

Messenger and Visitor.

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The Miner's Demands. The commission appointed to settle the differences between the mine workers and the mine owners have taken hold of the matter in good earnest. They spent a week in visiting the mines to see for themselves the conditions under which the miners are compelled to do their work. President Mitchell in behalf of the Miner's Association has presented a statement to the commission of what the miners demand. 1. "An increase of 20 per cent. upon the prices paid during the year 1901 to employes performing contract or piece work. 2. A reduction of 20 per cent. in hours of labor, without any reduction of earnings, for all employes paid by the hour, day or week. 3. The adoption of a system by which coal shall be weighed and paid for by weight wherever practicable, the minimum rate per ton to be 60 cents for a legal ton of 2242 lbs. The differentials now existing at the various mines to be maintained. 4. The incorporation in an agreement between the United mine workers of America and the Anthracite coal companies, of the wages which shall be paid, and the conditions of employment which shall obtain, together with satisfactory methods of adjustment of grievances which may arise from time to time to the end that strikes and lock-outs may be unnecessary." The coal operators will make a formal reply to these demands and present their side of the question.

United States Elections. The elections in the United States have resulted favorably to the Republican party. The House of Representatives is Republican though with a smaller majority. The Senate will remain Republican. The contest in New York and Pennsylvania was very keen. In the former state both parties expected to win by a large plurality of votes. The result of the polling confirmed Odell as Governor for another term. The Democrats made large gains in New York City and Greater New York. These were not sufficient to overcome the large vote against the party throughout the State. In Pennsylvania the interest was heightened because of the great coal strike in that state. The part the President played in the settlement of that industrial conflict had something to do in securing the triumph of the party of which he is the honored head. The result of the elections seem to indicate the retention of power by the present party when an appeal shall be made to the electorate. But a united Democracy with an honest leader may surprise some of the knowing ones. It will be hard to stem the growing popularity of the President should he be nominated for a second term.

Baffin Land. This is an island north of Labrador, which has just been explored, under the direction of the Geological Survey of Canada by De Robert Bell of Ontario. It appears to be the third largest island in the world, having an area of 300,000 square miles, and exceeded in extent only by Australia and Greenland. It has a wonderful system of inland waters and is the possessor of enormous glaciers. Twelve harbors were discovered roomy enough for large vessels. What further investigation and exploration may make known it is hard to say. It would not be improbable if valuable minerals lie concealed awaiting the advent of the adventurous in search of wealth.

German Enterprise. One of the most important factors in the development of Asia Minor, is the construction of the railway from Constantinople to Bassorah, near the head of the Persian

gulf. It is to be built by a German company, is 2000 miles in length, and runs through Anatolia, Mesopotamia, and the middle Euphrates region. About one-fifth is already completed. The country through which the road passes has long been shut out from the commercial world and would continue to be so were it not for the enterprise of nations seeking new avenues for trade—it may be with other ends in view. When this line is in operation with some tributaries already in possession of the company, Germany, with preferential rates will control the chief markets of Asia Minor and countries farther East. Already the two great distributing centres, Constantinople and Smyrna, are controlled by the Germans. By means of this railway German goods will be able to pass eastward over the Bosphorus in German freight cars and thence over German controlled roads with through rates in through cars to India and Persia, while goods from other countries will have to be transferred either at Constantinople or Syria. The advantage to German manufacturers is obvious.

The Doukhobors. A deep interest centres upon this people at the present time, because of the strange conduct of some among them. Through the efforts of Count Tolstoi they were aided to emigrate from their homes in Russia to Western Manitoba. They have an aversion to the shedding of blood and consequently to military duty, which was their reason for leaving Russia. In their new home they were permitted to choose their own diet, from which they excluded only meat, and then all animal products, such as milk, butter, cheese, eggs, etc. Later they refused to use leather for harness, boots, etc., and from this there was only a step to the abandonment of woollen clothing. But this did not satisfy. They came to the conclusion that it was a heinous offense to use one of God's creatures as a beast of burden or for any other purpose. This led to the cultivation of their farms by hand labor only. The result has been neglected farms and their occupants threatened with starvation. Their clothing is exclusively cotton, and for their feet rubber boots or knit shoes. Their food consists of bread and water, such vegetables as they can raise by hand labor and wild berries and herbs. To face the rigors of a Manitoba winter with such clothing and such food must result in much suffering and many deaths. It appears that a number of these peoples are on their way East, it is said to Winnipeg, looking for 'the coming Christ.' A very grave problem before the Manitoba and Dominion Governments is awaiting solution. It matters little how these people were brought here. They are here and fellow citizens. It looks as if they may become charges on the Government. To each family 160 acres of land was given, and each immigrant a bonus of \$6 and shelter through the winter. It must be remembered however, that this crusade on the part of this people is by no means general. There are 8,000 of them in the country, and the crusaders so called, number only about 600. It is hoped that they may be led to see the folly of their course and return to their homes wiser, if sadder men.

The Persian Lamb and Russian Bear. The relation of Persia to Europe is of great importance. The visit of the Shah to the European courts was an event of some significance. Both Russia and Great Britain are deeply interested in this country and perhaps for the same reasons. It is a "buffer state" between Russia and British Asia. In one of the Russian newspapers some time ago, immediate action was urged upon the Government to offset British and German activity in Persia, say-

ing: "It is through Persia only that Russia can outflank the Germans in Mesopotamia and the British in Beluchistan and India. The influence of Russia in Persia is on the increase, her trade has taken possession of Persian markets, she has obtained railroad concessions and has loaned money, and in doing so has exacted a pledge from Persia never to borrow from any other country. And the fact that Russia has been negotiating for the lease of a port on the Persian gulf or on the Gulf of Oman has not had a very soothing effect upon British statesmen. The air is by no means clear."

Liquor Bills on the Increase. The report of the Inland Revenue department shows that the consumption of liquor per capita for Canada was 796 gallons, the largest since 1885; of beer 5102 gallons, the largest since confederation; of wine .090 gallons, the largest since 1895; of tobacco 2404 pounds, the largest since 1885. The quantity of spirits produced in the year was 3,234,147 gallons, as compared with 2,652,708 gallons the year before. The quantity on which duty was paid was 3,123,430 gallons, the largest the country ever knew. This may be good news for some people, but it is anything but cheering to moral reformers—to men and women having the highest good of the community at heart. Certain it is, that this is no time to slacken effort for restraining the sale and manufacture and use of intoxicating liquors.

Decay of the Sphinx. The great Egyptian Sphinx is said to be rapidly decaying. This appears to be due to a change in the temperature produced by irrigation works. Now there are fifteen to twenty days of rain in Egypt annually, when formerly there was only a modest shower of an hour's length. But the rains have so damaged this colossus of stone, that its crumbling away is considered only a question of years,—after it has withstood for centuries, the attrition of wind and storm. The Sphinx stands at Gizeh about a quarter of a mile southeast of the Great Pyramid. It is much older than the pyramids and was originally built as an emblem of the Egyptian Sun-god. It has a representation of a human head, with a lion's body, hewn from the natural rock. The body is 140 ft. long. The head measures 30 ft. from the top to end of chin and is 14 ft. wide. The body has for ages been buried in the sand, the head and shoulders only being exposed. Recent excavations have shown a long, rock cut passage composed of an inclined plain and steps leading down in front to the extended fore paws of the Sphinx which are 50 feet long. Between the paws were found an altar, a crouching lion with fragments of others and three large inscribed tablets, one fourteen feet high against the Sphinx' breast, and two others extending from it on each side, thus forming a sort of shrine. No interior chamber has been discovered.

The Coffee Plant in Mexico. The coffee plant though indigenous to Asia and Africa is now cultivated to a greater extent in America than in all the rest of the world. Mexico is the most northern and Paraguay the most southern of the countries in America that pursue this industry with profit. Brazil is the greatest coffee producing country on the globe. The cultivation of coffee was first carried on in Java by the Dutch between the years 1680 and 1690. The industry was introduced to America at Martinique by the French in 1817 and a year later the Dutch engaged in it at Surinam. It was not until 1818 that the plant was cultivated in Mexico. It is said that certain parts of this country are admirably adapted to its culture, where the yield in quality at least, is equal to the best varieties of Arabia. The plant thrives only between the parallels 15 degrees north and 15 degrees south of the equator. Its cultivation requires a moist atmosphere, loamy soil, easy to drain, shelter from strong winds and partial shade from the sun, as excessive heat is almost as hurtful as extreme cold. The industry in North America is yet in its infancy, but is capable of indefinite expansion with profit to the cultivator.

Notes from Bobbili.

DEAR BRO. BLACK:—Possibly you and some of your readers, may have noticed, that for a long time, nothing has appeared in your paper from Bobbili and if so a few lines now may not be out of place. And first as regards the season and crop prospects. On all sides of Bobbili, at a distance of a few miles, there has been abundance of rain, while here, we have had much less than an average rainfall. Still it has been so distributed during the season, as to make this year so far the best we have had for six, or seven years passed. The dry crops have been fairly good and the rice crop at present, promises well. But this is a critical time. The weather has cleared off brighter and hot and should it continue, so the crop will suffer much.

We still hope for heavy rain to fill up the tanks and wells for the dry season. In the two wells on our mission compound, we have as yet, only a small quantity of water. From an experience we have had lately, it was well the water was no deeper. Last Sunday, I noticed a man coming slowly into the compound and supposed he was a beggar, coming to the house. Then he turned aside towards the well from which we got our drinking water, I wondered what he wanted and waited a minute to see what he would do. Then he went to the well and took off his clothes, I called out to him to go away and sent one of our school boys to drive him off. Then I saw him turn round and sit on the curb a suspicion flashed into my mind that he would go into the well and I shouted and ran but before I got half way to him over he went backwards and the last I saw of him was his feet. I rushed to the well and was greatly surprised to find him on his feet leaning against the side of the well. The water was only four feet and a half deep. As soon as possible I got a man down and had him tie a rope under the fellows arms to drag him up. Meantime we had learned that he was a leper in a terribly diseased state and the smell was sickening. After a little we got him up, and though he had fallen nearly fifty feet before he struck the water, he was not bruised and only a little stunned. After lying under a tree for a few hours, he got up and hobbled away to the poor house, and I hope we shall not have another such visitor. Today some of our Christians and myself have been called by the sub-magistrate to give evidence against him. It puzzles me to know what punishment can be inflicted on such a poor wretch, almost ready to fall to pieces from disease. Leprosy seems to be much on the increase.

The next evening we had a little stir from the visit of a snake in our sitting room. Just as we got up from dinner a paper was sent in by a friend, and I sat down to read, instead of sitting, as I usually do, in a rattan chair near the door. A few minutes later the servant came to shut the door and found a large snake wound in and out in the back of the chair. On killing it we found it was five feet long, but only a rat snake and not poisonous. Still I was just as well pleased that I had taken another chair. We have killed several poisonous snakes about the compound this season. Last evening, coming from a village a mile away, I nearly trod on one lying in the road. On killing it I found it was one that the natives consider deadly. These are only occasional experiences. There has been much sickness in Bobbili this season, which has been a trying one. Our mission community has had a share of the illness. Mrs. Churchill has been having some fever lately but is better. I have been poorly for a good while but am much better. Our daughter is not with us but is at a hill station in Southern India, where she is teaching in a school for the children of missionaries. A year ago her health gave way on the plains and the opening for work on the hills seemed providential. She reports her health as good now and hopes to be with us the first of December. Of our work here there is not much to report of special interest. Three children from the schools were baptized a few weeks since, and two others, outsiders, have asked for baptism.

There is no general movement among the people towards the truth so far as we can see. They listen to our teaching with little opposition, admit it is good and there they stop. Some are interested but do not see the way clear. A young man came along with me last evening from a village and said he had listened to our teaching until he now understands it and believes, but there are hindrances in his way. Others say the same.

But I must stop. We are looking with much interest for news from our Convention. Trusting it was a good meeting and that the Master's blessing will rest on the work done and planned for.

Yours in the field,

Bobbili, Sept. 29, 1902

G. CHURCHILL.

The Ontario Situation.

A good many friends of the temperance cause in different parts of the Dominion, and in other countries, are at present watching with much interest the battle that is being waged in the Province of Ontario. Some of them are desirous of obtaining more exact information as to

the origin and nature of the present contest, and the following facts are set out for their information:

The respective powers of the Dominion Parliament and the Provincial Legislatures in the matter of liquor legislation is not clearly defined by statute. It has been generally conceded that the Dominion Parliament has power to enact prohibitory legislation. Under this power Parliament passed the Canada Temperance Act, providing for prohibition by popular vote in cities and counties. It has also been generally conceded that provinces have full power to license and regulate the liquor traffic within their own territorial limits. Regulation or limitation implies a measure of prohibition. How far a province has authority to go in this direction has been the principal point in dispute.

Because of the uncertainty of this power the Ontario Legislature, a number of years ago, declined to pass a general provincial prohibition law, but memorialized the Dominion Parliament to enact such a law for the Dominion. The Ontario Legislature, however, enacted a law empowering municipalities to pass by-laws prohibiting the retail sale of liquor within their own limits.

In 1893 many petitions were received by the Ontario Legislature asking for the taking of a vote of the electors upon the question of prohibition. At the same time Mr. G. F. Marter, M. P. P., introduced into the Legislature a Bill to prohibit the retail sale of intoxicating liquors throughout the Province. The Government opposed the bill on the ground of uncertainty as to the Legislature's power to pass such a law, and proposed that an effort should be made to ascertain the exact extent of the Legislature's jurisdiction by submitting the question to the courts of law.

The Legislature approved the Government plan, and passed an Act providing for the taking of a ballot vote of the electors on the question: "Are you in favor of the immediate prohibition by law of the importation, manufacture, and sale of intoxicating liquors as a beverage. This vote was taken on January 4th, 1894, when the municipal elections were being held, and resulted as follows:

	Men.	Women.	Total.
Votes "Yes"	180,087	12,492	192,489
Votes "No"	108,494	2,226	110,720

Shortly after the taking of this vote a great convention of prohibition workers, held in the city of Toronto, appointed a deputation to wait upon the Ontario Government and "respectfully request them to declare in favor of the total prohibition of traffic in intoxicating liquor to the full extent of the power vested in the Legislature."

The deputation from the convention was received by the then Premier and Attorney-General, Sir Oliver Mowat, and four other members of the Government. The views of the convention were laid before these gentlemen, and in response the Attorney General expressed his deep sense of the importance of the prohibition movement and the strength of public sentiment behind it as evidenced in the plebiscite, the result of which was eminently satisfactory. He then read to the deputation the following statement:

"If the decision of the Privy Council should be that the Province has the jurisdiction to pass a prohibitory liquor law as respects the sale of intoxicating liquor, I will introduce such a bill in the following session, if I am then at the head of the Government."

"If the decision of the Privy Council is that the Province has jurisdiction to pass only a partial prohibitory liquor law, I will introduce such a prohibitory bill as the decision will warrant, unless the partial prohibitory power is so limited as to be ineffective from a temperance standpoint."

On different occasions since that time leaders of the Provincial Government declared their adhesion to the policy set out by Sir Oliver Mowat.

In the meantime, the Government had framed and submitted to the Ontario Court of Appeal, a series of questions intended to ascertain the extent of the power of the Province in the matter of liquor legislation. The Dominion Government submitted the same questions to the Supreme Court of Canada and obtained a decision upon them, which decision was appealed to the Judicial Committee of the Imperial Privy Council. The judgment of the Privy Council was a lengthy deliverance, but gave a direct answer to only one of the questions submitted. That question related to the Act giving municipalities power to locally prohibit the sale of intoxicating liquor. The judgment stated further that in the argument upholding this decision, would be found a sufficient answer to the question of whether or not a local legislature had power to prohibit the sale of liquor throughout the Province. The Ontario Government came to the conclusion that the judgment did not definitely settle this important question, and no further prohibitory legislation was enacted for some time.

In 1898 the Dominion Parliament took a plebiscite of the electors of the whole Dominion upon the question of

total prohibition. The total polled was as follows:

For prohibition	278,380
Against prohibition	264,693

In this voting the results obtained in the Province of Ontario were as follows:

For prohibition	154,494
Against prohibition	115,234

In the year 1900 the Legislature of the Province of Manitoba, taking a view of the Privy Council decision, different from the opinion of the Ontario Government, passed an Act prohibiting the sale of intoxicating liquor throughout the Province of Manitoba, except for medicinal, mechanical, and scientific purposes.

Manitoba had also by a plebiscite declared in favor of prohibition in the year 1892, the vote taken standing:

For prohibition	19,637
Against prohibition	637

In the Dominion plebiscite of 1893 the vote in Manitoba was:

For prohibition	13,419
Against prohibition	2,973

The Act passed by the Manitoba Legislature was not brought into operation immediately. The question of its constitutionality was submitted to the Manitoba Court of King's Bench which declared it unconstitutional. An appeal against this decision was taken to the Judicial Committee of the Imperial Privy Council, which tribunal, in a judgment rendered in November, 1901, upheld the Manitoba Liquor Law, and declared it to be within the limits of the power of the Province.

Encouraged by this action, a deputation of Ontario prohibitionists waited upon the Government of their Province and urged the carrying out of the promise given in 1894 by the then Premier, Sir Oliver Mowat. The Government considered the matter, and introduced into the Legislature at the session of 1902, a bill similar to the act which had been passed by the Legislature of Manitoba, but making the coming into force of the measure dependent upon the ratification of the bill by sixty per cent. of the electors voting thereon at a special election to be held on October 14, 1902.

Prohibition workers objected strongly to the proposal that so large a majority of the votes cast should be required for ratification of the measure. They also objected to the time proposed for the voting, as being too early in the season to admit of an effective campaign. They urged the Government to make the voting simultaneous with the municipal elections in January, 1903, and to provide that the Act should come into operation if ratified by a majority of the electors voting upon the question.

The Government amended the Bill so as to provide that ratification would require a majority of the votes polled on the question providing such majority would be equal to a majority of the votes polled at the general election of 1898. Another amendment fixed the 4th of December, 1901, as the day of voting.

In the Legislature, Mr. G. F. Marter, representing the views of the prohibitionists, moved to amend the bill so as to provide that ratification should require a simple majority of the votes cast. This proposal was defeated, only four members voting in its favor. He also moved to fix the date of voting on the day of the municipal elections for 1903. Only four votes were cast in favor of this amendment. The bill providing for prohibition, conditional upon ratification as stated, was then passed by the Legislature on a party division.

Apart from the voting conditions and the time fixed for voting, the act passed by the Legislature met with the cordial approval of the great majority of friends of prohibition in the Province of Ontario. It is a thorough-going measure providing for the prohibition of the sale of liquor as far as the ascertained power of the Province will permit. Its principal provisions have already been set out in The Pioneer, and, if adopted, it will be a valuable measure of prohibitory legislation, and will go into operation on May 1st, 1904.—Ex.

Inspiration and Information.

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

Information is fuel; inspiration is the fire. Fuel without fire gives neither light nor heat; and information without inspiration is cold and lifeless. Peter's sermon on the day of Pentecost was powerful in the conversion of three thousand souls because it had both fuel and fire. The fuel were the facts concerning Christ—his birth, death, resurrection and exaltation. The fire was the Holy Spirit filling the speaker and the Word; and Christianity is a religion of facts on fire. The facts without the fire become truth on ice, and the fire without the facts produces fanaticism.

We do not need inspiration for a new revelation. The Bible, I believe, contains all that man will ever need to know about God for time and eternity. We are heralds, and the herald is expected to proclaim the message which

has been given him. We are ambassadors, and the mission of the ambassador is to deliver the message of the King. An expositor is simply one who exposes the meaning of the Word. We hold forth the Word of Life. Not light-makers, but light-revealers are we. The burning of the gas is a process by which the light, which was stored up in the forest tree during the carboniferous era, is liberated. The miner does not make the gold; he finds it and reveals it to the world. John Robinson told the Pilgrim Fathers that they might expect light to break out from the Word of God. Some of their descendants have made the mistake of trying to make their light break into the Word of God. They would throw light upon the Bible, rather than let the Bible throw light upon them. As well try to throw light upon the sun by holding up your little candle in the glare of its noontide glory. We are told that the monuments have thrown much light upon the Bible. The fact is, the Bible has thrown more light upon the monuments than the monuments have upon the Bible. "In the light," said the psalmist, "shall we see light." When I read a book, or hear a sermon, I bring both into the light of God's Word; I never think of bringing God's Word into their light, making the book of the day the standard by which to try the Eternal Word; the speech of the hour the standard by which to test the truth of all ages.

