

# Messenger and Visitor

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## Earl Grey

### and Lady Grey.

Earl Grey who is shortly to assume the honors and duties connected with the Governor Generalship of Canada, is described as being in appearance tall, big-boned and loose-jointed. He has, as his pictures show, a high, smooth-domed forehead, the baldness extending well down the back and sides of his head. The hair and moustache are sandy, the latter clipped off in a ragged line. The under lip protrudes slightly, casting a faint shadow between the full mouth and the square chin. The general appearance is that of the English north countryman, the type to be expected from Northumberland, the Earl's home. In the matter of dress the Earl is not fastidious. The long frock which so many Englishmen practically live in he wears only upon special occasions, preferring for ordinary wear a sack-coat 'business suit' of a rough Scotch weave. In fact the Earl is too fully occupied to let his mind dwell upon his clothes, but being conscientious in all things he is careful also in the matter of dress. In politics Earl Grey is a Liberal, but belongs to the Whig rather than to the Radical wing of the party. Previously to his accession to the peerage he sat three terms in Parliament as a Liberal, and since then he has been a steady supporter of the party in the House of Lords. Among his friends however, are men of all political parties. W. T. Wood is spoken of as one of his frequent companions, though on the question of the South African war, and probably many other matters, they differed sharply. During the period that the Earl was administrator of Rhodesia he saw much of the late Cecil Rhodes and they became warm friends, and Lord Grey is one of the executors of the Rhodes estate. In England Earl Grey's name has been prominently associated with a temperance reform movement, he being the prime mover in the so-called Public House Trust. The movement is patterned on the Gothenberg system so much in vogue in Sweden. . . . Lady Alice Grey is not, like her husband, of noble lineage. She is the daughter of Mr. R. S. Hilford who was for a time a member of Parliament. They were married in 1877. Their eldest son who bears the title of Lord Howick (Howick being the name of the Earl's estate in Northumberland) was formerly a Lieutenant in the First Life Guards. Lady Grey is described as a very handsome woman, with large regular features and a restful manner. She is rated as an intellectual woman though she never parades her superiority over less clever friends. She is in fullest accord with her husband in all his plans, and upon several occasions in his career, it is said, her advice and counsel have been of the utmost value to him. Lady Grey's manners are said to be simple and pleasing and her experience has been sufficiently wide to equip her fully for the difficult position of mistress of Government House at Ottawa.

## Liquor and Tobacco.

The drain upon the resources of Canada for intoxicating liquors and tobacco might well be considered enormous even if all the liquors manufactured and imported were poured into the sea and all the tobacco were gathered into one large heap and burned. When the injury sustained by the manhood of the country by the drinking of the liquors and the smoking or chewing of the tobacco is taken into account the drain upon the country's resources passes computation. Official returns compiled by the Island Revenue Department seem to show, too, that the capital consumption of liquors and tobacco in Canada is on the increase. The latest figures are for the fiscal year ending June 30, 1904, and to be more exact, it should be said, that the figures given represent the manufacture and importation of liquors and tobacco for the year rather than the actual consumption of these articles. The comparison of the figures with those of other years however, are not misleading. The total consumption of spirits last fiscal year was 5,343,954 gallons, or .952 gallons per head of our population. The corresponding figure the year before was .870 gallon. It is the largest consumption on record since 1885, when the record shows 1.126 gallon per head. The consumption in some years has fallen as low as .536 gallon in 1898. Taking an average of the thirty-five years since 1869, the consumption of spirits has been .974 gallon. The consumption of beer in Canada last year was 27,608,518 gallons, an average of 4.918 gallons per capita of our population. The use of beer in the Dominion has been on the steady increase since 1869, that is to say, as far back as the departmental

records go. Last year's consumption is the largest ever recorded in our history with the single exception of 1902, when the figure was 5,102 gal'on per head. In 1903 the figure 4,712. The average since 1869 has been 3,182 gallons. The use of wines has fluctuated considerably in different years. In the year 1874 it ran as high as .288 gallon per head. Of recent years, however, the consumption of this beverage has been around .1 gallon. In 1903 it was .096 gallon. Last year it was the same. The Department reports that 537,444 gallons were taken for consumption. Fifteen million five hundred and two pounds of tobacco cigars and cigarettes were used in Canada last year, which represents 2.765 for every man, woman and child in it. This is the largest consumption in the history of the country. The average of the last thirty-five years has been 2.178 pounds. In 1902 it was 2.404 pounds; in 1903 it was 2.548 pounds.

## To Prevent Railway Accidents.

An Ottawa despatch says that the railway companies of the Dominion have agreed among themselves, in response to a circular from the Railway Commission, to draft a uniform set of rules to govern the operations of trains. The members of the Commission are said to be of the opinion that the enforcement of uniform rules will prevent accidents, involving loss of life and property. It would certainly seem that a considerable number of the serious railway disasters occurring from time to time, should with more careful management, be prevented, and if the Railway Commission succeed in establishing regulations which shall lessen the frequency of these disasters it will have accomplished an important work. It is said that the roads will be directed to introduce the block system wherever the business is heavy enough to make it necessary. Automatic switch devices will be insisted upon so that the semaphore will first show the danger before a switch is opened, and the hand and light signals will be made uniform on all roads. Another proposed regulation is that no train shall work more than a specified number of hours each day whether he wants to or not. This last would seem to be an important regulation, as a recent very serious disaster in the United States is reported to have been due to the fact that the hands on a freight train, held on a siding to permit other trains to pass all went to sleep, being worn out by seventeen hours continuous work. Hon. Mr. Blair, Chairman of the Commission, when seen in reference to the alleged proposed regulations, would not say how far the statements which had appeared in the press were correct. The Board he said, however, was giving its attention to means for the prevention of railway accidents and he had no doubt that railway companies would be disposed to accept any reasonable and practical suggestions the Commission had to offer. Referring to the recent disaster in the St. Blair tunnel on the Grand Trunk by which six railway employees lost their lives by suffocation by gas owing to the breaking down of a train in the tunnel, Mr. Blair suggested that the substitution of electric motors for hauling trains through the tunnel would prevent such accidents.

## The War in the East.

During the past week fierce fighting on a grand scale has been in progress between the two hostile armies. In this instance it was the Russian commander-in-chief who took the offensive. Coincident with his forward movement General Kuropatkin issued an extended address to his army which seemed to breathe a spirit of confidence and was evidently intended to inspire his soldiers with the assurance of victory. It is uncertain whether the Russian commander's southward movement was undertaken in obedience to commands from the Czar and with the forlorn hope of bringing relief to Port Arthur, or whether in his own judgment the time had arrived to strike a decisive blow. In the course of the address or manifesto above alluded to, General Kuropatkin said: "Heretofore the enemy, in operating, has relied on his great forces and, disposing his armies so as to surround us, has chosen as he deemed fit, his time for attack; but now the moment to go and to meet the enemy for which the whole army has been longing, has come, and the time has arrived for us to compel the Japanese to do our will, for the forces of the Manchurian army are strong enough to begin for-

ward movement." But the results have not justified the Russian General's confidence. The desperate courage with which the Russians fought was unable to do more than gain for them some rather unimportant preliminary successes. The resistance of the Japanese was invincible, and the Russians have been driven back all along the widely extended line of battle. The fighting has been terrible and the losses are reported to be heavier than in the battle of Liao Yang. Both sides have suffered severely, and as yet there is no trustworthy estimate of the losses sustained. But it is probable that in this instance the Russians have suffered larger loss than the Japanese, as the latter were in part fighting behind entrenchments. The Russians have been driven back twenty miles and have lost heavily in artillery as well as in men. What the ultimate results of this prolonged battle will be cannot yet be told, as the fighting is perhaps still going on, but it is evident that it will add another and perhaps the most serious yet, to the long list of disasters which the Russian arms have suffered in Manchuria.

## Another Murder.

Another has been added to the unusually large number of homicidal tragedies which have occurred in the Maritime Provinces during the year. One man has been hanged in Woodstock, N. B., for the murder of a young woman, his cousin, another in Kentville, N. S., for the murder of his wife and still another is about to be tried in Woodstock on a well supported charge of murder. In Sydney, C. B., a young man killed his father in a drunken row, but received no punishment, the jury, we believe, failing to find a bill against him. A man partly intoxicated and under provocation from some boys, stabbed a boy to death in Windsor, N. S., and was released after trial on a charge of murder, the jury finding him "not guilty." At Hantsport, N. S., a man who had been annoyed by some boys on Hallow e'en, shot and killed a boy, and after having been held one year in jail, was lately sentenced to another year as punishment for his homicidal act. One cannot wonder that the leniency shown by the courts in these cases of homicide should have evoked some adverse criticism. Doubtless boys, and men too, should understand that they cannot persistently annoy their neighbors with impunity, and a blow struck in a moment of sudden passion is not to be judged with the same severity as if it had been with malice pre-pense. But on the other hand, it seems plain that homicides should not be so dealt with as to encourage men to take the law into their own hands and to shoot or stab their neighbors for a comparatively trifling offense. While justice should be tempered with mercy, it should not be forgotten that a failure of justice by legal process leads naturally to a contempt of law and the usurpation by the mob of the functions of judge and jury. The murder alluded to at the beginning of this article occurred early on Thursday evening last on the streets of Charlottetown near the city hospital. The victim was a Miss Warren, a seamstress, who is said to have been returning to her home from her work when she was struck down. The axe with which the terrible deed was done was found near the body. The murder is suspected to have been the work of an insane man. Two men have been arrested on suspicion, but there is no direct evidence and apparently no strong circumstantial evidence connecting either of them with Miss Warren's murder. One of the men, named Henry Palmer has a criminal record and has been insane, and the other Michael Power, is said to have been confined for the last four years in an asylum in connection with the Massachusetts State Prison. Not long ago his sentence terminated and he came to Charlottetown where his people live.

## The World's Gold Yield.

The official figures showing the world's gold supply for 1903, which will soon be made public, will show, it is said, that the principal gain in the world has been in South Africa where the output of 1903 was in the neighborhood of \$28,000,000 greater than in 1902. This ratio of increase, it is reported, is more than maintained for the past months of 1904. These figures indicate the source of the world's great gold supply. In South Africa, because of the low grade of the rock, the industry of gold mining is more like a manufacturing enterprise, but of such reliability within the limits of the field as to make it safe to spend huge sums of money in equipment to hasten its exploitation. Because of this increase largely, the world's increase for the present year will probably pass the \$350,000,000 mark. It is notable that the United States shows a falling off in gold production for the calendar year 1903, by comparison with the preceding year for the first time since the development of the Cripple Creek district. This drop from \$80,000,000 to about \$74,000,000 was due to the labor troubles in Colorado. Australia during the year shows an increase over 1902 of nearly \$8,000,000.

## In the Gallery or a View of the Past.

Opening lecture at Acadia College, delivered Friday evening, October 7th, 1904.

BY REV. A. W. SAWYER, D. D., LL. D.

The new books in our library are stored in cases on the lower floor. Students wishing to be up-to-date select books for reading from these shelves. In the gallery and in some other obscure places are stored multitudes of books that are supposed to have outlived their usefulness. They rest in their places undisturbed, and the dust of the years settles on them. We are interested in exhumed relics that indicate something of the civilization of oriental people thousands of years ago. It might not be without interest and profit, if occasionally we should give some attention to the thought and life of people who lived in days nearer our own.

We can find among these neglected books many interesting and suggestive volumes. Here is a copy of Cicero's writings with learned annotations, in three large quarto volumes, bound in parchment and dated hundreds of years ago,—a monument of the industry of scholarship in the past. Here are books, Latin, German, Dutch, and in other languages, dating back two and three hundred years, printed in black letter and in all sorts of type. With some pains one might arrange a series of these books illustrative of successive styles of printing for three centuries. Some years ago there was in the library a copy of the Geneva Bible, first published in 1650. The antiquarian bookseller would know its value. Some visitor was so in love with the old book that he secretly took it away. It was never returned. It is not the only book that has been abstracted from the library and so brought injury to someone's conscience. Here are provincial records reaching back nearly to the beginning of civil government in these provinces; books of travel in different parts of Canada; books relating to the religious condition of the people in the eighteenth century. No one has time to read them now. Here are rows of books containing discussions on religious and theological subjects by leaders of antagonistic parties, who contended each for his faith, believing that survival of the church and the salvation of the world depended on the persistence of the particular form of doctrine which he held. Now no one cares to examine these discussions which once awakened so much interest. They were once widely quoted by reverent disciples. Now the question which of them was right, or were they all astray, is a matter of complete indifference to us. Here are long rows of Reviews, English, Scotch, American, reaching back nearly to the beginning of the last century. In these volumes are articles that made, others that marred the reputation of men of letters; political articles that made and unmade governments; eloquent articles on the civil revolutions and commotions on the passing years. These books were once considered a valuable acquisition to a library; but they stand here apparently unread. One reason may be that the themes assigned to students in these years are not discussed in these books.

Here is a copy of Samuel Johnson's Dictionary, in four volumes, of the ninth edition, corrected and revised, published in 1805; presented to the library by R. R. Duncan, of Grand Pré. Johnson died in 1783, and was buried in Westminster Abbey. A memorial statue was placed in St. Paul's church. His great work stands here, to all appearance unopened; except it may be by some casual visitor. The author, after his protracted labors, seems to have anticipated that the time would come when the work would lapse into disuse, for he says at the end of the preface: "I have protracted my work till most of those whom I wished to please have sunk into the grave, and success and miscarriage are empty words; I therefore dismiss it with frigid tranquillity, having little to fear or to hope from censure or from praise." Still it becomes us to remember that this work marks one of the stages by which the Standard and the Century Dictionaries were made possible for us.

But I wish to call attention more particularly to some of the contents of these shelves that may reveal to us something of thought and life in portions of the Anglo-Saxon people in the second quarter and early portion of the third quarter of the last century, and present some thoughts naturally suggested by this review. If the references to New England are more frequent, it is because that section is more largely represented on these shelves, but other material will be at hand to unite us to a wider outlook.

Let me first call attention to text-books, some of which are here, others are suggested. Webster's Spelling Book, with its sober maxims at the bottom of the page and its moral lessons at the close; Reading Books of all grades in which the authors inserted long and appropriate selections from the Bible—a method that would not be tolerated now; Grammars, Murray's, Smith's, Gould Brown's, Sanborn's; Arithmetics, Pike's, Adams's, Colburn's, and a little later, Greenleaf's; Walker's Natural Philosophy; Geographies, Malte-Brun's, Smith's, Morse's, Olney's. The only interest that these names can awaken in most of you is due to the fact that you never heard them before. Several of them were really good and useful books, but they were dropped by the way and have been left and forgotten.

It would be possible to make from these shelves nearly a complete set of College Text books of fifty and sixty years ago. Here are selections from the ancient classics edited

by famous scholars who, in their own personalities exhibited in almost perfect degree the fruits of classical scholarship and culture. Here are the mathematical books over which Freshmen and Sophomores worried sixty years ago. It was the day of Blair and Whateley in Rhetoric and Logic; of Dugald Stewart and Wayland in Intellectual and Moral Philosophy; of Lyell and Fownes in Geology and Chemistry; of Silliman and Olmstead in Physics; of Edwards on the relation of Psychology to Theology; of Paley and Butler on Nature as prophetic and illustrative of Revelation.

Now all these books which fulfilled a large and honorable service have been placed on the upper shelves, and other names fill their places in College Calendars. Nevertheless men of pith and power trained by these instrumentalities for distinguished and useful lives.

Mention of an Educational Agency of fifty years ago, of which not much account has been made in books will be in order—the Lyceum Lecture. It was in its nature akin to the University Extension of a later time. Mr. W. H. H. Murray, in a recent article in which he gives some review of his earlier years, says: "What courage, scholarship, talents, grace and liveliness of person, and what enthusiasm for the right, for the larger thought, for the nobler life did the speakers of the old platform represent."

Why this Agency, which had such positive influence in promoting general intelligence and cultivating taste and fellowship in learning, should have so completely disappeared, it might be difficult to tell. The great increase in the circulation of periodical literature in England and America in the last fifty years may furnish a partial explanation. Perhaps the greater tension of life in later years has created a demand for more recreation and amusement; and the concert and the opera have taken the place for better or for worse.

Of the books for general reading some representatives are on the shelves in the gallery, some still claim a place on the lower floor. Macaulay and Prescott are less frequently mentioned now than formerly. All students were expected to read Carlyle's and Macaulay's Essays. They nursed their ambition on Carlyle's Heroes and Hero-worship. Books of travel in Central America, the Islands of the Pacific, Africa, Asia and the Polar regions were widely circulated. Narratives of later travellers now claim attention for the day. Of novels, Scott, Cooper, Thackeray, and Dickens were in demand. Hawthorne's greatest works were published about the middle of the century, but his genius appears to have been discovered by critics of a later date. It was considered good form to have some acquaintance with the writings of Addison, Johnson and Irving. Whether these authors are read in these days you can tell better than I. In Puritan New England, Burns and Byron were under interdict, Childe Harold was permissible, the Cotter's Saturday Night was commended. Bonnie Doon and Sweet Afton with some of Longfellow's shorter pieces were sung in the parlor. Evangeline's long journey was followed with interest by all who liked a wholesome love story. Wordsworth was admired by a select few, but was considered too tame by others who preferred to have their mental nutriment more highly spiced. Cowper was a favorite for family reading when the sofa was drawn forward and the family gathered round the open fire. Round a register or before a radiator the charm would hardly work. Tennyson at first was regarded as a sentimental amateur. His title to lasting fame was at length recognized. Milton was orthodox and diligently read. Strange as it may seem there were educated and literary persons who said, we can very well dispense with Shakespeare. Books on the lives of missionaries and their fields of labor were eagerly sought out. These books are seldom called for now. The romantic period of missions is past. Here are devotional books once highly prized but no longer mentioned in publishers' catalogues. Here are commentaries, Stuart, Hodge, Alexander, Barnes, and others from which a minister would hardly quote now, lest some of his congregation should think that he was a generation behind his time. But I fear that these references have already been extended too far.

About the middle of the century, some young men both in England and America were writing for the public from a somewhat new point of view. They represented a changed conception of life, the significance of which was hardly appreciated at the time. They modified the character of literature by turning attention to the subjective side of experience and thereby prepared the way for still greater changes. Their names would scarcely be recognized by the greater number of the audience, but their influence was not inconsiderable among the forces that formed the character of the present time.

In no other way are we able to discern so clearly the difference between the world in which we live and the world in which men lived three generations ago as when we note the changes that have taken place in scientific opinions and beliefs.

The inception of these changes dates back as far as the last quarter of the eighteenth century. The suggestions and observations of still earlier years led the way to the formation of theories that came, as the years passed, to be generally accepted.

Before the middle of the nineteenth century the Geol-

ogists had established the general outline of their theory respecting the successive strata of which the earth is composed. The study of fossils had convinced them that vegetable and animal life in successive gradations had existed on the earth through long periods of time. Though these views at first met with general disbelief, yet on account of the scantiness of the material that could be used to controvert them, the disbelief gradually gave way to acquiescence.

The possibility of the transformation of species had been suggested at different times in preceding centuries.

