

# Messenger and Visitor

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## Russian Fugitives

The Allan Liner *Ionian* on her recent trip from Liverpool, G. B., to Halifax is reported to have had among her passengers more than 200 Russian soldiers, most of them army reserve men, who had fled to this western world to escape being sent to fight the Czar's battles in Manchuria. These fugitives, upon the calling out of the reserves, deserted from their homes in towns and villages of Poland and Russia proper and crossed the line into Germany, whence they made their way to England. Some of the men when they left their country were clad in military uniforms, and they told an interpreter that they got across the frontier concealed in loads of hay and by other means. The Poles say they would not mind fighting to defend their native country, but they do not want to fight in a foreign land battles of conquest. These men left wives and families behind, and are now waiting for money from relatives in Canada and the United States. One of them has located a brother at Pittsburg and has received from him \$25 to continue his journey to that place. Some of the men passed through exciting experiences in effecting their escape. The following story is told of one of them: This soldier was ordered to report at the depot of his regiment and had bade his wife and family good-bys. As he was leaving his wife whispered to him that it was better to leave her behind to struggle to keep the family alive than that he should go to the far east, where so many had gone never to return, and advised him to make an effort to pass the guards and get across the frontier into an alien land, where with the small sum of money he had in his possession he might make his way to America. Acting upon this suggestion, he concealed himself until night and then went to the banks of the river that formed the boundary line between Russia and Germany and sought to cross in the darkness. He was disappointed in the hope of finding a boat upon the shore and unfortunately attracted the attention of the guard at an outpost, who gave the alarm. He was pursued and took to the river. Being a powerful swimmer he managed, notwithstanding the shots fired at him by the sentinels, to escape in safety after a long swim to the other side, there, he was safe from pursuit.

## Bogus Ballot Boxes.

The charge that there was a scheme (which however failed) to introduce bogus ballot boxes in the recent Dominion election in West Hastings, Ontario, and in the interests of Mr. B. O. Lott, the Liberal candidate in that constituency, is being investigated and is exciting much more than a local interest. The evidence so far available in this matter has been given in connection with a suit for criminal libel preferred by Mr. E. Gus Porter, M. P. for West Hastings, against Mr. T. S. Carman, publisher of *The Belleville Ontario*, and Mr. O'Flynn, a prominent barrister of Belleville. These gentlemen, the one through his newspaper, the other, it is charged, by the distribution of a dodger, had cast discredit on Mr. Porter's announcement on election day that bogus ballot boxes had been brought into West Hastings on behalf of Mr. Lott, the Liberal candidate, with the object of stealing the election. What defence Mr. Lott may be able to make against these charges is yet to appear, but the evidence against him is of so damaging a character that he has been placed under arrest by action of the Dominion authorities, and warrants have been issued for others who are alleged to have been united with him in a conspiracy to defraud the electorate. Everyone who stands for honesty and purity in politics will earnestly desire that the facts in connection with this alleged conspiracy shall be clearly brought out and the guilty parties, whoever they may be, punished to the full extent of the law. Certainly no political party in this country can afford for a moment to shield or to palliate so iniquitous a scheme as Mr. Lott and others—his helpers—are accused of having undertaken. And in the interests of the country at large it is not to be thought of that such a conspiracy as that with which Mr. Lott and his coadjutors are charged should go unpunished. The position taken by the *Toronto Globe* in reference to this matter will command general approval. The *Globe* says: "The crown representatives are taking the absolutely right course in effecting the immediate arrest of men implicated in the alleged importation and use of the bogus ballot-boxes. There may be objections to the manner in which the investigation is being conducted, and [unwarrantable

attempts will doubtless be made to convert the affair into political capital. Those are minor considerations. The supreme consideration for the Crown authorities is the complete exposure of everybody connected with so dastardly and foully criminal an undertaking. There must be no standing on technicalities. There must be no false sentiment, and no guilty shielding of any party. If it is, on the one side, a case of conspiracy against Liberal candidates and the Liberal party, that fact ought to be made plain, and every one of the conspirators given full meed of punishment. If, on the other side, it is a conspiracy against the electors and an interference with the machinery of government, every candidate and every official implicated should be brought to the swiftest and sternest justice."

## A Notable Meeting.

The meeting of representatives of the Zemstvos in St. Petersburg on Nov. 19 is regarded, under all the circumstances of the meeting, as an event of very considerable importance. The Zemstvos are provincial and district elective bodies, the electors being the peasantry, the householders in the towns, the clergy and the landed proprietors. The members of the Zemstvos, however, generally if not always, belong to the gentry or nobility. These elective assemblies form part of the machinery by which the democratic life of Russia is striving to come to a full realization of its rights and powers. Within certain limits they have accomplished a good deal for the public welfare, but have been much hampered by the officialdom connected with the bureaucracy. The meeting of the 19th had been arranged for under official auspices, but at the last moment the Government withdrew its sanction because the representatives declined to adhere to the original purpose of the Conference. It is regarded, however, as a matter of much significance that, considering the nature of the discussions and the resolutions adopted, the representatives were permitted to sit in conference without Government interference and without being subject to arrest for their utterances. A hundred earnest men, included among whom were some of the most prominent figures in Russia, therefore met and discussed a carefully prepared memorandum, practically embodying a recommendation for a national representative body to have a share in the government. This memorandum will be presented to Emperor Nicholas. The memorandum condemned the bureaucratic system of government; demanded that no one be subjected to punishment or to the restriction of rights without the decision of independent legal authorities, demanded freedom of conscience, speech, press, meeting and association; asked for the peasants that the Government (a) equalize the political and civil rights of peasants with the other classes, (b) release rural self-government from administrative tutelage, (c) safeguard peasants by proper courts of justice, and declared that in order to assure the correct development of the nation it is unquestionably necessary for national representation in the form of a specially elective body to participate in legislation. Not a single word about the meeting has been printed in the newspapers in St. Petersburg and yet the news has spread everywhere and created a tremendous stir.

## Political.

It is announced that the Dominion Parliament will meet on January 11. This is an earlier date than that at which Parliament has assembled for several years and the earlier meeting will doubtless be agreeable to the wishes of members generally since a late meeting and a session prolonged into the summer is not only attended with much discomfort on account of the hot weather then prevailing at the capital but also keeps the members in attendance upon their parliamentary duties at a time of year when the interests of their private business especially demand their attention. The session of 1905 is expected to be a short one. It is understood that the Government will not introduce much new business of importance and it is believed that Parliament will have concluded its labors by the first week in May. Four months should certainly give ample time for Parliament to get through with all its legitimate business. Premier Laurier has gone to Southern California, where he will rest and recuperate for the approaching session. Earl Minto having completed his term as Governor-General of Canada his lordship and Lady Minto have taken their departure for their

home in the mother land. Nothing but good has been said of the Mintos during the term of their official residence at Ottawa, and they carry with them the good-will of the people of Canada. The next Parliament will be opened by Earl Grey who succeeds Earl Minto as Governor-General. On the 22nd inst. a farewell banquet was given in London to Earl Grey, in which Lord Strathcona presided, the Archbishop of Canterbury, the Earl of Aberdeen and other eminent persons being among the guests. In responding to the toast "The Dominion of Canada" Earl Grey spoke of the interest with which he looked forward to five years' residence in Canada whose population, he said, there was every reason to expect "in the lifetime of our sons and perhaps of some of us here tonight" would equal that of the United Kingdom.

## Wintry Weather in Britain

While November, up to present writing, has been in Canada unusually mild and generally pleasant for the season, Great Britain has been visited of late by remarkably stormy and wintry weather. A London despatch of Nov. 22, reported keen frost and heavy snow squalls in all parts of the United Kingdom. A gale raged over the coasts, driving vessels to shelter and seriously dislocating the telegraph wires, especially in the north of England and Scotland. Blinding snowstorms had caused deep drifts and rendered traffic difficult in the country districts. In some districts the drifts were so deep that railway trains were stopped. Land lines in Ireland were effected causing delay in communication with the United States and Canada. At Chatham the snow was so deep that the King of Portugal, then on a visit to England, and others of the house party there, had been prevented from shooting. In London little snow had fallen but a sharp frost had accentuated the distress among the poor. The wintry wave seems to have extended over Europe, frost being reported as far south as Naples.

## Wireless

## Telegraphy

An Ottawa despatch says there is reason to believe that the Imperial authorities are in communication with the Government of Canada, as well as with the Governments of the other self-governing colonies, touching the assumption by the State of the wireless telegraphic systems. It is thought that the home government will take the first step by assuming control of the Marconi system in the United Kingdom, which would involve similar action in this country. It is felt that in time of war wireless telegraphy would be a serious menace to the State and would seriously endanger its welfare if left under private control.

## The War.

The war news for the past week has been of a very meagre character. Nothing more significant than skirmishes is reported in the district occupied by the two hostile armies, and the general situation appears to remain unchanged. The same may be said in reference to Pert Arthur. It is however reported, and generally credited, that the Japanese are concentrating their energies for a desperate assault upon the fortress in view of the approach of the Baltic squadron. The advanced detachment of that squadron is passing through the Suez Canal. Japan has called the attention of Great Britain to the fact that coal has been furnished to the Russian war vessels from British ports.

## To Test the

## Ice-Breaker.

It is stated that an arrangement has been made between the Minister of Marine and Fisheries, and Mr. F. L. Wanklyn, Manager of the Dominion Coal Company, in accordance with which an experiment will be made about the first week of December in keeping the River St. Lawrence open for navigation after the end of the usual season by means of the Government ice-breaker Champlain. A loaded collier will leave Sydney in time to reach Quebec during the first week of December. The intention is to have the ice-breaker meet her about twenty five miles below Quebec and accompany her up the river to Montreal. After discharging the coal there the collier will clear on the return trip for Sydney, and the ice-breaker will accompany her down the river and remain until her captain is satisfied of no further danger from ice. It may happen that no ice will be encountered, but the object is to show that by means of ice-breakers, whether ice is present or not, the season of navigation between Montreal and Quebec can be kept open for from three weeks to a month later than usual. Up to the present time the shipping men of Montreal have never felt safe about a vessel clearing from that port after the third week in November.



## The Days That are no More.

No. II.

THE TERROR BY NIGHT.

My aunt's house stood in rather a lonely place. It was at one end of the village, and away from the more populated portions. It fronted on the public road, from which it was separated by a small garden. As that road was one of the great highways of England, connecting some large cities and towns, it was frequented by tramps and other suspicious characters. On the left it was quite a distance before one came upon a group of houses. A little to the right stood a solitary farm-house just near to which two smaller thorough-fares branched off—one bearing the ghastly appellation of Dead-man's Lane.

On a bright summer's day ours was a pleasant situation. The garden was gay with the varied tints of old-fashioned flowers, the fields and meadows were fair to look upon, and there was much of traffic passing before our gate. Now could be heard the heavy rumble of some laden wagon, presently the ear could detect the smoothly-running carriage of some local grandee; once in a while the road would be alive and aglow with a regiment of soldiers, marching from one garrison town to another, and, more fascinating still to a boy, now and again could be seen the wheeled-houses of a company of gypsies. Even more wonderful—there would occasionally pass the brightly painted vans and mysterious appurtenances of some travelling circus or menagerie. By day there was much to occupy the attention and please the fancy of a child. But at night, especially a winter's night it was certainly lonely. Then we kept the door locked and the windows shuttered. Not that our house was of a character likely to attract the notice of any but the meanest member of the thieving fraternity. We possessed no articles of any value. We were not rich in this world's wealth. Our dwelling was humble, and simply, though comfortably furnished. Yet we had our fears. Eke the woman who looked diligently under the bed every night for twenty years with the expectation of finding a burglar. And there were fears of another sort. In those days every country village had its superstitions. There would be local legends of strange happenings, uncanny apparitions, and circumstances of a startling nature. Often older people would thoughtlessly and foolishly fill the minds of children with ghostly lore, so that the youngsters after night-fall would sometimes tremble at the falling of a leaf. I was a timid and imaginative child. My imagination fed my timidity, and my timidity stimulated my imagination. At the time of which I write I was only four or five years old. I was then living alone with my aunt. My maternal grandmother who had resided with us, having died a little before this.

One night my aunt had put me to bed as usual, and, thinking I was likely to sleep soundly for some hours, had ventured to take a run into the village to do some shopping. How long I had been sleeping I cannot say, when suddenly I awoke to find myself alone in the dark. I cried out lustily for my aunt. There was no voice nor any that answered. Oh, those moments of agony! In my affright I screamed out again and again, until I trembled at the sound of my own voice as echoed through the empty house. I could not bear to be left a prey to the frightful things ambushed in darkness. My one desire was to find my aunt. So I crept from bed, and groped my way down stairs. There was a little light from the fire still burning in the grate, and by the aid of it I found my way to the front door. Alas, it was locked, and my aunt had taken the key. I pulled and pulled at the handle; all in vain. Then I got a chair and standing up against the door pounded it until my hands were bruised. I see myself yet: a pathetic little figure in night-attire with face terror-stricken, standing behind that door as one who is barred forever from all hope. To be thus shut in a house whose very vacancy was peopled with haunting fancies was horrible indeed. I was—

"Like one that on a lonesome road,  
Doth walk in fear and dread,  
And having once turned round walks on,  
And turns no more his head;  
Because he knows a frightful fiend,  
Doth close behind him tread."

I may have only stood there a few minutes, but it was to me a very eternity of woe. At last I hear foot-steps on the road, then the lifting of the garden-latch; then some one walking up the path. Who can it be? What shall I do? Where shall I hide? The lock is turned—the door opens—and there is the dear face of my aunt: her arms are about me; her kisses upon my cheek; she calms my fears, and soon nestled by her side, I fall asleep again.

I have never forgotten that night, and never shall while memory holds her throne. And the resemblance of it suggests certain thoughts worthy of the regard of parents and those who have charge of the young.

Timid children need to be treated with much tact and tenderness. They suffer more than many people are aware. However groundless their terrors may seem to others, to them they are very real, and cannot be laughed away. Nor can sensitive, shrinking children be bullied into bravery. While quite young it is not wise to leave them liable to find themselves at night alone in a house. In saying this I am not reflecting upon the conduct of my aunt; for she was kindness itself, and never once thought of the possibility of my waking as I did. I am

merely using my case as a warning to others. Yet, while timid children should not be treated with unsympathetic harshness or left exposed to sudden shock, neither should their fears be fostered much less should they be originated. Very gently should they be shown how needless most fears are, and how unnecessary is the pain they engender. And most careful should grown-up persons be not to tell in the hearing of the young stories calculated to frighten them. Many have been culpable in this respect, and have permitted children to listen to all sorts of horrible recitals. Some have even hushed troublesome children to sleep by telling them that if they were not good the bogey-man would get them. Such methods are an extreme of cruelty, and cannot be too severely reprobated. Let children be taught that most of the old superstitious notions are unreasonable, and inconsistent with fact. Let them be trained to take a sound and healthy view of life; yea, and even of death and the world beyond. Let their recreations be of a nature to strengthen both body and mind, and conducive to the formation of a self-reliant, robust, and courageous character. Let their reading be carefully watched, and all literature productive of morbid fancies and unnatural fears be kept out of their reach. Let them read books having a tendency to make them brave, and supply them with thoughts which will calm and cheer any moments of loneliness. Above all, they should be taught to confide in the care and protection of a loving God. Familiarize their minds with bible histories which shew how wonderfully the righteous have been shielded and preserved. Tell them that if spirits of evil are abroad, there are good spirits who are mightier far, and who encamp about the habitation of the righteous, have charge of the godly, and minister unto them who shall be heirs of salvation. Let them understand that those who do right need fear nothing: that it is only the wicked who have reason to be alarmed. There are many precious promises concerning the safety of those who trust in the Lord, and if these are stored in the minds of the young they will safeguard them against trembling apprehensions of dread and danger. Then the word shall be fulfilled:—"Thou shalt not be afraid of the terror by night."

Since these days of childhood I have often been placed in positions of great loneliness. I have slept for weeks alone in a house standing by itself in a gloomy situation; I have walked along country roads at midnight; I have passed desolate looking graveyards; I have gone past the reputed trysting places of ghosts; I have even lived in houses supposed to be haunted; but I have never seen or heard aught that could not be explained to my own satisfaction.

I will not say however, that I have not sometimes had a feeling that spiritual presences and influences were near me for there are times when I have been conscious of company unseen of mortal eye and impalpable to bodily touch. But such a consciousness has given me comfort rather than begotten alarm. I firmly believe that:—

"Angels elect are sent down  
To guard the elect of mankind."

To a Christian the invisible realm should be blessed by real, for the things which are seen are temporal, but the things which are not seen are eternal. The extreme of superstition to which men ran in former days was bad and hurtful; but the extreme of scepticism into which many run today is even worse. Our holy religion is based upon belief in the supernatural; it can only be maintained as we commune with the unseen, and its glorious issues have to do with a world beyond the ken of sense. Yet such considerations far from begetting terror, should tend to promote assurance and joy.

Once I had an experience of the bestowal of super-human aid. A loved one lay dying. I had left the room for a while, knowing that the end was inevitable and near, and dreading to be present at the last scene. Ere I re-entered the sick chamber I fell upon my knees and implored heavenly help. Almost immediately I felt what seemed like a physical sensation of the inflowing of energy; it appeared to permeate my whole system. I rose refreshed, strengthened, and prepared for the worst. I was able to return to the bed-side, to speak calmly to the loved one, and without any demonstration of sorrow to witness the end. I shall never doubt that I was then divinely strengthened in a manner little short of miraculous. And I fully expect when my own end comes to receive special grace. Often have I been haunted by the fear of death: I have awakened in the night thinking of the solemn process of dissolution, and the prospect has been at times a positive torment to me. Death is more terrible to most of us than anything else; so much so that it has been termed the King of Terrors. There sits awaiting each of us what the poet calls "the Shadow fear'd of man, who keeps the keys of all the creeds." Ah, how we dread meeting that forbidding form: nature recoils from that interview. Yet faith triumphs and says—"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." We know that Jesus came to deliver them who through fear of death were all their life-time subject to bondage. It has been with many as it was with Christian when he crossed the bridgeless river on his way to the Celestial City. At first he felt that he would be overwhelmed. He called out in affright to his friend Hopeful:—"I sink in deep waters; the billows

go over my head. All his waves go over me." Hopeful, true to his bright name and sunny nature, bade him be of good cheer, and said "I feel the bottom and it is good." He adds other comfortable words to dissuade his companion from his fears. And as Christian muses on what has been said, Hopeful speaks another word—the right word—"Be of good cheer, Jesus Christ maketh thee whole." With that Christian broke out with a fond voice, "Oh! I see him again, and he tells me, When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee." Then they both took courage and the enemy was as still as a stone until they were gone over.

I think when the end comes it will be with me much as it was on that night of terror when I was a little child. At first I shall feel a great sense of loneliness, then I shall stand at the door separating me from the eternal world; I shall hear a step on the other side; then the great decision, all-solemn moment will come: the door will open, and I shall see the face, lovely and loving, of Jesus, and be folded in his strong and tender arms.

