

Messenger and Visitor

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The Immigrant and Good Citizenship.

The importance of educating the immigrants now coming in so large numbers into the Canadian Northwest in all that pertains to good citizenship, and to the development of moral and religious character, is a subject with which the readers of this journal are not unfamiliar. The task indicated, in view of the low moral and intellectual development of many of the immigrants and their total ignorance of the duties of citizenship in a country like Canada, is one of no small proportions, but in view of the issues depending upon the question whether or not these people shall become good and intelligent citizens of the country, the task must be recognized as one of imperative importance. It is learned from the Toronto *Globe* that two commissioners appointed by the Bible Society to report on the Canadian Northwest as a field of operations have brought back, after a personal visit, a very discouraging account of its sociological condition. "Many of the foreign immigrants, especially from European countries bring with them political and social ideas quite alien from those cherished in Canada, and if strenuous and persistent efforts are not put forth to promote the development among them of a thoroughly Canadian civilization, serious disadvantages, perhaps grave perils, may result." The *Globe* emphasizes the need of elementary education in the English language, especially for the rising generation of the people from European countries. It is only through understanding the language that they can become acquainted with the modes of thought prevalent in this country and the sooner they receive this training the better. In order to effect this in the sparsely settled districts, the Dominion Government should come to the aid of the settlers, devoting to this purpose a part of the revenue from the sales of public lands. Another desideratum is the organization of municipalities, since "foreigners soon learn the value of citizenship when they find that it entitles them to exercise the privilege of taking part in the raising and spending of public money," and besides, the exercise of the mind and the exchange of thoughts involved in the discharge of municipal duties are in themselves a high degree educative. But, after all, the element of religious education is most important for the development of the qualities of true citizenship. If communities can be permeated with the Gospel of Christ they will not fail in the cultivation of intelligence and all the qualities that make for good citizenship.

The Terrible Turk.

Accounts received from native sources in Macedonia and Bulgaria in respect to barbarities practised by the Turks on the defenceless people of the insurgent provinces, will no doubt justly be received with much suspicion of exaggeration, but the following statements which are vouched for as authentic by a correspondent at Monastir, Macedonia, of the London *Daily Mail* indicate outrages on the part of the Turks, which have scarcely been exceeded in fiendish cruelty by any other reports which have reached us. The *Mail's* correspondent says: "The Turks have burned eighteen children to death in a baking oven at Pisoder near Maneskooven on September 12. They massacred two hundred women and children at Jervan in revenge for a defeat at the hands of the insurgents. Fifty women and children returning from the mountains to their devastated homes were murdered by soldiers. Between Sept. 10 and Sept. 12 the Bashi-Bazouks destroyed four villages near Krushevo in the presence of the Kaimakan (the administrator) of Krushevo in person, massacring and mutilating the inhabitants."

Mr. Chamberlain's Attitude.

Since his resignation as a member of the government Mr. Chamberlain has written a letter to Mr. C. Pearson, chairman of the Tariff Reform League, who had asked if Mr. Chamberlain coincided with his view that the examination of the tariff may be considered as sufficiently advanced and that the league should now use its resources to advocate the employment of a tariff for the purpose of consolidating and developing the resources of the empire and defending the industries of the United Kingdom. Mr. Chamberlain expresses his agreement with Mr. Pearson's views. We have now, he says, sufficient material in the way of facts and

figures. We have now to state our conclusions and endeavor to get the people to adopt them. According to Mr. Chamberlain's view the objects of the Tariff Reform League are as follows: First a closer union with the colonies by means of preferential tariffs in order to endeavor to make the empire self-sufficing as regards its food supply. Second, the employment of a tariff as a weapon to secure greater reciprocity with foreign nations; or failing such arrangement, to prevent loss to the home industrial markets under competition of protected countries by retaliating upon them the treatment they meet out to us.

A Successful Literary Venture.

Mr. Balfour's pamphlet on the fiscal situation has enjoyed a popularity to excite the envy of the most popular novelist. The fact that the pamphlet is being sold and at a price which makes it a very profitable matter for the publishers, is the subject of general and caustic criticism. Probably no one supposes that it was the Prime Minister's purpose to make money, or to enable his publishers to do so, by the publication of his political views upon a vital issue in national affairs. His friends explain the matter by saying that his inexperience in business affairs has put him at the mercy of the publishers. The pamphlet, it is said, promises to reach a sale of a million copies, and it is estimated that the profits on 100,000 copies amount to \$17,000. The immense demand was probably as much of a surprise to Mr. Balfour as to anyone. A few days after the publication of the pamphlet copies were hard to be got and were selling at double price. The party managers were expressing dissatisfaction because they could not get copies of the pamphlet for their impatient constituencies, and because they objected to paying for literature which was supposed to afford most aid toward keeping the Government in power. The *Outlook*, a paper very friendly toward the Prime Minister, declares that Mr. Balfour's action "strikes a rude blow at our reverence for the traditions of English public life when a public servant's position seems to be used for private gain, no matter whose."

The Burning of the David Weston.

The burning of the Steamer David Weston on the St John River on the 19th inst, and the loss of three lives, besides the total loss of steamer and cargo, is a disaster of a kind happily rare in connection with the navigation of the river. One would have thought that such a disaster would have been impossible, and in view of its recurrence under the circumstances, passengers will be apt to ask what assurance they have that their lives will not be put in jeopardy on any similar occasion. The officers in charge of the boat and the crew seem indeed to have done their best under the circumstances, and to their calmness and efficiency it is due that there was not a greater sacrifice of life. But the accident is certainly one which strongly calls for a thorough investigation of the circumstances, and the more so from the consideration that if the fire had not broken out until the steamer should have reached the wide bay farther down, a much greater loss of life would have been inevitable. It was in some bales of hay that the fire broke out. If a steamer cannot carry hay without involving its passengers in such peril as in this case, then it is evident that the carrying of hay by passenger steamships on the River should be prohibited. If the requirements for the safe-storing of hay were not complied with, the fact should be brought out and the necessary requirements should be rigidly enforced. One can hardly imagine a more perilous combination on shipboard than carelessly stored hay and careless smokers. Another proper subject of inquiry will be as to the means available for extinguishing a fire on the steamer when it was first discovered. One would suppose that with sufficient apparatus it should have been possible, if not to put out the fire, at least to hold it in check until the steamer could be beached.

The Crash at the "Soo."

Financial disaster has overtaken the business of the Consolidated Lake Superior Company. The industries controlled by this company centre at Sault Ste. Marie and are commonly known as the Soo industries, the business being under the personal direction of Mr. F. Clergue. The enterprises of

the company are of a very extensive and varied character, including mining, railroading, iron works, steel rail manufacture, pulp manufacture and other important industries. By the collapse in the company's business more than 3,000 men have been thrown out of employment and there are also arrears of wages due them. Mr. Clergue, it appears, is very hopeful of the outcome. He is quoted as saying, "The Soo plant will be running in a few weeks. We will pay all our debts and will have the plant running as good as ever." It does not appear that the enterprises undertaken by the company were of an unprofitable character and there appears to be no question as to the integrity and the business capacity of Mr. Clergue. The secret of failure in this, as in other recent instances, appears to be that the business undertaken was much too great for the capital at command. It is said that when Mr. Clergue began operations, money was easily obtainable for the enterprises, which he was promoting, but the organization of the Morgan steel trust and other trusts had the effect of tightening the money market and of lowering the price of stocks, and Mr. Clergue and the other promoters of the Soo industries found capital more and more difficult to obtain, and the crash came because there was not capital available to run the business. The Syndicate which underwrote a loan of \$5,000,000 to the Consolidated Lake Superior Company, has given notice of its intention to sell at auction the assets of the Company held by them as collateral for the loan. Mr. Clergue seems very hopeful of interesting English and other capitalists in his undertakings and thus securing the means of going on. In view of the great extent of these undertakings and the interests involved it is to be hoped that his optimistic hopes may be realized.

British Politics and the King.

So far as can be learned from the English despatches the gaps left in Mr. Balfour's cabinet by the resignations of Mr. Chamberlain, Mr. Ritchie and Lord George Hamilton have not yet been filled. If a despatch of the Associated Press is to be credited, the King has taken a very active interest in the present political situation, and in the matter of the reorganization of the administration has interfered in the exercise of his prerogative, to an extent never dreamed of in the reign of Victoria. It is represented that King Edward is making his authority so influential that he is now almost regarded by the inner circles as more the cabinet maker than Mr. Balfour himself. With intelligent persons such talk will be received with a smile of incredulity. It is no doubt true that the King takes an earnest and intelligent interest in the political affairs of his realm, and it is not impossible that his personal influence would be felt in determining the personnel of an administration, but there is no ground to suppose that King Edward is disposed to depart from traditional usage by intruding his advice upon the Prime Minister or exerting any such strenuous part in Cabinet building as the Associated Press despatch represents. The King is doubtless wise enough to understand that his influence for the nation's good can best be exercised in less obtrusive fashion and he is tactful enough to choose ways in which his purposes can be accomplished without the risk of friction. It may or may not be true that the King has not shared the public indignation against Lord Lansdowne aroused by the report of the South African War Commission and believes that Lord Lansdowne's unfortunate record as War Secretary was due more to the badness of the system in vogue than to any defect in Lord Lansdowne's own judgment.

Strong Drink and Mental Disease.

More and more in every civilized country the drink business is being arraigned at the bar of social science and is receiving the condemnation which it deserves. In illustration of this it may be noted that the German Association for the Investigation of Mental Disease has been making inquiries about the influence of drinking customs on mental disease. As a result of these inquiries it is found that out of every 100 cases of mental disorder in state asylums 73 per cent as the result of intemperance, either personal or inherited. Last year 340 persons afflicted with mental disease took their own lives, of whom 208 were drunkards or the children of drunkards. Among these 340 persons were 27 children, all addicted to drink. The number of lunatics committing suicide in asylums is small owing to the strict watch upon them. The 140 mad persons who killed themselves last year killed besides 80 persons, of whom 52 were their own children. The statistics of the past four years show that lunatic mothers killed four times as many of their own children as lunatic fathers. In all cases where a mad woman killed her child her madness was caused by drink.

Happy Hours in a Pastor's Life.

BY THEODORE E. CULVER, D. D.

Every lot in human life has its inevitable trials, and the life of a minister of the Gospel of Christ has some trials peculiar to his sacred office. But if he is faithful to his high calling, he has some peculiar joys. Let me indicate some of the happy hours in his life journey, which warm and cheer his heart; they are foretastes of his heavenly rewards; for our God is not only a liberal rewarder, but he often pays in advance.

THE JOY OF SERMON MAKING.

We will go, for example, into a pastor's study on a Tuesday morning, after he has had his needed rest on Monday. He sits down to prepare his sermon; and first of all he seeks for light from the source of all light, for a few minutes of honest prayer is worth more than hours of study. He alights upon a text, or rather some text lays hold upon him and will not let him off. He begins to explore it. He looks at it in all its surroundings; comparing Scripture with Scripture. The deeper he goes into the passage of divinely-inspired truth, the richer, and sweeter and more profitable of all manner of instructions it becomes; and he rejoiceth "as one that findeth great spoil." No discovery thrills more than the discovery of a new truth. With his mind all aglow, he sets down one thought after another as fast as he can note them, whether he writes out his discourse in full or only prepares a comprehensive "brief." These are golden moments to him. Sir Walter Scott tells us that the faded eye of his "Last Minstrel" kindled "with all a poet's ecstasy." The preacher of all God's glorious messages to men feels also an ecstasy when he has grasped and put into a fitting form the heavenly message which may—with the Divine blessing—be a savor of life unto life to some souls on the following Sabbath. God pity the minister to whom sermon preparation has become a drudgery! The people are to be pitied who have to listen to such wearisome task-work.

THE JOY OF PREACHING.

If the delving into the inexhaustible gold mine of the Holy Scripture brings such delight, there may be a still higher delight in presenting this precious ore to an assemblage of immortal souls. A preacher who does not love to preach ought to demit his office; his Master has discharged him. Sooner offer to eat a brother minister's dish of strawberries for him than to offer to preach for him if he has a sermon newly coined and burning in his heart which he is longing to deliver to his flock. To be in good physical trim, and not have your "head in a bag," is one essential to enjoyable work in the pulpit; therefore let no minister exhaust his energies by late work on a Saturday night.

After a refreshing night's rest, and with a message from God's word in his heart that he feels as sure of as he does of the existence of a sun in the heavens, a true ambassador of Christ will rejoice to enter the pulpit. He sees the light of eternity flashing in the faces of his audience. And when, in firm reliance on the aid of the Holy Spirit, he opens his lips before that assemblage, when his fervid heart pours forth a torrent of argument made red-hot by holy emotion, when every word is illustrated by the eloquence of an eager eye and vigorous right arm, when warning and entreaty and persuasion are all combined, and when the preacher becomes the beaming and burning impersonation of God's glorious truth, then preaching becomes a joy that an arch-angel might covet. This is no mere fiction of imagination. Such supreme delights are not confined to Whitefields and Gutbries and Spurgeons and Simpsons and the masters of pulpit eloquence; they are within the reach of the humblest minister who will saturate his mind with God's truth, make himself God's mouthpiece, and let the Almighty God speak through him. Many men in these days organize "steel trusts" and "oil trusts," but there is no monopoly in gospel truth, and no exclusive limitations in the honors and the joys of proclaiming that gospel of salvation to immortal beings. Joyful preaching may cause joy in heaven over repentant sinners; and the pulpit will never lose power while re-enforced by the "power from on high."

THE JOY OF PASTORIAL CALLS.

Preaching the gospel is spiritual gunnery; and every minister must find out whether his shots strike, and where they strike. This he must ascertain by going among his people in faithful pastoral visitation. Personal intercourse may prove whether his heavenly messages are producing spiritual results. Fishing for compliments is too contemptible to deserve rebuke; but it does gladden a pastor's heart to be told "Your sermon has helped me mightily," or "Your discourse last Sunday cleared up a difficult passage for me," or "I was led by your appeal to decide for Christ." This is better pay than any salary in gold or greenbacks. Perhaps while you are in your study there is a knock at the door and some one enters who is awakened, and comes for direction. You counsel immediate surrender to Christ, and pray with this anxious inquirer, who decides on the spot, and goes away rejoicing. A happy hour is this, and your study becomes a Bethel with descending angels.

An important part of every pastor's work is with the troubled, the sick and the bereaved. Bruised hearts are to be bound up and a helping word spoken to the weak, and the weary and woe begone. These ministrations of mercy cost no little effort and strain on the nerves, but they

bring rich rewards. Among all my immense correspondence the letters that I cherish most are those written by hearts grateful for guidance through dark places and consolation in dark hours. Such tributes of thankfulness are embalmed as in lavender and never lose their fragrance.

I have spoken of the many happy hours which a faithful pastor may enjoy in exploring God's wonderful Word in holding up Christ before His Sabbath auditors, and in winning the gratitude of those whom He has befriended in season's of trouble and bereavement. The crowning mercy however, to any pastor is an outpouring of the Holy Spirit, and the crowning joy is the ingathering of converted souls. As I look back over a ministry of almost fifty-six years, the seasons that are marked in my life record with a "Hallelujah!" have been the season of revival. Nearly all of these have come without special discourses to Christians, and all of them have been unpredicted. One of the most presumptuous and misleading of blunders is to go about predicting an outpouring of the Holy Spirit. In my own pastoral experience these seasons of peculiar spiritual blessing come under the ordinary ministrations, and the first token of them has been the awakening of a few impenitent persons.

THE JOY OF SOUL WINNING.

I recall now a most remarkable revival that occurred during the earlier period of my ministry in that beloved Brooklyn church which I served for thirty years. I had begun the Week of Prayer, and on one of the coldest January evenings that I ever knew. In spite of the thermometer below zero, the prayer-room was crowded and the first thrill of the evening was when a prominent man "rose for prayer"; before the week was over, other well known men were on their feet as seekers for salvation. I immediately appointed special services, and opened inquiry-meetings; nothing wakes up heavy eyed Christians like the sight of inquirers going into such meetings. For four months that glorious work of grace went forward; we sometimes held as many as ten services of various kinds during a single week. The communion Sabbaths, when the aisles of the church were crowded with converts confessing Christ, when Jubilee days were anthems of thanksgiving rolled up to heaven. The word "rapture" is not too strong a word to describe the emotions of both pastor and people during those months of spiritual harvesting.

Such happy hours are within the possibilities of the faithful, fearless pastor who is bent on winning souls to Christ. Looking at his converts in Thessalonica, Paul exclaimed, "Ye are my glory and joy." John Bunyan wrote, "I have counted as if I had goodly buildings and lordships in the places where my spiritual children were born."

And the seraphic Samuel Rutherford of Scotland cried out to his people, "Your heaven would be two heavens to me, and the salvation of everyone of you as two salvations to me!" Brother ministers, be of good cheer. Study God's Book, preach, pray, work, from house to house and from heart to heart, rally your staff-officers, call for volunteers, lay strong hold on God; and there may be joys in store for you; "full measure, pressed down and running over," that your hearts shall not be large enough to hold. Sel.

Life-Building.

BY REV. A. C. DIXON, D. D.

The old adage, "Every man is the architect of his own fortune," is misleading. The architect is the man who plans the building, the builder erects it. We to a large extent are the builders of our own fortunes, but we pity the man who is the architect of his life. We should receive our plan from God. He knows what we are best fitted for, and for each one of us I believe he has a divine plan. By the study of ourselves, his book, and his providences, we may learn that plan. In Christ Jesus we see his ideal. His attributes are God's specifications in the plan of character building and the Architect is with us. "I am with you," God said to his people, "therefore be ye strong." He will guide us in the erection of every part of the building, and his presence is an inspiration.

A most important part of every building is the foundation, "and other foundation hath no man laid than that is laid, which is Christ Jesus." Christ may be the foundation of the home, the business, the church, the nation, the character, the life and the destiny. The home that is built upon his gentleness, patience and love will not fall to pieces. The business that is built upon his truthfulness, integrity and faithfulness will never bring dishonor. The church that is built upon his consecration, and spiritually will also glorify him. The nation that is built upon his righteousness and philanthropy is certain to prosper. The character that is built upon his holiness can never be shaken. In a word, the life and the destiny built upon his attributes will stand a monument forever to God's glory.

