Provinces. But even here, our ministers as a rule are poorly paid, and irregularly, and sometimes grudgingly paid. If churches expect to have good men serve them, they must not pauperize the ministry by seeing how cheaply their services can be obtained. Many of the hardships which our pastors have to endure are simply the result of lack of thought on the part of the leading brethren in the churches. But carelessness may be sin, and sin is sinful in the sight of God and all good men. The average salary of our pastors in these Provinces is far too low. We are hoping for an advance along this line as a result of the union between the two Baptist bodies in New Brunswick. Churches may and ought to be so grouped, as to be able to give a living wage to him who is called to serve 'the flock of God' as under shepherd.

SERMONS TO CHILDREN.

Preaching to the children of the members of our churches is on the increase. Some pastors adopt the rule of giving a five minutes talk to the children as a prelude to the regular

sermon. This may be wise, but there is danger of making the entire service too long, by this practice, then there are pastors who, introduce in the sermon, some fact, or illustration, or point, calling the attention of the children that it is especially meant for them, but whatever method is employed pastors can never fail in their work by devoting too much time to the care of the children and young people of their charge. The following is the substance of a sermon which Ian MacLaren recently preached to the children in his own church. It may be helpful to others.

"I am going to speak to you" he said, "about houses—four houses. First, three, one within another. The first has the sky for a roof, the mountains for walls, the sunlight for windows, the clouds for blinds, the flowers for a carpet, the rivers for its music." The next house may have had six rooms or twelve, it may have had a garden, or it may have looked on the street, but in it your mother moved about, and its music was the sound of her voice. The next house you will recognize when I say that it has five doors through which you may go out, and through which things may enter; one you look through, one you speak through, one you smell through, one you hear through. Then we come to yourself, and we are going to think of some of the rooms in this house. There is the library, with its rows of bookshelves, and its air of quiet knowledge; this is your mind and all that you learn at school, and read is going to furnish those empty shelves; every one's mind is empty to start with, and if it continue empty, while you are young you will be called silly, and when you grow old you will be called dull. No room is more desolate than one surrounded with gaping shelves, no room more beautiful than a well filled library. Then (I am talking as though we were going through an old castle) there is the court room—a great bare room with the light streaming in, and a raised table at one end where the judge sits. This is your conscience, and the cleaner this room is kept and the barer and the stronger the judge who sits here, the better for you and for me. Then there is the strong room, where no light comes in, with its thick wall and barred iron door, and here are kept the parchments with all the history of the family. This is memory, and here a book is put away each year, that may not be taken out to be altered; but it is a good thing, now and then, to take the parchments up to the big bare court room, and there spread them out, where there is plenty of light, and examine them. There is the picture gallery of imagination, and it is well for us if the walls are hung with pictures of angels and holy things; and there is the church, which is your heart, where you meet with God. You may meet with God in any of these rooms, but here, in this room, you must keep him in a holy place, a part. Then you may go out on the roof, and afar off and catch a sight of the House Beautiful, our fourth house which I am not going to try to describe, but which we call "Our Father's House."

Editorial Notes.

—The following clipping from an exchange may be taken for what it is worth. The Episcopal plea is that they are stylish, the Presbyterian plea is that they are stately, the Methodist plea, is that they are zealous, the Disciple plea is that they discard human names. The Baptist plea is that we are right, or at least we think so.

—Somewhere we have read, that the distiller rides in a steam yacht, the wholesale dealer in an automobile, the retail dealer in a carriage, but the purchaser of the liquor is pulled around by the hair of his head by a policeman. All of which may be true to life, but the parties who suffer most are the wives and children of the man 'pulled around by the hair of the head.' How do they fare? Is it not worth while to think of them when the fruits of the traffic in strong drink are considered?

—It is not important, it is not necessary and it is not helpful, even, for a young man's success in life, to be known as indulging in an occasional social glass. The business man who is thinking of giving him a place in his establishment will not prefer him to another who is known not to touch liquor in any form. A stand on the side of temperance will not disqualify him for anything worth having. The mother who welcomes him to her home, will be better pleased when she learns of his temperance principles. It is safe, in every way to abstain from indulgence in that which intoxicates.

—The *New York Examiner* aptly and truthfully says: "A man who is starving does not, when food is offered him, set himself, before partaking of it, curiously to inquire as to the origin and composition of the dish in which it is served. He will eat first and inquire afterwards. To study the Bible as literature is a good thing to do; but to every reader it should come first of all as the message of God to the soul, offering the bread of life to those who are ready to perish. Jesus did not counsel men to search the scriptures as literature, but to seek for testimony concerning Himself therein." And those who seek Jesus find Him and learn that the Bible is far more than mere literature.

—What constitutes one a Baptist? This question was discussed at the recent Baptist Congress at Louisville, Ky., and one speaker was sure that no one ought to be fellow-shipped who is 'fixedly unbaptistic.' There is such a thing as fixedness of character, determining relationship—if not

destiny. Another speaker was responsible for the remark that the communion question takes care of itself, for 'when a pastor advocates open communion he generally finds it impossible to get another church, and he drops out of sight.' It was facetiously said by the pastor of the church in which the congress was held, that there were on hand, 'regular and irregular, defective and redundant Baptists.' Down this way there are a few other kinds of Baptists whose presence adds greatly to the perplexity of those who 'study the things which make for peace.'

—On another page will be found an appeal in behalf of the Annuity Fund, by the Secretary-Treasurer of that Fund. The object is so worthy, the need so great and urgent, and the good, to be accomplished so manifest, that but little more need to be said to the churches of Jesus Christ in urging them to do all in their power to care for the men and women who have given their best years in their service. To those churches which have adopted the Convention Plan for raising funds to carry on the different enterprises of the denomination, we would urge enlarged giving. To those churches which have not adopted the 'above plan,' or the 'wheel plan, so called, we would urge the importance of doing something worthy of their 'high calling,' for this work, for which appeal is now made. We have no doubt that there are many brethren and sisters, too, who would feel it a privilege to send a special offering for this most deserving benefaction.

"Baptist Union."

DEAR EDITOR.—Please give place in your columns to the following list of churches, adopting the "Basis":—
P. E. Island:—St. Peters Road, Fairview.

Nova Scotia:—Wittenburg and Stewiacke, 1st Cornwallis, Brookfield, Col. Co., Greenfield, 1st Sable River, 2nd Sable River, Louis Head, Hill Grove, St. Mary's Bay, Paradise and Clarence, Springhill, Tiverton, New Annan, Canso, 3rd Horton.

New Brunswick:—St. Mary's, (Kent Co.) and St. Martins, Hillsdale, East Florenceville, New Salem, Underhill, Upper Blackville, Ludlow, First Harvey, Hampton Village.

We hope during December to be able to report that nearly all the churches have prayerfully considered the "Union" question and as far as the church vote is concerned are agreed in desire for its consummation.
St. John, Dec. 5. G. O. GATES, for Com.

An Appeal to the Churches.

The funds for paying ministers, widows and children their small annual salaries are inadequate. Letters have been sent by the board to each pastor with the earnest request that they would place the matter before their churches and in any way that may seem best raise an amount which will be a credit to the churches and a valuable addition to the fund from which the brethren and sisters are paid their small annuities. For churches which have no pastors and those whose pastors are not now known, it may here be said that three or four most worthy brethren will be added to the list of annuitants on the last of December which will make a larger demand upon the treasury. Last year only a little more than half the maximum amount was paid. This year, unless the churches contribute generously, even less than last year can be given. Will the churches and brethren and sisters prayerfully consider this appeal, and forward the Board some help.

On behalf of the Board,
Halifax, Nov. 1904. E. M. SAUNDERS, Sec.-Trea.

The Church At Springhill, N. S.

The town of Springhill has grown up in a brief period. It has now upwards of 6,000 people. Business is flourishing. Buildings are all in use, coal is raised to the surface in increasing quantities. The best machinery is used, and it appears as if only the beginning has been seen.

The churches grow with the town. The Baptist church was organized twenty-one years ago. Rev. D. G. McDonald, who for five years laboured in these provinces with consuming zeal and large success, and whose devotion is as complete now in the west as it was formerly in the east, was instrumental in organizing the Baptists of Springhill.

The church began with eight members and has now two hundred and seven, about 300 have at different periods been connected with the church. Preaching services were for a time held in a hall rented for the purpose and prayer and social meetings were held in private houses until in May, 1884, when arrangements were completed for the purchase of the Presbyterian house of worship at a cost of \$1,500. The membership increased, but the financial strain upon the comparatively small band was very heavy and a mortgage of \$1,500 remained on the property (the church having in 1890 secured a parsonage) for fifteen years or more, making the assistance of the Home Mission Board necessary. Spiritually the church was much blessed and the members gave freely even in times of financial depression through which the town passed. The following brethren have ministered to the church either as pastor or as supply: Rev. T. B. Layton, Rev. D. McKean, Rev. E. T. Miller, Rev. Joseph Murray, Rev. W. T. Stackhouse, Rev. H. B. Smith (1890-96), Rev. J. W. Bancroft (1896-1901), and Rev. H. G. Estabrook, the present pastor.

Mr. Estabrook has been pastor during the last three years. He has been cordially supported by the

members, the church being "one heart and one soul." And much success has attended their efforts. The debt of \$1,500 has been paid, repairs on property costing over \$700 have been made and the expense paid, and within a few months the house of worship has been so far enlarged as to provide additional sittings for one hundred persons and to give good class rooms and appointments for the Sunday School. This extension has cost about \$1600 of which one half has been paid and it is expected the balance will disappear in a few months. For all purposes the church has paid in three years over \$6000.

For the past two years an assistant has been engaged during the summer months to labor mainly in the out stations which have largely met the additional expense. During the past summer Bro. F. W. Pattison gave faithful painstaking service and strengthened the interest of the people in the work. Arrangements are already made for an assistant for the summer of next year. The congregations are large and the departments of church work are well sustained. The pastor is happy in his work and the church esteems very highly its pastor and his wife. Brother A. M. Hunter and Daniel Rogers are deacons; Bro. A. G. Purdy clerk; Dea. A. M. Hunter, S. S. Supt. and Bro. E. McAlroy Assistant Supt. Miss Annie Purdy is organist. Several students have been sent by Springhill to Acadia College, Acadia Seminary and Horton Academy. Rev. G. W. Schurman and Rev. S. W. Schurman formerly resided there.

On Lord's Day, Nov. 20th, special services were held at the reopening of the House of Worship. Rev. E. M. Keirstead preached at the morning service and Rev. D. A. Steele, D. D., in the evening. Rev. T. B. Layton, who was present at the organization of the church, assisted at the morning meeting and gave an address in the afternoon when Rev. Mr. Estabrook read a historical sketch of the church and Deacon Hunter gave a fitting address as Superintendent of the Sunday School. The prayer of dedication was made by the pastor at the morning service. Dr. Steele's sermon on the nature of worship was timely, thoughtful, forceful. An address by Prof. Keirstead on Education closed the exercises. The attendance throughout the day was large. The brethren at Springhill have done nobly. May continuous success be granted to them and their gifted and devoted minister.

Conference of Students Y. M. C. A.'s.

The Fifteenth Conferences of the Student Y. M. C. A. of the Maritime Provinces convened at Dalhousie University, Nov. 18-20th. A very large number of delegates from U. N. B., Mt. Allison, Acadia, Horton Academy and Dalhousie were in attendance.

The Friday morning session began with a devotional service led by Mr. Goodsell of Hartford Seminary. Mr. Gilkey, International Student Secretary of New York, who presided at the social sessions of the Conference, then outlined the work of the Conference, and problems of our Association work. H. J. Fraser, of opened the discussion the second problem, viz., "How to bring strong men to work for Christ." He suggested the presentation of definite phases of Association work, and an effort to reach men in Preparatory schools, previous to entering college. A discussion followed the paper, conducted by Mr. Gilkey by means of a series of questions.

The afternoon session was given to a discussion of Bible Study and Mission Study. The papers read were suggestive, and the discussion was helpful. No phase of our Association work has been more prosperous than these, and the promise this year is excellent. Last year the number of students in America enrolled in Bible Study classes increased from 16,000 to 25,000.

Friday evening session was open to the public, and was occupied with an address by Mr. Goodsell on Foreign Missions. He appealed strongly for men in college to consider seriously the call to Foreign Missionary work. A call consists of three things, a stupendous need, a knowledge of that need, and an ability to meet that need. The first of these he urged strongly, by contrasting conditions abroad with the conditions in Christian lands.

Saturday morning devotional service led by Rev. J. Glendenning of Robie St. Methodist church. He spoke of the great work done by young men in the world, and of what it costs to do, and lead in this work. This was followed by a talk on "Personal Giving to Missions." The College Y. M. C. A.'s are giving partly to general Church Missions, but largely toward the support of some particular man in the Foreign land, the sum of \$350,000 having been contributed last year. This was followed by a strong paper on personal work, supplemented by a talk by Mr. Gilkey and discussion on the same theme. Mr. Fraser G. Marshall then showed clearly the relation which should exist between College and City Associations. His paper was full of practical thoughts and profitable suggestions.

The evening was occupied by an address by Rev. H. F. Waring, of First Baptist church, on "How to incite others to Bible study." Get at the ideas the authors sought to convey; and confidently submit the scriptures for honest treatment to others. This was an able address and was listened to with good attention, by a large audience.

Sunday morning a devotional service was held in the Arts Library, after which the students as a body attended St. Matthews Church to hear the Convention sermon by Dr. Falconer of Pine Hill College. College men and women have a strong influence in shaping the world, and he indicated what their true ideal in religious problems should be. The world's work is done by average men. Progress is but the development of latent power. The proper ideal is "Love for your brother man." The sermon was strong and was well received.

The Conference and City Y. M. C. A. united for the afternoon service in Masonic Hall to hear Rev. Dr. De Soyres of St. John, on "Religio Studiosi." The students' religion should consist of love, humility, obedience. These points were presented in a pleasing style.

The farewell meeting, for students only was held in the evening in the Library of the College. Brief addresses were given by representatives of the different institutions, by Mr. Gilkey, and by Dr. Falconer. At the close it was unanimously voted, "That a vote of thanks be extended by the visitors to the Dalhousie Y. M. C. A. and to the citizens of Halifax who so kindly entertained them while in Conference, and that a notice of this motion be inserted in the severer papers." The delegates returned to their respective institutions Monday morning, profited greatly by their Conference, and their discussion of important themes and problems.

* * The Story Page * *

Compensation.

We were occupying the top row on the grandstand—a rough erection of timber covered with Turkey-red and over looking the clear green waters of the harbor. The tide was coming in very swiftly coming with a rippling rush, very pretty to listen to.

Properly speaking, Dearlove and the Colonel belonged to the Viceregal party. They had no business at all on the top seat whither we had retired for the wide view of sparkling sea and misty island. But they were in a riotous mood which good manners forbade their indulging in the smart society down below.