## A Model Minister of Christ.

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

During all the early years of my ministry the two best thumbed books in my library were Bunyan's Pilgrim's Progress and The Life of Robert Murray McCheyne, the youthful pastor of St. Peter's church in Dundee. The life of McCheyne—Dr. Andrew A. Bonar's masterpiece—was published during my theological seminary days, and from that hour to this it has been a perpetual inspiration. Dr. Chalmer's biography was a gold mine; Dr. Norman McLeod's is brilliant with poetry and power, but rather too surcharged with hilarity. To spend an hour with Dr. Edward Payson, of Portland, is almost like sitting with Paul in his "hired house" at Rome; but his seraphic piety was eminently healthful, cheerful, and saintly without being sanctimonious. He dwelt during the nine years of his fruitful ministry far away from the damps that arise about Doubling Castle and hard by the Beulahland where the sun ever falls. Robertson, of Brighton, saddens me while he stimulates me; but the biography of McCheyne has a rare power to sober me when tempted to trifle, and to cheer me when tempted to despondency.

To the young ministers who are coming on the stage it may be necessary to state, in brief, that Robert Murray McCheyne was the pastor of the Presbyterian church of St. Peter's in Dundee, and was called away to his crown a few weeks before the Disruption of the Scottish National Church in 1843. He entered the vineyard at twenty-one—hungry for the salvation of souls. After nine years of intense, earnest and untiring labor he was laid—amid the tears of thousands—in that tomb at the corner of his little church which has been visited by weeping thousands during the last half century. His parish was composed of the plain people; and the wife of a poor weaver told me that it did her "more good just to see Mr. McCheyne walk up the aisle to his pulpit than to have a sermon from another man." His personality was a power; his life more eloquent than any discourse he ever delivered. To pray, and to search the Word of God, to carry the hidden fire from house to house, to prepare the beaten oil for the sanctuary, to plead with dying men, and to allure to brighter worlds by the joyous upread of his heavenly march—these formed the varied yet unchanging employment of his fevered spirit. With what eager joy he leaped into the bosom of the Scriptures! No cavils of the critics ever disturbed his impregnable faith in the adamant Word. "When you write to me," said he to a friend, "tell me all you can about the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams."

Love of Jesus Christ was his master passion. His Saviour's work was his work; he never wearied and he never rested. Every hour he gave to his Master. The celebrated Dr. James Hamilton, of London, who was his intimate friend, once told me that Mr. McCheyne used to seal his letters with the device of a sun going down behind the mountains and the motto over it, "the night cometh." The souls he watched as the fisherman's wife trims her lamp in the window and watches for the storm tossed and belated husband in the offing. He hoisted the light of Calvary; and like Spurgeon, it was his life-joy to welcome the returning wanderers into the "covert from the tempest." In prayer he was a mighty and prevailing wrestler. He prayed before he sat down to his studies; before he went out to visit the sick; before he entered his pulpit; he had what he called a "scheme of prayer," and marked the name of missionaries on his map that he might pray for them in course and by name. Literally he walked with God. In writing to a friend he said: "Now remember that Moses, when came down from the mount, visit not that the skin of his face shone. Looking at our own shining face is the bane of the spiritual life and of the ministry. Oh, for closest communion with God, till soul and body-head and heart—shine with divine brilliancy but oh, for a holy ignorance of our own shining!"

A few years ago I visited Dundee and preached in the pulpit at St. Peter's church. After the service the provost of the city introduced me to one of the very few survivors of McCheyne's ministry. He was a gray-headed man of three



score and ten, and spoke of the pastor of his youth with the most reverend love. The chief thing that he remembered was that McCheyne, a few days before his death, met him in the street, and laying his hand on his shoulder, said to him kindly, "Jamie, I hope that all is well with your soul. How is your sick sister? I am coming to see her again shortly." That sentence or two had stuck to the old Christian for nearly half a century! McCheyne's hand was on the old man's shoulder yet. This little incident gave me a fresh insight into the secret of McCheyne's pastoral fidelity and personal power. I commend that incident to young ministers who underrate the work of a faithful pastor who keeps in touch with every member of his flock.

It is fifty-nine years since McCheyne was borne to his grave in Dundee. His fatal sickness was brought on by visiting the victims of a prevailing epidemic. During the wanderings of his mind, in the delirium of the fever, he kept repeating, "O God! my people, my dear people! this whole place?" It was the ruling passion for souls—still strong in death. I am one of many hundreds of ministers who owe a debt of immeasurable gratitude to Robert Murray McCheyne, and I hope to thank him in heaven for many things. Among other things I thank him for once exclaiming "Go on, dear brother, only an inch of time remains, and then eternal ages roll on forever—only an inch on which we can stand and preach the way of salvation to perishing souls!" That is his message to every minister of Jesus Christ who reads this article.—Sel.

### The Waldensian Church in Italy.

BY REV. BRADLEY GILMAN.

Every student of Christian history has read about the preaching of Peter Waldo, the well-to-do merchant of Lyons, who was led, in 1180, by the sudden death of a friend into the vivid life of a personal religious experience; and all the world is familiar with the privations and perils of the struggling churches in the south of France and the north of Italy, as they tried to maintain their corporate existence, for five centuries, against the authority of Rome, under most cruel and continuous persecution. About thirty distinct persecutions the Waldensian writers name as the glorious record of this dauntless little church; and its history abounds in stories of heroism, as the "pastors" and their flocks maintained, against terrible odds, their independence of Roman authority. Who has not read about the woman who hid her Bible in the loaf of bread which she was baking when the search-party came to her house? And, when nearly all the Bibles of that region had been seized and burned by papal emissaries, bands of young people were formed whose members learned, memorized, chapters and entire books of the blessed volume, and, at regular intervals, repeated them to eager ears and hungry hearts. It was during one of these savage persecutions of the Waldenses that Oliver Cromwell collected over £30,000 for their relief, and his private secretary, John Milton, wrote the famous sonnet, beginning,—

"Avenge, O Lord, thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold."

The motto of the titled family which held the valley of Luserna, in the Cottian Alps,—one of the then Waldensian valleys,—was "Lux in tenebris lucet;" and the armorial bearings were a star on a dark background. The Waldensian church or chapel in Italy has on its walls or windows or pulpit a picture of a lighted candle, surrounded by seven stars in a black sky; and underneath is printed, "Lux lucet in tenebris." Often the lighted candle is represented as standing on an open Bible; and this fitly expresses the fundamental position of the devout but not critical Waldensian Church, which seeks warrant for the entire conduct of human life in the holy Scriptures.

The Waldensian Church of to-day is Presbyterian in its form of government, and its chapels are to be found in nearly all the cities and larger towns of Italy and Sicily; its strong hold is in the valleys of Upper Italy, where the ground is saturated with the blood of its heroic dead. Its list of communicants includes about seven thousand names; it has fifty self-supporting churches, and over a hundred preaching stations which need outside aid. It maintains day schools, and imparts instruction to three thousand pupils; also it shows that it has felt the ethical or humane spirit of our time—in distinction from the strictly theological—by its maintenance of three hospitals.

I attended Sunday services of worship nine times in Waldensian chapels at Naples, Rome and Florence. As might be expected of a church which strongly protests against ecclesiastical and liturgical excesses, it restricts itself to simple exercises of devotion, makes much of the sermon by the "pastor" and the singing by the congregation. These congregations are small in lower Italy, but their public worship is most devout and earnest, and their "pastors" five of whom I have heard seemed sincerely religious men. The minister in the Waldensian church at Rome, "Pastor Giovanni Rostagno," is one of the best preachers I have ever heard; he has vital, religious, and moral truth to impart and knows how to impart it. He is a far stronger preacher than many much heralded monks and friars to whom I have listened. These speakers often owe much of their impressiveness to the grand architectural and ecclesiastical setting in which they are placed.

The order of Sunday services in these Waldensian churches is, first, a formal exhortation to devotion, recited by the pastor; next singing by the congregation; reading from the Bible follows; again the congregation sings; after this comes an extempore prayer, during which most of the congregation stand; then is preached the sermon, about a half hour in length; again hymn singing by the congregation, followed by a brief prayer and the benediction.

Entering these churches for several Sundays, but always as a stranger, I asked myself what it was which most attracted me, and I could specify three things: first, the devout and earnest spirit of the leader; second, the sincere character of the congregation; third, the hearty hymn singing of the congregation, sometimes led by a chorus choir, in other cases led by an organ only, and in some cases led solely by a precentor, unsupported by any musical instrument. The music sung was of good quality, and the people—with that unconsciousness of self which is easier for Italians than for New Englanders—sang heartily and helpfully. Thus the secret prayer which resides in "group life" was evoked, and individual souls were comforted and strengthened.

The Waldensian church in Italy seems, to the outside observer, to have preserved that element of religious fervor which is so difficult of preservation in any protesting body. Planted, as it is, in the land which has been sapped by the hungry roots of the "Green Bay Tree" of the papacy, the Waldensian church stands firm in its historic protest against arrogant ecclesiastism and in its plea for individual right of appeal to the holy Bible. Yet it also has remembered how to worship, how to open its heart like a child to the influence of God's spirit. Nevertheless, I fear that it has no great future of numerical ascendancy; it is a feeble religious current amid the great secular tides which are sweeping away from the Vatican the masses of the indignant, liberty-loving Italian people. The members of that church with whom I talked spoke solemnly, though not enthusiastically, of the "great work" which lay before them. But I suspect that the general "Statute of Emancipation," which was announced in 1848 by King Charles Albert, was, conversely, a subdued but pervasive death-knell to the Waldensian churches, for it marked the end of their persecutions and martyrdoms; and in no religious body has the old maxim held truer than in the church of Peter Waldo and Joshua Janavel, and Henry Arnaud,—that the blood of martyrs is the seed of the church. This danger of an unheroic future of numerical and vital declension was probably foreseen by the remarkable Englishman, John Charles Beckwith, whose name is closely associated with the Waldensian church of the last half-century. At the end of his life, in 1862, after thirty years of work for the Waldensian cause, he enjoined, as his dying counsel, that the church keep up its missionary activity. "The Waldensian church must be a missionary church or it will be nothing," he said repeatedly. And his words to-day are often upon the lips of devoted Waldensians.—Christian Register.

### Timely Prayers.

There is encouragement to pray. There is command to pray. Prayer enters into the Christian life as an essential element. It springs out of our relation to God as dependent on him, and also as allied to him in our nature. We are more than supplicants for favors, we are in fellowship with God; there is such a relation to him, we are in such measure partakers of his nature that we may hold fellowship with him, and the full measure of our development requires such fellowship. Prayer for what we need, the expression of the desires of the heart, grows out of this relation, and takes character from it. While it expresses our desire and our need as we feel it, it has regard to his will. Its spirit is, "Thy will be done."

Hence there is a timeliness in prayer which should always be regarded, if we would receive the answer. In detail we do not know the will of God, but we know certain bounds and limitations. There are the general laws of nature which are God's fixed methods of working. There are measures and limitations to his grace which are made known to us. The sphere of prayer is within these limits. "Ask what ye will" is the general privilege and command, but this is bounded by the limitations of our nature, by the fixed laws of God's providence and by the sphere of grace in Christ. The word of the Lord to us is, "Ask ye of the Lord rain in the time of the latter rain, it is not given at any other time, and it is not proper for us to ask it another season of the year. It is our privilege to ask for it in its season; that it be not withheld, but given in a suitable abundance at the time when it may be given. So praying we may look for an answer. We may give this a wide application. It is proper to pray for grace and the blessings we need in advanced years, but it is not proper to pray that the movement of time be suspended and we cease to become older. We may pray for life, but a prayer that we never die will fail. We may not neglect our duty and then pray for the results of duty performed. There is a season in which the sower should go forth to sow; if he fails to do this, he may not murmur if there is no answer to his prayer for a harvest. If one folds his hands in easy indifference to the work of the kingdom of God, he should not afterward complain that

the kingdom of God is not advancing in the world. There are times in which the providence of God brings important issues before us; such times are seasons for prayer. When we need rain, we should pray for it; when it comes we should pray for wisdom to use the divine waters aright according to the law of the life giving grace of God.

There is the earlier rain; the first manifestations of the Spirit of God; the quickening grace in the beginning of the new life; the first unfolding of the new forces in the soul. As time advances, there are other needs of the soul. There is the need of a maturing life; of that wisdom, grace and strength required in advancing years, deeper experience more responsible duties, and a larger and more complete enjoyment of the grace of Christ and the exhibition of his life within us. For that we should pray. There is, thus, progress in prayer, a widening of the field of supplication and fellowship, a deepening of the desires of the soul, and an ever-growing confidence in and reliance upon, the promises of God, and a wiser use of the grace given. We should ever go on unto perfection; pressing on to that which is before, grasping for the greater things, seeking for the "fulness of God." In the season of the latter rain in the time of maturing character we may ask for the outpouring of the Spirit promised for that time.

It will add very much to our comfort in prayer if we have regard to the bounds which God has marked for us, the bounds beyond which we may not go with the expectation of an answer, and up to which we should go in the confidence that a gracious answer will be given, either in the specific blessing sought, or in that form and measure of good which He who loves us is ever ready to give to those who live in fellowship with him.—United Presbyterian.

### "Like as a Father."

BY WILLIAM S. C. WEBSTER, D. D.

Who was it that first of mortal men, as far as least as we know, spoke out this sublime thought and led men to call God, Father? "Like as a father pitieth his children, so the Lord pitieth them that fear him."

This is not father in any vague metaphorical way as when Jubal is called "the father of all such as handle the harp and organ." No, it is a picture of home life; a father who loves his children, yearning over them, pitying them in their ignorance and error, weeping over them in their sickness and sufferings "refusing to be comforted," when they are not. Some one, a man of like passions with us, a brother of our own souls was prompted by the Spirit of God to look out from the scenes of homelike and say, As it is in earth, so it is in heaven, like as a father he pitieth. So Jehovah pitieth.

Think of the severe discipline through which he must have passed whose sorrows taught him this song. Was it as a father or as a son that he spoke? Was it an old man, like Jacob, whose life was bound up with the lad's life? Perhaps it was one, who like Abraham, had seen his son, his only son, whom he loved, caught by some awful catastrophe and bound hand and foot. It may have been one whose son had long been in the far country, wasting his substance in riotous living; but now the prodigal has come home again. Or was it one who had the distressing experience of David and who might have said, "I have nourished and brought up children and they have rebelled against me." May it not have been David himself, as the title to the Psalm asserts? He stands by the wayside grave of the son for whom he would willingly have died and cries, "God be pitiful!"

But it may well have been that he who speaks to us in these last days by the Son, spoke in this Hebrew psalm also by a son, rather than by a father. Read the verse from that standpoint. A father's unwearied love has broken down the hard hearted son, Absalom, just suppose it, lives; loyal, penitent, obedient; his father's pitying love has saved him. Here is the confession of faith of one who has been over the dark ground sketched in the parable of the prodigal son. Like as a father pitieth his children—I did not understand it while I was a child, much in the home life, I was too dull even to notice, but now I have become a man and am acquainted with "the majestic pains" which refined the lives of my father and of my mother, now I look up and say from what I know of their love and of their compassion "so Jehovah pitieth them that fear him."

We need not know who wrote it, we rejoice that it is written. May the Spirit, who moved some holy man thus to write, make our home-lives in their graciousness, in their patience, in their helpfulness true emblems of the life which is lived in our heavenly Father's house.

"If thou canst get but thither,  
There grows the flower of peace,  
The rose that cannot wither,  
The fortress and thy ease."

Christian Intelligencer.

We can only give what we have. Happiness, grief, gayety, sadness, are by nature contagious. Bring your health and your strength to the weak and sickly, and so you will be of use to them. Give them not your weakness, but your energy—so you will revive and lift them up. Life alone can rekindle life.—Amiel.



## Messenger and Visitor

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### THE BEST EVIDENCE.

The evidences of Christianity are many and conclusive. No fair minded man can examine them and not be convinced of their irresistible force, but among these evidences none appeals more powerfully to the reason of every man than the change wrought in bad men's lives by receiving 'the truth as it is in Jesus' in their hearts.

Argument may be met by arguments, the claims of the Bible as superior to the works of Confucius or Plato or Buddha may be denied; men may deceive themselves with the idea that they have met and vanquished those who have held to the historic basis of the Christian faith. But the argument of a changed life is too much for them, they cannot answer it.

Here for example is a man notoriously bad. He is known in the community as a profligate, brutal, profane, man, coarse and foul in speech. By some means a word of warning or entreaty falls upon his ear. The truth smites his hard and flinty heart with great force. He may be as ignorant as a child over the simplest teachings of theology, but in an instant he sees, what he never saw before, that he is a lost sinner, resting under the condemnation of an offended God. He strives, perhaps to throw off the impression, but it clings to him and after a struggle more or less prolonged light breaks upon his soul, he feels his sins forgiven, and finds peace and joy in believing in Jesus. Now, if this were all, it might be said, this is only a matter of temporary emotion, it is simply a delusion and will soon pass away. It would be a singular experience for a careless and hardened soul if this were all, but it is not all, the man has met with a change—old things have passed away and all things have become new to him. He who was rude, vulgar, rough and unclean, has become gentle tender and pure in speech, the things in which he formerly delighted, he now abhors. The blasphemer has become a humble worshipper. The change marked and wonderful; and it proves to be a permanent one.

Such transformations as these are not few nor far between. Examples will be found wherever the gospel is faithfully and lovingly preached. They will stand the test of the most microscopic scrutiny. The contrast between the convicted man's past and present life is sharp and well defined. Christ said, "ye shall know them by their fruits;" and here is the very fruit the Bible assures us we may expect as the product of a renewed heart.

This living testimony to the truth of Christianity is of inestimable value, for the reason that it may be appealed to by the humblest and most unlettered disciple of Jesus. He may not know anything at all about the learned controversies of the scholars of the past or present. He may never have heard of Renan or Strauss or Colenso, but he can tell what the Lord has done for his own soul and for the souls of men once sunk deep in the muck of transgressions, but now standing firmly on the Rock Christ Jesus. The song he can sing is indeed a new song—a song of redeeming grace and dying love, and this living witness to the truth no man can gainsay. Indeed, it is because the religion of Christ is not a mere theory but a principle of life, a transforming power, that it is able to withstand all the assaults of wicked men that are made upon its defences as the years come and go. So long as the gospel has the power to make bad men good, so long will it continue to be the best evidence of Christianity known to men.

### THE MIND OF CHRIST.

This is the Christian's goal. It is to be sought. There is no real growth and strength without it. Everybody admits that the possessions of the Lord's spirit is the sign and mark of true discipleship, but almost everybody confesses that spirit does not possess him. Many a man is very orthodox in his creed, sound in his theories of the atonement, his views of baptism and the relation of this ordinance to the Lord's Supper. He can argue by the hour on predestination and free-will. He knows, or thinks he knows, the difference between the 'peace of God' and 'the peace from God.' He is certain that the world is getting worse and worse and will continue to do so until Jesus comes to set

up his Kingdom on the earth, and that, to this end he may come at any moment. We hear all this, and more of the same sort. Orthodox! he may be, if the above be orthodoxy; and yet we find him vary heterodox in his life, uncharitable in his judgments of others. To those differing from him motives are assigned which exist only in his own perverted imagination. He has not a good word for the worth or the work of the brother who does not see as he sees. This spirit is abroad, it is not confined to one class, but it is in all classes. We hear men speak of judging righteous judgment, as if they alone possessed the capacity to do this. This is one of the most difficult things that the Christian can do. When we have come to the place when we can credit the man who differs from us, and whom we may dislike, with the virtues which he may really possess, we have journeyed along the King's highway to some purpose. When we can talk about such a man, without depreciating his character or misrepresenting his work, the grace of God has been doing its best work in us.