Building means work. "Be strong saith the Lord, and work," was the message of Haggai to the people. Every one was to take a hand. Some went to the forests and cut the timber and hewed it into shape; others used the trowel, while others mixed the mortar. "To every one his work." It is easier to criticize than it is to perform, and critics who stand up and make comments are not so much builders as destroyers. Did you say when you returned

home that the prayer meeting was dull? Whose fault was it? You were there, why did you not make it interesting? You blame others, forgetting that it was your work. Your church is not as social as you think it ought to be. Who is to blame? Why don't you take the lead in hand-shaking and paying attention to strangers? Remove that obstacle with your own hands.

I have read of an eastern king who determined to test the character of his people by placing a huge stone in the road, and watching at a convenient distance what the people did. The first man that came along was a farmer, whose wagon struck the stone, and he went on, denouncing the community for its laziness in leaving such an obstruction in the road. The next man who came was a soldier, with his head in the air, singing a lively song. His foot struck the stone and he fell in the dust. His song ceased and he went on grumbling against the shiftlessness of the people. For three weeks that stone remained in the road, and nearly every one that passed blamed the community for their laziness and carelessness. At length the king appointed a day and called the community together. He told them that he had placed the stone in the road and had watched developments. He went and with his own hand overturned the stone, and underneath it was a box of gold and jewels, intended for the one who would stop and remove the obstacle. The legend has in it a lesson for us all. There are jewels of blessing in store for those who cease grumbling and take hold of the difficulties in the way. One hour's work is worth more to the kingdom of God than a year's fault-finding.

Let us not forget the element of time. The temple was not erected in a day. Great buildings do not spring up like mushrooms in a night. Deep foundations must be laid, and the work may continue for a long time. To neglect to build is really to tear down, for the pick-axe of time is always digging away at every building. Benjamin Franklin impressed this fact upon a man who came into his store to buy a book. "How much is this book worth?" the man asked of the clerk. "One dollar," was the reply. "I would like to see Mr. Franklin himself," continued the customer. Mr. Franklin was invited from his office down to the store. "I want to know of you how much this book is worth?" "One dollar and a quarter," replied Mr. Franklin. "Why," said the man, "the clerk has just told me the price was one dollar." "Yes," answered Mr. Franklin, "but you have taken twenty-five cents worth of my time." "How much did you say it is worth?" continued the man. "One dollar and a half," answered Franklin, and he would not take a cent less. The man left the store impressed with the fact as never before that time is valuable. May we never forget it while we think of the work of building which we have on hand. Indeed, money cannot pay for time lost. Every day and every hour should add something to the building of character and destiny.

And let us not be discouraged by the limitations which come into our lives. Now and then a part of a wall may have to be torn down and another part straightened. Let not our clumsy work fill us with despair. It was the blunder of a servant girl which led to the discovery of a secret which enriched the Staffordshire Pottery Manufacture in England. She was left to watch a boiling pot over a hot fire, and by her carelessness the pot was upset, and it was found that its contents made a beautiful cheap glazing for iron. The company thus learned the secret which brought a fortune to their purses, and if we will learn by our mistakes, we will be in the long run enriched by them.

A boy who had to leave school because of a fall which had crippled him for life. He lay four weeks helpless upon his bed, and began to feel that his life was ruined, but by the suggestion of his friends he turned his hand to sketching for which he had a talent, and the result was that he reached a high position as an artist, and made a splendid support for himself and his mother. But for that misfortune this talent may have lain dormant. So the limitations of life may develop in us resources of strength of which we did not know. Trust in God, and do for him; the result in time of eternity will be for His glory. I like that line of Mrs. Browning: it graphed my heart when I first read it: "I assure while I expire." We may rise while we fall, until by and by, when the body shall fall into the grave, the spirit shall rise to be with God. The externals of life are largely the scaffolding around the building of character and destiny; death simply knocks down the scaffolding and leaves the building not made with hands eternal in the heavens.

"We are building in sorrow or joy,
A temple the world may not see,
Which time cannot mar nor destroy,
We build for eternity.

"Ev'ry tho't that we've ever had,
Its own little place has filled,
Ev'ry deed we have done, good or bad,
Is a stone in the temple we build,

"Ev'ry word that so lightly falls,
Giving some heart joy or pain,
Will shine in our temple walls,
Or over its beauty stain.

"Are you building for God alone,
Are you building in faith and love,
A temple the Father will own,
In the city of light above?"

—W. Recorder.

The Unstable Reubens.

BY REV. THEODORE L. CUYLER.

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

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

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

Are there no Reubens in the church? I do not refer to such flagrant cases of moral instability as send some professors of religion into drunkenness and others into knavery and others into disgraceful lecheries. Brother A—is no such reprobate as that; but his piety is quite too periodical and spasmodic: one day he is up to boiling point, and another day he is down to freezing. During the "week of prayer," or when an evangelist comes along to hold special meetings he sings more loudly and prays more fervently than any of the brethren; but when the tides ebb, he goes out with the tide. Brother B—is very fertile in the suggestions of new schemes of benevolence, and while the novelty lasts, he works fiercely. The next new device pushes aside the old one, and Brother B's transient enthusiasm soon dries away. This type of church members are like the brooks swelled by midsummer showers. "What time they wax warm they vanish; when it is hot, they are consumed out of their place." It is this sort of fitful, spasmodic religion that often makes church contributions such an uncertain quantity. Instead of being the steady stream fed by systematic benevolence, they are dependent on the spasmodic influence of an eloquent sermon or a church bazaar. Some church members are only flourishing during the heavy rains of a revival season. The rest of the year they are brown and barren. If pastors get sick of such periodical professors, how weary the Master must be with them! But the joy of every pastor is that evergreen Christian, who, when the community is as dry spiritually as summer dust, keeps his heart fresh and his prayers fervent and his purse open and his daily life as beautiful as an orange tree in full bearing.

Sometimes there are symptoms of this vice of Reubenness (if we may coin such a word) in the pulpit. It shows itself both in running after new devices and running after new places. In nothing does patient, persevering, persistent work tell more effectively than in the work of the ministry. No tree can bear fruit that is pulled up so often that it

never fairly takes root. The epitaph that has been inscribed over the fitful labors and frequent failures of more than one minister who ought to have been equal to better things, is, "Unstable as water, he did not excel."—Independent.

Getting On and Getting Up.

"How to get on" is the supreme question of the world. "How to get up" is the supreme question of religion. A young men's Bible-class has arranged for a course of lectures on practical business subjects. Some of the ablest business men of the country have signified their willingness to make addresses dealing with the matters with which they are familiar. "Banking," "The Dry-Goods Business," "The Packing House Industry," "The Operation of Railroads," are among the subjects advertised in the attractive syllabus. It is believed by the promoters that this innovation will be a great success. We have no doubt of it. Lectures on business are certainly to be preferred to many of the frivolous and inane church entertainments that are in vogue. But at the same time, young men of to-day need to be told how to get up, even more than they need to be told how to get on. They need to be taught to seek goodness, not that they may get paying jobs, but that they may get goodness.

The model held up before the youth of the present day is too often the man who from boyhood saved his cents, changed them into dollars, and by exploiting social and legal conditions before legislation had made his methods illegal, became a multi-millionaire. Such a man is said to have got on. There is another question to be answered before we urge our children to copy his life, and that is, Has he got up? If the man sank while the monopolist rose, if character deteriorated while capital accumulated, the loss has been greater than the gain. For our part, if he cannot be both, we prefer to see a boy become an honest man than a rich man.

There are those who get up but do not get on. The world says of them that they have failed. But have they? It depends on one's definition of failure. Misfortunes have beat upon them, but they have not grown bitter; temptations to abandon principles and get rich dishonorably have come to them, but they have chosen poverty to a tarnished name. Is that failure? It is success! They may have lost the whole world, but they have gained their souls.

Young men need to be reminded that there are worse things than a small income. Those who are poor in purse may be rich in faith, rich in character, rich in hope. A clerk need not be less than a man. He has but to choose. The man who has no money is poor, but the man who has nothing but money is a pauper.

We must place the highest standards of life before the young men of to-day. If they must be taught not to despise wealth, much more must they be taught not to despise honesty and honor. The highest ends of life are often served by those whom the world regards as failures; and on the other hand, those who are spoken of as successful men are often those over whose fate heaven sheds tears of pity. When Lot "pitched towards Sodom" he was looked upon as a successful man. He had selected the most fertile plain in all that region. Subsequent events showed that Abraham made the wiser choice when he turned towards the hill country.

With regard to him whose life forms the perfect model for our imitation we see how one can be rich without money. Born in a stable, living a life of marked privation, buried in a borrowed grave, he made the world richer by being in it. In him was exemplified the meaning of Paul's words, "Poor, yet making many rich; as having nothing, and yet possessing all things." It was not the ambition of Jesus to wring success from God's hand. He ascended by descending. It was by his cross that he was lifted up.—Christendom.

Satisfactory Testimony.

BY MRS. A. H. BRONSON.

In a New England town, bordering upon the sea, lived a family from Portugal. It is a known fact that those who have come from a seafaring town in the old country drift naturally to a similar location in the new one of their adoption, being thus able, in many cases to carry on the pursuits which had occupied them at home under better auspices.

The two boys of the family attended the public school, where their young minds eagerly drank in knowledge and broadened in many ways. After a time they began attending a Protestant place of worship, there being no regular service of their own faith in the town. Without special efforts being made to interest them in personal religion their hearts were opened to secure the simple gospel truths as presented by the pastor and Sunday-school teacher, and they became members of the church.

After a time their family was called upon by a priest of its own church, who was sent occasionally to look after these isolated members of the flock, and it was not strange that he was excited over the indifference with which the parents of these boys seemed to regard their defection from the "true church," and spoke in no measured terms of what he considered their "great wickedness,"

The old mother bore it awhile in silence and then in broken but vigorous English spoke her mind. "You no talk to about my sons; they good boys; they no lie, they no steal, they no swear, they no drink, they good to him (pointing to the father), they good to me, they no Catholic, but they good boys. You no say they are wicked for they are good."

We may add that these "boys" are now successful business men of the town and prominent "burden bearers" in the church to which they joined themselves in their youth. "By their fruits ye shall know them."—Standard.

Hour by Hour.

For years Striker Jones, a tall, powerful Scotchman, has held the position of "boss striker" at the steel works. Nearly all the men in his department were hard drinkers, and he was no exception to the rule.

But one day it was announced among the workmen that he had become religious; and, sure enough, when pressed to take a drink, he said: "I shall never take a drink wair, lads. Na drunkard can inhabit the kingdom of God."

A knowing one smiled, and said: "Wait a bit; wait a bit. Wait until the hot weather—until July. When he gets as dry as a gravel-pit, then he will give in. He can't help it."

But right through the hottest months he toiled, the sweat pouring in streams, yet he never seemed to be tempted to drink.

Finally, as I was taking the men's time one evening, I stopped and spoke to him.

"Stowe," said I, "you used to take considerable liquor. Don't you miss it?"

"Yes," said he, emphatically.

"How do you manage to keep away from it?"

"Weel, just this way. It is now ten o'clock, isn't it?"

"Yes."

"Weel, to-day is the twentieth of the month. From seven till eight I asked the Lord to help me. He did so, an' I put down a dot on the calendar right near the twenty. From eight till nine he kep' me, an' I put down another dot. From nine to ten he kep' me, and now I gie him the glory as I put down the third dot. Just as I mark these I pray: 'O Lord, help me: help me to fight it off for another hour!'—Sel.

Helpful Lives.

The world is all aglow with the light of blessed, helpful lives. We see them in our homes, in our streets, in all the ways of life. All who are easing the pain of other hearts, all who are leading wandering feet back into paths of safety, all who are trying to mend the fragments of some shattered soul, all who are lovingly, humbly trying to bring joy and peace to men—all are standing on the Mount of transfiguration, though they know it not, and round them shines the heavenly light, and from their faces beams the love of God. This is the highest of all. This is the climax of the procession of incarnation of the human into the divine, the transfiguration of man with the glory of the spirit. So it runs through the history of humanity—first the struggle with the earth, then the struggle with the animal instincts, then the struggle to bring in the kingdom of heaven. So it runs through the life of the individual man—first the conquest of physical forces, then the conquest of the demons of self, and then the victorious life going back to win the cause of those who have fought and been defeated.

This is the story of God's gift of himself to the world. This is the Gospel of the incarnation—God working through human minds and hearts to reveal his love and to bring heaven upon earth. It is no new Gospel. It tells you what you know already, that you are the children of the Most High, that you bear in your hearts the impress of His Spirit that you are the temple of the Holy One. And out of that solemn, awful truth let there arise the strong resolves that, since God is in you, you will make yourselves a fit dwelling place for all Godlike things—Christian Register.

The Completed Resurrection.

The resurrection of Jesus was not complete when he was enabled to come out of the tomb. His ascension was only his resurrection continued. Those precious forty days upon the earth when they wondered who he spirit, or flesh and blood, was only the way station where he tarried to leave orders in his upward flight. It was simply a necessary delay in his home going, a brief interruption in his celestial journey for his disciples' good. Did God lift our loved out of the under world of death and restore them to our embrace again? We would ask no more, and pronounce him supremely good. O ye of little insight into life's enigma! The upper room of God's mansion is preferable in every way to the lower room of earth. He never elevates us best until we are lifted up into the nearer light of his face, lifted into the realization of the eternal day.—Rev. Robert MacDonald.

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IS THE SPENDTHRIFT A BENEFAC-TOR?

Not infrequently one hears in conversation, or sees in print, statements to the effect that the man who spends his money freely for luxuries is thereby benefitting the laboring classes much more than the man who adds his surplus income to his productive capital or puts it out at interest. A little consideration will, we think, convince any intelligent person that such an idea is in the main fallacious. It is true, of course, that to spend money in any way which does not have a denormalizing and degrading effect is better for the material interests of society than to hoard it unproductively. But, if a man puts his money out at interest, as do most men with any surplus they may have above what they desire to invest in their business or to expend for the maintenance of their families, the presumption is that if it is being employed in productive enterprises or in such as it is hoped will be so; or if not, it is probably being spent in luxuries by persons who are mortgaging their estates for the purpose of obtaining the means of living above their proper incomes. There is of course a class of investments, as for instance, when unproductive property is purchased and held with the expectation of a rise in values, in which there is for the time being no beneficial return to society. But with such exception, if money yielding interest is withdrawn from its place of investment and spent in luxuries, or if, instead of being put out at interest, it is spent in luxurious living, it is by no means clear that society at large is thereby being benefited in regard to its means of living. Indeed the presumption is quite the contrary. It is true that if one spends his money on luxuries he increases the means of living for some classes of persons in the place where he himself resides; but is it not quite certain that their benefit is secured through the loss of society at large? To make the matter clearer, suppose that a rich man takes \$100,000 dollars of his interest-bearing money and with it builds himself a costly residence. While the mansion is being built the man is spending his money freely and employment is given to many. But the mansion, now completed, is unproductive property. The capital invested in it is locked up there, hard and fast, and the community derives no further benefit from it, at least it no longer helps anyone to earn his bread and butter. But if the \$100,000 laid to rest in this stately residence had been invested in some profitable business, in a factory or a vessel, for instance, not only would it have afforded employment during the period of building, but the capital invested would have continued to be productive, furnishing employment and the means of living to a certain number of persons year by year, while the profits from the business would be continually adding to the investor's ability to furnish employment to others. The indulgence in luxuries in many cases tends to the injury of those who use their money or less to the moral degradation of those who produce them. But even in the case of what are called innocent and harmless luxuries, we think it is quite evident that those who spend their money freely for such things are as a rule not doing more, but less, for the material interests of society at large than those who commit their surplus funds to the ordinary channels of investment. It is a grand mistake to suppose that the spendthrift does more to help those who are laboring for their daily bread than does the man of frugal habits who invests his surplus funds so that they are available for carrying on the commercial and industrial enterprises of the world.

IRREVERENCE REBUKED.

It is not quite easy to see the meaning of that tragedy at Nazon's threshing floor, where Uzzah was smitten to death by the Lord for having put forth his hand to steady the ark when it seemed to be in danger of falling to the ground. One is apt, at first reading at least, to feel a good deal of sympathy with David in his consternation and displeasure at this strange event. It is plain, however, that the writer

of the narrative meant it to be understood that the act of Uzzah was displeasing to God and that his death was in punishment of his rashness or his sin, and the lesson would seem to be in part at least that God himself was able to insure the safety of the sacred ark, and would sternly rebuke any intervention of rash, unconsecrated human hands, however well intentioned. The King and all Israel must be made to understand that this symbol of the Divine presence was not merely a piece of furniture which men might use according to their own notions and purposes and which needed their assistance to preserve it from harm. Nor was it, as the sons of Eli had imagined, a sort of sacred talisman which, if the children of Israel carried with them into battle, they would be sure to prevail against their enemies. It was not merely a sacred symbol which the king might take under his patronage and protection and set up in his capital city for his own and the nation's advantage. As the one and divinely appointed symbol of the presence of Jehovah it must not be approached by irreverent feet or touched with irreverent hands. It may be that King and people stood distinctly in need of a lesson which should teach them that the presence of God was the fact of supreme importance for the nation or the individual.

Now if such was the lesson which it was intended David should learn from that strange event which so perplexed and angered him, it was certainly not one for him and for his time alone. It is quite as true to-day as it ever was that, if God is to be to man, not a consuming fire, but the infinite source of grace and blessing, He must be recognized as the supreme power and authority in their lives. He is alone, and besides him there is no other. It is not for any man, whatever may be his position or authority, to approach God to make conditions. He will not respect any man's person or lead Himself to any man's ambitious purposes. A man may hope and believe, in his conflicts with his enemies, that God is on his side, but the significant question is—*is he on God's side?* If then any man or any nation proposes to make an alliance with God, it is all-important that the nature of that alliance shall be understood. It is a truth, involving immeasurable blessing, that God is more than willing to make an alliance with any man and any nation, but He, Himself, will dictate the terms, and herein lies the assurance that boundless blessing shall be the part of those who enter into and continue in the divine fellowship.