In the closing years of the Eighteenth century Lamarck and others were advocating the doctrine that life appeared on the earth by spontaneous generation from lifeless matter and that species had advanced by gradual transformations from lower to higher forms by natural causes through all grades of vegetable, animal and human life. Before the middle of the century Archaeologists had begun to gather facts which indicated that a high order of civilization had in periods quite beyond the limits of the accepted Chronology. Later discoveries confirmed this view and carried the age of Primeval man back to a more distant past. The conclusions of Geology have been accepted. The doctrine of the transformation of species by the slow action of natural causes if it fails as yet to receive universal assent, is so generally approved in the realm of Science that its claim to the right of way is not altogether unreasonable. The theories of Geology demand millions of years for their application. The slow transformation of species by natural causes also demands millions of years. Archaeology and Ethnology are working back indefinitely on the same lines.

If now we bear in mind that Geology claims long ages in place of the "six days" of Creation; that the modern doctrine of species makes them the product of natural causes slowly working through unnumbered aeons, instead of being the effects of immediate acts of creative power; and that Anthropology accepting the foregoing conclusions traces the human race back to some dark period in which it was developed from an ancestry that reaches back through stages inconceivable in number to the first vitalized cell that appeared on the earth, we shall then be able to get some proper conception of the great difference between the world of thought and belief in which men lived in the second quarter of the last century and the world of thought and belief in which we find ourselves.

By the middle of the century the conclusions of the Geologists had won general acceptance.

If the interpretation of the Biblical account of Creation, which had commended itself to scholars of an earlier period were adopted the "days" would represent indefinite periods of time, the two records would be in harmony and science would become an aid in interpreting and illustrating the Scriptures. This suggestion met a sympathetic response. About the middle of the century books and articles appeared in considerable number setting forth the new harmonization with stores of various learning and sometimes with fascinating eloquence. It seemed that something had been done that would stay. Of these we may mention Hugh Miller's Old Red Sandstone and Footprints of the Creator, John Harris's Primeval Man, Pye Smith's and Hamilton Smith's Natural History of Man.

Now these books, once approved by learned men and widely read are here on these gallery shelves among the unused books. How has this come about? As expositions of Geology later works have taken their places. As Apologetical they were constructed with the doctrine that species were the result of distinct and immediate creative acts. As the theory of the gradual transformation of species received valuable support from the investigations of Darwin and other scientists and affected so generally the minds of educated persons, these books lost their relation to the thought of the time and disappeared.

The changed condition will require that the work these men understood will have to be attempted in some other form.

This result has been reached with considerable jarring of thought and feeling on the part of many persons. Others say that Science is, and probably always will be incomplete; the great truths of the Bible remain unchanged. The Bible has been in some peril ever since it came into existence. It has survived and maintained its authority hitherto and it may be trusted to take care of itself. The book-sellers tell us that it is still the best selling book on their shelves.

Other lines of study both in the realm of thought and of practical affairs would equally well exhibit the vast difference between the present and the past; but we cannot pursue them now.

Perhaps it has already occurred to you that these references to the past and its relation to the present have been made with a purpose. Some useful lessons both for the young and the old are suggested.

It is not the order of nature that the men of one generation should live by reproducing and repeating the past. In the history of a free and intellectual people, each generation will do its own work in its own way, do its thinking and make its own books. The reign of authority in the realm of thought is passing. Each new generation will review the work of its predecessors, accept what is approved and add to or change it as may appear best. No age can worthily fulfil its mission by simply copying the thinking of men of an earlier

age. Facts transmitted from the past must be accepted till new evidence modifies them. A mistaken interpretation must be met by a saner interpretation. Criticisms must be accepted or met by saner and more thoroughly rationalized criticisms. The universe is too vast and its processes too complex and veiled to permit man to feel that he has reached the complete and final solution of the problems of nature and human life. Not seldom will it occur in the future, as it has in the past, that a glance from some new point of view will make it clear that previous conclusions are really out of joint and some new way out of the perplexities must be sought.

The certainties of science, as they are called, will always demand assent. But the wise man will give his assent bearing in mind that probably before long a new set of certainties will appear to challenge assent. The philosophic theories of our period will be supplanted by those of another, each and all compounded like the image seen in the prophet's vision, part gold, part iron, part friable clay. But the process will go on. Some tantalizing impulse is always urging the finite to attempt to comprehend the infinite. Trial after trial will be made. Each and all will fail.

But while the movements, prompted by the desire for the new and what it is hoped may be the better, though some prove to be, indeed devious and even retrograde, they are included in a vaster movement, produced and directed by some mightier cause that bears all things on to some distant goal,—what it is, who knows?

II. If the present has its own life, so had the past. To re-create any period of it with its physical conditions, its beliefs and emotional life, is to divest ourselves for the time of the habits of thought, the feelings and beliefs of our real life. This is well-nigh, if not quite, impossible. It is for this reason that the historical novel gives so little pleasure to many persons. The accepted facts of the past are brought into perspective and magnified or depressed out of their original proportions by the subjectivity of the writer. Here also we find an explanation of the fact that the work of the historian is never completed. The preferences and prejudices of different writers will lead to different estimates of the causes and meaning of the course of events the record of which is called history. Hence it is that the work of our historian is scarcely read before a new one by another author is ready for the reader. A wholly just judgment of the past, therefore, it would be difficult to form. Customs that seem absurd to us had some reason for their existence. Beliefs that appear to us incredible in the atmosphere of an earlier day, conditions of life that would be intolerable for us were comfortable for our grandfathers. Many a noble life has proved its worth above the plain and even hard condition in which it found itself. It has too often proved true that luxury and grandeur in living have arrested the development of true nobility and stamped the life with inferiority. The conceit of the present always needs some wholesome chastening.

III. If it is difficult to reconstruct the past, can we anticipate the future? The attempt to do this has marked the history of man through the centuries. The seer has often called to his fellows to hear his message. But most often his vision has been a vain mirage. If sometimes a favoured few have seen foregleams of what the eternal and active power will bring into being; by the order of natural thought the only reasonable expectation man can reach in regard to the future must be a judgment formed by considering the conditions of the present. No human power can foresee what new forces, what new relations of things, what modifications on the part of man may arise to disarrange the wisest forecast. Man may continue to, subdue nature, but to what his work all tends he cannot discern. We are here between a past of which we know so little and a future reaching on indefinitely, of which at best we can know only a little on the hither edge. It is a narrow heritage. But it is all that the forces of nature, or, what I think is the better view, all that a wise Providence assigns us. In a large sense we are the product of the past and makers of the future. All that remains for us is to serve our own generation faithfully and wisely and leave our work to meet whatever may be revealed out of the depths of the future.

IV. Heraclitus 2500 years ago had a correct intuition when he said that Being is in constant change. The past appears to us as constant movement. While we are saying, this is the present, it is past. We must think, also, that movement will go on indefinitely. It is inconceivable to us that the universe should ever come to an absolute standstill.

But amidst this incessant change is there nothing permanent? Certainly the fact or law of change abides. Our experience comes and goes in constantly successive moments; yet we feel that through it all we abide,—in a real sense the same. It comes to us as by a fixed law of thought that amidst these interminable and innumerable changes some ultimate cause abides manifesting itself in this infinite variety. As we are persons, that is beings acting with intelligence and purpose, it is opposed to the necessity of thought for us, certain it has been for the human race at large, to believe that this ultimate cause is essentially inferior to ourselves. He abides ruling according to his purpose in this infinite sphere of change.

After all that has been said about the transformation of species, so far as relates to the period of human history, the variations occur within fairly well defined limits with a tendency to return to the pattern from which they started. For all practical purposes types remain for us as they existed in the time of our ancestors; and they will in all probability remain for generations to come. The human type, though it exists in several varieties, has remained essentially the same through the thousands of years of the historical period. We see no sufficient reason for concluding that it will be essentially changed for generations to come. So far as we are concerned, our minds must be developed in knowledge and strength and our lives made useful and honorable by the same process by which such ends were reached in the past. Amidst all the changes of the generations, the great facts of human life remain the same.

It is for this reason that the literature of the ancients still awakens responsive chords in our hearts. The impulses, motives and ends that ruled men's hearts in the past, rule the hearts and lives of men to-day.

Lazarus still lies at the rich man's gate. Royal splendor is still loved as in the days of the great king three thousand years ago. Men still prefer the uppermost rooms at feasts. The questions that troubled the thoughts of men thousands of years ago still vex our minds. Men now as of old are arrogant, disdainful, the strong crowding the weak. Young men and middle aged are inclined to spend their substance in riotous living; and some taught by experience, come to themselves, see what fools they have made of themselves and return humbled and penitent to a better life. As it spoke in the dawn of history, a voice still calls from the infinite depths, man, where art thou? and, where is thy "brother?"

The old Bible is still the best revelation of man, the best text-book for the study of human nature, the best guide to the way of life.

We have been making some observations in the Gallery of the College Library and meditating on Change and the Permanent. These studies have direct bearing on our daily work. It may be that old books have some uses.

### Friendly Hints To Inquirers.

BY REV. THEODORE L. CUYLER, D. D.

At this time of religious interest, there are a great many who are asking that question which is as old as human sin, "What must I do to be saved?" To those who honestly desire to be saved from a sinful heart and life into life worth living, I venture a few frank and friendly hints. No two personal experiences are exactly alike; yet as certain kinds of food and drink are suited to about everybody, so there are certain spiritual prescriptions that meet about every case.

1. You say that you are "feeling deeply." About what? If you feel deeply what an enormously wicked thing sin is, and that you are a sinner, then thank God for it. But do not be content with mere feeling. Tears never washed away guilt or saved a soul. The world of woe may contain myriads who are weeping over lost opportunities and wasted lives. Your Bibles does not say, "Weep and be saved;" it says, "Believe on the Lord Jesus Christ and be saved." An ounce of practical faith is worth a ton of mere emotion. To "feel deeply" is well, as far as it goes, if followed by action; but feeling involves one greater danger. To sorrow over your sins, and then to stick to your sins, is a grievous wrong to the Holy Spirit, and an equal wrong to yourself—it hardens the heart most terribly. The most difficult persons to reach are those who have sorrowed and sighed and made good resolutions a hundred times, and yet have never repented of sin or lifted a finger to obey Jesus Christ.

2. The first message with which Christ began his earthly ministry was Repent. When the Apostle Peter was dealing with hundreds of awakened souls at Jerusalem, he condensed his directions into this short, sharp sentence, "Repent ye, therefore, and be converted, that your sins may be blotted out." Genuine repentance means a vast deal more than grief over sins or even hatred of them; it means to turn from your sins and abandon your sins with a full purpose of obedience to Jesus Christ. It signifies both a change of heart toward sin and a change of conduct. The way for a tippler to repent is to break his bottle; for a profane man to repent is to stop swearing; for a dishonest man to repent is to make restitution to those who he has cheated. I knew of a certain person who was pungently convicted in a revival meeting, and espying a man there whom he had wronged, he called the man out into the vestibule and humbly asked his pardon for the wrong. That was the first step toward a sound conversion. I emphasized the duty of thorough repentance, because in these days there is not enough made of it. Cheap surface work makes cheap Christians; deep subsoil repentance makes strong, healthy Christian who will stand wash and wear.

3. Another vital point is unconditional submission to God. Don't attempt to bargain with God. Saul of Tarsus yielded everything when he cried out from the ground, "Lord, what wilt thou have me to do?" An intelligent woman who had been in sore distress for many weeks, said

to her pastor, "I have done quarreling with God. I am resolved to submit to him and serve him, and to do all the good I can while I live, and then go to hell as I deserve." Her pastor smiled and quietly replied: "You will find it hard work to get to hell in that way." The honest-hearted woman soon found that her willing submission of heart to God and her patient readiness to obey him and do her duty, was bringing her a calm and abiding peace. To know Christ's will and to do it in Christ's strength, is the very core of true religion. Do not try to bargain for the ready pay of "joy" and "happiness." When the festering rifle-ball is extracted, the wounded soldier finds comfort—but not before. When the sin gets out of your heart, and Christ gets in, you will obtain real comfort. Paul was not continually begging to be "happy, happy, happy," like some thin, watery Christians now-a-days. He bore sharp sufferings cheerfully, and to do Christ's will and to save souls was his joy and crown. Don't try to go to heaven before your time. If I can first get to be holy, i. e., healthy in heart, I have no fear—but that my Master will give me the full joy of salvation.

4. You may inquire, "Where does faith come in? Must I not believe on the Lord Jesus Christ if I would be saved?" Yes, very true. But saving faith is vastly more than an opinion or a devout purpose. It is an act; it is the act of yielding your heart up to the atoning Saviour, the act of joining your poor weak soul to him as your Redeemer and your Lord. When Christ was on earth he did not say much about "believing"—but he did demand prompt obedience; "Follow me!" Whoever would not take up his cross and follow his new Master, could not be his disciple. Begin, then my friend; to do the first thing that Jesus bids you do. The Holy Spirit, working on your conscience, bids you do a certain thing to please Christ—do it. At whatever point the Spirit presses you, yield! Obey Jesus Christ! When you honestly take any step, either in abandoning a sin or in doing a duty, and do this simply to please Christ—then conversion has begun. That is the first movement. You have changed masters. To be willing to trust on Christ and to go with Christ, even for a single step, is the beginning of a Christian life. As to rapture and ecstasies, you will have enough of them when you get to heaven. The smile of conscience and the smile of Christ will be enough. Any loving, unselfish deed you can do to please your Saviour is a step into the new life.

5. I have not said anything in these plain, simple counsels, about prayer. If you are honestly striving to quit sin and pray. Real prayer is sincerely asking for what you really want. Unless you do what Jesus commands you, years of prayer will not save your soul. Remember also my friend, that you will make no headway without the help of the Holy Spirit. He alone can regenerate your heart. He may be striving with you for the last time, and you drive him away, you are lost: Quench not the Holy Spirit. Every delay is at a terrible risk. Perhaps the loving Saviour in the still small pleading voice of his Spirit may be giving a last knock at the door of your heart.

Finally, the whole great question of your salvation must be settled between you and your Saviour, Skepticism—if that is your trouble—can only be conquered by trying Jesus Christ for yourself. Go to him with your Bible and on your knees surrender yourself to him. One honest hour with Christ is the "inquiry meeting" you need most. No preaching, no talking can save you—Jesus can. "Whatever he saith unto you, do it."—Presbyterian

We need to guard against sins of omission in our home-life. We should make sure that no one in our household can ever say to us: I was hungry-hearted and you gave me no bread. I was thirsty for affection and you gave me no drink. I was a stranger at your door and you took me not into love's warmth and shelter. I was sick of the world's emptiness, vanity and sorrow, and you visited me not. I was in prison in my narrow environment and you did not come to me with the companionship that I craved. Living by my side all these years, you did not do love's duty to me."—Dr. J. R. Miller.

The great forces of life have had small beginnings, and of all of God's creatures, none are so weak, so helpless, as man when born into life; and yet mankind, with age and culture, change the face of nature and may command—control all forces and utilize all resources. Man, at birth so helpless, makes a small beginning, give him time, education, culture, discipline and experience, and he becomes one of the most formidable forces on this earth.

The true Christian studies the happy art of making the most of every one with whom he is thrown in contact—of recognizing in each soul and of eliciting from it that feature of heart and mind in which stands the relationship of that particular soul to God. It is this true self of our neighbor which we are required to love.—Edward M. Goulburn.

The reason why you do not trust him more is that you obey him so little. If you would only ask what God would have you to do, you would soon find your confidence growing.—George Macdonald.

## Messenger and Visitor

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Editor

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### DR SAWYER'S ADDRESS.

We have great satisfaction in giving to our readers the address of Dr. Sawyer at the opening of Acadia College. Dr. Sawyer does not burden the public with his productions. His friends all wish he would publish more. They have a high opinion of his ability and carefulness as a thinker and would like to know more of his views on the subjects to the teaching of which he has devoted his life. We are grateful for the address now given us, but, like Oliver, we ask for more.

A reading of the address will impress one with the very excellent form in which Dr. Sawyer's literary work is conceived and expressed. He avails himself of the local, concrete point of view in the College Library to enter upon the discussion of a subject that is of a philosophical character. He thus awakens interest and illuminates his subject by the references to the works which mark the stages of development in the period reviewed. History is made to irradiate philosophy, and at the end he comes back to the starting point quietly reminding us thereby that the treatment of the subject is complete.

Then the elaboration of the several parts is such as to carry the reader through the successive stages with increasing satisfaction. Every sentence adds to the preceding thought and prepares the way for the subsequent statement.

With all the depth and seriousness of thought there is mingled, now and then, a flash of humour that speaks a mind full of health and a mind that has not been hardened into set forms by continuous study.

We are informed that the delivery was in keeping with the subject and the occasion. It held the attention of the audience throughout. At several places the interest became, we might say, intense. For instance when he spoke of the Great Cause working in all and asked in reference thereto, "Who knows?" there was a sense of solemnity and enquiry that was marked. And again when he asked whether amid all the changes there is anything permanent there was evident eagerness to hear what the answer would be. And a spirit of quiet restfulness and at the same time of stimulating thoughtfulness was awakened when he gave in substance Browning's statement: "Earth changes, but thy soul and God stand sure." And this was strengthened when he left his closing words of confidence in the Bible and his belief that it will endure "when all that seems shall suffer shock."

Turning from the form of the address to the matter we have equal cause for study of Dr. Sawyer's deliverance. He deals with the changes in social life, in Educational methods, and in scientific and religious thinking in the last sixty years. As the various kinds of weapons used in war that are hung in the corridor in Warwick Castle show the history of war through the centuries so these discarded books give the story of a period of history near enough to be full of interest to us. Is the story one of uninterrupted progress? Dr. Sawyer does not say so. One might infer from the books named as having been formerly popular that there was then a seriousness and soberness in social life that have rather diminished than increased. The Chataqua Circles and other Reading Clubs represent the earlier type. But what are these among so many? Perhaps life has more objects of interest, is more intense, and so as much mental energy is developed as formerly; but our manners have not the repose and strength that stamped the life of bygone years.

Then, also, the references to the College text-books, say, in classics, may raise a question whether the education of the present is not so multifarious that the deep and moulding power of the old authors is less effective than it once was.

It is, however, in the realm of science and of religious thought that our readers will follow Dr. Sawyer with keenest interest. They will note the range through which thought on the earth, and its history in relation to man has travelled. Yet Dr. Sawyer, if we understand him correctly, believes the faith in God is not shaken. He may even hold that it has been broadened and strengthened. He finds the Universe too large to be reduced to such forms as will ex-

plain it all to feeble men. We know but little as yet. But what we know, what we experience may well teach us to do the best we can in our generation and to trust in the "power without us that works for righteousness." Dr. Sawyer believes that "there lives and works a soul in all things and that soul is God." Amid all changes man can rest in Him. "From Everlasting to Everlasting thou art God."

### EVANGELISM AS A BASIS OF UNION.

At a meeting of about four hundred Baptists in attendance upon the General Conference of Christian workers at Northfield, Mass., in August last, it was "Resolved, That we issue a call for a Baptist Evangelization Convention, to be held in St. Louis in May, 1905, to be composed of delegates from all Baptist churches, societies and organizations in the United States and Canada, the object of which shall be to foster the spirit of evangelism and discuss the best methods for most effectually carrying on evangelistic work." The call for this convention is to be signed by A. C. Dixon, Mass.; J. L. Campbell, Mass.; A. F. Williamson, Conn.; C. R. Storey, New York; Len G. Broughton, Georgia; Curtis L. Laws, Maryland; P. S. Campbell, Canada. These brethren are the committee, also, to prepare the programme for the convention. The Canadian representative, P. S. Campbell, is, if we mistake not, Professor Campbell of McMaster University, Toronto. The action of these brethren is taken for the following among other reasons:

1. There is universal need, greater in some places than in others, but great everywhere.
2. There is an evangelistic atmosphere in the English-speaking world.
3. There are people of means who are ready to invest money in such a work, and thousands will rejoice to give small amounts.
4. Money given to this work will add to the receipts of our missionary societies, home and foreign, by increasing their constituencies and the spirit of liberality which always comes with a genuine revival. There was no lack of money after Pentecost.
5. Successful evangelism will give our home mission societies a larger constituency for the promotion of their great work in desert places. Our foreign mission societies can build larger structures in other lands only as the foundations at home are broad and solid. Our publication societies will be benefitted in all their departments by a campaign of evangelism. Our educational societies are deeply interested in the evangelization of our colleges and universities. The Young People's Societies will be increased in numbers and efficiency.