There are two Scriptures in the Book of Books which gives the key for obtaining information and inspiration. The first is John 5:39: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The second is 2 Tim. 3:16: "All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be complete, thoroughly furnished unto every good work."

The phrase, "the Scriptures," carries with it a definition of the Bible. There were other writings, but these are the writings; and every Jew to whom Jesus spoke knew the writings to which he referred. They had them in the Hebrew tongue, and also a translation into the Greek known as the Septuagint, made nearly three hundred years before Christ's time. But it takes a second text to complete this definition of the Bible—"Every Scripture is God-breathed." Dr. Nathaniel West has taken the pains to collate every verse in the New Testament where this Greek idiom occurs, and he proves, beyond the shadow of a doubt, that the King James version, and not the Revised, is the correct translation. To translate the same idiom, as it is translated in the Revision, makes nonsense. "All Scripture is God-breathed," is evidently what the Holy Spirit meant to write through Paul. Of course the writers were inspired. Men spoke as they were moved along by the Holy Spirit. "The Holy Spirit spoke by the mouth of David." The Word of the Lord came expressly to Ezekiel. "Thus saith the Lord" rings with clarion note all through the Bible. "Search the Scriptures," gives us the synthetic view. Do not neglect any of them. View every one in relation to the other. "All Scripture is God-breathed," gives us the analytic view. Prize every book, chapter, paragraph, verse, word. God who "breathed into man the breath of life and he became a living soul," has also breathed into this book the breath of life, and it became the Word which liveth and abideth forever.

There are many writers, but one Author. These writers are not automatons; each one shows style and personality, but that fact does not exclude God from the authorship of his book.

The Biblical use of the Bible is fourfold: "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Doctrine is not popular with some; creeds are decried; and yet the creedless creed may be the narrowest creed in the world. There are some so broad in their views that they cannot tolerate one narrower than themselves. Their breadth has widened the stream of truth till it has become a marsh; rather than a river. It lacks current and power. A creedless man is after all one who believes that he should have no creed. His creed is the doctrine of no creed. His belief is that we should not believe. And there is just the possibility that one may believe nothing till he becomes nothing, for "As a man thinketh so is he." In a meeting of liberal thinkers it was asserted by one of the speakers that he worshipped the "everlasting it." I could not but retort that there is a universal principle that one becomes like the object of his worship and in all love sought to warn the worshippers of the "everlasting it," that if they are not careful they will become a lot of "Its," their personality, and the power that goes with it, will be lost.

The word translated "doctrine" here is the highest, strongest word for teaching in the New Testament; its meaning borders on official teaching. It is the teaching not of the man as he may express his opinion in social converse, but of the ambassador who carries with him the weight of his government's authority; and in the Bible we find God's official proclamation of love, pardon, cleansing, righteousness and peace.

The word "Reproof" comes after doctrine, because it has to do with doctrine and the character which doctrine makes. The Bible is profitable not only for the doctrine

which we get out of it, but it is the standard by which we try other doctrine. It proves and reproves. It is the plumb-line that we drop by the wall to see if it is straight; it is the yard stick by which we measure every creed and terminate its exact length.

The word "Correction" means restoration, and is a thought in advance of doctor and reproof. It has in it the thought of making right what we have found to be wrong. The plumb-line may show that the wall leans but it cannot straighten it. The yard-stick may reveal that the cloth is short, but it cannot lengthen it. The Bible, however, not only shows us wherein we are wrong but it can right us. When Canova saw the piece of marble which, at great expense, had been secured for a celebrated statue, his practiced eye discovered a little piece of black running through it, and he rejected it. He could discover the black, but he could not make the black white. The Bible discovers the black and makes it white. Like Michael Angelo, it criticizes by creation.

The fourth word, "Instruction," has in its doctrine, reproof and restoration. It means literally "child culture," and is translated "nurture" in Eph. 6:4, where we are exhorted to bring up our children "in the nurture and admonition of the Lord." In Heb. 12:5 it is rendered "chastening," and we are exhorted not to despise the "chastening of the Lord." . . . It is all that the parent needs for the growth, development and maturing of the child, and the Bible in its teaching of reproof and restoration has in view the growth and nurture of God's children until they shall attain unto the full stature in Christ, and it is a training in righteousness. The goal to be reached is instruction in righteousness until we shall become like him in spotless character. Other books may give training in music, rhetoric, oratory, but the specialty of the Bible is training in righteousness.

The Biblical method of Bible study is all expressed by the two words "search" and "profitable." Whatever is profitable is apt to cost labor; the worthless we can get without effort. Hence the strength of the phrase, "Search the Scriptures." This word "search" means "to look through and through." It is the word used in the Scripture, "The Spirit searcheth all things, yea the deep things of God." As God searches our hearts, let us search the Bible. This search implies sight and light. There is need of spiritual discernment. The natural man discerneth not the things of God.

And so we read the Bible in the light of the Bible, and as more light comes, better light is imparted, more light is imparted; while on the other hand, as better sight is imparted, more light is revealed.

And thus one can afford to search independently of all but God. Commentaries are good, but not good as substitutes for independent search. When Alexander the Great stood before Diogenes, as he sat by his tub, the general asked the philosopher what he could do for him, and the rather grim reply was, "Simply get out of my light"; and any searcher has a right to say, "Get out of my light" to every one whose shadow comes between him and the Truth. What trivial things sometimes cause us to neglect the study of the Bible—the morning prayer, the social engagement, a thousand and one things that may be worthy and well in their own way, but when they keep us from searching the Scriptures they become positive evils. As Philip and Mary were leading the procession on their coronation day, they saw on a conduit a picture in which was Henry VIII. with a book in his hand, and on the book was written the words *Verbum Dei*. The archbishop called the artist before him and reproved him, saying that it was contrary to Mary's most Catholic proceedings. The artist protested that he meant no harm, and a few days afterwards, in place of the Bible in the hands of Henry, there was simply a pair of gloves. The gloves had pushed out the Bible; and things more insignificant than a pair of gloves we allow to push the Bible out of our hands.—Ex.

Old Paths, or New?

Our paths are not necessarily the safer; neither are new paths, necessarily, the more dangerous. Short cuts are sometimes allowable. Time is sometimes wasted by continuing in well-traveled roads. How, then, are we to know, in these days of so many new paths, which paths to leave, which to shun, which to follow?

Reason alone is by no means a safe guide. It would almost appear as though many were forgetting (if they do not deny) the ever manifested and declared fact of the fall from primeval innocence. When man sinned "reason" partook of the effects just as much as did the moral nature. The Buddhist's reason convinces him that it is right to accept Buddha and to reject Christ. The Moslem's reason convinces him that Mohammed is the chief of God's prophets and that Christ is inferior. The Christian's reason convinces him that Christ is Lord of lords and King of kings.

Conscience alone is not a safe guide. Conscience is no more safe than reason. Conscience was defiled when man fell into sin. Every additional sin more completely defiles conscience even as every additional sin weakens reason. The Hindu mother's conscience teaches her

that the murder of girl babies is not a sin. The African's conscience accepts fetich worship. Tens of thousands of professed Christians believe it not wrong to attend the theatre, to play cards, to vote for the liquor parties.

Reason and conscience together are no safer than is either standing alone. Both are imperfect, weak, sin-defiled, prone to yield to the inducements of the flesh, likely to mislead, likely to err. Reason and conscience together combine their individual errors and weaknesses. Conscience and reason together are not safe guides to follow.

Are we, then left in darkness? By no means. God has given us two infallible moral and spiritual guides; the Word of God and the Holy Spirit. In all reverence this is added: neither is sufficient alone, for the reason that God has joined them together. A man who takes the Word of God as interpreted by mere human reason is as likely to go wrong as he is to go right. The man who does not compare the supposed teachings of the Spirit of God with the God-breathed Word (given us by the same Spirit) is well-nigh certain to imagine what are his own notions to be the teaching of the Spirit.

We may add, to these two all-important teachers, a third: Christian experience. However some may dissent it will stand the test of all ages of church history that what is well-nigh unanimously sanctioned by Christian experience is true.

Under the guidance of reason and conscience, alone, we are more likely to go astray than to go right. Under the guidance of God's Word, the Holy Spirit and Christian experience (the product of the Holy Spirit) we shall know what paths to shun and in which to keep ourselves by the grace of God.—Sel.

Christ on the Heart's Throne.

BY THEODORE L. CUVLER, D. D.

Two rival kings cannot reign together in the same place. Self and Saviour cannot control the same heart. The essence of regeneration is a change of heart-rulers; no one is a genuine Christian, until stubborn, sinful self has yielded and opened the heart to Jesus and seated him on the throne. If this process could be performed once for all, then a Christian life would be a simple and easy matter; but self is cunning and persistent in stealing back again—often in subtle guise and under smooth pretences. So the door must be guarded continually. Keep thy heart's throne with all diligence; no man can serve two masters.

At certain rocky cliffs on the ocean-side curious mollusks may be seen sticking closely to the rocks. Each mollusk clings so tenaciously that the dash of the waves cannot tear it away. The secret of its hold is that the mollusk is empty; if it were filled either with flesh or air, it would be swept off immediately. This illustrates the spiritual condition of every sincere, conscientious Christian who has been emptied of self, and clings to the Rock of Ages by the law of adhesion. If the Christian allows pride or self-conceit to steal in, or if he begins to gorge himself with the sins of the flesh, he will soon yield to the waves of temptation and be swept away. Just as long as he is weak in himself he may become immovable through Jesus Christ dwelling in him. "When I am weak, then am I strong," said the great apostle; that is, when Paul got emptied of self, Jesus flowed in and endowed him with power unto all long-suffering and joyfulness.

This is the battle which our people have to fight every day in the week—the endless conflict between self in some form and the claims of Jesus to the heart's throne. In the simplest things this rivalry comes up. When the bell for the prayer-meeting rings, self has its ready excuse of fatigue or bad weather, or attractions elsewhere; and unless the impulse of self-indulgence are silenced, and Christ's voice is heard in the conscience, that church-member's seat is vacant, and his heart is the worse for it. What is true of his devotional duties is equally true as to his duty of contributing to the Lord's treasury. Self mutters the stereotyped pleas: "The times are hard," and "I can't afford it," and "There is no one to these calls of charity." No; there will never be an end to such call as long as human misery and suffering and ignorance remain. The real trouble is that selfishness has got hold of the purse strings, and the servant of Christ is trying to rob his Master. If Jesus has the heart's thorne, he will hold the purse also; and giving will be a solid satisfaction even if it costs the surrender of many creature comforts. In great things and in small things a Christian's crowns are made out of crosses borne for Jesus' sake.—Sel.

Preach Christ Crucified

A young man just starting upon his work in the ministry was one day talking to an aged minister in London, who had spent a lifetime in the service. The young man said:

"You have had a great deal of experience; you know many things that I ought to learn. Can't you give me advice to carry with me in my new duties?"
 "Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountains or wrapped round by the far-off sea, in every clump of farm-houses, you can find a road which, if you follow it, will take you to London. Just so every text you shall choose to preach from in the Bible, will have a road that leads to Jesus. Be sure you find that road and follow it; be careful not to miss it once. This is my advice to you."—J. Cowper Gray.

Messenger and Visitor

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S. MCC. BLACK

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Growth in Grace.

One of the world's prime needs is a stalwart Christianity. That the Kingdoms of this world have not become the Kingdoms of our Lord and of His Christ, as promised, is not because there are not enough Christians in the world to conquer it, but because there is not enough of the right kind. As one has faithfully said 'Not more Christians but a better brand'—is the great need. That a large number of Christians are as efficient and active when first born into the Kingdom, as they ever become seems to be lamentably true. But this is not the divine purpose. They are dwarfs, but not of God's making, nor according to His will. He has enjoined growth, but they have not grown. He has provided liberal means for that growth, but they have not been used. And as a result there is dwarfage, inefficiency and unhappiness. The darkness in the world remains still deep and dense, and the perishing souls they were sent to save remain unsaved, as far as they are concerned. Now why is this? One reason may be because there are so many Christians who fail to hear God's command to 'grow in grace' and do not rightly apprehend the conditions upon which growth depends. The maturity of all life depends upon growth, and all growth depends upon conditions suited to produce it. In the animal Kingdom these conditions are food, air and exercise.

A neglect of all or any of these conditions stunts growth, and tends to dwarfage. This is not less true in the spiritual Kingdom. Food, air, and exercise are conditions precedent to healthy spiritual growth, and the neglect of any or all of them hurtful or fatal to a well rounded Christian character. When, therefore, God enjoins spiritual growth, He has graciously and abundantly supplied the means, by which such growth can be successful. Let us examine them a little more closely:—

(1). Food. Peter says 'As new-born babes desire the sincere milk of the Word, that you may grow thereby'; and the Corinthian Christians are told by Paul that while they ought to have grown beyond the milk stage, and been able to bear strong meat, they have not done so, and have still to be fed as babes. The Word of God has milk for babes and food for every stage of growth, up to the strong meat suitable to grown up men and women in Christ Jesus. But the abundance of this food will make no Christian grow, except as he diligently and faithfully uses it. And, even, in using it, it is to be remembered that not the amount used, but the amount assimilated, is the measure of growth. To 'grow in grace' therefore Christians, should not only study God's word earnestly, but, by faith and prayer, strive to bring their lives in conformity to it, and so day by day reproduce its precious truths, in holy character—struggle for greater Christlikeness, and for a more perfect moulding into the image of their Great Exemplar. This will give growth, efficiency and happiness.

(2). As air is essential to the life and growth of the animal so the Holy Spirit is essential to spiritual life and development. He is the vital breath of the soul. This vital breath God has promised to give to them that ask Him. He is promised as our Comforter, our Guide into all truth, and our Leader along the heavenly road. His presence in the soul gives the light of truth, and warmth of love, essential to growth. His absence gives chill and blight. Those who would grow in grace should earnestly seek His presence, and be careful not to grieve Him by sin.

(3). Exercise. The Lord expects no Christian to be idle. He has therefore created them in Christ Jesus unto good works, which he has before ordained that they should walk with Him. What healthy exercise is to the body, walking in other good works is to the soul. Each is essential in its sphere to healthy life and growth. Each develops strength and vigor, and increases manly power and efficiency. And how abundantly has God provided for this element of 'growth in grace'! Here is a world to be saved, and the means of saving it is committed, not to angels, but to Christians. All the divine resources are at their command for this purpose. Their very weakness is strength, by the accompanying presence of Him, in whose hands is 'all power in heaven and in earth.' What an unlimited field for Christian work! What grand encouragement for undertaking it!

Whatever else Christians may be or do, to neglect this work is to dwarf their natures and stunt their growth. The work of saving lost men is God's great gymnasium for the development of a stalwart Christianity. This is the focal point to which God would converge all the forces of His people, and to this end He urges their 'growth in grace.' Their spiritual growth and comfort depend on their obedience to this high behest. Only by so doing can the highest and best results be obtained by the individual and the church. It is worth the effort.

A Model Prayer-Meeting.

Last Sunday closed a Week of Prayer for Young Men. The results are only known to Him who taught us to pray 'Our Father who art in heaven.' The service just ended suggests 'a model prayer-meeting.' Where can such a meeting be found? In that upper-room at Jerusalem, where the first prayer-meeting of the early church was held. This meeting had some features that we do well to note, all of which are essential to a model prayer-meeting. First, as to attendance. It was well attended. There were 120 persons present. This would make a good number for even many of our larger churches to-day. But interest is intensified, when it is learned—which is more to the purpose, than mere numbers—that they were all there. 'They were all with one accord in one place.' They were not as is too often the case now, with one accord in different places. All the church was present. A prayer-meeting may be largely attended even to-day, but you cannot say of it that they are all there. It is usually a small minority of the entire membership that is present. In this model prayer-meeting they were all there.

The brethren were there. Of course they were if all were present. But there is need to emphasize this. The brethren often have so much to do now-a-days—business engagements, a store, or farm to look after—that they cannot or do not attend. It is not a matter of little consequence, therefore to be reminded that a prime feature of this model prayer-meeting was—the presence of the brethren. And the sisters too, were there, though that might well go without the saying. A prayer-meeting without sisters! Who ever heard of the like? Such a thing may be, but seldom is. A prayer-meeting and sisters present is as self-evident as an axiom. The two are associated in every pastor's mind. Yes, all both brothers and sisters were present at this meeting. Then, look at the spirit of the meeting. They were of one accord. Beautiful accord! sweet unanimity! They were there as one man. Purpose, desire, affections—one. They were there to pray. And their accord in praying was not less than their accord in meeting; and 'they continued in prayer.' It was doubtless mainly a prayer-meeting, though they probably 'spoke often one to another.' And 'they continued steadfastly in prayer.' They not only took hold of God, but they held on to God. They asked, nothing wavering. Their desires must have been intense, and very specific. Nor is it difficult, in the light of events which followed, to conjecture the burden of their requests. And the sisters prayed. Read it: 'These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus.' The sisters prayed. None of them were satisfied with simply giving their testimony. How is it in these days! Then look at the results. The wonderful day of Pentecost and 3000 converted. The connection between the 3000 converts and the

prayer-meeting of 120, are closely related. How closely, cannot be positively affirmed by man. That there is a real, palpable link between the two,—no physical connection to be sure, but a moral and spiritual connection seems almost certain. Why was the record given, and in such detail, if such were not the case? In the record of that prayer-meeting with the 120 present, there is the human side of the key which unlocks the mysteries of the 3000 conversions.

It was a model prayer-meeting—a wonderful prayer-meeting, and wonderful in its results. Would that our pastors one and all might be the leaders in many such prayer-meetings for the months to come! Surely the needs are great, the demands urgent, and the promises 'yea and amen in Christ Jesus.'

Editorial Notes.

—Said a speaker at the Baptist Social Union of Boston on the 3rd inst: 'The Watchman, the denominational journal, should be in every Baptist family. It is a mighty factor to denominational loyalty and growth.' Put 'MESSENGER AND VISITOR' in place of 'Watchman' and then read it again. The pastor who works for his denominational paper is doing more to make his own pastoral work effective than he knows. It is not the question of editor or owners, it is that for which the paper stands and what are its aims and ideals.

—On page 2 of this issue will be found an interesting resumé of the Temperance Referendum in Ontario. It will repay perusal. It is longer than we care to print upon any question, but not as long as some sermons which are sent us for publication. The topic is a live one, at the present time, in the Upper Provinces and it may be still more lively in these Provinces by the sea according to some published reports. If the liquor men desire the repeal of existing temperance legislation in these Provinces, it is their privilege to make the effort. Perhaps they may succeed, but we do not believe such a thing possible. We are glad to know that the temperance sentiment is strong, but none too strong, in view of the appalling misery and wretchedness caused by the liquor traffic.

—From an address on "A trained church." Read it. "I never saw a trained church. I will die without seeing one. There is none. The bulk of the New Testament writings are for training disciples. They are very plain; were we as plain, we would be invited to go elsewhere. A Sunday School ought to be a Bible school, i. e., where the Bible is studied. There is a great big so-called Sunday School in New York in which for the life of you, you could not find a single Bible. Prayer meetings are a luxury now-a-days. There will be no churches in heaven. Churches do not go to heaven. Some members of churches may not meet their pastors in heaven. He will have gone to his own place. We talk about giving. It ciphers down to this, the supreme giving is the giving of one's self. Depend upon it the spiritual thermometer of the church corresponds to the thermometer of the pastor's heart."

—It is reported that at a joint meeting of the Committees appointed by the Methodist Conference in Winnipeg and the Presbyterian General Assembly to consider the question of co-operation in Home Mission work, especially in the West, the desirability for such co-operation was very generally expressed. The two Secretaries, Dr. Sutherland for the Methodists and Dr. McLaren for the Presbyterians, were instructed to communicate with the Home Mission superintendents and report at an adjourned meeting. We hail this movement on the part of the two leading Protestant denominations in Canada with pleasure. It is a step in the right direction. There is no doubt a very great saving in time and money will result from such co-operation. The overlapping in western lands must be very great, we see not a little of it among ourselves in the East. In view of the multitudes on the earth living in darkness there might well be a conservation of time and strength and money, so that these could be reached.