I had overheard a plot to snatch the policeman's helmet off, and considered it good policy to sit at the very end. One must not trifle with the policemen in Guernsey—they might conduct the snatchers of helmets to the dungeons of Castle Corne, or plop down and cry 'Haro!' True, the Colonel is forty and more; but I never found his age made him any the older or more reliable than his companion in iniquity, who is eleven. So it was safer to sit at the end myself, and let them play. 'Odd or even.' They cheated each other in the most bare faced fashion; but they were doing no harm; while we enjoyed the view.

It was to be a great occasion; seven strong men had been gathered from the four ends of the island, to prevent Corporal Patrick Quinn from carrying off the great silver challenge cup which he had held for two years against all comers. There were other events, of course—the schoolboys' race, the diving competition, and the two hundred yards open. But it was the contest for the cup that had crowded the quay edge with Tommies and yachtsmen and Jack Bars on leave, and filled the various stands with islanders and visitors.

I was looking away over the wide sea, when I was aware of a gigantic soldier-man, whose head reached to a level with my knee. He looked up at me with an embarrassed smile and an expression in his merry eyes. Irish was writ all over his sun-burned features. It did not need the soft brogue to tell where he hailed from. 'Shick as sardines in a tin!' he remarked, with a backward jerk of his closely cropped head. 'Ye couldn't put down a pin edgeways betwixt 'em,' and there was an odd note of despair in his tone.

That despair was echoed from far away down in the crowd. 'Oh, Paddy!' said a clear high bred little voice. 'There must be room somewhere.'

'Well, there just isn't then sir,' denied Paddy, with a longing glance at the top seat. 'Nowhere at all. We're too late.'

'Perhaps,' suggested the little voice, 'I can sit with Stumpy in the boat, he asked me, Paddy.' 'There isn't time to git ye there sir,' decided Paddy hastily. 'The first race is on.'

Now Dearlove is possessed by an insatiable curiosity; the Colonel is no better. They were both hanging over the back of the stand trying to see the owner of the voice in the throng. 'Oh,' it suggested plaintively. 'If I could only see!'

Paddy's face contracted grimly; he stooped and lifted with great tenderness a small boy to his shoulder. 'There!' he said, 'anyways ye'll see this race.'

Dearlove's face went very white with pain as she saw him, then flushed crimson; her eyes met those of the Colonel with a tearful bewilderment.

'Paddy,' said the boy in the big soldier's ear, 'I simply cannot bear not seeing you win the cup. What shall I do?'

'Listen, now,' laughed Paddy. 'Sure an' I may 'nt win it; they've got their best man aginst me this time.'

'Oh, you will,' returned the boy, soberly. 'I know you will. Take me down with you Paddy.'

'I can't sir,' returned Paddy; sorry I am to say it.' Dearlove bent forward eagerly. 'There's room here,' she announced; 'lots. Isn't there Colonel, honor, brightly?'

'Room for a regiment,' he agreed. 'Come along young man.'

The soldier beamed on us collectively, and on Dearlove in particular.

'There ye are, now!' he exclaimed cheerily, assisting the boy up. 'Beg padron, sir. A bit careful like. Couldn't have a better place for him. Thank you miss. A great sportsman he is. Good-bye!'

He saluted, smiling all over, and departed. 'I-I beg your pardon,' the boy protested softly, 'but if you wouldn't mind, I would rather stand here.' He slipped down by the Colonel's side and stood eyeing him.

He might have been seven; the tiny shrunken figure and protuberant shoulders forbade all guesswork. But his face almost unearthly in its loveliness had the sorrowful wisdom of a thousand years of painful acquired experience. He looked from the Colonel's ruddy countenance to Dearlove, and on to Nesta and myself with a wistful scrutiny. Then all at once he smiled and in the beauty of that smile, the deformed little figure vanished, and left one wondering at the perfection of the sweet soul within.

He sat between the Colonel and Dearlove, content his little thin hands loosely clasped and swinging between his knees assured and at ease, though still a little shy.

'Is Paddy your friend going to swim?' inquired Dearlove.

The delicate face brightened into positive radiance. 'I should rather think so!' he exclaimed; why he's had the cup twice. If he wins it this time he can keep it. Won't that be fine!'

'Rather!' agreed Dearlove. 'There he is!'

The smiling apparition of Patrick Quin appeared at the entrance to the dressing tent, and a huge hand was waved up at the boy who returned the greeting vigorously. 'I chose his colors,' he announced proudly. 'Blue and white. We're awful friends. When I was a baby, I fell off a big ship and he jumped in for me. He's got seven medals an' the Victoria Cross. He's six feet three an' a half an' he can bend a bar of iron with his hands.'

'Oh!' cried Dearlove enviously, 'what a nice friend! What did he do for the Victoria Cross?'

'He carried my father out of the line of fire at Spion Kop, returned the boy; then added with a low sigh, 'But he died after,' and he lifted his shabby straw hat imperceptibly off his head.

About twenty small boys plunged off the floating platform down below, and struggled through a hundred yards of green water to the buoy cheered and encouraged every inch of the way by the facetious Tommies.

'The next race is for the Cup,' remarked the boy as the swimmers scrambled back to the tent. 'Here they come!' He bent forward, white with excitement, as Patrick Quin, more gigantic than ever, stood with his muscular arms across his chest, like a statue of Hercules, at the end of the line.

Then his arms shot up, and he went into the water on the top of a small tidal wave, considerably in the rear of the other competitors.

Two of them were really fine swimmers and got ahead. Patrick Quin passed the ruck and came up third. Little by little, swimming on his side, and cleaving the water like a fish, he became second. But it was not until the first two hundred yards were behind him and the man in front was rounding the buoy. An indistinguishable uproar greeted him as he came abreast of the boats in which the Tommies lined the course. Threats, objurgations, entreaties! There were more adjectives hurled at Corporal Quin than I had imagined were ever contained in the English language. He turned on his back, and his powerful arms threshed the green waters with the unemotion of a steam flail.

Still the other man was in front. A scarlet-clad companion-in-arms hung over the quay edge and weepingly implored Patrick to remember 'the old regiment,' and again a tremendous shout went up from the pressing crowd and echoed over the harbor. Cheers, roars, cries—men's voices and women's—Paddy was abreast of his antagonist, and immediately beneath the grand stand, where his small friend, clutching Dearlove on the one side and the Colonel on the other, stood dumb and pallid with fear. Perhaps Paddy was saving himself for that

final three lengths, for he turned over and put aside the watters with a magnificent, wide, easy stroke that took him instantly past the other man and landed him with incredible swiftness at the judge's feet. The Cup was Patrick Quin's for good!

But it might have been that the joy of winning it consisted largely in the happiness of the pale little lad, for Patrick's first look as he climbed on the barge was upwards, with a huge laugh of triumph. Following that look, a woman seated among the Vice-regal guests turned and gazed also. A strangely beautiful woman, beautifully dressed, whose mouth was hard and eyes cruel. The boy met her gaze and shrank back.

'Who is that lady?' asked Dearlove, with instinctive dislike.

'She is my mother,' returned the little lad gravely, and there was no more needed.

The Colonel's eye travelled from the lady's costly chiffons to the small son whose hand was tightly clasped in Dearlove's own. The Tommies were singing, 'For he's a jolly good fellow' at the tops of their voices. Paddy had disappeared. He lifted the child on his knee and pointed out seawards.

'Look!' he said simply.

The sun was sinking in a glamor of golden light. Still and effulgent and glorious lay the wondrous sea, unbroken by line or ripple. The walls of the harbor lay below Castle Cornet, ebony tipped with gold, forming a wide gate-way to the boundless ocean, and within that gate-way stood a tall barque.

Like a vision she stood in, almost motionless, yet every sail billowing softly out over the graceful hull, painted by the setting sun into absolute beauty.

The wistful sorrowfulness of the boy's face changed instantly into pure ecstasy—every trace of earthliness, suffering, longing, yearning, was wiped out in unspeakable delight.

He sat with the Colonel's arm encircling him, the noble head against his broad chest, the thin left hand in Dearlove's till the golden light faded and the vision had dissolved into black and grey; then his eyes fell on the big countenance of Patrick Quin waiting by the half-empty stand.

I leaned over and looked at the soldier. 'Tell me,' I whispered, 'will he live?'

'Thanks be to God, no,' responded Patrick with a curious subdued fervor.

'And his mother?'

Patrick's lip drew in an unmistakable snarl. 'We won't spake av her, Miss,' he answered, with a hard stare.

'I'm very thankful to ye—specially to the little lady,' he continued, and laughed across at Dearlove. 'Will ye come now, Master Reggie dear?'

Reggie bowed to us with a pathetic grace, and Patrick lifted him down.

Dearlove sprang after him. 'Good-bye,' she exclaimed, bestowing a soft kiss on his pale cheek. 'Good-bye, little boy.'

He looked at her with an air of bewildered-surprise, and, smiling faintly, walked off in silence with his gigantic friend, a contrast to make one weep.

'Don't cry, Dearlove!' The Colonel was curiously husky. 'That little lad has his compensations—and he is very near to a better time.'

And I wondered, as we went homewards through the dusk, if anyone had ever kissed the poor little beautiful face before and prayed that the time might come quickly.—Frances Campbell in the Westminster Gazette.

Wallie.

BY DELIA WHITE SAMUEL.

It was during the last terrible, Indian famine, and little naked starving children were swarming by the dozens about the mission school begging to be taken in. But the school was full, running over and even those in it had nothing to eat every day but a very little rice. Still they were not starving, and at night when the doors were shut the dreadful, starving dogs were on the outside.

But O, outside with the dogs was poor little Wallie. Only four year old, no father or mother, no sister or brother. The pitiful little skeleton, naked

both in the heat of the day and the cold of the night would peep in through the door every night, the deep black wonderful eyes so wistful, but as cheery as a cricket and ask,

"Any one to stand for Wallie?"

That meant that the news had gone among the orphans that over beyond the western ocean were kind men and women who sometimes wrote to the mission teacher to say, "Here are \$15 more, take in another little orphan and feed him."

But these letters had not been coming so often as they used to—just a few weeks ago. Every night Wallie ran up at the gate closing with the same cheery little query, and every night the teacher would say so sadly, "No dear," and again Wallie would slip off into the darkness.

At last; one night the teacher said, "I cannot stand it; if Wallie comes to-night I shall have to take her in."

"But, we cannot dear," the other teacher would say, "you know we have not enough rice for those we have."

And night after night would come and go, and every night was heard the same wistful pleading, "Any one to stand for Wallie yet." The tone was so cheery at times and so wistful. And the little ribs stood out higher under the brown skin, while the little arms and legs were like "reeling stick," and the big eyes in the skull like face shone like stars.

"I do not care," exclaimed the teacher at last, "If that child comes tomorrow night I shall take her in; I simply must. I know the Lord will feed her if I do, and the dogs will get her if I don't—I can stand it, I must."

For the dogs did get them, you know. The dogs were starving just as the children were, and many a little one was found asleep by the roadside with toes or fingers gnawed off.

"Any one to stand for Wallie?"

The face was thinner still, the next night, the big eyes brighter, and how they danced at the teacher's answer.

So in Wallie danced, to the bathroom, and the dirty little rack of bones was washed and the matted hair was combed, and Wallie slept that night as if she had not slept for months.

In the morning what lots and lots of children there were in that mission compound—every one was clean and tidy and as they sat in rows, each one's mug was full of delicious rice—every one but Wallie's.

"Children," said the teacher, "Jesus is going to send some one to stand for Wallie soon, but he has not come yet. And she has no rice in her mug yet. Till he comes will you each give her a little of yours? You have only a little, I know, but could you each spare her just a pinch?"

So up one line and down another Wallie's mug went, and when it came back to her it was brimming over.

Now at that very time, away over in Canada, an Ottawa lady with a little bow of white ribbon on her breast was holding meetings telling big crowds of people how Jesus loved them, and begging them to love him.

One evening a great many men and women had stood up to let everybody see that they too loved Jesus, and at night after the lady went home, her host said: "Well, those hard men have been reached but you have not touched Nellie yet." Nellie was the maid of all work.

"Don't be too sure," said the lady, "you cannot always tell, you know."

"I can in this case, that girl is as hard as a stone." Late that night, the lady was roused by a faint tap on her door. She slipped out of bed and quietly opened the door. There stood Nellie in her dressing gown.

"I knew at once by her face that it was all right with her," said Mrs. ——— "her face was all right."

"Can you tell me something to do for Jesus?" she asked. I love him so I must do something for him."

"What would you like to do, dear—think." "Well, I've got ten dollars here, I intended it for a new coat, but now I want to use it for Him. If I put five dollars to it would that feed a little orphan in India for a while?"

"It would dear, it would feed and care for one for a whole year!"

"Then take it and send it for me, will you?"

"And do you know," said the evangelist, "just on that very day the mission teacher had taken little Wallie in from the dark and the dogs, and prayed the Lord to send some one to stand for her."—Congregationalist.

The Young People

EDITOR

BYRON H. THOMAS

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

Officers.

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

Money is a word not easily separated from the word missions.

Young people in the light of present day conditions, at home, and in the light of India's condition, our God is saying: "wherefore do ye spend money for that which is not bread?"

In these days of November when, the clouds obscure the pathways of our hurrying life, we are raised at intervals to an ecstasy of pleasure by the sudden appearance of old Sol, who seems glad to smile again upon the hill-sides and valleys of earth. In this connection how refreshing it is to glean from the pages of human history the fact that the world is not one long unbroken night of selfishness.

Deeds of heroic valor can be locate in the annals of Missionary history. Among all the Denominations, and notably among Baptists, martyr fires have flung their red glare on the skies of almost every nation, and in their folds have enwrapped the choicest spirits of earth.

It is not too much to say that superhuman toil and awful danger have been experienced by Missionaries, the record of which gilds the story of Missions.

Coming to the point we want to say, money is not wasted which is given to the work of making men morally better thus fitting them to live on earth, and to live in heaven.

In these days of much speculation, let me affirm, it is the only place you can put your money and it be safe. This further word about the time of making the investment. The best time to do any work is when God orders it.

"Now is the accepted time." "Today is the day."

"Forget not."

THE WEB OF LIFE.

A weaver, standing at his loom one day,
Wrought with uncertain hand some strange design;
A tangled mesh it seemed, line blurring line,
Unsuited contrasts, warp and woof astray.
Sometimes he paused, and pushed his work away.
"The task is hopeless," said he and sighed,
But patiently resumed, and one by one
The broken threads were mended.

When 'twas done,
He turned the frame, and lo, upon that side
A radiant light his startled eyes did greet;
What seemed confusion had been hidden law,
And the designer's dream at last he saw,
Resulting lovely, perfect, and complete.
Like the old weaver, troubled, faint with fears,
We weave the fabric which we call our life,
And our ignoring fingers through the years
Hold most incongruous threads, hard knotted strife,
Faint hope contrasting with intense despair,
Dark hues of sorrow—all these things are there;
But when the day shall dawn on heights above,
Some gracious light upon our work may shine,
Revealing clearly how the Master's hand,
Guided harmonious each discordant strand,
And from the human fashioned the divine.