The folly and sinfulness of men and of nations are manifested in their unwillingness to accord to the Most High His rightful place and to enter into alliance with Him on His terms. There are many nations which profess a regard for Christianity, they call themselves Christian nations, they give the protection of their laws and their police to religious organizations, or perhaps support a national church. But when it comes to the matter of conforming their governmental policies and practices to the principles and precepts of Christian ethics, then it becomes evident that the alliance which these nations are willing to enter into with Jesus Christ is one in which they themselves shall dictate the terms. So long as this is the case, there will be selfishness and greed among the nations. The question asked by politicians and statesmen will be, not what is best for the nation as a whole, or what is best for humanity at large; but what is best for some small corner of the nation or some small section of humanity. There will be wars and rumors of wars—tariff wars and bloody conflicts, and the armed nations will sit watching each other in jealous suspicion. When the nations shall truly make alliance with God, and Jesus shall be recognized in truth as King of kings, then wars shall cease and peace and good fellowship shall reign among the peoples.

Much in the same way, there are individual men who have a certain regard for religion, but not a supreme regard. There are but few men in civilized countries who care to be regarded as wholly irreligious. Religion stands for something in their thoughts, but not for that which outweighs everything else. Many a man is rather pleased that his wife and daughters are members of some Christian church, though he will not himself confess to any personal interest in religion. He seems to place it on a level with other things which are considered a necessary part of a lady's education; or he may even go to church, admire the minister, appreciate the value of the work which he is doing for moral and social advancement of the community and evince his appreciation by liberal contributions to the church's funds; but he has never seriously considered the question of humbling himself before Christ as his Lord and Saviour, or if otherwise, he has done so only to reject such a proposal.

And then, what of the church, its members and its ministers, who profess and who preach that God is the Supreme Object of worship, the Supreme Source of grace and truth. Is there here no need of admonition lest there be some failure of reverence and of faith, some disposition to put forth rash hands to steady the ark, as if God were not in His own sanctuary, as if He were not able to provide for His work and defend the honor of His name? Possibly even in connection with Baptist churches there may be facts that would reasonably suggest the existence of a doubt in the Divine wisdom and ability to promote the interests of the kingdom to a successful and glorious issue without any alliance with the

world, the flesh and the devil. How many things are being done in connection with the churches which indicate a trust in some unconsecrated arm of flesh rather than in the Spirit of God. It was vastly important to David and his people, and it is no less important to us, to understand that for those who discern the Divine presence and reverently surrender themselves to the Divine will, there are blessings immeasurable, but for those who put forth rashly irreverent hands to steady the ark, who in one way or another trifle with God and the revelation of Himself to men, the result is not a benediction but a curse.

Editorial Notes.

—President Mullin, of the Southern Baptist Theological Seminary mentions four things as necessary for the equipment of the modern minister: A moralization of his theology; ability to distinguish between apologetics and dogmatics; blending of the scientific attitude with the evangelical spirit, and a practical knowledge of society as organically instituted.

—Very little has been heard about the Doukhobors of late. Wiser counsels have evidently prevailed among them and they have now apparently settled down with the determination of becoming law-abiding citizens. It is said they have decided to establish sixty schools in their settlements and are laying in a large quantity of supplies, having spent the sum of \$200,000 for that purpose.

—India has been called the country of lepers. There are estimated to be some 200,000 of those sadly afflicted people in the country, or one in 1,500 of the population, but in the isthmian country of Colombia, the country through which lies the route of the proposed Panama Canal, the leper population is immensely larger in proportion than in India. In Colombia there are said to be 27,000 lepers in a population of 4,000,000, or one to 148.

—Of Lord Land-downe, who is Foreign Secretary in the present British Government, and was formerly Governor-General of Canada, the New York Sun tells the following pleasant story: "While on a tour in Manitoba one summer, Lord and Lady Landsdowne were driven by a heavy thunder storm to seek shelter in a farm house. They were together in a small open trap and none of the vice-regal party, were with them. Lord Landsdowne gave his name as Fitzmaurice, the family name of the Landsdowne's being Petty-Fitzmaurice. The farmer and his wife welcomed them with true Manitoba hospitality, and insisted upon them staying for the night, as the storm did not abate. Lady Landsdowne helped to get tea ready and to do the evening chores, while her husband listened gravely to the farmer's views on what the Government of Canada ought to do and ought not to do. They declared afterwards that it was the most enjoyable evening they had spent while they were in Canada. "That old farmer," said Lord Landsdowne, in a lecture on Canada, which he gave at Dover, England, some years afterward, "had a clearer head for politics than most of the statesmen and diplomatists I have met."

—Mr. Zangwill, of London, the well-known man of letters, is a Jew, but he does not sympathize with the ambition of many of his people to institute a Jewish commonwealth in a part of British Africa. "The Jews have been fighting," says Mr. Zangwill, "in all Western Europe for equal rights, and they have gained them there and in this country. They have hitherto denied that they were an unassimilable population. Now we are told by Jews themselves that equality will not satisfy them, that they cannot get along on the same terms with other people, and that now their demands have been fairly granted that they must escape to some other place where they can be by themselves. Goldwin Smith has talked about the Jews' 'tribalism' and has asked, 'Can Jews be patriots?' But here are Jews accepting the implication of the question and making the charges of Anti-Semitism their central doctrine. British Jews with their Lord Mayors, their members of Parliament, their titled aristocracy, are actually asking to have a separate province in Rhodesia set off to them where they can practice their own customs out of the sight of other people. Are we to have it thus confessed that the Jews are invincibly unassimilable? If so we shall find it harder to reply to defenses which Russia and Rumania make for their Anti-Jewish legislation."

—In view of Russia's aggressive policy in the far east and her evident inclination to extend her sphere of influence from Manchuria to Korea, the Protestant missionaries in Korea are looking forward to the immediate future with anxiety. If Japan should occupy Korea the missionaries might reasonably expect that their rights would be respected and their work would be subject to no interruption. But with Russia as the dominant power in Korea, the case might be quite different. The British Society for the Propagation of the Gospel, and the Presbyterian church of Canada support missionaries in Korea, but the principal missionary agencies in the country are those of the Methodists and Presbyterians of the United States. The Outlook states that in connection with the American Presbyterian work alone at least twenty thousand Koreans, men and women, have been enrolled as communicants, catechumens and attendants—catechumens being those who have given

up their idols and accepted Christ, but who in the judgment of the missionaries have not sufficient knowledge or experience to be baptized. The quality of Korean Christians is as admirable as is that of those Chinese who suffered in the Boxer rebellion, suffered steadfastly for their faith. Last year during the Korean Bible Conference, lasting ten days, no less than thirty-three hundred persons were in attendance, and ninety-nine per cent. of the expense of the Conference was paid by the Koreans themselves. *Again, of the three hundred churches now established in Korea all but two have been built entirely by the native Christians.

—Some of the ministers of St. John have spoken strongly against the so-called sacred concert given in York Theatre on Sunday evening last. Their objections were no doubt well grounded, for such entertainments are pretty certainly more adapted to minister to the aesthetic delectation than to the spiritual edification of those who attend them. But have the churches themselves, or at least some of them, nothing to answer for in this connection? Is not much of the music which they provide addressed to the aesthetic taste rather than to the devotional spirit of their audiences. If the music sung in York Theatre last Sunday night had been sung by the same singers in connection with the services in the churches probably no voice would have been raised publicly in protest, and can we wonder much if singers who sing for pay fail to distinguish the moral difference between their singing in a church and their singing the same music, or the same kind of music, in a music hall on a Sunday evening?

Rev. R. J. Campbell's Thoughts on Some Subjects.

As the readers of the MESSENGER AND VISITOR know, Rev. R. J. Campbell, M. A., the late Dr. Parker's successor as minister at the City Temple, London, has recently returned home after a visit to America. Mr. Campbell is a man of winsome personality. The impression which he made on his many audiences on this side the Atlantic was highly favorable. As a preacher he combines in a remarkable manner the intellectual and spiritual elements. He is a man whom the people delight to hear, and he seems to have a message for the people. A recent issue of the London Baptist Times contains a report by one of its correspondents of an interview with Mr. Campbell. The following extracts from the interview will doubtless be of interest to the readers of the MESSENGER AND VISITOR:

Concerning America and American religious life, I did not seriously question Mr. Campbell; he has given his impressions again and again. On one or two points, however, I was not quite clear, and there I ventured a question. In all that concerns the business part of a church, for instance, Mr. Campbell considers the Americans are ahead of us but not otherwise. To say that Americans are theologically behind the times, it appears, is scarcely correct; it is that we speak first on theological questions, and the Americans are content that it should be so. Of Baptist churches, Mr. Campbell was unable to speak particularly; during so brief a visit it was out of the question for him to discover "Who was who?"

The Congregational Churches, he said, held a very satisfactory grip of the educational institutions of the country, and he was impressed with the commanding position of the Baptist Church in America.

"Do you believe in the amalgamation of the Congregational and Baptist Churches in this country?" I asked.

"Yes, I hope some day we shall see our way clear to amalgamation," said Mr. Campbell earnestly. "Long have I been in touch with your denomination. I was acquainted with the late Dr. James A. Spurgeon, and I know Mr. Shakespeare intimately. Speaking for myself, and in the interests of union, I would be prepared to build a baptistery in every church. From the first, in discussing this question I have recognised that with Congregationalists there are no such difficulties as with you, and this is coming to be generally recognised. Congregationalists will have to make some concessions to Baptist sentiment if union is to be brought about." Then, with enthusiasm, he added, "Together, what a grand body we should make!"

"What about the recent census of church attendance in London generally, Mr. Campbell? Is it satisfactory?"

"Well, I see very little to cry out about. It ill-became one to preach the doctrine of self-content, but to be frank, the results are not so bad as one had feared. The Church is still undoubtedly the mightiest instrument for good in the land, there are of course others, the Christian Church is supreme."

"I hardly see why we should expect all the churches to be always filled," he went on. "The ideal ministry shepherds the souls of its flock, winning them and keeping them for Christ. Such a ministry will always attract its congregation, not necessarily large, of those who love their minister and set a value upon his words. Yes, this individual dealing, and close dealing of soul with soul, is what ministers require, and there is danger of losing it. Here I speak from experience. I was aware that I lost touch as soon as the crowd came. To the great mass of my brethren I say, Cultivate the 'George Herbert' kind of pastorate. Where a popular preacher appears, give him, say—a Hip-podrome!" Then, relapsing once again into seriousness

Mr. Campbell said, "But God did not intend all his ministers to be popular preachers."

"Outside all the churches there is a great mass of Christian sentiment—?"

"Yes," broke in Mr. Campbell, "that is much greater than most people imagine. Here, again, let me tell you what I know. It is my advantage to have among my friends many clubmen, and what you would call Fleet-street men, and I have never met one who is not deeply interested in religion. It is a rare thing to find among them a professed Christian in our sense of the term, but it is a rarer thing to find one not interested in the deeper religious problems of our time."

"Yet men of this class seem positively hostile to the churches?" I remarked.

"Yes, some of them, and I will tell you why. The average religious mind tends to become provincial in its outlook upon life, and as these men come into contact with it, they feel themselves cramped and stunted."

"The great danger is that we tend to become technical. Ministers must keep in living touch with the world, as Jesus did. To be of real service we are bound to understand, and to manifest a well-informed interest in the lives of those whom we would bless. It never seems to occur to some men that the real life of their people is lived not inside, but outside church. The greater part of every day is spent in the midst of seemingly material things, of which the spiritual significance is not understood, and the harmony of life is never seen. After all, this is Christ's world, and he intends it to work out his purposes."

These sentences written down may read tamely enough, but when uttered they were startling in their significance. Here, thought I, is a minister with surging crowds to hear him whenever he stands to speak, half despising a crowd, and declaring it may tend to the demoralization of the Christian ministry! Here, thought I, is a modern mystic, himself endowed with highest spiritual gifts, advising his fellow ministers to be more men of the world—yes, men of the world—as he declared, Jesus was! And yet in listening one instinctively felt his words were true, very true.

The simple charm of Mr. Campbell's personality works a spell upon his hearer till one can neither write down, nor remember his exact words. His face, too, compels one to look into it. Hear him speak on the spirituality of common life, and his eyes seem to fill with a far-away light—he seems to descry the glory flashing on distant horizons. "The world," said he, at another time, "is not becoming more irreligious, it may be changing its modes of expression, but it cannot become irreligious so long as the human heart is what it is, and so long as Christ is what He is." And his eyes again filled with light; they greeted the sun-rising, and times yet to be.

It was the first time I had met Mr. Campbell in close contact, and in a moment of bold familiarity I bravely asked him to tell me some of his life-secrets, which with characteristic frankness, he did. Not that I intended to write down here all he told me, that were impossible, but I asked his permission to print this much. The formative influences of his life are necessarily many, still he owes very much to his career at Oxford.

When reading for his degree, the special period in history which fell to his lot to study, was the seventeenth century, and this period, he told me, gripped his imagination, and set a deep mark upon his thinking. For a moment I lingered upon this point, until it was quite clear that Mr. Campbell's decision to enter the Nonconformist ministry was not due merely, as some have insisted to his repudiation of this or that sacerdotal doctrine of the Church of England, but to deeper reasons. "But then," he said by way of explanation, "I did not myself intend to enter the Nonconformist ministry, it was this 'ministry which called me.' My next inquiry related to his philosophical studies, and he confessed his interest in Neo-Hegelianism. Among the personal forces influencing his life must be mentioned Dr. Paget of Oxford. It was not alone his teaching, nor his system of thought, but his personality. Of him it has been said, "He has a genius for saintship."

"The apparent revival of spirit among the Free Churches, Mr. Campbell, do you attribute it entirely to the passing of Educational Act?"

"Not entirely! The Educational Act has stirred the churches, but there is in addition a spiritual awakening. Why, some of us for years have been just longing for the spiritual quickening of the churches! My impression is we are on the eve of a new evangelical revival."

"Is the Passive Resistance movement as general as you anticipated?"

"During my absence I have been out of touch with the movement, but I should think it is so far satisfactory. I am not aware of the exact numerical strength of it, but my impression is that it is of sufficient importance to render the Act unworkable. Clearly the Act cannot remain as it is."

What about the ethics of Passive Resistance, Mr. Campbell?" said I.

"Read your history, and you will see all our nonconformist liberties have been won by similar measures."

"The public mind will be soon occupied with Mr. Chamberlain's fiscal proposals, and the Education Act may be forgotten."

"Yes, there is just that danger, and we Nonconformists must mind what we are about! At all costs the Education

question must be kept in the front rank till the next General Election."

"Was Dr. Clifford wise, do you think, in declining to stand as a Parliamentary candidate for North Paddington?"

"I cannot pretend to pronounce judgment upon my friend Dr. Clifford, but speaking broadly, I do not favor the idea of Nonconformist ministers in Parliament. Still, Free Churchmen and Free Church ministers must take their full part in the national life. Think again of the seventeenth century! Think of Richard Baxter! Was he less spiritual than others? Richard Baxter by himself, was a force to be reckoned with, in his day!"

"You agree with Mr. Silvester Horne's suggestion to return a large number of avowed Free Churchmen to Parliament?"

"Certainly! Nonconformity has not been adequately represented in Parliament. We are strong enough to be heard, strong enough to dictate our wishes, to say who shall and who shall not hold office. We ought not to trust our entire fortunes to official Liberalism! Why should we be dragged at the chariot wheels of the Liberal Party?"

The last few minutes of my stay were spent in the garden and the affairs of the City Temple were uppermost. In view of the commencement of his regular work next Sunday, Mr. Campbell looks remarkably fit and well. In coming away, I assured him of the prayerful interest and sympathy of all our people.

The Superiority of Love.

Notice the comparison by which Paul sets forth the superiority of love of eloquence. He says: "If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal." The gift without the grace is likened to the sounding of brass, to the clashing of cymbals of bronze. A great many preachers boast themselves of their soundness, the soundness of their theology—and I am not saying anything against sound theology. And one is sometimes tempted to say, and yes, that is what it is, but it is without a mind, and without meaning for a hungry world. A clanging cymbal—noise, confusion but no ministry, this is never helpful for a weary, hungry world. Let us be something more than jangling voices, clanging noises. Let us have reality, genuineness of heart, genuineness of love, genuineness of religion; that is what tells. That is what the world wants. That is what it is looking for. . . . Let love conquer your hearts, and the world will make way for your coming, and we shall startle the world by the originality of our unselfishness. "If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal!" Let us have love. —Donald D. MacLaurin, D. D.

N. B. Eastern Baptist Association.

TO THE CHURCHES WITHIN THE BOUNDS OF THIS ASSOCIATION:—Notice is hereby given that at the last session of this Association held at Surrey, Albert County, the following resolution unanimously passed, namely:

"Whereas in the opinion of this Association the giving to Christian beneficence at a religious service is an act of worship, and that the number of times a Church so worships should be as often as circumstance shall permit.

Therefore resolved that this Association in Annual Session recommend the Churches composing this Association to have offerings for our Denominational objects taken as follows:—

Churches having two Sunday preaching services, monthly for at least ten months in a year.

Churches having a preaching service every Sunday every six weeks, or eight times a year.

All other Churches, quarterly offerings for such objects. And further resolved that a Denominational Finance Committee be appointed by this Association to bring the foregoing to the notice of the Churches, and (if possible) to get them to adopt the above recommendation. said Finance Committee to do what they can to assist in increasing the contributions of the Churches for such objects.

The undersigned, who were appointed such Finance Committee, her-by request the Pastors and clerks of the said Churches to bring the above resolution before their respective Churches at an early date.

The Committee hope to soon be able to provide suitable literature concerning the different objects of our Denomination.

The co-operation of all members and officers of the Churches is solicited, so that the beneficence of our Churches shall be greatly increased during the present Convention year.

Moncton, September 18th, 1903.

F. W. Emmerison,
Committee H. F. Gross,
J. B. Ganong.

God permits temptation because it does for us what the storms do for the oaks—it roots us; and what the fire does for the painting on porcelain—it makes us permanent. You never know that you have a grip on Christ or that he has a grip on you so well as when the devil is using all his force to attract you from him; then you feel the pull of Christ's right hand.—F. B. Meyer.

* * The Story Page. * *

Saving a Soul From Death.

(A true story.)

BY MRS. H. M. WARDLOW.

When Janet Adair entered her parlor that afternoon the girls were already assembled, and an eager discussion was in progress. Janet was a new-comer to the town, and this Saturday talk had been devised by her as the best method of becoming acquainted with the half-grown girls composing her Sabbath School class. This was the first temperance lesson since she had been with them.