The spirit of the forgoing is excellent. We publish this action because the matter will probably come before our churches and societies in definite form and it will be well for them to know what is coming. We hope also that the reading of these resolutions will awaken the desire in many to engage at once in evangelistic effort. We are very slow to open the subject of personal religion with those around us. It is much easier to teach, to expound, to support a church where the minister will work with the unsaved, than it is to use on personal influence on persons one by one and to lead them to personal faith. Yet the world will not be brought to Christ by machinery or organization. If the army is to kill many of the enemy somebody besides the general must use a rifle and handle a sword. If we are soldiers of Christ what number of bullets are we firing? It seems to take a great amount of edification to get a little amount of aggressive work with the unconverted. Brethren need not wait until next May for a Convention in St. Louis before telling some one something about Jesus. Thousands of those around us will die before next May. And when the Convention meets it will send back word to us that we must do the work. Men of Israel tell ye of Jesus and his love. If you cannot find words "make them."

But there is special reason for engaging in this work now. We are talking much about union. We apparently are going to have it. But if the union is to be more than formal it must be more than what is secured by votes in conventions and conferences. It must be union of hearts and efforts to advance the Kingdom of Christ. There will be some differences of opinion on this and that doctrine. These differences have always existed among the members of each denomination and they will be found in the united body. Discussion alone will not remove these varieties of opinion. But if we can unite in the effort to bring others to Christ we shall come together ourselves. When we really begin to seek others we shall ask what we mean by salvation, what is necessary to salvation and how it is to be obtained. So we shall get very close to Christ and so become united. When those are now Baptists and Free Baptists get into an after meeting and are among anxious men and women they will be united; in doctrine, purpose, aspiration and effort in such bands as cannot easily be broken by discussions on points of theology. Evangelism brings into greatest prominence the most essential truths and reduces the divisive force of those differences of opinion which will always be found among Baptists who believe in individual freedom and responsibility. Evangelism is the true basis of union. Members of each body ought to get together and pray for a spirit of revival and activity before joining another body to which they will bring so

much that is like death. Then we shall increase each other's life by the formal union.

Still further we urge this matter because evangelism is the true basis of union in the individual church. No doubt in many of our churches there is wanting a spirit of mutual confidence and love among the brethren. There have been disputes about former pastors and about the present pastors and many other things. Now if the church really girds itself for battle for the work of saving the lost, these differences will disappear. Many of them will be seen to have been misunderstandings, others will vanish like morning mist. Evangelism will prove the "basis of union" indeed. Let us get together for service rather than to boast about our numbers, and to make one another feel happy and we shall find each other's hearts true, fervent, united in the strongest bonds known to the children of men.

### CONCERNING READING ALOUD.

In 1886 we visited the late Rev. David Crandall at his home on the Belleisle, Springfield, N. B., after a long ministry in which he had seen much good and had done much good he was, in the weakness of advanced age, waiting for the call to come up higher. He was unable to attend public worship. But he said when the Lord's Day returned he held service by himself, reading the Scriptures and the Hymns aloud and praying for his brethren and himself. He spoke especially of the effect of reading aloud the great hymns. He said it aroused the devotional spirit in him to a high degree. Moreover he found that he learned the hymns by heart and he then knew about sixty of them, the repetition of which set his heart aflame with love to the Lord. We have been told also by members of the Committee that prepared the Canadian Baptist Hymnal that when they met and read the hymns of the various collections from which selections were made the effect upon themselves was of the same uplifting character.

From these experiences of our brethren we suggest to our readers that their spiritual life and fervor may be strengthened by reading aloud the Psalms, (the great Hymn Book of the ages), and other portions of the Scriptures and the hymns in which our language is so rich.

We do not know a hymn merely by looking at the words. When we try to express the author's thought the meaning, strength and spirit take hold upon us. Reading aloud and praying aloud lift the soul into communion with God.

### A REMARKABLE INCIDENT.

The N. Y. Examiner under the heading, "A Remarkable Incident," tells the story of the relations of Dr. Henson of Tremont Temple, and his predecessor, the late Dr. Lorimer. These brethren loved each other. Dr. Henson says that more than twenty years ago, when he was pastor in Philadelphia, he chanced to visit Chicago and was taken by Dr. Lorimer to see the ruins of the Michigan Avenue Church which had been destroyed by fire. Dr. Lorimer asked Dr. Henson to come to Chicago and rebuild the church. Dr. Henson did not think himself equal to the task. Then Dr. Lorimer undertook it himself and got Dr. Henson to take the First Church of which he had been Pastor. Dr. Henson says: "Year after year we labored side by side, and though our church interests were all interlaced and there was abundant opportunity for the upspringing of suspicions and jealousies and rivalries, I bear record that on his part at least, there was never anything but beautiful brotherliness in every act and utterance. Such souls are only too rare in a world where even ministers by their pettiness and narrowness and selfish eagerness to build up their own interests at the expense of others, do so frequently show themselves to be of like passions with other men."

Now this was all very beautiful on the part of these eminent men, our two foremost preachers in the United States. But after all, is it so remarkable? Do all the rest of the ministers fight with one another like beasts at Ephesus? Or is it the usual thing for the ministers to fight and devour one another? Is it so unusual to find two Baptist ministers in the same city who do not seek to cut each other's throats that the case of Dr. Lorimer and Dr. Henson should be published as "A Remarkable Incident?" Surely the Examiner exaggerates the baseness of the Baptist ministry. Will the Examiner startle us some day by announcing that it has discovered a family where the husband and wife live together without quarrelling?

We think we know a number of ministers in more than one city who help one another to the utmost, and who do not count themselves as remarkable saints because they are strengthened by each other's faith and Christian love.

That there are cases of misunderstanding and injustice is no doubt true. It must needs be that offences come. But we think these are the cases that are "remarkable" and not the cases of agreement. At all events we hope so.

### Editorial Notes.

—We learn that Rev. H. G. Colpitts will close his labors with the church at Middleton, N. S. about the end of November. More than one church has sought his services and

we hope to hear that he has accepted a church in these provinces. We are aware that openings elsewhere have not been able to keep him from the land of his birth. Bro. Colpitts is esteemed and trusted as a man, a Christian and a minister by the Faculties of Acadia and Rochester, where he studied. He is a man of strength and consecration, and will, we believe, be found an able minister of the New Testament.

—Rev. R. O. Morse, of Chester, N. S., recently visited Kings Co., and preached at Gaspereau. Mr. Morse is a student as well as a minister. We are glad to know that an increasing number of our ministers continue their studies in a systematic way. Recently we learned that Rev. W. H. Jenkins, of Onslow, and Rev. M. A. MacLean, and Rev. A. S. Green of Truro, meet regularly for the study of Hebrew. Probably there are similar clubs elsewhere. "The knowledge of the priest is the eighth sacrament" said one of the Fathers—any way Baptist ministers, by the fact that they are Baptists, are sons of the light. So they seek light and light turns to love, and love is power.

—The Rev. Dr. Lathern, known over Canada as one of the ablest, most cultured and best spirited leaders of the Methodist body, has been quite ill at his home in Halifax. We were delighted on visiting him a few days ago to find him much improved in health, and we hope on the way to recovery of his usual strength. Dr. Lathern has held the pastorate of the largest congregations in his denomination in these Provinces, and his ministrations have been helpful and influential in a high degree. As Editor of the *Wesleyan*, as Lecturer, as Author, and as a member of the various denominational Boards he has become one of the pillars of his church. His spirit of kindness and brotherliness has made him beloved by a wide circle outside of his own communion. But when one hears him speak of the things nearest his heart he finds it is not what Dr. Lathern has done, but the fathomless love of the unchanging Christ on which he rests. That is his hope and joy.

Dr. Lathern's beautiful humility and his unfaltering trust in the Redeemer, remind the writer of his last interview with the late Rev. W. S. McKenzie, D. D., who was Pastor of Leinster Street church when Dr. Lathern was minister at the Centenary church, St. John. Dr. McKenzie, who was within a few weeks of his departure and knew the end was near, said that when he at first knew he was soon to die, he felt the most worthless of all men. But the Lord's mercy had seemed to come out to the very outskirts of the universe and to envelop him in its folds. Then messages came to him from those who had been helped by his ministry until he was filled with gratitude. "Tell the brethren," said Dr. McKenzie, "not to mind about success." "Tell them to labor for the Lord and success will take care of itself."

### Passive Resistance in England.

Rev. Dr. Horton, one of the noted English preachers recently gave his views on Passive Resistance. We condense from the *British Weekly's Report*: Text, Romans XIII, 5 "For Conscience Sake." There may come a point in a man's life when the duty of obedience to the law and the higher powers must be suspended in obedience to the powers that are higher than the high. Our most blessed Lord Himself died in an act of passive resistance to Pontius Pilate and the Jewish Sanhedrim." Dr. Horton said his sympathy was with his comrades, but what had touched his conscience to the quick" was expressed in these three propositions: "(1) That this Act of Parliament gives to the Romish church an opportunity of obtaining possession of this country such as it had never dreamed of getting. (2) So far as I understand, it was deliverance from the Romish church that formed the commencement of our real national greatness, and that for any Englishman to bring England back to the old domination is an act of treachery. And (3) last, and most important of all, that Romanism is not only injurious to the State, but it is, as I believe, injurious to Jesus Christ, My Lord and Master." Each proposition was carefully elaborated with fact and figure and illustrations drawn from realities in European Catholic countries and form the books of Mr. McCarthy and other writers. "I trust I have not said anything which is unjust or unkindly to Roman Catholics. I do not see how I could have done—because I have simply quoted from Roman Catholic writers. But I had earnestly and solemnly to record my protest against this act of Parliament, which seems to me a long desired opportunity for the great Roman Catholic system, which, as I take it, is the most deadly enemy of natural progress and to public morality. When I oppose this Act I do not feel that it is faction in the least I feel that I am standing for the England that I love. If the Act stands, and if in a few years England has to face great problems, as France and Italy are doing, then the men who risked their lives and reputation on behalf of the freedom of the Gospel will rank with Ridley and with Hooper and with Latimer. We are willing to incur the odium and the loss which such a part involves, in order to prevent the evil which I think may be foreseen, and to secure for our country liberty from the greatest peril of States—the subjection of the infant mind to

the tyranny of a sacerdotal church." The weekly gives accounts of the Prosecutions for non-payment of rates, naming about sixty ministers among the number. The list includes Councillors, justices of the Peace and other men of repute. The defendants included the trustees of Spurgeon's Tabernacle, and the trustees of the Pastors' College. Mr. Philcox, solicitor, represented the trustees of the Tabernacle. He said "he had never appeared with greater apprehension and sense of responsibility than he did that day to represent the Trustees of the church founded by the late and Reverend Charles Hadden Spurgeon. The course they had taken that day had been carefully considered by the trustees. They took up the position of Martin Luther. "Here we stand; we can do no other. So help us, God."

### Baptist Union.

DEAR EDITOR: Allow me to report that the following churches have passed on "the Basis of Union" and are ready for the Organic Union of the Baptist and Free Baptist Churches: Centreville, N. B., Fredericton, N. B., Arcadia, N. S., Chebogue, N. S., Westchester, N. S.

We are hoping the next few weeks will bring us scores of new votes.

The Committee will begin this week mailing to Pastors or Church Clerks a copy of the "Basis", also a circular calling attention to the same.

Our Free Baptist brethren, through their Committee are now addressing by circular their churches. From this I take the following:

- (a) "We find ourselves now in substantial agreement in doctrine and methods of work.
- (b) "In many places Baptist and Free Baptist churches are in each other's way, and often employing two pastors where one could do the work."
- (c) "Many churches of both denominations are languishing for lack of the care they might receive by the wiser placing of pastors which would result from Union."
- (d) "Mission fields in the province now unoccupied by either denomination can be provided for when the rearrangement of pastorates made possible by the Union takes place."
- (e) "To have a share in the mission work of the Great West will be open to us by Union. And to no more important work is God calling his Canadian people."
- (f) "It will be possible by Union for us to have the young men for the ministry educated at home, and so keep them for our home work."
- (g) "More than anything it will impress those outside the church as to the real oneness of God's people, and will more effectually win them to the Saviour."

For many years our body has been looking toward this Union of the Baptist bodies.

The "Basis of Union" adopted in Charlottetown in 1887 in proof that our Convention actually desired the same.

The years since then have convinced many of us even more than then that union is what ought to be, both for the glory of God and the best interests of the churches of the two denominations, let us no longer linger on the border land. Life is too short and time too precious to pause and debate a matter, the benefits of which we are all convinced.

While the Committee will send to any one desiring a copy of the "Basis" and while we propose to send a copy to each church or pastor we have as well made arrangements with Messrs Paterson & Co. should churches wish a number of copies of the "Basis", to mail them post paid at the rate of, for 25, 20c; for 50, 38c; for 100, 75c.

Orders for these to be made to Messrs Paterson & Co. Printers, Germain St., St. John, N. B., who will attend to the same.

St. John, Oct. 17.

G. O. GATES.

### The Proposed Baptist Union.

Sir:—I write to you I trust in the name of Jesus as a Baptist Christian for more than seventeen years. My prayer is for union in the hope that it will be union of a right kind. I once slipped and fell. A strong hand was stretched out which at once set me firmly on my feet and I was thankful and strong. A union that will truly lift up the falling and as truly exalt the best, is a union that this country and all countries greatly need. Such a union preserves our land it exalts the king. Baptist Christians are most loyal always good subjects of our king. They ever believe and strive to work out their belief that "Righteousness exalted the nation." Therefore union to them means union for God, for the king, for their country.

But woe to it and all I if what the fathers have suffered and died for be forgotten! Or on the other hand be exalted overmuch! Do we not know that the union for which Jesus prayed was union in himself and in God? "As thou Father art in me and I in thee that they may be one in us," that the world might believe. Woe to earth and to all if the sacredness of the past be forgotten, and the stern endeavors of the righteous strong be disregarded. They stood valiantly and stand to-day for the safeguards against weakness, against licence or loose rein. The cure for all seems to be nearness to the Christ. Jesus is the centre. As each body and each individual gets nearer to him in belief in life, then union is safe. The spokes of a wheel are all

separate units far up at the rim but near enough and touching in union at the hub. "This is the road to London" says someone coming from the far west of that city. "No," said another: at some distance north of the same city. "This is the road to London." So also someone coming from the east may declare "This is the road to London." And there might be considerable dispute. But once in London, all thought of ways to London is completely forgotten and lost in the greater and more real thought that "This is London." Once in Jesus and possessed of his Spirit of strong yet humble and obedient trust there is safety without need of safeguards. But on the way the signs need to be up conspicuously to warn of devious paths that would lead far from any true panacea, from London and from Jesus and the life of devoted and righteous attachment he would have all live.

Woe therefore if in union our ministers and congregations forget the sturdy principles for which their fathers died, that is, their Christian fathers, or that union should be forced on too low a plane. For, if Jesus prayed that all may be one and that all who believe may be one, in practice He kept all excluded from the special communion, but the chosen Christians. There were many who believed but only the chosen disciples were admitted to His Communion. Union should never be required on too low a plane, for if Jesus prayed that all who believe may be one, He also said "If ye love me, keep my commandments and "He that hath my commandments and keepeth them, he it is that loveth me," and again, "I came not to send peace on the earth but a sword," i. e., in the spiritual sense only, for again he said "My peace I leave with you," and "By this shall all men know that ye are my disciples, if ye have love to one another", and in his prayer for union of believers we must not forget that he prayed, that they may be one, even as we are one as thou Father art in me, and I in thee I in them and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me and has loved them as thou hast loved me."

God grant that union may come but chiefly and verily as it is in Him.

Halifax Sept. 12, 1904.

GEORGE JOHN MENGE.

### SPURGEON'S MEN.

A Presbyterian minister by way of illustrating the power of "keeping the commandments," to testify to the genuineness of Christianity, told of a buyer of apples examining, at a grocer's in London, a barrel, on the top of which the apples were very good, to see if the quality was maintained in the layers below. The salesman assured the buyer that he need not be afraid, that the apples were good all the way to the bottom of the barrel. "We are Spurgeon's men here," said the salesman! "That," the minister said, "was as high a tribute as could be paid to Spurgeon." But why should not all Christians who pack apples be honest in their packing? Are they not "Christ's men?" and should not the same principle apply to all the callings? Let every man wherein he is called therein abide with God. Let each be able to say he is about his "Father's business," and the temptation to cheat will disappear.

### INFLUENCE OF CREED ON AUTHORSHIP.

Dr. Nicoll in *British Weekly*: "Nonconformity has given birth to many well known authors, but there are three at least whose production would have been quite other than it is had they not been Nonconformists. These three are Robert Browning, Mrs. Browning and Mark Rutherford. It would be easy to show that the poetry of the Brownings would have taken quite another turn had it not been for their Nonconformist training."

It appears, then, that it does matter what a man believes, even as effecting his literary productions. Every man has his creed and his philosophy and what he thinks in the closet of his heart he will ultimately proclaim on the house-top—Dr. Nicoll's references, just quoted, contain no new principle. But their application emphasizes the effect of belief on the mind and, therefore, the importance of believing only what is true. To believe in Christ is to believe in the truth.

The Christian has a foundation for the hopes suggested by the following lines:

### TO THE HEROIC SOUL.

Be strong, O warring soul! For very sooth  
Kings are but wraiths, republics fade like rain.  
Peoples are reaped and garnered as the grain,  
And only that persists which is the truth:  
Be strong when all the days of life bear ruth  
And fury and are hot with toil and strain;  
Hold thy large faith and quell thy mighty pain;  
Dream the great dream that buoys thine age with youth.

Thou art an eagle mewed in a sea-stopped cave;  
He, poised in darkness with victorious wings,  
Keeps night between the granite and the sea,  
Until the tide has drawn the warden away.  
Then, from the portal where the ripple sings,  
He bursts into the boundless morning—free!  
—Duncan Campbell Scott.

## ❁ ❁ The Story Page ❁ ❁

### The Spell of Home.

BY DAVID LYALL.

Old Malcolm MacVean, for forty long years shoemaker in Inchonnen, looked out by his cottage door in the still morning, shading his eyes from the sun with his hand. It was a morning in late September, and the sun having shone with unprecedented constancy for well-nigh a whole month, the scant sheaves were dotting the little fields everywhere. And there was great rejoicing in the hearts and on the tongues of the tillers of the soil. For once in cycle of years Inchonnen had belied its reputation of being a wet cold, dreary place, where the fruits of the earth could not ripen, but had to be gathered green and sadden from the field year after year, and given to cattle beasts as winter fodder. Now this mystery and great wastry had often lain heavy on the soul of Malcolm MacVean, and he had prayed over it, even wrestling with the Almighty for the heaviness of the blight that seemed to lie on the strath he loved. But after forty years he was no nearer solution than he had been at the beginning, and was forced to fall back upon Holy Writ, "My ways are not your ways, nor My thoughts your thoughts, said the Lord."