—Selected.

SPARKS FROM BURDETT'S ANVIL.

If you would decide the propriety of an act for a Christian, consider how you should regard your pastor if he engage in it.

Following conscience as a guide is like following one's nose. It is important to get the nose pointed right before it is safe to follow it. A man can keep the approval of his own conscience in very much the same way that he can keep directly behind his nose, and go wrong all the time.

Prosperity needs as much grace as adversity, but is less conscious of its need. That is why prosperity so often induces the pride that goeth before destruction.

Sleep robbed Peter, James and John of the brightest glories of the transfiguration scene. Eternity alone will reveal what glorious views 19th century Christians are missing in slumber. Wake, up, and behold the glory on every hand.

Make your prayers a matter of business, and make your business a matter of prayer.

Only one time in the day, or only one place for prayer bespeaks a lonely disciple who might have blessed companionship all the time and everywhere he moves.

Perhaps we cannot prevent enmity toward us, but we can avoid enmity in us.

Turn your soul full toward Christ and let his love flow through your being. In these latitudes the blistering frosts of winter smite us when we are nearest the sun, but the

earth has turned us away from his direct beams. Distance cannot chill the love of Christ but a heart averse to him cannot receive it.

THE END OF LIFE.

The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The object of life, "I come to do thy will, O God."

The first thing you need after life is food: "My meat is to do the will of Him that sent me."

The next thing you need after food is society "He that doeth the will of my Father in heaven, the same is my brother and sister and mother."

You want education: "Teach me to do thy will, O God."

You want pleasure: "I delight to do thy will, O God."

A whole life can be built up on that one vertical column, and then when all is over, "He that doeth the will of God abideth forever."

CHRIST OUR GUIDE.

We have often to travel solitary ways. Some of us have perplexed paths to tread. Some of us have sad memories of times when we journeyed in company with those who will never share our rest or counsel our steps any more, and as we sit lonely by our watch fire in the wilderness, we have aching hearts and silent nights. Some of us may be as yet rich in companions and helpers whose words are wisdom, whose wishes are love to us, and may tremble to think that after a while they or we shall have to tramp on by ourselves. There is a presence which never departs, which moves before us as we journey, and hovers over us as a shield when we rest; a cloud to veil the sun that it smite us not by day, and a pillar of flame as the night falls, being ever brightest when we need it most and burning clearest of all in the valley at the end, where its guidance will only cease, because then "the Lamb that is in the midst of the throne will lead them."

ORIGIN OF THE WEEPING WILLOW.

The weeping willow tree came to America through the medium of Alexander Pope, the poet who planted a willow twig on the banks of Thames at his Twickenham villa. The twig came to him in a box of figs sent from Smyrna by a friend who had lost all in the South Sea Bubble, and had gone to that distant land to recoup his fortune. Harper's Encyclopædia of United States History tells the story of the willow's arrival in America. A young British officer who came to Boston with the army to crush the rebellion of the American Colonies, brought with him a twig from Pope's now beautiful willow tree, intending to plant it in America when he should comfortably settle down on lands confiscated from the conquered Americans. The young officer, disappointed in these expectations, gave the willow twig, wrapped in oil silk, to John Parke Curtis, Mr. Washington's son, who planted it upon his Abingdon estate, in Virginia. It thrived and became the progenitor of all our willow trees.

CUMBERED.

There is much doing among us, but not much well-doing. It is a great art to know what to leave undone. One cannot do everything. The editor of a great paper cannot admit every article that is offered. If his only task were to find something to fill the paper he would have little trouble. He always has stacks of manuscript's waiting for a place. The author of each little scrap believes that his contribution is exceedingly important and clamors for an early and prominent place. The hardest task of the editor is to determine what to leave out. It is by omitting wisely that he makes a great paper. If he does not know what to reject he will make a weak paper and show a weak editor.

It is so with reading. The question is what not to read. One who tries to read every book that is recommended to him will have a heavy burden. He might as well try to eat everything that others tell him is good. One secret of good health is the ability to determine what not to eat.

One secret of knowledge and wisdom is the power to decide what not to read.

It is so with life. What shall we do? There are few persons who are not over-burdened. They are trying to do everything that clamors for attention. Let them change their rule and try to find out what not to do. Let them scrupulously exclude everything that will not add strength to manhood, and few things will be left.—N. Y. Advocate.

If death take you from the temple below, it will carry you to the temple above. It will indeed take you from the streams, but it will set you down by the fountain. If it put out your candle, it will carry you where there is no night.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

For North West, Grande Ligne and Maritime Missions. That struggling Aid Societies may be encouraged and blessed. Thanksgiving for the blessings of the past year.

Notice.

A number of copies of "Illustrated Life in India" are still to be sold. They should be circulated as soon as possible. What could be nicer for Christmas gifts for your children or friends? 25 cents each. Send to Miss Eva McDorman, Truro.

Truro.

The W. M. A. Society of the First Baptist church of Truro observed Nov. 9th for "Crusade Day," and invited the members of the church and congregation to have tea in the vestry, quite a number accepted and a very pleasant time was spent. Instead of our usual prayer meeting for the evening, our President, Mrs. Hutchins, had arranged a programme, the Mission Band and others taking part. At the close of the service a thankoffering was taken which amounted to \$17.72.

ALBERTA L. STEVENS, Sec'y.

Sackville.

The W. M. A. Society of Main St. Baptist Church observed Nov. 24th as Crusade Day. The day was very rainy still a number of us met. After a short programme, consisting of music and readings, twelve of us sat down to a social tea. We were cheered by having two new members, and the promise of two more at our next meeting.

Mrs. R. E. Mitchell, Sec'y.

Bass River.

The sisters of the W. M. A. S. held their last Missionary meeting for the year 1904 on the eve of Nov. 20th in the Baptist church. We were glad to see so large a gathering and we trust that our efforts may be blessed by the Master. The music by the choir was excellent. The programme consisted of readings ("India and its customs," a paper by Mrs. G. A. Lawson on Systematic Giving, an exercise and recitations by the Sunday School children, addresses by our beloved Pastor and Deacon Alex. Crowe. The offering was good and will be appropriated to the Home missions.

(Mrs.) Chas. Fisher, Sec'y of W. M. A. S.

JAPAN—THE PEOPLE.

This article on Japan will be of great interest to all who are taking up the study of Dux Christus.

In the absence of any authentic history regarding the origin of their race, the Japanese are likely to be very slow in giving up their traditions of descent from the gods.

They have an innate love for the artistic and poetic, and the legend that their beautiful isles which rise out of the softly sparkling waters with such varied grace of form had their origin as crystals dropped from the point of the Creator's spear, is too dear to them to be set aside for that more practical theory which makes them to be a fragment of the Asiatic coast thrown up from the submerging waters by volcanic action.

It is true that this gigantic force is still active in the country, changing the contour of the land; causing new peaks to rise out of the sea, and oftentimes former ones to disappear; yet on the whole its action is to increase rather than diminish the area of land.

With possibly the exception of a brief pause of consternation at the havoc wrought in life and property by some unusually severe convulsion of nature, the people have ever been too absorbed in their civil world to pay much attention to nature's efforts to add to their territory.

Critics have characterized the Japanese as dishonest and tricky; immodest and immoral; over-confident and conceited; unscrupulous imitators of the products of civilization, rather than real promoters of the genuine article—but these critics have only proved their own ignorance and their consequent unfitness for their self-appointed task.

Business men who have been the loudest in complaints regarding the probity of the Japanese character have failed to study either the people or the language, and have therefore been imposed upon by men who had no claim to the name "merchant" as we understand it in

this country. In the former classes of society [their were the Samurai, farmers, artisans and merchants. But the merchants, the lowest in the scale, were small shopkeepers with no conception of a mercantile life that included international commerce. They were ignorant and greedy, having a kind of shrewdness that made them push their way up as fast as the law of recent progress recognized their civil equality with the other classes, but greatly lacking in that patriotism which had the honor of their country at heart.

If tourists had described the people of the Sunrise Kingdom as having a different conception of modesty and morality than that of the Occident, they would have been more nearly correct in their charges. The Japanese are so rapidly dropping their old repulsive customs that even while criticisms are being transmitted to the newspapers on this side, laws are being passed over there which compel the coolie to wear a uniform, and the mother to clothe her little one even in the tropical heat of summer, and the proprietor to divide his bath-house into compartments.

Over-confidence and conceit are characteristic of rapid growth, and when one considers that within the period of one generation Japan has emerged from the darkest feudalism and with the vigor of a young athlete by one tremendous leap has landed among the great modern world powers, it must be admitted that the little nation has some cause for self-confidence and even conceit.

But these traits are rapidly giving place to those more befitting maturity. Residents of Japan say the editorials of many of the Japanese newspapers and magazines today read like sermons, as over and over again the people are urged to be not over elated by their success in the present war, and not to be cast down by reverses, but to remember that the nation's prosperity depends alike upon those who keep up the industries at home and those who carry her colors into battle.

And as to their being imitators only of our civilization, again the critic shows that he has but a passing acquaintance with the country and its people. Those who write after long residence, coupled with close observation, in the land, speak of the open-mindedness of the Japanese as characteristic which has been peculiar to them in all ages of their history, and which has ever led them to appropriate and adapt the best they have found in other lands to the advancement of their own empire. In the early centuries, India, China and Korea gave inspiration to art, science and religion in Japan, and later it has been the wonderful inventions of the West that have appealed to them. In many instances these inventions, together with the great railway and postal systems have been greatly improved in the adaptation.

It is asked, what has Christianity done for Japan?

When that inquiry is made by an Oriental, we pity the ignorance, the blindness of heart, which prevents him from realizing that the very things which his nation has found most desirable in Western lands are the direct fruits of Christian civilization. He has appreciated the fruit, without a knowledge of its origin.

What shall we say when it is the Westerner himself who makes the inquiry?

When the Christian missionary entered Japan, shortly after Commodore Perry opened the way, hospitals and other philanthropic enterprises were introduced, followed by schools for boys and girls, at first elementary, then higher, until the college and seminary were reached. It was these institutions that first impressed the Japanese with a desire to make their own the medical system of the West and the school system of America. When their first embassy was sent out it was particularly enjoined to take note of these institutions in the lands where the missionaries came from. And the cordial endorsement of their social and educational work which came back from members of this embassy was a great encouragement to missionary enterprise.

It is greatly to the credit of the Christians of America and Europe that in their mission work they have endeavored to keep pace with these eager seekers after that which was latest and best along altruistic and educational lines.

Foreign Mission Board.

NOTES BY THE SECRETARY.

What with the canvass for the 20th Century fund, the vigorous effort to work up the Second Forward Movement, and special appeals along the other lines and for other interests we earnestly hope the friends will remember the pledges given to the Foreign Mission Board in behalf of the support of Rev. J. A. Glendonning. The Board is depend-

ing upon the fulfilment of these pledges to enable them to keep their promises, we need friends now, need them very much. Next week a remittance has to be made to our missionaries amounting to nearly \$3000. If there is any money in the hands of the stewards of the Lord reserved for this work we shall be glad to receive and earnest of the same.

A NICKEL FOR THE LORD.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed to-day, he gave a nickel to the Lord. He had several bills in his pocket, and sundry change perhaps a dollar's worth, but he hunted about and finding this poor little nickel he laid it on the plate, to aid the church militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel!

On the previous afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the skip the boy presented him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished that same afternoon, and handed out a dime without a murmur. He had ashave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord!

Who is the Lord? Who is he? Why, the man worships him as Creator of the Universe, the one who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant!

And what is the church militant? The church militant is the church which represents upon earth the triumphant church of the great God.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations; and knowing this, he put his hand in his pocket, and picked out the nickel and gave it to the Lord!

And the Lord being "gracious and slow to anger," and "knowing our frame," did not slay the man for the meanness of his offering, but "gives him this day his daily bread."

But the nickel was ashamed, if the man was not. The nickel hid beneath a quarter which was given by a poor woman who washes for a living.—Ex.

DEAR EDITOR:—Accompanied by Mrs. Bishop, I have been recently enjoying a long contemplated trip up the far-famed St. John River, preaching as I went three times every Sunday, except one during the five weeks outing.

Of the beauty of the Autumn scenery, or the unbounded hospitality of the people whom we met, too much cannot be said. Every hour was enjoyable to us. Only one thing seemed to mar our pleasure, and that was the lamentable lack of settled Baptist pastors in the county which we visited—Queens—there being, as far as we could learn, only two regular Baptist pastors in the entire county, though Baptist churches and congregations abound. Some of the fields are very important, notably Jemseg. This church, united with Mill Cove, six miles distant seemed to us to present an especially inviting field. The right man can be reasonably certain of a good salary, well and promptly paid along with splendid opportunities of doing good. The people of Upper Jemseg are all Baptist, and hungry for the Word.

Large and attentive congregations inspire the preacher to do his best. I greatly enjoyed ministering to the people on the Jemseg and Mill Cove field for two successive Sundays. That such a field should have been pastorless for one whole year seemed very sad. The Johnston field, also, is far too important to be neglected as it seems to have been for years past by pastors prepared to set. Such neglects often afford opportunities for encroachments on the part of other denominations, which some have not been, in the past too slow to take schemeful advantage of. Is not ground gained by the unwearied faithfulness of the Baptist Fathers worth holding? Let us either give up the contention that our principles are Bible principles, or cease to be apathetic in their defence.

My letter is becoming too long. Permit me to add that the union of the two branches of the Baptist churches in N. B., is likely to result in much good, affording as it does increased opportunities for the spreading of N. T. principles and winning souls to Christ.

R. H. BISHOP.

"The Basis of Union."

We will mail, post paid, copies of the Basis of Union at the following rates: 25 copies for 20c; 50 copies for 38c; 100 copies 75c.

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Notices.

OUR TWENTIETH CENTURY FUND \$50,000.

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

Rev. J. H. P. 735, Yolfville, N. S.

Treasurer for New Brunswick and P. E. Island.

Rev. J. W. WANNING, St. John, N. B.

Field Secretary, Rev. H. F. ADAMS, Yolfville, 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.

The Cumberland Co. Quarterly Meeting to have been held November 7th, has been postponed until further notice, owing to the additions to the Springfield Baptist church not being completed. Yours truly, H. F. SHAW, Sec'y.

THE AMERICAN BIBLE LEAGUE.