The instant she appeared they plunged into the subject. "Our last teacher," said one of the girls, "tried to make us promise never to speak to a young man if we knew of his having ever, once been intoxicated."

"Not even if he seemed to have repented," confirmed another, "because, she said the appetite for liquor was a treacherous thing, and we could never tell when it would overcome him again."

"How many of you made that promise?" asked Janet. "We didn't any of us make it, out and out, replied the first speaker, "and it hurt her feelings. She spoke of it again the day before she sailed, when we went to tell her good bye."

"I know of at least one family who have cause for gratitude that my mother had never made such a promise."

"If it's a story, Miss Janet, please tell it," urged the girls, expectantly.

"I hardly think I can call it a story," said Janet, "but it is an incident of my mother's girlhood that impressed me, and I should at least like you to think it over. When she was about eighteen or nineteen she took a long journey to attend a cousin's wedding. You know that in olden times the guests assembled some days before the wedding, and the whole party bride and bridegroom included, remained for a week or more, at her home for what would now be called a house-party."

"Oh," eagerly broke in one of the younger girls, "did your mother have that kind of a wedding?"

"Yes," smiled Janet, "but we are not going to talk about that now. My mother was bridesmaid, not bride, upon this occasion. You must have heard that fifty years ago, people, even Christian people, held very different views from those they do now. Fathers would with their own hands fill the wine glass for their young sons, and the mothers looked on complacently. My grandfather's home was an exception to this; he used to urge upon all his young relatives and friends the desirability of signing the pledge."

"Well, one night, I think it was the very night of the wedding, when all were partaking freely of wine—one young man went too far. His friends got him quietly out of the room and to bed, but not before he had in some way made himself conspicuous. There was considerable excitement about it, because most of these Southern gentlemen knew better than to cross the danger-line. It was not talked before the girls, but they had seen enough to understand it all. When they retired that night they expressed themselves very emphatically. Mr. L. had disgraced himself, they declared. They hoped he would go home the next day; the whole wedding would be spoiled if he stayed. "If he doesn't leave, I will," declared one high-spirited girl. "I can't sit at the same table again with a drunkard."

"My mother was high-spirited, too, but she took no part in these vehement assertions. She was thinking how young he was, how innocent his countenance; she could not believe that it had ever happened to him before."

"The next morning he was at breakfast, pale, silent, dejected. His expression so contrite, so crushed, went to my mother's heart. The other girls apparently did not observe it; at any rate, they were not softened by it. Those who sat near him at the table, who the day before had engaged him in merry banter, held frigidly aloof. Once he ventured upon a timid rejoinder to a general question, and received a pointed cut. After the meal the plans for the day were discussed. The girls continued to ignore him. Some of the gentlemen, who felt for him intensely, resolved to remonstrate with the girls at the first private opportunity, but could do nothing to befriend him then. He left the group and wandered listlessly into the piazza. My mother was just coming up the steps in her white dress, a white sunbonnet on her head, and in her hands a basket of roses. Being a near relative to the family, and possessing exquisite taste, she had requested to arrange the flowers each day for the table and drawing-room. As the young man met her he drew back hastily, with a half-uttered apology; he was in no mood for another rebuff. But the girl in the white dress had been burning with indignation at the slights put upon him at breakfast; she had seen the sensitive look spring into his eyes as he perceived that the encounter was inevitable. "Oh, Mr. L.," she said, "you are just in time! Are you too busy to cut some roses for me from this high branch?" And so she led him on from rose to rose, from subject to subject, until the look of despair left the boyish face, and he was talking with something of his old animation.

"She had to leave him presently, to dress the vases. 'Have I forfeited the right to ask for a walk with you this evening?' he queried, almost falteringly."

"Why, I shall be glad to go," she answered. And I can almost hear the true, ringing tones, and see the sweet, sisterly look in her deep blue eyes."

The other girls censured her hotly when they heard what she had engaged to do. They brought just the charges that a girl feels most, but my mother did not hesitate. When a girl has a high motive she is sustained upon her way."

"They took the walk, and the boy—he was little more—poured out his soul in confession. It was his first experience; he was but doing what those around him did. When he awoke that morning and realized what had happened, he was overwhelmed. His friends had persuaded him to go to breakfast, and try to live it down. The men seemed to understand, they had promised to stand by him and protect him by example from a repetition of last night's offense. Still, he was wretched and full of self-loathing. The attitude of the girls had completed his humiliation. The Tempter urged him to be what they thought him. Why struggle against such odds? "Then you spoke to me," he said, turning to her with grateful eyes, "you made me feel that there was hope still—hope even for me. I thought my whole future was darkened. But—if a young lady like you can still believe in me—I may yet make something of myself."

"Before they returned from the walk he had signed his name to a pledge which she had written for him that morning, and carried with her in her pocket."

"The remaining days passed pleasantly and uneventfully. Influenced by the example of the true girl, the others aided him to retrieve his lost place. The night before the party separated he recurred once more to his fall. "I think," he said, "that after all this I shall always look at a woman from a new standpoint. Will they help a man up, or will they help him down? Then, in a lower tone, he added, "Every night I thank God that he sent you into my life at that crisis. Whenever I see you, whenever I hear your voice, the words come into my mind, 'The blessing of him that was ready to perish.'"

When Janet ceased speaking the girls looked disappointed. "Is that all?" they asked. "Didn't they ever meet again?"

"No, I do not think they ever met again. My mother used to hear of him occasionally, as a useful Christian man, honored in his profession. Long years after, it may have been twenty years or more, a message was brought to her by a friend of both. "Tell her," he charged the bearer, "tell her that the little pledge she made me sign that day in the woods, is put away among my treasures. I have been faithful to it all my life. An angel might not have saved me in that, the blackest hour I have ever known; it was work for a true woman."

"Girls," continued Janet, "suppose my mother had been bound by any such promise! But I need not press this home to you; I see that you sympathize with her motive, and that is the reason I have told you this story. Had she thought lightly of his sin, had she been actuated by vanity, the consequences might have been very different. You will not think that I am advocating the fatal step of marrying a man to reform him. But now that you are on the threshold of womanhood, I would have you seriously consider the question of your influence upon your friends—both young men and girls. Don't be content with being young ladies; be Christian women! Remember that."

"She who most believes in man

Makes him what she believes."

—Christian Observer.

"Nobody's Child."

Tommy lay feebly in his little red-quilted cot and strained his heavy eyes to watch the other occupants of the long rows of beds. The bright sunlight was streaming through the large open windows, lighting up the pale features of the sick children, and the grave, sweet faces of the white-capped nurses. Nor did this big ward of a London hospital exhibit many signs of the suffering borne so patiently within its whitewashed walls! The brightly draped gobs, the masses of gay spring flowers, the blue and white dresses of the nurses, the sight and sound of a fairland of toys—all seemed like a dazzling dream to the child's tired eyes.

He had got his wish at last—poor little Nobody's child! All his short life, as far back as he could remember, he had longed to be admitted to the inside the walls of this great hospital. Several children from the slum court where he had lived sickened and had been carried away within those mysterious gates. They had come back later with white faces but very bright eyes, and were full of their happy experiences.

"Oh, my! they are good, them nusses, to you. They counts nothing a trouble, but washes you clean as a swell, and does your air every day; and as for the toys, why, they are fit for a palace!" breathlessly recounted his especial chum as the two children sat on a doorstep the

evening he came out from the hospital. The pinched, white-faced, coughing child looked far from well even to Tommy's uncritical eyes, but then, as the sick boy explained, it was nobody's fault that he had to come back. His bed was needed for a child much more ill than himself, and there was no where else but the dirty hot attic in the back court called "home" to which to send him.

"One doctor say we need kind friends to send us to the seaside for a while when we comes out, but ain't got no such luck," added the sick child, laughing feebly.

But Tommy had not got even an attic for a home. Neither could he remember the time when he was anything else but Nobody's child; no father or mother had ever cared for him, and it was only owing to a neighbor's kindness—the very poor are always good to one another—that the lonely little waif had struggled up into existence. In spite of living on scraps and ends and sleeping many nights in the open air, Tommy was a vigorous boy, and until that fatal night he slipped on a piece of orange peel while selling half-penny papers in the Mile-end road and a heavy dray lumbered over his poor little body, he had never had a chance of entering his beloved hospital.

"It was quite worth it," he thought when he came slowly back to his senses and opened his eyes on the pretty bright scene. "After all," he continued, talking to himself in his old-fashioned way, "it did not hurt so very much."

Tommy wondered dreamily why the tall figure of the doctor stopped so frequently at his bedside, and the kindly face looked so grave as he whispered instructions to the nurse at his side.

"Have you any parents or relations, little man, whom you would like to see?" he inquired later in the day. The question may have been put into his head by the fact that it was visiting afternoon in the children's ward, and the long room was filled with anxious or happy-faced mothers and other affectionate relatives clustering around the little beds. A sound of childish laughter and soft chattering filled the air. For the time all sorrow and suffering seemed left behind.

Tommy roused himself from his dream and fixed his dark eyes on the kindly face.

"Thank you kindly, sir, but there's no one as I belong to—they call me "Nobody's," he added wistfully. "But may I see the angels, sir?"

"The angels?" repeated the doctor, soothingly, thinking the little mind was wandering.

"Yes, sir; my chum who was here said the angels came to see the children every night. I do hope they will come to me."

Here the sister of the ward, who was standing by, explained that it had for long been a tradition among the other children in the hospital that a beautiful white angel visited the ward every night to watch over those who were most ill. The sister said that it did not seem any use to tell them it was but fancy, as they only shook their little heads and said that they had seen the angel with their very own eyes.

"After all, it comforts them, poor little souls, and what else matters?"

"I expect they will come to see you, my boy, at any rate, and perhaps—who knows?"—his voice broke—"they may carry you gently away to the arms of One who loves you even more than father or mother."

"Yes, I am so tired—perhaps I will sleep till the angels come."

It was that dim, mysterious hour between night and the first twilight of dawn. The lights were burning dimly in the dark wards, casting deep shadows across the little wan faces. No sound was to be heard but the soft footfalls of the nurses, the fretful cry of some suffering child, and the gentle murmur of voices around one little bed. A large screen was partly drawn around, hiding the anxious group of doctors and nurses from the other little inmates of the ward.

"He is going fast, nurse," murmured the kindly doctor, as he held the small, thin hand in his, "but it is a merciful passing away, poor little chap! There is no pain with such terrible injury to the spine."

There was a long silence as the watchers breathed a fervent prayer, and watched the pinched face of the dying child.

Suddenly, with unexpected strength, the boy partly raised his head, as he opened his large dark eyes. "The angel," he whispered. "He has come to fetch me. I am happy, happy!" The child sank back with a little soft sigh. The tired eyes closed, the little heart fluttered once, and then all was still.

"He has gained his wish; the angels have visited him, and now he is at rest," murmured the doctor, as he reverently covered the face of "Nobody's child," and softly turned away.—Selected.

The Lady Susan.

The Lady Susan lay on a cellar door. There was a

smile on her face, but she was lonely, nevertheless. No voice had called her name the whole long morning, and, except a venturesome white chicken that pecked at the buttons on her shoes; she had no company. She was quite neglected, and the reason was not far to seek.

The little girl in whose arms she had been petted and scolded and cuddled through so many happy hours, had a new doll—a doll with a china head and black china shoes and a soft place in her body that squeaked when you pressed it. The Lady Susan had only a cloth head with blue buttons for eyes, and cloth feet—though she wore real shoes—and could make no noise at all except a thump when she was dropped on the floor. So for many days she had been left on the cellar door, quite forgotten. If her disposition had been less sweet and her features painted with a poorer paint, she would have lost her smile entirely. As it was, she still looked cheerful, and that was why something happened as it did.

When the chicken, succeeding at last in swallowing one of the loose buttons, had gone away, wondering why things that looked good didn't always taste good, the Lady Susan heard a welcome sound.

The little girl, whose name was Pauline, was coming. She had the other doll on her arm and was talking to it.

"Yes," she said, "I am going to take you a long journey, way past the barn and the pasture to a big wood. You needn't be afraid. I know the way and I'll take care of you."

By this time she had got quite round the house, and, when she saw the Lady Susan stretched out on the cellar door, she looked quickly in another direction.

"Let's pretend we don't see her," she whispered, and hurried past.

But she only went a little way and then turned back.

"I think I'll just say good-bye to her."

She stood still, and called out aloud:

"Lady Susan, mother's got company and I'm going to take the Princess on a journey. She's a stranger, and besides—well—besides I want to. Maybe, if you're good, next time I'll take you."

The Lady Susan smiled on, and Pauline, watching her felt uneasy.

"Dear me," she said to the Princess, "I s'pose she thinks she ought to go, and I don't want to take her, a bit. She's dreadful heavy! What would you do?"

But the Princess seemed to have no opinion in the matter. She looked quite indifferent.

"Well," concluded Pauline, slowly, "I can take her; but it's a great bother, and I shouldn't think she'd want to come where she wasn't wanted."

She put the Princess more carefully on one arm and impatiently tucked the Lady Susan under the other, and started again down the path.

It took a long time to reach the big wood; for the way lay through a garden where currants were all ready to pick, and by an old orchard where apples were ripening, and past a cornfield where a funny scarecrow danced on a pole.

The Princess was always carried carefully; but sometimes the Lady Susan was held by one arm, sometimes by one foot, and often had her head bumped on the hilly ground; and when they had crawled under the pasture bars it was to the Princess that everything was pointed out.

The red pigeon plums were made into a necklace for her to wear, the crinkly gray moss was piled up for her to sit on, and it was she who was held over the brook to look at herself.

After a while Pauline began to feel hungry, and decided it was time to go home; but when she tried to think which way was home, she couldn't tell. There was no path, and the woods looked the same all around her.

Her forehead began to wrinkle and her mouth began to quiver.

"Princess," she said, "I can't think just this minute how to go home."

The Princess looked past Pauline as if it was no affair of hers and she didn't care.

"But, Princess, I believe I'm going to be afraid."

Still the Princess looked untouched.

Pauline was ready to cry, and in her distress she turned to the other doll.

"Lady Susan, I'm most sure we're lost."

And now the Lady Susan had her chance. The smile on her face was so cheerful and the blue-button eyes looked so comforting that Pauline hugged the big body to her and decided not to cry yet.

"You aren't afraid, are you, Lady Susan?" she asked, sitting down on a fallen tree. "I won't be either. The Princess is a stranger, and don't know these woods, but you and I aren't a bit afraid. We won't go any farther, for we might get more lost. We'll just sit here, and somebody will come and find us surely."

It seemed hours and hours before any one came; but always, when Pauline began to feel like crying, she looked at the Lady Susan, and the tears didn't come.

At last there was the sound of voices, and in another minute Pauline's father and mother and the hired man and the company came hurrying into the wood. They hugged her and kissed her and scolded her all in a breath, and then her father lifted her up in his arms.

"I'll carry you, and your mother can carry the dolls."

But Pauline hugged Lady Susan tighter.

"I want to carry you myself," she said, remembering how she had bumped and neglected her old playmate on the way to the woods. "I want to."

So they went home, through the fields, a happy procession; and the Lady Susan, forgetting the long hours on the cellar door, was as happy as any one.—H. G. Duryee, in Christian Register.

The Young People

EDITOR W. L. ARCHIBALD.

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

Remember the Young Peoples' Convention, to be held in St. John, September 29th to October 1st. In making your plans, include in them this Convention trip.

Rev. H. W. O. Millington, pastor of the Tabernacle church, Halifax, furnishes the comments on the Prayer-Meeting Topic for October.

Next week look for an account of the Young Peoples' Convention in St. John which will be in session when this page is being read.

Many loyal young people who cannot attend the Convention are praying that a rich blessing may attend the various meetings.

Daily Bible Readings

Monday.—A lesson in generosity (Gen. 13: 10-12).
 Tuesday.—A lesson in obedience (Gen. 13: 14-18).
 Wednesday.—A lesson in chivalry (Gen. 14: 10-16).
 Thursday.—A lesson in hospitality (Gen. 18: 1-8).
 Friday.—A lesson in prayer (Gen. 18: 23-33).
 Saturday.—A lesson in faith (Gal. 3: 1-9).
 Sunday.—Heroes of faith (Heb. 11).

Prayer Meeting Topic.—October 4.

Great men of the Bible—What Abraham teaches us. Gen. 12: 1-8; Heb. 7: 1-10; Rom. 4: 1-9.

The life of Jesus presents to us the supreme character. The lives of his followers set before us the steps by which that character is eventually reached. There is great profit in studying the lives of the men and women of the Bible. It means much to have before us the outstanding features of such lives to bear in mind the lessons they teach.

Abraham is our man this week. He teaches us many important lessons. He stands as an example of courtesy and generosity, but his preeminence is determined by his faith. That is his outstanding characteristic, and the great lesson we are to learn from him is the lesson of faith. That, indeed, is the dominating note in every great life. Faith is primary and fundamental. "Without faith it is impossible to please him." Faith is essential to success in every department of life. All truly great men have been men of faith. In education, in commerce, in statesmanship, as well as in religion faith is the pre-requisite to success.

What is faith? It is not easily defined. It can be described and pictured. The writer of the Hebrews describe it as "the substance of things hoped for, the evidence of things not seen." We experience it and know it, and yet it is so great that it is almost as impossible of definition as life itself. Faith is eye-sight—spiritual vision—Faith is appropriation—the outreaching hand that takes hold of heavenly bestowments—Faith is the power that moves the soul and sends the man forth in the path of obedience. It is faith that enthrones Christ in the heart and "enables him to shine forth in the life. Faith is not a thing of sentiment and unreality. It is not the dream of effeminacy and manifest only in "silly women." It is altogether vital and the most potent force in all the world.

Faith has sometimes been set over against reason as being not only distinguished from it but contrary to it. It is not so. Lord Kelvin's recent utterance is most explicit and positive and must be received as authoritative, coming as it does from the foremost modern scientist. Science has joined hands with religion and joyously acknowledges the validity of faith and accords it a place in the world's life. Faith and reason travel together, only that faith serves where reason fails and thus it leads further on in life's journey. It sees further and more clearly. It grasps more strongly and appropriates more surely and thus serves as the great power in life's enrichment. That is conspicuously manifest in the life of Abraham.

