

Messenger and Visitor

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The St. Martins Railway.

It is announced that the Hampton and St. Martins Railway has changed owners. The personnel of the company which has acquired the road is said to be as follows: Robert Carson, president; W. E. Skillen, secretary; S. Ernest Vaughn, treasurer; F. M. Anderson, and E. A. Titus, additional directors. The new company, it is understood, acquires the real estate of the road, and has made an arrangement with the Dominion Government to secure rolling stock. The road bed is in urgent need of repairs which it is said the company will at once undertake. The road has not been for some time past—if it ever was—a paying property, and it remains to be seen whether it can be made a financial success under the new management. The prospects in that direction can hardly be considered flattering. However, there is some freight business to be done, principally in lumber, and it is hoped that with an improved service, St. Martins would become more popular as a summer resort, and thus travel on the line would be considerably increased. One difficulty in the past has been that in the winter months the traffic and travel on the line were so small that it did not pay to operate the road after the first heavy snow storm. There is talk that the new company may build an addition to the line to connect St. Martins with St. John by way of Loch Lomond. Such a connection would be a matter of great convenience and of material advantage to St. Martins, but whether it would be a paying speculation for the company is more doubtful.

Denmark and Her

West India

Colonies.

A year or so ago there was talk that Denmark was likely to sell her West India Islands to the United States. It is understood that the American Government was willing to purchase at a reasonable figure, and public opinion in Denmark appeared to favor the proposition. There was opposition, however, on the part of the people of the Islands, and the Danish Government finally determined to send a commission to the West Indies to investigate and report upon the condition of its colonies in that part of the world, before further consideration of the proposition to sell them. The report of the commissioners is said to be more optimistic than was expected. They believe that, by means of administrative reforms and a preferential tariff in favor of Danish West India sugar in the home market, a measure of prosperity can be secured to the Islands. They also propose improvements of the Port of St. Thomas, the substitution of Danish for American coinage, and representation for the Islands in the Danish Parliament, with two seats in the lower and one in the upper House. It is expected that the Government at the approaching session of Parliament will introduce a West India reform bill based on the commissioners' report.

Japan's Industrial

Exhibition.

Japan's fifth National Industrial Exhibition at Osaka, which has just come to a successful close, writes a correspondent of the Toronto Globe, "gave most striking evidence of the new life and forces now working in Japan and making it a new nation. Every important note was sounded: her pride in her newly acquired right at the world's council-board; the consciousness of her easy primacy among the Asiatics; confidence in her ability to make or do anything as well as any other nation; an obtrusive conceit in some directions greatly mingled with a certain self-distrust which confesses, the further need of foreign advice and assistance; ambition which dreams of an Asiatic Imperialism for Japan, and of power and splendor such as Great Britain and America possess; love of wealth, sometimes producing very petty condescension for very little gains; love of beauty affecting every sense so that there is left no place for vulgarity—a beauty, nevertheless, which makes no appeal to the intellectual or spiritual, but is purely sensuous; materialism rampant everywhere, yet beneath it all an undertone of longing, telling us that some part of this nation is not at rest in its fair show, but is groping upwards to light and purity." The admission fee was so small—equal to only two and a half cents Canadian money—that even the slenderest purse could afford the luxury of a visit to the grounds. And yet, with an attendance aggregating four millions, it is said that the Exhibition will pay its own expenses. It is estimated that the foreign exhibits

at the fair were less extensive than might have been expected, the explanation of this being that the Japanese are less inclined to purchase than to imitate articles thus brought to their notice. "What is the advantage of sending machinery to Osaka?" asked the head of one foreign firm in Kobe; "the Japanese would not buy it, they would only make more like it." In the native exhibits in the department of Industrial Arts there was a remarkable blending of the old and the new; sometimes the two were side by side and were yet distinct, but more often now the new transfigures the old. There was the rare Satsuma, the most exquisite pottery of the world; glimmering cloisonne, the perfection of porcelain, made over a silver form; lacquer dried a hundred times in the making and literally worth its weight in gold; damascene wares, beaten together from silver, gold and bronze; silks from the looms of Kyoto, and wood-carvings from the chisels of the Tokaido—all indigenous arts of Japan, and superior to any similar arts possessed by any other people. The art of Japan consists essentially in the application of ideas of beauty to objects of common use. An example of this type of art was seen in a chair which is thus described: "Its arms were dragons' heads, its back a spread eagle, its seat was sustained on swarming turtles' backs and its legs were twisted serpents." But the Japanese have also turned their attention in the direction of the modern utilities and inventions. They have inspirations in the departments of electric dynamos, bicycles, plate glass and soap. Having much sulphur in their land, they are also great on matches and hope ere long to control this business for the world. In the fine arts building there was found much to admire. There were several oil paintings in the modern arts department which would do credit to a Paris saloon and might find a permanent place in one of the national galleries of Europe. "There were all the special buildings usually included in large exhibitions. The Transportation building with its rickshaws, Kaga, electric trams, railway trains and steamship models, marking the steps in the quick evolution of travel in the short period since Japan began to move about; the Educational building showing the work of all grades of schools, from the Kindergarten to the university, especially rich in the products of the industrial and technical schools; the Forestry building with its sections of wood cut in various ways so as to show the fiber or the strength or the beauty of the different trees of the country, including the cryptomeria, pine, oak, camphor, eucalyptus and maple, of which last there are fine groves in at least two localities. The bamboo figures largely in Japanese forestry, being used for almost every conceivable purpose, the young shoots being eaten as food and the full-grown cane being made into house timber. There was the Horticulture building with its magnificent conservatories, containing, it would seem, every plant that ever bloomed in tropical or temperate zone. There was the Dairy building, fresh and clean, albeit the cream and butter were of only indifferent quality, and by reason of Japan's agricultural limitations are not likely ever to be good. There were the cattle sheds and horse sheds, but the contents of either were scarcely even the beginning of really good stock. There was a fine Machinery Hall with all manner of tools for mining and dredging, but with the significant absence of almost every sort of agricultural implements."