This is only one of many illustrations. There is kindness, gentleness, patience, forgiveness and many other characteristics of which the same thing might be affirmed.—We talk of these virtues and commend them for their beauty and Christlikeness, but there is very little striving to make them our own. The worldly man sees this, and notes the difference between what is and what ought to be. He hears the bitter word, the unkind criticism; he sees the sharp bargain, the suppressed fact, and the unforgiving spirit. He hears and sees it all, and asks what better is he as a Christian than I who cannot call myself by that name? We may say what we like as to the folly of such a conclusion, but the fact remains all the same. The Christian man must be a better man than the non-Christian, if he is to make his life tell among his fellows. 'Let this mind be, in you which was also in Christ Jesus.'

### BAPTISTS IN MEXICO.

The second annual session of the National Baptist Convention of the republic of Mexico was recently held in the city of Torrenco Coahuila, there were 53 churches represented by about 60 messengers. Baptist work in Mexico is carried on under the auspices of the Foreign Mission Board of the Southern Baptist Convention and the American Baptist Home Mission Society. The two boards are working most harmoniously in their respective fields. In this convention the missionaries of these two boards have been brought together for the first time. The object sought is to unite Baptist workers throughout the republic in missionary and educational work, increase the spirit of fraternity, and to devise better ways and means for the evangelization of Mexico. From the reports of the secretary we learn that there are about 2000 church members in 53 churches, the number of baptisms last year was 1103, the value of church property is \$238,000, and of school property \$39,000, there are seven day schools with an enrolment of about 900 students. There are nearly 3000 Sunday school scholars in Baptist Sunday schools, this is the day of small things for Baptists in Mexico, but foundations are being laid, and the gospel is doing its beneficent work among the people, the results will be seen in due time. The population of the republic in round numbers is 14,000,000. The sessions of the Convention were most interesting, the progress of the work very encouraging, and the outlook most hopeful. The workers were all animated by the one spirit of pressing the work as vigorously as men and means would permit. Mexico is rapidly emerging from the dark night which enshrouded her people for three centuries. The country is open as never before. A network of railroads in every direction is bringing the fields closer together. The great need for reinforcements in men and money was repeatedly emphasized. Much attention has been given to work among the children and Sunday schools have been established wherever possible.

The young people have not been neglected. At this Convention a Baptist Young People's Union was organized embracing all the Baptist young people in the republic of Mexico. The question of Religious Literature received special consideration. Unfortunately there are but few safe religious books published in Spanish.

A paper is published bi-weekly called 'La Luz' edited by Rev. W. H. Sloan in the city of Mexico. Mr. Sloan has been in the country for the past 20 years and is regarded as the leader in the work. 'The field is the world' says the Master and Mexico affords a fine opportunity for the Baptists of the United States to cultivate this portion of the great world field.

### FAILURE OR SUCCESS, WHICH?

Two acorns fall to the earth. One of them is eaten by a squirrel, the other takes root and becomes a great oak. Which of these acorns did its work? We are inclined to say the one that grew, rather than the one that was eaten. And so it would seem, but is this really so? Is not the feeding of a squirrel just as important in the divine economy, as the growing of an oak!

So too, we hear it said that some men have failed in life and others have succeeded, when the very opposite may have been the truth. Here is a young man starting out in

life with high resolves and lofty purposes, he will make a name for himself, but is compelled to stay on the farm and take care of his aged parents; a young lady of fine talents, who would shine in any society must stay at home and care for a widowed mother. The world writes failure over the lives of these two. But did they fail in their mission? Are not our lives under providential direction? Men see not the end from the beginning. "The life is more than meat and the body than raiment." If the judgment of man is correct then the life of Jesus was a conspicuous failure. He "trod the wine-press alone," He wore the crown of thorns, He carried the cross. But look farther, he who failed here, wears the crown of an immortal King. Despised and rejected here, crowned and honored there.

Failure is it? Not when weighed in the scales of "Eternal Righteousness." "He that loseth his life for my sake shall find it" is a law of life. It is the law of life at its highest and best. How shall we do our work? By accepting our lot and faithfully doing the tasks which are set before us day by day. Fill the place assigned, to the best of our ability, and at the last get the "well done," of the Master. This is success and no failure.

### MY BOOK AND I.

At a Baptist Conference in Philadelphia a few weeks since Prof. Green gave an address on 'My Book and I,' in which among other good things he said, 'Carlyle divided books into two kinds. The sheep and the goats. To one class we may say come ye blessed of my Father, to the other we might say, depart ye cursed into everlasting fire, and if they only would, there would be more light from the book than we have ever seen. The book we should read ought to be mature. Coleridge said, Consider those books best which have matured into fame through the ages. Ruskin says, Read not the books of the hour, but the ages. My whole appeal with this world-mature is that we shall live with the Gods. Read the great books. It would take an eternity to read all the books that are open to us, but our three-score years and ten will be sufficient if we read at the fountain heads. The book we should read ought to be wholesome. The best way to drive out the bad is to introduce the good. The bad contents of the book cannot possibly enter the mind without being influenced by it. The book to read is the one that will show us the beauty of life. We do not need to read bad books to know the evil any more than we need to travel through a sewer in order to understand how a great city is drained of its refuse. The book we should read ought to be cheerful. The book that will make you feel worth living. If there is one command that is more to me than another it is that which came from the lips of the Master Himself, when he said 'Rejoice and be exceeding glad.' And so the kind of book to read is one that will make life brighter and happier. The book that will make you believe that every day is the brightest and that earth has no sorrow which heaven cannot heal. The book we should read ought to be varied. We ought to read poetry, it is the best interpreter of nature. Blessed be the poets who come to us with a revelation of nature's beauties. But I cannot enlarge on this feature, but we must have varied reading if we would have proper intellectual development. Our attitude toward the book ought to be receptive, desirous, imaginative, and determined. All these are necessary to understand and appreciate the message of your book.'

### OUR CALLING.

The Bible puts this in a good many different ways, but they all mean substantially the same thing. Paul says in one place, 'Ye are called not to uncleanness but to holiness.' 'Ye are called to liberty,' 'Let the peace of God rule in your hearts, to the which ye are called,' he says in another place, 'Eternal life, whereunto ye are called,' is found elsewhere. There are many other allusions, but all have the same significance. We are called to be 'imitators of God as dear children.' We greatly limit the meaning of salvation if we interpret it as many do, as being mainly to escape from penalty. It is that; but it is much more, and it is that, in order that it may be much more.

It includes both the negative element of deliverance from all evil, and the positive one of endowment with all good. And just as that from which Christ 'shall save his people' is mainly 'their sins' so that to which he shall save them is mainly 'the new man, which after God is created in righteousness and holiness of truth.' The supreme purpose of the Divine call is to re-create us in the likeness of Christ. In other words Jesus Christ died on the cross that all who believe in him might be good men. He came down from heaven, and went back to heaven, and died on the cross and lives in heaven, that we may conquer ourselves, put our foot upon the flesh, cut loose from the dependence upon the world, and be no longer servants of the devil. It is to this we are called, let us make our calling sure.

### Editorial Notes.

—If you want to be useful and do good to the greatest number of people, there are two things to remember, "In matters of principle stand like a rock; in matters of taste



swim with the current." Principles are changeless, opinions vary. To put the latter into the place of the former, has crippled many an otherwise useful life.

—Hard on the minister, is it not? A writer in the Congregationalist tells this story. A parishioner, who was a regular attendant at public worship it is said had the unfortunate habit of cutting out of his Bible those passages which the preacher said were not inspired. Some time after, he went to the parsonage with the covers of a Bible in his hand, and holding these up, he said, "There's nothing left now but the lids, and here they are." Comment is unnecessary.

—The English collegian thus sums up the matter in respect to drink; Grace says, "I would abstain from alcoholic drinks because I would excel as a cricketer"; as a walker, Weston says, "Abstain"; as an oarsman, Hanlon says, "Abstain"; as a swimmer, Webb says, "Abstain"; as a missionary, Livingstone says, "Abstain"; as a preacher, Farrar says, "Abstain." Asylums, prisons and workhouses repeat the cry of "Abstain." And now what will you say, who read these lines? Have you no good reason to say "Abstain"? If you do so say, there is one thing certain; you will have no occasion for regret.

—Did you read the article in the Middleton B. Y. P. U. which appeared in last week's issue, written by Pastor Coffin? If you have not done so turn to it, and read. It shows how one B. Y. P. U. raised \$50.00 and more. What that society did others can do just as readily. Somebody must lead in the matter, then there are plenty who are ready to follow. But the article in question need not apply to the young people only. The church as such ought to take hold, and do something definite for the Master's cause. Our mission work at home and abroad will languish if brothers and sisters simply—do nothing. Read the letter, and then ask yourself why cannot our society or church do something along the same line?—Why?

—Dr Cuyler says, "that no church member who neglects prayer and the house of God, who pursues crooked paths in business, who indulges in secret tipping or unclean lusts, or who is unfaithful to his word with men and his vows with God, can ever expect to enjoy a blessed assurance of hope." And this veteran preacher is right. The things which hurt most and do most harm and not those which come from without, but which take their rise within: "Out of the heart proceed, etc." The prayer that some men ought to offer is "cleanse thou me from secret faults," it is these things that honeycomb the soul and make shipwreck of faith and hope. It is ours to be as well as to seem. The outside may be covered with veneer but strength is found in that which is beneath the veneer, the good and the true are always at a premium, they command by their lives what they affirm in speech, these only make strong Christians and give standing to their church.

### "Baptist Union."

DEAR EDITOR:—Please add to the growing list of churches adopting the "Basis of Union," etc.—the following:—

P. E. ISLAND:—North River, Clyde River.

NOVA SCOTIA:—Hebron, Wentworth, Zion (Truro), Middleton, Onslow, West; Immanuel, (Truro) Hampton, Sackville, Kentville, Shelburne, 1st Ragged Islands, New and Seal Harbor, Grand Mira.

NEW BRUNSWICK:—Lower Cambridge, Maugerville, 2nd, Sheffield, 2nd, Salisburys, Pollet River, Forest Glen, Florenceville, Graves Settlement, Kars, 2nd Johnston, Cardville, Hopewell, Windsor, Aberdeen.

We are expecting the Conference meetings for December will find many, many more of the churches voting in favor of the "Basis," etc.

It is very encouraging to us in N. B. where specially this matter of Union is so vital to know that our brothers and sisters of Nova Scotia and Prince Edward Island are so heartily entering into this work. From so many of the clerks and pastors come the words voted "heartily," "unanimously," "the Lord bless you in this work." We thank our churches for their deep interest.

Here is a word from a brother on a large field in N. B.: "The people all through this section of country are in favor of the Union movement as it will mean much to them by way of keeping a settled pastor on the field." If all our friends but understood how matters are in this Province there would be no hesitancy on the part of any church in aiding by their vote in favor of the "Basis," a movement that means much for the future and best interests of the Baptist brotherhood by the sea.

We have two or three churches that have declined to aid this forward movement; but we are hoping that a little more thought—prayer—a little larger vision and they too will stand by this advance movement, only entered upon after years of thought and prayer. G. O. GATES for Com.

### From Halifax.

NEW AND OLD.

Adolf Harnack, D. D., Ph. D., Professor of Ecclesiastical History in the University of Berlin, says:—

"Let the plain Bible reader continue to read his gospels as he has hitherto read them, for in the end the critic can-

not read them otherwise. What the one regards as their true gist and import, the other must acknowledge to be such."

The above from the man judged by some to be the greatest living church historian is refreshing. The New York Independent says he "is probably the ablest and most distinguished theologian in the world; and is unquestionably the leader of liberal theological thought in Germany." His first work was on the "Heresies that appeared in the early Christian Church." His later studies were in apostolic history. "Old Christian Literature and Early Christian Literature" and "History of Dogma" followed. "Christianity and History," thoughts on the present position of Protestantism and the "Essence of Christianity," have also come from his prolific pen. He attended the Educational Conference at St. Louis, and lectured in German before Harvard and Boston Universities, and the Union Theological Seminary in New York.

He, to make a word, is a drifter. He has devoted followers especially among the young men in Germany, but many of the older men accuse him of unsoundness in his theological teachings. His testimony—to the safety of the common reader continuing to read his gospels, as he has hitherto done, and the prediction that the critic will in the end, read them in the same way, seems like sound, sanctified common sense, at least for the moment, getting in a word that rings out clear and full above the babel of modern criticism.

Under another signature, Reporter in the MESSENGER AND VISITOR, made the plea that, if God had given his word to all the people, holding them individually responsible for reading, understanding and obeying its teachings, it follows that each person, ignorant or learned can be qualified to search the Word and know for himself the revelation God has given of himself in His Son Jesus Christ. The ignoring of the spiritual insight, common to all classes of readers by the rational critics of to-day has received a keen rebuke from one of themselves in the words of Dr. Harnack given above.

Recent-ly one of our younger ministers asked Reporter if the Baptist Fathers in the ministry applied the atonement to the new life. In effect I replied no and yes. Philosophically as it is done now, they did not; but practically they did. To make good the last statement I gave him a picture—a word picture, of course.

Father William Chipman in his library under the tall pendent elms, and what a home that cottage was! What hospitality flowed there, the partakers of it. The great Dr. Crawley, the Hon. J. W. Johnston, Rev. Edward Manning, the Rev. Theodore S. Harding and hosts of others having reporter for an audience and with face aglow with the deep joy of his great honest heart, discoursed thus: When think that before the heavens were made or the earth created out of nothing, God in Christ, in the exercise of his omniscience, eternal love and boundless mercy, saw me, loved me and chose me for himself; and in the passing of the successive ages never lost sight of me nor did his love for me abate one jot or tittle; that when Adam and Eve were created, he saw me as one of their posterity; that through all the ages I was ever before him as an object of love in the purposes of his grace; that when Christ was born I was to him one for whom he had come to suffer and die; that when he expired on the cross my sins pierced him and caused him to cry "My God, my God why hast thou forsaken me"; that he endured my sins on the cross and, in exchange, offered me his righteousness; that he rose from the dead and I was before him justified in His purposes, that in going to heaven I was in his heart, that his eye was upon me; that when I was born He marked me for His own; that when I was seventeen years old he sent His spirit to convict and regenerate me; that He has watched over me all these years, and helped me and held me up, working in me to will and to do of his good pleasure; and that in a few more days, I will stand before Him clothed in His spotless robe of righteousness—when I think of all this, I call upon my soul and all that is within me to bless and praise His holy name. O my sinfulness, and unworthiness; O my Saviour's worthiness, love and mercy. If I had a thousand tongues, I could not sufficiently praise His great and holy name.

There under those tall elms, at the feet of Father Chipman I got some lessons in theology that I would not forget—I could not forget. As was Father Chipman, so were all the fathers.

Theology was largely in the heart in those days; now it seems to be mostly in the head.

In public the utterances of Father Chipman were the same, except that he would use the word Christian, instead of the personal pronoun I.

The above is the reply to the question "Did the fathers apply the atonement to the new life?"

The Rev. A. J. Vincent has arrived in Halifax and will commence his labours with the Tabernacle on Sabbath the 27th.

The Rev. G. A. Lawson has engaged to take up the labour of the West End pastorate. Brother Lawson is well known in the church and in the city; and is highly esteemed and much beloved. Among those who have supplied for the West End church, were two students from Acadia, Mr. Fred Porter of Fredericton, son of the late Rev. L. H. Porter, and Mr. F. A. Boyer. Both were heard with pleasure and profit.

The Gaspereau church is fortunate in securing the Rev. R. O. Morse, M. A. for pastor. Mr. Morse is scholarly, and has had large experience in pastoral work. He is deeply interested in all the denominational enterprises. Being near the college, will be not only a gratification to himself personally as he is one of Acadia's most devoted sons, but he will be able to do much good work for his Alma Mater.

On the 15th of November the first church took action on Dr. Gates' circular relative to the union of Baptists and Free Baptists. It was unanimously decided, after some discussion, that the First Baptist church of Halifax should form a part of the projected organic union of the two bodies according to the action of the Convention at Truro, in its hearty and unanimously adopting the Basis of Union subsequently accepted by the Free Baptist conference of New Brunswick.

The association of the young men of the colleges completed its session in connection with Dalhousie on Sunday evening last. The session was one of deep interest and much profit. Among those representing Acadia were Mr. Mersereau and Mr. McPherson. On Saturday evening Rev. H. F. Waring gave an address to the Convention on "How to justify others to study the Bible." On Sunday, afternoon, the Rev. John De Soyres of St. John, gave a lecture on student religion. His classical tastes and eloquent utterances were highly appreciated.

On Sunday morning Dr. Falconer of Pine Hill preached to the association in the old, historic church of St. Matthews. His sermon was strong and sober. He warned the students against mere intellectualism to which the e was a strong drift and temptation in student life. The closing meeting was held on Sunday evening in Dalhousie College.

REPORTER.

### Acadia Seminary Notes.

The principal is in receipt of letters from many who desire to begin work in the Seminary at the opening of the winter term, Jan. 11, 1905. These have received a personal reply. A general word to all prospective students may, however, not be amiss.

1. Owing to the present large attendance, and to the many applications which are being received, it has become necessary for any who desire a place in the Seminary for the winter term to make immediate application. Several more may be accommodated but some may be greatly inconvenienced by delay.

2. Because those who enter for the winter term plan usually to take special courses and because the time of teachers at present on the staff is quite fully occupied, it will be wise for any prospective pupil to state definitely just what work is to be done, that provision may be made in the departments which are at present overcrowded. This is true especially in the departments of Pianoforte, Voice and Elocution. Tentative steps are already being taken; but nothing definite can be done until fuller information from prospective pupils is received.

3. The expense for the winter term of 21 weeks, including Board, Room, Light, Heat, Laundry (15 plain pieces), all English studies, Chorus, Reading Room, Library and Nurse, is \$88. To this amount is to be added all extras, under which would be included, Modern Languages, Latin, Music, Art, Elocution, Domestic Science, Stenography, Type writing Business, according to the schedule on pages 52 and 53 of the Catalogue of 1905. The cost of a term's work will vary therefore from \$90 to \$175 or more according to the studies selected. The expense when the quality of the instruction given is considered and a comparison made with other schools of similar standing is very light.

Attention is called to the Acadia Seminary Souvenir Calendar for 1905 which will be issued within two or three weeks. From the proofs which have been received it is going to be a most artistic production, and the best of the kind ever issued from a Canadian house. The calendar will consist of 12 pages on each of which in three colors will be a reproduction of some new view of the Seminary interior or grounds, etc. The covers will be in keeping with the general color effect of the calendar pages, bearing a fine half-tone reproduction of the Seminary and the Seminary motto. It will be a souvenir which every lover of the Seminary will desire to secure; to preserve, or to present as a Christmas or New Year's Gift to a friend. The price is thirty cents. Send orders to the Principal.

Mr. Maxim, our director of Music, added to his growing reputation as an artist by his rendition of the following program, last evening, November 25. It was a finished piece of work. A programme so varied in its character called for great diversity of gifts in technique and expression. Nor was the audience disappointed. The Seminary is proud to have at the head of its musical department a man who has proved himself both an artist and a teacher of great ability.