What can faith do? It can pierce the darkness. "He walked by faith, not by sight." "He endured as seeing him who is invisible." "We look not at the things which are seen, but at the things which are not seen." It can stand the test of trial. "By faith, Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten Son, of whom it was said, In Isaac shall thy seed be called—accounting that God was able to raise him up even from the dead." It can stand the trial of service and sacrifice.

Faith is never indolent. It must work—"I will show thee my faith by my works." Just as surely as there is faith there will be service.

Our great need is more faith, and that there is so great a lack is our own fault, God will not restrict us. Faith is ministered through prayer and Bible study and Christian fellowship and science. So let us wait upon God and then we

shall possess that faith which shall enable us to remove the mountains of sin and take the world for Christ.
 Halifax. HENRY W. O. MILLINGTON.

"Faith and Obedience."

The guidance of God is a reality. It was so to Abraham in Ur of the Chaldees he heard God bidding him to go out into a country which the Lord would show to him, and he rose up and went. He made no excuses. He asked no questions. He magnified no obstacles. He simply obeyed. How God appeared to him we are not told, and it is immaterial. The important thing is that he discovered the will of God for him, and followed it. God has a will for men to-day, as real and personal as his will for Abraham. The guidance of God was a reality then. It is a reality now. We are to find it and follow it.

The fact that it leads out into an unknown country is no reason for not following. The sailors of Columbus urged that the sea was strange and the course unknown. The Israelites wandered in the wilderness and longed for bondage again. But the promised land in each case was before. It is not necessary to know where we are going, so only we know that we are following.

"I do not ask to see

The distant scene; one step enough for me."

The merit of it all is in the faith that it displays. It was counted unto Abraham for righteousness. What? His work in leaving Ur and journeying to Canaan? No, but the faith in God which this willing removal from home to a country which he knew not revealed. God prizes trust. What we can do for him is slight. The fact that we are ready to do it for him is not slight.

Having set out to follow the Lord, Abraham arrived at the Lord's destination for him. They went forth to come unto the land of Canaan, and into the land of Canaan they came. That is likely to be the case. The men who follow God find that they reach the goal God sets for them. If he says Canaan, to Canaan we come. No mightiest foe can prevent us from reaching the place where God would have us come.

It was away from his father's home, his own land, and his old associations, that Abraham was bidden to go. There comes times when God needs to break in on the development of life. The mere orderly unfolding of old things will not suffice longer. There must be a new departure. Some man must be guilty of innovation. He must leave Haran for Canaan. Happy is the man who knows that it is the voice of God that has called him to go, and who obeys unflinchingly. Happy is he, whatever befalls him.

The free life is the life of free obedience. Abraham wandering across Asia; Paul preaching about the Mediterranean; Bowen living humbly in Bombay; Elijah in his hiding place, fed by the ravens; Luther boldly proclaiming the freedom of the soul from bondage, and its justification by faith alone;—these and all the men who have cut their old moorings at the voice of God, and moved out in obedience, are the men of liberty.

The spiritual life for all of us is the life of full obedience, and faith. The service of the flesh is sin and slavery. When we hear the Saviour calling, "Follow me," and rise up and follow, not knowing whether he is leading, we begin to breathe the air of liberty, and to realize that following God is peace, and not lethargic stagnation among the things we have always done, and always been, and always known.

What is God's will to us?

Are we aware of it?

Are we following it fearlessly and in faith?—Selected.

Interesting Individuals in Missions.

In the "Missionary Review of the World" Miss Belle M. Brain tells of a conference she once conducted at which the young people were asked to tell what it was that first interested them in missions. Here are some of the answers:

"Writing missionary papers and studying missions in a study class."

"Helping to support a boy in a mission school."

"Realizing God's love for all mankind."

"Fulfilling the dying request of my mother to see that her missionary money was paid."

"The influence of my teacher at school, who was preparing to go to the foreign land where she is now at work."

"Reading missionary periodicals that came into our home."

"Writing a paper on child widows in India."

"Coming into contact with missionaries from the field."

"Reading missionary letters received by a neighbor."

"Hearing missionary address at conventions."

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR OCTOBER

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

Notice.

Any person wishing to send anything to Grand Ligne for furnishing the rooms of the new building will send to Mr. J. M. Gunn, Belmont, Cal. Co., N. S.

The Staff of the Good Samaritan Hospital.

The staff in this institution is not a more permanent thing than those in hospitals or schools at home, and this is a more difficult country than that to draw a supply from. There recruits are ever coming forward, and the ranks constantly filling up from below. Here female education among the natives is still in its infancy, and technical education of any kind among the Eurasians is still far from being all that could be desired.

This being the case, it is not easy to fill the place of lady apothecary, when one leaves the work. Miss D'Silva left last December, and Miss Game is now in charge. She is taking hold fairly well, though she, like all others, must be proved, as to whether she will fit into the position or not. She does not know Telugu, but does know Tamil and Hindustani, and can pick up the former with very little effort. The sick ones are coming in, and she seems pleasant and kind to them, talking Hindustani to some, and one of her assistants translating the Telugu for others. Just now a number of Gurukul people were there, and they were having what seemed to be a most interesting time, though I could not understand a word. Miss Game is older than Miss D'Silva, not so active, but prompt and systematic, and has arranged her hospital very nicely. She has a free house one hundred rupees per month, and the profits of her own practice, which for its size depends entirely upon her. Already she is being called by the wealthy natives of the town, who send some out of a conveyance for her, and pay the less she asks. Her hours at the hospital are from seven to ten in the morning and from two to four in the afternoon. When there are inpatients, she will have to be on hand whenever her presence is required. She is not to treat men at all, but will sell medicines in the afternoon, if any of them wish to buy. If the thing the natives buy will not be as large in the future as they have been in the past, but there is a Government hospital here, to which men can easily go, and if they have not their desired medicine it can be secured here. A new male Apothecary has come, and we would like the lady hospital to work along in the utmost harmony.

Now, if a lady were here from home, her salary would be some fifteen hundred a year, three hundred larger than Miss Game's, but all the proceeds of her practice would come to the Mission, and beyond all doubt, the Mission would be the gainer financially. Then all her time would belong to the Mission, not only so many hours, and her interest would be beyond that of a mere employee, as all her heart would be in the work. If she is a missionary first, and a doctor second, the love of Christ would be constraining her at every turn, and she would lend all her energies to conserve not only the best interests of the hospital, but every department of the work. We cannot call upon Miss Game for anything out of her own department, but a doc or from home would be on hand and ready for anything within her power. We need not hope for much interest from Miss Game, or perhaps from the majority of women from this country, in the spiritual welfare of the patients, but a lady from home would be ever on the alert to drop a word in season and out of season. Can you not see from this that a lady from home would be cheaper and vastly more useful to the whole Mission?

One of the drawbacks to an Eurasian in this place, is the lack of society of her own class of people, as really there are very few here, and our doctor always complains of being lonely. With a lady from home, this would not come into the count at all. For, while she might miss the home society, her heart and hand would be so full of deeply interesting and useful employment, that she would not find it in her heart to lament much for the things that were not. She would have lonely hours, but with them she would have the sweetest and dearest compensations she would ever know. Who will come and fill this position?

THE NATIVE NURSE

Julia is a woman in middle life, and has had rather a checkered experience. Her first husband died leaving her

with three children, and her second marriage did not result happily, so she came here some years ago, hoping to find some means of a livelihood. Before we had any real thought of a hospital, we sent Julia to Vizagapatam to be trained by Miss D'Mager, hoping by this means she could support herself. We paid her expenses there and took care of her children here during her absence, with the understanding that when she got to work she was to repay all we had spent for her, which she has done. Not long after she took her certificate, our hospital was opened here, and since then she has been very useful. Her training covered two years, if I remember correctly.

She is a good midwife and has conducted some cases alone, and has spent many nights with her patients in the hospital. Her pay is ten rupees per month, and I think she is supported by a lady, who formerly lived in Moncton. One child of the first marriage and two of the second attend our day school, and all are smart enough, but sometimes too frisky. Julia can talk and sing to the women, so they come in from day to day, but we sometimes wish she were more frequent in her desire to see the patients brought to Christ, she has also learned some comforting, so can render assistance here when necessary.

THE COMPOUNDER.

Pitchamah came from Nellore some few years ago, but then she did not know her work. She was only about sixteen, and Miss D'Illoa taught her, till now she knows her work well. She was married two years ago to P. Jaggan-ekulu, who is just now beginning to do colporter's work. He is supported by the Moncton people also, I believe. They live near Miss Game, so that she can have Pitchamah's assistance at any time.

Our sweeper woman is Dallamah, a new Christian, baptized not long ago. Before her conversion she used to collect money from those who were indebted to the dancing women in this town. She has been hearing of the gospel for years, and at last the truth has been applied to her heart by the Holy Spirit and the light had come in. Will you not pray for her especially, that she may grow in grace and become a very useful woman in her work in the hospital. She is a widow and up to date we have heard of no one, who claims her as a relative.

The gate peon is a person who remains at the gate to see that no men come in, when the women are being admitted. She directs people where to go and renders help wherever she can. One of her duties is to keep the grass dug away a foot or so, all around the hospital, that snakes and scorpions and other things may have no hiding place near. She is a really good Christian woman and her name is Yerricamah, and Miss Archibald wrote you of her at some length, not long ago. She was converted through the work at the hospital and now greatly rejoices that she can serve there in some capacity.

I must go over now and see how things have been getting on since morning; I want to see how much grass she has cleaned away and have a look at some repairing that is in progress.

Now, will you not all pray, that the blessing of God, which maketh rich, may attend all the work and workers there; and from this place, the Gospel may find an entrance into many hearts? Our object in trying to heal the body, is that the Life of Christ may get into the soul.

Chicacole.

C. H. A.

The New Brunswick Sunday School Convention.

The nineteenth provincial Sunday school convention will be held on the 13-14-15th of October, 1903, in St. John's Presbyterian church Chatham.

Wm. C. Pearce, of Chicago, the new International field worker, is appointed by the international executive to be present.

Mrs. Alonzo Pettit of New Jersey, comes from the International Primary Department to instruct Primary teachers.

Two sessions of an Institute for primary workers will be conducted by Mrs. Pettit and Mrs. D. A. Morrison of St. John, at 10 a. m., and 2 p. m., previous to the opening of the full convention at 7.30 p. m., on Tuesday evening 13th.

All sessions are public, but free entertainment can be provided only for regularly appointed delegates. Each school has the privilege of sending two.

The Railroad and Steamboat lines will give the usual discounts to delegates who obtain standard certificates.

Canada's Grand Illustrated Weekly.

In keeping with the progress of the age, Canada's Great National Home Newspaper, The Weekly-Globe, will be very materially improved for 1904. Numerous important changes are in contemplation, but the leading feature will be the introduction of an eight page illustrated supplement on calendar paper. This will undoubtedly make it the most popular weekly offered to the people of the Dominion. For particulars see advertisement in another column of this issue.

Illustrative Gatherings.

A mind busy with good thoughts will have no time to spare to evil suggestions.

The highest truths the world has ever known centre in Christ and the resurrection.

Have a heart that never hardens, a temper that never tires and a touch that never hurts.—Charles Dickens.

In prayer selfishness is not necessary. No man can get a start of his fellow at the court that dispenses justice to all.—M. P. Tading.

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.—Boyer.

King's Evil

That is Scrofula.

No disease is older.

No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth.

There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

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

Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cures of scrofula in old and young.

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

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HEART &
NERVE
PILLS**

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As a specific for all

heart and nerve troubles they cannot be excelled. A true heart tonic, blood enricher and nerve restorer, they cure nervousness, sleeplessness, nervous prostration, smoker's heart, palpitation of the heart, after effects of la grippe, etc.

Price 50c. per box or 3 boxes for \$1.25 at all druggists, or will be sent on receipt of price by

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HOME MISSIONS.

Home Mission Work in Halifax Co.

In your last issue "Reporter" is not quite correct in his statement concerning the condition of affairs in Halifax Co. There is no vacant Home Mission field in that county. The Home Mission Board has been able to secure two experienced pastors to take up the work at St. Margaret's Bay, just as soon as the students leave; Rev. R. H. Bishop goes to the East side, and Rev. T. A. Blackadar to the West side, and they will probably both be on the ground before the students leave. Brother Aubrey Horwood is to continue for a year at Moser's River, and Pastor Tingley is at Hammond's Plains and Sackville, so we do not think that Halifax Co. has very much reason to complain.

If the good brother who is generously giving \$400.00 for the work in that county, will forward the amount to the H. M. Board, he may rest assured that it will be as wisely expended as the limited wisdom of the Board admits of. With two evangelists and a general superintendent in the field, and our H. M. churches, with very few exceptions, all pastored, the outlay of the Board this year, will be unusually large, and it is hoped that the friends of the work will deal as generously with the Board as possible.

E. J. GRANT,
Corresponding Secretary, H. M. B.

Pastor M. W. Brown, Appointed.

In accordance with recommendation of Convention that the Home Mission Board put a man in the field in its own interests; a special meeting of the Board was held on the 15th inst. to make such an appointment, when after careful consideration and discussion Brother M. W. Brown, received and accepted the call to this very important work.

His work will be to care for the H. M. churches in Nova Scotia and Prince Edward Island, visiting them as far as possible and where his presence may be most needed. Also to appeal to the strong churches and to individuals for special offerings for Home Mission work.

We are sure that Bro. Brown will be welcomed among our Home Mission churches, and that his appeals for funds will be as heartily and as liberally responded to as possible.

The work will be kept before the churches through the medium of our denominational paper.
E. J. GRANT, Cor. Secy.

Hants Co. Baptist Convention.

Met at Selma, Sept. 7 and 8 with Pastor L. H. Crandall. The churches in the country were well represented, a good number of delegates being present, and all the pastors, with the exception of Pastor L. G. Slaughter, white who we are sorry to learn is not enjoying good health.

Our opening devotional service led by Pres. A. E. Wall was much enjoyed. Reports from the churches showed two baptized at Rowden, one received for baptism into the Newport church. The work in the other churches moving steadily on.

We were cheered and helped in our convention by having with us the new pastor of Hantsport, Bro. E. Quick.

At present we are glad to say all our churches are well supplied with pastors, and prospects are that they will be retained for the coming year.

AFTERNOON S. S. SESSION.

Pastor S. N. Cornwall taught the Bible lesson for Sept. 13th from 1 Sam. 2: 1-10. Pastor Higgins followed with a paper on The relation of the Sunday School to child conversions. Many good thoughts were

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

Four Gold Medals at Provincial Exhibition.

**Dunlap,
Cooke,
& Co.**

M'F'G. FURRIERS,
60 King St., St. John, N. B.

brought out, and quite interesting discussion followed.

EVENING SESSION.

Devotional service led by Bro. Loran Smith. Many prayers were offered for the speaker of the evening. Pastor Allen Spidell followed with a gospel sermon from Rom. 1: 16. The sermon was earnest, practical and soul stirring, calculated to win souls to Christ.

Tuesday morning's session:—After devotional service, led by Brother R. H. Creed, committee on constitution reported, through Pastor Parker; after some discussion the constitution was adopted, welding into one convention the different organizations in connection with the churches in the county. The constitution calls for five delegates from each church representing as far as possible the different organizations in the churches.

For the present year the following officers were elected:

Bro A. E. Wall, President; Pastor S. H. Cornwall, Secretary-Treasurer; Bro. Loran Smith, Vice-President, representing S. S. department; Pastor W. F. Parker, representing B. Y. P. U.; department; Mrs. John Nalder, representing W. B. M. Aid Societies.

Tuesday afternoon's was a Missionary session:—Devotional service led by Miss Burgess of Hantsport. Special prayer was offered for the pastorless churches in our provinces, also for missionaries on our foreign fields. Pastor Parker followed with a very able and instructive address on our Maritime Convention work, showing the grand object of the convention, and the present conditions of the work. He advocated that a Field Secretary to look after the Home Mission department of our work in Nova Scotia, should be at once sent out. Further discussion followed concerning the

location of the H. M. Board, arguing that it should be more central. Pastor Crandall plead that special prayer be offered for the spiritual uplift of Acadia, and that God might guide the Wolfville church in obtaining a pastor.

Tuesday evening's session:—Pastor Crandall led the devotional service, special prayer was offered that the power of the Holy Spirit might be manifest. Pastor Parker followed with a touching gospel sermon on redemption, from 1 Peter, 1: (18 and 19). The hearts of the people were moved and good heed was given to the word spoken. One young lady came out on the Lord's side before the meeting closed, and we all rejoiced to hear, as Pastor Crandall is continuing the services, several others have taken a stand on the side of Christ. This was one of our best conventions, to God be the glory.

S. H. CORNWALL,
Secretary.

Notices.

The Queens County Quarterly Meeting will convene with the First Grand Lake Baptist church Lower Cumberland Bay beginning Friday evening October 9th, and continuing through Saturday and the Lord's Day. There will be a meeting of the County Baptist S. S. Convention which is now in connection with the Quarterly and a meeting of the Aid Societies of the W. B. M. U., of the county. The programme will be arranged at the Quarterly Meeting by the committee.
J. COOMBS, Secy.

Sept. 7th, 1903.

The annual meeting of the Westmoreland Co., quarterly meeting will be held in the

Kay Settlement meeting house Tuesday Oct 6th, at 2 p. m. Teams will meet delegates at Riverglade St. 10.30 a. m. Profitable programmes will be presented. Large delegation expected. Secy, N. A. MacNEILL.

The above quarterly meeting has been postponed until Tuesday, Nov. 10th at 2 p. m.

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

The orders for a restriction of the anthracite coal output have affected nearly all the collieries at Wilkesbarre. Over forty-three million tons of coal have been mined since Jan. 1, which is several tons more than was ever produced in a like period in the history of the mining industry. The present glut in the market and the effort to prevent a break in prices is the cause of the restriction.

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Don't neglect it. Stop it in time.
If you don't, serious Kidney Troubles
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The Home

DON'TS FOR THE EYES.