Neither Malcolm, nor any of his grumbling neighbors ever gave a thought to the folly of trying to cultivate farms on land that was never meant for it, of sowing corn and planting potatoes on furrows that were half the year under water, when the burns ran in spate from the hills, and the morass about the loch was impassable even for the sheep. And when the people, one by one dropped away, felled by the scourge which arose from these unhealthy conditions of life, they took no thought of the folly that had made a place of human habitation there at all. Who was first responsible for the birth of Inchonnen none could tell. Sure it was very old, nestling there in the silent, close shadow of its encircling hills. The houses themselves, with their grey walls and overhanging eaves, would tell you so; and the ruined, empty cottages scattered here and there on the lochside, and also further up on the slope of Ben-achree could tell, too, that the place had fallen on evil days. For looks it was picturesque enough, and in the summer they would come in coaches from distant places of resort to see what they called a typical Highland clachan (pronounced mostly as it were spelled clackan), and make little notes in pocket-books, or thumbnail sketches of the inhabitants and the quaint nestling little homes. Then they would write articles perhaps about the depopulation of the Highland, and give their own reasons for the same, and voluminous opinions not worth the paper on which they were written, though they did well enough for people who cull their knowledge from newspaper columns. For to know and to understand the inwardness of life at Inchonnen, it was necessary not only to live there, but to be native to the soul. All the dwellers of Inchonnen had this inwardness in their souls, and some of them were poets though they never presumed to set pen to paper, and had to dictate their rare letter by word of mouth to Malcolm MacVean or to the village schoolmaster. And because of the aloofness of their lives and their nearness to the great heart of nature, the people of Inchonnen were a people apart, silent, mystic, very reverent, given to endurance, and very little to speech. For these reasons they were not perhaps fitted to go out into the world and fight there with common citizens of the world; and so in the ordinary estimation Inchonnen had sent out many failures. It was for one of them Malcolm MacVean was looking that still, quiet morning, shading his eyes as they roamed the long winding trail of the white road. He had kept this vigil at the dawning for well nigh twenty years, each morning with a fresh access of faith and hope. Far down the road he could see a moving black speck, but was not unduly uplifted by the sight, for, like a mirage in the desert, it had deceived him often. He took out his big old-fashioned watch, and saw that it was just five o'clock, an unlikely time for any respectable traveller to arrive on foot at a place so remote as Inchonnen. No doubt it was some "gangrel body" or one of the tinkers women, with

her load of tins on her back, who had fallen by the way with fatigue, and slept under the dry brackens. He stepped back to the little kitchen, laid some more peat on the fire, and swung the singing kettle back from the smoke; then, taking his stout walking stick, set out for the road. He often took a walk in the morning before the day's work claimed him, and nobody seeing him wondered or thought it strange. Already the thin line of smoke was uprising from nearly every chimney; there were few sluggards in Inchonnen, or any ants to shame them with their industry.

As he left the village behind, and came out on the treeless road, the wind seemed to spring up freshly from the hills, to stir his grey locks and fill his lungs with fresh vigor. Then he could see the flutter of skirts in the far distance, and knew it was a woman approaching. Perhaps his heart beat a little faster—it might be the woman he wished to meet, that he had been disappointed so often, took nothing away from the freshness of his hope.

As his foot quickened, hers seemed to lag; once she stood still, and even turned her head down the steep slope whence she had come. Then did Malcolm, with the sweat on his brow, break into a little run, in an agony lest she should escape. And all this before there was any possibility of recognition, only something told him the answer to his long praying had come at last. The ends of his plaid fluttered in the wind, he had his bonnet in his hand, and his stout stick under his arm so that he would not be impeded, and so he came quite close to her, she standing still in the road, with her thin hands folded, a look which cannot be described upon her face. It was a sad face, and weary—the face of one who had been down in the depths of life, and had tasted its bitterest cup. Yet she had left it a bonnie, fresh lass, with the bloom of the morning on her cheek, and the light of the sun in her eyes. It was not for her to speak. She was not clever, like the prodigal of old, to con a moving lesson beforehand; she had no words to pierce the heart of the father she had so grievously offended. But none were needed. The silence about them made fitting environment for a moment of acute anguish.

It was the old man who first found his voice.

"Elspet my woman, so ye have come hame."

There was a moving pathos in these bold words. Elspet MacVean shook as an aspen shivers in the wind.

"Ay, father," was all she said, and they looked at one another again in that strange, deep silence. It was deep enough and elastic enough to bridge the gulf of the intervening years. He was not learned in knowledge of the world from any experience of his own, but his daughter's story needed no telling. It was writ large upon her from top to toe. Her eyes had wept, her face had blanched and grown thin and weary through feeding on the husks; her poor clothing, though clean and decently whole, spoke the poverty that would not hide.

"Where haf ye been, bairn, a' the nicht?" he asked huskily.

"I started frae Blair last nicht, but it tired me, an' I had to creep into the bracken. I could hae walkt it once, father—there an' back."

"Ay, but the bracken was dry, Elspet. It iss nineteen year come Martimas sin ye gaed doon the road to Blair. It has been a hard road, my woman."

"Yes, it has been a hard road; and what I'm come back for, I ken not."

"You might haf written, Elspet. 'Hope deferred maketh the heart sick.'"

"I had naething to tell that ye wad wish to hear."

"Did he marry ye, lass?" he asked then, and his eyes seemed fathomless as they dwelt mercilessly upon her face.

She shook her head.

He left me in three year. The bairn deed. I've been in service since. But there's something here," she said, pressing her hand to her side, "an' I couldna dee in the puirhouse."

"God forbid! Ye are welcome hame, Elspet. Ye hae paid the price."

It was his verdict which covered the whole dreary vista of the years he had waited. He had no reproach for the child who had so ill requited his

fatherly care; he could leave that in other hands. What he was presently concerned with was her homecoming, and that "something here." Misery is ever selfish. Elspet MacVean had nothing to say regarding her father's looks. Had she been asked, she might have said that in twenty years he had changed but little. All the change was in her.

"What'll they say in Inchonnen, Father? It will be ill for me, aye, an' for you, to hear their clashes."

"We can shut the door, my lass; an' nae man or woman will clash to Malcolm MacVean when he has no mind or ear to listen."

"I will shame ye, father for I have nothing in the wide world but what ye see. For I hae been ill near a year, an' even in the hospital, an' all my siller is dune."

"I haf enough," he made answer. "Come then, bairn, let us hame, for it is jist on the clap o' six."

They quickened their steps a little, and presently with one accord began to cross a stubble field that brought them to their own door. Elspet MacVean was three whole days in her father's house before a soul knew of her return. Then it was the doctor that discovered it. He was riding past the cottage door when the old man signed to him to come in. And there at the fireside, wrapped in an old plaid, was a woman he had no difficulty in recognizing.

"So," he said, drawing a long breath, "you have come back, Elspet."

He regarded her steadily, and with a deepening gravity. He was a plain-spoken man of no mean skill, who never beat about the bush. After a brief examination, he nodded first and then shook his head. The old man followed him anxiously to the door.

"She'll not last long, Malcolm. It's a pity that she should have made such a havoc of her life."

"Then she iss to dee? When, doctor?"

"In about six weeks or so the stress will come. I'll drop in as I pass by, Malcolm; but it is little I can do for Inchonnen's fell scourge."

When the old man re-entered the cottage Elspet turned to him.

"He says I am to dee, father; but it wina be yet not this year nor the next, and you can tell him that frae me."

"In the Lord's time, lass," said the old man rebukingly, but there was a mist before his eyes.

The next morning his broken sleep was disturbed by the swish of a heather besom on the floor, and the stir of much cleaning. And when he drew the curtain of the box bed, in which he shut himself nightly in total defiance of all the laws of health, he saw that the place was empty of all its meagre furniture, and Elspet on the chair, with a pail of whitewash ready to her hand.

"Mercy me, lass, ye are beside yersel!" he cried with a gasp.

"Lie still or I bid ye get up; it's jist five. At six the wa's will be dune, an' ye'll get your breakfast. It's the dirt o' twenty years," she added, critically; "for what can a man body ken about a hoose?"

She spoke blithely; like one who had gotten a new lease of life. And she had. In some mysterious way home had laid a healing spell on Elspet MacVean, and in the midst of her gladness she had no mind to lie down and die as it was expected and predicted she would do.

That "something here" either disappeared, or remained in abeyance to her strong will—certain it never troubled her, and she lived to be a comfort to her father to the day of his death. Hers was a record of deeds rather than words. As for the neighbors, after they had gotten over the first shock of their surprise, and found what a different Elspet had returned from the one who had gone away, they bore her no grudge, nor did they cast her ill-doing in her teeth. Just as her soul, for the twenty years of her exile, had never ceased to be in blessed bondage to the memory of her father's righteous example, so now it bore rich fruit in a quiet life of service to God and man. The woman who had sinned and suffered became in the place of her birth a succourer of many. But of this more another day. —Commonwealth.

### The Boy Who Did His Duty.

It was to a lonely cottage, situated in one of the Scottish glens, that David Stewart had taken his young wife Margaret when he married her. Tourists as they went through the glen often admired the wild bleak hills that rose on either side, their rugged summits presenting varied and picturesque

aspects. But to Margaret Stewart they seemed solitary and desolate and she sometimes longed for a pleasant cottage in the village, like that in which she had been brought up, where there were neighbors by, and friends to whom she might sometime speak.

But she was a God-fearing woman, and she worked hard to make a pleasant home for David and his children. He was a shepherd, and had to look after the sheep on the hillsides, but after ten years of exposure to all kinds of rough weather he became subject to sudden attacks that, unless speedily relieved might become dangerous.

It was one wild January afternoon that he came home ill, and full of pain, and Margaret, to her dismay, discovered there was no medicine in the house. The nearest doctor was in the village, nearly three miles away, and there was no one to send except her boy Robbie a sturdy little fellow of some ten years old.

The mother went to the door and looked down the glen, then gazed doubtfully on the lowering sky, and listened the wind that sighed through the pass. She would rather have gone herself than send her boy to-night, but she must not leave her husband. But Robbie was a stout-hearted little man. He knew 'every step of the way,' he said, and would be back with father's physic before the dusk came on. And so with fear and trembling, and many a prayer for his safety, she wrapped the boy in a coat and comforter and sent him off.

He had his little shepherd's stick and strode away through the glen. Bravely he buffeted with the wind that played in fitful gusts around him and climbed up the hillside to the pass, and then down again on the other side, arriving at the doctor's before it was dark, for although the weather was so dark and threatening, the days were lengthening out.

The doctor kept him waiting, not being at home; but, like a good man as he was, made the little fellow have some tea when he came in, while he was preparing the medicine.

But it was dark when he was ready to start home again, and the doctor hesitated about letting him go. The clouds were so thick, they threatened a storm.

"Oh, I shall win through, sir!" said Robbie bravely. "Father must have his medicine."

But when he got outside the village his heart almost failed him. The night was so black he could scarcely see his hand before him, he could not even see the hills looming in front. There was nothing but darkness.

Then the wind came blustering up, colder and keener than ever. He could only just see the path he had to take but he remembered how his mother had told him that God could see in the dark as well as in the light, and so he prayed that God would help him to win through, that he might take father's medicine.

Then as he reached the head of the pass, thick flakes of snow began to fall, and soon the ground all over became covered with white. Now he could not see the path, he had to go by guess work and sometimes he paused to find which way he was to go. Then fierce blasts of wind came up, whirling the snow around so that he could see nothing about him save the snow tossing and floating in the air.

Poor Robbie became so tired he could have lain down in the snow and slept, and would have done so only he remembered his father lying at home in pain waiting for the medicine, and though he could scarcely drag one foot after another, he would not give way.

Well was it for the poor little man that he did not, for if he had it would have been his last sleep, and mother would only have found his poor body the next day.

But Robbie was brave to do his duty, and for father's sake he persevered.

And we can easily imagine how anxious the poor mother was, with her Robbie out in this terrible storm. Perhaps the doctor had not let him start, perhaps even now he was struggling through the storm, perhaps he had lost his way in the snow.

Again and again she went to the door, and ran down the path to the road, and gazed along the glen, and shouted, "Robbie! Robbie!" But it was all in vain. She put a light in the window and drew back the curtains that it might shine out.

At last she could bear it no longer, so praying to God to guide her boy, and wrapping a plaid over and around her, she went out through the snow, shouting as she went along "Robbie! Robbie!" She could not see, but she could listen, and not a sound escaped her ear.

She had not gone very far when to her great joy, she heard a response—"Mother!" Yes, it was her boy, and with a hearty "Thank God!" she grasped him by the hand. He was saved.

But it was that resolve to do his duty that saved Rod Stewart's life. It would have been far easier to have lain down in the deep snow and slept, but he thought of his father's danger and his mother's anxiety, and he had bravely said, "I must go on," and, however hard it was, he did.

He did not know that to have gone to sleep would have been to die; he only knew that he had a duty to do, and, hard though it was, he did it. And I wish every one of us would learn this lesson, for depend upon it, the only way to make life noble is for each of us to learn bravely to do our duty.—"The Child's Companion."

## \* The Young People \*

EDITOR

BYRON H. THOMAS.

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

### Officers.

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

### Prayer Meeting Topic—October 23rd.

How can we enlarge and improve our work. Matthew 21:17-22 and Isaiah 54:2.

We all recognize the necessity of enlargement and improvement in every sphere of Christian activity if the Lord's will is to be done in regard to the evangelization of the world. But only the omniscient God could so understand the varied needs and conditions of the individual B. Y. P. U. Societies throughout these provinces as to tell them how best to enlarge and improve their work.

The most that we can hope to do in these notes is to offer a few suggestions that may prove a help to some.

1. All societies should have a definite aim. This aim may be to prepare for greater usefulness by the study of one of the courses laid down by the executive committee; to enlist more of the young people of the community in the work of the union; to win certain interested persons to a full surrender to Christ; or to reclaim some backsliders who are in need of just such help as consecrated young people can give. It is not wise to publish your object for this only gives the enemy a chance to defeat you, but it should be well understood by the working force.

2. Christ should be taken as a partner in all work of the Society. By this we mean that he should ask this advice in undertaking any new work, and ask his help in the execution of plans for there is a part in all Christian work that only Christ through his Holy Spirit can do.

3. Then we should not be discouraged if the mark should not be struck the first time. We should not be discouraged because Christ is our helper, and if a mountain should stand between us and the mark we aim at, through him we can remove the mountain. Even if we do not accomplish what we hoped for for certain individuals, our efforts will not fail in as much as they are bound to react on ourselves for good and thus better prepare us to help someone else.

### HOLY SCRIPTURE.

I have a garden fair,  
With heavenly breezes fanned,  
And every morning finds me there—  
It is the Lord's command—  
To gather fruits and blossoms sweet  
Before the dusty world I meet.

I have a faithful Friend,  
Accustomed to advise,  
With whom each morn some time I spend—  
That I may be made wise  
To find and keep the only way  
Which issues in eternal day.

I have an armory bright,  
With shield and helm hung round,  
Where, duly as the morning light,  
The Spirit's sword is found,  
With which to overcome the foe  
Who harasses the way I go.

I have a mirror keen  
Which shows me all I am;  
But lo! behind me there is seen  
One like a dying Lamb:  
And as I view his imaged face,  
My sins are lost in shining grace.

Oh, send Thy Spirit Lord,  
To make me wholly Thine,  
That I may love Thy blessed Word,  
And feel its power divine;  
And walk on calmly in its light  
Till faith is turned to glorious sight!  
—Richard Wilton, Lyra Pastoralis.

### ATTENDANCE AT EVENING SERVICE.

The following item from the bulletin of a Presbyterian church in Ohio is refreshing in these days of small evening audiences: "Many pastors are perplexing themselves as to how to secure an audience at the evening service. That problem has been solved by our church, and in a manner by which it can be solved by any church. It is very simple plain, and is this: The members of our church come to the evening service. With the pastor in his place in the pulpit, ready to conduct a bright, wide awake service, and each member of the church in his place in the pew, ready enter into the spirit of such a service, 'the house is full, often more crowded than at the morning service. This plan works charmingly. The people at our church do the drawing.

### HOW TO LEARN TO PRAY.

How shall you prepare for public prayer? By reading devotional books? Yes. By private prayer? Yes. But neither alone is sufficient: by a habit of intercession with God for your congregation. Congregational prayer is intercessory prayer. If you are to intercede with God for your congregation in their presence, you must have become accustomed to intercede with God for them in your closet. Do not launch out into theological distinctions and call it prayer; do not give information to the Almighty and call it prayer. You need to read and reread the best literature of prayer; the prayers of the ages; the prayers in the Book of Common Prayer; the prayers of Henry Ward Beecher, which I think are the best outside the great classics. But above all, you need to comprehend sympathetically the joys and sorrows, the victories and defeats, the temptations the sins and the virtues of your people, and to carry them in daily private prayer to God; to pray for them man by man, by name, in secret; then, when in the great congregation you pray for them by classes and in more general terms, you will be travelling a well-worn road, and they will follow your guidance, assured, by the quiet confidence won by practice, that you know the way to the heart of God.—Lyman Abbott.

### IF YOU WOULD HAVE ROOTEDNESS.

Go to the Word of God if you would have rootedness. Determine that you will not rest until you have grasped definitely some of its great truths. If you want staying quality in your character, get some great things settled, clearly defined—things that you know. A nebulous belief has no heroism in it. A brave, bold faith is an infinite faith. Look steadily in the Word of God, grow familiar with it, bring it out of the shadows, know just what you believe and why. Such knowledge born of conviction, gives us character of the fiery-furnace sort like Luther summoned to Worms, and ready to go, though the tiles and on the roofs of the houses were changed into battalions of opposing and malignant devils; like Latimer at the stake, saying to Master Ridley: "Be of good courage, Master Ridley; we shall this day kindle a fire that will light all England!" like Bunyan in Bedford jail, who will stay there "till the moss grow on his eyelids" before he will recant! Like any loyal disciple who lives by the faith of the Son of God, and who will stand fast in that faith anywhere, at any cost!—Herrick Johnson, D. D.

### THE KIND OF RELIGION WE WANT.

We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamations and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late and keeps the wife from fretting when the husband tracks the newly washed floor with his boots and makes the husband mindful of the scrapper and the door-mat; keeps the mother patient when the baby is cross and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvest-moon and makes the happy home like the eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are travelling over them.—Helpful Thoughts.

### TAKING OUT CHRISTIANITY.

Norah had a "model village," and she never tired of setting it up.

"What kind of a town is that, Norah?" asked her father. "Is it a Christian or a heathen town?"

"Oh, a Christian town," Norah answered quickly.

"Suppose we make it a heathen town?" her father suggested. "What must we take out?"

"The church said Norah, setting it to one side.

"Is that all?"

"I suppose so."

"No indeed," her father said. "The public school must go; there are no public schools in heathen lands. Take the public library too," her father directed.

"Anything else?" Norah asked sadly.

"Isn't there a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the 'Old Ladies' Home,'" said Norah very soberly.

"Yes and that Orphans' Home at the other end of town."

"Why father," Norah exclaimed, "there is not a good thing left! I wouldn't live in such a town for anything! Does knowing about Jesus make all that difference?"—Sal.