#### PROGRAMME.

Sonata, A-flat Major, Op. 31, No. 3.	Beethoven
Allegro	
Scherzo, Allegretto vivace	
Minuetto, Moderato e grazioso	
Pre-to-con Moderato	
Romance, F-sharp Major, Op. 28, No. 2.	Schumann
Rhapsody, B Minor, Op. 79, No. 2.	Brahms
Consolation, E Major, No. 6.	Liszt
Walde-rauschen, Etude-de concert, D-flat Major,	
Humoreske, C Major, Op. 6, No. 3.	Grieg
Gavotte, A-flat Minor, Op. 14.	Sgambati
Nocturne, B Major, Op. 31, No. 1.	
Valse, A-flat Major, Op. 42.	
Polonaise, A-flat Major, Op. 53.	Chopin

Introductory remarks by Mrs. George Pratt Maxim  
H. T. DeWolfe, Principal.



## \* \* The Story Page \* \*

### What Happened to the Best Scholar.

BY MILDRED NORMAN.

It was a hot day, a dreadfully hot day. The master's hair stuck out all over his head in little wisps where he had run his fingers through. The red got into the master's face until it could not get any redder and then it got into his nose. Perhaps that is what made him so cross.

It was Friday and Friday afternoons we did not have regular lessons, but speaking pieces and compositions, and answering questions we had passed and sometimes we had a little dialogue. The girls thought that was great fun, but the boys always tried to shirk, and we had to coax them like everything.

This afternoon was one of the afternoons when we were going to have a dialogue, and the boys who took part in it were excused from speaking a piece. But they stayed out and spoiled it. Mr. Goodhue squeezed up his eyebrows until they made great wrinkles between his eyes right over his nose, and he scolded over the compositions, and said Mary Edgerly's was about good enough for the waste basket. Mary Edgerly writes the loveliest composition and always takes the prizes.

But the boys, dear me! They did not half have their pieces, and we had to laugh it was so funny, the way they looked and acted. Master Goodhue scolded and said they should not go home until they had learned their recitations. And we were all going down to the meadow after school to ride home on a load of hay, in Mr. Hurd's bungalow. We had been waiting a week for the tide in the river to get right.

It was pretty still after that and the boys did not take their eyes off their books—the boys that missed their pieces, I mean. As for Benny Lynch, he was always studying. He was the best scholar in school. Minnie Atwood was playing paper dolls under her desk. She always got her lessons quickly, and she never was caught when she was playing. Sometimes it seemed as if Master Goodhue was looking right at her, but she would look at him as cool as you please and put her handkerchief to her mouth and cough a little and turn a leaf of her history which she had open on her desk.

I sat next to Minnie and I played with her sometimes, but it made me nervous and then it took most of my time to get my lessons. I used to wish I was like Minnie. She played a long time and then she stopped and wrote a note and showed it to me. It was for Benny Lynch. This is what it said:

Benny Lynch, I think you are a coward. You won't fight Tom Holt. He was rude to me, and he deserves a thrashing. I am going to the meadow with Alec Morse.

We were going to the meadow in couples and Benny always chose Minnie. Now I would not write such a note as that to such a nice boy as Benny Lynch, and I shook my head at Minnie. She gave her head a toss and then seeing the master coming up the aisle she hustled the envelopes with her doll tails and the note under her desk. But as quick as his back was turned she slipped out an envelope sealed it, and put Benny's name on it.

The girls and boys passed it along and we watched Benny take it and open it and draw out—what do you think? A paper doll!

It came so sudden and Benny looked so funny that Minnie and I giggled before we thought, and Master Goodhue, who was standing half way up the aisle, turned quick as wink and before anybody knew what was happening he had grabbed the doll and walked Benny by the back of his collar out in the floor before the school. He went to the desk and brought the maulage and stuck the doll on the end of Benny's finger and made him hold his arm out straight.

"Here is a boy who can't find anything to do in school but play doll babies," said the master.

The girls giggled and the boys haw-hawed right out for a minute, and then they all looked down on their books. They all knew Benny did not deserve it, for he never did anything but study. His face was redder than the master's.

"I did not know we had such a genius in school,"

said Master Goodhue, "this is quite artistic; did you make it without any help?"

"I did not make it," said Benny.  
Minnie turned white; she knew what the next question would be.

"Who did make it?" asked the master.

Benny made no answer.  
"Don't lie out of it; better own up," said the master. "Either you own up or tell who this thing does belong to."

Minnie trembled so I was afraid the master would notice her. She held her head down close to her book and put her hand up to the side of her face next the aisle.

But there Benny had to stand, Benny Lynch the best scholar in school!

I felt so bad it seemed as if I should jump right out of my seat and pull that doll off Benny's finger and tear it to bits. Every time Benny's arm got crooked the master would hit it with his ruler and make some comical remark about the doll; we had to laugh a little, but we tried not to. Every time I could see Minnie start as if she was the one that was hit.

At last I could not stand it any longer and I raised my hand. "That is not Benny's doll," I said. "I saw the envelope handed to him and I saw him open it and take it out and how surprised he was; you turned around and saw it before he had time to do anything."

Benny looked at me gratefully. The master scowled; "So this is some of your work."

I shook my head; I was almost crying.

Then he said, "Do you know whose it is?"  
Of course I would not answer him, and he said getting crosser every minute, "Well can you tell who handed the envelope to the young man?"

Of course I would not answer that either. I was holding my head down so he could not see that I was almost crying. Then a smothered "Oh-h-h!" came from the school. I looked up and there was Minnie walking down the aisle like a queen. She went straight to Benny, pulled off the doll and gave him a little push toward his seat. Then she turned to Master Goodhue, "This is my doll," she said; "it was sent by mistake. What are you going to do about it?"

Her face was flaming red, but she looked at the master as calm as you please. The master liked what he calls "spunk," and I knew by the way his mouth twitched at the corners that his cross fit was gone. "Take your seat," he said, "and see that you make no more mistakes."

After school Minnie went to Benny's desk and asked for the envelope and he gave it to her and she put it in her pocket and he never knew a thing about the note which was inside all the time. "You are the bravest boy in school," said Minnie.—The Congregationalist.

### \* \* Maria's Missionary Money. \* \*

BY A. M. L. HAWKS.

When Maria had hung the cup-towels on the rod behind the cooking stove the work was done for the night. She crossed over to the wide lounge, and played a minute with the cat, dreading to ask what she longed to. Grandma Reuben sat by the light-stand, knitting double heels into a pair of grandpa's old stockings.

"Were there any Porters left, grandma?" Maria pretended to be absorbed with the cat, and to ask her question carelessly, but she could hear her heart beat. She thought grandma might hear it, too.

"No. Mr. Truman wanted 'em all, so I let him have 'em. There'll be another store bill next month,"—Mr. Reuben seemed to feel that an apology was called for—"and what goes over this time can go on that."

"Won't there be anything else?" Maria asked as soon as she could.

"Well, I don't think of anything," said grandma, knitting calmly. "There's something all the time. You have a good deal yourself, Maria. There'll be a new dress and shoes for you, pretty soon, and taxes again before long."

Maria caught up her knitting and began counting the stitches fast and hard though there was no reason for knowing them. She was in plain knitting. She saw no object in getting ready for next year's taxes this fall, but it was no use to argue with Grandma Reuben, and they clicked their needles without speaking until grandmother went off up the back stairs to the "weave-room" to hunt out some yarn to finish her heel.

Grandpa laid down his paper as soon as they heard her overhead, and beckoned Maria over to him. "What is it?" he asked in a husky whisper. Maria had to cry a minute, but time was precious, and she told him as quickly as she could that the girls in her Sunday school class were trying to get some money to send to India for Pundita Ramabai's work.

"Each girl wanted to get a dollar by her own work. Grandma said if I'd chop everything for the pie-meat, nights after school, she'd let me have some of the Porter apples to sell, if there were any more than Mr. Trueman wanted, but he's taken every one."

"Well, well, don't cry," said the old gentleman heartily, "I'll see, I'll see. There, she's coming." And when grandma came peacefully in with her yarn, he was intent on his paper, while Maria was playing with the cat again.

When Grandpa Basset married his second wife, the widow of a distant relative, his children and grandchildren simply changed her title "Mrs. Reuben," to "Grandma Reuben," a name that satisfied her. She was a great deal younger than grandpa, and she had come to hold the purse-strings. She gave tithes of fresh pork to the poor she knew, when the pigs were killed, and a pair of chicken to the minister at Thanksgiving, but she had no faith in sending money through unknown hands across the ocean. Nobody liked to displease her, and even grandpa often gave of his own abundance by stealth.

When Maria started for school the next morning, grandpa was trimming an apple tree in the orchard. He followed her down the road out of sight from the house, and told her about a cranberry patch over in the lower field.

"I'll go over there sometime today, 'and see if anybody's been there. If there ain't, there'd ought to be twelve or fifteen quarts sure; and Mr. Trueman'll buy 'em and you'll be all right."

Grandpa smiled happily, and Maria went on half comforted. She couldn't feel sure of anything after the apples.

It was well she did not set her heart on grandpa's plan. When she came home at night Grandma Reuben called her to "hurry and help pick over these chanbriz." She held a big tin full in her lap and told Maria she had picked them all "that afternoon, down in the medder."

"There's enough to last about all winter," said Mrs. Basset, comfortably, "and there's that much money, Mr. Trueman won't take out of us. Your grandpa won't lift a finger to help," she complained shaking up the berries vigorously, as Maria drew up a chair, and put her hand into the pan.

"No, I won't twiddle with such small stuff," said grandpa more energetically than usual. He sat by the stove casting up some accounts in a little note book, and Maria needed to steal only one look at his face to know that Mrs. Basset's fingers had reached the cranberries first.

Maria had one cry after she went to bed, then she have it all up. She told Miss Brown, the Sunday school teacher, and the girls she could do nothing, but told it with shame for she knew they dimly understood and pitied her. She was more helpful than ever about the house, but both she and grandpa were so quiet, that Mrs. Reuben wondered, She made no objections when Maria proposed to read about the child widows of India one evening, though in the course of the reading she doubted if such things could be true.

"Of course they be," grandpa averred stoutly. "Don't you remember that picture in the old geographies, Elva, of women burning in their husbands funeral pile—sutty, they used to call it? I'd believe anything of them critters."

"Well, I don't know what such work is permitted



for" sighed Grandma Reuben, "but we must go to bed for the men'll be here early to kill the pigs and fowl."

"And that's all the good it did," Maria said to herself as she went upstairs.

A busy week followed, but Saturday night Grandma Reuben called Maria into her bedroom and shut the door mysteriously. "Look here, child," she said in a half whisper, "you've done splendid, picking the fowl and trying out the lard, and everything and I'm going to pay you two dollars for what you've done, and—and I've thought a good deal about those poor girls, and there's another two dollars you can give Anna Brown to send to Injy along of the rest, and I want you should read some more about 'em sometime.—Religious Intelligencer.

### Aunt Mary's Diary.

The hall door opened and before Edith could close it an inquisitive breath of the crisp evening air stole into the cozy sitting room. Aunt Mary laid her book on the table.

"Did you have a good meeting, Edith?" she asked.

"Oh, I don't know; rather good perhaps. But the new minister isn't a bit like Mr. Foss. I suppose he knows enough, has a college education, and all that, but his pronunciation isn't always correct, and that's enough to spoil any sermon."

"He may not pronounce all his words as you do, dear; still, he may have equally good authority. Wasn't his address good, and weren't you made better by it?"

"I don't even remember what he said," and Edith laid her gloves on the table.

As soon as Edith had carried away her wraps, Aunt Mary drew the little wicker rocker up beside her.

"Let me see dear," she said, slowly, as Edith took the proffered chair; you've been to one afternoon tea this week the lecture on Shakespeare, a missionary meeting and this evening service."

"Yes, auntie, but what of it? That isn't much you don't think I'm neglecting my work?"

"No dear; but I've a little report I'd like to read if you're willing."

Aunt Mary reached across the table to her writing desk, and took out her brown-covered diary.

"Monday, Edith attended an afternoon tea at Emma Duulap's. Missed much of the social pleasure because the table decorations were not in harmony with the hangings and the tint of the dining-room walls.

"Wednesday. A lecture on Shakespeare was given at the Second Parish church. Edith and I attended. The subject was: "Accidents in Romeo and Juliet." I spent a very enjoyable evening; learned many new facts. Edith was disappointed; didn't get much benefit from the lecture. Objected to the speaker's voice; said it was pitched too high.

"Friday. The monthly missionary meeting was held at Mrs. Benson's. Had an excellent report of the state convention by the local delegate. Felt a greater determination to do more in the line of the Master's service. Edith complained that the speaker was confined too much to her notes; said the report would have been more impressive had it not been written."

Aunt Mary reached for her pencil. "I've another entry to make of this evening's service," she said.

"Please don't, auntie," and Edith looked up, pleadingly. "I—I—didn't know before what was the matter—why I haven't been getting more good out of my opportunities. It—it's because I met them all in a spirit of criticism. I'm always on the watch for something to criticize, and so lose the good I otherwise would get. If you'll not make this evening's entry I'll see that those in the future are less painful for me to hear."—Forward.

### Stop and Think.

As we cannot judge of the motion of the earth by anything within the earth, but by some radiant and celestial point that is beyond it, so the wicked, by comparing themselves with the wicked, perceive not how far they are advanced in their iniquity; to know precisely what lengths they have gone, they must fix their attention on some bright and exalted character that is not of them, but above them. "When all move equally," says Pascal, "nothing seems to move, as in a vessel under sail;" and when all run by common consent into vice, none appear to do so. He that stops first, views as from a fixed point the horrible extravagance that transports the rest.—Rev. C. C. Colton.

## The Young People

EDITOR

BYRON H. THOMAS.

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

### Officers.

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

Human disappointment is sometimes divine appointment. It is not more than probable, that this has been realized in the history of our Maritime B. Y. P. U. Some are whispering in audible terms, we need a new mission, we have it in the acknowledged pledge to support our Brother Freeman.

Let this be the rallying point, shall we hear from your work and results in the months of the current year?

Past failure should prompt to renewed effort, if emphasizing the prayer meeting feature of our work has in any degree failed of success in the past, it is hoped that there will be such an effort or series of efforts in the achievement of the present plan and purpose as will result in pre-eminent success.

Have we faith in Missions? By what visible standard shall we measure that faith? Must we not declare that faith is quick to discern the Lord, and quick also to obey him, sons and daughters make it possible to declare that you have exercised a quick obedience in responding to the claims of our Maritime work in India.

That there are multiplied calls upon us—in these days of constant endeavor no one will deny. But the "Go ye into all the world" of our Divine Lord, makes it imperative for us to conclude that obedience should be prompt and full, though the command be hard and mysterious.

Young people should ever cherish the fact that Christ's eye is on the believer to keep, and bless; and that it is on the unbeliever to judge and to punish. Do we not know? are we not assured that there is a responsibility for service, as well as for guilt. Let us get a firmer hold on the ropes, that those who are in the mine (of India) may know that they have our utmost help.

The B. Y. U. of the Milton Baptist church, held their annual business meeting Oct. 31st. Officers retained. Meetings of the year have been well sustained and a good interest shown in the work. In June twenty-five dollars were pledged towards our Missionary, S. C. Freeman's salary, part of which has been paid. On Nov. 7th we extended fraternal greeting to the B. Y. P. U. of Liverpool inviting them to meet with us. A social evening was spent and an address by Rev. W. B. Crowell much enjoyed. We trust that a still greater interest may be shown in the work.

ANITA G. FORD, Com. Sec'y.

### Giving is Living.

The strength of a union consists not in its numbers, but in the Christ spirit it possesses and manifests.

When our Lord left as his last commission, "All the world and every creature" he must have meant it for every union and every disciple.

Some one says Brother Editor our church is small and necessarily our union is small, we do give and it takes all we can raise to meet current expenses. This was not the argument of the lad on that far away Judean mountain, by the musical waters of Galilee. He was a listener to the Saviour's words, his heart had grown large and his faith strong. When the request was made for the barley loaves and fishes, put up as a mere lunch, by a thoughtful mother's hand, he did not think of his own need, he gladly surrendered it for the hungry multitude. This small offering in the hands of Jesus provides a royal feast for 5,000

So your pennies and dimes in the Lord's treasury can work wonders. Unioners? "give and it shall be given you, good measure, pressed down, and shaken together and running over." To you Jesus Christ is saying, "I have compassion on the multitude because they have been watching and waiting for nearly 1900 years to be fed, many have already fallen by the way, waiting for the Bread of Life. In God favored Canada there is money enough, in our Unions, there are members enough, but is there enough of Faith?—of self-denial and self-sacrifice?"

### Sips From Wayside Springs.

Mr. H. C. Vedder, in "The Examiner," makes the following sensible remark regarding a much abused fact of Scripture: "Let us give the widow's mite a well earned rest in discussing this question of beneficence. The widow was commended in that she gave "all her living." When we have given to God all that we have, every bit, we have given the widow's mite, and not before. There are not many of that kind of widows in these days."

### Knowledge is Responsibility.

Degrading the Sabbath to uses of personal pleasure, is the first step in the process that will reduce it to a day of toil.

Some of the modern Baals are, money, worldliness, pleasure, selfish ambition.

We shall never know the sweetness of Christian service till there is removed from it every motive except for Christ's sake."

The following beautiful lines from the pen of the late Rev. S. F. Smith, D. D., author of My Country 'tis of thee"—were given to the press as the venerable author's welcome to the Christian Endeavorer's in Boston 1895—

BY REV. SAMUEL F. SMITH, D. D.

Greetings to all the host  
From mountain, vale and coast,  
River and sea.  
Where'er our bands are found,  
Send the glad tidings round,  
Echo the joyful sound  
On every breeze.

Greetings to old and young,  
Greetings in many a tongue,  
Loudest and best.  
Break forth in holy song,  
Roll the blest tide along,  
In accents sweet and strong,  
With south, east, west.

Onward with purpose brave  
To seek, to lift, to save,  
For God, for man.  
Not ours to seek delay,  
Or Squander one brief day,  
Not ours to waste in play  
Life's fleeting span.

All hail, triumphant Lord!  
Fulfil thy gracious word,  
And take thy throne.  
Like watchman at the gate  
Thy youthful servants wait,  
Assume thy legal state,  
And reign alone.

—Boston, July, 1895.

### Pray Without Ceasing.

There is a class of animals—the cetaceous—that inhabit the deep. It is their home they never leave it for the shore; yet they have ever and anon to rise to the surface, that they may breathe the air, or they would not exist in the element in which they live. Something like what is imposed on them by physical necessity, the Christian has to do by a spiritual one. It is ever and anon ascending to God, by rising through prayer into a purer region for supplies of divine grace, that he maintains his spiritual life.

### "The Lord Shut Him In."

Noah did not close the door. There are works that God keeps for himself. The burden of them is too heavy for the back of man. To shut that door on a world about to perish would have been too great a responsibility for a son of Adam—the stress of it would have borne too heavily on a human heart. Another moment, and another, and another, might have been granted by the patriarch, and the door might never have been shut at all. And would he have done the work conclusively, even if he had in the first instance closed the door? Who knows but that, when the waters rose, and he heard the wailing around, and friends whom he loved held towards him their little ones, and shrieked to be taken in, he might have relented, and opened, and a rush might have been made, and the ship that carried the life of the world might have been swamped? He dared not open a door which God had shut; perhaps he could not open it. We never heard that he opened the door, even when the earth was drying. God told him when to go out.