- Don't use the eyes before breakfast.
- Don't read in a reclining attitude, or in bed.
- Don't use the eyes when they are tired or weak from illness.
- Don't bathe the eyes that are inflamed with cold water. Use warm water.
- Don't wear a veil with black dots or one woven with double threads.
- Don't open the eyes under water when bathing, especially in salt water.
- Don't neglect to bathe the eyes occasionally in salt water. A weak solution is best.
- Don't look too steadily from a car window at objects that are constantly flying past you.
- Don't sleep opposite a window, or where a strong light will strike the eyes on waking.
- Don't work longer than two hours without closing the eyes and resting for five minutes.
- Don't expose the eyes at any time to a strong light such as sunlight or gas or lamp light.
- Don't sit facing a strong light. If possible let the light fall on the work or book from over the shoulder.
- Don't have colored shades on the lamp. Use white or ground glass. If you must have a colored shade, let it be green.
- Don't rub the eyes by outward motion but toward the nose, which rounds the ball and preserves the normal shape.
- Don't fail to consult an oculist if you find that your eyesight is growing dim, or hesitate to wear glasses if you need them.
- Don't try to get cinders out of your eye by rubbing. Dip a tiny camel's hair brush in oil and draw gently across the eyeball.
- Don't fail to wash the eyes every night before retiring, so as to remove any dust that may have gathered on the lids during the day.—St. Louis Globe Democrat.

IMPORTANT CAUSES OF INDIGESTION

It has been learned by observations on animals that the emptying of the stomach is not accomplished at once, but gradually. Constrictions begin about the middle of the stomach, and move toward the outlet, forcing the food that way. The outlet remains tightly closed, opening at somewhat regular intervals, on the passage of the food which has become softened; but the presence of any hard lumps delays the opening of the outlet, so the stomach keeps churning and re-churning the entire contents in order to break up that lump, which should have been broken up before it entered the stomach. Finally the stomach contents are emptied in to the intestine, lumps and all, but much later than if there had been no lumps. The lumps now proceed with their mischief by irritating the intestinal mucous membrane and also by furnishing a place for the growth of germs, protected from the digestive juices so the decomposition is favored. These are some of the reasons why foods should be thoroughly masticated. It is an old story, but those who know it best are just as likely to violate it as the ignorant. We live too fast, we eat too fast, and consequently we die too fast. The man who has no time to masticate his food will take time to die whether he wants to or not. In order to insure thorough mastication of food, liquids should be discarded at meal-time; and soft pastry foods, if eaten at all, should be eaten in connection with zwieback, crackers, or some other food which will compel mastication.

If breaking up of the lumps were the only object attained by mastication, it might be proper to have all food in a pulpy state; but as the presence of saliva in contact with all parts of the food is an important factor in digestion, it is better to have some of the food in such a condition that it cannot well be swallowed until well insalivated. When such food, zwieback for instance, is eaten with pulpy food, the whole mass is unsalivated.

For those having slow starch digestion, it is better to eat all, or nearly all, food in a state requiring insalivation in order to be

swallowed. This will insure a large amount of saliva in contact with the food. The best foods for the purpose are zwieback, granose biscuits, granose flakes and health crackers.

Many people have difficulty with green corn or canned corn. The trouble is with the hulls, which should be removed by means of a colander, as they are unfit for entrance into a delicate stomach.

Those who have difficulty with apples and watermelon can usually avoid it by swallowing only the juice. It is the pulp, which, as a rule, causes the mischief.

The digestive disturbance sometimes caused by eating raw banana may usually be avoided by baking the banana.

Often the disturbance supposed to be due to the eating of some fruit or vegetable, is caused by a wrong combination. It is not well for those having feeble digestive powers to eat fruit and vegetables at the same time.—Pacific Health Journal.

THE SCIENCE OF BOILING.

One hundred years ago Count Rumford pointed out that in Munich, where his experiments in cookery were made, water boiled at two hundred and nine and one-half degrees, on account of its elevation, while in London it boiled at two hundred and twelve degrees. This means, according to Bridget, that boiling water is hotter in London when it boils. She thinks to boil a thing the only way is to boil it hard; the more the water spouts from her double boiler or splashes in her kettle; the more the food is being cooked. To make the water bubble more fire is needed—more fuel is consumed. If you can in any way succeed in the assimilation by Bridget of some common sense in cookery your coal or gas bills will be smaller. Perhaps you might prove to her by experiment. Place a piece of meat in each of two boilers—equal quantity of water and same weight of meat. After the water in each has become boiling hot, place one boiler over a small flame, and the other over a red hot fire cover. The latter will of course boil vehemently enough to please Bridget, and the other will keep at a condition where the surface is only spasmodically rippled. She will be surprised that both meats will be thoroughly cooked at the same time, while the latter will be much better cooked. Let it be remembered that violently boiling water is no hotter than water boiling hot.—Deshler in Good Housekeeping.

Baked Pears.—Core medium sized pears and fill the cavities with a mixture of cherry or red currant jelly and chopped almonds. Place in a deep baking dish, pour in one cup of hot water in which one half of a cup of sugar has been dissolved, and bake slowly until tender. Baste frequently with the syrup, and served with sweetened cream.—Good Housekeeping.

A LETTER TO MOTHERS.

Mrs. Jas. E. Harley, Worthington, Ont., gives permission to publish the following letter for the benefit of other mothers who have young children in their homes. She says:—"I have many reasons to be grateful to Baby's Own Tablets, and to recommend them to other mothers. Our little girl is now about fourteen months old, and she has taken the Tablets at intervals since she was two months old, and I cannot speak too highly of them. Since I came here, about a year ago, every mother who has small children has asked me what I gave our baby to keep her in such even health and I have replied 'absolutely nothing but Baby's Own Tablets.' Now nearly every child here gets the Tablets when a medicine is needed, and the old-fashioned crude medicines, such as castor oil and soothing preparations, which mothers formerly gave their little ones, are discarded. Our family doctor also strongly praises the Tablets, and says they are a wonderful medicine for children. Accept my thanks for all the good your Tablets have done my little one, and I hope other mothers will profit by my experience."

Baby's Own Tablets can be given with absolute safety to the youngest, feeblest child, and they are guaranteed to cure all the minor ailments of little ones. Sold by all medicine dealers or mailed at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

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

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

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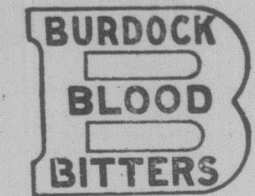
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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson III. October 18.—David's Confession.—Psalm 51: 1-17.

GOLDEN TEXT.

Create in me a clean heart, O God.—Psalm 51: 10.

EXPLANATORY.

HAVE MERCY. Favor, pity, tenderness toward the guilty. "Admitting everything, confessing all, and humbling himself low before God, he pleads for mercy,—mercy, simple and pure, nothing else." According to thy loving kindness. What a choice word is that of our English version, a rare compound of precious things, love and kindness sweetly blended in one,—"loving kindness!" This is the outflow of God's loving heart, tenderer than a mother's love for her child. According unto the multitude of thy tender mercies. "If our sins be in number as the hairs of our head, God's mercies are as the stars of heaven." Blot out. "This is capable of two explanations: either (1) refers to erasing from a book or tablet what has been written therein, in which case sin must here be regarded as a debt entered against the debtor, and so cancelled by being blotted out; or (2) it may mean, in a more general sense, the wiping away of a thing, and so its entire removal." My transgressions. Plural, for there were many.

1. WASH ME THOROUGHLY. Literally, multiply to wash me. "The washing must be thorough, it must be repeated, therefore he cries, 'Multiply to wash me.'"
2. BURN ME AS WITH FIRE. Sin described as something twisted and distorted from the straight line of duty.
3. CLEANSE ME. As from the impurity of leprosy or other defiling disease, which requires a deeper cleansing than the washing away of outward filth. Sin. Pictured as missing the mark, or aim, of right living.

3. FOR. This word does not express the reason why God should forgive him, but the reason why he asks for forgiveness. I acknowledge (I know, am conscious of, and confess) my transgressions. Sin portrayed as crossing over a boundary into forbidden fields. AND MY SIN. IS EVER BEFORE ME. He cannot forget what he had done.

4. AGAINST THEE, THEE ONLY, HAVE I SINNED. Not that he had not sinned against man, but the sin against God, his infinite benefactor, the source of all he was of good, the sin against the purity and the justice and love of God, was so much greater than his sin against man, that it was like the black midnight shadow of the earth, in

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

which the shadow of a man was unseen. THAT THOU MIGHTEST BE JUSTIFIED (vindicated as a just and loving judge) WHEN THOU SPEAKEST, as a judge giving sentence against thy sin. BE CLEAR WHEN THOU JUDGEST. Be regarded as pure and holy and right in the judgment which thou shalt make. David wished all to know that God was good, no matter what came to himself.

SECOND STANZA.—V.S. 5-8. FAITH THAT GOD WILL PARDON AND CLEANSE FROM SIN. 5. BEHOLD. Marking the fact that David was looking away from his own sin, and had suddenly caught a glimpse of a new truth, or that it had come to him in a new light. I WAS SHAPEN IN INIQUITY. He had inherited a sinful nature. The sin was deeper than the act.

6. THOU DESIREST TRUTH. Sincerity, a conformity to right, true holiness. IN THE INWARD PARTS. "The most secret springs of thought and will," the underlying nature, the hidden fountain of outward life. IN THE HIDDEN PART. The secret springs of conduct unseen by man. THOU SHALT MAKE ME TO KNOW WISDOM. "The spiritual discernment, the fear of the Lord, which is the practical principle of right conduct."

7. PURGE ME (literally, thou wilt purge me, expressing not merely prayer, but confident expectation,) WITH HYSSOP. A bushy plant, not certainly identified, but used by the priests for sprinkling in the ceremonial rites of pronouncing clean those who had been cleansed from leprosy or other uncleanness. O LORD, pronounce thou me clean, and I SHALL BE CLEAN with the inward and spiritual cleansing of which the outward rite was the symbol.

8. MAKE ME TO HEAR JOY AND GLADNESS. Make him hear the voice of forgiveness, which would give him double joy. THAT THE BONES WHICH THOU HAST BROKEN MAY REJOICE. "The bones, as constituting the strength and framework of the body, the crushing of the bones being a very strong figure, denoting the most complete prostration, mental and bodily."

THIRD STANZA.—V.S. 9-12. NOT ONLY FORGIVENESS, BUT A NEW LIFE. 9. HIDE THY FACE FROM MY SINS. Do not look at them, but as it were, cast them behind thy back (Isa. 38: 17). Treat me as if I had not sinned.

10. CREATE. "A word always used strictly of the creative power of God. The whole spiritual being of the man had, as it were, fallen into a chaos." 11. CLEAN HEART. "A pure heart, free from the guilt and consciousness of sin." REJOICE. "The word renew a right spirit implies a previous possession of it, interrupted by its yielding to temptation." A RIGHT SPIRIT. "A steadfast spirit, one that is firm in faith, not easily swayed hither and thither through its own weakness or the blasts of temptation and therefore also firm and constant in obedience."

"CAST ME NOT AWAY FROM THY PRESENCE. "Throw me not away as worthless; banish me not, like Cain, from thy face and favor." TAKE NOT THY HOLY SPIRIT FROM ME. He knew well the effect of the withdrawal of God's Spirit from Saul. How he grew worse and worse, how wretched he was in mind, how he was continually working out his terrible fate, till he fell before his enemies. Against this David prayed.

12. UPHOLD ME, bestow upon me a spirit that is actuated by noble principles and aspirations, or that spontaneously and of its own free choice engages in thy service, and thus sustain me in right doing, preserve me from falling into sin.

FOURTH STANZA.—V.S. 13-17. THE NATURAL EXPRESSION OF THE NEW LIFE. 13. THEN (and not till then) WILL I TEACH. The Hebrew implies a longing: I would fain teach TRANSGRESSORS THY WAYS. "Those who, like me, have committed heinous sins. Such a desire is one of the surest signs of spiritual repentance." AND SINNERS SHALL BE CONVERTED (or return) UNTO THEE. Whenever saints are revived, then sinners will be converted.

14. MY TONGUE SHALL SING ALoud, so that others can hear the joy that is best expressed in music and song.

15. OPEN THOU MY LIPS. Or, Thou wilt open. The lips closed by guilt are opened by pardon, and by the inspiration of the Holy Spirit. Thus aided, MY MOUTH SHALL SHEW FORTH THY PRAISE. So that there may be made known by David's experience the wonderful goodness and pardoning love offered as freely to all as to him.

16. FOR THOU DESIREST NOT SACRIFICE IN ITSELF, as a form, as taking the place of that which it signifies.

17. THE SACRIFICES OF GOD, those which he cares for most, those which give their value and significance to all outward sacrifices, ARE A BROKEN SPIRIT, where pride and self-sufficiency, like those in the hard heart of Pharaoh, are broken down, and the heart is humble and penitent before God.

Dey's a lot oh fellahs in de worl," said Charcoal Mph, "da got a notion kase Rome 'hwarn't build in er day dey gotter take week t' sweep de snow off'n de sidewalk." — Baltimore News.

Well And Strong.

AFTER ELEVEN YEARS OF GREAT SUFFERING.

A Wonderful Tribute to the Power of Dr. Williams' Pink Pills to Cure Stubborn Diseases.

Proof upon proof has accumulated that Dr. Williams' Pink Pills will cure when doctors, hospital treatment and all other medicines fail. Paralyzed limbs have been restored to strength, rheumatic sufferers made well, weak, anaemic girls and women made bright, active and strong; neuralgic pains banished, and the poor dyspeptic given a new digestion when it seemed almost hopeless to expect a cure. Here is a bit of strong proof that Dr. Williams' Pink Pills bring health and strength after years of suffering. Mr. Louis Brien is a well known resident of St. Didace, Que., and tells of his years of suffering as follows: "Eleven years ago, while working in the bush, I strained myself and brought on terrible pains in my stomach and back, where the trouble seemed to locate. I had frequent fits of vomiting, which caused much distress. Sometimes I could work, and then again for months at a time I would be wholly unfit to do anything; but even at the time I could work I was always suffering. At different times I was treated by three doctors, but they were unable to help me. Then I went to Montreal and put myself under the care of a doctor there. His medicine relieved me while I was inactive, but as soon as I attempted work or exertion of any kind, the pains returned worse than before. All this time I was growing weaker and less able to resist the inroads of the trouble. Then Dr. Williams' Pink Pills were brought to my notice, and I began to use them. From that time I began to regain my health, and by the time I had used thirteen boxes I was once more a well, strong man. The proof of this is that I can do as hard a day's work as anyone and never have the slightest symptoms of the old trouble. I am only sorry that I did not know of the pills sooner—they would have saved me much suffering and money as well."

With such proof as this, that even apparently hopeless cases can be cured, there can be no reasonable doubt that Dr. Williams' Pink Pills will restore health in all cases where given a fair trial. These pills are sold by all medicine dealers or will be sent by mail at 50c. per box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. See that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box.

A PLAN.

The hurry and scramble attendant upon our daily lives is invading more and more what should be the quiet and the scanty of our home, and there arises a kind of hopeless feeling in writing on the subject, because it would seem as though there were but little help for it all. Yet it is plain that such help as may come in preserving the home from a constant scene of hurry and rush must come through the influence and example—more especially the example—of the mother or house matron, whoever she be. We heard some one describing the admirable manner of a householder recently and the clock like work way in which every thing went on under her careful supervision, then it was added: And there never appears to be the least hurry or haste, everything glides along as though there wasn't half as much to be done as there really must be. It is really a luxury to be in such a quiet, restful atmosphere as pervades that home.

Now, it is easy to understand why the atmosphere of such a home was reposeful throughout: the ruling spirit was calm, even and free from all flurry, fret or undue haste. Ye we are no advocates for slothful movements, or creeping, lackadaisical ways. Some of the most alert, quick motioned women, who will accomplish a wonderful amount of work in a day, are yet quiet with a will, free from all nervousness and fret, yet because of well trained faculties can do a great deal with noise or flurry.—Selected.

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From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is REV. J. W. MANNING, D. D., ST. JOHN, N. B., and the Treasurer for P. E. Island is MR. A. W. STERNS, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick should be sent to DR. MANNING; and all such contributions in P. E. Island to MR. STERNS.

AYLESFORD.—Baptized one young woman on Sunday the 13th. On the same day we welcomed into the fellowship of the Morris-town branch of the church a sister coming to us from the North church, Halifax.

Sept. 21, 1903. A. S. LEWIS.

CLEMENTDALE.—On Sept. 30th we baptized Harry Chute, grandson of our venerable and revered brother Joseph Potter. The word here is deepening and widening every week. The people are uniting in their devotion to their pastor, hardly a day passing but what he receives some expression of their good will.

AARON'S CREEK, VA.—On the first Sunday in September it was our privilege to bury twenty three with Christ in baptism. On the third Sunday four more were baptized. One awaits baptism. Ten were restored and two received by letter. Three may possibly unite with other churches. The only helpers the pastor had in the meetings were the faithful workers in the church JOHN LEWIS.

Sept. 25, 1903.

LAKEVILLE CORNER.—Baptized three last Lord's Day, at the close of the morning service, and extended the hand of fellowship to the same at the evening service welcoming them into the 1st Sheffield Baptist church. Others are interested, some in trouble and Satan is kicking (using his agents). The Omnipotent will triumph.

N. B. ROGERS, Pastor.

CHESTER, N. S.—The various lines of our church work have been well sustained during the summer. Special attention has been given to raising funds for improvement of church property. We have raised for this purpose this season about \$300 which is being expended for additional lighting for the church and in much needed repairs on the parsonage. About \$600 were expended on improvements last year. This is all paid. Severe sickness lays aside some valuable members. The pastor is planning a vigorous campaign of work for the coming months.

R. OSGOOD-MORSE.

BEAR RIVER, N. S.—In June our church entertained the N. S. W. Association, and felt well repaid. Painting, repairs, and improvements, amounting to about \$500 have been provided for. On July 5th I baptized Mrs. Carl Miller, a young woman who will be a force in church life. Last Sunday I baptized Mrs. Harding Chute, widow of Deacon H. H. Chute, once prominent in our denominational work. Sister Chute, who is 80 years of age, became a Christian when young and has lived an exemplary life, but never before united with any church. All departments of our church are fairly well maintained, and we have confidence in God's promises concerning future days.

I. W. PORTER.

Sept. 25th, 1903.