—The following questions will bear repetition. Cut them out and paste them in your bibles for ready reference. They are to the point, and suggestive:—Is there any mention of the baptism of believers in the New Testament? Yes, a number of cases. Is there any distinct account of the baptism of a babe in the New Testament? Not one. Is there a case by which it was evidently by immersion? Undoubtedly, there are a number. Is there a single case at which it was clearly by sprinkling? Not one. Will all the allusions to baptism suit believer's immersion? Yes, every one. Is there one allusion which will suit infant sprinkling? No. Are there any clear commands given to believers to be themselves baptized? Yes. Are there any commands to bring unbelieving

children to be baptized? No. Then, if all the incidents, and all the allusions, and all the commands, point to believers' immersion, and if no incident, and no allusion, and no command suits infant sprinkling—what is the duty of Christian men? Search the Scriptures and see if these things are so.

The Forward Movement Handsomely Finished.

The editor's stirring call a few weeks ago to "finish it handsomely" has been responded to in the noblest fashion, and on Saturday, November 1st, the authorities of Wolfville were able to say to one another, and to the public, "The Acadia Forward Movement has been handsomely finished." On the evening of that day the treasurer's accounts showed that there had been received from the home field \$61,514, as follows:

Supplemental amount, making with Mr. Rockefeller's gift, \$75,000,	\$60,000 00
To cover commission of 5 per cent to American Baptist Educational Society, on the \$75,000 received through the Society,	750 00
Surplus received,	764 00
Total raised on home field, Add Mr. Rockefeller's gift,	\$61,514 00
Then the total receipts from the Movement will be,	\$76,514 00

Five years ago, the raising of \$75,000 in a single undertaking for the educational work, was felt to be, even by the most sanguine, a colossal undertaking. Now that it has been accomplished there is every reason for mutual congratulation and for deep thankfulness to God. It is fitting also that some one, as representing the Board of Governors, should make grateful acknowledgments to all those who have helped to bring the undertaking to a successful issue.

The interest taken in the movement by the American Baptist Education Society at the start, through which Mr. Rockefeller's pledge of \$75,000 was secured, was of the greatest moment to us. Without the encouragement from that quarter it is difficult to believe that the movement could have been set a-going with any assurance of success. Our sincerest thanks are due to the Society and to Mr. Rockefeller who so cordially endorsed the Society's recommendation.

It is but proper too, that the great services of the MESSENGER AND VISITOR throughout the campaign should be gratefully recognized. At the start the editor practically placed the paper at the disposal of the Governors for a week, that a special illustrated educational number might be issued. Since that, the paper has not only been open to the constant use of those conducting the campaign, but the editor has given his warmest sympathies and the repeated and timely use of his pen in its support, and in all these ways has rendered invaluable aid.

Thanks are due also to all those who helped to secure the subscriptions at the beginning, or have assisted in the work of collection since. In this connection all hearts will turn very tenderly to our dear brother, Rev. W. E. Hall, who did such excellent service as a canvasser during the first year, and subsequently as collector. He was paid for his services, but he was no hireling. It was with him a labor of consuming love, and into it he poured his life without stint. The Lord be merciful and gracious to his servant in his great affliction, and to all those in his home in their weary days of trial.

And what shall be said to that multitude, numbering about three thousand subscribers, whose gifts, from five thousand dollars to a dollar, are represented in the magnificent sum named above? To some of them we cannot speak our thanks; they have "gone by the upland way," beyond the reach of earthly speech, to receive their meed of praise from the Master's own lips. To the many who still remain the Board tenders its most earnest thanks. The response in dollars has been splendid, and the spirit of it all has been beyond praise. There have been hours of anxiety and weariness for those who have had the matter in charge, but the dominant feeling has been one of confidence and joy, and that by reason of the spirit which has made itself manifest throughout the churches. The Lord requite his servants!

Above all, let thanks be given to God. For whatever the human agencies that have been at work, certain it is that only the constraints of the Saviour's love, and the free working of God's Spirit in the hearts of his people, have given to these agencies effectiveness and success.

The relief to the finances of the Institutions is very material. Much remains to be done, especially in respect to the College, if the demands of the times are to be met, and the College is to hold its relative position among the Colleges of the country in these days of rapid development; but the Forward Movement has helped to cement the foundations of College, Seminary and Academy more securely, and to inspire increased confidence and hope with respect to the superstructure.

There have been other benefits accruing from the movement. An enlarged view of the denomination's

resources has been created, a fine denominational *esprit de corps* has been disclosed, which may be relied upon and taken advantage of in the future, and the spirit of faith and expectation has been stimulated. Richer blessings still are bound to follow upon movements like this, and the Twentieth Century missionary endeavor. It is according to the divine order that we should look for the conversion of souls and a higher spiritual life in the churches. "The Lord loveth a cheerful giver." "Give, and it shall be given unto you." These are divine declarations which will not fail of fulfillment. We are surely warranted in looking for spiritual revival in the churches this winter. Yes, and when we shall have made this larger generosity towards the work of God the habit of our denominational life, who can doubt that the normal spiritual life of the churches will be correspondingly raised, and the wilderness become fruitful as like the garden of the Lord.

Wolfville, Nov. 6th.

T. TROTTER.

Ontario Letter.

REV. P. K. DAYFOOT.

The convention of Ontario and Quebec was held Oct. 15-21, 1902, in the edifice of the first Baptist church, Montreal; the pastor of which, Rev. J. A. Gordon, is well known by Maritime Baptists; and is becoming more and more appreciated by the brethren in the West. It is needless to say that every provision was made for the convenience of the delegates; and every effort made by all Baptists of the city to show them a real New Testament style of hospitality.

The first session was held Wednesday evening and was mainly a business meeting, except the address of the retiring president, Mr. McNee of Windsor, Ont., who spoke of several respects in which he considered we as Baptists might improve and amend our ways.

DEVOTIONAL.

The morning session began each day with a sermon by some brother previously appointed. These services were largely attended and lifted the Convention out of mere routine into the atmosphere of devotion.

EDUCATIONAL.

Chancellor Wallace reported. The enrolment is encouraging; being 194 in McMaster, 132 in Woodstock College, and 116 in Monlton Ladies College. In addition to the excellence of the scholastic work, McMaster students now hold the championship in the Intercollegiate debating series. During the year several of the students professed conversion.

Woodstock College is the leader of all our Ontario institutions in the matter of Manual Training and while the Government schools are just beginning to introduce the system, we can point to twelve years of successful experience in that line.

In Monlton College, every effort is made to give our daughters not only an education equal to any, but a development of heart and character, that will make them noble and useful women; and the address of Mrs. Wells, the principal, showed that in her we have one who will not fall below this high ideal.

PUBLICATION.

Editor Roberts of the Canadian Baptist, showed that the business done in Sunday School paper and Lesson helps continues to grow, and the paper shows a gratifying profit, in spite of arrearages and other difficulties common to journals of this nature. The board therefore is able to declare dividends of \$25.00 to superannuation, 187 50 to Foreign Missions, \$150.00 to Home Missions, \$37 50 to Manitoba Missions.

SUNDAY SCHOOLS.

The report showed that in our schools there are enrolled 36,450 pupils, 4,472 teachers, in 425 schools. From these there came during the year 1,338 conversions. Contributions were given to Home Missions, \$1,577 63; Foreign Missions, \$1,635 67; Manitoba & North west, \$1,206.25; and for Grande Ligne, \$1,445 58. The report urged the appointment of a general superintendent of Sunday Schools, who can give his time to the development of this important department.

CHURCH EDIFICE.

This Board, though one of the smaller departments, has done great things. Organized twenty years ago, the fund has never amounted to more than \$9000.00; yet from this no less than 91 churches have been aided to the extent of \$43,000.00. Surely this has been wise and clever financing. During the past year the loans have amounted to \$2,385.47.

THE STATE OF RELIGION.

is one of the most important topics that ever comes before the Convention and Dr. Goodspeed has the genius to prepare this report. The paper showed that there have been 16 ordinations to the ministry during the year, yet there is so great a need of more men in the pastorate, that the H. M. Superintendent is seriously embarrassed in filling vacancies. The associational reports show that there have been 2,202 baptisms, a gain of 1,069, the membership now standing at 43,940. Contributions were given at the rate of \$7.22 per member for home work,

\$1.76 per member for abroad or a total of \$8.98 per member for all purposes.

SUNDAY.

was a high day. Three convention sermons were preached to large and attentive audiences, Rev. Dr. Sowerby of London, preached for Foreign Missions; Rev. L. S. Hughson of Lindsay spoke for Home Missions; and Rev. J. D. Freeman of Toronto discussed Christian Education. In addition, about forty five pastors supplied pulpits of other bodies in the city and neighboring district.

THE NORTH WEST.

was a live subject. We have now in Manitoba 98 churches, 5,000 members. Preaching is provided for 30 different nationalities. Last year the people gave \$12 per head for local work, and \$1.71 per head for missions. In British Columbia there are 19 churches scattered among the hills, yet all doing faithful work.

HOME MISSIONS.

The report roused the Convention to great enthusiasm. Not in many years has such splendid advance been made, and Superintendent Norton, though greatly burdened with work, must have been light of heart as he listened to the commendations of his brethren. The notes of advance were—first, increased fruitfulness in the fields; second, the increase of settled pastors in home mission fields; third, new openings in the larger towns and at central places; fourth, the remarkable work in New Ontario, where Baptists are seizing the strategic points as never before. The mission staff includes 124 pastors and 53 students. Edifices have been built in 8 fields, while 5 churches have declared for self-support. From the home mission churches contributions to mission funds amounted to \$10,209 79, or 44 per cent. of all the invested funds of this department.

FOREIGN MISSIONS.

Secretary Brown read his report Monday, at 2.30 p. m., and the Convention spent the afternoon considering the same. Five missionaries are home on furlough, and seven new missionaries are under appointment, four for India and three for Bolivia. The income for the year reached the highest point ever attained, and amounted to \$36,314.64. Nearly all our churches have given something. The baptisms in India were 297, all of whom were carefully tested before being received. The total membership is 4,163. There are 178 Sunday schools taught by 284 teachers, with an attendance of 4,000. The medical missionaries are doing great work. Dr. Chute treated 2,348 cases, and Dr. Smith 3,533, besides preaching and teaching. There are 78 village schools, with 1366 pupils, and 9 boarding schools with an attendance of 304. The Seminary had 90 students.

The Bolivia work goes forward most successfully. The schools have flourished beyond expectation, and openings for evangelistic work have opened on every hand. The fees have sufficed to pay the salaries of five out of eight of the missionaries.

GRANDE LIGNE.

The centre of this work is Feller Institute, in which there were 73 boys and 55 girls last year, of whom 9 were Roman Catholics. Ten were baptized, including 2 Catholics. There are thirteen stations in Quebec, each one of whom is a beacon light. In Manitoba there is one missionary, and another in Digby Co., N. S., and all are encouragingly progressive. A separate field is the Ottawa Valley, over which Rev. G. F. McFaul presides, and vigorously pushes on the work.

Miss Northwood in Ottawa and Mrs. Scott in Montreal are going from house to house, talking, reading, giving Bibles and tracts, and their work is signally blessed of God.

The climax of the Convention was reached on Tuesday when 50 delegates and friends entrained at 1 p. m. and journeyed to Grande Ligne to visit the Institute and aid in the dedication of the new wing. There they saw the splendid structure reared upon the foundation laid by Mme. Feller many years ago. Side by side stand the small log hut in which that sainted woman lived and labored, and the elegant stone building, ready to receive 2.5 students, equipped with a staff of trained teachers, second to none in their special departments. After viewing the graves of the dead, saluting the living, and filling their souls with enthusiasm, the delegates took their westward way, feeling that there had never been a better Convention than that of 1902.

REPENTANCE.

Repentance is more than a human resolve, more than a turning from sin, more than a turning to God, it is a response to God, the climax of a state of man in which God seeks us ere we seek him. . . . Never have you reflected over a discreditable past, an unsatisfactory present or a disquieted future, but God has been present in your pensiveness. Every feeble wish within yourself for better things, for nobler life, was, and is, the work of that Spirit who helpeth our infirmities. . . . You are not alone in the struggle, and never were; you may have a distrust for your own state of mind; there is no need to have for God made it; let the climax of your inward striving be, "I will arise and go to my father."—Ex.

* * The Story Page. * *

Only a Husk.

An American story.

Tom Darcy, yet a young man, had grown to be a very hard one. At heart he might have been all right, if his head and his will had been all right; but these things being wrong, the whole machine was going to the bad very fast, though there were times when the heart felt something of its own truthful yearnings. Tom had lost his place as foreman of the great machine shop, and what money he now earned came from odd jobs of tinkering which he was able to do here and there at private houses, for Tom was a genius as well as a mechanic, and when his head was steady enough he could mend a clock or clean a watch as well as he could set up and regulate a steam engine, and this latter he could do better than any other man ever employed by the Scott Falls Manufacturing Company.

One day Tom had a job to mend a broken mowing machine and reaper, for which he received five dollars, and on the following morning he set out for his old haunt—the village tavern. He knew that his wife sadly needed the money, and that his two little children were in absolute suffering for want of clothing, and that morning he held a debate with the better part of himself, but the better part had become weak and shaky, and the demon of appetite carried the day.

So away to the tavern Tom went, where, for two or three hours he felt the exhilarating effects of the alcoholic draught, and fancied himself happy, as he could sing and laugh; but, as usual, stupefaction followed, and the man died out. He drank while he could stand, and then lay down in a corner, where his companions left him.

It was late at night, almost midnight, when the landlord's wife came to the bar-room to see what kept her husband up, and she quickly saw Tom.

"Peter," said she, not in a pleasant mood, "why don't you send that miserable Tom Darcy home? He's been hanging around here long enough."

Tom's stupefaction was not sound sleep. The dead coma had left his brain; and the calling of his name stung his senses by keen attention. He had an insane love of rum, but did not love the landlord. In other years Peter Tindar and himself had loved and wooed the sweet maiden—Ellen Goss—and he had won her, leaving Peter to take up with the vinegary spinster who had brought him the tavern, and he knew that lately the tapster had gloated over the misery of the woman who had once discarded him.

"Why don't you send him home?" demanded Mrs. Tindar, with an impatient stamp of her foot.

"Hush, Betsy! He's got money. Let him be, and he'll be sure to spend it before he goes home. I'll have the kernal of that nut, and his wife may have the husk!"

With a sniff and a snap Betsy turned away, and shortly afterward Tom Darcy lifted himself up on his elbow.

"Ah, Tom, are you awake?"

"Yes."

"Then rouse up and have a warm glass."

Tom got upon his feet and steadied himself.

"No, I won't drink any more tonight."

"It won't hurt you, Tom—just one glass."

"I know it won't!" said Tom, buttoning up his coat by the solitary button left. "I know it won't."

And with this he went out into the chill air of midnight. When he got away from the shadow of the tavern, he stopped and looked up at the stars, and then he looked down upon the earth.

"Aye," he muttered, grinding his heel in the gravel, "Peter Tindar is taking the kernal and leaving poor Ellen the worthless husk—a husk more than worthless! and I am helping him to do it. I am robbing my wife of joy, robbing my dear children of honor and comfort, and robbing myself of love and life—just that Peter Tindar may have the kernal and Ellen the husk. We'll see."

It was a revelation to the man. The tavern-keeper's speech, meant not for his ears, had come to his senses as fell the voice of the Risen One upon Saul of Tarsus.

"We'll see!" he said, setting his foot firmly upon the ground; and then he wended his way homeward.

On the following morning he said to his wife: "Ellen, have you any coffee in the house?"

"Yes, Tom," she did not tell him that her sister had given it to her. She was glad to hear him ask for coffee, instead of the old, old cider.

"I wish you would make me a cup, good and strong."

There was really music in Tom's voice, and the wife set about her work with a strange flutter at her heart.

Tom drank two cups of the fragrant coffee, and then went out—went out with a resolute step, and walked straight to the manufactory, where he found Mr. Scott in his office.

"Mr. Scott, I want to learn my trade over again."

"Eh, Tom! what do you mean?"

"I mean that its Tom Darcy come back to the old place asking forgiveness for the past, and hoping to do better in the future."

"Tom," cried the manufacturer, starting forward and grasping his hand, "are you in earnest? Is it really the old Tom?"

"It's what's left of him, sir, and we'll have him whole and strong very soon, if you'll only set him at work."

"Work! Ay, Tom, and bless you, too. There is an engine to be set up and tested today. Come with me."

Tom's hands were weak and unsteady, but his brain was clear, and under his skillful supervision the engine was set up and tested; but it was not perfect. There were mistakes which he had to correct, and it was late in the evening when the work was complete.

"How is it now, Tom?" asked Mr. Scott, as he came into the testing-house and found the workmen ready to depart.

"She's all right, sir. You may give your warrant without fear."

"God bless you, Tom! You don't know how like sweet music the old voice sounds. Will you take your place again?"

"Wait till Monday morning, sir. If you will offer it to me then, I will take it."

At a little cottage Ellen Darcy's fluttering heart was sinking. That morning, after Tom had gone, she found a dollar bill in the coffee cup. She knew that he had left it for her. She had been out and bought tea and sugar, and flour and butter, and a bit of tender steak; and all day long a ray of light had been dancing and shimmering before her—a ray of the blessed light of other days. With prayer and hope she had set out the tea-table, and waited; but the sun went down and no Tom came. Eight o'clock—and almost nine.

Hark! The old step! quick, strong, eager for home. Yes, it was Tom, the old grime upon his hands, and the odor of oil upon his garments.

"I have kept you waiting, Nellie."

"Tom!"

"I didn't mean to, but the work hung on."

"Tom! Tom! You have been to the old shop."

"Yes, and I'm bound to have the old place, and—"

"O Tom!"

And she threw her arms around his neck, and covered his face with kisses.

"Nellie, darling, wait a little, and you shall have the old Tom back again."

"Oh, Tom! I've got him now, bless him! bless him! my own Tom! my husband! my darling!"

And then Tom Darcy realized the full power and blessing of a woman's love.

It was a banquet of the gods, was that supper—of the household gods all restored—with the bright angels of peace and love and joy spreading their wings over the board.

On the following Monday morning Tom Darcy assumed his place at the head of the great machine shop, and those who thoroughly knew him had no fear of his going back into the slounge or joylessness.

A few days later Tom met Peter Tindar on the street.

"Eh, Tom, old boy, what's up?"

"I am up, right side up."

"Yes, I see; but I hope you haven't forsaken us, Tom?"

I have forsaken only the evil you have in your store, Peter; the fact is, I concluded that my wife and little ones had fed on husks long enough, and if there was a good kernal left in my heart, or in my manhood, they should have it."

"Ah, you heard what I said to my wife that night?"

"Yes, Peter; and I shall be grateful to you for it as long as I live. My remembrance of you will always be relieved by that tinge of warmth and brightness."—The West Shore.

The Sergeant's Solemn Vow.

BY CLARA D. KNAPP.

It was the evening after one of the greatest battles of the Rebellion. The surviving soldiers of the battle were fatigued, and glad to drop down almost anywhere to rest. Those who had been on the reserve were caring for the dead and wounded, and in the hospital tent those who wore the blue, and those who wore the gray, were groaning with the wounds received in battle, and were being treated by the Union physician.

Near the hospital, about a dozen Union men were sitting upon the ground, around a fire of sticks and limbs, trying to "cook coffee." They had been at the front all day; victory had been won. They were now upon the ground that had been occupied by the enemy in the morning. It was a victory; but such a victory, and at such a cost of human life! On the right and on the left, in front of them and in the rear, could be seen the dead bodies, dressed in the uniform of the friend and of the foe.

They were just taking the coffee from the fire when a soldier came up, and discovering that the dozen men were of his company said:

"How is it, boys; are you dry?"

"Trying to cook our coffee, Ned," said one of the soldiers, "but I guess it will be Virginia mud and water mixed together."