"The Miracle of Radium."

One of the most wonderful things about the recently discovered substance, radium, is its enormous, and apparently perpetual, emission of heat. According to M. Currie's calculation the emission is at the rate of about ninety centigrade calories per gramme of radium per hour. Lord Kelvin has dealt with this quality of radium in a paper which he read at a meeting of the Science branch of the British Association. Accepting M. Currie's calculation, Lord Kelvin said that if the emission of heat went on at this rate for 10,000 hours, there would be as much heat as would raise the temperature of 900,000 grammes of water one degree centigrade. It seemed utterly impossible to Lord Kelvin that this amount of heat would come from the store of energy lost out of a gramme of radium in 10,000 hours. It seemed therefore absolutely certain that the energy must somehow be supplied from without, and he suggested that ethereal waves might in some way supply energy to radium while it was emitting heat to matter around it. Lord Kelvin illustrated his theory by the following comparison: Suppose a piece of white and a

piece of black cloth, hermetically sealed in similar glass cases were submerged in similar glass vessels of water, exposed to the sun. The water in the vessel containing the black cloth would be kept very sensibly warmer than that containing the white cloth. Here the thermal energy was communicated to the black cloth by waves of sunlight and was given out as thermometric heat to the water in the glass around it. Thus through the water there was actually an energy travelling inward in virtue of the waves of light and outward through the same space by virtue of thermal conduction. Lord Kelvin suggested that experiments be made comparing the heat emission from radium wholly surrounded with thick lead with that found in the surroundings heretofore used.

Mr. Balfour's Pamphlet.

Much interest attaches to the pamphlet on the subject of Insular Free Trade issued by the Prime Minister of Great Britain last week. The pamphlet is important, especially, because it appears to foreshadow a distinct change of fiscal policy on the part of the present administration. Mr. Balfour declares himself still a free trader, but not without certain reservations. His position appears to be, in short, that he believes in free trade as the best fiscal system for the world at large, but does not believe that it can be successfully maintained by one nation in dealing with others which practice a protectionist policy. He points out that as there is a result of England's policy of retaining free her trade system, the rate of her export trade has not increased but in fact has seriously diminished. And meanwhile Germany, the United States, France, Russia and even Great Britain's self-governing colonies continue to build up a protected interest within their borders. Mr. Balfour does not indeed contend that Great Britain's trade is on the verge of ruin, and he finds no evidence that the nation is living on its capital, but he contends that in the future the disadvantages which the nation suffers must increase with the growth and spread of protection abroad and the absorption of new markets. "The only alternative," he believes, "is to do to foreign nations what they always do to each other, and instead of appealing to economic theories in which they wholly disbelieve, to use fiscal inducements which they thoroughly understand." It would appear then that Mr. Balfour's plan is to have free trade where it can be free on both sides, but if British products are met with hostile tariffs in the markets of a foreign country, then the products of that country shall find similar treatment in the British market. This is what is called fair trade, and if Great Britain should find it to her advantage to adopt it protection countries would certainly have no reason to complain that their products were no longer admitted free to the British market. It is, however, by no means certain that such a change in Great Britain's fiscal system would be to her advantage. Some loss in the rate of increase in British trade is probably inevitable under any system. Whatever may be the ultimate result to Great Britain of the adoption of a system of retaliatory duties, the immediate effect would almost certainly be to increase the cost of production. It is the low cost of production which free trade has made possible, together with the possession of coal and iron, that principally has ministered to Great Britain's commercial supremacy in the past, and it is at least a fair question whether the adoption by the other leading nations of the free trade system would not be a greater menace to Great Britain's prosperity than the continuance of their present policies of protection. Considered politically, Mr. Balfour's move is doubtless intended to shelve for the present Mr. Chamberlain's thoroughly unpopular scheme involving a tax on breadstuffs. It is expected also that it will lead to the retirement of some members of the administration and the consequent re-organization of the Government.