## \* \* Foreign Missions \* \*

### W. B. M. U.

*"We are laborers together with God."*

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

#### PRAYER TOPIC FOR OCTOBER.

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

#### Notice.

For the information of those who are waiting for Life Membership Certificates, we would say the stone from which these certificates were made was destroyed in the Toronto fire last summer. A new one is being prepared and the Certificates will be ready as soon as possible. Be patient and all orders will be filled in due time.

#### Reports.

We wish publicly to acknowledge our thanks and appreciation of the combined efforts of Mrs. G. Pearson and Mr. F. E. Cox in having the Reports of the W. B. M. U. printed and circulated in so short a time.

The report is in a better condition than ever before and we know it means time, hard work and patience to prepare this carefully, the material for the printer. A further notice of the contents of the reports will be given later. If any society has been omitted in the distribution of the reports please send your address to Mrs. F. E. Cox, Middleton, N. S.

The season has arrived when the Mission studies should be taken up by all our W. M. A. S. Dux Christus or the study of Japan is the text book for this year. At a time when the eyes of the world are fixed on Japan it surely ought to be easy for us to secure the enthusiastic interest of our societies. In fact the entire Magazines and newspapers of the country are acting as a sort of advance agent for the missionary society. From the statelest quarterly and monthly down to the daily, all are full of interesting matter about Japan.

The present is a grand opportunity that we hope no person will lose to become acquainted as never before with the country, its people, its religion and the introduction and progress of mission work in this interesting and unique country. Especially do we want to know what the Baptists have done and are doing to make Christ known to these people.

It is not the best way to try and take this study during the hour of your monthly missionary meeting. Other matters of business are to be transacted there, the program given in Tidings is better adapted for that meeting and above all it has ever been and must still be, if our work would continue to prosper a prayer meeting. Some afternoon or evening set apart for the study is far preferable and much better work can be done. A program covering the entire book should be made out taking a whole or part of a chapter for each lesson. A little book costing only ten cents will be a great help in preparing the lessons. It is called Report of Summer School for Woman's Foreign Missionary Societies held at Northfield. It contains an outline of Dr. Griffin's lectures on each chapter of Dux Christus as delivered there and for those of us who could not be present serves as a most valuable substitute. Do not fail to send for it. Address, Mrs. N. M. Waterbury, Tremont Temple, Boston, Mass. Dux Christus can be obtained from T. H. Hall, King St., St. John for 35 cents also the 24 pictures illustrating the lessons for 25 cents.

A map can be prepared by any school girl that will be more useful to the class than one you buy. Have it large and only the important places marked.

This is a most interesting and delightful study, and will help to pass pleasantly and profitably many of the cold winter evenings that are coming and our whole lives will be the richer and fuller for the information gained and imparted to others. United Mission studies are a most effective way of increasing the interest and knowledge in Mission work as all will testify who have engaged in them. The great success of this plan is shown by the fact that in three years 120 thousand copies of the Text Book have been sold. Study classes have been organized in Harvard Vassar and Mount Holyoke using these books with great pleasure and profit. It is not difficult to foretell the future. We only thank God that the brighter day has dawned during our lives and that these privileges are within the reach of all. We continue to urge each sister to avail herself of the grand opportunity that is now presented to her.

S. J. M.

#### HELPING HAND MISSION BAND.

For the edification of some who were once workers with us, but are now laboring elsewhere we here give a short

history of our progress for last Convention and Band year. Our numbers have increased, thirty names now enrolled, an average attendance of half that number.

During the year we raised the usual five dollars for each mission (Foreign, Home, Grand Ligne and N. W.) and in addition to that made two life members namely,—Mrs. E. Moore and Mrs. T. McKenzie, but the pleasure this brings is that we are supporting, in school, two children in India. A band concert under the leadership of Mrs. McKenzie greatly aided in this endeavor.

Last meeting day we had the change of a drive. Teams conveyed the Band members to Eatonville, thirteen miles distant, where friends provided lunch. A few hours were spent in resting and roaming, then all gathered for return home. A five cent collection helped to swell the treasury.

On Sunday evening, Oct 2nd, the sisters of the Smith Cove, W. M. A. S. held a public meeting, presided over by Mrs. I. W. Porter of Bear River. Mrs. Havey of Digby, too, was with us and the papers read by them, were listened to, with great pleasure and profit. Other readings were given and dialogues with appropriate music, and a silver collection, amounting to \$6.72.

We are hoping that the influence of this meeting may be effectual in awakening those of our sisters, in this church, who are not yet with us. Four new members have been added since Convention year opened, and we are praying for 31 more.

A. Ivocante, N. S.

#### RECEIPTS FOR 20TH CENTURY FUND FOR NOVA SCOTIA.

JUNE 1ST TO SEPT. 8TH, 1904.

Great Village Sunday School, 5.00.  
Lower Economy, Josiah Soley, 100.00.  
Bridgewater S. School, 4.50.  
Lawrencetown, Ira Durling, 2.50; Mrs I Newcombe, 1.50;  
Miss Bertha Newcombe, 2.00; Mrs John Morgan, 1.00  
Wolville, Rev I. D Morse, 6.00; Prof J F Tufts, 10.00;  
Rev H T DeWolfe, 5.00; H F Adams, pulpit supply, 20.00.  
Wine Harbour, Miranda M B Kennedy, 2.00.  
Aylsford church, F H Lowe, 5.00; Mrs Laura Chute, 2.00  
L R Whitman, 2.00; Dr Balcom, 5.00; Mrs A P Graves, 1.00.  
Hebron church, 18.00.  
Oakfield, Hx Co, L V Richardson, 2.00.  
Greenfield, Queens Co, 10.00.  
Upper Falmouth, S School, 5.00.  
Chelsea, Lun Co, Mr and Mrs Cornelius Leary, 1.25; Bernice Leary, 25c; Mrs Nat Whitman, 57.25; Cleveland Baker 1.00; Mrs Ben Ward, 25c; Edith Gilmore, 1.00; Hilda Gilmore, 1.00.  
N E Margaree, Rev A E Ingram, 2.00.  
Yarmouth, Temple church, Mrs J H Ritchie, 1.00; Jno H Haley, 3.00; C B Cain, 5.00; Miss Lizzie Gowan, 1.00.  
Port Williams S School, 10.00.  
Goldboro, S R Griffin, 30.00.  
Maccan church, 7.25.  
River Hebert, Hulda R Christie, 5.00.  
Mill Village, Delbert Hirtle, 3.00; Dan E Hirtle, 1.00.  
Chester Basin, H L Oxner, 10.00; Mrs Levi Oxner, 2.00; Carrie Millet, 1.00.  
Gaspereaux S School, 10.00; F B Westcott, 10.00, M G Coldwell, 1.00.  
Canard church, Mrs A S McDonald, 2.00; W H Belcher, 3.00; Mrs E Kinsman, 1.00; P L Rand, 2.00; Mr and Mrs Wm Farnham, 3.00; CH Borden, 2.00; L H Eaton, 3.75; Jonathan Eaton, 1.00; Mary E Eaton, 2.00; Anna E Eaton, 2.00; Cabell Cogswell, 1.00; Miss Eunice Cogswell, 50c; Miss Mary Cogswell, 50c; T Bowles, 20c; Upper Ganard Sunday school, 5.00; George Vaughan and wife, 1.50; Mrs Nathan Eisner, 50c; Albert E Eaton, 1.00; Warren Eaton, 50c; Ross Eaton, 50c; Winifred A Eaton, 50c; Mrs H F S Dickie, 1.50; Carrie M Eaton, 50c;  
Brooklyn church, Mrs Richie Elliot, 1.00.  
Liverpool, Mrs F H Stuart, 1.00; Miss Susie F West, 1.00; Miss Grace Eldridge, 1.00.  
Bridgewater, Mrs H A March, 2.00 Miss Lettie Freeman, 1.00, Rev C R Freeman, 2.00; Bridgewater church, 12.00.  
Round Hill, Mrs Alex Simmons, 1.00.  
Woodville, Miss Grace Carter, 50c.  
New Germany church, H B Lantz, 2.00; Mrs G Drew, 50c; C R DeLong, 1.00; H A Mader, 1.00; Mrs Wm Durland, 1.00; Mrs Wm Hawkesworth, 50c; Adam Webber, 50c; Mrs Ed Drew, 50c; Sunday school, 2.93; Rhea Wentzel, 25c; Mrs Chas Jodrey, 25c.  
Billtown, W M A Society, M R, Mrs R Sanford, 5.00; Mrs Rockwell, 1.00.  
Osborne, 5.00.  
Margaretville, 12.27; Wm E Downie, 2.00.  
Hampton church, John F Titus, 1.00; Arthur D Foster, 1.00; Emdon Marshall, 1.00; Mr and Mrs Wm Hall, 2.00; Eber Brinton, 1.00; Jasper Titus, 50c.  
Springfield, W M A Society, 3.50; Sunday school, 9.92.  
Milton S School 10.00  
N Br okfield, Winifred Christopher 4.00.  
Black Point, J Brigley 6.00.  
Chester, Rev R O Morse (M R Eleanor P Saunders) 5.00; Mrs Omri Moland, 1.00; J. A. Church, 1.00.  
Stoney Beach, Lower Granville church, Stuart Farnsworth 50c; Holland Snow, 2.00; James Farnsworth, 1.00; Mrs J V Roblee, 1.00; Mr and Mrs Edward Keans 2.00; Mrs F C Whitman, 1.00; Mrs Herman Winchester, 1.00; James Merrett, 50c; Mrs Emma E Thorne, 1.00; Miss Eva M Burke 50c; Levenia McWhinnie 1.00; Lizzie McWhinnie, 1.00.  
Victoria Beach, Charles Boudreau, 1.00; Chas Haynes, 1.00; Elsworth Taylor, 1.00; Miss Alice M Costley, 1.00.  
Thorne's Cove, James Anthony, 1.00; Fred R Parker, 50c; Albert E Parker, 1.00; Isaac Everett, 50c.  
West Ferry, Mrs E Mosells, 25c; Thos E Wood, 1.00.  
Granville Centre, J Everett Withers, 1.00; Lena M Withers, 2.00; Mr and Mrs Harry A Coodwin, 4.00; Willard Withers, 2.00.

Granville Ferry, Mrs S C Shaffner, 5.00.  
Sonora, Wm McGrath, 2.00.  
Queensport, Rev A C Berrie 5.00.  
Port Maitland, Jas A Rose, 5.00; W S Porter, 5.00.  
Amherst Church, 133.00.  
Cheverie, Mrs L H Brown, 1.00.  
Middleton, Mr and Mrs O P Goucher, 6.25; Flora McGill, 50c; Susie White, 5.00.  
Morristown, J A Parker, 4.95.  
Halifax 1st Church, 226.25.  
Tabernacle, Winslow W Gates, 10.00.  
Halifax North Church, Wm Davies, 10.00.  
North Kingston, S E Neily, 1.00; W D Cooney, 1.00; Leon Neily, 1.00; Handley Chesley, 5.00; Eugenie Chesley, 2.00.  
S Range, Digby Co, Wm W Parker 2.00.  
N Range, Leonard McNeill, 2.50; Miss Eva McNeill 50c.  
New Canada, Stanley Section, 16.00.  
Brighton, Mrs Edward T. Harris, 5.00; Miss Euella H Harris, 1.00.  
Meadowville, Miss Ella Spinney, 1.00.  
South Farmington, George P Phinney, 2.00; Miss Etta M Phinney, 50c.  
Lake George, Mr and Mrs Lyman J Crosby, 5.00.  
Grafton, Miss Bessie Kinsman, 1.00; J H P Foote, 1.00; Miss Linola Best, 2.00.  
Berwick, Ethel Douglas, 3.00.  
S River Lake, C D Nichols, 2.00.  
East Apple River Sunday school, 5.00.  
Paradise, Miss Ida Durling, 2.00.  
Port Hillfort, Ernest McConnell, 2.00.  
Westfield, Abiah Harlow, 2.00.  
Upper Clements, Miss L May Sproule, 4.00.  
Lower Economy, Rev. F. E. Koop, 9.00; Wm Simpson, 1.00.  
Pitt St, Sydney, C B, 5.00; Covention Col, 21.53; Rev. F. H. Beals, 5.00.  
Fishermans Harbour, Ziba Hines, 1.00; Mahone Bay Sunday school, 10.00.  
Lockport, "A Friend," 15.00; Mrs Fisk, 2.00.  
Falmouth, Mrs. Burpee Shaw, 5.00.  
Mabou, C B, James Frizzle, 5.00.  
J. HOWARD BARSS, Treasurer for Nova Scotia.

#### RECEIPTS per REV. H. F. ADAMS.

Granville Ferry, W E Parr, 1.00; J E Reed, 1.25; Mrs A T Mills, 2.50.  
Annapolis, George Litch, 5.00.  
Round Hill, Wm Slaughterwhite, 2.50; J A Bancroft, 10.00  
Miss L O Bancroft, 5.00; T H Chipman, 5.00.  
Berwick, Geo W Butler, 2.00.  
Belmont S School, 10.00.  
Port Maitland, Mrs A B Crocker, 3.00.  
Weymouth, Mrs E Grant, 1.00; Miss H B Marshall, 50c.  
Westport, Rev R Kemp, 5.00.  
Windsor Plains, Rev W A White, 5.00.  
Cambridge, Miss M Caldwell, 5.00; John Webster, 1.00;  
L Webster, 1.00; Miss B B Orpin, 1.00.  
Waterville, Mrs H H Morse, 5.00; J Beardsley, 1.00.  
Oxford, H B Rushton, 5.00.  
Antigonish, Rev and Mrs W H Robinson, 6.00; Arthur Fault, 2.00; Edgar Whidden, 10.00; Harold Whidden 1.00; Charles Whidden, 1.00; Wallace Whidden, 1.00.  
New Glasgow, A Miller, 1.00; K Stewart, 6.00.  
Bear River, F B Friend, 5.00; J D McCormick, 1.00; Robert Kier, 2.00; Mrs I J Dunn, 2.00.  
North Sydney, Calvary church, 64.50.  
Middleton, Rev H G Colpitts, 5.00.  
Port Medway, Mrs E Stephens, 1.00; Mrs Ada Merley, 25c church collection, 3.90.  
Triuro, Immanuel church, Lewis Rice, 6.00; Mrs S Edwards 1.00; Rev M A McLean, 4.00.  
Yarmouth, Zion church, 72.50.  
Milton, Yarmouth Co, Wm Gillis, 50c; Wm Turner, 2.00.  
Chegoggin, Jefferson Cooning, 6.00; Howard Cooning, 2.00; Stephen Churchill, 2.00; Adelbert Carey, 2.00; N E Pitman, 1.00.  
Lower Cranville, W E Armstrong, 2.50; Friends, 2.25; John Hanes, 50c; T S Bohaker, 10.00; Mr and Mrs D Hayden, 2.00; Elva Hayden, 50c; John McCaul, 1.00, Mr and Mrs J W Johns, 1.00; Mrs E. Johns, 50c; W H Antony, 1.00 James Rice, 1.00; Jno. H Roblee, 2.00; Stanley Farnsworth 50c; Edward Farnsworth, 50c.  
Nietaux church, 62.75.  
Liverpool church, 69.25.  
Milton, Queens, Co, church, 14.50.  
Mill Village church, 6.40.

J. H. BARSS, Treas.

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SCOTT & BOWNE, Toronto, Ontario.

**NEW BRUNSWICK BAPTIST SUNDAY SCHOOL CONVENTION.**

There will be the annual meeting of the N. B. Baptist S. S. Convention at Salisbury on Wednesday, Oct. 26. The first session will be held at 9 a. m. There will also be an afternoon and evening session. An attractive program is being prepared which will appear next week. Let all Baptist S. S's. see to it that they are represented by delegates.

We trust that there will be an enthusiastic and profitable gathering. Some important and practical subjects will come up for consideration.  
J. W. Brown, Sec'y.  
Hopewell Cape, Oct. 1, 1904.

**YARMOUTH COUNTY QUARTERLY CONFERENCE.**

The Yarmouth County Quarterly Conference convenes with the church at Deerfield, Tuesday, Oct. 25th. A special feature of the program will be the Young People's Rally service in the evening. The Deerfield people are preparing for a large delegation and are looking forward to a spiritual uplifting.  
H. C. Newcombe, Sec'y.

**SHELburne COUNTY BAPTIST QUARTERLY MEETING.**

The Shelburne County Quarterly Meeting will convene with the Baptist church at Jordan Falls, Tuesday and Wednesday, Nov. 8th, and 9th. The first session will open on Tuesday at 10.30 a. m. On Wednesday afternoon the W. M. A. S. of the county will hold a meeting.  
E. P. Colwell, Sec'y.  
Osborne, Oct. 6th, '04.

**THE CUMBERLAND COUNTY QUARTERLY.**

The Cumberland County Quarterly Meeting will meet with the Springhill Baptist church at the reopening of their church, Nov. 7. A good program has been prepared. Will the churches please send names of all delegates who expect to attend, to A. G. Purdy, Esq., Church Clerk, at once, so that entertainment may be provided for all. All the new pastors of the county have been invited to participate in the quarterly. Shall not the first meeting of the year be a large and representative one?

H. S. Shaw, Sec.

We request all who expect to attend the Provincial Baptist Sunday School Convention on Oct. 26th, to send their names to the undersigned, not later than Oct. 22nd. Please say whether you will drive or come by train.  
LULU M. TAYLOR, Clerk.  
Salisbury, Oct. 12th 1904.

**N. B. BAPTIST S. S. CONVENTION TO BE HELD AT SALISBURY OCT. 26.**

**PROGRAMME.**

- 9 a. m. Devotional Service.
- 9.30. Enrolment of Delegates. Nom. Committee chosen. Reading of minutes of Executive meetings held during the year. Officers chosen.
- 10. Reports from the schools.
- 10.30. Secretary's report. The progress of the year in N. B. Baptist S. S. work.
- 11.30. The S. S. lesson taught. Lesson for Oct. 23.

**AFTERNOON.**

- 2.00 Devotional Service.
- 2.30 Our future policy, with special reference to Union with Free Baptists.
- 3.00 S. S. work from the view point of the Free Baptist Denomination.
- 3.30 Advantages of Teacher Training.
- 4.00 A Summer school, or a permanent institution for teacher training, which shall it be, or shall it be either? Discussion.

**EVENING.**

- 7.00 Devotional Service.
- 7.30 The S. S. and Missions.
- 8.00 The S. S. and Temperance.
- 8.30 The S. S. in its relation to the home and the church.
- 9.00 Questions and unfinished Business.

J. W. Brown, Sec'y.

Note—We have given no names in the above program as we are uncertain as yet concerning some. It may be taken for granted however that all of the subjects will be ably treated, and that a very pleasant and profitable time will be spent.

Our emphatic word to all our Sunday Schools is—Let this be made a Provincial Convention. We are hoping to be able to plan for great things for our Sunday schools in N. B. at this Convention. Let every school be represented. Let all our Sunday school workers be present. Let us take advantage of our opportunities.

J. W. Brown.

**B. Y. P. U. RALLY.**

We have been hopeful of planning a rally for our Young Peoples Societies in this province to be held at Salisbury on Oct. 25, but owing to a variety of reasons a program has not materialized. There seemed to be no one willing to undertake the task, and we are obliged to announce that the rally is called off.  
J. W. Brown.  
Member of Executive for Eastern Association.