"I've got something good," said the first speaker, producing his canteen, which had hung across his shoulders.

"What is it?" asked one.

"Whiskey," replied Ned.

"You're a trump."

"That's jolly."

"That is just the stuff."

"That will revive us."

And other expressions of satisfaction and pleasure were made by the men.

"Here, sergeant," said Ned, reaching the canteen towards a tall, noble looking fellow who had been silent, "throw aside your temperance principles for once, and take a drink."

"Not any, Ned, thanks," replied the one addressed as sergeant.

"Come, now! you have fought like a tiger all day. You do not know but what you might have to rally in five minutes."

"True, Ned, but excuse me."

"Not a drop?"

"Not a drop?"

"Say, sergeant," said Ned, "if it is agreeable to the boys, we will adourn the drink for five minutes, and you tell us how you came to be such an infernal advocate of temperance."

"I second the motion," said another soldier.

"And so do I!"

"And I, too!"

"Well, boys," said the sergeant, "I will tell you. It is a short story, and therefore soon told. When I was nineteen I had to leave school, owing to the death of my father. I came home to help my mother, who needed me. My father had been a prosperous farmer; he had that frugality and industry characteristic of the Vermont farmers. My mother I always considered the most handsome woman on earth, at least she appeared so to me: and as a mother there never was one better.

"After my father had been dead about a year, somehow I acquired a passion for hunting, fishing, and especially, cooning. There was nothing that delighted me so much as it did to take my dog and go out with some of the neighboring boys and bring home a number of coons. One night, three of our neighbors came to our house after me. They thought they had found a new place—a cornfield—where there was plenty of game. I needed no urging. I kissed my mother good-bye, told her that I would not be late, called my dog, and away we went.

"I drank some whiskey, and on my return reeled and staggered around the yard a little in a vain attempt to find the steps to the house. I stumbled over something, fell down, and was unable to get up. After a little I went to sleep—a regular drunken sleep.

"It seems that in the night sometime my mother became anxious because I did not come home. She had not been to bed, but had fallen into a slumber upon the couch. She awoke, as I said before, some time in the night, and fearing that harm had befallen me, arose from the couch, put her shawl over her head and started out to find me. And she found me in a condition most deplorable, indeed. I had been brutally treated by a highwayman. But when she stooped down to look at me, and saw by the moonlight, my face, she knew that her only child was drunk. She tried to waken me; she tried to get me into the house, but she had not the strength. She went to the house and got a pillow and placed it under my head. She covered me with blankets; she protected my face from the dew by placing an open umbrella over me. She drew her shawl tightly round her shoulders and sat down by my side. In the morning I awoke just as the sun was rising. I found her there. Great tears were chasing each other down her cheeks. I saw at once that my mother had cared for me all night. She had faithfully kept her lonely vigil watching her drunken son, weeping and praying.

"I am awfully thirsty," I said. My voice sounded strange, weak, and unnatural. I got up; my mother rose went to the well and brought me a cup of water. As she handed the cup to me she bowed her head that I might not see her grief; but I saw a tear come down her pale cheek and drop into that cup: I took the cup from her hand and drank its contents, tear and all. Yes, boys, drank my mother's tear, and I made a solemn vow that I never again would drink her tears.

"I led my mother into the house; I led her to the arm-chair, and as soon as she was seated I got down upon my knees.

"Mother," said I, "this is the first; it shall be the last."

"Charles," said she, running her fingers through my hair. I hope so. God bless you!"

"I looked up and my mother had fainted. I took her in my arms as one might take a child, and placed her

The Young People

EDITOR W. L. ARCHIBALD.

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

The Maritime B. Y. P. U. Directory of Officers.

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1st Vice President, Rev. A. C. Archibald, Middleton, N. S.
2nd Vice President, Mr. Ross Bethune, Charlottetown, P. E. I.
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Editor of Page in MESSENGER AND VISITOR, Rev. W. L. Archibald, Lawrencetown, N. S.

Daily Bible Readings.

Monday.—Jehovah's Servant patient and firm under persecution. Isaiah 50:4-9.
Tuesday.—The Suffering Servant bears the sin of many. Isaiah 52:13-53:12.
Wednesday.—Memorial of our Saviour's suffering on our behalf. Luke 22:14-23.
Thursday.—Our Lord condemned and crucified. Luke 23:24-47.
Friday.—Peace with God through our Lord Jesus Christ. Romans 5:1-11.
Saturday.—Victory over every foe through our Lord Jesus. Romans 8:26-39.
Sunday.—If Christ died for me, what then? I John 3:13-24.

Prayer Meeting Topic, Nov. 16.

"For Me." Isa. 56:3; Luke 22:19-20; Rom. 5:6-7; I John 3:16

The doctrine taught in these passages is that of an individual Providence. The care that takes note of the "odd sparrow." Paul brings out the individuality of God's Providence with great clearness and force in Gal. 2:20, "Who loved me, and gave himself for me." The Psalmist expressed the same truth when he said, "I am poor and needy, yet the Lord thinketh upon me." Then God looks upon us as individuals, this must be so, for there are no two persons alike in all respects and the peculiar needs of each one are met, therefore God looks upon us as individuals. He left the ninety and nine in the wilderness and went after the lost sheep. We see here, then, Love's divine object—"me," "who loved me." This is a most sweet assurance amid the sins and temptations of every day life. "For me" he lived and loved and died. This is not egotism, it is the intimacy of love. The gospel calls for a report from the "Igo"—the "me." It was a whole Christ for Paul and a whole Paul for Christ. The personal individual aspect of his love can alone satisfy. "Whom I must know for myself and not another." God's love is indeed for the wide world; "God so loved the world." But it is a world of individuals. This individual knowledge is most sweet, "who loved me." Then take this whole Christ as yours, then will your heart so expand that you will give him to the world, while you still hold him as yours. For as the channel narrows the waters deepen. With this proof of God's personal care over all, you can go abroad or stay at home, scale the hills or tunnel the mountains with all safety.

"At home, abroad, I still am guided by my God."

"For me," the Saviour lived and loved: How manifest this love to the individual in the days of the son of man on earth. Christ was ever looking after the individual. The woman that was a sinner—the poor leper—the lame man at the pool—the woman at the well. This is the divine method. Read John 1:35-46. How manifest the tears, sympathy and smiles of Christ to all classes. For while his great heart grasped whole the world, yet his heart was disengaged for any one who wanted it. A Welsh girl once heard some one say Christ was a Jew. She said: "That may be so, but he seemed to say to me in the Welsh tongue: 'Thy sins be forgiven thee.'" He had a look for Peter in the hall—an eye for Mary on the cross. The call of a blind man arrested him on his journey to the tomb—and a touch on the hem of his garment caused virtue, healing virtue, to go out of him. This is the Christ for you, "for me." Yes for you here and now.

"For me," for you, the gates of the Kingdom stand ajar:

"Oh, depth of mercy! can it be,
That gate was left ajar for me,
For me, 'For me.'"

Hantsport, N. S.

G. R. WHITE.

SUGGESTED SONGS.

"I gave my life for thee." "Must Jesus bear the cross alone?" "At the cross," "Thou didst leave thy thorne," "I was a wandering sheep," "Jesus lover of my soul," "Ninety and nine," "I need thee every hour."

"Thank 'e John."

Dr. John A. Broadus used to tell us students of an experience of his in soul-winning. It had been laid upon his heart to do some personal work for Christ. The first one he met was a simple-minded boy. And he led him to Jesus. The poor boy with beclouded intellect afterward presented himself to the church, professing faith in Christ. After his baptism he was received into church fellowship. A strong affection sprang up in the heart of the new convert for the one who had brought him to Christ. And ever afterward when he met young Broadus he would come up and say with fervor, "Thank 'e John, thank 'e John." And from out the praise and applause of the multitudes that fell upon the ear of the young and distinguished theologian, among the sweetest were the grateful words of the simple-minded boy, "Thank 'e, John, thank 'e, John."

And have you noticed the suggestive significance of the account of the cleansed leper who returned to thank Jesus, "And he was a Samaritan." Ah, me! how much of the gratitude of the world comes from the simple-minded and the Samaritans. What pathos, what pain, what rebuke in the Saviour's words: "But where are the nine?" "Do we belong to the thankless nine?" If the broken-father-heart of poor distracted Lear could say—

"How sharper than a serpent's touch it is
To have a thankless child."

what must be the feeling of the great Father-heart over our "marble-hearted" ingratitude? Can not we all, as we receive our daily mercies, look up and say, "Thank you, Father, thank you!"—Rev. Everett Gill, in Baptist Union.

The Hidden Gem.

That is a beautiful incident told of a certain church member who was unfamiliar with some of the most precious promises in the Bible. The story is old, but it will bear repeating for the benefit of those who have not read it.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team, but who is to pay me for it?" The pastor replied: "I will pay you on condition that you read the first three verses of the forty-first Psalm before you go to bed to-night." The deacon consented, delivered the wood and at night opened the word of God and read the passage:

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterwards the pastor met him again. "How much do I owe you, deacon, for that cord of wood?"

"Oh!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the widow's wants."—Sel.

Illustrative Gatherings

That prayer of an unhappy queen, "Oh, keep me innocent; make others great!"—that prayer of a great saint, "Give me, O Lord, a noble heart, which nothing earthly can drag down!"—that prayer of a sinful yet saintly king, "Teach me to do the things that please thee, for thou art my God; let thine loving spirit lead me into the land of righteousness"—those are among the best prayers I know, because they are most in accordance with that prayer which Christ himself has taught us, which out of seven petitions has but one for our earthly blessing, and that our daily bread, and of which the keynote is, "Our Father which art in heaven."—Canon Farrar.

Be aristocratic in thought, to think the best things; be aristocratic in manner, to do the best things; be aristocratic in speech, to speak the best things; but be democratic in sympathies, love every fellow man, no matter how humble, and be democratic in your service. Grasp every opportunity to assist your fellows.—Percy Stickney Grant.

Personality is sacred; it is God's thought for each of us. So we should consider well before we attempt to reshape our personality to some conventional standard.

God adopts the race in Christ; sonship is offered in Jesus to every creature. Treat a man as a son, and he will feel his unworthiness. Nothing cures a man's false estimate of himself like the over-estimation of love. It is better error to over-estimate a man than to underestimate him.

upon a bed. It was the beginning of what came near being her death. Days and nights and weeks I was by her sick-bed. I heard her, as her mind wandered, praying for me, and pleading for my reformation. And at times she would imagine that she was talking to my father. She would tell him of the plans which she had for her son, and that she hoped that he would be a sober man. Every word she said was like a knife cutting me; and many a time I wished that I had died before I ever tasted liquor. But, thank God, my mother got well. It was a long time before she was able to leave her room. I was her constant companion. Somehow it seemed to me that her life depended upon my care.

"When the war broke out, I made up my mind that I ought to enlist. I told my mother about it and asked her advice.

"'Charlie,' she said, 'I am afraid to let you go.'

"'Afraid of what, mother? Are you afraid that I will be shot?'

"'Worse than that.'

"'Mother, what can you possibly mean?' I inquired.

"She blushed as she looked me in the face. But her reply was one never to be forgotten.

"'Charlie, I am afraid that you will be overpowered by strong drink.'

"'Mother,' said I, 'I solemnly vow by the sacred memory of my dear father, that I will never drink another drop of intoxicating liquor without your consent.'

"'Then you may go to the war, Charlie.' That was her reply, boys. And I tell you what—when I drink an intoxicant, it will be when my mother's own hand brings it to me, and she asks me to drink it."

"'Amen!'" said several of the soldiers who were listening to the sergeant's story.

"I say, boys," said Ned, "here goes the whiskey." Turning the canteen upside down, he emptied its contents on the ground. As the liquor went gurgling out, he said, "I've got a mother, too, and I'm done with liquor."

"And I, too!"

"And I!"

Every one took the pledge, and it was afterwards said that the men who were gathered around the camp-fire that night were the strongest temperance men in the whole brigade.—National Advocate.

A Credit Man's Costly Error.

Sometimes a credit man goes all wrong, but not often. A country merchant came up from Indiana with a written list of the things he wanted. He said he was new to the business, but he meant to have a partner who was wise. After he had picked out goods amounting to eight thousand dollars he was introduced to the credit man, and he looked so unconfident and inefficient that the credit man wondered how good clerks had been wasting their time on him.

"What terms do you want, Mr. —?" He stopped, and the visitor supplied his name.

"Well, down in our country we always pay after harvest."

"But harvest is past. You don't mean next harvest—in 1900—do you?"

"Well, that's when my people will pay me."

"Oh, we couldn't do that. Ninety days is the very best I could give you." And even at that he wanted to know a great many things about his visitor's prospects.

"How much if I pay all in sixty days?"

The credit man quoted the terms.

"How much in thirty?"

A discount was mentioned.

"How much for cash?"

"Spot cash? Money down?"

"Yes—currency."

It was a wild question. The credit man knew that he had no chance to get eight thousand dollars out of that man, and he quoted a beautiful discount.

"Well, receipt the bill." was the countryman's rejoinder. And out from the folds of a three-dollar suit of cloths he dragged money enough to buy a yacht and run it all summer.

He didn't put on much style, but he "figures" he saved the expenses of his Chicago trip.—Chicago Evening Post.

"Mother," said Hardy Higgins, "Mr. Trivitt sent his little boy on an errand to get a hundred things, and Jimmy didn't forget one."

"That's the right kind of a boy to have," replied Mrs. Higgins. I wish you were like him, because you always forget one or two."

"But I could remember all the things Mr. Trivitt told Jimmy to get."

"What were they?"

"A hundred postage stamps."

Boarder (warmly)—Oh, I know every one of the tricks of your trade. Do you think I have lived in boarding houses twenty years for nothing?"

Landlady (frigidly)—I shouldn't be at all surprised.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

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

We are glad to know that Crusade Day is being so generally observed by our W. M. A. S. this year. Will the Societies instruct their secretaries to send post cards or very short accounts to be published in this column? Just stating the character of the meeting and any new method you may have found successful. Our membership should be increased to ten thousand through their efforts and hundreds of dollars be raised beside the general interest, knowledge and enthusiasm that will be imparted to the work. The annual reports of the W. B. M. U. have now arrived. There is enough material on hand for a most interesting and profitable meeting. Use them freely that the information there contained may be known by all.

In a recent address at Montreal given by Miss Susie Sorabji, a well educated young Christian woman of India, a native of the country, on "The Women of India," she stated that in India there are 13,000 widows under four years of age, 80,000 under nine years and 200,000 under fourteen. There are over 6,000,000 married girls under fourteen years of age, in fact a father must do penance if his daughter is unmarried after twelve, and there are 25,000,000 widows throughout the land. With simple earnestness Miss Sorabji, who has seen into the heart of the institution, spoke of the miseries of child marriage, and the still greater depths of what often followed—child-widhood.

The St. Martins W. M. A. S. observed their annual Crusade and Thank-offering services Oct. 30. The sisters met in the vestry at 2 p. m. for a short season of prayer then dispersed to visit as many of the homes as possible meeting in some instances with signal success, securing two new members who paid the yearly fee and receiving promises from several others returning met upon invitation at the home of Mrs. J. S. Titus for tea and a social hour. At 7:30 a public meeting was held in the church. A large audience was in attendance. After singing, scripture reading by the President and prayer by Pastor Townsend a missionary programme consisting of speeches by Rev. S. H. Cornwall and Pastor Townsend with readings and songs interspersed ensued. Collection taken amounting to \$15.45. The society is encouraged and looks forward hopefully. We are just starting in with the missionary studies "Lux Christi" and trust they may be as interesting as we anticipate.

MRS. A. W. FOWNS, President.

Crusade Day at Brookfield.

Crusade Day was observed by us for the first time Oct. 30th, 1902. About forty sisters met at the parsonage where an interesting programme was prepared by the pastor's wife, consisting of prayer, Scriptural and missionary readings, music by some of the sister's present, also music by some of Miss M. E. Bank's pupils. An hour of social intercourse followed the meeting, when refreshments were served. Three new members were received, and a deeper interest in missionary work was manifested by those present. We feel the outlook for missions this year is very hopeful and are greatly encouraged in our work.

Yours in the work.

MRS. I. M. BAIRD, President.

Sackville, N. B.

We are pleased to send a short report from our Society. We observed Crusade day by nineteen sisters driving to Wood Point and holding our meeting at the home of Mrs. Wm. Snowden, where the sisters of that section united with us. We had a very enjoyable meeting and we hope profitable as well. We are thankful to be able to report six new members at that meeting, also a collection of \$3. We hope in the near future more of our sisters will come in with us. It is our desire to make greater effort the coming year, more earnest in our prayers.

MRS. R. E. MITCHELL, Sec'y.

Nov. 4th.

Amounts Received by the W. B. M. U. Treasurer.
FROM OCT. 24TH TO NOV. 1ST.

Little River, F. M., \$1.75, H. M., \$2, Tidings, 25c.

Forbes Point, F. M., \$10; Arcadia, F. M., \$3, Tidings, 25c.; St. Stephen, F. M., \$12.13; Bridgetown, F. M., \$10.27, H. M., \$3.73; Clyde River, F. M., \$7.50, H. M., \$7.50; Canard, F. M., \$6; Lockhartville, F. M., \$2. Concert, F. M., \$2.35; R. McLatchey, F. M., \$1; 2nd Chipman, F. M., \$6.95; H. M., \$2.25; 3rd Yarmouth, F. M., \$2.50, H. M., 89c.; Harvey, toward Mr. Glendinning's expenses, \$25; River Hebert, F. M., \$4, H. M., \$2, Tidings, 45c.; Springfield, F. M., \$4; New Germany, F. M., \$8; Bilkown, F. M., \$10.25; H. M., \$3; St. John, Leinster St., F. M., \$10; Dorchester, F. M., \$1.50; Wolfville, Doaktown, Brookside, Jacksonville, Marriets Cove, Midgie, Tidings, 25c.; South Farmington, Tidings, 50c.

MARY SMITH, Treas. W. B. M. U.
Amherst, P. O. B. 513.

Quarterly Statement.

AMOUNTS RECEIVED AND DISBURSED DURING QUARTER
ENDING OCT. 31ST, 1902.

	F. M.	H. M.	Total.
Rec'd from N. S. W. M. A. S.,	\$365 12	\$50 67	\$415 79
" " N. B. "	19 86	12 00	32 86
" " P. E. I. "	22 66	12 22	34 88
" " Tidings, "			12 85
" " Leaflets, "			12 74
" " Annual Reports, "			85
" " Photos, "			8 75
" " Annual Collection, "			48 70
			\$737 45
DR.			
Paid Treas. F. M. Board,		\$2043 75	
" " Printing Annual Reports,		67 57	
" " Postage "		11 58	
" " Printing Tidings and Leaflets,		5 40	
" " Mission Band L. M. Certificates,		2 90	
" " Miss McLaurin,		15 01	
" " Pro. Sec'y Nova Scotia,		10 16	
" " New Brunswick,		3 10	
" " Recording Secretary,		1 22	
" " Association Director,		2 00	
" " Postage,		3 20	
			\$2166 18

Financial Statement

FOR QUARTER ENDING OCT. 31, 1902.

Received from bonds, N. S.,	\$72 79
" " " B. Y. P. U. N. S.,	10 00
" " " S. S.,	1 63
" " Bands, N. B.,	27 25
	\$111 67
DR.	
Paid to Mrs. Smith, F. M.,	\$102 67
" " " H. M.,	9 00
	\$111 67
Chipman, N. B.,	IDA CRANDALL, Treas. M. B.

New Books.

THE GIFT OF THE MAGIC STAFF. Paul's Adventures in two wonderlands. By Fannie E. Ostrander, author of *Baby Goose*.

We have here a book for the little folk. Externally and mechanically it is a very attractive volume, and the illustrations by Will Dwigings will add to the delight of its readers. The story tells how Paul made the acquaintance of a "little green man" and received the present of a magic staff with which he did many very wonderful things; how also he met the Fairy Mother and the Little Green, and all his adventures in two wonderlands. Childhood has always delighted in the marvellous, and the present generation of little folk has doubtless as keen an appetite for fairy stories as any of the past.

—Fleming H. Revell Company, Toronto. Price \$1.00 net.