And so it is in the ark of salvation. It is not the church, it is not the minister, that shuts or opens the door. These do God's bidding; they preach righteousness, they offer salvation, they gather in; it is God that shuts and that opens the door. And what a sound was that when, in the listening, ominous hush of earth's last evening, God shut the door! There have been sounds as well as sighs to make the boldest heart quail and the flintiest heart melt; the cry has gone up from cities given over to fire and sword, the shuddering throes of earthquakes which hurried myriads to death; but, except the cry on Calvary, which corresponded to it, no more solemn and melancholy sound has been heard by human ears than that which passed into the evening stillness when the broad green earth was left to be the grave of mankind, and God shut the door of the ark.

Once again God will shut the door. Man will not do it. Angels will not do it. But, oh, what a sigh and shudder will pass through the listening universe, when God will shut the door of the heavenly ark upon the lost!—Rev. Alexander Stewart.



## Foreign Missions

### W. B. M. U.

*"We are laborers together with God."*

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

#### PRAYER TOPIC FOR NOVEMBER.

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

#### Notice.

Mission Bonds in New Brunswick wishing any assistance or information, will please address their Superintendent, Mrs. W. E. McIntyre, 29 High Street, St. John.

The Ohio and North Temple Aid Society held a tea and public meeting in the vestry of the North Temple church at Ohio, Thursday evening, Sept. 22nd. After tea was served and the audience called to order, Dr. Saunders led the exercises of the evening, which consisted of dialogues and recitations interspersed with music at the close of which Dr. Saunders gave an earnest address. Proceeds of the evening \$13.87, which was to complete the sum of \$25 being raised by our Society for the purpose of making Mrs. Joseph H. Saunders, wife of our pastor, a life member. We hope this meeting was the means of creating a greater interest in missions in the hearts of our people.

J. C. Sec. W. M. A. S.

#### Rawdon.

Probably it will be of interest to some of your readers, more especially those who attended the Hants Co. Convention in Rawdon last September, to hear of the prosperity of our Aid Society formed at that time. Six names have been added to our list and we have been filled with new enthusiasm that Christ may reign "From the rivers unto the ends of the earth." On the last Sabbath in October, under the pleasant leadership of our President, Mrs. L. J. Slaughterwhite, we held a missionary concert which we feel safe in saying was enjoyed by everyone in the well-filled church.

MRS. RUPERT J. McLEARN, Sec'y.

The W. M. A. S. of the Baptist church at Florenceville, observed "Crusade day" Wednesday afternoon, Nov. 9th. The sisters met at the home of Mrs. W. L. McCain, Mrs. D. N. Estey, the president, presided. Home Missions, was the subject which had been chosen for discussion. The exercises were opened by singing "Higher Ground." Then followed Scripture reading by president, and prayer by sisters Hartely and McCain. After the singing of "Rescue the Perishing," the minutes of last meeting were read by Secretary Mrs. H. H. McCain, and Mrs. A. H. Hayward read an article on the "Grace of Giving."

A report on Home Mission work in N. B. was then read by Mrs. F. M. Cain, followed by an address by Mrs. A. D. Hartely. Each member of the society was called upon, and resounded, with some word of encouragement, or a desire to see the work increase and more advancement made during the coming year than heretofore. A paper was then read by one of the members on "The Relation of Home Mission to Foreign Mission Work."

We believe and trust that God will guide us, in the work throughout the coming year, and that greater interest will be taken by each member of the Society. Collection \$1.80.

A. H. E.

The Port Williams, W. M. A. S. held their annual Crusade meeting on Thurs. Nov. 10th after the devotional and regular business of the meeting was through, an interesting programme was given, our Sister Society at New Minas was invited to meet with us, also members of our congregation not yet identified with the Women's Missionary work.

Altogether about 50 were present, and enjoyed the hour very much, at close of meeting a social hour was spent and tea served.

Our hearts were gladdened by 3 new members. On following Sunday evening, Nov. 13th, our W. M. A. S. held a public Missionary meeting, programme consisting of exercise "The Conquering Cross" by members of Aid and Mission Band, recitations, solos and special music by Senior and Junior choirs. Mrs. Foster, M. B. Supt., was present and gave a stirring talk on the needs of our work in India. Pastor Hatt also made a short address. The programme was listened to by a large and appreciative audience, collection, \$11.

MRS. SILAS GATES.

The W. M. A. S. of Germain, Brussels and Leinster St. have held very pleasant and profitable Crusade meetings with Thank-offerings. These meetings are productive of great good in many ways. The various departments of our Mission work are brought before the people by papers

and addresses, the social element is cultivated by the sisters of different churches getting to know and love each other. New members are gained and the Spiritual life is greatly quickened by united prayer, song, Bible readings, and helpful words of experiences and encouragements. The offering given freely, gratefully, lovingly is yearly increasing. No person can doubt that Crusade Day is getting to be a most helpful factor in our Mission work.

A public meeting under the auspices of the W. M. A. S. was held at the church, Granville Centre, Oct. 30th. Meeting opened with singing missionary hymn, followed by prayer by Rev. W. H. Warren. Our County Secretary Mrs. George Pearson was with us who gave an interesting and instructive address on missionary work. She showed very plainly its necessity, that it is in accordance with the teachings of the Bible, and the great part and influence woman has to do in this work. She also gave us the origin of our W. M. A. S. in this province and an account of its wonderful growth. A recitation was then given by one of our sisters Mrs. Mary Taunch, "Come over and help us" followed by missionary music and remarks by Rev. W. H. Warren. The meeting was thoroughly enjoyed by all and one which I trust will encourage and strengthen us as a society.

The attendance was large and much interest shown by a collection of \$70.00.

SECRETARY.

#### MONCTON.

The Woman's Missionary Aid Society of the First Baptist Church observed Crusade Day by giving an At Home on Thursday Oct. 27th and holding a public Missionary Meeting in the evening. About three hundred invitations had been sent out to ladies of the church and congregation the week previous and the result was a very large attendance. Tea was served from 4.30 to 6.30 p. m. Pastor Hutchinson presided at the evening meeting. After the singing of missionary hymns, our pastor gave us a Bible Reading on giving Mrs. Baird (wife of our assist. pastor) read a paper entitled "The Claims of the Hour." Mrs. Dawson read a letter from our Missionary Mrs. Glendenning. Miss Cox read a sketch of Bam bai's life and the work being done by her. These readings were interspersed with music which was in charge of Miss Davidson. A thank offering was received in the afternoon amounting to \$32 and a collection \$14 taken in the evening, after which the meeting closed by prayer.

Sec'y.

### Foreign Mission Board.

BY THE SECRETARY

Dr. McLaurin writes as follows:—We have been greatly blessed in our work. This scribe has seen Baptist Telugu Christians increase from 600 to 60,000 members. Missionaries from three to one hundred and two, and stations from three to fifty three. The distance between the two most distant stations was at that time about eighty miles. It is now at least six hundred miles along the coast of the Bay of Bengal. The station furthest from the coast was not over ten miles then, now the furthest is at least two hundred miles and yet there is much land to be traversed. We rejoice greatly in your expansion. We wish you to rejoice in ours, "One Lord, one faith, one baptism, etc."

If the preaching of the Gospel to all nations is an essential part of God's great purpose towards mankind, if our Lord declares himself to be the "Light of the world" and tells us the object of his coming was to save the world, if the glorification of Jesus Christ and the final triumph of his kingdom are intimately bound up with the preaching of the Gospel for a testimony unto all nations, if continued expansion is a great principle of Christianity as gathered from the history of the early church, if idolatry is an abominable thing in the sight of God, and if the spiritual condition of those who are without the Gospel is such as ever declared by those who know, then can we wonder that Jesus Christ put the command to evangelize the world in so important a position? Can we, his followers, justify ourselves when we refuse or hesitate to obey that command to the utmost of our power?

Recognition of the true position of this command will show us that the work of foreign missions is not to be considered as one out of a hundred other charities, not as a by-work of the church of Christ, but as the one and chief work above all others, as the work for which the church was called into existence. If there is one thing taught in the history of the church more than another it is this: the blessed Lord intends her to preach the gospel to all mankind. It is plain that the Lord will not provide any other means by which this work can be done.

We should remember this, the one work of the church, in our gifts. Home calls may not be neglected, neither may the great work of the church be laid aside as is practically done by the greater number of professed Christians. Great gifts, a more constant and deepening flow of gifts into

the foreign missionary treasuries, would, unquestionably result in a great influx of spiritual life into the whole church. We have also good reason to believe that more men and women sent out to the foreign fields would increase the number called to our home work. By sending our legions abroad we may have many more recruits for home missions.

#### THE WORK BEING DONE.

Harper's Weekly says: "In a single year the Protestant churches of the world have expended about \$19,000,000 under the superintendence of fifteen hundred missionaries on the field, aside from the staff of secretaries and other at home. The results secured by this money appear to be out of all proportion to the efforts put forth. It is no slight thing to gather a million and a half of communicants out of the communities of India, Africa, Japan, China, and other lands; to organize and conduct several thousand schools of every grade; to establish hospitals and dispensaries in lands where medicine has been identified with the crudest superstitions; and to be the medium of the distribution of large sums of money, and to conduct relief work for those who are stricken with famine and pestilence."

### The Surrendered Life.

BY WM. B. HUTCHINSON, D. D.

What will you do with that soul of yours that it may become what it ought to be? Since it responds to Christ, and since Christ is eager to touch and transform it by his power, why not let the divine Master work his will with you? That is what will truly ennoble you and make your life mean the most and be worth the most.

See that old violin-maker laboring at his task! He is striving to make a master-piece. He selects the best materials, fashions the parts with the utmost care, and adjusts them with all the skill acquired by long experience. It is finished at last; and yet, when it is completed, he is conscious that it is very imperfect, and is discouraged with the result. "It is a failure after all," he says, and with dejected spirits he hangs it on a peg in his shop along with its fellows, the workmanship of his hands.

One day a man comes into his shop and asks permission to examine the violins offered for sale. He is a great musician, an artist of world-wide fame. He tries them all, but in this one he finds something which responds to his touch in a special way. "How much?" The starving violin-maker says, "Ten francs." "It is two little," answers the other, "here are fifty," and they are thankfully received.

The master in his home tries the instrument. He learns to love it. He plays on it in his hours of private practice. He plays on it before vast multitudes, first spell-bound, then breaking forth into tumultuous applause. Experts tell us that a violin, like a human being, can acquire habits; that its sounds improve in the hands of an able artist because the fibres of the wood at last contract habits of vibration conformed to the harmonic relations, and this is what gives inestimable value to instruments that have belonged to great masters. The genius of that marvellous musician seems to be poured into his chosen instrument. It becomes the medium by which he expresses heavenly sounds he has caught out of the infinite beyond. The very material of which it is made becomes energized with the music that is the life of his being!

He is dead now, that mighty master who delighted and entranced thousands with the wondrous witchery of his music. That loved violin—at the last his hand touched it, his eyes rested upon it—can you buy it now for ten francs, for fifty francs? Nay, a king's ransom can scarce purchase it, for it is vibrant still with the echoes of that great melodious soul.

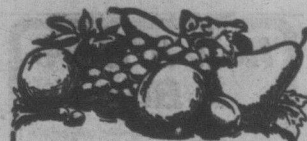
Christian, you went into Christ's hands a poor enough thing; yet there was something in you which responded to the Master's touch. Under his divine fingers music began to flow out of your life, and more and more the music of his soul became a part of your soul; every fibre of your being became attuned thereto, every tense chord of life responded to his lightest touch. And so you have become worth more to God and worth more to humanity because of the Christ life that has become the vital part of your being.

Those who attain any excellence commonly spend life on one common pursuit; for excellence is not gained upon easier terms.—Samuel Johnson.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—Drummond.

A man's first care should be to avoid the reproaches of his own heart; his next to escape the censures of the world."





**Just Fruit.**

There's no "medicine" in "Fruit-a-tives"—no drugs—no poisons. "Fruit-a-tives" are the curative principles of fruit juices, compressed into tablets. It's the secret process of preparing them, that makes "Fruit-a-tives" so much more effective than the fresh fruit.

**Fruit-a-tives**  
or Fruit Liver Tablets

cure Constipation, Biliousness, Torpid Liver, Bilious Headaches, Loss of Appetite, Indigestion, Bladder and Kidney Troubles, just as nature intended them to be cured—with fruit. Cure yourself with Nature's cure that never fails.

At your druggist's, 50c. a box. FRUITATIV'S, Limited, OTTAWA.

**Notices.**

**OUR TWENTIETH CENTURY FUND**  
\$50,000.

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

Rev. J. H. P. WISS,

Wolfville, N. S.  
Treasurer for New Brunswick and P. E. Island.

Rev. J. W. MANNING,

St. John, N. B.  
Field Secretary,  
Rev. H. F. ADAMS,

Wolfville, N. S.

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

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

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

**THE AMERICAN BIBLE LEAGUE**

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

**DIGBY COUNTY QUARTERLY MEETING.**

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

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

Home and Foreign. Will the churches please see that delegates are duly appointed.  
A. H. WEITMAN, Sec'y.

**CARLETON AND VICTORIA COUNTIES' QUARTERLY MEETING.**

The above named Quarterly meeting will convene with the Jacksonville Baptist church on Tuesday Dec. 13th at 10 o'clock a. m. A good representation of the churches is hoped for.

JOSEPH A. CAHILL, Secretary.

**ALBERT CO. QUARTERLY MEETING.**

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

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

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

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

J. W. BROWN, Sec'y.

Hopwell Cape, Nov. 25.

**20TH CENTURY FUND.**

Caledonia, (Wellington Wilburn, \$5; Sol. Prosser, \$3) \$8; Hillsboro, Weldon Sec, Mrs C W Dobson, \$2; Alma, D C Cleveland, \$5 Lutes Mt, Lillian Nichols, \$1; Grand Lake 2nd, Mrs M S Cox, \$2.50; Chipman 1st Evelyn Cox, \$1.25; Fredericton, Dr J W Harbour, \$20; Sheffield 2nd, H W Bailey, \$1; Springfield 2nd/Wm Kierstead, \$2; Jas W Ganong, \$2) \$4; Maugeville, Mrs T E Bridges, \$1; Campbellton, (A S Colpitta, 50c; A H Hodgins, 50c; Grace Cooper, \$3; Mrs James A McDonald, \$5; Mrs S Ferguson, \$2) \$11; Jemseg, J D Ferris, \$1; Josh R Dykeman, \$1) \$2; Hopewell, Mrs Em I Smith, \$5; Kinnear Settlement, Mrs Arn Keith, \$2; New Maryland, Mrs L G Nason, \$1; Will Nason, \$1; Will Smith, \$1) \$3; Hillsboro 3rd, Albert Mines S S, \$5; Valley (John Cartwright, \$2; Alf Warnock, \$1; Ethel Kierstead, \$1) \$4; Germain St, Dr Bonnell, \$10; Hopewell (Albert) Mrs Eliz J Brewster, \$2; Oak Bay, Mrs Annie Burgess, \$1; Doakton Mrs J W Lewin, \$5; Florenceville, D N Esty \$4; Mid. Sackville, Wm Bearne, \$1; Harvey 2nd, Mrs W J Doucet, 25c. Total \$101.

P. E. I.

Cavendish, Rev C P Wilson, \$4; Long Creek, (W E Stretch, \$1; Mrs Jos H Stretch, \$1) \$2; Bonshaw, Mrs Geo Barret, \$1; North River, W G Howard, \$3) Total \$110 Before reported N. B. and P. E. I. \$1116.86 Total to Nov. 1 \$1227.86.

J. W. MANING, Tress. N. B. and P. E. I.

**DENOMINATIONAL FUNDS.**

RECEIVED FROM OCT. 3RD TO NOV. 11TH, 1904.

Canard church, \$50; Port Clyde, Quarterly meeting, \$3; Daniel Rogers, Springfield, \$50; Milton, Yarmouth church, \$30; Guysboro East, District meeting, \$4; Wine Harbour church, \$3.10; Ivan J. Slack, Folly Lake, \$5; Nictaux church, \$7.25; Lower Economy & Five Islands church, \$2.20; Third Yarmouth church \$7.23; Somerville church, \$5.42; Kempt (Queens County) church, \$3; Wilmot Mountain church, \$5.12; Port Lowe Sabbath school, \$1.95; Springhill church, \$21; B Y P U, Williamston, \$6; Aylesford church, \$31; Aylesford Sabbath school, \$3.11; Walton church, \$10; Falmouth Sabbath school, \$3.05; Lockhartville church, \$5; Sackville church, \$3; Hampton church, \$12; Hampton Sabbath school, \$1; Lower Granville Church, \$14.50; Lunenburg church, \$9; First Yarmouth church, \$17.64; First Ragged Islands church, \$5; Lower Economy & Five Islands church \$5; Guysboro church, \$20; North East Margaree church \$12; Chester church, \$16; Half Island Cove church, \$5.35; Amherst church, \$88; Central Chebogue church, \$9.75; Arcadia church, \$9.25; Young Peoples Society C Workers, Melbourne, \$3.64; New Ross church, \$7; Noel church, \$2.50; New Germany & Foster Settlement, \$12.83. Total \$509.89.

JOHN NALDER, Tress. N. S.

**CORRECTION.**

In Bro. W. H. Jenkins' summary of what he learned and saw of River Hebert in general and of the Baptist Church in particular a slight inaccuracy occurs. The W. M. A. S was organized by Mrs. Charles Christie, Amherst, not by Mrs. Parker. "Honor to whom honor is due." Bro. Jenkins' visit was timely and refreshing.

J. M. PARKER.

**PERSONAL.**

From a card just received, we learn that Rev. E. E. Locke late pastor at Springfield, Annapolis Co., has removed to Lower Economy as pastor of the church at that place and of the Five Islands church. His post office address will be Lower Economy, Col. Co., N. S., and correspondents are requested to address him as above. The MESSENGER AND VISITOR hopes that he may be abundantly blessed in his work upon his new field of labor.

Rev. L. J. Slaughenwhite recently pastor of the Rawdon church has removed to Springfield, Ann. Co., having accepted a call to the pastorate of that church. He succeeds the Rev. E. E. Locke the late pastor. The MESSENGER AND VISITOR extends best wishes to pastor Slaughenwhite in his ministry among a devoted people.

With the new photographic telescope, constructed by the University of California astronomical department, Dr. R. T. Crawford and Dr. A. F. Gillihan have been successful in locating a large number of the Watson asteroids. Plates have been exposed on every clear night during the current month, and two asteroids which are now in opposition have been found each time without fail.

The Danish railway authorities are as indifferent to public indignation as are the advertising signboard companies in America. The destruction of the so-called Hamlet's grave at Marienlyst is threatened; by the North Zealand railway, which is to pass directly across this spot, to which crowds of tourists come every year. Complaint is made that "to destroy what is hallowed by traditions and romance is as great an act of vandalism as the removal of an historical monument."

**FREE TO CATARRH SUFFERERS.**

As cold weather approaches it brings peril of the worst sort for victims of that common but dangerous disease, Catarrh. Whoever suffers from this ailment should take steps at once to get rid of it before winter comes, when neglected Catarrh is bound to develop into a much more serious trouble. A wonderfully kind and generous offer to all Catarrh victims is being made by Catarrh Specialist Sproule of Trade Building, Boston, the most famous authority of the age on Catarrh and how to cure it. He will cheerfully give the most valuable medical advice free in regard to curing this trouble, and we advise every reader of this paper to read Catarrh Specialist Sproule's announcement on page sixteen and learn how to receive, without any expense, the very best medical information that would otherwise cost a large fee.—Adv.