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Write to him today and tell him all about your Deafness and just how it came on. He will give you the most valuable medical advice and make

**NO CHARGE WHATSOEVER** for diagnosing your trouble and telling you what you should do to cure your Deafness. Don't let this generous offer pass! Answer the question yes or no, write your name and address plainly on the dotted lines, cut out the Coupon, and send it to **DEAFNESS SPECIALIST SPROULE, Trade Building, Boston.**

**Free Medical Advice Coupon**

Do your ears itch?  
Do your ears throb?  
Do your ears feel full?  
Are you worse in damp weather?  
Do you hear better in a noisy place?  
Do you hear ringing sounds in your ears?  
Is your Deafness worse when you have a cold?  
Can you hear some sounds better than others?  
Do your ears ever crack when you blow your nose?

NAME.....  
ADDRESS.....

**THE ANNAPOLIS COUNTY QUARTERLY.**

The quarterly meeting of Annapolis church has been invited to meet with the church in this place on Monday and Tuesday Oct. 24 and 25 and the church has also invited the visiting brethren to sit in council with them on Monday afternoon at 2 o'clock for the purpose of examining their Pastor elect Mr. A. N. Saunders for ordination to the Gospel Ministry. Arrangements have been made with the D. A. R. for return rates at one first class fare, provided the passengers get their standard certificate filled out by the officer of the Convention.  
J. H. Hicks, Church Clerk.  
Clementsport, N.S., Oct. 17th, 1904.

Twenty-eight persons were killed and sixty injured by the head on collision of the Missouri Pacific trains in Missouri, reported on Monday.

**HOMESTEAD REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 16, which have not been homesteaded, and which are suitable for wood lots for agricultural purposes, may be taken up for entry by any person who is the 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 inland 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 \$10.00 is charged for a homestead entry.

**HOMESTEAD DUTIES.**

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

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

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

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

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

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

**INFORMATION.**

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

JAMES A. SMART,

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

**THE QUALITY**

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Turns Bad Blood into Rich Red Blood.

No other remedy possesses such perfect cleansing, purifying properties.

Externally, heals Sores, Ulcers, Abscesses, and all Eruptions.

Internally, restores the Stomach, Liver, Bowels, and leads to healthy action. If you are in poor health, your energy gone, and you are losing weight, B.B.B. will restore to the full enjoyment of life.

Beware of the fact that

## 'White Wave'

disinfects your clothes and prevents

## The Home

### THE CARE OF CHILDREN'S HAIR.

Mothers should teach their children to care for their hair as early as possible. If the little girl is coaxed into the habit of giving her locks a hundred strokes with a stiff brush every morning and evening, and braiding them loosely for bed, the foundation for a future beautiful head of hair will be laid. Counting the strokes will lighten the task for her, and she will soon become accustomed to it and make it a part of her daily toilet. Too many children are allowed to go to bed with their hair in a tousled condition, only to have it jerked and untangled hastily when school time comes around. Such a practice is disastrous to the nerves of a sensitive child and ruinous to the hair. Teach the little daughter to take care of her hair and at the right time, and also to keep her brushes and comb in the proper state of cleanliness. These articles should be as strictly personal as the tooth brush. Never allow one child to use the other's hair-brush. Diseases of the scalp are most contagious, and the brush is the surest germ agent.—Morning Star.

### THINGS WORTH KNOWING.

That salt is not to be added to oatmeal until it has boiled about fifteen minutes.

That a lump of butter dropped into boiling molasses or maple candy will prevent it from running over.

That a piece of lace or thin muslin, starched and put over the holes or worn places in lace curtains will show very little and improve the appearance of the curtains.

That a handful of salt, thrown into the tepid water with which straw matting is wiped up, will make it look extra fresh and clean.

That the yolk of an egg gives richness to the milk you pour over asparagus; beat it well, add butter, salt and pepper, as usual.

That an ounce of alum stirred into hot milk makes a fine bath for parts affected with rheumatism. The curds which form when the mixture gets cold makes an excellent poultice as one could wish.

That all white wool articles are thoroughly cleansed by rubbing with dry flour. Shake well afterwards.

That a silver spoon, knife or fork put into a glass jar or dish, will temper it so that it can be filled with anything hot, even to the boiling point.

That a raw egg, swallowed, will usually detach any foreign substance, like fish-bone, if lodged in the throat.

That ink-spots on linen can be removed by dipping the article in pure melted tallow. Wash out the tallow, and the ink will come with it.

That a teaspoonful of ammonia in the water in which silver is washed will keep it brilliantly bright.

That fresh lard will remove tar from either hands or clothing. Wash with soap and water afterwards.

That it takes less sugar for fruit and preserves if put in after they are well cooked.

That wet cooking soda, spread upon a thin cloth and bound over a corn will remove it.

That a mixture of equal parts of brimstone, saltpetre, and lard, if bound about a felon, will cure it. Renew as soon as it gets dry.

That a preparation of one ounce of flower of sulphur and one quart of soft water, if applied thoroughly to the scalp, night and morning, will remove every trace of dandruff and render the hair rich and glossy.

That a cloth wrung out of tepid water will not injure the most delicate wood.—Vicks Magazine.

To remove the odor of fish or onions from a frying pan, put a little vinegar into the pan and heat it over the fire.

Clean the sink with kerosene, applying the oil on a cloth, and you will find that dirt and grease are removed as if by magic.

### CATSUP COMMENTS.

A granite or porcelain lined kettle should be used in making catsup. The vegetables,

or fruits, should be very ripe, but solid and free from decay, and put through a colander, then through a sieve. Pound, mix and sift together all condiments before adding them to the pulp. Pour the catsup while hot into bottles, cork and seal, then when cool place in a cool, dry place. Catsup must be stirred constantly to prevent burning.

Glass or stone jars are preferable to any other. Catsup should be sealed in half-pint bottles. Pickles need not be sealed, but must be kept well covered, as exposure to the air softens them and vitiates the vinegar.

### GRAPE FRAPPE.

To a pint of grape juice add two cupfuls of sugar and four cupfuls of water. Boil ten minutes, and when cool add one cupful of orange juice and the juice of two lemons. Strain through cheesecloth, add a quart of ice water and freeze to a mush.

### GRAPE MARMALADE.

After washing ripe grapes, squeeze the pulp into one dish, putting the skins to cook with very little water. Stew the pulp until the seeds separate, then press through a sieve or colander to remove the seeds. Add to the skins and allow three-fourths of a pound of sugar to one pound of fruit, and cook until thick.

### GRAPE CATSUP.

Cook grapes till tender, strain through a sieve and to five pounds of pulp add three pounds of sugar, one-half a tablespoonful each of cinnamon, cloves, allspice, and pepper, with one-half a teaspoonful of salt.

## 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 a tablespoonful of 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 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, and 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 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.

## Get the Doctor Quick!

When accidents happen in the home quickly get the bottle of Pond's Extract—the old family doctor. Always ready—always sure, at any time, day or night. A bottle on the medicine shelf is like having a doctor in the house. When pain racks the body it relieves and cures. Imitations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.

Sold only in sealed bottles under half wrapper.

ACCEPT NO SUBSTITUTE.



Sick Headache, Billousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash, or any Disease of the Stomach, Liver or Bowels.

Laxa-Liver Pills are purely vegetable; neither gripe, weaken nor sicken, are easy to take and prompt to act.

Would

there be any demand for 45 Successive Years

for any article unless it had superior merit

## Woodill's German Baking Powder.

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

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In advance for goods, is no unusual occurrence in good business houses. Did you ever hear of business men placing applications with any school, before the opening of the term for its trained students? We have several orders for good stenographers. All want first choice of the

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Halifax, N. S.

### Allegheny General Hospital.

The new ALLEGHENY GENERAL HOSPITAL desires young women of education and refinement as pupils in its training school.

It offers exceptional advantages for the education of nurses, is a general hospital of 375 beds.

The buildings and equipment are models of convenience.

For particulars write to the Superintendent of Nurses.

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A beautiful residence in the town of Berwick, one acre, 50 Apple and Pear Trees all in bearing. Fine shade trees and nice lawn in front. Good location in centre of town, also handy to R. Station. 5 1/2 acres, 100 trees in bearing good for 75 bbls. First class house and barn. A number of farms. Small medium and large all with good orchards. Correspondence promptly attended to.

Apply to J. ANDREWS,

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Berwick, N. S.



## From the Churches.

### DENOMINATIONAL FUNDS.

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

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

**CHEBOQUE.**—One young man was baptized and received into this church on Sunday morning the 9th inst. The work in this church is in a most hopeful condition, and we expect others ere long to follow Christ publicly. In my note last week speaking of the new windows just placed in this church I made no mention of the beautiful memorial window placed over the front entrance. This is in loving remembrance of three persons highly esteemed among us for their devotion to the cause of Christ, who have within recent years entered into rest, viz, Mrs. F. G. Cook, Mrs. John Holmes, and Mrs. A. C. Gavel. This window adds much to the beauty of the building, and is a most fitting memorial of these devoted workers who always took so deep an interest in the welfare of the church. E. J. GRANT.

**SEAL HARBOUR AND NEW HARBOUR.**—After an absence of several years it was the writers privilege to visit the above named churches and renew old acquaintances and form new ones; I found the churches in a fairly prosperous condition under the pastoral care of Bro. J. J. Flick, student of Acadia who has a very warm place in the hearts of the people both old and young. Bro. Flick spent the summer of 1903 with these churches and his coming among them again in 1904 was very gratifying to all the people. His work has been fruitful in winning souls for the Master's Kingdom, there have been several additions to the Seal Harbour church during his ministry and thus God has approved of his work. He returns again to Acadia with the prayers and best wishes of all who know him.

A. G. COLBORNE, Sec'y.

**ST. MARY'S AND BUCTOUCHE.**—To-day I have reluctantly laid down the work on this field to resume my studies at college. As I look back over the past four months of hard work, my heart goes out in humble gratitude to God, that there has been such a marked spiritual growth in this place. After six weeks of special services I am glad to report eleven additions by baptism; while three others are awaiting baptism at Buctouche, and more, we trust will follow at some later date. The St. Mary's and Dundas churches have been greatly improved this summer by some repairs and fresh coats of paint both outside and within. The former church has been further beautified by the addition of a nice organ, kindly presented to the young people by Bro. John Hyslop. It has been more gratifying to me also, as it would be to any pastor, to have the hearty sympathy and co-operation of a people of which any denomination or county may well be proud. I trust that some faithful servant of God may be sent this way to keep alive the Baptist interest here and in adjoining places, where a promising future is in store for us.

FRED A. BOWER.

**WEST JEDDORE.**—It was an especial pleasure to me to spend the past summer months with the West Jeddore Church. Here we find one of the oldest churches in the Provinces. It was organized away back in the opening years of the 19th century, and throughout the greater part of a century has had a long and varied experience, and has left for the inspiration of present day generations, a splendid record of Christian example in life and activity. To-day a small, yet faithful and energetic band of workers, worthy successors of their fathers, stand in their day and generation, and in the fear and love of God nourish the interest of His kingdom in this corner of His vineyard.

A score or more messengers of Truth have labored shorter or longer periods of time with this church during the past days. The influence of their lives and services comes as a wave of blessing to us, and though they have passed onward yet the impulses they have given are felt and will be felt unto the end of time. Especial mention may be made of the late lamented Rev. James Meadows, who labored faithfully in Christ's name with this people about 15 years. He was a man of sterling Christian character, who illustrated in his every walk and conversation of life that Christ-like spirit of humility, and that Christ-like devotedness to Truth. His life is inscribed in the hearts of many who today are the standard-bearers of Truth. The savory of his memory, a sweet incense still fills the atmosphere of these shores. I have many times asked myself the question,—Can I walk worthily in the foot-steps of these veterans of the Cross? and have been disposed to doubt. But the words of Jehovah addressed to Joshua have come with freshness to me, "As I was with Moses so I will be with thee," and in them I read the measure of our possibilities and successes. From the West Jeddore church have sprung some messengers of glad tidings to needy sections of the earth. A worthy son has gone forth in the person of Rev. M. S. Richardson, who recently held the assistant pastorate at Amherst, and who at present is pursuing a course of theology at Colgate Seminary. His visit this summer to the old home and his forceful words were much appreciated by old friends and especially by the writer, who rejoices in the Christian fellowship and noble services of as one of Acadia. May the Lord abundantly bless the labors of his useful life. There are many promising young men and women in the rising generation. We are hopeful that very many will respond to the obligations imposed upon them, by rendering noble Christian service, acceptable to God and beneficent to their fellowmen. There is one house of worship on the West Jeddore section. In it we held preaching services twice on Sunday. Occasionally we conducted service in the school-house at Pleasant Point, an outlying section. All these were well attended. The spirit of interest seemed to quicken and intensify day by day. We were greatly encouraged by the hearty cooperation of the people generally. The writer feels that he cannot speak in over commendable terms concerning the Christian hospitality, sympathy and support accorded him in those days of labor amongst them. Although we regret that the section is now without pastoral oversight, yet we feel cheered in knowing that the interest is well sustained by a faithful band of zealous workers. At present there is being held prayer services morning and evening of each Sunday, Tuesday evening and regular monthly Conference. A large and well equipped Sunday School meets every Sunday afternoon, and a system for meeting the financial obligations of the Church is in operation. May the God of all grace attach His seal of approval and grant His gracious blessing to all the efforts put forth for the extending of His kingdom amongst this people, and continue in his loving favor towards those who have the responsibility now upon them.

A. W. WARREN.

**MIDDLETON, N. S.**—A full year has passed since we took up the work here. It has been a year full of work, not without results. Thirty-five were received into church membership during the year, seventeen of these by baptism. In respect of benevolences for Denominational Work it was the banner year in the history of the Church. The Young People's Society gave \$50 for the support of Bro. Sebra Freeman in India, and the church gave besides into the treasuries of the regular funds considerably more than two hundred dollars. This is over and above a substantial sum contributed to the 20th,



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Men's Reliable Suits, \$5.50 to \$16.00.  
Youths' Reliable Suits, \$5.50 to \$13.50.  
Reliable Navy and Black Suits, \$5.00 to \$16.50.  
Separate Trousers, \$1.75 to \$4.50.  
Dressy Raincoats, \$7.50 to \$16.00.  
Stylish Winter Overcoats, \$7.50 to \$17.50.  
Usters, very warm, \$6.50 to \$12.75.  
Storm-Collar Reefers, \$3.75 and \$4.50.  
Natty Coats and Vests, \$9.00 to \$16.00.  
Proper Dress Suits, \$27.00.

We also carry the most Complete Stock of

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St. John, N. B.

Century Fund. We feel that the work of the year has been sealed with the Divine approval. On this first anniversary of the pastor's ordination we would erect our Ebenezer and give thanks. The Rev. E. S. Mason of the present senior class at Acadia served faithfully and very acceptably as assistant to the pastor until Sept. 1st. Feeling that the work was more than he could in fairness assume in addition to his college studies, he gave it up on the above date. We are hoping to get another student to take up the work, for a time at least, that Mr. Mason has laid down. The pastor also has resigned and expects to finish his work here Dec 1st. The number of families in the church and congregation that require pastoral care has so increased the past few years, that there should be now two men to give their entire strength to this field. The outstations are beginning to think seriously of undertaking to support a pastor themselves. They are in much better position to do this than they were a year ago; and I believe the time has come when there ought to be a hearty uniting of forces in these different sections to maintain a pastor independently of Middleton proper. In that event Middleton with Spa Springs and Wilmot will make a very compact and desirable field. Until some such arrangement is amicably secured this will still be a very arduous and in some respects unsatisfactory church to work. As in a few weeks time we shall go elsewhere to continue our work of proclaiming the gospel of our blessed Lord, we will earnestly pray for the continued prosperity of the Middleton Baptist Church, and that a man of God's own choosing may be sent to pastor His people here.

HORACE G. COLPITTS.

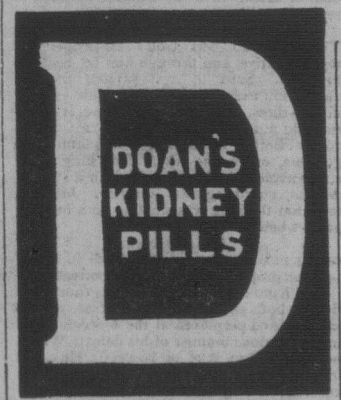
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Are a sure and permanent cure for all Kidney and Bladder Troubles.

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Is the first sign of Kidney Trouble. Don't neglect it! Check it in time! Serious trouble will follow if you don't. Cure your Backache by taking

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### Evening Classes

WILL BEGIN

Monday, October 3rd.

Hours 7.30 to 9.30.

Three nights weekly—Monday, Wednesday, Friday.



S. Kerr & Son,  
Odd fellows' Hall.

Journal of Commerce: The strikes of last year have involved enormous loss to both employers and employes, most of which might have been saved; but their worst effect has been to impair the capacity for consumption, to restrict or materially reduce production, to intensify the reaction in industry and trade, and to retard all efforts at recovery. Nobody can escape from the economic effect, which is injurious alike to consumers and producers.

Dear Sirs,—This is to certify that I have been troubled with a lame back for fifteen years.

I have used three bottles of your MINARD'S LINIMENT and am completely cured. It gives me great pleasure to recommend it and you are at liberty to use this in any way to further the use of your valuable medicine.  
Two Rivers. ROBERT ROSS.

**MARRIAGES.**

**RICHARDSON-HARLOW**—At Sable River Sept. 14th, by Rev. S. S. Poole, Mr. Edgar E. Richardson to Miss Mabel Harlow, both of Sable River.

**RICHARDSON-FREEMAN**—At Rockland, Sept. 28th, by Rev. S. S. Poole, Mr. W. Osca Richardson to Miss Susan M. Freeman, both of Rockland.

**MCLEAN-STUART**—On Oct. 6th, by Rev. J. W. Gardner, at the home of the bride, Seth Alex. McLean to Jemima J. Stuart, both of Lot 47 West River, P. E. I.

**DUFFY-DAWSON**—At the home of Mr. Richard Dawson, bride's father, on Sept. 28th, by Rev. Harry S. Erb, Mr. Everett Duffy of Dawsonville, A. Co., to Miss Jessie Dawson of the same place.

**WILDE-BUCKLER**—At the Baptist parsonage, Annapolis, Sept. 30th, by the Rev. N. A. Whitman, Mr. Silas Wilde to Miss Sarah Buckler, all of Bear River, Annapolis Co., N. S.

**BRUCE-THOMPSON**—At St. Stephen, N. B., Oct. 6th, by Rev. W. C. Goucher, B. A., David Miller Bruce, of Methuen, Mass., and Mrs. Carrie Barker Thompson, of St. Stephen.

**BREWER-ALBRIGHT**—At the residence of the bride's parents, Macnaquack, York Co., N. B., October 5th, by Rev. C. N. Barton, Byron Brewer of Frederickton, N. B., to Nelly V. Albright of Macnaquack, York Co., N. B.

**NELSON-MCGRATH**—At the home of the bride's parents, Knoxford, Car. Co., N. B., Oct. 12th, by Rev. B. S. Freeman, Howard B. Nelson to Addie G. McGrath.

**KIRKPATRICK-LEWIN**—At the residence of the bride's parents, Benton, N. B., Sept. 7th, by Rev. C. N. Barton, Frank A. Kirkpatrick of Portage, Maine, to Laura M. Lewin of Benton, N. B.