The American Bible League will hold its second Convention in the Park Street church, Boston, December 6-8 inclusive. The program is most inviting. Included in the list of speakers are Prof. Robert Dick Wilson of Princeton, Rev. Dr. John R. Thurston, Dr. David James Burrell, Drs. P. S. Hinson and William Ashmore, and others. The subjects to be discussed are important and bear directly on many of the questions which are agitating the minds of some people today. Such subjects, as "The authority of the sacred Scripture," "Necessity for maintaining the authority of the Scriptures," "The preaching of Christ concerning the truth of the Scriptures," "The Bible and its Gospel the only hope of mankind." All these addresses are to be published in "The Bible Student and League." Bible students will find these helpful. They will stimulate thought and lead to research. The Bible is a great book from whatever standpoint it is viewed.

DIGBY COUNTY QUARTERLY MEETING.

The Digby Co. Quarterly meeting will convene at North Range on Dec. 19th at 7.00 p.m. Look for programme in the local paper. A. J. ARCHIBALD, Sec.

The Cape Breton Baptist Quarterly Conference will, D. V., meet with the Mira Baptist Church on Monday and Tuesday, Dec. 12 and 13th. First session Monday evening. On Tuesday evening there will be a platform missionary meeting. Addresses will be given on the various phases of our missionary work.

CARLETON AND VICTORIA COUNTIES' QUARTERLY MEETING.

The above named Quarterly meeting will convene with the Jacksonville Baptist church on Tuesday Dec. 13th at 10

o'clock a.m. A good representation of the churches is hoped for.

JOSEPH A. CAHILL, Secretary.

ALBERT CO. QUARTERLY MEETING.

The next session of the Albert Co. Quarterly Meeting will be held at Nixon Settlement on Tuesday and Wednesday, Dec. 20 and 21.

The first meeting will be on Tuesday afternoon Dec. 20—Conference and news from the churches. On Tuesday evening the Quarterly sermon will be preached by Rev. Z. L. Fash, of Hillsboro.

On Wednesday morning there will be a discussion on the advisability of the Baptists of Albert Co. undertaking to support missionary in one of the northern towns of New Brunswick.

All the churches of the county are expected to send delegates. All the pastors of the county are, of course, expected to be present.

J. W. BROWN, Sec'y. Hop-well Cape, Nov. 25.

The Albert Co. Baptist Sunday School Convention will hold its next Quarterly Meeting in the Nixon Settlement Baptist Church, on the afternoon and evening of Dec. 21. Blank forms have been mailed to all the Schools in the Convention to be returned before that date to the undersigned. An interesting program has been prepared, and a large delegation is expected.

M. ADDISON, Pres., Z. L. FASH, Sec'y.

The Hants Co. Baptist Convention will meet with the Scotch Village church, Dec. 12 and 13. A good programme is provided. Delegates travel forward at an early date their names and how they expect to come by train or team. All going on train please secure standard certificates when starting.

Aching Kidneys.

Can Only be Cured by Enriching the Blood by the Use of Dr. Williams' Pink Pills.

The kidneys filter every drop of your blood. The purity of the blood depend upon the kidneys—and the health of the kidneys depends upon the blood. If your blood is weak the kidneys have not strength enough for their work and leave the blood unfiltered and foul. If your blood is bad the kidneys get clogged with painful, poisonous impurities. That is what causes your backache with the dull pains or sharp stabs of sick kidneys. And kidney disease is one of the most deadly and hopeless things that can attack you. The only hope is to strike without delay at the root of the trouble in the blood with Dr. Williams' Pink Pills. They actually make new blood. They flush the kidneys clean, heal their inflammation and give them strength for their work. Common kidney pills only touch the symptoms—Dr. Williams' Pink Pills cure the cause. That is why they cure for good and at the same time improve the health in every way.

Mr. Geo. Johnson, of the village of Ohio, N. S., gives strong proof of the above statements. He says: "My son, now nineteen years old, suffered greatly with kidney trouble. He was constantly troubled with severe pains in the back, and often passed sleepless nights. His appetite failed, he grew weak, and could hardly do the usual work that falls to the lot of a boy on a farm. We tried several kidney medicines, but they did not help him any. Then a friend recommended Dr. Williams' Pink Pills, and this was the first medicine that reached the cause of the trouble. He used the pills for a couple of months and I am thankful to say is now as strong and healthy as any boy of his age."

There is no disease due to bad blood that Dr. Williams' Pink Pills will not cure, simply because they make new rich red blood that expels disease from every part of the body. That is why they cure the worst cases of anaemia, indigestion, neuralgia, rheumatism, headache and backaches, and the special ailments from which women alone suffer. But only the genuine pills can do this and you should see that the full name, Dr. Williams' Pink Pills for Pale People, is printed on the wrapper around each box. Sold by all medicine dealers or direct by mail from the Dr. Williams' Medicine Co., Brockville, Ont. at 50 cents a box or six boxes for \$2.50.

PERSONAL.

Rev. A. H. Hayward of Florenceville Carleton Co., general missionary of the H. M. Board of New Brunswick made us a call last week. Mr. Hayward is always a welcome visitor at MESSENGER AND VISITOR office. He appears to be as young and vigorous as when we first met him, in labors abundant, he has been very successful in his work. The northern part of New Brunswick will not know how to get along without the services of this good brother. It is possible that he may take a pastorate in the near future. There are no mistakes made when a church secures Bro. Hayward for pastor.

Rev. H. G. Colpitts who has closed his labors with the church in Middleton, N. S., after a term of successful work, passed through the city last week on his way to Chipman, N. B., where he spent last Sunday. Mr. Colpitts is one of our younger ministers, who is showing a fine aptitude for pastoral work. He is to be congratulated upon the result of the years work at Middleton, the MESSENGER AND VISITOR hopes that Bro. Colpitts may be secured by one of our many needy fields in New Brunswick. We feel sure that if health and strength be continued, he will prove to be among our most efficient pastors. We wish him success.

DEDICATION OF MEETING HOUSE.

Nov. 6th, 1904, was a "red letter day" in the history of Tryon Baptist Church. On that day their meeting house at Tryon which during the summer, had been completely remodelled, and thoroughly finished in modern style, was rededicated to the service of the Lord. The opening service was at 10.30 a. m. when Rev. David Price of Yarmouth, N. S. (who had formerly held the pastorate of the church for about six years) preached an excellent and instructive sermon from the 9th verse of 2nd chapter of Haggai. The Rev. A. D. McDonald (Presbyterian) occupied the pulpit in the afternoon and preached an eloquent sermon on the "Progress of Christianity and its final triumph." The sermon which was quite optimistic, evinced careful study and was well received. In the evening Rev. Mr. Price again took the platform, and preached from 1 John, chap. 1st, verses 8 and 9, an earnest gospel sermon to an audience that packed the house from the pulpit steps, to rear of vestry. Although the day was showery, the congregations were all large, very attentive and exceedingly generous, evidenced by the collection which amounted to \$204. The program of proceedings for the day was in the hands of Rev. J. Clark, formerly pastor of the church, by whose directions every thing passed off harmoniously and satisfactorily. The building is very convenient, and also quite pleasing to the eye both inside and out. Its acoustic properties are all that can be desired. A large hot air furnace has been placed in position by the lady members of the church, which represents much real self denial, unflagging zeal, and indefatigable energy on their part. The wood work of the building was performed by the firm of J. M. Clark and son of Summerside from plans and specifications by George Baker, Esq., architect of same place. The painting and decorating was attended to by our local artist, Dan McKenzie, Esq., whose taste, and skill with his brush few can excel. Com.

CONCERNING BAPTIST PERIODICALS.

Notwithstanding the severest competition, the periodicals of the American Baptist Publication Society have not only held their own, in appreciation by the denomination, but they have forged ahead of all competitors, as deservedly leading in every particular. The splendid record of the past is ample guarantee for the future.

Twenty-one years of successful history has demonstrated the value and helpfulness of The Baptist Superintendent, an absolutely unique periodical, which is a source of strength and development to pastors and superintendents.

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All we ask you to do is to call 7 of our Turnover Collars made of beautiful Lace and Fine Laces, worth 25c, at 15c each. They are the latest fashion in neck wear and sell like hot cakes. When sold return the money and we will promptly send you this beautiful Ring valued at 10c. Gold and set with large magnificent Pearls and sparkling imitation Diamonds that can hardly be sold from the retail stores. If you write at once for the Collars we will give you an opportunity to get an elegant Gold-Plated Double Hunting Case Watch, Lady's or Gentleman's size free in addition to the Ring. Address at once The Home Art Co., Dept. 55 Toronto.

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CONVINCING TESTIMONY TO THE QUALITY OF ROYAL HOUSEHOLD FLOUR



Univ. of St. Joseph's Coll. Westmorland Co., N. B., Nov 18. I am convinced of the merit of Royal Household Flour. We bought forty barrels of it from F. F. Gaudet, one of our local merchants and the results were so remarkably good that we last week gave an order to J. H. Harris & Co., Moncton, for two hundred barrels. Our baker, who is one of the most competent men in his profession, immediately pronounced "Royal Household" a very fine article and everybody in our institution, some three hundred in number were equally warm in praise of the bread which it produced.
Signed A. D. CORMIER, Pat. Procurator.

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Cleanses the Skin Beautifies the Complexion.
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Suffered For A Number of Years From Dyspepsia.

That is what Mrs. Mary Parks, Cooper, Ont., says, and there are thousands of others who can say the same thing.

BURDOCK BLOOD BITTERS
cured her, and will cure anyone and everyone troubled with Dyspepsia. Mrs. Parks writes as follows:—

"I suffered for a number of years from Dyspepsia, and tried many remedies, but without any relief until, on the advice of a friend, I started to use Burdock Blood Bitters. After using one bottle I was pleased to find that I was relieved of the dreadful pains I suffered. I give all praise to B.B.B. for the benefits I have received, and I hope all sufferers from Dyspepsia will try this wonderful remedy. If they do I am sure that they will have the same experience that I have had."

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The Home

PASS ON THE PRAISE.

To win the approbation of others, is one of the strongest desires in the human breast, and yet few of us seem willing to gratify this desire in those with whom we daily come in contact. A kind word, an approving smile, a sincere compliment goes so far in making up the sum of human happiness that it is strange we do not oftener bestow them.

There is no greater incentive to hard work no sweeter reward of duty fulfilled, no better stimulus for flagging energy than the word of praise. None is insensible to it, none but feels its power to cheer and strengthen.

If mothers would only praise their children once in a while, instead of scolding them, they would see the good effects. Tell Johnny how nicely he has piled up the wood or cleaned up the yard. Give Mary credit for setting the table or dusting the room or making the beds. None of these things may be done as well as you would do it yourself, but the children will try to do even better the next time. Why do not employers more often give a cheering word to those who work faithfully and well for them at a small salary? A young man for several years served most acceptably a large firm. His duties brought him in direct association with one of the heads of the establishment. He knew he was doing his work satisfactorily, otherwise he could not have kept his place for a day, yet never a word in commendation until one day, after he had been there about four years, the aforesaid partner congratulated him on the way in which he accomplished a certain mission. The young man in telling of it said, "I nearly fell dead I was so astonished. It was the first time any one had given me a word of praise in all the time I had been there."

Have you never noticed how happy a child is when he comes from school and tells you his teacher has praised him for his good lessons, or his punctuality, or good behavior? He will try to earn that praise again. Don't wait until people are laid in their coffins before you tell them how you love them and how many good deeds they have performed. Let them have a little of the sweetness of it before their ears are deaf to your kind words. As a lady who was ill said to a young friend who took her some flowers, "I am so glad dear, you did not wait until I was dead to bring me these!"—N. W. Agriculturalist.

The house furnishing stores offer tempting tin and iron roasters with old fashioned spits, for roasting meats and game before an open flame. Some of these are made for gas, and are said to be admirable in their results. There is nothing like this method of cooking for ducks, grouse, and other game birds. Grouse is delicious roasted after the following English recipe: Singe, draw and truss the birds, wrap a thin slice of bacon around each and place on the spit. Roast in front of the fire for twenty-five minutes, basting frequently. Serve on crusts of fried bread, and garnish with fried bread crumbs and crisp water cress. If the birds are roasted in the oven have the oven a brisk one, and allow twenty minutes for cooking. Save the remains of the grouse for a most delectable soup the next day.

RECIPES. CRANBERRY JELLY.

To two quarts of berries put just enough water to cover but not to float them. Let them cook until thoroughly soft and broken then rub through a coarse sieve with a wooden spoon. Measure the pulp, and to each cupful allow a cup of granulated sugar. Put the pulp over the fire and let it boil hard, then stir in the sugar and stir until clear, and in a very few minutes it will jelly; remove from the fire, and pour into glasses and set in a cool place. A large quantity may be made at one time, as it will keep like other jellies.

TURKEY ROLLS

A very young and tender turkey is needed for this dish. The turkey should be cleaned

and split in half. It should be boned with a sharp pointed knife, care being taken not to pierce the skin. On each half lay a cupful of veal or mushroom stuffing. Roll the turkey, the skin should be on the outside and cover with some thin strips of salt pork. Tie the rolls firmly with twine. Put the rolls in a shallow pan with just sufficient water to cover them, to which has been added a little parsley, a small onion, a carrot, and seasoning to taste. Simmer gently till done. If eaten hot make a sauce by thickening the stock in which the rolls were simmered. If cold glaze and ornament, sending to the table whole, slicing in thin slices when needed.

TURKEY RECHAUFFE.

From the remains of a turkey cut up all that is usable into small slices. Take the scraps, small bones and trimmings, and cover them with water. Simmer for an hour or more, adding any gravy that may be left over. Mince the turkey liver fine. Strain the liquor from the bones, etc., and return it to the saucepan. Add the liver and let the mixture boil up. Put the slices of turkey in another pan, dredge a little flour over them, add a piece of butter and pour over all the gravy made from the bones and trimmings. Let the whole get hot and leave it to simmer gently for ten minutes. Add two pickled walnuts and a tablespoonful of walnut vinegar. Take the slices of turkey from the pan and lay them on some small pieces of toasted bread, which have been arranged on a hot platter. Pour the gravy over all and serve very hot.

Mayme—What a gossip Mrs. Gadby is!
Edith—Yes, indeed. I never tell her anything without finding out that she has already told it herself.—Philadelphia Bulletin.

A New York girl has been driven insane by the pictures on the billboards. The wonder is that so many other people have escaped a similar fate.

DO NOT GO FROM BAD TO WORSE.

Influenza Causes Bronchitis, Consumption, Pleurisy and Pneumonia—A Certain Cure in Reach of All.

Influenza, coughs and colds, bad and distressing as they are in themselves, often lead to yet worse and more dangerous maladies. Very frequently bronchitis, or inflammation of the bronchial tubes results, which in its turn is a forerunner of the fatal and dangerous disease of consumption. Pneumonia or inflammation of the lungs, and pleurisy or inflammation of the serous covering of the lungs are also the direct effects of influenza. It is highly important, therefore, that influenza should not be allowed to run its course unchecked, or fatal consequences may result.