**C. C. RICHARDS & CO.**

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

CHRISTOPHER GERRY.

Ingersoll, Ont.

**Allen's Lung Balm**  
The best Cough Medicine.  
**ABSOLUTE SAFETY**  
should be rigorously insisted upon when buying medicine, for upon that depends one's life. ALLEN'S LUNG BALM contains NO OPIUM in any form and is safe, sure, and prompt in cases of CROUP, COLDS, deep-seated COUGHS. Try it now, and be convinced.

**YOUTH is the Time For Preparation.**

And it is so important that the very best be got that neither time nor cost should be too closely considered. We believe we give the very best. Over thirty years' experience in testing methods and in knowledge of the wants of the public, give us peculiar advantages of which our students get the full benefit, as their success demonstrate. Catalogue free to any address.

**THE ST. JOHN BUSINESS COLLEGE**  
S. Kerr & Son,  
Oddfellows' Hall.

**INTERCOLONIAL RAILWAY**

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

**TRAINS LEAVE ST. JOHN.**

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

**TRAINS ARRIVE AT ST. JOHN.**

9—Express from Halifax and Sydney	6.20
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	13.30
5—Mixed from Moncton	13.30
3—Express from Moncton and Point du Chene	16.30
25—Express from Halifax, Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35

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

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

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED \$2,000,000 WORTH OF BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

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WEST-TROY, N. Y.

IF YOU KNOW OF ANY BETTER FLOUR THAN

**ROYAL HOUSEHOLD**

THE KNOWLEDGE MAY MAKE YOU A FORTUNE.



**Save your Horse**

BY USING

**FELLOWS' LEEMING'S ESSENCE.**

IT CURES

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

**PRICE FIFTY CENTS.**

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

**Blood Poison**

Brings Bolls, Salt Rheum, Eczema and Scrofula,

**WEAVER'S SYRUP**

Cures them permanently.

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**BEATS ALL PREVIOUS RECORDS.**

Since its establishment 10 years ago the attendance at the

**FREDERICTON BUSINESS COLLEGE**

Has been steadily on the increase. The number registering this term is away in advance of all previous years.

This is the best testimonial we can place before the public. Send for Free Catalogue. Address.

W. J. OSBORNE.

Fredericton, New Brunswick.

**Nerve Racked Men and Women**

will find Balm for their Terrible Sufferings in

**MILBURN'S HEART AND NERVE PILLS.**

They tone up and strengthen the nerves, build up the muscles of the heart, and purify and enrich the blood. They put the nervous system in perfect working order, and restore health and vigor to both body and brain.

Miss Edythe Lindsay, Stromness, Ont., writes:—

"It affords me great pleasure to say that I have experienced great relief from your Heart and Nerve Pills. For over two years I suffered from violent palpitation of the heart, was very nervous and easily startled. I was in an extremely weak condition before I started to take the pills, but four boxes effected a complete cure. I cannot praise them too highly to those suffering from nervous weakness and heart troubles."

Price 50 cents per box, or 3 for \$1.25. All dealers, or THE T. MILBURN CO., LIMITED, TORONTO, ONT.

**Beware of the fact that**

**'White Wave'**

disinfects your clothes and prevents disease.

**The Home**

**WHEN THE HEART IS HEAVY.**

Worry kills. It wears upon the brain as dropping water wears away stone. The habit must be killed by eternal vigilance, resolution and good sense. Worry, like bad or an obnoxious person must be driven out, and the best way to drive either out is by the instruction of the good. You can fill your mind with comforting, calming thoughts, leaving no room for the harassing ones. You can flood out the enemy, just as pouring a stream of water into a tumbler filled with discolored liquid you can soon force out the muddy contents of the glass and leave it filled with liquid crystal. Don't let events depress you. Maintain your equilibrium, and let mind rule matter and good sense judge events. The emotional nature is always watching for a chance to exploit itself. Keep in reserve, ready for every touch of human feeling, responsive to goodness, honor cheerfulness and all healthy feeling, but do not allow it to tinge your understanding or in any way affect your sane view of business or the affairs of life. Check expression when bitter or somber feeling has the best of you. To say how sad and perplexed you feel when your heart sinks for the moment deepens your inward troubles, and at the same time spreads it to outside people. You would not spread disease; do not spread mental distress. Your desponding words, bursting impulsively from a full heart in the presence of a friend, add to the burdens of another human being— one, perhaps, already weighed down by cares and anxieties. To so speak is to allow yourself to be overcome by "things" ruled by the natural course of the world. "You cannot rule the world, it is true, but you have the power to rule your part of it—that is yourself. Don't hate and don't worry. This is the advice given by a hale and beneficent old man to those who asked him for the secret of length of days. He might have added Don't get angry.—Ada C. Sweet in the August Woman's Home Companion.

**CHREERFULNESS AT THE TABLE.**

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we are taught in our family to be cheerful at the table. My father was a lawyer with a large criminal practice, his mind was harassed with difficult problems all the day long, yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers to charm were given freely to entertain his family. Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal-time came, and the habit of being cheerful three times a day under all circumstances had its effect on even the most sultry temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influence as among the best of my life."

Much is said and written these days about "table manners." Children in well-bred families, are drilled in knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are decanted upon, but training in the most important grace of habit a child should have, that of cheerfulness at the table, is often too neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at a meal-time be made the most happy hour of the day, and influence on the children may be beyond estimation.

**COSTLY HANDKERCHIEFS.**

The most beautiful handkerchief in all the European courts belongs to Queen Margherita of Italy, and it is at the same time the most costly, being valued at \$30,000. In making this marvel, three artists worked constantly for more than 20 years. It is so fine that if the eyes closed and the handkerchief passed across the head of a person of the most acute sensibilities would find impossible to feel anything. The Queen keeps it religiously in a tiny jewel case of gold in the form and just the size of an ordinary bean pod.

The queen of England owns a dress which almost equals this. It was a wedding gift from India, and is so fine and light that the whole dress can be placed in a small fan box. On this nine persons worked during ten years. The queen's collection of laces is worth \$375,000 and that of the princess of Wales is not far behind, as it is now valued at \$250,000, her stock having been increased by the legacy of her mother, the late Queen of Denmark. Though ex-Empress Eugenie lost many pieces of great value on her flight from the Tuileries, still she has considerable, and what she has is beautiful. One piece alone cost \$25,000 a yard. The laces of the vatican are rated at \$875,000.—The Standard.

Fried hominy is in such constant demand during the game season that it is worth while to learn to cook it perfectly. Boil the hominy and press it in a square pan or dish. When quite cold and firm, slice the hominy, dip in flour or in egg and breadcrumbs, and fry in deep fat. Never fry in a skillet, as this produces sauted hominy, quite another dish.

**What Sulphur Does.**

**FOR THE HUMAN BODY IN HEALTH AND DISEASE.**

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall. It was the universal spring and fall "blood purifier," tonic and cureall, and mind you this old fashioned remedy was not without merit.

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

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

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

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

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

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

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

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

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Apply Pond's Extract—the old family doctor—it will relieve the inflammation immediately. Cures burns, bruises, cuts, sprains; relieves all pain as if by magic. For over 60 years Pond's Extract has been the "first aid" in cases of accident—the reliable family remedy. Imitations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.

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The Kind That Turn To Bronchitis.

The Kind That End in Consumption.

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If you do, nothing will save you. Take hold of a cough or cold immediately by using

**DR. WOOD'S NORWAY PINE SYRUP.**

The first dose will convince you that it will cure you. Miss Hannah F. Fleming, New Germany, N.S., writes:—"I contracted a cold that took such a hold on me that my people thought I was going to die. Hearing how good Dr. Wood's Norway Pine Syrup was, I procured two bottles and they effected a complete cure."

Price 25 cents per bottle. Do not accept substitutes for Dr. Wood's Norway Pine Syrup. Be sure and insist on having the genuine.

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**CONSTIPATION.**

Although generally described as a disease, can never exist unless some of the organs are deranged, which is generally found to be the liver. It consists of an inability to regularly evacuate the bowels, and as a regular action of the bowels is absolutely essential to general health, the least irregularity should never be neglected.

**MILBURN'S LAXA-LIVER PILLS**

have no equal for relieving and curing Constipation, Biliousness, Water Brash, Heartburn, and all Liver Troubles. Mr. A. B. Bettes, Vancouver, B.C., writes:—"For some years past I was troubled with chronic constipation and bilious headaches. I tried nearly everything, but only got temporary relief. A friend induced me to try Laxa-Liver Pills, and they cured me completely. Price 25 cents per box, or 5 boxes for \$1.00, all dealers, or mailed direct on receipt of price. THE T. MILBURN CO., LIMITED Toronto, Ont.



# The Sunday School

## BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1904.

OCTOBER TO DECEMBER.

Lesson XI.—December 11.—Captivity of the Ten Tribes.—2 Kings 17: 6-18.

### GOLDEN TEXT.

The face of the Lord is against them that do evil.—1 Peter 3: 12.

### EXPLANATORY.

THE EPITAPH OVER THE KINGDOM OF ISRAEL.—Vs 6. This verse is like an epitaph upon the tombstone of the northern kingdom, and then follows what Maclaren calls a post-mortem examination, showing the disease which caused the death. 6. IN THE NINTH YEAR OF HOSHEA. Six years after Hezekiah began to reign, and entered upon his great reforms in Judah. The name of Hoshea the king is identical with Hosea the prophet, and means salvation. THE KING OF ASSYRIA. Shalmaneser IV. carried on the war, destroyed all the surrounding country, and laid siege to Samaria, which lasted three years, but he died before the city capitulated; and it was under the reign, but probably without the presence of his successor, one of his generals, Sargon, that Samaria was taken. CARRIED ISRAEL AWAY INTO ASSYRIA. Is an inscription on a slab found in Sargon's great library rooms in the palace of Khonsabad in the northern part of Ninevah (now, I believe, in the Berlin Museum), we have Sargon's own account of this story: "I besieged the city of Samaria," says he, "and took it. I carried off twenty-seven thousand two hundred and eighty of the citizens. I chose fifty chariots for myself from the whole number taken; and all the other property of the people of the town I left for my servants to take. I appointed resident officers over them, and imposed on them the same tribute as had formerly been paid. In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the tribute on them which I require from Assyrians." PLACED THEM IN HALAH. On the Euphrates, in northern Mesopotamia, not far from Ninevah. IN HABOR. The present river Khabour, a branch of the Euphrates to the north, the RIVER OF GOZAN (not "by" the river) in northern Mesopotamia. IN THE CITIES OF THE MEDITERRANEAN. IN THE EAST OF ASSYRIA, and southwest of the Caspian Sea, including modern Persia.

II. THE MORAL DISEASE FROM WHICH THE NATION PERISHED.—Vs. 7-12. Now follows the reason of this terrible calamity. The sum of it was, that the people had come into that condition in which it was possible to destroy the sin without at the same time destroying the sinner.

7. SINNED AGAINST THE LORD. Jehovah, the self-existing eternal being. THEIR GOD. To whom they owed all things—life, existence, prosperity, religion, every good they possessed. WHICH HAD BROUGHT THEM UP OUT OF THE LAND OF EGYPT. By a mighty deliverance, full of wonders of love and care. This includes not only the plagues and the passage through the Red Sea, but all his care over them through the wilderness, the giving of the law, the possession of the promised land. FEARED WORSHIPED. They broke through all the barriers of the love and greatness of God; this mightiest of bonds did not hold them back from sin.

8. WALKED IN THE STATUTES. The heathen practices and customs which had come to be laws (compare Judges 2: 11-13.) They substituted heathen forms of worship, and heathen morals, for the worship and the law of God.

9. DID SECRETLY. Literally, they covered. "They cloaked or covered their idolatry with pretenses that it was a worship of Jehovah." FROM THE TOWER OF THE WATCHMEN TO THE FENCED CITY. Found again in 2 Kings 18: 8. "The towers in which watchmen were stationed to keep guard over the flocks and crops were always in the most lonely and deserted spots, while fenced cities implied the presence of many inhabitants. So the sense appears to be 'in the loneliest as well as in the most populous places.'"

10. IMAGES. Stone pillars, rough or carved, AND GROVES. Rather, "Asherim," or wooden pillars, plain or carved; both being set up beside the altars of idols.

11. THERE THEY BURNED INCENSE AS A MODE OF WORSHIP. AND WROUGHT WICKED THINGS. "The shade of the trees became bowers of iniquity."

The Fascination of Idolatry. It is plain that there must have been some peculiar fascination about idolatry, or it could not have drawn the Israelites so frequently and persistently to its shrines and worship.

1. Idols presented a visible, tangible representation of God, with a splendid and sensual ceremonial; while Jehovah, the true God, was unseen.

2. The worship of Jehovah had its ceremonial of great beauty and power, but always teaching and impressing great moral

and spiritual truths. It was pure, it restrained all sin, it required the confession and forsaking of wrong, it appealed to the higher nature. On the other hand, idolatry presented the temptation of novelty, of fashion and worldliness. It was in favor with learning, wealth and power. But perhaps the chief attraction consisted in the sports, the revelry, the licentious freedom, appealing to every passion, with which idols were worshipped. In the revels of idolaters there was no restraint, no confession of sin, no costly sacrifices, except to passion, but they could serve every evil in the name and under the sanction of their gods.

III. THE WAY OF TRANSGRESSORS IS HARD.—Vs. 13. The way of transgressors is hard indeed, because of the awful punishment at the end of the way. So the sinful know that the end of their way is death, and the consciousness of this throws a shadow over all the life before. YET THE LORD TESTIFIED AGAINST (unto) ISRAEL. He showed them clearly their sin and their danger. (1) BY ALL THE PROPHETS, who speak forth God's Word AND BY ALL THE SEERS. Those who see visions which God reveals. Prophets of every kind were sent. The words of Elijah and Elisha still echoed among the people, and later came Jonah and Amos and Hosea, who in every way, by words, by deeds, by object lessons, by visions, warned and entreated the people.

IV. AND YET THEY WENT ON IN THE WAY TO RUIN.—Vs. 14-18. 14. BUT HARDENED THEIR NECKS. A metaphor derived from those oxen who, in spite of all efforts to guide them, hold their necks set and firm in the way they determine to go. It expresses unbending obstinacy and self-will. THAT DID NOT BELIEVE IN THE LORD. They of course knew his existence, but they did not trust in his guidance, in his wisdom and goodness, so as to obey him.

15. STATUTES, COMMANDS. AND HIS COVENANT. So the law was called, because it was an agreement between God and his people, he to preserve and defend them, they to obey. See Deut. 29: 1, 9, 13. HIS TESTIMONIES. His law, which is the testimony he bears for truth and against iniquity. AND FOLLOWED VANITY. Nothingness. Idols who were absolutely powerless to help them. BECAME VAIN. Weak, helpless, with no power to resist attacks.

16. MOLTEN IMAGES, EVEN TWO CALVES. Which Jeroboam had made and placed in Bethel and Dan as centers of false worship, and which had remained all through their history. A GROVE. An Asherah, idol-pillar (vs. 10) HOST OF HEAVEN. Represented by Baal, the sun god.

17. CAUSED THEIR SONS . . . TO PASS THROUGH THE FIRE. Not merely "inade them pass through the fire for purification," but burnt them with fire, as is said of Abaz (2 Chron 28: 3; see 2 Kings 17: 31; 23: 10; Jer. 7: 30-32; 19: 1-13). This was done in the worship of Molech. "The Rabbins tell us that this 'dol was made of brass, and that the head was that of a calf with a crown upon it. It was made hollow, and a furious fire was kindled within it. . . . When the arms were red hot, the victim was thrown into them, and was almost immediately burned to death, while its cries were drowned by drums." DIVINATION AND ENCHANTMENTS. These were different ways of seeking to know future events, and of imposing upon the people. AND SOLD THEMSELVES TO DO EVIL. The metaphor is taken from

### WHAT THE MINISTER SAYS.

Is Most Convincing.

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 No. Holbrook St., Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms and are continually on the look out of a remedy which will give relief with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles, the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy just as good.

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it as it contains valuable information on the subject of piles.

the practice of men selling themselves into slavery, and so giving themselves wholly up to work the will of their master. This was a widespread custom in the ancient world.

### WAYS TO INJURE HEALTH.

Giving way to fits of anger. Leading a life of unfeeling, stupid laziness.

Contriving to keep up continual worry about something or nothing.

Allowing the desire for gain to absorb our minds so as to leave no time to attend to our health.

Tempting the appetite with bitters and piceities when the stomach says no, and forcing food into it when nature does not demand, and even rejects it; gormandizing between meals.

Marrying in haste and getting and uncongenial companion, and living the remainder of life in mental dissatisfaction, cultivating jealousies and domestic broils, and always being in a mental ferment.

Surfeiting on hot and very stimulating dinners, eating in a hurry, without half masticating the food, and eating heartily before going to bed, when the mind and body are exhausted by the toils of the day and the excitement of the evening.—Green's Fruit Grower.

### THE FUTURE LIFE.

I stood before Phoebe Cary's chair the day before she died, and we conversed concerning her early life. She said she wished to go back to her old homestead before she died, and see her lover's grave. She added: "Before he went from this world I had no interest in the other world. I never questioned whether there was an eternity or not. The thought never seemed to have any power over me. Men talked about it and preached about it, and I read about it, but it never struck my heart and never touched my life. I had no desire to know of eternal things. But when my loved one went so suddenly, falling dead in the street. I asked over and over, 'Is there another world? Will I meet him? Will I live with him forever? And then I so desired to know.' That desire led her to that beautiful poetry which is in the hymn books of all the world to-day:

One sweetly solemn thought  
Comes to me o'er and o'er;  
I am nearer home to-day  
Than I ever have been before.

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Ovaritis or inflammation of the ovaries or fallopian tubes which adjoin the ovaries may result from sudden stopping of the monthly flow, from inflammation of the womb, and many other causes. The slightest indication of trouble with the ovaries, indicated by dull throbbing pain in the side, accompanied by heat and shooting pains, should claim your instant attention. It will not cure itself, and a hospital operation, with all its terrors, may easily result from neglect.

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From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick - Rev. J. W. HARRIS, D.D., St. JOHN N. B. and the Treasurer for P. E. Island is Mr. A. W. STERNS (CHARLOTTETOWN). All contributions from churches and individuals in New Brunswick should be sent to Dr. MANNING; and all such contributions P. E. Island to Mr. STERNS.

AYLESFORD.—Rev. T. F. Wallace, who recently accepted a call to the Aylesford and Kingston churches, has already found a large place in the affections of the people. He has entered upon his work with energy and with a good prospect of success. Rev. Isaiah Wallace and wife have taken their dismissal from the Wolfville church and united with us as they are making it their home with their son. We feel to congratulate ourselves having so good a man in our midst.

PARADISE, N. S.—At a recent meeting this church voted favorably on "Union." The Clarence church has been improved by painting the vestry and enlarging the basement for better heating facilities. At Paradise similar improvements have been made on vestry and this last week a bell has been placed in the belfry, at a cost of \$300.00. On Wednesday evening 23rd, a social union of this church was held in the Paradise church. We have just completed our first quarterly collections for the Denominational work. The only need at the present time is a deep spiritual awakening. May the Lord hasten the day.