Since the above was written despatches have announced the resignation of Mr. Chamberlain and two other members of Mr. Balfour's cabinet—Hon. C. T. Ritchie, Chancellor of the Exchequer, and Lord George Hamilton, Secretary for India. Mr. Ritchie and Lord Hamilton retire because they cannot follow Mr. Balfour in the direction of fiscal reform which he has indicated in his pamphlet, but Mr. Chamberlain resigns for the reason that Mr. Balfour's programme does not include a declaration in favor of a scheme of preferential duties with the colonies. However, Mr. Chamberlain approves the Prime Minister's course, since his own plan, involving a tax on bread, is too unpopular to be put forward, and Mr. Balfour in a letter to Mr. Chamberlain, approves the latter's scheme in principle, but agrees with him that it is impracticable now, and accordingly acquiesces in the Colonial Secretary's resignation. What the outcome of the present interesting political situation will be it is hard to say, but it does not seem probable that the nation is at present disposed to adopt either Mr. Chamberlain's or Mr. Balfour's ideas on the subject of fiscal reform.

The Emotional and Dogmatic in the Religious Revivals of These Maritime Provinces in the 19th Century.

The most noticeable results of these revivals was the changed lives of the converts. The only explanation offered by the promoters was that by the direct power of the Holy Spirit these converts had experienced the "new birth"—that they were converted and had just now entered upon the true Christian life. As in its beginning all life is infantile, the spiritual life in our churches at the commencement of the nineteenth century in these provinces may best be described as child life. Its success was conditioned on growth.

These revivals were quite exact copies of "the Great Reformation" of the eighteenth century in the New England colonies. Previous to this period the intellectual, the aesthetic and the legal had been cultivated in the churches. The military and political ideas were nailed to the ecclesiastical. The union of church and state was complete. Spiritual life found limited opportunity for growth. It had only the back seat in the church. The common people had but scant fare in religion or politics. An oligarchy sat in the uppermost seat. Under the ministrations of Edwards, Whitfield, the Tennants and their coadjutors the spiritual came to the fore, and in a most marvelous way asserted its supremacy. Its ability to control in matters ecclesiastical was an astonishment both to the rulers and the ruled in the Commonwealth.

The whole trend of this reform was to uplift the common people and to put them in power—to magnify the individual—to minimize the influence of the cultured official people. The birthright to free citizenship as well as to the heavenly inheritance was claimed, by those who had experienced the birth from above. The authority of a cultured but unconverted clergy in ecclesiastical affairs was shattered. Free thought and the right and duty of individual choice strode forth with kingly mien. The influence of this change of affairs may be seen in several directions. Those heretofore in authority were offended, and took as an insult the displacement effected. In their ignorance of the force at work, they despised and rejected alike the workers and their methods. To them the uneducated common people who knew not the law were accursed. All their ideals of Christ's kingdom were put at fault. The history of the Nazarene was in a measure repeated. In vain were appeals to reason—in vain ridicule and persecution—"the fanatical craze" gained momentum, covering wider territory, gathering multiplied adherents day by day. The peace of families and churches and societies was broken up. Instead, there were conflicts, alienations, plottings, heated discussions, persecutions, depressions.

And what part are the converts' found acting in these changed relations? The most prominent leaders in this great reform were of the regular clergy of whom Jonathan Edwards and Geo. Whitfield may be regarded as representatives. But ere the reform—which made its converts chiefly of the common people—had proceeded far there came into prominence men of far more than ordinary natural ability—"born leaders"—whose hearts the Lord had touched and called into the ministry. Doubtless there were among these converts, with aspirations for leadership, many of the Simon of Samaria type. As the years went by all these are seen to play their several parts in the work. Fragments of this condition of religious thought and effort migrated to these maritime provinces with our ancestors, and continued to repeat themselves in our history. Revivals of this character were common in this country in the last decade of the 18th century and the first half of the 19th. In these times our Baptist churches had their origin here. Deeply are the religious ideals of those times stamped on the Baptist heart. Sincere is the longing of many of our older members for a repetition of those old time "pentecostal seasons." Mingled with these fervent desires is the pessimistic doubt of the genuineness of the modern religious experiences and evangelic methods. Some of the most prominent and potential forces of by gone days are conspicuous by their absence in our modern revivals.

Because of these facts in our history, and the perplexities confronting present workers in our churches, it may be well for us—so far as we can—to ascertain the forces at play in the past, and the conditions of their potency, not failing to keep in mind the fact that there are diversities of workings, but the same God who worketh all things in all.

On the surface of this history two forces put up a bold appearance.