IN TIME WITH THE STARS By Thomas K. Beecher.

This is a volume of short stories, or perhaps it would be more correct to say it is a volume of parables. Perhaps no modern writer has succeeded better in this kind of literature than Mr. Beecher. Sometimes the story deals with matter of fact, and sometimes it is a fable, but always there is a sermon in it. It is a very interesting book, and also valuable for introduction in matters of the highest importance. It will be read with eagerness and profit by both old and young. It is a good kind of book for fathers and mothers to read to their children. He who can write real parables is able to wield a tremendous influence. And he who puts truth into parabolic form is a prince of teachers. The child who listens to these stories read at an age before he is able to comprehend their full significance will certainly carry with him through life some great and saving truths which will grow plainer to him in the light of his enlarging experience.

Fleming H. Revell Company, Toronto. Price 75 cents net.

THE LITTLE GREEN GOD. By Caroline Atwater Mason.

This is a little book of 146 pages, easily read at a sitting, and one who reads the first chapter will not willingly lay it down until the end is reached. Mrs. Mason is a delightful writer who holds her reader spell bound by her rare combination of delicate humor, pungent wit, fine pathos, dramatic action and vigorous character drawing. The present book is a pungent satire upon certain features of modern religious life as found in certain fashionable centres in America. It is the story of a returned missionary from India who beholds, to his amazement, the heathenism of half-hearted Christianity. It is an effective contrasting of the Hindu theology as

taught by certain men and women of superficial culture, in American drawing rooms and lecture halls, and the Hindu religion as known in practical life by the missionary. The book closes pathetically—unnecessarily so we should hope—for the good missionary who is the central figure in its pages goes back to India broken-hearted at what he had seen and felt in America.

—Fleming H. Revell Company, Toronto. Price 75c.

DONOVAN PASHA AND SOME PEOPLE OF EGYPT. By Gilbert Parker.

This is a volume of short stories having to do with life in Egypt. They are evidently the fruit of close study of that ancient land and its modern inhabitants of high and low degree. In their general style and character they recall Kipling's stories of life in India. To readers on this side the Atlantic the contents of this volume will probably be new for the most part, though for the last four or five years they have been appearing from time to time in English periodicals. Mr. Parker, as his readers know, possesses the dramatic faculty and other qualifications of a good story writer. He has been known hitherto rather as a writer of novels than of short stories, and if these short stories are not preferred to his novels, as we think they will not be, they at least demonstrate his versatility and his ability to achieve a good degree of success in another role than that in which he is best known. These stories may be read not only for the entertainment they afford but as studies in Egyptian life in its various and curious phases, a life which Mr. Parker characterizes as "full of splendor and primitive simplicity; of mystery and guilt; of cruel intolerance and beautiful industry; of tyranny and devoted slavery; of the high elements of a true democracy and the shameful practice of a false autocracy; all touched off with the mystery of an ancient charm, the nobility of the remotest history." Most of the stories of the volume gather about the personality of Donovan Pasha, otherwise known as "little Dick Donovan," an Englishman of diminutive stature and girl-like features, but of lion-like courage and supernatural astuteness in dealing with the strange situations with which an English official has to do in this peculiar Egyptian life. The author announces his intention to publish a novel of Egyptian life, and the present volume of tales as an *avant courier* of the promised work.

—The Copp, Clark Company, Limited, Toronto.

Date of Organization: A Query.

In looking at the dates of organization of the churches as they are passing through the press for the Year Book, I find date of organization of Onslow West, 1791; Onslow East, 1809. Thereupon I search old minutes of Eastern Association. I find that in 1866 for the first time dates of organization are given. In that year Onslow (one church) is 1791. In 1868 two churches appear (east and west Onslow) but no date of organization is given. In 1869, Onslow West is 1791, East is blank. In 1872 Onslow West is 1809, East is blank. In '73 both churches 1809 so on to '82. In 1885 Onslow East is 1809, West, 1791, and so continue to be reported.

Now, I have in memory that changes took place in the Onslow church (1791) about 1868-9. As I believe there was but one church up to that time, which assembled in the old Union meeting-house, it has suggested itself that East Onslow may have been set off in 1869—easily turned into 1809.

If any one can give me the real date, I will endeavor to have it inserted hereafter.

D. A. STRELE.
Amherst, Nov. 7th, 1902.

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds that he is doing—when there is not for ever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to be because he is called a child of God.—Phillips Brooks.

Rheumatism

No other disease makes one so miserable as rheumatism. It stiffens the joints, produces aches and pains, makes every motion painful.

It is sometimes so bad as to be wholly disabling, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.

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

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

ACADIA UNIVERSITY FORWARD MOVEMENT FUND.

RECEIPTS FROM OCT. 15TH TO OCT. 31ST.

R B Hicks, \$; Rev S M C Black D D, \$10; Queensport church, \$5; New Canada, \$2 25; Rev Jos Webb, \$5; Alberton Church \$10; Mrs Emma A Walden, \$25; East Point church, \$11; 2 Grand Lake, \$3; Lizzie M Dickinson, \$5; Austin Lobma, \$3; Rev J H McDonald, \$12 50; Springfield church, \$10; Rev A H Whitman, \$5; Geo W Clark, \$1; Isiah A Steeves, \$5; A McLellan, \$10; New Tusket church, \$4; Weymouth church, \$5; Albert Dunn, \$2; Dr A J McKenna, \$25; Dr E M Saunders, \$20; A member of class 1901, \$1 "a friend" Goldboro \$2; Temple, Yarmouth, \$7 25; R C Elkin \$50; Lunenburg church, \$5; H Brown, \$1; J J Hunt, \$25; J C Damague \$25; A C Lorton, \$5; J H Bentley, \$6 25; W C Muir, \$5; A J Davis, \$5; Mary Hayes, \$2; Parker Colpitts, \$5; Prin H L Brittain \$10; E A Lockwood \$2 50; Geo W Jollota for his late father, \$2; LeBaron Goddard, \$5; Prof H W Sawyer, \$12 50; Margaree church \$5 50; F M Davidson, \$3; "a friend," Hantsport 2; West Yarmouth church, \$3; Rev J Miles, \$1; Minard Bent, \$12; L J Rickinson \$2; Geo Bent, \$2; Bridgetown church, 25; Clementsport church, \$2 58; A R Brown, \$1; Brooklyn church, \$1; Wolfville church, \$126 68; Mrs J C McAdams, \$2; Pleasantville church, \$3; New Ross church, \$5; Sherwood, \$2; Waterville, \$1 50; W H M, \$2; Lenfrut Ruggles, \$5; James Martin, \$1; Upper Wilnot church, \$10 81; Nictaux church, \$10; Rev W M Smallman \$5; Lower Aylesford, \$10 25; Charleston S S, \$2; Wallace River church, \$5; W I Staples, \$7 50; Kentville church, \$10; Bedeque, \$1; James Titus \$10; R G Flewellyn, \$10; Norton church, \$5; J Parsons, \$50; Rev C P Willson, \$5; Canso church, \$10; Carleton church, N B, \$4; Alvin Gray, \$2; Henry Harper, \$2; N F Marshall, \$10; William Marshall, \$1; James Doyle, \$25; H C Charters, \$4; Moncton church, \$83 99; Rev J G A Blyea, \$5; T E Coldwell, \$10; Immanuel church, Truro, \$28; W P Shaffner, \$25; 1st Digby Neck church, \$2; Albert E Eaton, \$5; Milton church, Queens Co, \$7; M P

MOTHER AND BABE

Sick mother—sick child!

That's the way it works when a mother is nursing her infant.

Scott's Emulsion is an ideal medicine for nursing mothers. It has a direct effect on the milk. Sometimes the mother is weak; her thin milk does not make the baby grow. Scott's Emulsion changes all that. The rich cod-liver oil in Scott's Emulsion feeds the mother and gives a flow of rich, nourishing milk for the baby.

The medicine in Scott's Emulsion not only strengthens the mother but goes naturally through the milk and strengthens the child.

Nothing to harm—all for good—Scott's Emulsion.

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King, Truro, \$125; C R H Starr, \$50; John A Tabor, \$15; Summerside, \$5; W H Todd, \$1 25; Mrs G Blenkhorn, \$1; Roland M Blenkhorn, \$50; Ethel F Blenkhorn, \$50; Duncan R Scott, \$5; Fred Dewar, \$5; Mrs John Morrison, \$2; Wm McNeill, \$1 25; Heber McNeill, \$1 25; St Mary's Bay church, \$6 50; Mrs Edward A Redding, \$1; Mrs John C Redding \$1; Joshua Ray, \$2 50; Kelley Denton, \$2; Tim B Denton, \$1; Windsor Ch per J Nalder, \$5; C R Starr & Son, \$5; Dr H C Creed, \$ 0; Dr Jos McLeod, \$10; J W McCready, \$5; Frank L Cooper, \$5; Canning church, \$5; Teacher and Students, Acadia Seminary \$25; Canard church \$12 50; Mrs Harry Dickie, \$3 75; E D Westcott \$2 50; W H Phinney, \$5; Aylesford church, \$5; do per Rev A S Lewis, \$4; Lower Aylesford church, additional, \$4 30; Rev J A Huntley and wife, \$5; Fredericton church, \$25; Chas Kent, \$5; Rev D H Simpson, \$11; W C Baker, \$3; "Two Friends" Salem Comberland Co, \$2; Mrs J D Harris, \$5; First Hillsboro church, \$20; Hazel Brook church, \$5; West Onslow, \$12; East Onslow, \$ 8; J B Mackay, \$1 25; I G Wilson, \$1; Miss E A Skinner, 25; Rev C W Corey, \$10; S G Baker, \$5; Burpee Green, 2 00; Barney Prime, 2 00; Bridgewater church, 3 65; Canard church per Rev D E Hatt, 5 00; Jordan Falls church, 5 00; Mrs Geo Cann, 10 00; Springfield church, Anna Co, 10 00; Edgar Tufts, 3 75; E R Thorne, 8 00; Liverpool church 25 00; James Annis, 2 00; Thos Annis, 2 50; Dr A C Jost, 10 00; Fred Johnston, 5 00; H G DeWolf, 1 00; Chas E Ellis, Canning church, 5 00; James A Gates, 100; Prince Street church, Truro, 100; Port Greville church, additional, 5 00; Campbellton church, 6 80; H W Robertson, 5 00; W W Pineo, 5 00; New Albany church, 5 00; Otis Eaton, 10 00; Berwick church, 20 00; Archibald Skinner, 6 25; N P Crosby, 2 00; Edwin Crosby, 1 00; 3rd Yarmouth church, 4 60; Carleton church, Yarmouth Co, 4 00; Wilnot Mountain church 4 00; W T Harris & Son, 12 50; Chas Keeler, 5 00; Murray River church, 8 00; Woodstock church, 20 00; Petitediac church, 15 00; Rev M B Whitman, 10 00; Chester Basin church, 5 00; Ellison Elisor, 1 00; W J Shields, 7 50; Mabou church 3 00; Annapolis church 6 50; J Alex Christie, 12 50; Kempt church, Hants Co, 5 00; Rev M C Higgin, 5 00; Lower Stewiacke and Musquodoboit churches, 5 00; Bass River church, 10 00, C R Bill, 7 50; Germain Street church, 100 00; Rev W H Warren and wife 15 00; R T Keith, 2 50; Main Street church, St John, 1 00; Lewis E Dimock, 20 00; C Henry Dimock, 15 00; Edgar D Shand, 25 00; Rev G O Gates, D D, 10 00; A P Shand, 25 00; Wind-or church collection, 19 46; Mrs Peter Warren, 2 50; John Morais 1 00; Wm Stretch, 1 25; 1st Digby Neck church, 2 00, R C Hendry, 5 00; New Annan church, 2 00, H Spidle, 10 00, A C Ross, 100 00, Leinster Street church, St John, 32 00, Mansford Sherwood, 2 00, Mary Russell, 1 00, H B Short, 20 00, Mrs J H Robinson, 2 00, Digby church, 2 50 Rev W T Armstrong, 10 00, T M Johnson, 10 00, J Wesley Dimock 10 00, Greenfield church, 3 00, Rev S Langille, 5 00, Brussels Street church, 10 00, Miss Margaret Bars, 5 00, Dr A de W Bars, 5 00, Upper Point De Bute, 2 50, Dr J F Tufts, 5 00, Abner Webber, 2 00, Chester church, 3 00, Rev H G Retabrook and others, 15 00, Polett River church, 1 50, Samuel Simpson, 5 00, Advocate Harbor church, extra 5 00, G M Crosby, 3 00, Knowles Porter, 2 00, Mrs Amasa Perry, 1 00, Acadia Collection, 5 40, Cheboque Collection 5 00, S B Cogswell, 2 00, H G Harris, 6 25, and Emily A. Cox., 5 00, Reuben Rogers, 2 00. A COHOON, Treas., Acadia University, Wolfville, Nov. 1st.

Denominational Funds, Nova Scotia

RECEIPTS FROM SEPT. 16TH TO OCT. 31ST.

Mrs M A Currie, Wolfville, \$4; Mrs Geo Parker, Grafton, \$3; Jos D Masters, Summerside, \$4; "A B" Hebron, \$5; Kentville church, \$8 05; Great Village church, \$11; Wilnot Mountain church \$3 35; First Halifax church \$47 85; West Onslow, \$2 50; do Glendenning Fund, \$1 50; East Onslow, Glendenning Fund, \$1 50; Mira church, \$3; Homeville church, \$4 40; Wolfville, \$97 18; Hampton, \$7; do Sunday School, \$1; Middlefield church, per District Meeting, \$4 78; Smith's Cove Sunday School, \$2 40; Temple Junior Union, \$8 75; Falkland Ridge Sunday School, \$2 38; Brooklyn church, \$5; C T Davison, Portauptique Co, \$5; Hampton Sunday School, \$2; Greenville church, \$5; West Brook, \$10 35; Brookfield church, Col county, \$14; Upper Stewiacke, \$1; Bridgewater church, \$18 84; 1st Truro church, \$21 50; Cambridge, Hants Co, \$4; Brookville, \$5; Bass River church, \$16 38; Temple Sunday School, \$3; Acadia church, \$9 85; do Sunday School, \$1; Milbourne, P P S C E, \$2 66; Cheboque church \$12 65. Total \$361 87. Before reported \$341 58. Total \$703 45. A COHOON, Treasurer, Wolfville, N. S., Nov. 3rd, 1902.

A GERM DISEASE THE GREAT ENGLISH SPECIALIST EXPLAINS CATARRH

WHY ORDINARY TREATMENTS ARE VERY DANGEROUS

My cured patients often ask me how it is that I am able to cure them so easily when so many other doctors and patent medicines had utterly failed in their cases. My answer is, "because I have for years and years been finding out what is the nature of Catarrh, and that, I claim, I have successfully determined, therefore I treat the cause and not the effects, thus removing the root of the disease." Catarrh is a germ disease. It is caused by the presence of countless living organisms which feed upon the parts affected. They cause irritation, inflammation, and sometimes actual ulceration. They poison the blood and weaken the system generally. Careful observation has shown me that when any epidemic is raging, death reaps its largest harvest from the ranks of those whose systems have been thus weakened by Catarrh. It is a great mistake to suppose that Catarrh is confined to the Nose and Throat. The Catarrh germs are alive and able to move about. This is one of the great dangers that accompany the use of the ordinary local treatments. By them the germs are very often driven away to other parts of the body, and there do much more damage than though they remained in the Head and Throat. They are also consequently much harder to get at and successfully eradicate. It is often in this way that many of the great internal organs have become affected. When the germs have gone to the stomach, the sufferer thinks he has

Dyspepsia; if to the Liver, Chronic Constipation; if to the Kidneys, it sometimes produces Bright's Disease, and I have often known it to cause many of the troubles peculiar to the Female Sex. It would take too long to show by what elaborate and careful experiments I have discovered the true nature of Catarrh, but the best and most convincing proof of my theory lies in the fact that I succeed after all other cures have been tried in vain. Not only that, but my cures are permanent. The treatment itself is pleasant, easy and in no way interferes with the occupation of the patient, and the price in each instance is made as low as is consistent with the high grade of remedies that I employ.

Catarrh is more to be dreaded than any other disease, because of what it leads to. If you have Catarrh in any form do not neglect it. Above all do not give yourself wrong treatment. That will only make the disease more deep-seated. You are leaving the gateway of CONSUMPTION open. Below I give some of the commonest symptoms of Catarrh. If you have any of them I earnestly invite you to write me and tell all about your case. I will gladly diagnose it, and give my opinion absolutely without cost, for I am determined, if the people will give me a chance, as far as lies in my power, to stamp this terrible scourge out of Canada.

- Symptoms of Catarrh of Head and Throat. Do you spit up slime? Are your eyes watery? Does your nose feel full? Does your nose discharge? Do you sneeze a good deal? Do crusts form in the nose? Do you have pain across the eyes? Does your breath smell offensive? Are you losing your sense of smell? Do you hawk up phlegm in the morning? Do you feel dropping in back part of throat? Do you take cold easily? Do you raise frothy material? Do you feel worn out on rising?



Address DR. SPROULE, B. A., English Catarrh Specialist, (Graduate Dublin University, Ireland, Formerly Surgeon British Royal Navy,) 8 to 13 Doane Street, Boston.

Notices.

The Baptist Quarterly of Queens Co., N S, will meet with the Port Medway church on November 25th and 26th. First meeting Tuesday, 7 p. m. We hope for a good delegation from each church. H. B. SLOAT, Sec'y-Treas.

The 23rd will be Temperance Sunday, a day when all who study the International Sunday School lessons are requested to study together the evil effects of strong drink upon a nation. Ministers are also invited to preach temperance sermons. May a determined effort be made to advance the cause of temperance by instilling its principles into the hearts of the youth in our Sunday Schools. There can be no better time to organize the temperance department by forming the "White Ribbon Army," any information concerning which can be obtained by applying to MRS LAURA J. POTTER, Prov. Supt. of temperance in S. Schools. Canning, Nova Scotia.

The County Conference of Kings Co., N. S., will be held (D. V.) at Tremont, Tuesday, November 18. The conference will have a cordial welcome from the brethren of the Lower Aylesford church. A good programme has been provided. The pleasure and profit of the services will be enhanced by a large attendance. M. P. FREEMAN, Sec'y.

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

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B. All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

John E. Redmond, M. P., who arrived at Queenstown on Friday from the United States, did not disembark, but said he was going direct to London to resume his parliamentary duties. Mr. Redmond said also that his mission to the United States had fulfilled his every expectation.

CANADIAN PACIFIC

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Every TUESDAY and SATURDAY from NORTH BAY.

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The Finest Mountain Scenery on the Continent Lowest Rates Apply.

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Do You Use a Liniment?

Then of course you want the best? The best liniment, other things being equal, is the strongest, and

GATES' ACADIAN LINIMENT

is certainly the strongest in use. The moral is obvious,

GET GATES'

A bottle kept constantly on hand will save many a pain and ache. It will prove indispensable in case of accident.

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Blood Bitters has the most natural action on the stomach, liver, bowels and blood of any medicine known, hence its effects are prompt and lasting. It cures, without fail, all such diseases as Dyspepsia, Constipation, Biliousness, Bad

BLOOD

Sick Headache, Boils, Pimples, Tumors, Scrofula, Kidney Complaint, Jaundice, Coated Tongue, Loss of Appetite and General Debility. The fact that it is guaranteed to cure if used according to directions warrants any sufferer in giving a fair trial to Burdock Blood

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SYMINGTON'S EDINBURGH COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 100

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Sore Throat!

Don't delay; serious bronchial
trouble or diphtheria may develop.
The only safe way is to apply

Painkiller

a remedy you can depend upon.
Wrap the throat with a cloth wet
in it before retiring, and it will be
well in the morning.

There is only one Painkiller,
"PERRY DAVIS."

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This FIRST CLASS COAL

can be purchased by the Cargo in
ROUND RUN of MINE and SLACK
sizes by communicating with P. W.
McNAUGHTON, at 20 Orange St.,
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We guarantee the quality to be of the
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RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sores and often contain "wood alcohol," a deadly poison.