KINGSBORO.—After a pleasant pastorate of three years, I have now resigned my connection with the East Point Church. During that time, I have had the pleasure of baptizing eleven young people, and adding them to the membership here. The friends all around have ever been most kind and appreciative. We, (Mrs. G. and myself) have collected about \$240.00 for the new church and paid it in, and when all the promised subscriptions are collected, the building, (which is nearing completion) will be free of debt. The sisters have been working zealously with an "Autograph Quilt" in the centre of which is a picture of the new church, worked by Mrs. Gardner, which has realized \$300.00. The cause when we came was in a most unsatisfactory condition, but happily those who were at variance are being reconciled, and the prospect for the future appears brighter. Am open to a call from a suitable sphere.

J. W. GARDNER.

ELGIN, N. B.—We have just closed our pastorate with the Port, Elgin, Forest Glen and Pollet River Churches. Nearly eight years of pastoral service have been spent on this field, and the associations formed here will be remembered through life. In many ways the church life has changed, and perchance in all ways for the better. When leaving, the friends on all parts of the field very kindly remembered us with parting gifts. For these we wish to express our gratitude. On Lord's Day evening, Sept. 13th, it was our privilege to baptize at Goshen, three young men, who will be a help to that section.

Bro. Fred. Porter, has spent the summer as

my co-laborer on the field. He remains on Sunday longer before going back to college. Our brother, in his first ministry has been highly esteemed, and in all ways commended himself as a devout and kindly pastor. This large field should have a good man at once. It might sustain two if the right ones were forth coming.

H. H. SAUNDERS.

Dedication at Collins, N. B.

During the past summer the house in which the first Studholm Baptist Church has worshipped since 1860 has been thoroughly repaired; indeed, made almost a new building. It has been moved into the village and is now conveniently situated for the people who worship within its walls. The work has been well done and the house is now commodious and beautiful. The financial ability of the people is not large, but they have given freely and have received help from friends, so that the cost, about \$900, has been provided for through labor and cash, except a balance of about \$100.

The building committee was composed of William A. Kierstead, H. Allan Northrup, George W. Ganong, John Brown, Newton Sharp, Joseph B. Coy, and Daniel M. Kierstead.

The house was erected in 1859 and 1860, and dedicated on the first Sunday in August, 1860. The dedication sermon was preached by the late Rev. Elias Kierstead. Rev. Caleb Spragg preached at the afternoon meeting and Edmund H. Duval, Inspector of Schools, preached in the evening. The Building Committee was composed of Deacon William Kierstead, Deacon William Ganong, John Lester, John Chown, Sr., and Ezekiel Kelly, who was Secretary-Treasurer, who did the greater part of the business, and who did it in a most satisfactory way.

The church was organized in 1840, with eight members, of whom only Deacon William Kierstead, aged ninety-four years, and his wife Elizabeth Kierstead, aged ninety years, survive. Deacon Francis J. Kierstead has ably led the Sunday School for about forty years.

The church is at present under the pastoral care of Rev. W. Camp, whose labors are most highly prized by the entire community.

As many of your readers know, Mr. Camp has been more than once called to the pastorate of some of our strongest churches, but he remains to give his able ministrations to smaller churches, where his services are very profitable to the people who are grateful for his faithful preaching of the Gospel and for his efficient oversight of the flock.

Lord's Day, Sept. 13, the house was reopened for worship. So many came from surrounding settlements that numbers could not obtain admittance to the building. The pastor called Rev. E. M. Keirstead back to the latter's early home to preach at the morning and evening services. At the afternoon meeting Pastor Camp preached a sermon of marked power from Romans 1: 16 and Rev. H. H. Ferguson of Millstream and Rev. O. N. Mott, Free Baptist ministers, spoke effectively and cordially. The music through the day was in charge of Miss Beatrice Coy, organist of the church. Thus the old Studholm church is starting out in the new century with new equipment and new zeal to continue the work begun more than sixty years ago. Among the pastors have been Rev. David Crandall, Rev. Elias Keirstead, Rev. Peter Spragg, Rev. G. W. Spring-cr, Rev. W. H. Burham, Rev. J. R. Strang, Rev. O. N. Keith, Rev. E. J. Howe, Rev. W. S. Corey and Rev. S. D. Ervine. It has been the custom of the church from its organization to hold a meeting for social worship on every Lord's Day when there was not a preaching service.

P. E. I. Quarterly Conference.

The Conference convened with the Baptist church at Eldon (Rev. J. C. Spurr pastor) on Tuesday and Wednesday, Sept. 15th and 16th. The first meeting was held on Tues-



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day evening when Rev. G. R. White spoke in the interest of "Acadia University," and Rev. A. F. Brown on Foreign Missions. An excellent paper on Home Missions written by Rev. E. P. Calder of Summerside (who was unable to be present) was read by Rev. F. D. Davidson. The church was well lighted and nicely decorated with potted plants. The singing under the direction of Miss Laraby was bright and hearty. The paper read and the addresses given were of a high order. The audience was large notwithstanding the fact that a heavy rain storm was in progress during the evening.

On Wednesday morning after devotional exercises, reports from the churches were presented, they were for the most part of a hopeful and encouraging character. Then followed a consideration of some proposed grants from the Home Mission Board.

In the afternoon the Treasurer of Denominational Funds gave an account of the monies raised for this purpose during the last year by the several churches, and urged early attention, and increased liberality, in this matter for the year on which we have just entered. A resolution that the allotments to the different churches for Denominational Work, for this year be the same as that of last year, was unanimously adopted. It was resolved that the next Conference be held with one of the churches on the Montague field.

Rev. John Clark then read an excellent paper on "Judging a preacher by his appearance." This paper was well received, and discussed at some length by Pastors Brown, Davidson, White, Spurr and Deacon N. J. McDonald. Brother Clark was requested to send this paper to the MESSENGER AND VISITOR for publication.

A hearty vote of thanks was given to the good people for their kind hospitality; the choir for their excellent music, and the ladies for the beautiful floral decorations to the church.

In the evening Rev. F. D. Davison preached an earnest and inspiring sermon to a large audience, after which an evangelistic sermon was held. A. W. STERNS, Sec'y. Charlottetown, Sept. 23, 1903.

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MARRIAGES.

BENTLY-MCGREGOR.—At the Baptist Church, Upper Canard, Sept. 23rd, by Rev. D. E. Hatt, Lottie Helen, daughter of Mr. George Bentley, of Sheffield Mills, Kings Co., N. S., to John McGregor, Esq., of North Sydney, C. B.

NEILY-DHALINE.—At the parsonage, Melvern Square, by the Rev. H. N. Parry, Mr. Alva Neily, of Wilmot, to Miss Selma Dhaline, of Lynn, Mass.

LEWIS-MULLEN.—At Smithville, September 23rd, by Rev. J. T. Eaton, Lorn Newton Lewis to Alva, daughter of Vidito Mullen Esq., of Smithville, Digby County, N. S.

ROBART-WESLEY.—At Fort Point, Sept. 23rd, by Rev. J. T. Eaton, Murray Robart to Alice Augusta, daughter of the late John Wesley of Fort Point, Digby, County, N. B.

HAGER-ALDRED.—At the parsonage, Kingston, N. S., Sept. 22nd, by Rev. J. A. Huntley, Simon B. Hager, of Roxboro, Mass., and Augusta May Aldred, of Harmony, N. S.

DEATHS.

ROBAR.—At his home in Milton, Queens County, after a lingering illness Robert Robar passed away aged 57 years. During his painful illness the deceased was led to accept Christ as his Saviour and died "in the faith."

CHRISTOPHER.—At South Brookfield, N. S., Sept. 3rd, of paralysis, Deacon Andrew W. Christopher, aged 68. The widow and children left to mourn their loss are comforted by the thought that the deceased had for 28 years served God faithfully in the offices of deacon, Sunday School superintendent or teacher until the time that sickness laid him by. Their house was always a home for the pastors, many of whom now living will recall their generous hospitality. The memory of the just is blessed.

GATES.—At North Brookfield, N. S., Sept. 23rd, Marietta C. Gates, aged 30. The deceased was a daughter of the late Deacon A. J. Leadbetter, and wife of C. R. Gates, M. D., to whom she was married less than a year ago. After returning home from Boston where she spent several years and where two years ago she graduated as trained nurse. She leaves behind to mourn their loss a husband, aged mother, who only the week before had gone to Mass. to spend the winter, two sisters and one brother, besides a multitude of warm friends to whom she had endeared herself by her genial manner, kind words and helpful service. The funeral service was conducted by Rev. J. H. Balcom, former pastor of the Brookfield church, of which she was a consistent member.

MORTON.—A deep shadow was cast over our community by the very sudden death of Mrs. Chas. Morton on Aug. 13th at the home of Mrs. Nathan Tupper whither she had gone in company with her husband to take tea with several of his children and their friends. The late Mrs. Morton had been enjoying her usual health until the day of her demise. But on that day she had been feeling somewhat indisposed, which indisposition assumed a violent form upon her arriving at the above mentioned home and terminated in her death due to heart failure. The deceased was 67 years of years and a worthy member of the Baptist church. For several years she successfully taught a class at the Sunday school and ever took a deep interest in the various branches of the church work. Her life was singularly serviceable. She recognized the fact that she was in the world to minister rather than to be ministered unto. The high esteem in which the late Mrs. Morton was held was attested by the large concourse of people in attendance at the obsequies which were conducted by her pastor H. B. Slout, assisted by Rev. A. T. Kempton, Fitchburg, Mass., and Dr. W. L. Archibald of Lawrencetown, her three pastors since she united with the church during the pastorate of Bro. Kempton. A sorrowing husband, and aged father and mother two sisters, six brothers and a large circle of relatives and friends mourn for one who hath done what she could "and passed to her reward."

BAYERS.—On Saturday, Aug. 29, Deacon

Benjamin Bayers died at his home on Harris street, Halifax, N. S. He was born at Musquodoboit Harbor and lived to the age of 59 years. He leaves a wife and two daughters, Mrs. McEachern of Providence, R. I., and Miss Bayers. Mr. Bayers became a Christian early in life and at once united with a Baptist church. He was one of the charter members of the Tabernacle church and served as deacon and trustee for fourteen years. He had a large knowledge of the scriptures and his soul was peculiarly sensitive to every spiritual claim and appeal. In the last years of his life he was kept from church frequently by the disease which had settled itself upon him, but at home he lived with the open Bible before him and the Holy Spirit was his teacher. He esteemed the friendship of Jesus most highly and his communion with Him was intimate and sweet. This fellowship and study of the Word had a marked influence over him and he lived among us as a conspicuous example of Christian character. He was rather retiring in his disposition never self-seeking but always diligent and faithful in the Master's work. Being a man of sound judgment his counsel was frequently sought by the officers of the church. His last months while marked by great physical weakness were characterized by unusual spiritual vigor. He was unwavering in his confidence and his hope was glorious in its brilliancy. He is greatly missed by all who knew him but his memory will be cherished as a choice possession until we greet him again in the kingdom of the Father.

BARSS.—On Tuesday, Aug. 11th, at 10 p. m. Joseph Barss Melvern Square, N. S., passed away so quietly that the friends gathered about his bedside hardly knew when the soul slipped away from its worn out tenement.

So fades the summer cloud away
So dies the wave along the shore

Mr Barss was born at Nictaux, 83 years ago and led an active, energetic life. His earlier years were spent in business at Port Lorne, N. S. He was afterward, for 17 years station agent at Windsor. The last 18 years of his life was quietly spent on his farm at Melvern Square. He was a man of good ability, bright, cheerful temperament, always attracting to himself many warm friends. Though never publicly confessing his faith in the Lord Jesus by baptism and church membership, he was a lover of the Bible, a warm friend of God's servants, and when in health a constant attendant upon the services of God's house. From many long talks, when he was in comparative health as well as during his last illness, the writer is satisfied he had met a change, and was resting only upon the Rock of Ages. He leaves behind him a wife, daughter of the late Rev. Nathaniel Vidito, and a son, J. N. Barss now Supt. of a boy's home in Mass. loving hands laid the dear form away in the old cemetery at Paradise to await the call of his coming Lord.

MANZER.—Rev. W. D. Manzer, an esteemed minister of the Baptist denomination, died at his home at St. Mary's near Fredericton on August 20, after a lingering illness from tumor of the lung. Deceased has been retired from active ministry for a number of years but it was not until a few months ago that he was confined to the house. Despite all that could be done in the way of medical skill and nursing, death's hand had fastened upon him and death came as a relief to his suffering last evening. Deceased during the last stages of his illness suffered intense agony at times, which he bore with Christian fortitude and he died with perfect trust in God whom he had long and faithfully served. The late Mr. Manzer was 64 years of age and a native of Nashwaak. When but a small boy he was baptized by the Rev. John McGee and was licensed by the Nashwaak church. During his younger days he studied in the Baptist Seminary in this city under the late Dr. Spurden. His first charge was the Baptist church at Grand Lake, and after that he labored successfully at Nashwaak, Maryland, Shediac, Maugerville and Mill Cove, Queens county. He also preached acceptably in other parts of the province. He was a theologian of the old school but a preacher of considerable power and was successful in many good works. Of late years he has been retired from active ministry owing to failing health. About two years ago deceased united with the Gibson Baptist church and has since been a devoted and active member and assisted so far as his strength would allow in all its good works. He was a member of the Trustee Board of Baptist Ministers' Annuity Fund and during his life he has held important offices in the Association and Quarterly Convention of the denomination, all of which he filled with credit to himself and utmost satisfaction of all. He was also a valued member of Rossmore Orange Lodge, No. 21, of Gibson. As a preacher he was always beloved and successful in his pastorate, and as a man, consistent, honorable and upright, and was respected by his fellow men. He leaves a sorrowing widow and one daughter, Mrs. H. W. Estabrooks. The funeral took place on Sunday afternoon and left the house at three o'clock. The remains were taken to Gibson Baptist Church, where services were conducted by Rev. Mr. Robinson. Interment was made in the Pickard burying ground at Douglas, George W. Adams having charge.

At the "London House."

St. John, Sept. 29th

Late Arrivals. Novelty .. Dress Suitings.

Handsome goods at \$1.45 to \$1.75 a yard---just the latest things.

Rich Zibeline Suitings in combination effects--green with a flash of red, green with gold, azure blue and black, white and grey, brown and blue, etc.

There are also specially stylish goods that we would like our customers to see as soon as possible while assortment lasts.

\$1.45 to \$1.75 yard.

*Ladies' British Novelty Tweed Suitings.
Wonderful Value.*

A very large display of Fancy Tweed Suitings to show now---lines just completed and of extraordinary value.

British "Knoppe" Suitings, - 95c. yd.

British "Angora" Suitings, - 75c. yd.

A great variety of color effects.

Some very stylish ladies' fall coats have come to us and the price is not out of the way either.

There is no doubt about it, but the Germans can put more style and fit in a coat for the money than all others.

Remarkably pretty coats of the long-haired zibeline kind are here at \$6.25 to \$13.85.

Fine Kersey beaver coats in fawn or black, with capes.

Especially attractive black cats in zibeline or beaver.

\$7.00 to \$18.00 each.

Write for Samples.

London House St. John F. W. Daniel & Co.

UNCONSCIOUS SIGNS.

Men carry unconscious signs of their life about them. Those that come from the forge, and those from the lime and mortar, and those from the humid soil, and those from dusty travel bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it had come forth from joy or from grief. Tears and laughter tell their own story. Should one come with fruit we say, "Thou art come from the orchard; if with hands full of wild flowers, "Thou art come from the fields;" if one's garment smell of mingled odors we say, "Thou has walked in the garden." But how much more, if one hath seen God, hath held converse in hope and love, and hath walked in heaven, should he carry, in his eye, his words, and his performed mission, the sacred tokens of divine intercourse!—Unknown.

FEET SALVATION.

"Remember at Stonehaven when I was minister there," says the Rev. Dr. John Robertson, of Glasgow, "I was swimming out in the clean, cool bay, when the water suddenly got chilly, and my strength seemed to go from me.

"You that are swimmers know the sensation—exhausted, the waves flapping on your face in repeated blow, as if to stun you, and beat you back to the current that is ready to seize you. No one, in sight, wearily on and on, and you know that you are making little or no progress, and the feet go deeper and deeper in the water.

"You cannot swim any longer. You have lost the power of propulsion and progress.

THE ROOT OF THE MATTER.

He Cured Himself of Serious Stomach Trouble by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities, by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in form of chronic stomach trouble, the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee and even reduced my daily glass of two of beer, but without any marked improvement. Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets and I often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty cent patent medicine would ever touch my case.

To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets were going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach.

The root of this matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest food, give the overworked stomach a chance to recuperate and the nerves and whole system receive the nourishment which can only come from food; stimulants and nerve tonics never give real strength, they give fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a few years yet probably every druggist in United States, Canada and Great Britain now sells them; and consider them the most popular and successful of any preparation for stomach trouble.

ion, and you are more inert, and mere padding with your hands. I had almost given up, when suddenly there came to my feet a sensation of solidity amid the waves.

"What I felt as I stood there to recover breath! Rescued from death, how solid the rock felt!

"How I thanked God that rock had just been placed out in the bay for me, and that He had taken my sinking feet and placed them there.

"That is the nearest that I can give you to the sensation of the soul when Christ lays hold of you, saves you, and sets your feet on the Rock of Ages.

Reforms and reformers are good in their way but they all come short. Regeneration alone meets the need. Regeneration does much more than reform.

Do not submit your life to the world's standard. Do not be moved by the world's plaudits. You will remember that the fickle minded populace wished to declare Jesus king one morning and the next cried: "Crucify him! Crucify him!" Truth and righteousness alone are eternal. God himself shall be the final judge. Therefore, think right, live right, do right. It is far more important to do right than to be apparently prosperous. There is no greater misfortune than prosperity in evil.

TAKE THEM AS YOU PASS.