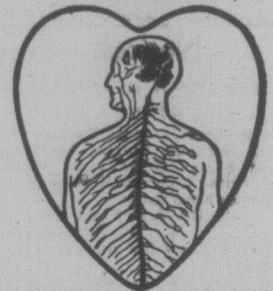
Stuart's Catarrh Tablets are a never failing cure for influenza coughs and colds, and are so recognized throughout the land. They go direct to the root of these diseases and thoroughly expel from the system all causes and thus render the disease impossible. Under their influence all poisons are carried away and the system is thoroughly cleansed, the blood purified and the diseased and wasted tissues and membranes are restored and rebuilt. The disease is conquered and destroyed and all danger of the fearful consequences are permanently removed.

The unparalleled success and popularity of Stuart's Catarrh Tablets, both in England and America conclusively prove the effective merits and virtues of this great remedy. Being in reach of all classes, they relieve the suffering and danger of rich and poor alike and, as a consequence, their name has become a household word throughout the English-speaking world. The cures they have effected and the health and happiness they have brought to the people of these countries and the reasonable price at which they are sold have put them so far ahead of other remedies for these diseases that all attempts at competition have been given up.

Stuart's Catarrh Tablets are sold by druggists everywhere at 50 cents a box. Druggists don't dare to be without them for the people insist on having them and no other. Physicians are prescribing them throughout 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 influenza, coughs, colds and all catarrhal affections as Stuart's Catarrh Tablets.

Pond's Extract The Old Family Doctor
CURES—Burns, scalds, bruises, cuts, sprains, wounds, lameness, soreness, neuralgia, rheumatism, sunburn, bites, stings.
STOPS—Nose bleed, toothache, earache, bleeding lungs, hemorrhages, and all pains.
Sold only in sealed bottles under buff wrapper.
ACCEPT NO SUBSTITUTE.

MILBURN'S Heart and Nerve Pills.



Are a specific for all heart and nerve troubles. Here are some of the symptoms. Any one of them should be a warning for you to attend to it immediately. Don't delay. Serious breakdown of the system may follow, if you do: Nervousness, Sleeplessness, Dizziness, Palpitation of the Heart, Shortness of Breath, Rush of Blood to the Head, Smothering and Sinking Spells, Faint and Weak Spells, Spasm or Pain through the Heart; Cold, Clammy Hands and Feet. There may be many minor symptoms of heart and nerve trouble, but these are the chief ones.

Milburn's Heart and Nerve Pills will dispel all these symptoms from the system.

Price 50 cents per box, or 8 for \$1.25. **WEAK SPELLS CURED.**

Mrs. L. Dorey, Hemford, N.S., writes us as follows:—"I was troubled with dizziness, weak spells and fluttering of the heart. I procured a box of Milburn's Heart and Nerve Pills, and they did me so much good that I got two more boxes, and after finishing them I was completely cured. I must say that I cannot recommend them too highly."

TWO GOOD SCHOOLS.

Both well attended and yet we have not sufficient young men to supply the demand for good office assistants to business concerns. Young men stenographers set their own price if they are

MARITIME-TRAINED.
Send for our Calendar.

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

A WARNING NOTE FROM THE BACK.

People often say, "How are we to know when the kidneys are out of order?" The location of the kidneys, close to the small of the back, renders the detection of kidney trouble a simple matter. The note of warning comes from the back, in the shape of backache. Don't neglect to cure it immediately. Serious kidney trouble will follow if you do. A few doses of

DOAN'S KIDNEY PILLS,
taken in time, often save years of suffering. Mr. Horatio Till, Geary, N.B., writes:—"I suffered for about two years with kidney disease. Had pains in my back, hips and legs; could not sleep well, and had no appetite. I took one box of Doan's Kidney Pills, and they cured me. The pains have all left, and I now sleep well."
Price 50 cents per box, or 8 for \$1.25. All dealers, or
THE DOAN KIDNEY PILL CO.,
Toronto, Ont.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.
Fourth Quarter, 1904.

OCTOBER TO DECEMBER.

Lesson XI.—December 18.—Review.

GOLDEN TEXT.

Thou shalt worship the Lord thy God, and him only shalt thou serve.—Luke 4 : 8.

EXPLANATORY.

The object of a review is to gain a general view of the whole period, and the teachings of the history as a whole. The most prominent event, the pivotal points in the history, the great men by whom the history was guided or modified, the causes which lay back of the current of events, must be considered, but not in their details, as when we studied them lesson by lesson.

We will consider the review session as a session of a school, in which the same scholars go from recitation to recitation.

I. THE CLASS IN ARITHMETIC.—The kingdom of Israel was separated from Judah about B. C. 937, and continued till the fall of Samaria, B. C. 722, thus lasting two hundred and fifteen years. Judah continued a kingdom one hundred and thirty-six years longer, till the destruction of Jerusalem B. C. 586. Over Israel there were nineteen kings.

Over Judah there were nineteen kings and one queen.

In Israel there were nine different dynasties.

In Judah there was but one dynasty, the house of David.

II. THE GEOGRAPHY CLASS. Note on the map the relative position and size of Israel and Judah, and their relation to attacks from Egypt and Assyria; why Assyria desired to conquer them, and why the northern kingdom must be overcome first.

Study Assyria, and note the route between Assyria and Palestine and the kingdoms that lay between and the cities in them.

Point out the following cities and places—Samaria, Dothan, Shunem, Carmal, Jordan, Jericho, Bethel, Hamath, Gozan, Halah, river Habur, Euphrates, Media.

III. THE HISTORY CLASS.—The problem was to prepare a nation who would be fitted to carry on the kingdom of God, to receive his truth, to accept the Messiah, and proclaim salvation to the world. There were now two experiments, one with the northern kingdom of Israel, the other with Judah. These were carried on side by side, and each had considerable influence over the other. The heathen influence of Jezebel in Israel was carried over into Judah by Jezebel's daughter marrying its king. Jehu aided in delivering the southern kingdom from the Baalites, and from Judah, Amos and the enthusiastic servants of God under Hezekiah went into the northern kingdom.

Both kingdoms opened with the most brilliant possibilities. In some ways Israel had the advantage over Judah. Its territories were much larger and more fertile than those of Judah. It inherited much of the glories, the power, wealth, and literature of the kingdom which had burst into meridian splendor under David and Solomon. But its first king, a man of large capacity and great force of character, but more politic than religious, put in it at the very beginning the leaven of sin and disaster.

Pivotal Events.—Division of the kingdom. Jeroboam's religious course. Ahab's marriage with Jezebel. Ahab and idolatry. The downward course, Elijah on Mt. Carmel. Elisha's mission. Jezebel's influence on the kingdom of Judah. Jehu's reforms. Joash's reforms. Great prosperity in both kingdoms. Decline in national and religious life. Hezekiah's revival. The prophets Amos, Hosea, Isaiah. The end of the northern kingdom.

Word pictures may be given by the teacher for the scholars to recognize; or, by the scholars as a test of their knowledge.

Rehoboam throwing away his birthright. The two altars on the mountain top. The chariot of fire. The changed fountain. The wonderful pot of oil. The invisible army. The chamber on the housetop. The royal visitor and the prophet. Repairing the temple (1), (2). The revival of religion. The fall of a kingdom.

IV. THE CLASS IN BIOGRAPHY may first name a list of the most important kings and prophets, and then give character sketches of some of them.

Kings of Judah.—Rehoboam, Asa, Jehoshaphat, Joash, Uziah, Ahaz, Hezekiah.
Kings of Israel.—Jeroboam, Omri, Ahab, Jehu, Jeroboam II, Hoshea.

Prophets.—Elijah, Elisha, Jonah, Amos, Hosea, Isaiah, Micah.

V. THE CLASS IN ETHICS.—I. The first lesson of this history is that God is in both national and individual history. Nations are not left to drift on an unknown sea, without chart or compass, guiding light-house or warning bell.

2. The only way of true success is through loving service of God, and righteousness of heart and life.

3. Irreligion and selfishness and sin necessarily lead to ruin, usually in individuals, always in nations.

Illustration "Sin," says the S. S. Times, "is never as sweet at the bottom as at the top. It looks fair far away, and very foul when we are near enough to see through the cheap tinsel and gilt with which it decks itself out. The prodigal saw the smooth side of sin while his money lasted. Then he saw its seams, and from the princes he went down to the pigs."

5. God does everything for his children to keep them from going on in sin; he puts every barrier in their way; he attracts them by the sweet influences of love and hope and heaven. So that he can say as he did through Isaiah:—

Now will I sing to my well beloved a song of my beloved touching his vineyard.

My well beloved hath a vineyard in a very fruitful hill;

And he fenced it, and gathered out the stones thereof,

And planted it with the choicest vine, And built a tower in the midst of it,

And also made a winepress therein; And he looked that it should bring forth grapes,

And it brought forth wild grapes.

And now, O inhabitants of Jerusalem, and men of Judah,

Judge, I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard, that I have not done in it?

Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5. But dark as is this picture, God's Word never leaves us without hope. God's ultimate plans never fail. After every night, however dark, there comes a dawn. After chaos worlds are made. It is very noticeable that the prophets never leave their pictures of the evil times without a rift in the clouds through which the sun shines.

During the hot times of the raid upon the postoffice delinquents, the counsel for one of the accused tried, according to "The Buffalo Commercial," the old dodge of abusing the plaintiff's attorney. He attacked Assistant Postmaster General Wynne (recently promoted) furiously, declaring that he was a "high roller," and that he lived on "canvas-back duck and green peas." When the President, who had read it, saw Mr. Wynne that day, he asked what Wynne was going to do about this charge regarding his habitual diet. "I have concluded" gravely answered the Assistant Postmaster General, "to cut out the peas."

THE VALUE OF CHARCOAL.

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

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

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

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

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

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

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

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

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

SPURGEON'S BREADTH OF SPIRIT.

In a speech before the recent Baptist Union of Great Britain and Ireland, Rev. Charles Williams said: "This aspect of Mr. Spurgeon's character is often overlooked. Mr. Spurgeon was an honest Puritan; Mr. Spurgeon was what might be called an aggressive evangelical; he was a thorough Baptist; he was a determined anti-State Churchman; he was earnest in what may be called the peculiarities and the specialties of us Baptists."

But there was not a more catholic man in all Edgland. Mr. Spurgeon attracted, as well he might, men like John Ruskin. He was as much the friend of the rich as of the poor, but especially of the poor. His catholic mind seemed to me to be in touch with all human minds, and if I honor him to-day it is quite as much because of his catholicity as it is because he was such a thorough Baptist and in such intense sympathy with me in nearly every aggressive work in which I am engaged."

THE AFTERMATH OF CRITICISM

Critics are usually opportunists. The wrong which they wish to correct, looms so largely that they do not look beyond. Few persons who are especially distinguished by the critical spirit take long calm views ahead or attempt to formulate to themselves the outcome of their efforts should they be successful. They plant themselves on the principle that the right and the truth ought to prevail and, however pessimistic they may be regard to the actual, they are optimists in regard to their ideals and are sure that if these can be established all will come out right. There is certainly much truth in this position. But it is well also to cultivate a vision and picture that which may be in the future. It may happen that a thing which appears wrong from one point view may be justified by an all around examination and a step which seems right at the moment may appear exceedingly unwise and even evil when its consequences are considered.—Watchman.

INTERCOLONIAL RAILWAY

On and after MONDAY, November 21st, 1904, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton,	6.30
12—Exp. for Point du Chene, Halifax, Sydney and Campbellton	7.00
26—Express for Point du Chene, Halifax and Pictou	12.15
4—Mixed for Moncton and Point du Chene	13.15
8—Express for Sussex	17.10
134—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney	23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.20
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Moncton and Point du Chene	16.50
25—Express from Halifax, Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.
D. POT FINGER,
General Man.

Railway Office,
Moncton, N. B., Nov. 18th, 1904.
CITY TICKET OFFICE,
7 KING STREET, ST. JOHN, N. B.
Telephone, 1053
GEO. CARVILL, C. T. A.

SNOW & CO., Limited.
UNDERTAKERS and EMBALMERS,
50 Argyle Street,
HALIFAX, N. S.
MARRIAGE CERTIFICATES
mailed, postpaid, for 50 cents per doz.
PATERSON & CO.,
107 Germain St., St. John.



Mrs. Haskell, Worthy Vice-Templar, Independent Order of Good Templars, of Silver Lake, Mass., tells of her cure by the use of Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—Four years ago I was nearly dead with inflammation and ulceration. I endured daily untold agony, and life was a burden to me. I had used medicines and washes internally and externally until I made up my mind that there was no relief for me. Calling at the home of a friend, I noticed a bottle of Lydia E. Pinkham's Vegetable Compound. My friend endorsed it highly, and I decided to give it a trial to see if it would help me. It took patience and perseverance for I was in bad condition, and I used Lydia E. Pinkham's Vegetable Compound for nearly five months before I was cured, but what a change, from despair to happiness, from misery to the delightful exhilarating feeling health always brings. I would not change back for a thousand dollars, and your Vegetable Compound is a grand medicine.

"I wish every sick woman would try it and be convinced."—Mrs. IDA HASKELL, Silver Lake, Mass. Worthy Vice-Templar, Independent Order of Good Templars.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

30 McSHANE BELLS!
Ring 'Round the World
1000 Bells a Specialty
McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

O. J. McCully, M. D., M. R. S., London
Practise limited to
EYE, EAR, NOSE AND THROAT
Office of late Dr. J. H. Morrison.
163 Germain St.

GATES' LIEE OF MAN BITTERS
Needs only to be used to be appreciated. The fact that it is continually becoming more widely used proves its undoubted possession of extraordinary merit. It will renew your vigor. Strengthen you bodily and hence also mentally, and make you equal to the daily tasks. All who are living
The Strenuous Life
find occasional need of a recuperative agent. That is what the "LIFE OF MAN" is designed for. Obtain a trial bottle from your dealer or from us and refuse all substitutes.

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Middleton, N. S.

Fire Insurance
effected on Dwellings, Furniture, Stocks and other insurable property.
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QUEEN INSURANCE CO.
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74 Prince William St., St.

From the Churches.

DENOMINATIONAL FUNDS.

fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to John Naldor, Treasurer, Windsor, 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. J. A. W. STERNS (CHARLOTTETOWN). All contributions from churches and individuals in New Brunswick should be sent to Dr. MANNING; and all such contributions P. E. Island to Mr. STERNS.

SECOND FALLS.—We are glad to report that through the efforts of the ladies of the congregation the debt on the new house of worship has been paid off.

M. E. FLETCHER.

BLOOMFIELD, CAR. CO., N. B.—Rev. A. H. Hayward has been assisting in special services here. The Lord has blessed us. Five have been baptized, five others received on experience or by letter. Others are moving Godward. Brethren pray for us.

B. S. FREEMAN.

CENTREVILLE, CAR. CO., N. B.—A gracious revival is coming upon this part of our field. Bro. B. Beatty has been assisting Rev. E. C. Turner, the Methodist pastor and myself in union services. Bro. Beatty preaches the Word with power. Numbers of men and women are under conviction of sin; a number are rejoicing in a new born hope, Bro. B. goes next to Tracey's Mill, 2 miles above Centreville where there is a large Free Baptist in tract.