**GODSOE-MCPHERSON**—At the residence of the bride's parents Benton, N. B., Sept. 28th, by Rev. C. N. Barton, Percy C. Godsoe to Gertrude McPherson both of Benton, N. B.

**POND-HOVEY**—At the home of the bride, Oct. 12th, by Rev. C. Wilson, Claude Pond of Ludlow to Amy Hovey, daughter of deacon Alfred Hovey of Ludlow.

**GROVES-EWING**—At the residence of Deacon W. B. McKewen, Lawrence town, N. S., Sept. 28th, by Rev. W. L. Archibald, James F. Groves, of Lynn, Mass., and Nellie Ewing of Boston, Mass.

**SHERIDAN-JAMES**—At the Baptist Church, Ingisville, Oct. 5th, by Rev. W. L. Archibald, Milledge Sheridan, of New Albany, N. S., and Henrietta James, of Ingisville, N. S.

**HILLMAN-LENTATINE**—At the residence of the bride's parents, Grand View, York Co., N. B., Sept. 21st, by Rev. C. N. Barton, Beverly Hillman of Meductic, N. B., to Lillian F. Lentatine of Grand View, York Co., N. B.

**HUMPHREYS-COREY**—Married at residence of the bride's father, Oct. 5th, by Rev. E. C. Corey assisted by Rev. W. W. Corey, Mr. Dalton Humphreys to Miss Jessie Mertle eldest daughter of J. A. Corey, all of New Canaan, Queens Co., N. B.

**DEATHS.**

**KILLEN**—At Robinson Settlement, Oct. 8, Joseph Killen aged 75 years; he was a long standing member of the Petitediac Baptist church. A widow and one son survive him.

**WEEKS**—At Sydney, C. B., Oct. 6th, Edward O. Weeks at the age of 46. He was taken away in the full tide of health and strength meeting death by drowning. He was a man of Christian faith and lived a consistent Christian life. He was highly esteemed and beloved among a wide circle of friends and acquaintances. He leaves an aged mother, a wife, three children and brothers and sisters to mourn their great loss. He was a brother of Rev. W. W. Weeks and Rev. John Weeks and a cousin of Rev. F. O. Weeks all of whom were present at the funeral.

**ROMANS**—Elsie Bezanon Romans beloved wife of Mr. William Romans of Hammond's Plains, N. S., died Sept. 20th, of consumption in the 34th year of her age. Mrs. Romans was a member of the First Hammond's Plains Baptist church and was evidently a child of God, proved by a living testimony. She clung to life through the greater part of her sickness with great tenacity, but her Heavenly Father by a kind and gradual process relaxed her hold of it, until at the last her joy was to depart and be with Him rather than remain on earth with those she loved so well. The whole community will doubtless miss her. A sorrowing husband, three children, six brothers, one sister, and an aged father and mother survive. But in this grief a consolation is found in that this sorrow and loss is her inestimable gain.

**YOUNG**—At Halifax, N. S., Oct. 7th, sister Nancy, wife of Rufus Young, daughter of the late Benjamin and Mary Baker of West Jeddore aged 74 years. Mrs. Young was converted under the ministry of Dr. E. M. Saunders and baptized into the fellowship of the Jeddore

church, of which she remained a consistent member up to the time of her death. For many years she has resided in Halifax and has been a constant attendant at the North Baptist church mission on Agricola street. She was one who loved her Lord; the chief theme of her conversation was Jesus and the wonderful grace of our God. Funeral services were conducted at the home of her daughter on Sullivan street, Sunday morning by Pastor Jenner; afterwards the body was taken to Eastern passage for burial.

**HUBLEY**—At the Victoria General Hospital, Halifax, N. S., Oct. 6th, Esther, beloved wife of Anthony W. Hubley, proprietor of the Seabright Hotel, Seabright, N. S., aged 44 years, leaving a husband, five daughters, also a father and mother, and four sisters and three brothers to mourn her departure. Mrs. Hubley, who was a member of the Presbyterian church, was interested in all our church activities and was always ready to lend a helping hand for the extension of our Redeemer's kingdom. It seems mysterious, that now, just when she was so much needed in her family that she should be taken from them. But God in his infinite love and wisdom doeth all things well. The funeral services, which were largely attended, were held in the Baptist church, Seabright, on Sunday, Oct. 9, at 2 o'clock when the pastor, Rev. L. J. Tingley preached a comforting sermon. Much sympathy is felt for the bereaved, especially for the motherless children.

**DISTRICT MEETING.**

The Guysboro County, Antigonish and Port Hawkesbury Association met in quarterly session in the new and beautiful church at Guysboro, Oct. 6th and 7th. There were present pastors Beals, Robinson, Carpenter, McDougall, McLean, Chipman, Rev. J. W. Manning, D. D., and other delegates from Canso, White Head, Half Island Cove, New Harbor, Goldboro, Goshen, Boylston and Tracadie.

On Thursday evening a missionary service was held in which the claims of Foreign Missions were clearly and forcibly presented by Dr. Manning, secretary of the Foreign Mission Board. The presence and help of Dr. Manning in this service were greatly appreciated.

Friday morning was devoted to the organization and the reception of reports. Through the reports from the churches it was learned that six churches or groups of churches, are now pastorless, viz: Goldboro, Isaac's Harbor, Country Harbor, New and Seal Harbors, Port Hawkesbury and Tracadie. Apart from this serious fact the work of the county appears to be moving on with a fair measure of encouragement. At Antigonish two members have very recently been received by baptism. One of these had formerly been identified with a pedobaptist church and the other was a young son of Rev. W. H. Robinson.

The report on contributions to Benevolent Funds was presented by deacon J. McG. Cunningham, of Guysboro. Deacon H. A. Rice of Canso gave the report on Sunday Schools. This report dealt with some of the perplexing problems of Sunday school work, such as difficulty in securing consecrated and punctual teachers, etc., etc. Rev. W. H. Robinson represented the MESSENGER AND VISITOR, and in a forceful manner urged the claims of the paper upon the sympathy and support of the people. In the discussion that followed this address, participated in by pastors and laymen, there was general agreement as to the high standard that has been maintained in the editorship of our denominational weekly. The report on W. M. A. Societies, prepared by Mrs. C. S. McLearn, was read by pastor McLearn.

A conference on some directions in which the Life of our church needs to be developed and how it may be accomplished was opened with an address by pastor Chipman. In the discussion that followed many practical and helpful suggestions were given, arising both from observation and experience, which will doubtless aid toward the better accomplishment of the will of the Master through the churches represented.

In the evening an evangelistic sermon was preached by the newly settled pastor of the Boylston church, Rev. S. A. McDougall. A helpful testimony meeting brought this, the final session, to a close. O. N. CHIPMAN, Sec'y.

The American Baptist Publication Society always anxious to give Baptist Sunday schools the very best that can be produced on the line of helps for officers, teachers, and scholars, is projecting some new schemes which will not only greatly improve its present issues, but will probably add one or two additional periodicals to the twenty-one it is now offering. Those who want the best helps in all departments of Sunday school work will do well to keep themselves in communication with the Society.

**A Weak Heart.**

**THE INTERESTING EXPERIENCE OF A ST. CATHARINES MAN.**

Had Suffered for Twelve Years and was Ultimately Cured Through the Advice of a Friend.

"Twelve years ago" says Mr. Wm. Emery, of Welland Avenue, St. Catharines, "I was living in the town of Gananoque, and the physicians there told me I had heart disease. From that time and up to four years ago I often had severe spells of the trouble. The least exertion would bring on violent palpitation, and at other times I would become dizzy, nervous and frightened and my heart would almost cease to beat. I became reduced in flesh and insomnia followed. I was hopeless of finding a cure for I had been treated by an experienced doctor, and had taken many advertised remedies without any benefit. One day a neighbor strongly advised me to try Dr. Williams' Pink Pills and acting on his advice I got a half dozen boxes. I soon found much relief through the use of the pills, and after continuing the treatment for a couple of months I was again enjoying perfect health. I have not since had any return of the trouble and I feel safe in saying that the cure is a permanent one, and I can strongly advise the use of Dr. Williams' Pink Pills to all who suffer from similar trouble." The reporter can only add that Mr. Emery is well known in St. Catharines, is a prominent worker in Methodist circles, and has the highest respect of all who know him.

If you have any symptoms of heart trouble, neuralgia, indigestion, rheumatism, anaemia, or any of the numerous troubles caused by poor or watery blood, you will find new health and strength in a fair use of Dr. Williams' Pink Pills. Do not waste money or further endanger your health by the use of substitutes—get the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brookville, Ont.

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For **35c.**

**We will send**

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

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**Church Bells** in China or in France  
or Single, None so satisfactory as **McShane's**  
McSHANE'S BELL FOUNDRY, Baltimore, Md., U. S. A.

**Miss Hartt**

**Pianoforte and Organ Teacher, Virgil Clavier Method.**

That the Clavier and Clavier Method provide a new, superior and thoroughly scientific means of Technical and Musical Development in the Art of Piano Playing, is a fact which has been repeatedly demonstrated during the past few years by indisputable tests. It has been again and again proven that the Clavier, rightly used in conjunction with the Piano in teaching and practice, establishes the learner in a Truer Artistic Technic in a fraction of the time ordinarily spent, and, at the same time, in a superior manner facilitates Musical Growth as well. Besides private pupils and Class Lessons in Musical Instruction for Children, A Special Course of Study will be given to Teachers and advanced pupils who desire to become Teachers.

**SCIENTIFIC HOME-MAKING.**  
Every woman is anxious to be a successful homemaker.  
Take a course by MAIL in Household Science including cooking, care of house, hygiene, domestic architecture, laundry work, home and emergency nursing, household accounts, etc.  
Ask for particulars  
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Toronto, Canada.



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Steam Polishing Granite and Marble Works.

Having a large supply on hand parties placing their orders before the 1st of May will get a discount. Material and workmanship guaranteed.  
All orders delivered free.  
165 Paradise Row,  
St. John, N. B.

**PERSONAL.**

We are glad to learn that Rev. A. T. Dykeman, the pastor of the Fairville church, is enjoying a brief vacation in the city of Boston and vicinity. Mr. Dykeman is one of our most active and vigorous pastors. He has done and is doing a good work in Fairville. This rest, which he is enjoying will fit him for further efficient service.

Rev. Isaiah Wallace the veteran pastor and evangelist supplied the pulpit of the Carleton church last Lord's Day with great acceptance to the people to whom he ministered. He is renewing his ministerial youth with this people. Mr. Wallace is one of those men in the ministry, who never grows old.

Rev. B. N. Nobles, the energetic pastor of the Carleton church is off on a trip to the United States. We understand that he is accompanied by his wife. This is as it should be. This vacation trip has been well earned by both of them. The church will lose nothing by this change they will be seen to be great gainers.

Mrs. J. F. Kempton, of Wolfville, who is well known to so many readers of this journal especially to the younger men of the ministry and who has spent the summer with her sister, Mrs. J. W. Manning of this city, left last week for Muscotia, Iowa, where her oldest son is pastor of the Baptist church. She purposes spending the winter with him there to enjoy a much needed rest from excessive care and sorrow.

Rev. C. B. Freeman has removed from Roland, Manatuba to Moose Jaw, where he will have a larger church and greater responsibility. Mr. Freeman is a son of the late Rev. David Freeman whose career as a pioneer missionary and faithful pastor does honor to our Canadian Baptist history. Mr. C. B. Freeman is a graduate of Acadia of the class of 1891. He has the assistance of a noble wife whose home was at Canning, N. S., where Mr. Freeman's early life was passed. We shall expect to hear that Mr. Freeman's ministry in his new appointment will be faithful and successful as it has been in the past.

THE SPIDER'S LIFE LINE.

I took a wash basin and fastened in it a stick upright like a mast, and the poured in water enough to turn the stick into an island for my spider; which I named Crusoe.

I put him on the mast. As soon as he was fairly cast away he anxiously commenced running round to find the mainland. He would scamper down the mast to the water, stick out a foot, get it wet, shake it, run round the stick and try the other side, and then run back to the top again.

Pretty soon it became a serious matter to Mr. Crusoe and he sat down to think it over. As I was afraid he might be hungry, I put molasses on the mast. A fly came but Crusoe was not hungry for flies just then. He was homesick for his web in the corner of the woodshed. He went slowly down the pole to the water, and touched it all around, shaking his feet as pussy does when she wets her stockings in the damp grass.

Suddenly a thought appeared to strike him. Up he went, like a rocket, to the top, and began to play circus. He held one foot in the air then another and turned two or three times.

He got excited and nearly fell on his head before I found out what he had discovered, and that was that the draft of air made by the fire could carry a line ashore on which he could escape from his desert island.

He pushed out a thread that went floating in the air, and lengthened until at last it caught on the table. Then he hauled on the rope until it was tight, struck it several times to see if it was strong enough to hold him, and walked ashore. I decided that he had earned his liberty.—Hearth.

FAMILY ANNIVERSARIES

Happy the family which has many anniversaries. They need not be elaborately celebrated nor the gifts costly; but days pleasantly remembered break the monotony of lives of care and toil, perpetuate tender memories and cement the continuity of the family spirit. It is difficult to imagine a husband and wife applying for a divorce who have always affectionately remembered the anniversary of their marriage and thoughtfully noticed each other's birthday with good wishes and gifts. Then there are the children's birthdays; anniversaries of anxiety and pain to the parents, but red letter days of joy and hope to the children. Sometimes too, there are anniversaries of deeper sorrows melted into tender wistfulness by the alchemy of time, as we wonder how the one that is gone would have looked if living now. Every month and almost every week may be enriched by these pleasant or tender memories, and the family life instead of being a monotonous round of ceaseless care and toil, may be broken into short stages by these milestones of memory, and instead of rising to a perhaps hopeless day of toil, each day the mind may cherish restful thoughts of pleasures to be received or to be bestowed on the approaching anniversary of some event of interest to the family.—The Watchman.

CONSOLATION,

All are not taken! there are left behind, Living Beloveds, tender looks to bring, And make the daylight still a blessed thing And tender voices to make soft the wind. But if it were not so—if I could find, No love in all the world to answer me, Nor any pathway that rang hollowly, Where 'dust to dust' the love from life disjoined— And if with parched lips, as in a death Of water-springs the very deserts claim, I uttered to those sepulchres unmoving The bitter cry, "Where are ye, O my loving?" I know a Voice would sound, "Daughter I AM. Can I suffice for Heaven, and not for earth?"—Mrs. Browning.

It is a very curious and interesting fact that the word "character" which comes into our English speech directly and without change of sound from the Greek signifies first the sharp tool with which a seal or a die is engraved and then the inscription on the object which is cut in seal or in the die. Our character, then, is the image and the super-scription which we cut upon our life; I say which we cut, for, however much happens to

us and bears upon us from outside causes beyond our control it is true in the last analysis, that we determine our own character. We hold the tool which cut the legends on our life, we grave the die, we incise the seal. What are the tools with which we cut character upon ourselves? The tools are thought. As a man thinketh in his heart; so is he. The style and the subject of the engraved character depend on the choice of tools and on the manner of their use. The legend on the seal shows what was in the mind of the engraver as he cut with his tools. Here is a seal with a cross cut in it. That cross was the leading idea in the engraver's mind for that seal; and his busy tool translated that invisible thought of his mind into this fixed and visible sign. Character is invisible thought translated into visibility, and fixed before the eye, cut on the life.—Rev. Charles Cuthbert Hall, D. D.

It is only to the finest natures that age gives an added beauty and distinction; for the most persistent self has then worked its way to the surface, having modified the expression, and to some extent, the features, to its own likeness.—Mathilde Blind.

HIS FUTURE WIFE:

The conjuror stepped forward to the front of the stage and said:

'Ladies and gentlemen if there is in this audience any young man who would like to know the name of his future wife, I will undertake to tell him.'

'Up jumped a young man.

'Thank you' said the conjuror. "Now I always like to do things in a proper business manner. Will you kindly give me your name?"

'Yes certainly,' said the young man; my name is Johnson.

'Thank you,' replied the conjuror. 'Then the name of your future wife will be—Mrs. Johnson.'

TALK ON ADVERTISING BY C. W. POST TO PUBLISHERS AT BANQUET AT BATTLE CREEK.

Out at Battle Creek, Mich. among the trees, flowers and green lawns is a most unique building devoted entirely to advertising. It is occupied by the Grandin Advertising Agency, Ltd., which handles among other accounts, the advertising of the Postum Cereal Co., Ltd., aggregating in round figures one million dollars a year, perhaps the largest appropriation of any one concern in the world.

Prominent newspaper and magazine publishers and their special representatives in large number from New York, Chicago, and various parts of the country attended the formal opening of this building, and a banquet last evening at the Post Tavern as guests of C. W. Post.

The publishers inspected the 14 or 15 factory buildings of this father of the prepared food industry with especial interest, for it has grown to its present colossal proportions in a trifle less than 9 years, a marked example of the power of good and continuous advertising of articles of pronounced merit.

In his address to Publishers at the Battle Creek banquet Mr. Post likened the growth of a modern commercial enterprise to the growth of an apple-tree. Good seed, plenty of work and water are needed but the tree will not bear apples without sunshine.

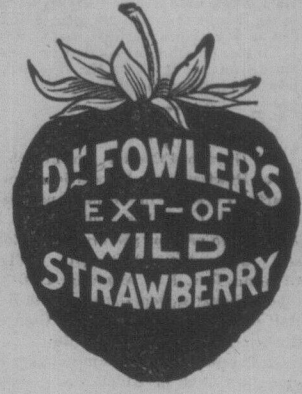
The sunshine to the commercial plant is publicity secured by advertising.

It is impossible even with the heaviest advertising to make a success unless the article has merit of a high order. Merit is the good tree and sunshine makes the apples grow. A good salesman who knows how to talk with his pen can present the logic, argument and salesman ability to thousands of customers at one time through the columns of the newspaper, a strong contrast to the old fashioned way of talking to one customer at a time.

He spoke of the esteem of the advertiser, for a publisher that takes especial interest in making the advertising announcements attractive. Advertisements should contain truthful information of interest and value to readers. The Postum readers have made Battle Creek famous all over the world and about doubled the population.

The Surest Remedy is  
**Allen's Lung Balsam**  
It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.  
Large Bottles \$1.00. Medium Size 50c. Small or Trial Size 25c.  
Endorsed by all who have tried it.

A Standard Remedy  
Used in Thousands of Homes in Canada for nearly Sixty Years and has never yet failed to give satisfaction.



CURES

Diarrhoea, Dysentery, Cholera, Cholera Morbus, Cholera Infantum, Cramps, Colic, Sea Sickness and all Summer Complaints.

Its prompt use will prevent a great deal of unnecessary suffering and often save life.

Price, 53c.

The T. Millburn Co., Limited, Toronto, Ontario.

**SNOW & CO., Limited.**

UNDERTAKERS and HMBALMERS,  
50 Argyle Street,  
HALIFAX, N. S.

**COWAN'S COCOA and CHOCOLATE**

They are the choicest of all. Try them.

**Shorthand in 20 Lessons**

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

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

**GATES' Certain Check**

brings immediate relief from the trying symptoms of

SUMMER COMPLAINT.

and Irregularities of the Bowels including CRAMPS and PAINS.

25 cents per Bottle.

A specific of greater promptness and efficiency cannot be found.

**G. GATES, SON & CO.**  
Middleton, N. S.

Insurance. Absolute Security

**QUEEN INSURANCE CO.**  
Ins. Co. of North America.

JARVIS & WHITTAKER,  
General Agents.