1. The preacher and the converts, and all who labored in anyway in the work were in the grasp of intense emotions. The greatest encouragement the preacher knew, and the best proof of his commission in the regular apostolical succession was voiced in his own and the tears of his audience. In the absence of these he doubted his call to preach. He was as one forsaken of God. In this many of the people were in agreement with him. To claim the promise of success he must "go forth weeping." Emotions of joy and sorrow were among the chief essentials in the religion of the "New Lights." Conviction of sin—fear of its consequences—hatred of its character—and the positive assurance of pardon stirred their emotions to their very depths—"Slain by the law,"—"Redeemed by the Grace of

God" was to these people the harmony of Christian experience and Bible doctrine. These things they believed with all their heart, of this they shouted in loudest voice, and wept for joy. In the absence of the emotions they were "dark in their minds, and full of doubts and fears." So the emotional was kept in vigorous exercise and growth by these alternations of joy and sorrows.

Under these conditions it might well be expected that religious feelings should take control and become the gauge of spiritual life in the churches, the test question, at the door of the Church, to all who asked admittance, was what have you experienced? and, how I feel was the law of duty in the church.

2. Intimately and most naturally associated, as we have noted—with the emotional was the "eloquimatic." The positive conviction and the positive assertion of things spiritual was demanded and all prevailing among the people—the claim to Divine revelation by the direct teachings of the Holy Spirit, which was set up and taught, could only be voiced dogmatically. (And who shall say that in the realm of the spiritual these utterances of these converts were not as valid and philosophical as the ex-cathedra of a spiritually dead church and ministry?)

So it was that men and women and children, without other equipment than was born of this new life, stood up in the assemblies to declare the great things of the Kingdom. Marvelously effective for good were these efforts.

The simple story of Saving Grace and the love of God in the heart—the great and imminent danger of the sinner without the consciousness of pardon—the unfeigned and agonizing solicitude of the convert for the salvation of unsaved friends, the positive declaration of their own deliverance from sin and hell, together with the melting, loving pleadings with the unsaved to repent, wrought wondrous changes for the better in the lives of multitudes.

These testimonies of the common and unofficial people, were justified by their fruitage. They savored of Apostolic times—they believed; they spake; they knew. Perhaps the forcefulness of dogmatism was never better illustrated than in this piece of history. Its potent influence here mentioned was evidently due to its association with spiritual truth, according to the Divine plan. This combination was a grand success.

But it is wisdom in us to conclude that in this combination we have the entirety of the divine plan for the propagation of the gospel among men, in all conditions to the end of time? Or that our fathers had the only way, or the best way of expressing religious emotions and convictions; or if theirs was the only and best way for them it is the only and best way for us?

Nor should it be thought that we have not neither do we need to have religious excitements in modern revivals, because our feelings are under more complete control, and find expressions in a more quiet way. Strong emotions are rampant in the spiritual life. Just how they are expressed is of minor importance.

In all ecclesiastical history there may not be found an exact parallel of the times we have now under review. And why, with constantly changing conditions of things should we expect all the religious manifestations of other days in the present day?

Shall we pray and sigh for an old time revival when the Master has evidently something better in store for us? Because God made good use of illiteracy in the past is it always to be relied upon for success? Has He no place in his plans for sanctified, cultured talents, even such as were not always available for Baptists one hundred years ago? May not the Holy Spirit appear more fully to the reason of the present generation of sinners—as He did to Saul the cultured—with the "Why persecutest thou me?"

Should not a public profession of faith in Christ be made to-day with a wider intelligence of its blessings and responsibilities, and with more abiding emotions than heretofore? Otherwise the reputation of our pastors must suffer. Several facts in our history suggests these thoughts.

1. Many well educated people were converted in these old revivals and they have, as a class, constituted the most influential and useful members of the Baptist family.

2. From the days of our beginnings in these provinces our pastors and best members have been laboring to correct the many erroneous doctrines, and the practices growing out of them, which have found entertainment in our churches from the days of the New Lights; and which in too many instances still claim squatter's rights among us. As an instance of this fact it is known that the Emotionalism of the early revivals scarcely reached the pockets of the converts. The present demand is for the exercise of world-wide scriptural benevolence, which shall capture all religious emotions and command our entire ability to give. And as the emotional can have but stunted growth in ignorance—where it may be loud in its expression but limited in its conceptions—the revival of religion that will meet present demands must be born of a knowledge of the things of Christ's kingdom, which our past could not provide.

In these first revivals evangelical religion had its birth in our land. It then spake as a child, it felt as a child, it thought as a child; but the evangelism of to-day is called upon to put away childish things.

Then, the usefulness of the members of our churches is conditioned on their growth. Let us not attempt to reverse this order of things by taking our people back to

those old beginnings; an act so much like attempting to take our grown-up children back to childhood.

On the other hand it may be suggested that it is not well for us to despise the day of small things. Only as we replace with better things can we afford to remove the emotional and dogmatic from a leading place in our evangelistic methods.

The smith heats the metal ere he attempts to weld or fashion it. God melts the heart ere He moulds it to godlikeness. A religion without intense emotions is not the religion of the Bible. A spiritual life without sensibilities and sensations is a misnomer.

And while the dogmatism of the not widely informed, as it voices error, may perplex the pastor and be a source of trouble in the church, yet its mischievous influence in religion may be far more than outweighed by much that is now passing as gospel in the circles of the learned.