B. S. FREEMAN.

LUNenburg.—On last Sabbath the baptismal waters were again troubled when two willing converts of the Day Spring section in obedience to their Lord and Master were buried with him in baptism. Pastor Schurman is trying to preach the gospel of the Son of God faithfully on this field and at Lunenburg; trusting that God will still farther crown our labors with success, that many more may be born into the kingdom to call the Saviour blessed.

HILLSBORO, N. B.—We have got nicely settled in our new home and find the work very congenial. The parsonage has been recently repaired to the amount of \$400, and last Sunday in a few minutes the amount was paid and pledged in response to the Pastor's statement from the pulpit. Nov. 9 a very interesting "Recognition Service" was held by the church for pastor and wife. Splendid addresses were made by Rev. J. W. Brown, Hopewell Cape, welcoming to the Eastern N. B. Association, by Rev. M. Addison, Surrey, to the Co of Albert, and Rev. Mr. Parker, Methodist, Hillsboro, on behalf of the other Christian denominations. Deacon John I. Steeves presided with dignity and grace, and gave a very hearty welcome to pastor and wife, and received them into the church by the right hand of fellowship. The work is opening up very encouragingly.

Z. L. FASH.

NEWCASTLE BRIDGE.—A happy company of both church and congregation met at the Baptist parsonage on the evening of 23rd. After spending an enjoyable time together, the ladies having amply provided supper our brother, Chas. Albright, presented the pastor with a donation amounting to \$50.00. May the Lord richly reward these kind friends in our earnest prayer. The ladies of the Aid Society Upper Newcastle, gave an entertainment in aid of Foreign Missions on Lords day evening, 20th. A well filled house, a good program, and a collection amounting to \$10.00. Sec'y H. M. B. spent Lord's day, 27th, and we were all glad to see and hear our dear brother McIntyre.

M. P. KING.

Nov. 30, 1904.

MIDDLETON, N. S.—At the close of the evening service Nov. 27th, I had the joy of baptizing one young convert, Jennie Wotton, into our church fellowship. It seemed an event of special significance coming thus on the occasion of our final service here. It was to us an added token of the Master's seal upon our work in this place. As we say Good-bye to Middleton

our prayers are for the church that it may not long be left pastorless. We feel assured that the man whom God may send to minister to this church will find here a united people ready to enter heartily with him into aggressive Christian work. Few of our churches have a large proportion of efficient helpers than the Middleton Baptist church. May the God of all grace send them early a wise and efficient minister of His word.
Dec. 2nd, 1904. HORACE G. COLPITTS

CAVENDISH, P. E. I.—Having completed a year of service on this field it may not be out of order to report progress. In Cavendish there have been added during the year five by letter and one by baptism. At St. Peter's Road one has been added by letter. Congregations have been good at all the stations. At Cavendish the debt on the church building has been reduced to \$167 and over \$60 has been expended on parsonage and other church property. A new fence has been built around the church building that will be a shelter for the teams. At Restico Road a new organ has been purchased and paid for during the summer and at St. Peter's Road the platform has been remodelled and carpeted and angle lamps, installed. The kindness of the people here is proverbial. We have had evidences of this every day since we came here. It would take too much of your space to record the donations and gifts of the people of Cavendish. Owing to the severe weather and bad roads of last winter and the length of the field (over 30 miles) we thought of taking a more compact field but could not finally decide to leave the people here just yet. We are praying that the Lord of the Harvest may send showers of blessing upon us.

J. G. A. BELTVA.

PITT STREET, SYDNEY, C. B.—The send off which was given to Rev. A. J. Vincent and wife was most hearty, and evinced the warmest Christian fellowship between the retiring pastor and his people. Mr. Vincent has been pastor of this church for six years, during these years he has been abundant in labors and retained the confidence and esteem of the people of his charge to the end. At the farewell meeting which was held in his honor and presided over by the mayor of the city, a choice programme of vocal and instrumental music and readings was happily rendered. At the close of the exercises an address was presented to Mr. and Mrs. Vincent in which suitable reference was made to the progress of the work under his ministry, the esteem in which he was held by the congregation, and the sorrow felt at the severance of the relation which had been so mutually agreeable. Very kindly mention was made of Mrs. Vincent, who had also greatly endeared herself to the church by her devotion and zeal in the service of the Master. As tokens of kindly feeling and good will which obtained in the congregation there were presented to Mrs. Vincent a china tea-set, a silver set and a purse, and to Mr. Vincent an elegant parlor clock. The pastor's reply was what might be expected from one who was deservedly appreciated by the people whom he had so faithfully served.

ANDOVER.—Perhaps an account from us in the "cold, cold North" would be of interest to a number of our readers. Things are moving along quite pleasantly and with a considerable degree of encouragement. The "union" question was disposed of in a most hearty and unanimous manner. Work on our new house of worship has been discontinued with for the winter, but (D V) it will be resumed in the spring and ere long the Baptists here will own one of the neatest and most convenient houses of worship in the Upper counties. Some nine weeks ago the people were asked to raise what they could by way of an "Experience social," or Thank offering to be held Thanksgiving evening, and on the above date we met, and when all the amounts were totalled up it was found to be over \$500, such an effort by a small church is commendable, we are now living in the parsonage which has been moved, repaired, and

Christmas Furniture.

Select now from our vast supply.



If not delayed too long we can cater to your holiday wants in the above line just as carefully as if you were residing in the city of Saint John.

Our new illustrated catalogue, to be had for the asking, tells the story briefly but fully.

Send for one at once—no charge.

SOME HOLIDAY SUGGESTIONS.

Bedroom Furniture of all kinds.
Baby Sleighs and Chairs.
Blackboards, Blacking Kits.
Bookcases and Bookstands.
Buffets in great variety.
Cabinets for the parlor.
Cots, Cribs, Couches.
Children's Rockers and Desks.
"Crest" Prairie Grass Goods.
Dressing Tables.
Dining Room Furniture.
Easy Chairs of all kinds.
Easels, etc., for the drawing room.

Hall Stands and Chairs.
Library Tables and Chairs.
Morris Chairs and Mirrors.
Medicine Cabinets, (fitted.)
Office Furniture in great variety.
Parlor Suites, Chairs, etc.
Rocking and Swinging Horses.
Sofas, Sideboards, Secretaries.
Sleds for Boys, Frames for Girls, Screens and Standettes.
Tabourettes and Turkish Furniture.
Wardrobes and Writing Desks.

PROMPT DELIVERY.

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Manchester, Robertson, Allison, Limited.

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The Latest Style

Handsome Fur Scarfs FREE to Ladies and Girls

We will give any girl or lady an elegant full length Fur Scarf, made in the latest style for 1905 by skilled workmen from specially selected skins of Blue Black Country Fur, 2 1/2. Soft, very warm and comfortable with six long full furred tails, and ornamented with a handsome silver lined neck chain, for selling only 14 1/2 cts. each. (A certificate worth 50 cts. is given free with each one.) These scarfs represent the latest fashion in neckwear. They are handsomely made of the finest quality fur and lace, and are fully worth the price. You can see them all in a few minutes at only 14 1/2 cts. each. We trust you. Send us your name and address and we will mail the scarfs postpaid. When sold, return the money, and we will send you a handsome Ladies' or Girls' Fur Scarf just as described. When you see it we know you will say it is one of the handsomest fur scarfs you have ever seen. The only reason we can give such an expensive fur is that we had a large number made up especially for us at a reduced price in the summer, when the furriers were not busy. This is a grand chance to get a beautiful scarf for the winter without spending one cent. Write at once and we will give you an opportunity to get an elegant scarf FREE as an extra present. Address: THE HOME ART CO., DEPT. 89, TORONTO, ONTARIO.

In four provinces of China the viceroys have issued proclamations against the footbinding of girls. In Shanghai, it is said, there are now several shops, full of shoes for natural feet, whereas ten years ago not one pair could be bought in all Shanghai.

a cellar put under it at over \$400 cost, and strange to say while it has been built about 20 years it has never been occupied by a pastor before. A few days after we settled a goodly number of the church and congregation waited upon us and instead of the usual "house warming" they warmed our hearts by their expressions of good will manifest in a generous donation of provisions. We wish to thank them for their kindness and pray that heaven's richest blessings may be their portion. R. W. DEMMINGS.

GUYSBORO, N. —With reverent wonder the church in Guysboro, beholding how their church home has been secured to them, are asking "what hath God wrought?" A little more than three years ago a minority of the little band of Baptist believers here felt the importance of having a meeting-house worthy of themselves and of the great denomination of which they are a part. The old building in which they worshipped was quite out of repair, and its location, next the county jail and in many ways undesirable, forbade hope of future growth. A few of the faithful women, with that faith which removes mountains, and a very few of the brethren of like mind, set about devising means whereby these depressing circumstances might be overcome. By the use of persuasive act, known only to those under the impulse of the love of Christ, they finally obtained consent of the majority to see what could be done towards raising money for a new building. Of course such faith and zeal under control of divine guidance, was re-

warded. A meeting-house, adequate and of beautiful proportions, in geographical position of wide horizon, and in every way worthy, at a cost of about \$5000.00, was dedicated two years ago last November. At that time a debt of about \$250.00 remained on the house. This has gradually been reduced until at the beginning of this year there was due only \$162.00. A committee of the ladies, consisting of Mrs. Burton Jest, and Mrs. J. McG. Cunningham, arranged for a thank offering social to be held on Thanksgiving week. Invitations with suitably inscribed envelopes enclosed were sent to all the church members, and verbal invitations were given to all other supporters of the cause in town, to meet in the vestry on Nov. 18. Pastors of the other evangelical churches in town were also invited. The appointed day came in with a steady downpour of rain, and all through the day the "rain was upon the earth," incessant, insistent, persistent. Nevertheless a good number met at the appointed hour, and despite the saddening sound of the soaking rain outside, good cheer and bright hopes were in evidence inside the room. The efficient choir had rehearsed several fine selections, suitable readings and other exercises were rendered, after which occurred the event of the evening,—the offering was received. Then refreshments were served. The offering exceeded all expectation, circumstances being considered, and the debt is paid. We are praying that this providence may be a prophecy of a spiritual blessing in store for the church.

FERROVIM
TRADE MARK

A Tonic Wine, pleasant to take.
Gives strength
Makes new blood
Builds up the system
Throws off all weakness

A boon to those recovering from wasting fevers and long illness.

Sold by all medicine dealers.
Davis & Lawrence Co., Ltd. Montreal.

MARRIAGES.

SPINNEY-BORTER.—At Canning N. S. Nov. 24th, by Rev. I. A. Corbett, Clarence Spinney and Inez Porter.

ROGERS-THORPE.—At Arlington N. S. Nov. 28rd, by Rev. I. A. Corbett, Moore Rogers and Cora May Thorpe.

IRVIN-PINBO.—At Plomidon, N. S., Nov. 24th, by Rev. I. A. Corbett, Ezekiel Irvin and Orinda Pineo.

STOREY-STOREY.—At the Parsonage, Nov. 30, by Rev. C. P. Wilson, B. D. Joshua Storey, Jr., to Beatrice Storey of Doaktown, N. B.

BECK-SELIG.—In Bridgewater, N. S., Nov. 29, by Rev. Chas. R. Freeman, Mr. Joseph Beck, of Baker Settlement and Miss Alice Maud Selig, of Crause's Settlement.

PARKER-GUPTILL.—At the parsonage, Kentville, N. S., on Nov. 30, by Rev. C. E. Day, George Thomas Parker, to Edith May Guptill both of Avonport, N. S.

WENTZEL-SPIDLE.—At Foster Settlement Lun. Co., N. S., by Rev. H. B. Smith, M. A., Mr. Cornelius Wentzell to Miss Maude Spidle, both of Foster Settlement.

BUIST-COREY.—At the residence of Mr. and Mrs. John Corey, Peel, Car. Co., N. B., Nov. 10th, by Rev. A. H. Hayward, Henry E. Buist and Lillian M. Corey, all of St. John, N. B.

BURLOCK-CLARK.—At the residence of Mr. and Mrs. John Corey, Peel, Nov. 20th, by Rev. A. H. Hayward, Gordon F. Burlock, of Bridgewater, Me., to Hattie M. Clark of Peel.

LEWIS-BURNS.—At Springhill, N. S., Nov. 28, '04 by Pastor H. G. Estabrook, assisted by Rev. T. B. Layton, of Truro, N. S., Charles H. Lewis and Mrs. Masiah A. Burns.

CAREY-SPINNEY.—At the Baptist parsonage, Melvern Square, Annapolis Co., N. S., Nov. 23, by the Rev. E. H. Howe, George Wolf Carey, Esq., of Bishop Mountain, to Bertha Spinney, of East Margaretville.

MAXWELL-LEONARD.—At the home of Captain W. Hilyard, Mascarene, N. B., Nov. 30th, by Rev. M. E. Fletcher, Alexander Maxwell of St. George, to Margaret Leonard, of Mascarene.

GUSTIN-FIELD.—At the residence of the bride's father, Carlingford, Vic. Co., by Rev. R. W. Demmings, Charles H. Gustin, of Fort Fairville, Me., and Miss Myrtle Fields.

CRONKITE CRAIG.—At the residence of the groom Perth, Vic. Co., Nov. 22nd, by Rev. R. W. Demmings, Edward L. Cronkite, and Miss Helena Craig, of Bath, Cansleton Co., N. B.

AITKEN-CAMPBELL.—At the parsonage Andover, Dec. 2nd, by Rev. R. W. Demmings, Assa Aitken, of Red Rapids, Vic. Co., and Miss Devedia Campbell of Arthurville, Vic. Co.

SANDERSON-BURGER.—At Pereaux, N. S., by Rev. I. A. Corbett, Henry Sanderson of Port Williams, N. S., to Minnie Burger, of Pereaux, N. S.

KEMPTON-SWARTWOUT.—On November 16th, at the home of the bride's brother at Washington, D. C., Harold B. Kempton, of Warton, New Jersey, and Harriet Swartwout, of Washington.

MACDONALD-MYERS.—In Manchester, Guysboro Co., N. S., at the home of the bride's parents, Mr and Mrs Irad Myers, Sept. 28rd, '04, by Rev. S. A. MacDougall, William J. MacDonald of Sydney, C. B., to Ethel A. Myers, of Manchester.

CHAPPELL-STEEVES.—At the Parsonage, Dawsonville, N. B., Nov. 16th, by Harry S. Erb, Mr. Robert A. Chappell, of the I. C. E. works, Moncton, to Miss Hettie Steeves, of Dawsonville, N. B.