BELLS Made of Steel Composition for Churches, Chapels, Schools, etc. In some like Bronze Metal Bells, but at much less cost. Catalogue sent free. THE ONTO BELL FOUNDRY, Cincinnati, O.

The Home

HINTS ON HOUSEKEEPING.

When plain rice puddings pall, try the combination of rice and chocolate, as taught in the New York Cooking School. Mix two heaping tablespoonfuls of ground rice to a paste with a little cold milk, and stir into one pint of scalded that is heated in a double boiler; when thick and smooth, cover and cook for 20 minutes. Add a heaping teaspoonful of butter, three tablespoonfuls of sugar, one square of chocolate, grated and melted, a pinch of salt, a teaspoonful of vanilla, and the stiffly whipped whites of two eggs. Take from the fire and add a half cupful of thick, whipped cream before turned into a buttered baking dish. Let it stand for a half an hour, make a meringue of the whites of three eggs and three tablespoonfuls of powdered sugar, with three tablespoonfuls of grated chocolate sifted in. Spread this over the pudding, sprinkle the top with powdered sugar, and a few macaroon crumbs and brown in a moderate oven. It is to be eaten cold, with or without cream.

Cheese soup is not often found on the list, but it is voted delicious. Blend one and a half cups of flour, one pint of rich cream, four tablespoonfuls of butter and the same quantity of Parmesan cheese, and a grain of cayenne pepper. Stir in double boiler until the consistency of a smooth, firm paste. Add two eggs. Mix quickly and thoroughly, cook two minutes and set away to cool. Heat three quarts of clear stock to boiling point. When the cheese mixture becomes cold form into little balls drop into boiling water and cook five minutes. Place in a soup tureen; pour boiling stock over them.

Celery fritters is a new dish that is liked by many with game or roast. The tender inner part of the celery may be used for salad or for table use, while the outer portion can be made into fritters. Wash the stalks, cut into inch lengths, boil till tender, in hot salted water, and drain. Make an ordinary fritter batter, and stir into it the cooked celery. To the batter made from two eggs, half-a-pint of milk and a pint of flour, with seasoning, a cupful of celery is the proper quantity. Fry them by dropping spoonfuls in a frying pan, browning one side, and turning to brown the other. Serve hot.

Turnips are not served at our tables as often as they should be. Turnip Charlotte is a nice variation in the ordinary way of preparing them. Boil the turnips and put through a fruit press. To one cupful of pulp add salt and pepper, one cupful sweet cream, and the whites of three eggs beaten stiff. Butter a mould, fill with the mixture, set in hot water and bake half an hour. Turn from the mould and serve with a cream sauce.—The Presbyterian.

INK-STAINS ON WOOD.

For ink-stains on furniture add six drops of nitre to a teaspoonful of water, and apply it to the stain with a feather. If the wood is polished, rub with sweet oil immediately after. If the stain does not yield to the first application, make it stronger and repeat the process.

Apple Charlotte.—Butter a deep pudding dish and cover the bottom with thin slices of bread and butter. On this spread a layer of apples peeled, cored and sliced. Sprinkle with a little sugar and nutmeg. Continue with the bread and apples in layers, making the top layer of bread. Pour over the top a custard made of two eggs and a pint of milk, a pinch of salt, and sugar to taste. Cover closely and bake till done. Remove the cover and let the top brown. Serve with sugar and cream.

Peach Cups.—Beat two eggs without separating until light; add them to a pint of milk. Measure two and one-half cups of sifted flour; and half a teaspoonful of salt and two teaspoonfuls of baking powder and sift twice again. Make a well in the centre of the flour, pour the liquid in

gradually, stirring it into the flour until you have a thick batter; add two level tablespoonfuls of melted butter and mix well. Grease small custard cups or muffin tins; drop in a spoonful of the batter, the half a ripe, yellow peach pared and stone removed, placing the hollow side of the peach up. Cover with another spoonful of the batter and dust with powdered sugar. These can be either steamed half an hour or baked in the oven for twenty minutes. Serve with orange sauce.

Cover Tomatoes with boiling water half a minute, then lay them in cold water till they are perfectly cold, when the skin can be slipped off without difficulty, leaving the tomatoes unbroken and as firm as before they were scalded.

TO BOIL CRACKED EGGS

The inside will not boil out if you put a teaspoonful of salt in the water in which they are boiled. Some people, under these circumstances, wrap them in tissue paper before boiling; but the other plan is far less trouble and quite as efficacious.

WHEN FRYING POTATOES.

Dredge a little flour over the potatoes before frying, and they will cook much better and brown beautifully.

TO KEEP SURE.

Melt suit down in the same way as you do lard, and store it in clean jars, and it will keep for an almost indefinite time. The best plan is to cut it in small pieces, put it in a perfectly clean saucapan, heat slowly, and empty the fat away as it melts.

Bhony cream is the suggestive name of a cold dessert made of prunes. A cooking school receipt for it calls for a pound of prunes soaked over night in enough water to cover. In the morning put in a double boiler and cook slowly till plump and tender. Drain off the juice, and when cool cut each prune in three or four pieces. Put the juice and pits in a saucapan and boil until reduced to one cupful. Add two-thirds of a cupful of sugar, stir until dissolved, and strain. Return to the fire until it boils, take off and add one-half of a box of gelatine which has been soaked in one-half of a cupful of cold water. Set aside until cool; add one teaspoonful of vanilla, and enough caramel or burnt sugar to make it very dark. Add the prunes and pour into wetted moulds. Serve with whipped cream flavored slightly with vanilla.

We are not satisfied to do simply the things that we can do. We must draw something too hard for us; sing songs that have notes too high for us.—William H. Hunt.

MISERABLE NIGHTS.

What to do When Baby is Fretful and Sleepless.

It is wrong to take up a wakeful baby from the cradle and walk it up and down the floor all night. It demoralizes the infant and enslaves the parents. Baby does not cry for the fun of the thing; it cries because its stomach is sour, its little bowels congested, its skin hot and feverish. Relieve it and it will sleep all night, every night growing stronger in proportion. Just what mothers need is told in a letter from Mrs. E. J. Flanders, Marbleton, Que., who says:—"I cannot say too much in favor of Baby's Own Tablets. They have worked like a charm with my baby, who was very restless at night, but Baby's Own Tablets soon brought quiet sleep and rest. I shall never be without a box while I have a baby." Baby's Own Tablets cure all minor ailments of little ones, and are guaranteed to contain no opiate or harmful drug. They are sold at 25 cents a box by all dealers, or you can get them by mail, post paid by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.



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

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

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Boils Erysipelas Scrofula Eczema

which arise from its derangement.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson VIII. November 23. Isa. 28:1-7.

WORLD'S TEMPERANCE LESSON.

GOLDEN TEXT.

They also have erred through wine.— Isa. 28:7.

EXPLANATORY.

I. THE HISTORICAL SITUATION.—Isaiah prophesied about sixty years, from B. C. 759-698, from the last years of Uzziah till toward the close of Hezekiah's reign.

This prophecy was spoken about B. C. 725, three years before the fall of Samaria. It was spoken to the people of Judah and Jerusalem in view of the character of the neighboring kingdom of Israel and the punishment for their sins that was rapidly approaching.

II. THE MORAL CONDITION THAT WAS RUINING THE NATION.—Vs. 1, 8. Their opportunity. I. God has set them apart for his service, to be trained for his kingdom, to be a righteous and glorious nation whose God is the Lord, and to be the means of leading all nations into the light and blessing of true religion and heavenly morality.

THEIR SIN I. WORK Not a wish or a prayer for woe, but a warning that woe was coming. TO THE CROWN OF PRIDE. The capital, so called because it crowned the hill, or because its battlemented walls resembled a crown. To (better, "of") THE DRUNKARDS OF EPHRAIM, put for the whole kingdom, because Ephraim was the leading tribe. WHOSE GLORIOUS BEAUTY. The "glorious beauty" of Samaria was a beauty of magnificent luxury. "Summer" and "winter houses," distinct each from the other (Amos 3:15); "Ivory palaces" (1 Kings 22:39; Amos 3:15); a wealth of "gardens," vineyards, fig-orchards, and oliveyards (Amos 4:9); residence of "hewn stone" (Amos 5:11); feasts enlivened with "the melody of viols" (Amos 5:23); "beds of ivory" (Amos 6:4); "wine in bowls" Amos 6:6; "chief ointments" (Amos 6:6); constituted a total of luxurious refinement beyond which few nations had proceeded at the time. IS A FADING FLOWER. It was a kind of beauty that was liable to fade. It had nothing of the riches that endure, and which no power of man can take away. It was soon to wither before the "Sirocco of Assyrian invasion." WHICH ARE (rather "is") ON THE HEAD (or decks the head) OF THE FAT VALLEYS. "Samaria was built on a hill of an oval form, which rose up in the midst of a fertile valley shut in by mountains."

7. BUT THEY ALSO, even those in Judah, who saw the destruction of the neighboring kingdom. So even those in temperance families and communities are sometimes led astray.

First. They HAVE ERRED THROUGH WINE. Like a drunkard, their steps were unsteady, they reeled from side to side, they could not walk in a straight line of duty, but erred from God's commandments. They have gone to forbidden places, they have wandered into sins of all kinds, through the influence of intoxicating liquors. Men will do things under their influence that they would never dream of doing when they are themselves.

SCHOOL TEACHERS LEARN

Just Like Other People.

Bad food and overwork wreck many a life, but the right food makes sure and complete happiness, for one must be happy if perfectly well.

"Grape-Nuts saved my life and changed me from a nervous, sick, despondent woman to a healthy, strong and cheerful one," writes Mrs. Alice Riegel of Pontiac, Ills. "I had not been well for several years and I thought, as did my friends, that 'my days were numbered.' My health was caused from drinking coffee, eating improper food and overwork in the schoolroom; I had become very weak, tired and nervous and nothing I ate agreed with me. Medicine made me more nervous and impaired my digestive organs. It was with difficulty that a neighbor induced me to try Grape-Nuts and I liked it from the first with thick cream and sugar. I lived on it exclusively with Postum Food Coffee until my digestion was so much improved I could eat other foods. My friends soon noticed the improvement in my looks, and I am now healthy strong and happy. I attribute the change in my health solely to the change of diet.

Husband and I both like Grape-Nuts and Postum. I think they are the most healthful and strengthening of all foods and drinks and suitable for the weak as well as for the strong.

Second. THE PRIEST AND THE PROPHET HAVE ERRED. Strong drink biases and leads astray even the religious teachers of the land. The highest, the best, are not safe when they use intoxicating liquors. Many have fallen in this way.

Third. THEY ARE SWALLOWED UP OF WINE. "Men sometimes say that they swallow their wine; it were truer to say that their wine swallows them."

Fourth. THEY ERR IN VISION. They cannot see things as they are.

Fifth. THEY STUMBLE IN JUDGMENT. They cannot judge anything correctly. Intoxicating liquors destroy the business judgment, and the clear decisions of conscience.

III. THE OVERWHELMING SCOURGE.—Vs. 2-4. 2. BEHOLD THE LORD HATH. He used the Assyrians as a rod wherewith to punish these wicked people. Had they been good, he could have saved them, for the Lord wielded the rod. A STRONG ONE, the Assyrian power. A TEMPEST OF HAIL . . . A DESTROYING STORM . . . A FLOOD OF MIGHTY WATERS. describe in vivid speech the irresistible violence, the devastating force with which the Assyrians were about to overwhelm them.

3 THE CROWN OF PRIDE (of) THE DRUNKARDS. Their capital, their riches, all they most rejoiced in would be TRODDEN UNDER FEET. Samaria became a heap of ruins.

4 AS THE HASTY FRUIT. R. V. "the first ripe fig before the summer," before the usual season for figs

IV. GOD'S PROMISES OF HELP.—Vs 5, 6. "To show the slaves of Circé the physical disaster impending—which you must begin by doing, if you are to impress their brutalized minds—is not enough. The lesson of Tennyson's "Vision of Sin" and Arnold's "New Sirens" is not enough. . . . When you have made the sensual shiver before the disease that inevitably awaits them, you must go on to show these are men who have the secret of surviving the most terrible judgments of God, and lift their figures calm and victorious against the storm-washed sky. . . . It is Isaiah's health as a moralist that he combines the most inexorable and complete that he. Yet he never failed to tell the sinner how possible it was for him to be different."

5. IN THAT DAY. The day when the drunkards of Ephraim perished because they would not take warning and repent. SHALL THE LORD OF HOSTS BE FOR A CROWN OF GLORY. He will sustain, defend, and bless, beyond the power of the heart to conceive, those who obey him. He will be a crown of glory and a diadem of beauty, both spiritually and outwardly. UNTO THE RESIDUE. The remnant so often referred to by Isaiah, who served the Lord.

6. FOR A SPIRIT OF JUDGMENT. Of discerning the right, and governing with justice and equity. There is nothing like a supreme love of God, and trust in God, for clearing the mind and guiding the judgment. FOR STRENGTH TO THEM THAT TURN AND BATTLE TO (R. V. "at") THE GATE. "These words are applied by all the later writers to those who drive the war back to the enemy's own gates, or, as it were, carry it into his own country. The two great requisites of civil government are here described as coming from Jehovah.

Application to Temperance. God would persuade men to a life of temperance by showing not only the evils of intemperance, but the heavenly blessings of temperance. To those who are truly temperate, who bring every passion and appetite under the control of conscience and reason and the divine law, God will bring blessings beyond all that those who yield to appetite can conceive.

"SHOW YOUR LOVE "NOW."

"I have a little story to tell you, boys," our old neighbor said to the young people the other evening. "One day,—a long, hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said hesitating.

"Now, I was a boy of twelve, not fond of work, and just out of the hayfield, where I had been at work since daybreak. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper, and to dress for singing-class.

"My first impulse was to refuse, and to do it harshly; for I was vexed that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But some-

thing stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said heartily, giving my satchel to one of the men. He gave me the package.

"Thank you, Jim," he said, "I was going myself, but somehow I don't feel very strong today."

"He walked with me to the road that turned off to the town, and as he left he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house I saw a crowd of the farm-hands at the door. One of them came to me, the tears rolling down his face

"Your father!" he said. "He fell dead just as he reached the house. The last words he spoke were to you. I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, and those last words were, 'You've always been a good boy to me.'"

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.—Our Sunday Afternoon.

After Three Years

MR. JOSEPH ROCHEFFE RELEASED FROM RHEUMATISM.

Suffered Much agony, His Appetite Failed and His Strength Left Him—Hope for Similar Sufferers.

Only those who have suffered from the pangs of rheumatism know how much agony the sufferer has at times to endure. The symptoms often vary, but among them will be found acute pains in the muscles and joints, the latter sometimes much swollen. At times the patient is unable to dress himself, and the slightest jarring sound aggravates the pain. Liniments and outward applications cannot possibly cure rheumatism; it must be treated through the blood, and for this purpose there is no medicine yet discovered can equal Dr. Williams' Pink Pills. When given a fair trial, these pills never fail to cure even the most stubborn cases of rheumatism. Mr. Jos. Rochette, a well known resident of St. Jerome, Que., in an interview with a reporter of L'Avenir du Nord, offers strong proof of the value of Dr. Williams' Pink Pills in cases of this kind. Mr. Rochette says:—"For nearly three years I was a great sufferer from rheumatism. The pains seemed at times to affect every joint, and the agony I endured was terrible. Sometimes I could scarcely move about, and was unfitted for work. The trouble affected my appetite, and in this way my weakness increased and my condition became more deplorable. I tried a number of remedies, but nothing helped me until I was advised to take Dr. Williams' Pink Pills, and then relief came. Gradually the pains left me, my appetite improved and I became greatly strengthened. Before I had taken a dozen boxes my health and vigor was such that I felt better than I did before the trouble began. I have not since had an ache or pain, and I feel convinced that Dr. Williams' Pink Pills are the best medicine in the world for rheumatism."

Dr. Williams' Pink Pills are sold in every civilized land, and their enormous sale is due entirely to their great merit as a medicine. They cure all such troubles as rheumatism, sciatica, locomotor ataxia, partial paralysis, nervous headache, kidney ailments, neuralgia and the weaknesses that afflict so many women. Do not let any dealer persuade you to try something else which he may say is "just as good." See that the full name "Dr. Williams' Pink Pills for Pale People," is on the wrapper around every box. If in doubt, send direct to The Dr. Williams Medicine Co., Brockville, Ont., and the pills will be mailed post paid, at 50c. per box, or six boxes for \$2.50.

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There is no need for so many women to suffer pain and weakness, nervousness, sleeplessness, anaemia, faint and dizzy spells and the numerous troubles which render the life of woman a round of sickness and suffering.

Young girls budding into womanhood, who suffer with pains and headaches, and whose face is pale and the blood watery, will find Milburn's Heart and Nerve Pills help them greatly during this period.

Women at the change of life, who are nervous, subject to hot flashes, feeling of pins and needles, palpitation of the heart, etc., are tired over the trying time of their life by the use of this wonderful remedy.

It has a wonderful effect on a woman's system, makes pains and aches vanish, brings color to the pale cheek and sparkle to the eye.

They build up the system, renew lost vitality, improve the appetite, make rich, red blood and dispel that weak, tired, listless, no-ambition feeling.

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Address to-day the

VARIETY MFG CO.
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From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is Rev. J. W. MAN NING, D. D., ST. JOHN, N. B., and the Treasurer for P. E. Island is MR. A. W. STERN, CHARLOTTETOWN.

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

PERRAUX, N. S.—On Nov. 2nd, two promising young women, Carrie and Flora Corkum, were baptized in Scott's Bay and welcomed into the fellowship of the church. I. A. CORBETT.

CARLETON.—Having a blessed season. As many as twenty have risen for prayers. Several long silent are giving testimony.

CANARD—Bro. Stackhouse has come as far as to us, and his message is with power. So far every church in Kings county has gone beyond its allotment for the Twentieth Century Fund, and the indications are that the county as a whole will over-run the sum asked for by upwards of a thousand dollars. Let every county do its best and we shall fully succeed. Brethren we cannot afford to fail, but we can afford to give the fifty thousand; let us do it. D. E. HATT.

SUSSEX.—A very interesting Thanksgiving Service was held on the last Sunday evening in October. There was an address by the pastor, a roll call of the members of the church and a thank offering. The thank offering amounted to \$117.00. Our work is very encouraging. At Ward's Creek very interesting meetings are being held at present. The pastor is assisted by Rev. J. A. Marple. We will report later the result of this labor.

UPPER POINT DE BUTE.—On the finest of Autumnal mornings, at Jollicure Bridge, Nov. 2, six young people, the fruits of recent special services by Rev. S. P. McGregor, were baptized by Dr. Steele and received into the fellowship at the morning service, Upper Point De Bute. Instead of the usual sermon, the minister addressed the new members on the all important duties devolving on them, as those who had professed repentance toward God, and faith in our Lord Jesus Christ. It was a hope-inspiring occasion, and the older devotedly members thanked God for this new accession.

FAIRVIEW CHURCH.—After a year of seed-sowing, we were permitted to reap some of the fruit through the able assistance of Evangelist McDougal. The church has been refreshed and strengthened. On Nov. 2 we had the pleasure of baptizing ten men and women, and welcoming them into the fellowship of the church. Others have been saved and we hope to see them follow Jesus. If any of our island churches need the assistance of an evangelist, they will find Brother McDougal a grand, good helper in the Lord. C. P. WILSON.

November 4.

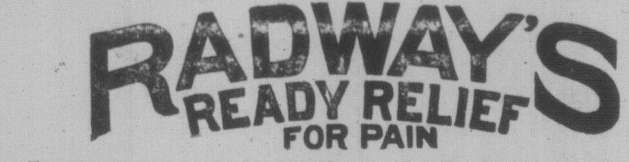
PRINCEALBERT.—The pastor of the Sussex Baptist Church, Rev. W. Camp, entered upon his fifth year as pastor of the Cardwell Church, last Sunday. The four years have been full of encouragement. The Sunday services are well attended. The prayer-meetings have been growing in interest and are now more largely attended than at any time during the four years. The outlook of this church is hopeful. South Branch, a section of this church, is cared for by the pastor. He preaches once a month in this section. The members of the church conduct an evergreen Sunday school; a regular conference meeting once a month, and a Sunday evening service. These meetings are largely attended and very helpful to the church. The two sections of the church raise about \$250.00 per year for all purposes. W. CAMP.