The unlearned taught of God by direct revelation have in every age stood among the leaders in reforms and the realm of spiritual truths. Their fallibilities have never been more marked than has the conceited foolishness of the school men. We can always in things spiritual afford to trust the "we know" of the common people, who have been "born from above" against the "we guess" or the "we know" of the spiritually dead post-graduates in ecclesiastical orders.

Literary finish and rhetorical flourish is frequently made to cloak limping logic and false exegesis, and spiritual ignorance. By a cultured and pseudo religious sleight of hand—the sentimental is put in the place of the evangelical—the learned man in the place of the God-man.

Who shall say that the gospel of the Son of God, given to the world, with the personal emotions and convictions which a belief of it begets, has not done more for the uplifting of humanity than all other agencies known?

Among the realities of life, the primary emotions of hope, fear and love are still, as they ever have been dynamic forces in the world. "Men feel before they think." "Emotion precedes and outlasts argument." The power of religion dwells not in the heart by argument but by inspiration. The all-conquering power of Christianity is its spirit. "The scientific method has liberated us, but it can never feed us. The noblest intellect is that which is shot through and through with passion. We all live more in what we want to be than in what we are." And the common people crave the note of certainty.

Baptist churches originated in revivals of religion; they can only endure as the evangelical spirit abides in them, and is voiced by them.

J. H. SAUNDERS.

Letter From India.

To the readers of MESSENGER AND VISITOR:—Various incidents and phases of life in India have been presented so often to the readers of this paper that I suppose it is not easy to write of anything that will be really new. It is probable that others have written about the Hill stations of India but as I have spent some weeks at one of them I thought I should like to add my word of appreciation.

The short time I have been in the country and the exceptional privileges I have enjoyed in the Plains makes it impossible that I should appreciate the Hills as much as those less favored. Still one can often see a value for others in something which yields little value to himself.

When we left Vizianagram the last of March the compound was as destitute of verdure as a city thoroughfare. The blazing sun day after day had made the ground so hard that it is well nigh impossible to drive a stake in it. The leaves of the trees, in fact everything, was coated in dust. The wells were dry and the water for all purposes was brought long distances.

On the way to Madras a gentleman who had been in the country twenty years said that in all that time he had never felt the heat so much as on that day.

When we reached Coonoor our Hill station we put on our overcoats. As we rode along our eyes were gladdened by the luxurious vegetation of many shades. At places the air was saturated with the perfume of roses of which there are many varieties both wild and cultivated. The great Calla Lilies looked up at us with a welcome we were glad to accept, while best of all, we heard the music of the brooks as they hurried down the hillside, I had seen nothing like it before in India.

Miss Orlebar is an English lady who has turned aside from missionary work to some extent that she may minister to missionaries. She has a number of Hill station "homes" and a devoted band of helpers. The home at Coonoor is named "Brooklands." Probably there were no missionaries there during the season and as many as 50 at one time. There were representatives from many societies and from all parts of India. Several deeply spiritual men had charge of the religious services and every effort was made to develop the highest religious life. In this way Miss Orlebar exerts a wide influence over the missionaries of India.

The morning prayers, the evening worship, the Bible readings, the general prayer-meetings and the little groups that meet for prayer in the wards, the personal conversations and the continual contact and fellowship with so many of God's chosen workmen. How much it must mean to the missionary who has been alone at his station, scarce

seeing a white face or hearing the voice of another in prayer for weeks, months, or even years. I was not in the Hills to recuperate my health but to study, and so did not profit as some did. A loving Father's care is shown in the establishment of such places in India for physical and spiritual upbuilding of worn and weary workers. "Come ye apart and rest awhile" was the Master's invitation to some of his children in India and on the Hills with Jesus they were blessed. Since they have returned to the Plains it has been said of them "How different they are since they came from the Hills." One man said, "I have found on the Hills the prayer end of my work." The benefits received on the Hills are such that some of the Boards (A. B. M. U.) strongly recommend and others compel their missionaries to take frequent (C. M. S.) vacations.

During the beautiful moonlight nights of last week it was suggested that we increase our labors by visiting some of the villages to hold meetings. It was heartily agreed to by all. We formed quite a procession as we went down the street. First came two men, one a Hindu, with Miss Blackadar's organ balanced on his head. By his side walked a Christian with several folding chairs on his head. Then came two Bible women. Following them were Miss Blackadar and Miss Sanford. Then Mr. Sanford and I with a native preacher on either side each carrying a lantern. Behind us were several other native Christians, boys who had come to help in the singing, and a man with the rickshaw in which the two ladies would return home after the meeting.