KAY-YOUNG.—At the residence of Charles Dow, Broadway, Woodstock, N. B., Oct. 26th, by Rev. A. H. Hayward, Walter Roy Kay, of Waltherville, N. B., to Eracie Alma, youngest daughter of the late Rev. J. W. S. Young.

SHAFFER-STEEVES.—At Steeves Cote, N. B., Nov. 16, by Rev. Z. L. Faah, Joseph W. Shaffer, Elgin, N. B. and Mary E. Steeves, Steeves Cote, N. B., daughter of Deacon Melzor Steeves.

CHIPMAN-WILKINS.—At Upper Clarence, Nov. 23rd, by Rev. M. W. Brown, assisted by Rev. Joseph Gaetz, Ernest L. Chipman, of Nictaux, and Louise E., only daughter of Adelbert Wilkins, Esq., of Upper Clarence, N. S.

MCCORMACK-MERRITT.—At the residence of the bride's mother, Bristol, N. B., Nov. 30th, by Rev. A. H. Hayward, Charles H. McCormack of Upper Woodstock, N. B., to Idella Maude, daughter of the late Israel Merritt, Bristol.

DEATHS.

EISENHAUR.—At Bridgewater, on Sunday, Nov. 20th, John W. Eisenhaur, aged 72 years.

SANDERSON.—At Scotch Village, Mable Sanderson, of consumption in the 18th year of her age.

KENEDY.—Mrs. Thomas Kenedy, departed this life at her home, Upper Newcastle, Nov. 21st, in the 68 year of her age.

SIMPSON.—On Nov. 25th, '04, Thomas C. Simpson, of Manchester, Guysboro Co., N. S., passed away peacefully after a lingering illness, aged 66 years.

SALTER.—At Scotch Village, Nov. 22, Mr. Robert Salter, in the 82 year of his age. Our brother professed faith in Christ years ago and honored his profession until he was called home. He was twice married. Both wives preceded him in glory. Four children are left, we cannot say to mourn but to be happy in the thought of the aged parent's welcome to a heavenly mansion.

BRIGHTMARS.—At Scotch Village, Nov. 4th, Mr. John L. Brightmars, suddenly of heart failure, while at work on a large bridge of which he was the engineer. He leaves a widow and large family and many friends to mourn. Mr. Brightmars will be much missed as he gave employment to a number of workmen on public works, and was highly respected by them.

ARBO.—Albert Arbo, son of Harvey Arbo, of Fairville, passed away on the 29th inst., to be with his Lord forever, aged 24 years. The deceased became a member of the Fairville Baptist church three years ago, and has been a consistent member ever since. He leaves a sorrowing father and mother and several brothers and sisters to mourn his departure. "Blessed are the dead who die in the Lord."

McFARLIN.—At Dawsonville, N. B., Oct. 28th, Susie K. McFarlin, aged two years and four months. Susie was the daughter of Mr. and Mrs. Henry McFarlin and was an exceedingly bright and winsome child, and her unexpected death after only a few hours sickness, came to the family and community like a thunder-bolt out of a clear sky. The father and mother have felt their loss very keenly, but have been wonderfully supported in this their first great sorrow that has come to their home.

LANGLEY.—At Seal Harbour, Guysboro Co., N. S., on the 6th of October after a lingering illness which was borne with Christian fortitude at the age of 75, Elizabeth Langley, relict of the late E. A. Langley of Seal Harbour. Sister Langley was one of the oldest residents of the place and her home was open to all, and she was held in the highest esteem by all who knew her. She left a very large circle of friends and a family of six daughters and four sons to mourn their loss.

MACKENNA.—Mrs. Eunice Felch MacKenna wife of Deacon Joseph MacKenna, died at her home in Kingston on Sunday morning, Oct. 30. She had been failing for some time, but was confined to her bed only a few days. Her funeral which was held on Tuesday was largely attended. Her pastor spoke appreciative words from the text "The memory of the just is blessed." Rev. Mr. Howe, a former pastor was present and spoke. The Kingston choir sang several appropriate selections. The interment was at the old burying ground at Tremont. MacKenna was born in Nictaux, Feb. 7, 1824. She was a granddaughter of Major Parker, a United Empire Loyalist. Rev. Willard Parker of precious memory was her cousin. She was baptized in 1838 by Rev. Ezekiel Masters uniting with the church at Tremont and was faithful unto death. She was married in 1838 to Joseph MacKenna and one year ago last June they celebrated their Diamond Jubilee. Their home was always open to Christian workers. And many have enjoyed their hospitality. Deacon MacKenna asked permission to speak at the funeral and spoke most tenderly of the helpful Christian influence of his dear wife. At one time he faltered about having family worship in the presence of several strangers his wife took the Bible and assisted him with his duty. Her last wish expressed to her pastor was that God might come in power and save precious souls. Their home was blessed with 11 children. Six preceded the mother

to the heavenly land. Five sons survive, two are in the States and three in Nova Scotia.

Tyron and Bonshaw field is still without a pastor, and would like to communicate with any pastor desiring a change, or who may be open to a call. **CLERK.**

BIG VALUE FOR YOUR MONEY.

If there is a good dollar's worth offered to the Canadian people this season it is that of the Family Herald and Weekly Star of Montreal, with its exquisitely pretty premium picture "The Princess at Work." The public have been tempted by dollar dailies and trashy weeklies at give-away prices, but when it comes down to value for your money the Family Herald and Weekly Star has no competitor. The publishers report an enormous increase in new business and are earnestly beseeching their old readers to renew and save them from confusion in the great rush at Christmas.

Queen Amalie of Portugal is an accomplished nurse, holds a doctor's diploma and personally takes part in the management of certain hospitals, and even in the nursing of special patients. At her private expense she maintains a hospital and dispensary for the benefit of sick children of the poor.

The possibility of Russia trying to send her Black Sea fleet to the far east strongly engages the attention of England, in view of the complications which would result if such an attempt were made. At the beginning of the war the Japanese minister questioned Foreign Minister Lansdowne on the subject and received the formal assurance that Great Britain would oppose any attempt of the Black Sea fleet to pass into the Mediterranean sea.

LITERARY NOTES.

THE CENTURY.—There is always one by which the rest are measured. In the magazine world, that one has always been and is to-day The Century. Ask writers where their best productions are first offered; ask editors which magazine they would rather conduct; ask public men where articles carry most influence; ask artists where they would prefer to be represented; ask the public what magazine is the first choice among people of real influence, and the answer to each question is the same: "The Century." Are you going to have the best in 1905? The new volume of The Century begins with November. Yearly subscription, \$4.00.

A year's subscription and the twelve numbers of the preceding year—complete serials, novels, stories, Jack London's "The Sea-Wolf," Dr. Mitchell's "Youth of Washington," etc., etc.—back numbers and subscription for coming year, \$5.00.

The Century Co., Union Square, New York.

Only a Trifling Cold

Has been the Lullaby Song of Many a Victim to their Last Long Sleep.

A cough should be loosened as speedily as possible, and all irritation allayed before it settles in the lungs. Once settled there Bronchitis and Consumption may follow.

DR. WOOD'S NORWAY PINE SYRUP

is just the remedy you require. The virtues of the Norway Pine and Wild Cherry Bark, with other standard pectoral Herbs and Balsams, are skillfully combined to produce a reliable, safe and effectual remedy for all forms of Coughs and Colds.

Mr. N. D. Macdonald, Whycomagh, N.S., writes:—"I think it my duty to let people know what great good Dr. Wood's Norway Pine Syrup did for me. I had a bad cold, which settled in my chest, and I could get nothing to cure it till I tried Dr. Wood's Norway Pine Syrup. The first bottle helped me wonderfully, and the third one cured me.

Price 25 cents per bottle.

THE SMART BOY

The boy must be strong before he can be smart. The sick boy has his body to attend to first, even though his brain goes a-begging.

Scott's Emulsion gives strong healthy bodies to little boys and girls. By good feeding and gentle stimulation it paves the way for bright and happy minds.

Scott's Emulsion, then the strength of good health, then the bright developing mind—that is often the progress of a weak child.

Little daily doses of Scott's Emulsion give strength to weak children and fatten the thin ones.

It is peculiarly adapted to children's needs.

We'll send you a sample free upon request. SCOTT & BOWNE, Toronto, Ontario.

COWAN'S COCOA and CHOCOLATE

They are the choicest of all.

Try them.

EQUITY SALE

THERE WILL BE SOLD AT PUBLIC Auction at Chubb's Corner, (so called,) corner of Prince William Street and Princess Street, in the City of St. John, in the City and County of Saint John, in the Province of New Brunswick, ON SATURDAY, the twenty-first day of January next, at the hour of twelve o'clock noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on Saturday, the twenty-second day of October, in the year of our Lord one thousand nine hundred and four, in a certain cause therein pending, wherein James Myles and John Johnston, trustees under the last will and testament of John S. Nickerson, deceased, are Plaintiffs, and Hugh S. Wright, Maud S. Wright, Hugh E. S. Wright, Reginald F. Wright, Mary L. Wright and Edward S. Wright, are defendants with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiffs' Bill of Complaint and in the said Decretal Order in this cause as follows, that is to say: "All that certain lot, piece or parcel of land, situate lying and being in Queens Ward, in the said City of Saint John, and known on the plan of the said City as lot number five hundred and twenty-seven (527) the said lot having a front of forty (40) feet on the southern side of Leinster Street and extending back therefrom southwardly preserving the same width one hundred and twenty five feet (125) feet more or less, and in the conveyance thereof from J. Twining Hart, Barrister - at - Law, to the said John Harrison Kinnear, recorded in the office of the registrar of deeds for the said City and County of Saint John by the number 57541, Libro 20, of records, folio 477, 478, 479, 480 and 481, mentioned as having been theretofore conveyed to the said George V. Nowlin, and having been in his actual possession and occupation for a period of forty (40) years, together with all the buildings and improvements thereon and the rights and appurtenances to the said lands and premises belonging or appertaining, and all the estate, right, title, dower, right of dower, tendency by the courtesy of England, property claim and demand both at law and in Equity, of them, the said mortgagors, in to, or out of the said lands and premises and every part thereof.

For terms of sale and other particulars, apply to the Plaintiffs' Solicitor, or to the undersigned Referee.

Dated at St. John, N. B., this 8th day of November, A. D. 1904.
E. H. McALPINE, Referee in Equity.
EARLE, BELYEA & CAMPBELL,
Plaintiffs' Solicitors.
T. T. LANTALUM, Auctioneer.

THE CANADIAN NORTH-WEST.

Homestead Regulations.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 5 and 20, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years. (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

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

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

INFORMATION.

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

JAMES A. SMART.

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

Would

There be any demand for 45 Successive Years

for any article unless it had superior merit

Woodill's German Baking Powder.

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

Ask your Grocer for it.

IF YOU HAVE

PIGS

TO SELL, WRITE US. We pay highest market prices.

F. E. WILLIAMS CO., LIMITED, St. John, N. B.

1,800,000 People

Have Asked Us to Buy Them a 50c. Bottle of Liquozone.

We offer to buy the first bottle of Liquozone, and give it free to each sick one who asks it. And we have spent over one million dollars to announce and fulfill this offer. Our object has been to let Liquozone itself show what it can do. A test is better than testimonials, better than argument. In one year, 1,800,000 people have accepted this offer. They have told others what Liquozone does, and the others told others. The result is that millions now use it. It is more widely employed than any medicine ever was—more widely prescribed by the better physicians. And your own neighbors—wherever you are—can tell you of people whom Liquozone has cured.

Not Medicine.

Liquozone is not made by compounding drugs, nor is there alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research.

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill.

The reason is that germs are vegetables; and Liquozone—like an excess of oxygen—is deadly to vegetable matter.

There lies the great value of Liquozone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact that gives Liquozone its worth to humanity. And that worth is so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights.

Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquozone attacks the germs, wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

- Asthma, Abcess—Anemia, Bronchitis, Blood Poison, Bright's Disease, Bowel Troubles, Cough—Colds, Consumption, Colic—Group, Constipation, Cancer, Dysentery—Diarrhea, Dandruff—Dropsy, Dyspepsia, Eczema—Erysipelas, Hay Fever—Influenza, Kidney Diseases, La Grippe, Leucorrhea, Liver Troubles, Malaria—Neuritis, Many Heart Troubles, Piles—Pneumonia, Pleurisy—Quinsy, Rheumatism, Scrofula—Syphilis, Skin Diseases, Stomach Troubles, Throat Troubles, Tuberculosis.

Fever—Gall Stones, Gout—Gout, Gonorrhoea—Gleet, Tumors—Ulcers, Varicella, Women's Diseases. All diseases that begin with fever—inflammation—all catarrhs—all contagious diseases—all the results of injury or poisoned blood. In nervous debility Liquozone acts as a vitalizer, accomplishing what no drugs can do.

50c. Bottle Free.

If you need Liquozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and we will pay the druggist ourselves for it. This is our free gift, made to convince you; to show you what Liquozone is, and what it can do. In justice to yourself, please accept it to-day, for it places you under no obligation whatever.

Liquozone costs 50c. and \$1.

CUT OUT THIS COUPON

For this offer may not appear again. Fill out the blanks and mail it to the Liquid Ozone Co., 463-464 Wabash Ave., Chicago.

My disease is..... I have never tried Liquozone, but if you will supply me a 50c. bottle free I will take it.

2 4 Give full address—write plainly.

Any physician or hospital not yet using Liquozone will be gladly supplied for a test.

THANKSGIVING FOR ALL THINGS.

The freshness and fulness of the sense of gratitude for the blessings which make life itself a supreme blessing depend upon a constant realization of the presence of God. He who discerns the hand of God only at intervals and in special events and experiences will have occasions for thanksgiving, but will never know that deep and growing joy of thankfulness for illimitable opportunities of spiritual growth. It is fitting that all visible prosperities of field and shop and public health and private fortune should be formally and publicly accredited to beneficence which is to human successes of all kinds what the sky is to the earth. Such general recognitions of the loving-kindness of God and of our dependence upon him are not only proper expressions of the religious feeling of the community, but they are also educative to a high degree. They accustom men to associate their blessings with an Infinite Giver.

But it is a misfortune when the emphasis on special prosperities, on abundant harvests, on spreading commerce, conveys the impression that God is in some experiences and not in others; that he is with us in prosperity, but withdrawn from us in adversity. It is natural and right to rejoice in what we call "good fortune"; to be glad when skies are clear and winds are with us; but God is in our sorrows as truly as in our gains; in our storms as truly as in our peace. Not until we feel ourselves for ever in his presence, and know that he is in all things, and that all things come from his hand, do we enter into that conception of life which makes it, in all phases and experiences, a glorious gift of love. One needs to remember but a little of his own life or of the lives of others to recall apparent prosperities which have soon become great adversities, and apparent losses which have later turned into great gains. Many a man has found the victorious enemy of his spiritual life in the material success which had come to him, and many a man had laid in darkness and sorrow the foundations of noble spiritual achievements; for what appears to be a crushing misfortune is often the stepping-stone to an illustrious career.—Outlook.