PORTAUPIQUE MOUNTAIN.—About the middle of September Evangelists Baker and McLean made a visit and spent over a week in the pleasant hills section of the church the result being that backsliders returned to their Father's house and sinners were converted. One was baptized and others will follow. Shortly after this

our pastor commenced special meetings at Montrose, another section of the church, which continued almost every evening for about three weeks and closed last evening with the most powerful appeal we ever listened to from Psalm I. This section of the church has been greatly revived and has come up nobly to the work. Sinners have been converted and quite a number deeply interested. One was baptized last Sunday and we hope for others to follow. Pastor Lawson is an untiring worker; His whole energy and strength goes out for the conversion of his fellow-men. Readers of the MESSENGER AND VISITOR assist us by their prayers that the good work may go forward till all shall be brought to a knowledge of the truth. D.

BRIDGEWATER, N. S.—Sunday, Oct. 26th closed one week of special services held at Lakeville. These meetings were of a helpful nature, and some were under conviction of sin, and we hope they may yet not only realize the conviction of sin, but also find forgiveness in Christ. On Sunday morning I baptized two more and received them into the fellowship of the Bridgewater Baptist Church. One was a boy of twelve years who was convicted a year ago, had remained faithful during the year, and was desirous of following his Lord's command. This calls attention to an unusual feature of my work here. This is the first one I have ever baptized under twenty years of age. All the others were from twenty to sixty. Surely coming to Christ in youth gives many more years for usefulness. On Monday, Oct. 27th, the people at Lapland voted to build a house of worship. Lapland and Lakeville are the only outside preaching stations connected with the Bridgewater church. They are each school sections, and once each month, on the third Sunday, the pastor preaches in the school-house, at one place in the morning and at the other in the afternoon, returning to town for the evening service. Lapland is the larger section, and the audience has increased until the school-house will not accommodate them. We expect to make the necessary preparations for the work this fall and winter, and begin the erection of our buildings early in the Spring. C. R. FREEMAN

BILLTOWN.—Pastor Simpson has been holding special services at Chipman Brook and Vernon Mines, with good results. Pastor Hatt of Canard has rendered valuable assistance in the work. Meetings are being continued. Seventeen have been baptized and others will shortly follow. Last Lord's day was one to be long remembered by the church. The first meeting house was built some sixty years ago, and did good service until eighteen hundred and seventy-one when a new building constructed after a more ambitious design took its place. Through the incompetency or dishonesty of the contractor, or of some one else, the building was not properly constructed, and was consequently unable to live out the natural term allotted to an ordinary place of worship. For more than a year services have been held in the vestry. A building committee was recently appointed, and empowered to obtain suitable plans, and to make preparations for commencing a new building early in the spring. They recommended that the old structure be taken down, and that the material, such as can be used, be put into the new, and made arrangements to begin operations on Monday the 3rd inst. The preceding Sunday would therefore afford the last opportunity for worshipping in the house. Bro. Stackhouse spoke at the morning service in behalf of the "Twentieth Century Fund," and forcibly presented the needs of our great western domain. There was a hearty response to his appeal, in which Pastor Simpson proved himself a true hearted leader. The church was asked to raise \$200. They will do better than that. Bro. Hatt preached in the evening. He took for his text the words found in Heb. 8:13. That which is becoming old and waxeth aged is nigh unto vanishing away? He began his discourse with the remark that when God takes away he gives something better, and found his illustration from the passing away of the Old Covenant, and the bringing in of the New, and then proceeded to treat the words as applicable to this material structure, so soon to be taken down, to give place for another. It has fulfilled its mission. Through all these years it has been a preacher of the



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Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully,
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That will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c. a bottle. RADWAY & CO., 7 St. Helen Street, Montreal.

gospel. It has testified to the existence of a God fearing people in the community to their labor and sacrifice for Christ. To this service there must come an end. There is in this a lesson for us all. We too have a building,—we are rearing it. Let us build right. Let us beware lest the house tremble and fall to our eternal dismay and ruin. There should be an altar in every church, in every home, in every heart. Only the things that cannot be shaken shall remain. There was an after service in which a large number participated. Some could say that they had found Jesus in this house. Many could testify to the pleasure they had found in the fellowship of the brethren in the place of prayer, and to their joy in the conversion of souls to God. Bro. Dunham, church clerk, stated that since this house was built 5,5 persons have been received into the church. Many have passed to their heavenly home, many are in other lands, and many, alas, are wanderers from their Father's House, but faithful ones still remain to testify for God and truth. The pastor closed the service with a brief exhortation on the need of prayer, self-denial, faith, and unity. M. P. F.

Farewell.

On Tuesday evening, Oct. 28th the Young People's Society of Temple Baptist church tendered Pastor and Mrs. W. F. Parker, a farewell social previous to their departure for Windsor. On account of the heavy storm which raged all day, the attendance was greatly reduced. Quite a large number, however, braving the gale and rain, were present, and felt amply repaid.

At 6:30 the young ladies served a Tea in the parlors of the church to the deacons and wives, and the pastors of the town. About fifty guests were invited. This was followed by a service of more than usual interest, at which excellent addresses were given by Rev. E. D. Miller of the Presbyterian church and Pastor Price of the Milton Baptist church. Then were readings by Miss Gladys Seaman and Miss Annie Kinney. The whole was interspersed with most excellent music. The address by the retiring pastor made

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The American Health Improvement Association takes pleasure in presenting to the Public the initial volume of a series of singular interest. The work of the Association is devoted to the betterment of humanity's present conditions. It proposes to keep abreast of the march of progress in every way, bringing forth the latest discoveries in reference to the newest methods of conquering disease. From time to time it will publish careful and prepared works on these subjects, to be sent entirely free of charge to a hoever may stand in need of them.

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a deep impression. He referred to the kindness of his fellow-ministers, also the members of his church and the great joy that he had experienced in serving them these years. He expressed the hope that the good feeling now existing, might always remain. Rev. Robert Pegram the pastor of the Congregational church offered the closing prayer.

Pastor Parker's labors among us have been richly blessed. By his thorough teaching, his large sympathetic heart, and above all his noble example of a Christian life, he has gained the respect and love of all, so that the parting at this time is not easy. He is interested in the Young People's movement, and was always ready to lend a helping hand when called upon. We trust that a rich blessing will attend them in their new field of labor. We shall miss them, but our loss will be Wind-sor's gain.

On the eve of his departure, Pastor Parker was presented by the church with a handsome oak combination Book Case and Secretary. MEMBER.

Yarmouth, N. S., Oct. 30, 1902.

Personal.

Rev. W. N. Hutchins the pastor of the First Baptist church in Truro, passed through the city, with his bride last week on a trip to the Upper Provinces. Pastor Hutchins' many friends will wish him and his young wife a pathway strewn with many blessings. The MESSENGER AND VISITOR extends warmest congratulations.

Rev. John Coombs of Grand Lake called at this office last week and spent the Lord's day in the city. Brother Coombs is deeply interested in all that concerns the welfare of our Baptist Zion. While born in Nova Scotia he has spent the most of his life in the Province of New Brunswick and become thoroughly identified with its work.

SHE WAS HEALED OF CANCER.

This to certify that I had a cancer on the side of my neck the size of a silver dollar for twelve years. I was advised by my family physician to try Dr. Rinehart's new cancer cure, which I did, and after being under his treatment for four weeks I found I was permanently cured, there being no pain or loss of sleep. I can most heartily recommend his treatment to any one.

Most Resp. Yours,
MRS. THOMAS JONES,
Russellville, Ind.

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

Where Did He Go?

A young man travelled over 265 miles; paid his own travelling expenses; obtained information from several schools; inspected one; refused free tuition and other enticement inducements; "Because," said he, "I can afford time for only one course of business training, and that must be the best obtainable."

He is now studying at the MARITIME BUSINESS COLLEGE, Halifax, N. S. KAULBACH & SCHURMAN, Chartered Accountants.

MARRIAGES.

EATON-COX.—At the residence of the bride's father, on the 5th inst., by the Rev. I. A. Corbett, B. D., Rufus S. Eaton, Canning, N. S., and Annie E. Cox, Canning, N. S.

MCDONALD-MOORE.—At parsonage, Murray River, P. E. I., Nov. 4th, by pastor H. Carter, Archibald McDonald of Lot 63 to Elsie Moore of Lot 64.

SMITH-WHITEHEAD.—At the Baptist parsonage, Sussex, Oct 29th, by Rev. W. Camp, Chas. Edward Smith of Dunsenave to Henerletta Whitehead of Kedron, Kings Co.

HALL-GODDARD.—At South Branch, Nov. 5th, by Rev. W. Camp, Luther C. Hall of Studholm to Blanch Goddard of South Branch.

TOMPKINS-REID.—At the Baptist church, Centreville, N. B., Nov. 5th, by Rev. B. S. Freeman, Percy L. Tompkins of Lewiston, Me., to Margaret Reid of Centreville, N. B.

PORTER-ARROWSMITH.—At Riverdale, Digby county, N. S., Nov. 4. by Rev. J. T. Eaton, Aaa N. Porter to Lucinda Arrowsmith of West Port.

GOUCHER-WILSON.—At the home of Deacon L. S. Tufts, Kingston, N. S., Nov. 5, by Rev. A. S. Lewis assisted by Rev. H. N. Parry Deacon William Henry Goucher of Melvern Square and Mrs. Jennie S. Wilson of Kingston.

BICKNELL-GIVAN.—At Shediac Cape, Oct. 21st, by Rev. E. C. Corey, Charles R. Bicknell of Malden, Mass., to Francis Lu Givan, eldest daughter of Captain Givan of Shediac.

DIXON-COOK.—At Pettitcodiac, Sept. 53, by Rev. E. C. Corey, Humbert Dixon of Alma, Albert county, to Elizabeth Cook of Cardwell, Kings Co.

ERVIN-FIELDS.—At Andover Baptist church, Nov. 5th, by Rev. R. W. Demings, Wesley J. Ervin of Hillandale Victoria county, and Aena Fields of Carlingsford, Victoria Co.

PARKER-HERWOOD.—At the Baptist parsonage, Parraboro, Nov. 3. by Rev. D. H. MacQuarrie, Alvan Parker of Parraboro, N. S., and Lottie M. Herwood, of Lakeland, Cumberland county, N. S.

FORBES-PETTIGREW.—At Parraboro, Nov. 3 by Rev. D. H. MacQuarrie, Everett Forbes and Lizzie Pettigrew, both of Parraboro, N. S.

BAKER-SMITH.—At the home of the bride's parents East Wallace, Sept. 10th, by Pastor C. H. Haverstock, Richard Baker of Wallace Bridge and Mamie Smith.

RINDRESS-FIDLER.—At the home of the bride's sister, Wallace Bridge, Sept. 10th, by Pastor C. H. Haverstock, Thomas B. Rindress, and Lulu, daughter of Mr. and Mrs. Charles Fidler, all of Wallace Bridge.

TUTTLE-MATHENSON.—At the Baptist parsonage, Pugwash, Oct 18th, by Pastor C. H. Haverstock, Green Tuttle of Pugwash Junction and Maggie Mathenson of Hanford, all of Cumberland.

HUTCHINS-MARGESON.—At the home of the bride's mother, Margaretville, N. S., Nov. 5th, 1902, by the Rev. H. N. Parry, Rev. William Norman Hutchins, M. A., pastor of the First Baptist church, Truro, N. S., to Georgetta H., daughter of Mrs. T. A. Margeson.

DEATHS.

WESTHOUSE.—In Lakeville, Lunenburg county, N. S., Oct 13, Miss Rachel Westhouse, aged 77 years.

KEITH. At Havelock, Oct. 25, Mrs. Owens Keith, aged 79 years. Her death resulted from a serious burn which she received some weeks before her death. She was a consistent and esteemed member of the Havelock Baptist Church. She was widely known and will be greatly missed. She leaves three children and an aged husband to mourn her loss.

HOLMS.—At Beechwood Carleton Co., after a brief illness, Della Holms aged 47 years, leaving a husband, and number of children to mourn the loss of a loving, wife and kind mother. The funeral was very largely attended. Service conducted by Rev. C. Stirling. Text 2 Cor. 5: 1-2.

ROOD.—At Port Hillford, Oct. 29, Jacob Rood, aged 86 years. Our brother never united with any visible church, but we have good reason to believe that he belonged to that great company who have washed their robes in the blood of the Lamb. He made his Bible his daily companion, and shortly before his death, when asked by his pastor, if he were trusting in Jesus, he replied, yes; trusting; trusting; if only he would come soon. His end was peace.

ROOD.—At Port Hillford, Oct. 30, Deacon Freeman Rood, aged 58 years. This good brother never enjoyed robust health, but was able to perform a good share of manual toil. About ten days before his death, he took a severe cold which developed into pneumonia. As to this brother's conduct and character, everybody speaks in the highest terms. He was a faithful laborer in the Sunday School for many years. He leaves a widow, two sons and a daughter, to mourn their loss of an affectionate husband and father. May the God of all grace comfort them in their bereavement.

BANKS.—On Nov. 3, Hattie Banks of East Florenceville, passed away at the early age of 19 years. Falling health was evident only within the last year. Since June consumption has been wasting her life away when in September she took her bed to remain until death. She never made any profession of Christianity but was always found in the Sunday School and church services. She was a faithful and helpful member of the East Florenceville Baptist church choir. Until within a month Hattie hoped to get well. When convinced she could not recover health she did not murmur. Just before dying she was heard to say "Why don't Jesus come and take me with him?"

TRURO TRAINING SCHOOL OF DOMESTIC SCIENCE.

Miss McColl, the newly appointed Principal of this School, will leave England early in December, and will take up her duties on her arrival. Miss McColl comes with the highest recommendations from Educational authorities in Great Britain, and has had long experience in teaching and organizing in the several branches of School work now classed under the head of Domestic Science.

In Domestic Economy Miss McColl holds First Class Diplomas in the three branches, viz., Cookery, Laundry, and Housewifery from the Liverpool Technical Training College for Women. This is one of the leading institutions recognized by the English Board of Education.

In first aid and Home nursing she has the first class certificates of the St. John Ambulance Association. In needlework she holds several diplomas. In dressmaking she obtained at the famous Manchester Technical School the first class Diploma of the City and Guilds of London Institute. In Millinery she has the honor of being a silver medalist of the City and Guilds Institute.

In Science, she has the Science and Art Departments first class certificates in three subjects:—Physiology, Hygiene and Chemistry. Her teaching experience has been wide, she having taught evening technical classes and day children's classes for some years for the Yorkshire County Council in the town of Scarborough. She was also under the Lancashire and Cheshire Councils for several years. At present she is Senior Instructor and Assistant Superintendent of Domestic Science Subjects, to the Bristol School Board and has assisted there for several years in the organizing of

Manchester, Robertson & Allison,
St. John, N. B.

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An Ideal Book-Case for the Home.

new schools and departments and in the training of teachers in the various branches of Domestic Science work.

The course of training at this school offers exceptional opportunities to teachers who desire to become acquainted with this branch of educational work.

The Secretary of the Truro School Board will be pleased to afford any further information as to the course.

NEW GROUND.

It may interest some of your readers to know that a Baptist House of Worship is to be dedicated at Graves' Settlement, about four miles from Pettitcodiac, on Sunday, 16th inst. The services in the Pettitcodiac field are consequently cancelled for the day to permit the pastor and choir to assist, in accepting this addition to our denominational work. The singular feature is that only two of the six or seven forming the building committee and board of trustees, are members of regular Baptist churches. It is practically new ground thrown at our feet, and we must accept it and care for it as a trust from God. Pastors McNeill, E. C. Corey, H. H. Saunders, D. Brown and others, are expected to be present and participate in the exercises. Pray for this new addition to our denominational strength.

N. A. MACNEILL

W. H. Gibb's, who for many years represented North Ontario in the Dominion Parliament during Sir John A. McDonald's regime died Wednesday in the seventy-ninth year of his age.

A warm reception was tendered the Irish envoys, John Dillon, Michael Davitt and Joseph Devlin, in Lawrence, Mass., on Thursday night, when they paid a visit there to the agents of the local branch of the United Irish League.

Cures Piles

Without Cutting, Danger or Detention from Work, by a Simple Home Remedy.

A PRICELESS BOOK SENT FREE FOR THE ASKING.

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postcard, mail to the Pyramid Drug Co., Marshall Mich., and you will receive the book by return mail.



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A TEST EXPERIMENT.

Peculiar Power Possessed by a New Medicine.

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people, is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take, and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets and it is claimed that one of these tablets or lozenges will digest from 300 to 3,000 times its own weight of meat, eggs and other wholesome food. And this claim has been proven by actual experiment in the following manner: A hard boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety-eight degrees (or blood heat,) one of these tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion but scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headaches, sleeplessness, pain in chest and under shoulder blades, extreme nervousness as in nervous dyspepsia, but they all have same cause, failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both, by digesting the food for it and in a short time it is restored to its normal action and vigor. At same time the Tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as for instance, the following:

After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected benefit that I wish to express my sincere gratitude. In fact it has been six months since I took the package and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was Chronic Dyspepsia and absolutely incurable as I had suffered twenty-five years. I distributed half a dozen packages among my friends here who are very anxious to try this remedy.

Mrs. Sarah A. Skeels,
Lynnville, Jasper Co., Mo.

Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full sized packages.

Messrs. C. C. Richards & Co.

Gentlemen,—Theodore Dorais, a customer of mine was completely cured of rheumatism after five years of suffering, by the judicious use of MINARD'S LINIMENT.

The above fact can be verified by writing to him, to the Parish priest or any of his neighbors.
A. COTE.

Merchant, St. Isidore, Que.,
May 12th, 1893.

HE GOT THE BLESSING.

Canon Wilberforce tells a pathetic story illustrating the force of the little word "now." It was of a miner who, hearing the gospel preached, determined that if the promised blessing of immediate salvation were indeed true, he would not leave the presence of the minister who was declaring it until assured of its possession by himself.

He waited, consequently, after the meeting to speak with the minister, and, in his untutored way said, "Didn't ye say I could have the blessing now?" "Yes, my friend." "Then pray with me, for I'm not goin' awa' wi'out it." And they did pray, these two men, until the wrestling miner heard silent words of comfort and cheer. "I've got it now!" cried the miner, his face reflecting the joy within. "I've got it now!" The next day a frightful accident occurred at the mines. The same minister was called to the scene, and among the men, dead and dying, was the quivering, almost breathless body of the man who, only the night before, big and brawny, came to him to know if salvation could really be had now for the asking. There was but a fleeting moment of recognition between the two ere the miner's soul took flight; but in that moment he had time to say, in response to the minister's sympathy, "Oh, I don't mind, for I've got it—I've got it—it's mine!" Then the name of this poor man went in the sad list of the "killed." There was no note made of the royal inheritance to which he had but a few hours before come into possession, and all by his believing grip of the word "now."

HE PROVED IT IN FOUR MINUTES.

Recently the evangelist, E. L. Hyde, was conducting a revival meeting at B—, in New Jersey, and in the course of his remarks said, "He could prove to the satisfaction of any infidel within ten minutes, that he was a fool;" little thinking that he should have occasion or opportunity for doing so. The next morning while walking, a gentleman accosted him very abruptly by saying, "Aren't you the evangelist preaching up here at the church?"

"Yes, sir."
"Well, I supposed you were a gentleman."

"I claim to be one."
"Well, I don't think you are one. Didn't you say last night that you could prove to the satisfaction of any one within ten minutes that all infidels were fools? If you don't prove it to my satisfaction I will publish you in all the city papers as the most consummate liar that ever struck the city."

Seeing there was no possibility of reasoning with the man, Mr. Hyde said,
"Where is your infidel?"

"I claim to be one," was the reply,
"and I want you to know I am no fool either."

"You don't mean to say there is no reality in Christianity?"
"I do, sir. I have studied all phases of the subject, and have travelled and delivered lectures against Christianity for more than twelve years; and I am prepared to say there is nothing in it."

"You are certain there is nothing in it?"
"Yes sir, there is nothing in it."