Very few knew of our approach until the organ was set up in an open space in the centre of the village, and the sound of Christian music was heard. Then from all sides came the children and behind them the older persons. What a sight! I have read descriptions of a heathen crowd, but to see it in the moonlight with the added light of lanterns is by far more real. I judge it takes more cloth to make a suit for a small boy at home than was worn by thirty of the bright-eyed children who watched us so curiously that evening. These hosts of India—not yet are they clothed and in their right minds sitting at the feet of Jesus. The company that came that evening, however, and stood amid the palm trees and palm thatched huts heard the Gospel sung and preached and listened perhaps for the first time to the voice of prayer to the one true God. The native preachers can talk very fluently. I understand little of what they say but they never seem at a loss for words and speak with freedom which is rare at home. I was especially pleased with one of the Bible women who so courageously bore testimony for Christ. When one considers how woman is regarded in this land, it was a splendid example of the triumph of the Gospel in one woman's life.

Last year this village was visited, and the children taught a hymn. When the hymn was sung in the meeting the children joined in heartily. Several other villages were visited during the next few nights. In each place a company gathered and listened with more or less interest to the message. Some of the seed thus sown we trust has found its way into good soil and will bring forth fruit in due season.

Before this letter reaches its readers, another Convention will be past. How vividly there comes back to me the Convention of a year ago in Yarmouth; and the magnificent response which was made to meet an emergency in our mission work. Such a result was not secured without much real prayer.

It was a new lesson in the prayer life to some of us. The same mighty agency will need to be employed this year to make the convention a success and though so far away we remember your need.

In common with many of you I have been reading the history of the Baptists of the Maritime Provinces. What noble men of God are these our spiritual fathers who wrought so valiantly amid great difficulties. My life has been thrilled at the record. If we judge from the past history we must be convinced that God has a great purpose to accomplish through us as a people. What better wish or prayer could I make than that the same spirit who accomplished so much through our fathers may rest in power upon the pastors and churches of my own home land.

Among the treasures in my memory are the letter received at Aden and the more personal greeting given by Mrs. Sandford to her home when I reached this station. Nothing was left undone that could add to my comfort and happiness. The days I have spent in India have been richer for her influence. She is with us no more.

Heaven by her is made richer to us
While earth has become more dear.

Sincerely

SEDR A. FREEMAN.

Vizianagram, India, Aug. 11th, 1903.

Decline of Religious Conviction.

Consider the decline of religious conviction. In the realm of the church, also, how have men grown lukewarm flexible, soft and easy going. There are multitudes who are living on the spiritual momentum of their fathers. They are like orchards that were planted by the wise husbandman and brought to fullness of fruitage, and the husbandman left it to his son, to be cared for and handed on

to another generation. But the son loved the orchard for its pleasure giving qualities, and lives for to day. He gorges himself with the fruit that his father planted. He makes from the cluster the wine upon which he grows drunken. Neglected, the orchard grows up to thorns and brambles, and the noxious weeds drink up the richness of the soil, the caterpillars climb over the bows, the branches are unpruned. The orchard that ought to have been handed forward to generations yet unborn is looked upon as a personal draft and possession, and is wasted and ruined by its owner. What an image is this of the sons and daughters of great fathers and mothers! What ignoble descendants of a noble heritage!

I can point you to a score of young men about you who climbed up to power on the shoulder of their great Christian fathers and mothers, who owe everything they are to their Puritan parents who have come up to this city to make their fortune, to spend their nights at the clubs in gambling, who have used their unrivaled talents to buy the richest foods and the oldest wines, whose babies are in creches for pleasure, who have despised everything their father loved and despised, every ideal of their beautiful mother, and whose journey through the city by day or by night is like the journey of the swine through a rose garden, or a bed of lilies, torn by tusk or hoof. Twenty-five years ago these men and women would have been in some church every Sunday. This day of rest would have been the soul's library day for them, the day of worship, of which Emerson said that it means more to the country and its higher intellectual life than all the other days in the week. They would have been in some of our great mission schools or social settlements, a centre of light and beauty and friendship for a great group of boys or girls or young men and women who have no opportunities. But to day you will find them riding in the parks, studying themselves with rich foods, going to receptions on Sunday night, with no more knowledge of what Daniel Webster meant in his argument on the Girard College case when he said that the republic assumed Christianity, the church, the moral instruction of children and youth—say they have no more appreciation of this than Catharine or Alcibiades had of the ruin they were bringing upon Athens and Rome. They differ from their fathers as a turkey buzzard differs from an archangel. And these prosperous men, who have their ability and culture through Christian fathers and mothers and the Christian church, have deserted both alike.