CANARD.—On Sunday, Oct. 9, I baptized Bro. W. T. Ford, who has been in charge of the Salvation Army Corps in Kentville, and he has since received a license to preach from the Canard church. Bro. Ford is now at Wolfville engaged in studies for the ministry, and is employing his gifts, as opportunity offers, for the support of himself and family. He has supplied several Sundays at Canard and Port Williams with great acceptance, and any who may engage him as supply will find him a careful, thoughtful and earnest preacher. D. E. HATT.

ST. MARGARET'S BAY.—The Lord's work is moving along steadily on this large field. The pastor has been preaching three times the first three Sundays and four times the fourth Sunday of each month during the last six months. The services are well attended. One was received into our fellowship at Black Point recently. Mrs. Wm. J. Baker of Yarmouth presented the Baptist church of that place with a beautiful new organ which is second to none on the whole field. May the Lord reward her for this generous deed. Our esteemed sister believes in using her money for the extension of the Redeemer's Kingdom while living.

I. J. TINGLEY, Pastor.

PARRISBORO.—We are glad to be able to report progress in our work. We have had some additions by letter, and last Sabbath we had the privilege of baptizing three into the fellowship of the Diligent River church. This is the result of some special effort during the past few weeks. Our cause is weak there and this will strengthen us considerably. Two of the candidates were a man and his wife who have stood by us in the work and have already given proof of their calling. Many more are convicted. At the centre we had a successful Roll Call on Thanksgiving, taking an offering of \$75. We have extensive improvements on the church building in prospect. We have taken on Half Way River, where we find a faithful few.

F. M. YOUNG

MILTON BAPTIST CHURCH, YARMOUTH.—After a pastorate of a little over four years, I have resigned my connection with

the Milton church, in the North end of the town of Yarmouth, having accepted a call to the North River field, on Prince Edward Island. I feel sorry to give the church here up, for my stay among the people has been of the pleasantest kind. However, to me the call to go, is the call of duty. The brother whom the Lord will send to take my place, will now find a church free from debt, old difficulties of many years standing removed, and a thoroughly united people. This brother, whoever he may be, is needed at once; for I expect to close up my pastorate on the first Sunday in December. My address after that date will be, North River P. E. Island. DAVID PRICE

NORTH SYDNEY.—All the services of our church have been well sustained during the summer, and we are looking hopefully for encouraging results. We have adopted "Sacred Songs Combined" for devotional services. A Bible class has been organized that meets after the morning service. The attendance is about thirty. At present we are studying II Peter. The Sunday School teachers have a preparation meeting after Wednesday evening prayer service. About \$300.00 have been paid on the \$700.00 debt with which we began the year. A band of willing workers, of more than thirty, has been organized and is creating a wholesome influence. We are constantly losing workers by removal. Brother A. J. Walker and family are much missed. The Congregation at Point Edward have purchased and paid for an organ, the first ever owned by them. They have placed a wire fence around the church lot, and we are now building a shed for horses. These material improvements were all needed. G. W. SCHURMAN.

CAMBRIDGE, N. S.—A combined Thanksgiving and Missionary concert was held in Cambridge Baptist church on Sunday evening, Nov. 20th, by the missionary society, of which Miss Myrtle Caldwell is president. An interesting program was presented. Mrs. J. Howe Cox presided at the organ with efficiency. Rev. J. Hennigar Nichols, of Oklahoma Territory, offered prayer. Miss Steadman of Sackville rendered two solos which elicited well merited praise. The Thanksgiving exercise "A Pyramid of Beauty" given by fourteen children symbolized the harvest season. Mrs. F. W. Webster's paper on Africa was brilliantly illustrative of that "Dark Continent." Miss Annie Marchant's reading "The Heavenly Vision" evoked general approbation. The "Song of the Grain" by three little girls seemed particularly appropriate. Miss Lora Webster gave a paper on "David Livingstone," which evinced careful study of the character. "The cry from the Congo" by Lavinia Rudolph was a direct appeal. Rev. C. K. Morse, pastor of the church delivered an able address on "Living in Canada as a cause for Thankfulness." The closing anthem by the choir "Put me in remembrance" was followed by the Benediction. The offering for missions amounted to ten dollars.

NICTAUX.—Some weeks ago, we began special services at North Williamston, a section of the Nictaux church, which have been blessed in the quickening of God's people, and in the salvation of souls. On Oct. 23rd, the pastor baptized five young people, who were taken into the church at the evening service, and one sister by letter. Others have been converted, some of whom will follow Christ in baptism. On Thanksgiving Day we had a Thanksgiving service and roll call of the church members. Two hundred and ninety responded to their names during the services. An offering of one hundred and fifty dollars was taken. The services were of an impressive nature. Our Industrial Guild of the Great Commission is moving along in the right direction. We have between fifty and sixty firms doing business for the Lord. The first Tuesday in December is

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St. John, N. B.

our day of returns. The work all over the field is moving along fairly well. Ten very respectable horse sheds have been recently built at the Nictaux church, which will prove to be a great convenience and comfort to those who are obliged to drive to church. During the winter we hope to have a visit from Rev. Dr. Trotter in the interests of the Second Forward Movement. Pastor C. H. HAVERSTOCK.

MIDDLETON, N. S.—A Thanksgiving Service was observed in the Middleton Baptist Church last Sabbath (Nov. 20th). Three meetings beside the regular Sunday School session were held during the day, and were occasions of deep interest to those present. The attendance was large at all the services. A thank offering was taken in the morning and evening for denominational work, amounting to something more than forty dollars. The subject of the morning sermon was missions. The topic discussed: "The World's Progress Upward; or a year of advance toward the Divine goal." A roll call of our members and general conference was the nature of the afternoon session. A very gracious time it was to all present. Letters had been sent to absent members and a number of responses were received. These were read as the respective names were called, and added much to the interest of the occasion. The right hand of fellowship was given to two sisters, who had recently come to us by letter. And the Lord's supper observed at the close. In the evening the service was largely in charge of the choir, who had prepared a special program of Thanksgiving music. The pastor gave a brief sermon from Psalms 103, 2. "Forget not all his benefits." It was a day long to be remembered. At the close of the Wednesday evening prayer meeting an affectionate address was presented to the pastor and his wife as an expression from his congregation of their appreciation of the work done by them while here. The influence of the untiring zeal, the reflection of the Christ Spirit which has been so manifest in our pastor's life we trust may ever remain. A purse containing sixty two dollars as a more tangible expression of our high esteem was also presented to Brother and sister Colpitts. The address was very fittingly responded to by the pastor to whom this tribute came as a great surprise. Mrs. Colpitts also responded very feelingly. The Rev. J. A. Ramsay, pastor of the Presbyterian church in Middleton, being called upon for remarks spoke of his appreciation of Pastor Colpitts, as

a man and brother minister and of the delightful Christian fellowship that they had enjoyed together. He expressed a sincere sympathy with both the church and pastor in the sorrow of parting that is theirs, at this time when the loving relations that have existed during the past months are about to be severed. That God may abundantly own and bless the work of Bro. Colpitts, in his new field of labor is the sincere prayer of this church. J. H. HALL, Church Clerk.

ALMA.—The Lord is prospering our work. There is to be baptism as soon as I can administer. Several are anxious about the salvation of their souls. I often wish that I was not so far off from the brethren, but am trusting God and going forth in his strength.

LEINSTER ST., ST. JOHN.—On Sunday Nov 27th, Pastor Christopher Burnett baptized ten converts in the presence of the largest congregation during the present pastorate. These with four uniting by letter will receive the hand of fellowship next Sunday. With much gratitude to God, we look forward to the baptism of several others in a few weeks, and report that all departments of the work are in a prosperous condition.

COLLINA, N. B.—Rev. W. Camp's able ministrations to this church are much appreciated. Congregations are large and additions to the church are made from time to time. Some of those who for a long period have sustained the church and comforted others are now in need of the strong consolations of God—Brother Ezekiel Kelly and Brother Jacob I. Kierstead are in the grasp of diseases pronounced incurable. But they rejoice that they are more truly in the fathomless love of the changeless Christ—Their faith fails not. They have long wrought well for the things that are excellent and of good report. Now the Lord does not withhold his tender mercies from them.

CENTREVILLE.—The people in this place especially the church members want their pastor to keep in his place, so first he must need have a "pounding," next he must have a chaining. The first day of this month being the pastor's wife's birthday the members of the church must make a surprise. In the evening just as pastor and wife were settling down for an evening's resting, suddenly a large number came in upon them seemingly bent on taking charge of things, and after presenting the pastor's wife with a beautiful toilet set, the pastor was chained with a very fine gold chain and charm for his watch. Almost every day brings some token of our

(Continued on page 13.)



USE  
**FERROVIM**  
TRADE MARK  
A Splendid Tonic  
Builds up the System  
Strengthens the Muscles  
Gives New Life  
Sold by all medicine dealers.  
Davis & Lawrence Co., Ltd., Montreal.

**BIRTHS.**

**HUBLEY**—At Seabright, Halifax Co., N. S., Sept. 20, to Mr. and Mrs. Harvey S. Hubley, a son.

**MACCABE**—At Tanook, Nov. 24th, to the wife of Rev. A. H. MacCabe, a daughter.

**MARRIAGES.**

**TITUS GODDERT**—At Weymouth, Nov. 1st, by Rev. J. T. Eaton, Charles Howard Titus to Bertha Elsworth Goddert of Weymouth, Digby County, N. S.

**CRUMWELL-JARVIS**—At Weymouth Falls Nov. 23rd, by Rev. J. T. Eaton, Joseph Henry Crumwell, to Alvena Langford Jarvis, of Weymouth Falls, Digby County, N. S.

**SNOW-SHORT**—At Half Island Cove, N. S., on Nov. 18, by Rev. W. E. Carpenter, Samuel Snow, of Upper White Head to Blanche Short of Half Island Cove, Guysboro Co., N. S.

**JUSTASON-BORTHWICK**—On the 16th of November at the Baptist parsonage by the Rev. T. M. Munro, Thomas S. Justason, and Mary S. Borthwick, both of Pansfield, Charlotte county, N. B.

**DOGGETT-FREEMAN**—At the home of the bride, Greenfield Queens Co., N. S., Nov. 23rd, by Pastor W. B. Bezanson, Angus McR. Doggett and Mabel V. Freeman.

**JACKSON-MASON**—At the home of the bride's parents, head of St. Margaret's Bay, N. S., Nov. 23, by Rev. L. J. Tingley, Mr. Halburton Jackson, of Bedford, N. S., to Miss Lois Verbena Mason, N. S.

**KINNEY-GREEN**—At the residence of the officiating Minister, Rev. C. Stirling on Nov. 9, 1904, David Kinney, to Susan Green, both of Mineral, Car. Co., N. B.

**PURDY-EVANS**—At the residence of the bride's mother, Nov. 23, by the Rev. E. T. Miller, Mr. John M. Purdy, of Londonderry, to Miss Melissa Evans of Acadia Mines.

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

**LONG-MILBERRY**—At the Baptist parsonage, Clementsvalle, N. S., Nov. 9th, by Rev. J. H. Balcom, George Long of Clementsvalle, to Mabel Milberry of Boston, Mass.

**WILLIAMS-BANKS**—At Clementsvalle, N. S., Nov. 12nd, by Rev. J. H. Balcom, Maurice W. Williams of Halifax, N. S., to Bessie A. Banks of Annapolis Royal, N. S.

**HENSHAW-DOUGGETT**—At the Parsonage, Clementsvalle, N. S., Nov. 22nd, Carey Henshaw, Bear River, N. S., to Lottie Douggett of Marshalltown, Digby Co., N. S. Rev. J. H. Balcom officiating.

**RAFUSE-HOLLAND**—At the home of the bride's parents Clementsvalle, N. S., Nov. 13rd, by Rev. J. H. Balcom, Howard W. Rafuse of Waterville, N. S., to Annie Maude Holland of Clementsvalle, N. S.

**LEARY-BISHOP**—At the home of the bride Annapolis Royal, N. S., Nov. 16th, by the Rev. N. A. Whitman, Bertram R. Leary of Lynn, Mass., to Mary S. Bishop of Annapolis Royal, N. S.

**FOSSHAY-PURDY**—At the home of the bride, Jemseg, on the 9th Nov., by Rev. A. B. Macdonald, Sylvester S. Foshay, and Emma Myrtle Purdy third daughter of Archelus Purdy, Esq., all of Cambridge, N. B.

**PATRIQUIN CURRIE**—At the residence of the bride's father, East Village, Londonderry, Colchester co., Nov. 23, 1904, by Rev. E. T. Miller Mr. John David Patriquin, of Londonderry, to Miss Barbara J. Currie, East Village.

**DEATHS.**

**MASON**—At Hastings, Ont. Co., Nov. 11th, Harold Mason aged 28 years.

**PERRY**—At Augusta, Maine, on the 13th inst, Fred H. Perry, son of the late John W. and Ruth Perry of Coles Island, Queens county, aged 34 years, leaving a wife and one child and a number of other relatives and friends to mourn their loss.

**KENNEDY**—On August 28, at the residence of Mr. David Reid, Robert H. Kennedy aged 77 years. As a teacher he was well and favorably known, having taught in many schools in Nova Scotia. He suffered very much in his last sickness, but was never heard to complain. To the writer he said 'I am resting on the promises of Jesus.' His end was very peaceful.

**FRASER**—At North Brookfield, Queens Co., N. S., Nov. 18th, George M. Fraser, aged 69, leaving a widow and three children. Our brother was laid aside from active duties for two years. During this time he has been a great student of the word. For many years he has been an active member of the church and deeply interested in its welfare. He had many friends and was a great favorite among the young. He left us with unswerving faith in his risen Lord.

**ELLS**—The many friends of Deacon and Mrs. O. E. Ells, of Canard, sympathize most deeply with them in the loss of their little boy, Alfred, aged three years, as result of an operation in the hospital at Halifax. Everything that medical skill and faithful attendance could do were added to the mother's devotion to save the little life, but he never fully rallied from the operation, which was on Saturday Nov. 12, and on the following Monday evening he fell asleep in Jesus.

**GREY**—Phoebe London, aged 44 years, beloved wife of Willard Grey of Good's Cove, Car. Co., died Nov. 19, surrounded by husband and children and loving friends. Mrs. Grey had endeared herself to all who knew her, by her kindly, sympathetic, lovable disposition. She lived a consistent Christian life, and died triumphant in Christ. Her presence will be much missed not only in home circle, but also in Bloomfield and Good Corner Church of which she was a member, and in the community where she lived. Two daughters, one son, and a husband, sisters and brothers are left to mourn their loss.

**BALTZER**—At Port Lorne, Annapolis Co., N. S., Oct. 31, Margaret, widow of the late Wentworth Baltzer, aged 60 years. Mrs. Baltzer was baptized at Mt. Hanley by the late Rev. Warren Parker, who preached on that occasion from the words,—"Being persuaded of this very thing that he who hath begun a good work in you will perform it unto the day of Jesus Christ." The same text was chosen by her pastor as the subject of his discourse when her body was laid to rest in hope of the resurrection morning. Her consistent Christian life, her patience under trial and suffering bore abundant testimony to the sustaining power of Him "who keeps the feet of His saints."

**SAUNDERS**—At Clarence, N. S., on Nov. 16th, in her 68th year, Mrs. Saunders wife of the late deacon J. F. Saunders of Digby, N. S., passed away. For almost a year our sister had been living with friends in Clarence, but for many years prior to that she had been one of the most enthusiastic workers and whole-hearted supporters of the Digby church. Her life was one of great activity and she knew well the meaning of the word "Cross", but to-day she has found the compliment, "the crown." She has left one son, Fred, of Canso; and brothers, sisters and a large number of friends to mourn the loss of a good woman.

**MONROE**—At Millford, Annapolis Co., N. S. Nov. 16th, of heart failure, sister Robert Monroe in the 68th year of her age. Our sister was born at Port Lorne, N. S., in 1837 and was converted and baptized at the same place some forty years ago, she subsequently removed with her family to the States where she resided for some time but afterward came to Millford, where she lived with her son until suddenly called to her reward. Sister Monroe is very highly spoken of by all who knew her. She leaves three sons and seven daughters, besides a host of relatives to mourn the loss of a kind mother and friend, May the God of all comfort and grace, comfort and sustain them.

**ACKNOWLEDGMENT.**

Monday evening, November 22, it was expected that there would be a choir practice at the Mahone Bay Baptist parsonage. When the choir arrived it was found that it had grown to most surprising proportions, and that the members, instead of carrying music books, were all burdened with groceries, provisions and various useful articles, which meant a very choice and abundant addition to the Pastor's food supply, and to other home requirements. This large pound party proved a great success socially as well as in material contributions. May the Lord richly bless our kind hearted and thoughtful people.

ADDISON F. BROWNE.

The steamer Mellville, of the Elder Dempster line, is at Sydney to take a shipment of Cape Breton coal to South Africa.

people's kindness. Words fail us in expressing our gratitude to this people. May the God of all mercies abundantly bless them in temporal and spiritual things. These people are not only kind but very Baptistical, fearing the Baptists might be hurt, and the doctrine to which all their lives they have listened and which they love might be blessed by going into the proposed Union, they voted not in favor, wishing rather to stand by the old "Article of Faith and Practice." Our prayer meetings, are large and good, our preaching services well attended. We are hoping for greater manifestations of the Divine Power in saving souls in our midst.

S. LANGILLE.

Centreville, Digby Co.

**AMHERST, N. S.**—About 30 were received at the Communion service Nov. 6th, twenty one of whom had been baptized during the preceding month. Nov. 20th, six others were baptized. William Cummings, Esq., of Truro, preached recently on a Sunday evening to a congregation that crowded audience room and vestry. Dr. Trotter preached at both services Nov. 20th, to large audiences, in the morning making a grant appeal on behalf of the Second Forward Movement, and in the evening a masterful sermon from John 1:1. A Thanksgiving service was held on the evening of the 17th, which was of more than usual interest. The Pastor was assisted by Dr. Steele, whose address was very apt and abounded in illustrations suited to the occasion. A thank offering taken to assist the Pastor in special evangelistic effort netted \$126.51. Bro. J. T. Dimock the assistant Pastor is doing grand work in the outstations of the church. His faithful efforts are already bearing fruit. The pastor's young men's class has increased to about sixty. A spirit of deep interest and ready response is showing itself in all departments of the church life.

S. W. C.

**GOLDEN WEDDING.**

On the evening of the 17th inst, a large number of the children and the grand children and other friends met at the home of Mr. and Mrs. David C. Parent of Queensburg, York Co., where a most enjoyable evening was spent. The object of the gathering was to celebrate the golden wedding of the host and hostess. Mr. and Mrs. Parent were the recipients of many useful and valuable presents, and were made to feel that to grow old, is not the worst thing that can come to people. The MESSSENGER AND VISITOR extends to Mr. and Mrs. Parent cordial congratulations and best wishes for continued health and strength until the call to higher service comes.

**"The Basis of Union."**

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

Paterson & Co.

107 Germain St., St. John, N. B.

**Little Boy Had Eczema For Six Months. Salves and Ointments No Good.**

Eczema is one of the most torturing of the many itching skin diseases, and also the most prevalent, especially in children. The cause is bad blood, aided by inactive skin, inflammation, etc. It manifests itself in small, round pimples or blisters, which later on break, and form crusts or scales. The skin has an itching, burning and stinging sensation. To get rid of Eczema, it is necessary to have the blood pure, and for this purpose nothing can equal

**Burdock Blood Bitters.**

Mrs. Florence Benn, Maribank, Ont., writes:—"My little boy had eczema for six months. I tried ointments and salves, but they healed for only a short time, when it would break out worse than ever. I then decided to give Burdock Blood Bitters a trial. I only gave him two bottles, and it is now two months since, and there is no sign of a return. I feel sure that as a blood regulator, nothing can equal it. I cannot say too much for what it has done for us."