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

Fire Insurance

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

W. H. WHITE,  
General Agent,  
No. 3 King St.  
Office phone 650.

House 1060

**INTERCOLONIAL RAILWAY**

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

Trains Leave St. John.

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

Trains Arrive at St. John

No. 9—Express from Halifax and Sydney	6 25
No. 7—Express from Sussex	9 00
No. 133—Express from Montreal and Quebec	12 50
No. 5—Mixed from Moncton	15 10
No. 8—Express from Moncton and Point de Chene	17 05
No. 25—Express from Halifax Pictou and Campbellton	17 15
No. 1—Express from Halifax	18 45
No. 81—Express from Moncton (Sunday only)	1 35
No. 135, 137, 155—Suburban express from Hampton	7.45, 15.30 22 05

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

D. POTTINGER,  
General Manager.  
Moncton, N. E., July 2, 1904.

GEO. CARVILLE, C. T. A.,  
City Ticket Office—7 King Street, St. John, N. B.

The hardest fare that six young men and a boy of 15 ever kept alive on was the daily menu of the Windover's survivors, who were cast up on the Irish coast near Kilslegg. They lived for sixteen days on stewed rope yarn, without a crumb of anything else to help digest it except water, and though it made them ill they kept alive on it and did not waste away very much.

**This and That**

**AN HONEST STREAK.**

Humor makes its appearance in queer places, but one would hardly expect to find it at the door of a house of correction. An unfortunate fellow was recently taken before a justice of the peace in Milwaukee, charged with stealing a quantity of wood. There was not much of a defense to offer, but an attorney who knew him volunteered to say a few words to the court in his behalf.

The attorney began his talk, and warming up to his subject as he proceeded, finally succeeded in making a good plea for leniency. The justice of course, found the prisoner guilty, but let him off with a sentence of thirty days in the house of correction. When the commitment had been made out it was discovered that there was no constable present, so the lawyer said to the prisoner:

"John, you know where the house of correction is, don't you?"

"Yes, sir."

"Well, here's five cents and this paper. You take a car and go out there and give them this paper, and they'll let you in. Will you do it?"

"Sure?"

And the funny part of this story from the Milwaukee Sentinel is that John kept his word.—Sel.

Ernie—"Gussie Sapp says if I refuse him he will go away and join either the Japanese or Russian army."

Belle—"Then accept him. Those nations have enough troubles already."—Ex.

A farmer during a long continued drought invented a machine for watering his fields. However the very first day while he was trying it there suddenly came a downpour of rain, and he was heard to remark:

"Ye can dae naething nooadays without competition."

**INTERESTING FACTS.**

**For Nearly Every Man, Woman or Child.**

A short time ago we published an article recommending to our readers the new discovery for the cure of Dyspepsia, called Stuart's Dyspepsia Tablets, and the claims then made regarding the wonderful curative properties of the remedy have been abundantly sustained by the facts. People who were cautious about trying new remedies advertised in the newspapers and were finally induced to give Stuart's Dyspepsia Tablets a trial were surprised and delighted at the results. In many cases a single package costing but 50 cents at any drug store made a complete cure and in every instance the most beneficial results were reported. From a hundred or more received we have space to publish only a few of the latest, but assure our readers we receive so many commendatory letters that we shall publish each week a fresh list of genuine, unsolicited testimonials and never publish the same one twice.

From James Yemmesier, La Crosse, Wis.: Stuart's Dyspepsia Tablets are doing me more good than anything I ever tried and I was so pleased at results that I gave away several boxes to my friends who have also had the same benefits.

From Jacob Anthony, Portmurray, New Jersey: I have taken Stuart's Dyspepsia Tablets with the best results. I had Dyspepsia for 6 years and had taken a great deal of medicine, but the tablets seem to take right a hold and I feel good. I am a farmer and lime burner and I heartily recommend to everyone who has any trouble with his stomach to use these Tablets.

From Mrs. M. K. West, Preston, Minn.: I have received surprisingly good effects from using Stuart's Dyspepsia Tablets. I gave one half of my last box to a friend who also suffered from indigestion and she had the same good results.

From Mrs. Agnes K. Ralston, Cadillac, Mich.: I have been taking Stuart's Dyspepsia Tablets and I am very much better, and feel very grateful for the great benefit I have received in so short a time.

Stuart's Dyspepsia Tablets are a certain cure for all forms of Indigestion. They are not claimed to be a cure-all, but are prepared for stomach troubles only, and the physicians and druggists everywhere recommend them to all persons suffering from Nervous Dyspepsia, sour or acid stomach, heartburn, bloating or wind on stomach, and similar disorders.

**ANOTHER SORT OF RECESSIONAL.**

O Poet Kipling, known of old,  
Author of many a stirring line,  
Who once with magic verse didst hold  
The critics who do now repine,  
Rudyard, thou'rt writing tommyrot,  
Hast thou forgot—hast thou forgot?

We've read the jungle tales of yore,  
And Ballads of the Barrack Room;  
But now, O Bard, were grieving sore,  
Thy verselets fill the soul with gloom,  
Kipling, thou writest dreary stuff,  
Is it a bluff—is it a bluff?

If, drunk with 'sight of cheques, thou loose  
Wild verse that says 'there was a man;  
Such rhymes as Alfred Austins use,  
And awesome lines that will not scan,  
Bard of the Empire, spare us yet,  
Lest we regret—lest we regret!

In 'Soldiers Three' we put our trust,  
We loved 'The flag of England' song,  
O'er 'Seven Seas' with many a gust  
We sailed nor deemed the voyage long,  
O Rudyard Kipling, if you'd let  
The old notes ring—we'd not forget.

Just turn your back on politics,  
And let 'Wee Willie Winkle' smile;  
The tariff's always in a fix  
Mulvaney could our cares beguile.  
Write these again and you can bet  
We won't forget—we won't forget!

The train as usual, crawled along—you  
know the line—and then stopped dead.

'Conductor!' shouted a jovial passenger,  
may I get out and pick some flowers?

'Afraid you won't find many flowers about  
here.'

'Oh, there'll be heaps of time,' replied the  
jovial one. I've brought a packet of seeds.—  
Ex.

Down in the Old Dominion the people  
used to set much store by their pedigrees.  
An anecdote is told of the captain of a steam-  
er plying at a ferry from Maryland to Vir-  
ginia who being asked by a needy Virginian  
to give him a free passage across, inquired if  
the applicant belonged to one of the F. F. V.  
No, answered the man, 'I can't exactly say  
that; rather to one of the second families.  
'Jump on board said the captain. 'I never  
met one of your sort before.'—Ex.

**MEDICINE AND RHYME.**

Dr. O'B—, having discontinued his pro-  
fessional visits and attentions upon a lady  
patient on account of her improved condition  
sent a couple of ducks to the mother of the  
convalescent lady accompanying the present  
with the following note:

I've despatched, my dear madam, this scrap  
of a letter,

To say that Miss Lucy is very much better  
A regular doctor she no longer lacks,  
And therefore I've sent her a couple of  
quacks.

The lady returned thanks with this:  
Yes, 'twas polite truly my very good  
friend,

Thus a couple of quacks to your patient to  
send,  
Since there's nothing so likely as 'quacks',  
it is plain,

To make work for the regular doctor again

A fishy old fisher named Fischer,  
Fished fish from the edge of a fissure.  
A cod with a grin.  
Pulled the fisherman in—  
Now they're fishing the fissure for Fischer.

**WOULD NAME THE DOG 'CARE.'**

The family had added a bull terrier to its  
stock of pets. The first day after its arrival  
the new member ended the career of a pet  
cat. He was forgiven however and that  
night there was a discussion over a name for  
the dog. Six year old Pauline listened to  
several suggestions and then said gravely,  
I'd call him Care, I think You know Grand-  
ma says "Care killed a cat."

**THE VETERAN'S LAPSES.**

An old man with the Crimean ribbons on  
his breast was relating in a railway train the  
hardships of the war.

'Look here gentlemen for three solid months  
we never tasted tea—forgot what it tasted  
like, almost. And tobacco—well tobacco  
was so scarce we were glad to smoke tea  
leaves.'

The old chap didn't seem quite clear as to  
why the other passengers laughed.

**TOTAL ABSTAINERS  
GET SPECIAL ADVANTAGES**

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

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

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

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

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

**"HEADLIGHT"**

Is the Best and most Popular brand of

**PARLOR MATCHES**

ASK ANY GROCER FOR THEM.

MADE IN CANADA BY

THE E. B. EDDY CO.  
SCHOFIELD BROS., SELLING AGENTS.

**Hang on**  
to a pure hard soap.  
Always use

**Surprise**

if you wish to retain the natural  
colors in your clothes.

**Surprise**

has peculiar qualities of washing  
clothes, without injury and  
with perfect cleanliness.

**Remember**  
the name Surprise  
means a  
pure hard Soap.

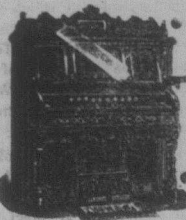
**To Intending Purchasers**

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

**"THOMAS"**

for that instrument will fill the requirements.

**JAMES A. GATES & CO.**  
MANUFACTURERS' AGENTS.



The Dye  
of Quality

**Maypole Soap**

Made in England  
but sold everywhere.

The new, clean, quick, brilliant, fade-  
less home dye, "Maypole Soap," is the  
dye of highest quality.  
It gives satisfactory results in home  
dyeing every single time.  
Its high quality prevents that  
"streaky" effect that powder dyes  
seldom fail to yield. Progressive druggists and grocers sell it—all colors.  
10c. a cake for all colors and 15c. for black. Book all about it—free by  
addressing Canadian Depot: 8 Place Royale, Montreal.

**PATERSON & CO.**  
PRINTERS & PUBLISHERS.

107 GERMANN ST.  
SAINT JOHN, N.B.

## NEWS SUMMARY.

Miss Hart's announcement on page 13 will interest musicians and others.

Richard Doyche, of Waterville, Ont., was knocking down apples with a shotgun, when the weapon was discharged, the charge entering his body and killing him instantly.

A two mile river berth at the head of Canaan river was purchased at public auction on Wednesday morning by George Mc-Sweeney of Moncton at \$51 per mile.

The J. Sutton Clark Co. has bought a property at North Head, Grand Manan, to start a large fish canning business. Mr. Clark has just returned to his home in St. George after taking possession. The project is an important one.

Winnipeg had the most disastrous fire in her history on Tuesday night, when the Bulman block, J. H. Ashdown's extensive retail hardware stores, and several smaller buildings were burned to ashes. Loss between \$600,000 and \$700,000.

One hundred workmen were buried by the fall of walls in course of erection for an extension of the Casa Pre stores in Santiago, Chili. The fire brigade has been called out to assist in the removal of the dead and wounded. Fifteen dead have been removed.

Nathan A. Frye, for eight years treasurer of the Watertown Savings Bank, has been arrested, charged with embezzling \$12,000 from the institution. Frye has made confession, admitting the larceny.

Three hundred students at the Ohio Normal University at Ada have signed a petition to the trustees to refuse J. P. Kuntz, a negro, the privilege of studying at the University. The students refused to attend classes with him as a protest against the presence of colored students. Some of the students have left the university.

Wilford Eldridge, oldest son of Martin Eldridge, while coming in Beaver Harbor during a heavy southwest gale, upset. His companion, who clung to the boat, was taken off about an hour afterwards, but Wilford was drowned. Deceased was a member of the Free Baptist church. He belonged to the Canadian Order of Foresters.

Mrs. James McCully, of Salem, near Hillsboro, Albert county, was found dead in her bed on Sunday morning. Dr. Marven, coroner, decided that an inquest was unnecessary. Mrs. McCully is survived by her husband, one brother, Edward Baizley, of Sal-

## Don'ts for Young Mothers.

Don't give medicine to check the soothing mixture or opiate of any kind except by the order of a competent doctor who has seen the child. Remember that all so-called soothing mixtures contain dangerous opiates. If your child is restless give it Baby's Own Tablets, as they are absolutely harmless and in a natural way promote health-giving sleep.

Don't give medicine to check the movement of baby's bowels in diarrhoea except on the advice of a doctor. Feed the child sparingly and give Baby's Own Tablets to cleanse the bowels of irritating secretions. Keep the abdomen warm. This treatment will cure diarrhoea.

Don't give a young child cathartics, such as castor oil, which gripe and torture. Baby's Own Tablets have a gentle laxative action and never fail to cure constipation.

Mrs. J. D. Cilly, Heatherton, Que., says: "I have used Baby's Own Tablets for stomach and bowel troubles and have always found them a most satisfactory medicine."

Don't fail to keep Baby's Own Tablets in the house. Sold by medicine dealers or by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville Ont.

em, and two sisters, Mrs. Thomas Gills, of Hillsboro, and Mrs. Thos. Rice, of Rosevale.

The Annapolis Valley Fruit Estates, Limited, with a capital of \$350,000, has been organized by Halifax capitalists. The company proposes to combine about thirty farms of over three thousand acres in the Cornwallis valley, which are all in a prosperous condition, with splendid houses and barns. In addition to apples, the company will cultivate small fruits extensively, as well as potatoes and other vegetables, and erect a canning and vinegar plant.

In a case before the railway commission to ascertain the value of the exclusive use of the depots of the Grand Trunk and C. P. R. companies throughout Canada, the Bell company declared its estimate of the loss at \$250,000 a year. This was \$5 off the value of service to each of its 50,000 subscribers throughout Canada if rival companies should be given entrance to railway stations.

At Florenceville, on Monday evening, a meeting of the ratepayers of the school districts of Florenceville, East Florenceville, Riverbank, Connel, Lower Greenfield, and Cogswell Settlement, was held in the Foresters hall at Florenceville to consider the advisability of converging the above named districts in one consolidated district. The meeting favored the project.

Rev. J. A. Cahill, who is lecturing in Queens county for the Disirict Lode, I. O. G. T., re-organized Perseverance Lodge No. 287 at Shannon with the following officers: Eldon Akerly, C. T.; James McRae, P. C. T.; Geo. M. McCready, L. D.; Ethel McRae, V. T.; Hugh McRae, sec.; Wilfred Coleman, fin. sec.; G. A. Green, treas.; Rev. S. J. Perry, chap.; John D. Coleman, mar.; Edwin Boyd, guard; Shirley Wetmore, sentinel; Gertrude McRae, A. sec.

Barbarous superstition, which prevails among a portion of the population of the West Indian Islands, is the basis of a ghastly and extraordinary crime that has come to light in St. Louis. The finding of the head and hands of a white child in the possession of Obi-man (a negro sorcerer) led to the discovery that the child had been murdered and the body mutilated in order that superstitious natives might, through possession of portions of the body, be able to work spells.

At the W. C. T. U. convention in Moncton on Wednesday evening, Mayor Ryan read an address of welcome and Rev. J. W. McConnel extended a welcome on behalf of the clergy, to which Mrs. Lawson replied. J. V. Jackson welcomed the delegates on behalf of the Good Templars, and G. A. Wilson on behalf of the Sons of Temperance, after which Miss Wiggins, of Toronto, delivered a most interesting address on the work of union.

The colleges to which Rhode scholars from Canada may be attached at Oxford are as follows: British Columbia, A. W. Donaldson, Hertford; Manitoba, J. MacLean Worcester; North West Territories, Bellamy, Pembroke; Nova Scotia, C. Stairs, New College; Ontario, E. R. Paterson, Balliol; Prince Edward Island, W. E. Cameron, St. John's; New Brunswick, C. B. Martin, Balliol; Quebec, T. H. Rose, Balliol, and J. Archibald New College; Newfoundland, Sydney Herbert, Hertford.

Mr. John S. Trites, a well known merchant of Moncton, died Monday afternoon in the 64th year of his age. Deceased was the son of the late Mr. John Starr Trites, I. C. R. trackmaster, of Moncton, and was born at Salisbury. He was a merchant of Sussex for thirteen years. He was a deacon of the Moncton first Baptist church and a prominent Sunday school worker, being president of the Westmorland county association for some time. His second wife was the daughter of the late Mr. Oliver Jones. Two daughters survive, Miss Bessie at home, and Louise at Edmonton, Alberta. He was a half brother to Mr. Geo. P. Trites, the well known commercial man.

## DENOMINATIONAL FUNDS FOR N. S.

FROM AUGUST 8TH TO SEPT. 30TH, 1904.

New Canada Church, \$3.40; Bear River B Y P U, 25c; Lockhartville church, \$5.55; New Glasgow church, \$2.85; Liverpool church, \$7.22; Argyle church, \$12; Milford church, \$5; Dalhousie East church, \$5; F J Seaman, River Hibert \$10; a young man, River Hibert \$1; North West Section Mahone Bay church, \$3.32; Lucasville church, \$5; First Yarmouth ch, \$9.94; Nictaux ch, \$10; New Germany ch, \$13.33; Port Clyde ch, \$10; Dearfield, P V S S \$13.45; Brazil Lake S S \$16.40; Third Yarmouth church \$10.35; Woods Harbour church \$11; Lower Economy and Five Islands \$3; Windsor Plains church, \$3; Port Hillford church, \$5.60; Great Village church, \$5; W C Hawkinson, Weymouth, \$5; Margaretville Section Upper Wimot church, \$11.50; Mrs John F. McLaren, Argyle, \$5; Glace Bay church, \$17.50; Weymouth S S proceeds of concert, \$5.45; African Baptist Association \$10; Tiverton church, 6; Gabarus church, \$5; Fourchee church, \$5; Nictaux church, \$7.30; Amherst church \$43.29; Port Maitland, and Lake George, \$4.30; Zion and Yarmouth church, \$43.87; Prince St. Truro, B Y P. U., \$10. Total \$375.62.

JOHN NALDER, Treas.

It is when the iron is hottest that the blacksmith can best weld it to his purpose. He cannot use the cold metal as he can the glowing bars that come all scintillating from the forgi-fire. It is the warm-hearted, enthusiastic Christian that God makes most of, and not the cold, indifferent, unweldable man, the man who will not fuse, or say to the faithful worker in the church: "I am as thou art," who has neither hand nor heart in the service of his king. This is not the man whom God lays upon the anvil, and uses for his noblest purposes. Never until hot tongues of Pentecost play about him, will he be any great manifestation of power. —Standard.

## FALL OVERCOATS

—AT—

## SPECIAL PRICES.

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

## Prices are—

PLAIN FINISH \$8.00 and \$10.00.

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

SILK LINED ALL THROUGH \$16.00.

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

A. GILMOUR,

68 King Street,  
Fine Clothing and Tailoring

## \$30 CHURCH MONEY.

NO INVESTMENT. NO RISK. SEND NO MONEY.

If you wish to raise money quickly and easily for any church purpose, send us the photographs of your church and your pastor and we will reproduce them together, in carbon photography on 200 satin finished, aluminum pin trays and send trays to you express and customs duty fully prepaid. Everybody wants this exquisite souvenir of church and pastor and your members quickly sell them at 2 cents each. You keep \$30 for your profit and send us \$20 in full payment for the 200 souvenirs. Send photographs (any size) and names to day. SEND NO MONEY. Your workers will sell all the souvenirs in ten days as hundreds of others have and you can send us our money any time within a month. Write and learn success of others. NEW METHOD CO., 5536 SO. PARK AVE., CHICAGO.



FREE SAMPLE TRAY ON  
REQUEST.

When answering advertisements please mention the Messenger and Visitor.

Red Rose Tea Is Good Tea