To-day we have 13,000,000 children and youth in this country who never cross the threshold of a church, either Catholic or Protestant. And these men and women who owe everything to the church and their Christian ancestors do everything they can, by example, on Sunday to destroy the influence of Christianity, and betray the rude, ignorant foreign peoples and their children. These men are traitors to their God and their country, as well as to the church. They are renegades, mere Epicureans, pleasure lovers, and the red color in their faces, and the fat around their ribs, tell us that nature in her kindness will soon dispose of them. I went into a club the other Saturday night to give an address, and of six men around a card table to whom I spoke in passing toward the banqueting room, five of them had their fortune and competence through a Christian father and obedience to these principles. All of them apologized for their gambling by saying that they never went to church. As I looked at their great, fat, sleek, pampered bodies, as one of them said, speaking of my work on the next day, that he had nothing to do on Sunday, that he had not been in a church for eight years. I saw that something in their faces that you see in the hetic red leaf of the dying maple bough in July. They did not have a single great conviction. They were merely sick animals living for their pleasures. For them the world is a barnyard, the occupations are ricks and mangers, and they were beasts feeding in the stall. Alive physically, their convictions and souls died ten years ago. As I stood beside these five men, involuntarily I began to recite the funeral ceremony: "Here we commit his body to the dust, his stomach to staled ox, his palate to spiced wines, dust to dust, tongue to terrapin, while the spirit returns to the animal, and the beasts that feed with it." Oh, what a tragedy is this! All practice the ideals with the "I" left out. They practice the ideal of marriage and the betrothal, and when the I is gone, they have a deal. They look toward the political party, and their pledge, becomes another deal, not ideal. They look toward the church, and they join the one that will give them social position, for the "I" again has been left out. These are the saddest events in life. Not the ruin of the Parthenon, not the wreckage of the Temple of Diana, not the fall of the great statues of Phidias, but the decay of the great convictions. For what shall it profit a man if he gain the whole world and lose his own soul?—N. D. Hillis in Brooklyn Daily Eagle.

Christianity as Grace.

An essential distinction between Christianity and the ethnic faiths is that every other religion says: "Do good, practice righteousness in order that you may obtain the favor of God." Christianity says: Do good, practice righteousness, because you have the favor of God." Chris-

tianity is primarily a revelation of the grace of God to sinful men and only those who accept this grace can be responsive to the distinctively Christian motive. "Work out your own salvation with fear and trembling," writes the Apostle Paul, not that God may work in you, but because He is working in you. Again he writes, "Having therefore, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God." He does not say, let us cleanse ourselves in order that we may obtain the promises, but he makes the present possession of them the ground of appeal or a parity that corresponds to them.

No one can over-emphasize the importance of personal righteousness. Certainly Jesus Christ laid down more searching tests for the integrity of motive and act than any moral teacher has done. But not for an instant did Jesus give the impression that He was a legalist or that He believed that any man could be saved by his good works. On the contrary, He insisted that He came to bring the Gospel. In the thought of Jesus deeds of righteousness do not win the eternal life. Eternal life is the gift of God, and personal righteousness is the evidence that that gift has been accepted.

As a matter of fact the principal obstacle to the acceptance of the Gospel is the difficulty of making men believe in the grace of God. It is very easy to make men believe that they shall reap what they sow. All their observation of life, their sense of the relation of cause and effect, and their scientific conceptions corroborate that statement. But to make men believe that eternal life is a gift; that the forgiveness of sins and acceptance with God are offered, without price is a difficult matter. Their predilections and habits of thought are against it. Because of this there is a strong and inevitable tendency at work in every community in which Christianity has been preached to relapse from the basis of grace to that of works, and men almost unconsciously get in the way of conceiving of the gospel as a moral discipline effected through sympathy with the ideal character of Christ, rather than as a supreme and overwhelming gift of redemption and salvation of sinful men.

Because this essential message of Christianity is obscured the prevailing type of Christian life becomes pale and joyless, and loses the note of confidence and exultation. It does not make any difference how good a man is, how kind comparative little in his own character upon which to build assurance of acceptance with God, and triumph over death. But the poorest sinner who feels that he has accepted "the unspeakable gift," that Christ has forgiven his sins and accepted him as one of his own has a basis of confidence that fills his heart with heavenly joy and peace. Too many of our failures in Christian service can be traced back to the fact that a sublimated paganism and a legal righteousness has taken the place of the good news of Christ's message. Watchman.

The After Glow.

Like viewless wings that scatter dewy balm,
Along the August sky, the after glow
Is spreading wide and fighting all below—
A cloudless glory and majestic calm!
As if the Maker lifted up His palm
And smiling blest His work, and whispered, Rest
And soothing peace to all upon the breast
Of earth, and after labor sleep's sweet calm,
It is a solemn, holy time, and brings
The watching spirit strength and clearer sight,
And deeper too; and thoughts that call for wings;
And visions filled with peace and light,
The spirit is astray, and doth not grow,
That loveth best not the blessed after glow.

—ARTHUR D. WILMOT.

Oh Save Us!

Oh Power, ever watching o'er us,
Abounding Spirit of the universe,
Have mercy, oh, have mercy upon us,
Save us, oh, save us, from the world's darkness!

W.

If it is true that knowledge is power, it is doubly true that knowledge of God is spiritual power.—Rev. J. Hudson Taylor.

Keep your hope in bad times. We have the same sun and sky and stars, the same duties, and the same helper. Hope thou in God.—Dr. Goodell.

To be bright and cheerful often requires an effort. There is a certain art in keeping ourselves happy. In this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.—Sir John Lubbock.