THE T. MILBURN CO., LIMITED, Toronto, Ont.

**WHY MOTHERS WORRY**

Did you ever hear a mother worry over a plump child? There is no better bank of health for a child to draw from than a good supply of healthy flesh.

Scott's Emulsion not only gives a child weight and plumpness, but it feeds the brain, bones and nerves with strength and active power.

Fewer mothers would worry if they knew more about Scott's Emulsion.

Scott's Emulsion is substituted by cheap emulsions and so-called wines, cordials and extracts of cod-liver oil. They can do you no good and are dear at any price. Why buy them? Scott's Emulsion has been the one reliable preparation of cod-liver oil for nearly thirty years.

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

**COWAN'S COCOA and CHOCOLATE**

They are the choicest of all.

Try them.

**EQUITY SALE.**

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

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

Dated at St. John, N. B., this 8th day of November, A. D. 1904.

E. H. McALPINE, Referee in Equity.  
EAWLE, BELYEA & CAMPBELL,  
Plaintiffs' Solicitors.  
T. T. LANTALUM, Auctioneer.







**This an That**

**WITH AN H.**

"What's your baby's name?" asked a visitor who had called to secure Mrs. Johnson's services as washerwoman.

"I'm 'most 'shamed to tell you dat child's name," said Mrs. Johnson, "case de folks round here say it soun' like he was an Injun. But his name, dat his paw 'sisted on gibing him—his name am Ho-car, missy."

"Horse-car?" feebly repeated the visitor. "Yas in—Hoscar," said the mother sorrowfully. Dere was an Englishman dat was pow'ful good to Mr. Johnsing when he took dat foolish trip out Wes' four years ago, an' put him on de cyars to come home again; and when my husband ax him his name he smile an say, 'Dey call me Hoscar when I'm to home,' he say. So when dis baby was born, nuffia would do but we mus' call him Hoscar, after dat Englishman."

**"A MAN WENT OVER HERE."**

I was on a train from Albany, N. Y., when I fur travelling n.en came aboard. They turned a seat so that they could face each other in conversation. Three of them conversed freely about the business they represented; the fourth, a quiet listener; and finally one said to this silent partner:

"And what house do you travel for?" "Well, gentlemen," he replied, "I represent a wholesale liquor store in New York City. Some people do not like my business. There's lots of money in it, and—lots of danger. Twenty years ago there were nineteen of us started out for the firm I represent well and hearty. We arranged to put into New York every Saturday night, and after reporting, went out on a lark together. I am the only one of the nineteen left; the others, every one of them, were killed by the liquor we sold. I tell you, gentlemen, there's lots of money in it, but lots of danger."—Lutheran Crusader.

**THE BAR-ROOM OSTRACIZED.**

The saloon has lost moral standing everywhere. It has no place in the church. Fraternities have put a ban on the saloon and its keeper. Insurance companies discriminate against the seller and the drinker, as well as the drunkard. Railroads, manufacturers and leading commercial institutions have no place for the tippler or the sot. The public schools are teaching the children the truth about alcohol—that it is an irritant poison to the human body and the saloon a curse to society. Science, with its hard, cold facts and its thousand tests has demonstrated that alcohol can add no vitality to, nor increase the strength of the human system. It lowers the mental, physical and moral powers of man.

It remains for this great free county to go out of partnership with the saloon business.—The Chicago Daily News.

**NOT AN IMPOSSIBILITY.**

The lesson in newspaper work is constantly, "Be brief!" If that order can be given picturesquely, so much the better. It will not be forgotten. The Saturday Evening Post says that a certain beginner in journalism picked up in a Southern town what seemed to him a "big story."

He hurried to the telegraph office and "queried" the editor of a New York daily.

"Column story on—, Shall I send?" The answer arrived promptly: "Send six hundred words."

This, to the enthusiastic correspondent, was depressing.

"Can't be told in less than twelve hundred," he wired back.

Then came this reply: "Story of creation of the world told in six hundred. Try it."

**DRINKING AND APOPLEXY.**

It is an established fact that all wines and liquors send an increased amount of blood to the brain. The first effect noticed after taking a glass of wine is to send the blood faster than usual, hence the reason for the red face. The brain's activity is increased and it works faster, and so does the tongue. But as the blood goes faster to the brain i

also returns faster. . . . The blood is sent to the brain in such large quantities so fast that the arteries must charge themselves to make room for it. They increase in size, and in so doing, press against the more flaccid veins, which carry the blood out of the brain, and diminish the size of the pores, the result being that the blood is not only carried to the arteries of the brain faster than is natural or healthful, but is prevented from leaving it as fast as usual. Hence a double set of causes of death are in operation. Hence, a man may drink enough brandy or other spirits in a few hours, or even a few minutes, to bring on a fatal attack of apoplexy. This is being literally dead drunk.—The Sanitarian.

**GET YOUR OWN LICENSE.**

Uncle Joe is an old negro on a "farm near Chesapeake City, a farm owned by the family whose slave he was years ago. He is a widower, and lately has spruced up to a degree. Not long since one of the young men of the place started for the city, when he was hailed by Uncle Joe.

"Mistah George, he said, sheepishly, "you done goin' to town? You might do a favor for me."

"Certainly, Uncle," was the response. "What is it?"

"Well, you might—you might get a marriage license for me."

The white man was amused; but seeing that the old negro was offended, he said, "I'll get the license sure, Uncle, I'll get it," and rode off.

After attending to his own affairs in town, he suddenly remembered the marriage license, but was nonplussed, for he had not asked the name of Uncle Joe's fiancee. He happened to recollect that he had noticed Uncle Joe around the kitchen a good deal of late, and that Amanda, dusky, fat and 40, and the best cook in the country, always had a delectable morsel reserved for the old man; so of course, it must be for Amanda. Armed with the happy credentials, Mr. George galloped home and handed the paper to the old man, who took it and looked at it. The license was read to him.

"Mandy Jones!" he cried, when the bride's name was pronounced. "Wiy, it ain't her—it's Liza Allen, down by de crick."

Here was a dilemma. "Well," said the white man, "there's only one thing to do: You must get another license. It is just \$3 thrown away."

Uncle Joe took the paper, folded it and put in his pocket. "I'll done ask Mandy to have me," he said; "for I don't think dar's \$3 diffrance 'tween dem ladies."

**INTERESTING, IF TRUE.**

You Can Try It Yourself and Prove It.

One grain of the active principal in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, egg or other wholesome food, and this claim has been proven by actual experiment anyone can perform for himself in the following manner: Cut hard-boiled eggs into very small pieces, as it would be if masticated, place the egg and two or three of the tablets in a bottle or jar containing warm water, heated to 98 degrees (the temperature of the body), and keep it at this temperature for three and one half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach, and nothing else will rest and invigorate the stomach so safely and effectively. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cases accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, asptic pepsin, diastase and Golden Seal, which mingles with the food and digest it thoroughly, giving the overworked stomach a chance to recuperate.

Dying never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind because digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 50 cts. for full-sized package in every drug store in the United States and Canada, as well as in Europe.

**DISCOMFORT AFTER EATING**

December 4, 1903

People who suffer after eating, feeling oppressed with a sensation of stuffiness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the stomach, or who have Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in Side, Chest, Limbs and Sudden Flashes of Heat, should use a few doses of

Radway & Co., New York. Gentleman—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.

For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say, that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established and the dyspeptic symptoms have already disappeared. Now I feel like a new person.

May God bless you and your wonderful remedy. I remain,

Yours for health,  
B. S. TREXLER,  
Allentown, Pa.

**Radway's Pills**

Which will quickly free the system of all the above named disorders.

**RADWAY'S PILLS.**

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the L.

Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 7 St. HELEN STREET MONTREAL.

**"HEADLIGHT"**

Is the Best and most Popular brand of

**PARLOR MATCHES**

ASK ANY GROCER FOR THEM.

MADE IN CANADA BY

**THE E. B. EDDY CO.**

SCHOFIELD BROS., SELLING AGENTS.

**Only a Tea Kettle of Hot Water**



is needed with

**Surprise Soap**

Don't boil or scald the clothes. It isn't necessary. The clothes come out of the wash clear white, perfectly washed. The dirt drops out, is not rubbed in.

**Child's Play of Wash Day.**

Use Surprise the ordinary way if you wish but we recommend a trial the

**Surprise way.**

Read the directions on the wrapper.

Surprise is a pure hard Soap.



**MADE IN CANADA FOR CANADIAN STOMACHS.**

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

- Rev. P. C. Hedley** 667 Huntington Avenue, Boston, Mass.—"Of all the preparations for dyspepsia troubles I have known, K. D. C. is the best, and seems to be entirely safe for trial by any one."
- Rev. Wilson McCann** Rector of Omeme, Ont.—"I have tested K. D. C. and know its value can recommend it to all sufferers."
- Rev. J. Leishman** Argus, Ont.—"It gives me much pleasure to testify to the excellency of K. D. C. as a cure for dyspepsia."
- Dr. McDonald** Ste. Agnes de Dundee, P. Q.—"I have never known K. D. C. to fail where fairly tried."
- Rev. A. Murdoch, M. A. LL. D.** Springfield, Ont.—"It is only justice to you to state that in my case your K. D. C. has wrought a perfect and I believe a permanent cure."
- Rev. Geo. M. Andrews, D. D.** Auburndale, Mass.—"I recommend K. D. C. very strongly—in my case it has proved singularly efficient."

We hold a host of Testimonials from the best people of America. Testimonial sheet on application. Above are a few extracts.  
**K. D. C. COMPANY, Limited, New Glasgow, N. S.**



**The Danger of Anaemia.**

**Its Victims Are Defenceless When Disease Strikes—The Blood Should Be Kept Rich and Pure.**

Anaemic people—people with watery blood—are without defense when disease threatens. The strongest weapon against disease is a plentiful supply of rich, red blood. A robust person may catch cold, but quickly throws it off. But a cold lingers with the anaemic one, goes to the chest and the first signs of consumption appear. It is the anaemic one who suffers from headaches and dizziness, who cannot climb a stair without resting, whose heart flutters and palpitates wildly at the least exertion. Such people can only be saved by a new supply of rich, red blood, and Dr. Williams' Pink Pills is the only medicine that actually makes rich, red blood with every dose. Ordinary medicines only touch the symptoms of disease—Dr. Williams' Pink Pills go right straight to the root of the trouble and drive it out. That is why these pills have a larger sale than any other medicine in the world, and that is why thousands and thousands of people praise them so highly. Miss Florence G. Marryett, Chester, N. S., says:—"I have used Dr. Williams' Pink Pills for several months and I am happy to say they have restored me to health after all other means had failed. I was suffering from anaemia in its most severe form. The least exertion would leave me breathless and worn out, I had no appetite and suffered greatly with nervous headaches. I was pale and seemed to be going into a decline. I had medical attendance, but it did me no good. Then a friend advised me to try Dr. Williams' Pink Pills and in a few weeks I found they were helping me. I continued their use for several months, and am again enjoying good health. I think Dr. Williams' Pink Pills will make every weak and ailing girl strong and healthy."

You can get these pills from any dealer in medicine, but you should be careful to see that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around each box. If in doubt write the Dr. Williams Medicine Co., Brockville, Ont., and the pills will be sent at 50 cents a box or 6 boxes for \$2.50.

**NEWS SUMMARY.**

British India now employs over 1,000,000 people in its cotton industries.

At Moncton an agitation is on foot to have the council abolish all market tolls.

Glasgow university is the latest to confer the honorary degree of LL. D. upon United States Ambassador Choate.

Arms and ammunition to the value of £21,000 were imported into the Transvaal last January, as against £4,000 for the same month last year. What for?

At Campbellton, N. B., Austin, the ten year old son of A. McG. MacDonald, druggist, while coasting had one of his legs broken in two places below the knee.

A W. Mungall, son of Andrew Mungall, Milltown, N. B., has been appointed to a position with the Grand Trunk Pacific surveying party, operating between Moncton and Chipman.

James Sior, of Grand Falls, recently arrested in Campbellton and tried in Rimouski for passing partly worthless Mexican money was found guilty and sentenced to two years in St. Vincent de Paul's penitentiary.

British steamer Aros Castle, from Java, arrived at Philadelphia on Monday, and reported the probable foundering on Nov. 15 of the Spanish barque Tafalla, with her crew of fifteen men, during the recent southern storm. The steamer stood by the sinking barque for two days and on the second night the Spanish vessel disappeared.

**WANTED.**

Canvassers—Men of mature years and Ladies for a good selling article, house to house, can make from \$10 up, per week.

Address Agency, MESSENGER AND VISITOR.

Dr. Martin Murphy, late provincial engineer of Nova Scotia, and now in charge of the surveying staff of bridge work on the G. T. P.; between Chipman and Fredericton, is seriously ill of pneumonia, near Chipman.

In one unbroken nocturnal flight the European bird known as the Northern blue-throat has been proved to travel from Central Africa to the German ocean, a distance of 1,690 miles making the journey in nine hours.

The Shansi (China) coal fields cover an area of 15,000 square miles and contain, it is estimated, more than 600,000,000 tons of anthracite—enough to suffice for the wants of the world at the present rate of consumption for over 2,000 years.

A short time ago Chile solemnly opened a permanent exhibition. The president, surrounded by the leading people of Chile and the entire foreign diplomatic corps, were present. The date is referred to as one marking a new era in the development of the country.

After leaving \$5,000 to the Melrose Methodist church for a memorial window devoted to herself, the remainder of the estate of Mrs. Sarah H. Hunt, found dead in her Roxbury, Mass., apartments, will be devoted to the care of sick and harmless cats. The residue amounts to \$4,000.

The 700 shoemakers at Canton, China, employ 8,000 men and 20,000 women, who work from daylight to dark. Kerosene lamps were recently introduced into the shops so the hours could be lengthened. The workers get from \$2.50 to \$5 a month, and rice and salt fish for food.

Mr. John B. Lingley, of the I. C. R. general offices, Moncton, has received particulars of the death of his brother, Mr. B. A. Lingley employed in a San Francisco iron foundry. Death was due to heart failure. Deceased was born in Sackville, Westmorland county, and was about sixty years of age.

The New York public objects to the advertising with which the entrances to its new subway are decorated. Some of the newspapers are illustrating the nuisance by printing large cuts of the most objectionable on their front pages, thereby giving the advertisers more than value for their money.

The heaviest girl in the world is Meda Milmoite, of Kentucky, ten years old, and weighing 270 pounds. She has gained 84 pounds in the last three years. She is exceedingly active physically, and mentally as any girl of her age. Her parents are of normal weight, and her brother and sister of less than ordinary size.

Recruits of low stature have been called in the slang of the British army "brodricks," in honor of Mr Brodrick, who reduced the height requirements for enlistment. It is now suggested that the recruits with false teeth admitted under the rule promulgated by the war office will be known as "forsters," after Mr. Arnold-Forster, the promoter of the measure.

The Spanish government has prepared an anti-anarchistic bill, which will be introduced in the chamber. There has been such an increase in the number of native anarchists, especially in Barcelona, as well as a large influx of foreign agitators who are carrying on a persistent propaganda, that the ministry is determined to institute vigorous repressive measures.

Dear Sirs,—I was for seven years a sufferer from Bronchial trouble, and would be so hoarse at times that I could scarcely speak above a whisper. I got no relief from anything till I tried your MINARD'S HONEY BALSAM. Two bottles gave relief and six bottles made a complete cure. I would heartily recommend it to anyone suffering from throat or lung trouble.

J. F. VANBUSKIRK.

Fredericton.

**CURE YOUR CATARRH**

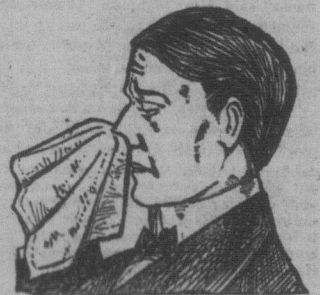
**NOW!**

Take it in hand at once, before winter sets in. If you don't get rid of Catarrh in the Fall there's a certain peril ahead, for you'll meet the extreme cold weather with your system terribly weakened and undermined by this treacherous, poisonous trouble. Remember—**if you keep on neglecting Catarrh, later on it's sure to mean danger—disease—perhaps Death itself.**

It's a horribly loathsome disease—is Catarrh. It makes you an object of disgust to your friends—though they're usually too kind to tell you so. As a matter of fact your hawking and spitting and constant nose blowing fairly makes them sick. They turn away nauseated by your foul fetid breath. Such things hurt you tremendously, not only at home but also with outsiders—with the people you meet in daily life.

But Catarrh is more than a loathsome trouble—it's a fearfully dangerous one. People make a terrible mistake in saying "Only Catarrh." It isn't "Only Catarrh"—it's Consumption if you don't stop it in time. Once the minute, abnormally active and poisonous Catarrh germs get a foothold in the lungs, there's no hope whatever for you. You're doomed to a Consumptive's grave, there's no escaping it.

Cure your catarrh now before it becomes Consumption. Don't be discouraged if other doctors or the widely advertised so-called "Catarrh remedies" have failed to help you. Seek aid at once from one who thoroughly understands all about Catarrh and its cure. Accept the generously proffered help of Dr. Sproule, B. A., the greatest Catarrh Specialist the world has ever known. He will give you



Don't be a nuisance to your friends, and that's just what you are, With hawking, spitting, and a breath Made loathsome by Catarrh

**MEDICAL ADVICE FREE**

**THIS FREE COUPON**

entitles readers of this paper to medical advice on Catarrh free of charge.

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

NAME.....

ADDRESS.....

and explain to you just how you can be cured. For years he has studied the causes and cure of Catarrh. Today he is recognized as the leading authority of the age on this common but dangerous disease. His success in conquering it is unparalleled, yet with all the benevolence and openheartedness of a good as well as a great man he now offers free of charge, the benefits of his amazing skill and knowledge to all who need his help. He has saved thousands from Catarrh after all other treatments had failed to help them. They came to him skeptical and unbelieving he cured them and their cures have been PERMANENT. He will send you the names of people, living right near you, who will tell you how successful he was in their cases. Without its costing you a cent he will gladly give you the most valuable and helpful counsel. Don't miss this golden opportunity. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and send it at once to

Catarrh Specialist Sproule,

(Graduate Dublin University, formerly Surgeon British Royal Naval Service)

TRADE BUILDING, BOSTON.

**FIFTEEN DOLLAR OVERCOATS.**

It is conscientious effort that counts in tailoring. To its liberal application our ready-for-service top coats owe everything which divorces them from the commonplace garments—everything which makes them distinctive and a dy for the service of the critical and discerning.

FIFTEEN DOLLARS is a captivating figure here in OVERCOATS. It brings your choice of a handsome, dressy long coat in dark grey or black, velvet collar, fine mohair linings; very stylish tweed overcoats, 50 inches long, with straps on back and sleeves, brown and dark stripe effects—entirely new patterns differing from the very common and rather ancient grey and white and black and white effects.

**A. GILMOUR,**

68 King Street.

Fine Clothing and Tailoring.

Close at 6.30; Saturday, 10.

When answering advertisements please mention the Messenger and Visitor.

**Red Rose Tea Is Good Tea**