As she passed beyond the edge of the woodland, on her way into its depths, where she expected to find the choicest treasures and to hear the sweetest secrets in the stillness, Sylvia noticed a fine spray of goldenrod, the first of the season. "How beautiful that is!" she exclaimed. "When I come back I will gather it and take it home." But the wood-pilgrim wandered about, and in and out, following beguiling little paths that seemed to go everywhere and led nowhere after all, and when she turned her face homeward, she came out of the wood a long distance from where she had entered it. The place was not very familiar; and Sylvia, while thinking that she knew where she was, searched everywhere for the goldenrod left. She could not find it, nor any like it, and went home without the coveted bloom. "The next time I'll take it as I pass, and not wait till I come back," she resolved, with wisdom born of disappointment. "The safe way is to take such things when you see them first, otherwise you may miss them altogether." There is a little sermon wrapped up in this reflection about the goldenrod. Expand it, and it may prove practical. Learn to take little sweetnesses and pleasant things of life as you go, and do not be in haste to go farther, promising to enjoy the first things upon the edge as you return. It may be impossible to find them again. And when a bright little opportunity blossoms as you pass, stop to pluck and use it. You may not pass that way again.—Selected.

Did you ever think that when Christ was dying on the cross he made a will? Perhaps you have thought that no one ever remembered you in a will. If you are in his kingdom, Christ remembered you in his.

He willed his body to Joseph of Arimathea; he willed his mother to John, the son of Zebedee, and he willed his spirit back to his Father. But to his disciples he said: "My peace, I leave that with you; that is my legacy. "My joy," think of it! "My peace"—not our peace, but his peace! They say a man can't make a will now that lawyers can't break, and drive a four-in-hand straight through it. I will challenge them to break Christ's will! let them try it. No judge or jury can set that aside. Christ rose to execute his own will. If he had left us a lot of gold, thieves would have stolen it in the first century; but he left his peace and his joy for every true believer, and no power on earth can take it from him who trusts.—D. L. Moody.

The privilege of laboring to me more is and more precious.—Mary Lyon.

Life is a short day, but it is a working day.—Hannah More.

C. C. RICHARDS & CO.

Dear Sirs.—Your MINARD'S LINIMENT is our remedy for sore throat, colds and all ordinary ailments.

It never fails to relieve and cure promptly. CHARLES WHOOTEN.

Port Mulgrave.

RADWAY'S READY RELIEF FOR PAIN

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

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

Dysentery,
Diarhoea,
Cholera Morbus.

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

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

There is no remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. See a bottle. ADWAY & CO., 781, Helen Street, Montreal.

A Little Girl's Life Saved.

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

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would go more without them than their family Bible. I am now 75 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately etc, etc.
S. FULLA.

1704 Edward Street, Houston, Tex.

THE CANADIAN NORTH-WEST.

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, 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 situate, or if the homesteader desires he may, 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 situate, receive authority for some one to make entry for him. A fee of \$10 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 has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may again be 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 North-west 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 lands 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 North-west Territories.

JAMES A. SMART,

Deputy Minister of the Interior.

N. B. In addition to Free Grant Lands, for 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.

When answering advertisements please mention the Messenger and Visitor.

This and That

CARLYLE'S GRUFFNESS.

Once Millais was commissioned to paint a portrait of Carlyle (says Mr. W. P. Frith, in the 'Young Man'), but he never finished it, though the head was nearly done. Millais lived in a magnificent house—a perfect palace, furnished most beautifully. There was even a fountain playing near the stairs.

After Carlyle had sat there three or four times the two were going downstairs together when Carlyle, looking round at all the beauty and luxury, said abruptly:

'Does all this come out of your trade?'

'yes, oh, yes,' replied Millais.

'O what fools people are,' was the gruff comment of the sage, and Millais was so offended that he refused to go on with the picture.—Ex.

QUEEN SOPHIE AND THE BIBLE.

The Queen of Sweden and Norway, on the centenary of the British and Foreign Bible Society, wrote as follows: "I have been asked for a few words to testify of my faith in the appreciation of the Holy Bible. I cannot do better than quote the words of the Bible itself: "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 15-17.)"

WHERE THE PROVISIONS CAME FROM.

A party of men seated in a third class English railway carriage were inventing stories to pass away the time. They had all had a turn at it except an old sailor, who had remained silent all the time, until pressed by the others to spin them a yarn. He began:

'I was once in a dreadful storm. All the provisions were washed overboard. I was very ill afterwards, and ate nothing for four days; at the end of that time I began to feel hungry, and the steward gave me beef, chicken, port wine, and eggs.'

'But you said the provisions were washed overboard. Where did the beef come from?'

'From the bullock' (bulwarks), said the sailor.

'And where did you get the chicken from?'

'From the hatch.'

'And the port wine?'

'From the port hole.'

'And the eggs?'

'Eggs?' said the sailor. 'I didn't say eggs, did I?'

'Oh, yes, you did,' said the others. 'We have caught you now!'

The old sailor thought he was caught, and had to consider. At last he said:

'Oh, yes, I did have eggs. The captain order d the ship to lay to, and he gave me one.'

WHEN WORDS OF WISDOM TELL.

'Mother, dear,' said a frank young woman to her parent, who had just been giving her a lecture, 'if you would only stop when you have scored your point, and said what I feel is a truth, you would make so much more impression, but you always go on and on, and say so much that it puts us both out of temper, and you lose all the advantage you have gained.'

Moral teachers always make mistakes when they do not stop at the right moment.

Many a truth would be carried home to a culprit and do good work if it were not diluted with discursiveness to such an extent that its effect becomes obliterated. But the fact is that the generality of people talk too much about everything, themselves, their affairs and their neighbors. Talking never does any good, and it is apt to do a great deal of harm.—Brooklyn 'Eagle.'

IT WAS NOT UNIFORM.

In his recent book of Foreign Office reminiscences Sir Edward Hertslet gives an excellent story of Disraeli, who thus told the tale:

'You know I have the honor of being one of the Elder Brethren of the Trinity House. Well, there is a special uniform belonging to that office. One day I was about to attend a levee at St. James's Palace, and my valet laid out of my diplomatic uniform ready

for me to put on. Placing implicit confidence in him, I put it on and went to the levee. On appearing before the Prince, His Royal Highness jocularly remarked: 'It won't do!' 'What, sir?' inquired. 'Oh,' said the Prince, 'you've got the wrong trousers on!' and, to my horror, on looking down, I found that I had got my diplomatic uniform coat on, with the Trinity House trousers. It seemed to amuse the Prince immensely.—Ex.

A COUNTRY DOCTOR'S JOKE.

'I see him still with memory's eye—his big, quaint, slow moving figure, his loose, and wrinkled garb timeworn by trips of mercy over the New England hills, his dust stained gig, and 'Bibil,' his mare, whose name, by local people, was a perversion of "blue pill,"' says Clarence Deeming, in the 'Outlook.'

'Active and interested in town matters, the doctor took scant part in general politics until the anti-slavery movement took shape, when he dashed in with the ardor of a novice, proclaiming his abolition principles in those early days, when to join the hated party spelled moral nerve and sinew and meant half-ostracism to men personally less beloved. 'I don't care much for Texas or the tariff,' he used to say, 'but when it comes to a flesh and blood matter like slavery, politics needs the doctors.' Out of that period of storm came one of his best loved jokes. The doctor had sent a copy of his 'Tribune' to a rock ribbed Democrat, who, meeting him the next day, said: 'Doctor, I get yer 'Tribune': I didn't even open it, but tuk it in my tongs and held it over the fire. I'll teach yer to throw yer pearls before swine!'—Ex.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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



Start Right To-day

and you will find the world very much brighter to-morrow. A good complexion—the bloom of perfect health—bright eyes, clear brain—these are within the reach of all who take care of their digestive organs. Take a teaspoonful of

Abbey's Effervescent Salt

in a glass of water every morning and you will find that blotches and eruptions will give place to clear clean skin. Throw away the powder puff and rouge-pot—they are counterfeits of nature. Abbey's will cure constipation, the enemy of a clear complexion.

At all Druggists 25c. and 60c.

Fire Insurance

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

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

Office phone 651.

Fire Insurance. Absolute Security.

Queen Insurance Co.

Ins. Co. of North America.

JARVIS & WHITTAKER,

General Agents.

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

O. J. McCULLY, M.D., M.R.C., S. London

Practice limited to

Eye, Ear, Nose and Throat

Office of late Dr. J. H. Morrison.

163 Germain St.

Wanted.

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

Canadian

Baptist

Hymnals.

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

A. & W. MacKINLAY,

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



FOR

**DIARRHOEA, DYSENTERY,
COLIC, CRAMPS,
PAIN IN THE STOMACH,
AND ALL
SUMMER COMPLAINTS.**

**ITS EFFECTS ARE MARVELLOUS.
IT ACTS LIKE A CHARM.
RELIEF ALMOST INSTANTANEOUS.**

Pleasant, Rapid, Reliable, Effective.

EVERY HOUSE SHOULD HAVE IT.

ASK YOUR DRUGGIST FOR IT. TAKE NO OTHER.

PRICE. 35c.

**EDGECOMBE & CHAISSON,
High Class Tailors.**

They have always in stock all the latest patterns in Worsted and Tweed Suitings.

Also a full line of Black Cloths suitable for Gentlemen's Frock Suits, including the newest material for full Dress Suits and Clergymen's Outfits

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN.

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

TRAINS ARRIVE AT ST. JOHN.

- 9—Express from Halifax and Sydney 6.25
- 7—Express from Sussex 9.00
- 133—Express from Montreal and Quebec 12.55
- No. 5—Mixed for Moncton 15.10
- 135, 137, 155—Suburbans from Hampton 7.15, 15.30, 22.00
- 25—Express from Halifax and Pictou 17.45
- 1—Express from Halifax 19.15
- 81—Express from Moncton (Sunday only) 1.35

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

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

**SOUR STOMACH, FLATULENCE, HEARTBURN,
AND ALL OTHER FORMS OF DYSPEPSIA,
Promptly relieved and cured by
K.D.C. THE MIGHTY CURE**

Catarrh Conquered

BY HEALTH SPECIALIST SPROULE'S WONDERFUL NEW METHOD

He Gives Aid Free

No one need have Catarrh! There's a certain cure for it at last! Catarrh victims should annoy their friends no longer with hawking and spitting and foul, disgusting breath. There's no reason why they should suffer another day with discharging noses and watery eyes, nor run any more chances of losing their hearing, taste and smell.



Health Specialist Sproule, Catarrh Expert. Health Specialist Sproule's wonderful new method—the famous Sproule Scientific Catarrh Treatment—is the most valuable discovery ever made in regard to Catarrh. Thousands of level-headed, upright people, prominent in their own communities, bear honest testimony to their complete and permanent cure by its means. The most stubborn cases—settled ones of long standing where all other doctors and all other treatments have failed—cases that have been pronounced incurable by experts—are conquered absolutely by this method.

The Sproule treatment clears the system completely of the deadly Catarrh poison, opens up and cleanses the head and nose passages, purifies the blood and makes it rich and life-giving, stamps out for good and all the dangerous and death-dealing Catarrh germs, and builds up the whole body with wonderful vigor and strength. It saves countless lives from the danger that results from unchecked Catarrh—that awful and incurable disease, Consumption.

Health Specialist Sproule will gladly give any and all Catarrh sufferers

FREE AID

by diagnosing their cases without any charge whatever. Many Catarrh victims would like to consult a first-class physician you feel you cannot afford it. Dr. Sproule realizes this and offers his help—the valuable knowledge and counsel of the best Catarrh specialist in the country—free of all expense. Simply answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and mail it to **HEALTH SPECIALIST SPROULE, 7 to 13 Doane St., Boston.**

Free Medical Advice Coupon.

- Is your throat raw?
- Do you sneeze often?
- Is your breath foul?
- Are your eyes watery?
- Do you take cold easily?
- Is your nose stopped up?
- Does your nose feel full?
- Do you have to spit often?
- Do crusts form in the nose?
- Are you worse in damp weather?
- Do you blow your nose a good deal?
- Are you losing your sense of smell?
- Does your mouth taste bad mornings?
- Do you have a dull feeling in your head?
- Do you have pains across your forehead?
- Do you have to clear your throat on rising?
- Is there a tickling sensation in your throat?
- Do you have an unpleasant discharge from the nose?
- Does the mucus drop into your throat from the nose?

NAME
ADDRESS

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

News Summary.

A very valuable deposit of iron ore has been discovered at Mira by North Sydney parties.

Messrs. W. F. Jennison, mining engineer of Sydney, and Sydney McDougall, hotel man of Maitland have bonded the gypsum mine at South Maitland.

Another tremendous slide has occurred at Turtle Mountain, near Frank, Alberta. No lives were lost, but all Frank have deserted the town again.

At Camp Sussex on Monday Private Nielson, of the 74th Regiment, was quite seriously injured by blanket tossing at the hands of some of his comrades.

The board of agriculture has issued an order withdrawing the prohibition in landing of animals other than swine brought to Great Britain from the New England States.

A cablegram received by Dr. Mackay, secretary of the Presbyterian foreign missions, announces the death by plague of Dr. George Menzies, medical missionary to Mhow Central-India.

The Londonderry Iron and mining Company, Limited of Londonderry, have started to open up the well known lime quarries on the Shubenacadie River, near South Maitland.

Rev. W. J. Howard, of Bellows Falls, Vt., has accepted a call to the pastorate of the St. Stephen Methodist church made vacant by the death of Rev. Dr. Read, and will begin his ministry on Sunday, Oct. 18.

A by election was held at Rochester, Eng., on Wednesday to replace Viscount Cranborne. The conservatives retain the seat, their candidate, Chas. Tuff, receiving 2,594 votes against 1,988 for Sir Henry Johnson, liberal.

Alexander W. Black liberal member of parliament for Blaafshire, makes public a series of letters which passed between himself and Mr. Chamberlain, in which Mr. Black maintains that the former colonial secretary launched his fiscal scheme while ignorant of Canada's attitude.

All the Minneapolis flour mills were closed indefinitely on Wednesday. All the men quit work. The strike involves about 1,700 men. The flour loaders who made the demands that caused the strike were not included in the eight hour agreement a year ago.

The gale which raged last Friday caused havoc on the Grand Banks. A number of fishing vessels have returned here damaged and report the loss of men trawls and fishing outfits. It is feared that some vessels have sunk and others are badly damaged.

Governor Snowball has stated that this year he intends awarding a silver medal bearing the winners' names in Newcastle and one in Chatham and another in every county in the province. The medals will have clasps and the winners will be expected to wear them on stated occasions.

The Sussex fire brigade was called out Wednesday morning at 4 o'clock to extinguish a smart blaze in a cellar of a building on the corner of Broad and Main streets, owned by the estate of W. H. White and occupied as dwellings and offices. Major T. E. Arnold's office was somewhat damaged.

According to information received by the Macedonian revolutionary headquarters from Monastir 120 persons perished in the flames of their burning villages near Kastoria. Over 1,200 bodies of women and children are said to be lying unburied in the fields and on the roadside around Kastoria.

Personal.

The Main St. church, St. John, was supplied last Sunday by Rev. Mr. Skemp, of England. Mr. Skemp is spoken of as a strong preacher and a prominent member of the Baptist ministry in England.

Rev. G. A. Lawson, of Bass River, N. S., supplied the pulpit of the Brussels St. church last Sunday. Mr. Lawson is enjoying a short vacation, and will remain in St. John for the Young People's Convention which meets here this week.

In the absence of Dr. Gates who has been spending a well earned and needed vacation of a few weeks in Nova Scotia, the Germain street church was supplied last Sunday by Rev. Dr. Chute, of Acadia College. Dr. Chute's sermons were highly appreciated. Dr. Gates is expected back for next Sunday.

Rev. J. W. Gardener has resigned the pastoral charge of the church at East Point, P. E. Island, after a successful pastorate of three years. Mr. Gardener is open to a call to some other field of labor, and no doubt that some one of our vacant churches will avail itself of the opportunity to secure his services.

DR. SHIVES' INSECT POWDER

Kills all kinds Insects on Man, Beast and Fowl.
All Lumbermen and Poultry Dealers } For the camps,
should use this article } For the barns.

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

St. John Horse Show and Carnival

Under the patronage of Lord Minto, Governor-General of Canada.

October 5-10, 1903.

2,500 IN PRIZES AND VALUABLE SILVER CUP.

ORSE SHOW to be held in Victoria Rink on October 7th and 8th.

ATHLETIC SPORTS on Thursday, October 9th.

AQUATIC SPORTS on Friday, October 10th

Athletic Sports

Entries close for Horse Show on Sept. 15th.

Aquatic Sports

Entries close for Athletic and Aquatic Sports on Sept. 25th.

OCTOBER IN ST. JOHN is one of the finest months in the year. Bands of Music and other Amusements. Low excursion rates from everywhere.

Note the Programme of Sports.

- Amateur Race, 100 yards handicap..... Prize Gold Trophy.
- Professional Race, 100 yards handicap..... 1st Prize, \$75; 2nd Prize \$50.
- Boys' Race, 100 yards (limit 16 years)..... Prize Gold Trophy.
- Pole Vault, amateur..... Prize Gold Trophy.
- Professional Race, 125 yards handicap..... 1st Prize \$75; 2nd Prize \$50.
- Hurdle Race, 120 yards handicap..... Prize, Gold Trophy.
- Hammer and Shot Throwing..... 1st Prize \$25; 2nd \$15.
- Professional Race, 220 yards handicap..... 1st Prize \$50; 2nd Prize \$25.
- Amateur Race, 250 yards handicap..... Prize Gold Trophy.
- Exhibition of Jumping by Champions for world's record; 1st Prize \$25; 2nd \$15.
- Professional Four-Oared Race,—3 crews outside of St. John to enter; 1st Prize, \$300; 2nd Prize \$100

- Amateur Single Sculls..... Prize, Gold Trophy.
- Amateur Four-Oared Race..... Prize, Gold Trophy.
- Junior Amateur Four-Oared Race..... Prize, Gold Trophy.
- Professional Single Scull Race..... 1st Prize, \$75; 2nd \$25
- Yacht Sailing Races..... 1st Prize \$60; 2nd Prize \$25; 3rd Prize \$15
- Professional Oarsmen to guarantee \$5.00 that they will race; money to be returned if they row.

B. R. MACAULAY, Pres. For Prize Lists and all other information apply to J. F. Gleeson, Secretary.
R. B. EMERSON, Vice-Pres.

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

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

For further information, write
J. S. HARDING, - St. John, N. B.

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Canada's Great Illustrated Weekly.

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For the production of this great paper an immense new electrotyping, photo-engraving and printing plant has been added to the Globe's mechanical equipment. This will make The WEEKLY GLOBE unquestionably the most desirable home paper in Canada.

If You Like Good Tea try RED ROSE.