SUPPOSE

Suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness.

Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that, instead of increasing their wants and their desires, instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric a brac, that they are forced to sit down by the roadside and gasp for breath, instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose, instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them, and Christ died for them, and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the songs of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God, and because Christ has sanctified them all by his presence and touch.—Rev. Henry Van Dyke, D. D.

"LIFE, DEATH, AND LOVE."

A woman lay with closed eyes and quiet breath waiting to welcome an angel whose presence seemed to overshadow the white-curtained room. A man knelt beside the bed, the woman's hand pressed close against his cheek, while his lips moved as in prayer.

In the room were Life, Death, and Love. "What have you given her?" questioned the Death of Life.

"I brought her my best gifts," answered Life: "youth, health, beauty, joy, and Love."

"Has Love brought her good gifts?" again asked Death.

Said Love with wistful eyes, "I brought her brave, bright hours, sunshine and laughter, happiness and glory in living, and then a heavy cross. The sunshine she shed about her, even with the fading of Life's glory; the cross hidden deep in her soul cast out self and made a new radiance and beauty there."

"Let her come to me," said Death. "Life has much to give, but peace and rest are not for Life to bestow. Love would give all, but must reckon with the human heart. I will crown and glorify and bless her."

Life fled from the quiet room with a sigh and one whispered, tender word; but Love lingered, brave even in the full presence of Death.

"What of him?" said Love, pointing to the kneeling figure.

"He made the cross?" Death asked.

"Yes," said Love, weeping.

"We must teach him," "What he could not learn from Life."—The Outlook.

WHERE HEAVEN CAN BE FOUND.

A pastor had preached an eloquent sermon about heaven. A wealthy member of his church met him the next day, and said "Doctor, you told us a great many grand and beautiful things about heaven yesterday, but you didn't tell us where it is."

"Ah," said the pastor, "I am glad of the opportunity of doing so this morning, have just come from the hill-top yonder. In that cottage there is a member of our church. She is sick in bed with fever. Her two little ones are sick in the other bed, and she has not a bit of coal or a stick of wood, or flour or sugar or any bread.

"Now, if you will go down town and buy fifty dollars' worth of things—nice provisions—and send them to her, and then go and say, 'My sister, I have brought you these provisions in the name of our Lord and Saviour'; ask for a Bible, and read the twenty-third Psalm, and then get down on your knees and pray, you will see heaven before you get through."—The Ram's Horn.

Nothing is too little to be ordered by our Father; nothing too little in which to see his hand; nothing, which touches our souls, too little to accept from him nothing too little to be done to him E. B.—Pusey.

RHEUMATISM CURED.

- Jas. McKee, Linnwood, Ont. Lechlin McNeil, Mabou, C. B. John A. McDonald, Arnprior, Ont. C. B. Billing, Markham, Ont. John Mader, Mahoné Bay, N. S. Lewis S. Butler, Burin, Nfld.

These well known gentlemen all assert that they were cured by MINARD'S LINIMENT.

This aan That

A NEGLECTED SOURCE OF POWER.

In discussion about the sources of power that might be used when the supply of coal gives out one resource seems to have been overlooked. But a thrifty Scotchman, David Hutton, thought of it nearly a century ago. He found the suggestion in a toy made by some prisoners, in which a mouse was made to turn a wheel.

Mr. Hutton had one mouse that ran the amazing distance of eighteen miles a day, but he proved that an ordinary mouse could run ten and one-half miles on an average. A halfpenny's worth of oatmeal was sufficient for its support for thirty five days, during which it ran 735 half-miles.

He had actually two mice constantly employed in the making of sewing thread for more than a year. The mouse thread-mill was so constructed that the common house mouse was enabled to make atonement to society for past offenses by twisting, twining and reeling from 100 to 120 threads a day, Sundays not excepted. To perform this task the little pedestrian had to run ten and one-half miles, and this journey it performed with ease every day.

A halfpenny's worth of oatmeal served one of these thread-mill culprits for the long period of five weeks. In that time it made 3,350 threads of twenty five inches, and, as a penny was paid to women for every hank made in the ordinary way, the mouse, at that rate earned ninepence every six weeks, just one farthing a day, or seven shilling and sixpence a year.

Taking sixpence off for board, and allowing one shilling for machinery, there was a clear yearly profit from each mouse of six shillings. Mr. Hutton firmly intended to apply for the loan of the empty cathedral at Dunfermline, which would have held, he calculated, ten thousand mouse mills, sufficient room being left for keepers and some hundreds of spectators. Death however, overtook the inventor before this marvelous project could be carried out.—Ex.

HAPPY CHILDHOOD.

Right Food Makes Happy Children Because They are Healthy.

Sometimes milk does not agree with children or adults. The same thing is true of other articles of food. What agrees with one sometimes does not agree with others.

But food can be so prepared that it will agree with the weakest stomach. As an illustration—anyone, no matter how weak the stomach, can eat, relish and digest a nice hot cup of Postum Coffee with a spoonful or two of Grape-Nuts poured in, and such a combination contains nourishment to carry one a number of hours, for almost every particle of it will be digested and taken up by the system and be made use of.

A lady writes from the land of the Magnolia and the mocking bird way down in Alabama and says: "I was led to drink Postum because coffee gave me sour stomach and made me nervous. Again Postum was recommended by two well known physicians for my children, and I feel especially grateful for the benefit derived.

"Milk does not agree with either child, so to the eldest aged four and one-half years, I give Postum with plenty of sweet cream. It agrees with her splendidly, regulating her bowels perfectly although she is of a constipated habit.

"For the youngest aged two and one half years I use one half Postum and one half skimmed milk. I have not given any medicine since the children began using Postum, and they enjoy every drop of it.

"A neighbor of mine is giving Postum to her baby lately weaned, with splendid results. The little fellow is thriving famously." Name given by Postum Co., Battle Creek, Mich.

Postum agrees perfectly with children and supplies adults with the hot, invigorating beverage in place of coffee. Literally thousands of Americans have been helped out of stomach and nervous diseases by leaving off coffee and using Postum Food Coffee. Look in pkg. for the little book, "The Road to Wellville."

LOVE'S YOUNG DREAM

Father—Now, see here! If you marry that young pauper, how on earth are you going to live?

Sweet Girl—Oh, we have figured that all out. You remember that old hen my old aunt gave me?

"Yes"
"Well, I have been reading a poultry circular and I find that a good hen will raise twenty chicks in a season. Well, the next season that will be twenty one hens; and each will raise twenty more chicks, that will be 420. The next year the number will be 8400, the following year 168,000, and the next 3,360,000! Just think! At only fifty cents apiece we will then have \$1,680,000. Then dear old papa, we'll lend you some money to pay off the mortgage on this house."—New York Weekly.

JOHN WASN'T SO SURE.

Sir Lauder Brunton, the noted English physician was talking about nervous ill-temper at a reception that was given in his home by the Medical Club of Philadelphia.

After he had described the beneficent effect of certain drugs upon nervous ill temper Dr. Brunton said:

"Ill temper of the nervous sort is worthy of serious consideration. It makes lives unhappy. I remember a middle aged woman of most nervous disposition who told me with tears in her eyes how she once said to her husband:

"John, I know I am cross at times. I know you find me unkind often. Sometimes perhaps, you think I do not love you. But John, remember when such unhappy thoughts assail you, that if I had my life to live over again, I'd marry you just the same."
"I'm not so sure of that," John answered shortly.

The French Automobile Club has conceived the idea of erecting monuments to all those who have paid with their lives for their enthusiasm for automobiling.

If this idea is carried out, we shall soon have along all our main roads a magnificent collection of statuary, as the monuments are to be erected in the places where the fatal accidents have taken place.

It seems, however, that if we are to erect monuments to too enthusiastic amateur chaffeurs, something similar should be done to honor the victims whom they have run down, but probably the world's whole output of marble and bronze would not be sufficient, and the roads might also remind us too much of walks in a cemetery.

A BLESSING.

God bless the man who can make us laugh,
Who can make us forget for a time,
In the sparkling mirth of a paragraph,
Or a bit of ridiculous rhyme,
The burden of care that is carried each day,
The thoughts that awaken a sigh,
The sorrows that threaten to darken our way—
God bless the dear man, say I.
—John L. Shroy, in the Era Magazine.

A local western editor received a fine chicken, presumably in payment of a subscription. He took it home for dinner. The following day he received a letter from a rural subscriber: "Dear sir: Yesterday I sent you in a chicken by my man, Hank He says you wuz out. What I wanted to know wuz what kind of disease the chicken had. It died last week. Please let me know to settle a bet."

He (at the reception)—Neurich doesn't behave as if he belonged to the best society, does he?

She—No, indeed; he behaves as if he imagined the best society belonged to him.—Chicago News.

A young man named A. S. Fraser was arrested Thursday on board the fast express at North Sydney Junction, charged with embezzling fifty dollars, the property of the Eastern Book Co., Sydney; where he had been employed for some months past as bookkeeper.

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Is the Best and most Popular brand of
PARLOR MATCHES
ASK ANY GROCER FOR THEM

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THE E. B. EDDY CO.
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The Wonder Working D. C. is prepared for the Relief and Cure of all STOMACH TROUBLES.
Within 30 Days, on Receipt of 10c., we will mail to any address one large trial bottle. TEST IT.

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667 Huntington Avenue, Boston, Mass.—
"Of all the preparations for dyspepsia troubles I have known, K. D. C. is the best, and seems to be entirely safe for trial by any one."
- Dr. McDonald**
Ste. Agnes de Dundee, P. Q.—"I have never known K. D. C. to fail where fairly tried."
- Rev. A. Murdock, M. A. LL. D.**
Springford, Ont.—"It is only justice to you to state that in my case your K. D. C. has wrought a perfect and I believe a permanent cure."
- Rev. Geo. M. Andrews, D. D.**
Auburndale, Mass.—"I recommend K. D. C. very strongly—in my case it has proved singularly efficient."
- Argus, Ont.**—"It gives me much pleasure to testify to the excellency of K. D. C. as a cure for dyspepsia."
- K. D. C. COMPANY, Limited, New Glasgow, N. S.**

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QUARTERLIES		HOME DEPARTMENT SUPPLIES	
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NEWS SUMMARY.

A fire at Windsor Junction on Monday destroyed Stephen Brothers' excelsior mill. Loss \$5,000; no insurance.

A royal commission will be appointed to inquire into the difference between the Free Church of Scotland and the united Presbyterian church.

The store of D. S. Edwards, at Fort Fairfield, Me., was entered on Wednesday while the owner was at supper and \$600 in checks and money taken.

The creditors of the D. J. Sully Company, New York, have agreed to accept a 25 per cent. dividend on the \$3,000,000 of assets now in the hands of the receiver.

Sixteen deer hunters in Wisconsin and Upper Wisconsin have met death and seven others have been wounded during the deer hunting season which ended on Wednesday.

Mrs. Anne Cossett, who resided at Smith's Cove, about six miles from Digby was found dead at her home Monday afternoon. She was sixty years of age and resided alone.

The authorities have notified the police that a number of military great coats have been stolen from the Armory on Fort Howe. How many have been taken has not yet been definitely settled, but quite a number are gone. The Armory was broken into.

The statement that Russia is concentrating troops on the Afghan frontier is denied. Nevertheless it is undoubtedly true that Russia is watching with some misgivings the British plans for the reorganization and increase of the Indian army as well as the despatch of a deputation to Persia.

Sleepless Babies.

Well babies sleep soundly and wake up brightly. When babies are restless and sleepless it is the surest possible sign of illness—in all probability due to some derangement of the stomach and bowels or teething troubles. Baby's Own Tablets are the only proper remedy. They remove the trouble and in this way give the little one sound, refreshing sleep, and it wakes up healthy and happy. Guaranteed to contain no harmful drug or opiate. Mrs. Thos. Cain, Loring Ont., says: "My baby suffered from stomach trouble and teething, and was quite cross. I got Baby's Own Tablets and they seemed to work almost like a charm. I think nothing can equal the Tablets for children's ailments." You can find them at drug stores or get them post paid at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

The greatest trout hatchery in the world will be located by the United States government on the Grand Mesa, about twenty-five miles north of Delta. The annual output of fish will not fall below 25,000,000 within a year after the hatchery is completed. These fish will be distributed all over the West.

Albert Winter, an Englishman working in the Granity Creek mines in New Zealand, was returning home from work two months ago and picked up a stone to throw at a bird. Something in the stone attracted his attention, as on closer examination he found it to be gold. He at once staked out a claim for the spot, and has just sold it for \$500,000, as it proved rich in gold.

A conference was held in Glace Bay on Monday afternoon between officials of the Dominion Coal Company and representatives from different provincial workingmen's associations and mining lodges at the company's collieries when the miners were asked to make a three years contract at present prices. The proposition was referred back to the lodges for approval.

The award in the World's Fair sheep show developed that the Canadian breeders are carrying off the bulk of the prizes. The types they excel in are the Merinos, the Oxfords, the Leicesters and the Lincolns. Practically all of the prizes in the classes for rams in these breeds, have gone to them. In the Shropshire, the Cotswold and other types the breeders from the United States are winning the blue ribbons.

The Aberdeen Chamber of Commerce, by nine votes to two, passed a resolution, proposed by G. M. Cook, a ship owner, urging the British government to remove the restrictions on the importation of Canadian cattle. Mr. Cook said that at one time this was a Canadian question, but now Canadians were not pressing Great Britain to admit. Canadians now got the advantage of finishing their cattle, and derived the profit which the home farmer formerly had.

Deeds were recorded at Sioux City, Iowa, on Wednesday covering about one hundred parcels of land in the centre transferring them to the Great Northern Railroad Company. They represent an investment of about \$300,000 and cover six city squares. The purchase means that the Hill system will use this terminal property to accommodate the business of the new Kansas City-Minneapolis system, which will also be perfected by the construction of a link from Omaha to Sioux City.

The city of Calgary on Friday evening decided to invest \$60,000 in a domestic and street lighting electric plant, in opposition to the private ownership company. The council's decision came as the climax of a hot fight in which the Calgary Electric Light Company endeavored to secure a ten year contract. In view of the absolute necessity for dealing with the street railway facilities next year and other considerations growing out of the existing dissatisfaction with the private service, it was decided to into municipal lighting at once.

WANTED.

Canvasmen—Men of mature years and Ladies for a good selling article, house to house, can make from \$5 to up, per week.

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What Fruit-a-tives are

"Fruit-a-tives" are fruit juices in tablet form. They are the laxative, tonic and curative principles of fruit—combined into pleasant tasting pellets. They contain all the virtues of fruit—but by the secret process of making them, their action on the human system is many times intensified.

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Prices \$12, \$16, \$18.

New lines of House Coats, Fancy and Washable Vests recently opened.

House Coats, \$3 to \$10; Vests, \$1.75 to \$4.50.

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