"Will you please tell me," said Mr. Hyde, "if a man who will lecture twelve years against nothing is not a fool, what in your judgment would constitute a fool?"

He turned away in a rage. Mr. Hyde, drawing out his watch insisted he still had six minutes, but the infidel would not hear him nor was Mr. Hyde published in the city papers—Selected.

SUCCESS ASSURED.

The final success of the temperance cause is as certain as in the ultimate triumph of good over evil. One movement is simply a phase of the other. It is, however, right to notice that probably few other reforms are having so much encouragement and success as is the temperance cause to-day.

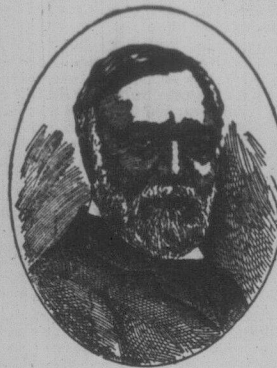
Every year brings its harvest of progress. 1901 was a year of wonderful advance. This advance was not limited to any land or climate, it was the expression of a world-wide awakening.

During the past twelve months England has prohibited the sale of intoxicating liquor to children. A law has been enacted restricting the increase of licenses in Ireland. Australia has taken steps to abolish the evil of tied houses. In the United States the canteen system has been abolished in the army. In Canada prohibition has gone into practical operation over the whole Province of Prince Edward Island.

What Ontario will do on December 4th will be partly determined by the faithfulness of the local workers in the cause of right. The ultimate result of the warfare against intemperance will be determined by the nature of the contending forces and the relative vitality and power of good and evil. There can only be one result. We are winning. We shall win.—Ex.

INTERVIEW WITH MR. ANDREW CARNEGIE

PITTSBURG GAZETTE, JULY 17, 1902



"IF YOU WERE A YOUNG MAN, and had your start to make in the world, would you take up the manufacture of steel?" was asked of Andrew Carnegie by a gentleman who met him on the train to New York after his last visit to Pittsburg.

The philanthropist hesitated a moment, then shook his head. "No," he said, "the best opening for a young man to-day is in rubber. Rubber will, in a few years, make a greater fortune under present conditions than

steel, or, in fact, any other branch of manufacture. The great value and manifold uses of rubber are just beginning to be properly appreciated, and the profits in its production are greater than almost anything about which I am informed."

Mr. Carnegie then launched forth in a long discussion on the growth of the rubber tree, the best product and the hundreds of uses to which it has been put, and even suggested a number of improvements that showed deep study of the subject.

"Watch the men engaged in the manufacture of rubber," he concluded, "and as the years go by you will see them amassing splendid fortunes. The opportunities for young men are as great to-day as ever in the history of the world, and I firmly believe that rubber furnishes the greatest."

The apparently startling statements of Mr. Carnegie, startling only to those who have not investigated, have aroused the greatest interest and everyone wants to at once know all about this wonderful new industry. Of course time is required to grow rubber trees as well as any other trees and those who wished to take the matter up now would be in a bad way were it not for the fact that energetic and farseeing men had already started plantations. Early in 1901 the Obispo Rubber Plantation Company acquired a tract of rich land in the true rubber belt of Mexico, consisting of fourteen square miles or nine thousand acres, over fifteen hundred acres of which have already been cleared and planted to rubber. There are over seven hundred thousand one year old rubber trees in the nurseries, besides from 500 to 1,000 acres planted in corn and other crops. The plantation force is fully organized, labor abundant and transportation facilities perfect, a railroad being on one side of the plantation and a river on the other. The best and quickest way for you to benefit by Mr. Carnegie's prophetic utterances is by sending to the Obispo people for full particulars of their proposition. What is thought of them by their neighbors in Mexico is shown by the letter from the largest American Bank in Mexico from which we quote as follows: "Knowing the personality of the Company and the advantageous situation of the Ranch 'El Obispo,' we feel safe in saying that their success is assured."

[Signed] THE UNITED STATES BANKING CO.,
GEORGE I. HAM, Manager

Simply cut out this coupon and mail it to us with your name and address, or write to us for prospectus, pamphlets and book of photographs showing progress already made on the Obispo Plantation.

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This and That

HE IS LOOKING FOR YOU.

"Hello, little stranger! What is the matter?"

The rough-looking waggoner softened his voice in speaking, for the child in the road was crying.

"I am lost! I can't find my father," sobbed the child.

"Is he a big man with a long white beard?"

"Yes, that's my father."

"It's all right, then because he's looking for you. Keep right along, and if you don't find him, he'll find you."

And the child dried his tears, and sprang into the road again, for if his father were looking for him, of course he could not fall to be in his arms again after awhile.

Dear boy, dear girl, if you are trying to come to Christ, take courage. He is looking for you, too, and if you only persevere, you are sure to meet him in the way, and to hear his gracious voice saying "Come unto me."—Unidentified.

THE PASTOR'S DREAM.

One Sabbath morning a devoted Welsh minister startled his people by his unusual earnestness and power. He had not preceded far in his discourse when he paused and said: "Since I was here last, I have had a dream which I do not wish to withhold from my dear people.

"I thought I stood before the great white throne to give account to God! I did not stand alone; tens of thousands were with me and around me, while outside of these were the angels, a mighty body-guard piled up like clouds to a great height and distance.

"After a little, I heard the name of Jones called; but I was silent, for there are many called by the name of Jones. Then I heard the summons 'John Jones!' Still I was silent, for there are many by the name of John Jones.

"Then I heard, 'John Jones, preacher of the gospel!' Still I was silent, for there is more than one John Jones a preacher

Again I heard, seemingly in louder tones, 'John Jones, preacher of the gospel in A—!' Then, as I am the only one in this calling in this town, I was bound to say, 'Here am I.'

"Then I heard, 'Give an account of your work in watching over your flock in the wilderness of time.'

"Slowly and with great awe I made the reply, 'Lord, I profoundly fear many of them are goats!'

"I awoke! My pillow was wet with tears; waves of gladness rolled into my soul when I found it was only a dream. And yet the reality is only a little before me.

"I call upon you in the thrice holy name to gather up the fragments of priceless opportunities, so that I may at last give account with joy."—H. T. M.

A NEW DEFINITION.

The following amusing bit of Hibernian dialogue comes from the columns of that excellent paper, The Youth's Companion:

"That is intillict, Dinnis?" inquired Mrs. Herlihy of her stolid-faced husband.

"Shure, an' how can Ol tell yez?" responded Mr. Herlihy. "There niver was wan o'thim amongst the Herlihy's that iver Ol heard of, an' Ol'm wan that kapes to his own payple."

"The praste was ather tellin' me that Fayther Dolan had a great intillict," pursued Mrs. Herlihy.

"Shure, an' it's sort of fayvor, thin," said her spouse, with decision. "It's that that killed the poor man, widout a doubt."

"An' is it goin' the rounds?" inquired Mrs. Herlihy, anxiously. "It's only a wake since Fayther Dolan doled, and there's our Johnny lookin'—"

"Nivir you fret about Johnny," counselled Mr. Herlihy; "he a chip ay the ould block, an' if he gits an intillict, it'll be because somebody has given it to him on the shtrate. Kape him to home wid yer-silf, Nora, an' he'll be all right."

HOW PATTI IDENTIFIED HERSELF.

On her recent marriage to Baron de Cederstrom, Patti left orders at her home that her mail should all be forwarded to the Cannes postoffice. On her arrival

there she went to the postoffice and asked if there were any letters for the Baroness Edelina de Cederstrom Patti.

"Lots of them."

"Then give them to me."

"Have you any old letters by which I can identify you?"

"No, I have nothing but my visiting card. Here it is."

"Oh, that's not enough, madam; any one can get visiting cards of other people. If you want your mail, you will have to give me a better proof of your identity than that."

A brilliant idea then struck Madame Patti. She began to sing. A touching song she chose, the one beginning, "A voice loving and tender," and never did she put more heart into the melody. And marvelous was the change as the brilliant music broke through the intense silence. In a few minutes the quiet postoffice was filled with people, and hardly had the singer concluded the first few lines of the ballad when an old clerk came forward and said, trembling with excitement: "It's Patti! Patti! There's no one but Adellina Patti who could sing like that."

"Well, are you satisfied now?" asked the singer of the official who had doubted her identity. The only reply which he made was to go to the drawer and hand her the pile of letters.—Ex.

THE OMNISCIENT WITNESS.

There is a little machine called an "odometer," made something like a clock, which can be fastened on a carriage, and in some way connected with the motion of the wheels. It is so arranged that it marks off correctly the number of miles that the carriage runs. A stable keeper once had one upon a carriage that he kept for letting. Two young men hired it to go to town some ten miles distant. Instead of simply going and returning, as they had promised to do, they rode to another town, some five miles farther, making the distance they passed over some thirty miles. When they returned the owner of the establishment, without being noticed by the young men, glanced upon the instrument and discovered how many miles they had travelled. "Where have

you been?" he asked them. "Where we were going," was the answer. "Have you not been farther than that?" "Oh no!" they answered. "How many miles have you been in all?" "Twenty." He touched the spring the cover opened, and there on the face of the instrument the thirty miles were found recorded. The young men were astonished at this unerring testimony of an unseen witness that they carried with them all the way. The steps of all are measured, and witnesses are ready against sin.

A Flemish physician planted in a pot of earth weighing two hundred pounds a willow branch weighing five pounds. He kept the plant watered, and in five years the willow had gained one hundred and sixty-four pounds in weight, while the earth in the pot had lost only two ounces. Van Helmont inferred that the plant's gain was due only to the water which had been supplied. Modern botanical science proves that the gain was due in a great measure to the carbon absorbed from the air. So it is true that strong spiritual characters are built up out of the spiritual atmosphere in which they live.—Bible Advocate.

CHILDREN'S HOME.

A Well Run Place.

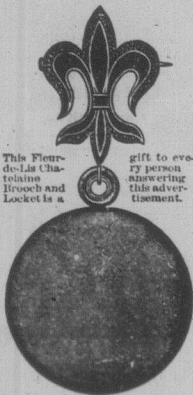
At a children's home in Fort Wayne, Ind., they have entirely abandoned coffee because of the bad effect of it.

Mrs. M. B. Gorsline, who is the matron in meeting with grand success. She was compelled four years ago to discontinue the use of coffee and after making several experiments concluded that Postum filled the bill and has used it ever since.

She has charge of a family of children numbering from 22 to 30 and writes us, "I give Postum Coffee freely, using no coffee at all. The children are always well; we have had no sickness for two years, except such as they contract at school like whooping cough, measles, etc. No bilious attacks, no fevers, no skin diseases. The children are all plump and in good condition. Clear complexions, no sallow or muddy looking faces, such as result from the use of coffee. We always make Postum strictly according to directions and it gives pleasure and health to all.

If We Could Make You Understand

that we want to send you an Absolute Gift, you would read every word of this Advertisement, and answer it at once.



This Fleur-de-Lis Chatelaine Brooch and Locket is a gift to every person answering this advertisement.

SEND us your name and address on the below request, and we will take pleasure in sending you free of any charge this exquisite gold finished and hard-enamelled Fleur-de-Lis Chatelaine Brooch and Gainsborough Locket. The gift is unconditional, it being a bid for your friendship and good-will. With the Chatelaine Brooch and Locket we will send you ten boxes of Standard Electine Medicines to sell, if you can, at 25 cts. each, then return us our money and we will give you absolutely free all the following magnificent premiums: One Genuing Solid Gold Shell Ring, set with five simulative Rubies, Emeralds or Opals; one Nethersole Illusion Bracelet; One Imported Parisian Belt Buckle, and a complete set of Table



May We Hand You One of These?



Tennis (the most fascinating and popular game in the world.) Never before has there been gathered together such an array of beautiful and distinctive premiums for so light a service. Our medicines and Premiums stand squarely on their merits and are satisfying in every respect. We know this from thousands of testimonials from every province praising our remedies and expressing delight with our splendid premiums. It will be to your advantage to reply at once—don't put it off till to-morrow but write now before you forget it. The Chatelaine Brooch and Locket, which we give you entirely free, is in itself a princely gift, being finely gold finished, and sells regularly at \$1.00 each. The Locket opens and will hold two photos, and is the embodiment of artistic skill and beauty. Remember, all you have to do to get it is to sign and return the attached request to day; the Chatelaine Brooch, Locket and Medicine will be promptly mailed postpaid, and even if you do not sell the Medicine you at least have a \$1.00 Chatelaine Brooch and Locket for simply making the effort.

Request for Fleur-de-Lis Chatelaine Brooch, Gainsborough Locket, and Medicine.

ELECTINE MEDICINE CO., LIMITED, Toronto, Ont.
 Ship immediately by mail one Fleur-de-Lis Chatelaine Brooch and Locket; also to twenty-five cent boxes of Electine Medicines. I agree to make an earnest effort to sell the medicine and return you the money with the understanding that I am to receive for this service a Solid Gold Shell 5-stone Ring, a Nethersole Illusion Bracelet, an imported Parisian Belt Buckle, and a complete set of Table Tennis. If I fail to sell the medicine, I will return it to you within thirty days, and retain the Chatelaine Brooch and Locket as a gift from you.

Name _____
 Address _____
 M V _____

Write your name and address very very plainly.

Lay down this paper and write us now.

The Electine Medicine Co., Limited, Toronto, Ont.

News Summary.

Anthracite dropped \$3 a ton, or \$9 in Boston on Thursday, immediately following the receipt of three big cargoes of that quantity of coal. Dealers gave the opinion that if consignments of hard coal came forward rapidly the price will drop \$2 within a month.

In the House of Commons on Thursday Colonial Secretary Chamberlain, in reply to a question, said the reason for not publishing in the blue book report of the colonial conference, a full report of the colonial premiers was, that objection was taken that it would be a breach of privilege to publish what had been agreed upon to treat as confidential. No further papers, he added, would be published.

Dr. G. A. Charlton Rockefeller, fellow of pathology at McGill, has just concluded the treatment of fifteen severe cases of scarlet fever with new serum. Under ordinary treatment a large proportion would have ended fatally or been accompanied by troublesome complications. Two died, one a few hours admission to the hospital, and the other from diphtheria. It is expected the new serum will do as much for scarlet fever as anti-toxine has done for diphtheria.

A joint meeting of the committees appointed at the Methodist general conference in Winnipeg and the Presbyterian general assembly to arrange co-operation in the home mission field was held at Toronto on Thursday. The opinion showed the greatest unanimity as to the desirability of co-operation, and the two general secretaries, Dr. Sutherland and Dr. McLaren, were instructed to communicate with the home missions superintendents and report at an adjourned meeting.

Generals Botha and Delarey and ex-President Schalkburger were auditors of Wednesday night's debate in the House of Commons on the civil service estimates, placing the additional amount required as a grant to aid the Transvaal and Orange River Colony during the present financial year at \$40,000,000, which ended in agreeing to vote the sum in question. The sum \$15,000,000 is to be devoted to grants to burghers, \$10,000,000 to British sufferers by the war, and \$15,000,000 is to be used for loans promised by the terms of surrender to aid in resettling the colonies.

The financial condition of the Dominion for the four months of the current year ended with October showing a net improvement over the same time last year of something more than \$4,000,000. This is taking both ordinary and capital expenditure into account. For the four months the balance of revenue over the ordinary expenditure is \$9,500,000, or taking the capital outlay into account, 6,500,000 dollars. For October alone the showing is also most favorable. The revenue keeps on growing, but the outlay is comparatively less than a couple of years ago. The completion of the canal improvements is responsible for this to some extent. Other large works the government undertook are completed, so that if the receipts continue to grow there will doubtless be this year the largest net surplus on record. In October alone the revenue was 5 757 355 dollars, an increase of 799,395 dollars over the corresponding month of 1901. The expenditure was 3,477,868 dollars, a decrease of 74,617. The capital expenditure was 1,413,237 dollars, an increase of 302,925.

About 450 Donkhor pilgrims arrived at Shoal Lake, Man., Wednesday afternoon, chanting mournful hymns, and followed in the rear by a detachment of mounted police. About an hour later a train arrived from Yorkton with about eight hundred old men women and children, families of the marching army. W. C. Speers, colonization agent, and a few police accompanied the train. As the train pulled into the station the Donkhobors who had already arrived made a rush for the platform to try and induce their women and children to proceed no further, but were frustrated in a quiet and firm manner by the officers. Speers tried to induce them to proceed with their families to Swan River on the train, offering free transportation and all they could eat. He further stated that if they were bound to continue on their way and persisted in propagating their religious ideas they could pick out twelve of their people to travel around to preach the gospel as representatives of the whole. They were determined and stubborn and would not consent to the proposition. As the train pulled out, however, eighteen of the younger men boarded the train and returned with their families. Thursday morning two of them deserted ranks and went back to Yorkton. The remainder of them formed up and proceeded eastward on their march.



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It is a Pure, Hard, Solid Soap, Economical in wearing quality. Most satisfactory in results. Gives the whitest clothes, clean and sweet. You make the best bargain in soap when you buy

SURPRISE.

The D.L. Emulsion

Prevents Emaciation
Increases the Weight
Builds up Solid Flesh
Sweet and Palatable as Cream
Does not Derange Digestion.

A POSITIVE CURE FOR
Nervous Exhaustion,
La Grippe, Anaemia,
General Debility and
Pulmonary Diseases.



DR. WOOD'S
NORWAY
PINE
SYRUP.

A Plesant, Prompt and Perfect Cure for

COUGHS, COLDS,
HOARSENESS,
SORE THROAT,
ASTHMA,
BRONCHITIS,
CROUP,

and all Throat and Lung Troubles.

Obstinate Coughs yield to its grateful, soothing action, and in the racking, persistent cough often present in consumptive cases it gives prompt and sure relief.

Mrs. S. Boyd, Pittston, Ont., writes: "I had a severe cold in my throat and head and was greatly troubled with hoarseness. Two bottles of Dr. Wood's Norway Pine Syrup completely cured me."

Price 25 cents per bottle.

The trustees of Queens University, Kingston, have named a committee to select a new principal for Queens. All candidates mentioned are out of the running.

The Great-West Life Assurance Co.

Head Office
Winnipeg, Man.

Branch Office for Maritime Provinces

Bayard Building
St. John, N. B.

This Company has an opening for 2 (two) Special travelling agents. Desirable contracts will be made with the right parties.

Apply by letter naming references and experience to

ALBERT J. RALSTON,
Manager.

Mr. Stackhouse's Programme.

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

- Oct. 29. Upper Canard.
- " 30. Pereaux.
- " 31. Canning.
- Nov. 2. Billtown (a. m.) Kentville (evening.)
- " 4. Coldbrook.
- " 5. Cambridge.
- " 6. Waterville.
- " 9. Berwick field.
- " 11-14. Kingston, Morristown, Burlington, Wilmot.
- " 16. Upper and Lower Aylesford.
- " 18. Melvern Square.
- " 23. Nictaux (a. m.,) Middleton (evening.)
- " 24, 25. Nictaux field.
- " 26. Lawrencetown.
- " 27. Port Lorne.
- " 30. Paradise, Clarence, and Bridgetown in evening
- Dec. 1. Annapolis.

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

Prince Edward Island

Farmer compelled to stop clearing up his farm.



Mr. Job Costain, Minnegash, P.E.I., writes: "In the Spring of 1900 I started to clear up a piece of land, but had not worked many days before I was taken with a very lame back, and was compelled to stop work. The trouble seemed to be down in the centre of my back and my right side and I could not stoop over. I got a box of Doan's Kidney Pills and before I had taken the whole box I was completely cured and able to proceed with my work. I take great pleasure in recommending them to all farmers who are troubled as I was."

50c. a box, or 3 for \$1.25. All dealers or The Doan Kidney Pill Co., Toronto, Ont.

COWAN'S
PERFECTION
Cocoa.

It makes children healthy and strong.



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BUSINESS,
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Society
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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 25c. and 3c. for postage.

These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO.,
107 Germain Street,
St. John, N. B.

Wedding Invitations, Announcements, etc., a specialty.

John Inrie, the well known Scottish Canadian poet died at Toronto on Thursday night aged 56. He was senior member of the firm of Inrie & Graham, printers.

If you like Good Tea try RED ROSE.