I do not know when or how it may please God to give you the quiet of mind that you need; but I tell you that I believe it is to be had, and in the meantime you must go on doing your share, trusting in God even for this.—George Macdonald.

Messenger and Visitor

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THE EMOTIONAL IN RELIGION.

On another page of this paper will be found an article from the pen of Dr. J. H. Saunders, which deals in an intelligent and interesting way with a phase of religious experience which has found large expression in the history of our own churches in this country as well as in that more general religious movement with which our early history stands closely connected. We direct attention to the article as one that is particularly well worth reading. We are pleased to learn that Dr. Saunders has been devoting considerable attention to this very interesting subject and that the results of his studies are likely to be embodied in permanent form.

The question as to the proper scope and influence of the emotional element in religious experience is one not only of deep interest but of great importance. That the emotional has some legitimate place in religious experience we suppose that no one will care to deny, for emotion is as truly an essential human endowment as is reason. Every day from childhood to old age we are continually experiencing and expressing emotions. Our contact with nature and our intercourse with our fellow men constantly inspire such experiences, and no one thinks of contending that in all the sphere of our social and intellectual life the expression of emotion is not legitimate. To certain things the normal human nature will respond in emotions of surprise, fear, aversion, admiration, love, joy, sorrow, anger, etc., and it is natural and right that these emotions should find expression. The expression in particular cases may be extravagant or it may be inadequate or ill-timed, or otherwise imperfect, but no one will think of contending that men and women, as well as children, must not be expected to have emotions and to express them. More than this it is the experience and expression of emotions that give zest to life and force to character. The person who most strongly attracts and influences us is not the listless being who feels little and expresses little, but the person whose response to the facts of human experience is strong in feeling and in expression.

If this is true in reference to the plane of man's contact with nature and humanity, there surely can be no room for question as to there being a legitimate place for the emotional in that sphere of human experience where man draws near to God. On the other hand we must surely expect to find here the profoundest experience of emotion and its strongest, noblest expression. The acceptance of the barest essentials of the Christian faith gives ground for the profoundest exercise of a man's emotional nature. How can a man believe in God, the Father, and in Jesus Christ, His Son, in the need of human redemption, in a crucified Redeemer, in an enlightening and sanctifying Holy Spirit, in a church of God on earth, in a resurrection from the dead and a life everlasting, how can one believe in these and talk about an unemotional religion as a possibility?

There can of course be no question as to there being a legitimate place for the emotional element in religion. The question, so far as there is a question, is rather as to its legitimate expression and its relative value. For in religion, as in other spheres of human experience and conduct, emotion is not everything. It has its place indeed, but it must not be permitted to crowd out other things of equal importance. It must not usurp the throne either of faith or of reason. It is sometimes most valuable as prompting men to action, but it can never be safely accepted as a substitute for action. As Dr. Saunders has well shown, the weakness of that development of Christian experience which found expression in the Newlight movement and in the early history of our own churches in these Provinces was a failure to apprehend clearly the legitimate sphere of the emotional. In its higher or extreme expressions it was attainable only by persons of a highly developed emotional nature, and the tendency to make these ecstatic experiences enjoyed by some the tests of spirituality, led to the simulation of such emotions in some and to a deep despondency in others. It was a type of religious experience that was grounded in a vivid apprehension of the relation of sin-

ful men to a just and holy God, and to the Divine mercy expressed in the atoning death of the Son of God. It embodied much that was true and wholesome and beautiful, and its effect upon the unbelieving was often strong and salutary. But like all other types of human religious experience, it lacked something of perfection, for it is true of such experiences, as of men, that they have the defects of their qualities.

The tendency at the present day in religious experience is not to make too much of the emotional element, but to make too little of it. Indeed, one might almost say that in some quarters there is a tendency to make nothing of it. One finds so prominent a Christian man as President Hyde of Bowdoin College, in an article in the *Independent*, earnestly commending the example of a pastor who had brought into his church seven young men who are described as "normal, healthy, vigorous, athletic fellows, fond of all outdoor sports and all phases of youthful social life." Just what "normal" may mean in this connection we do not know. The other points of the characterization are tolerably plain, but certainly imply nothing of spiritual experience. Dr. Hyde thinks it doubtful if any one of these young men had ever been in a prayer-meeting and certain that none of them had ever "taken part" in a religious meeting of any kind. Nothing in the way of introspective or emotional piety was expected or required of them. Evidently nothing had been said particularly to these young men about their religious experience. It was not thought necessary that they should have had any personal experience of repentance toward God and faith in the Lord Jesus Christ. There was no question of a supreme love to God or a personal surrender of their lives to his service. "The minister," we are told, "presented to these young fellows the simple fact of the church and what it stands for in the lives of their parents, their homes and the community, and asked them to take sides for or against it: either to lend to it their strength and influence, their time and work in such ways as might be natural and helpful or to stand outside in selfish isolation." And Dr. Hyde thinks that the hope for the Congregationalist churches of the United States is in persuading young men to come into them on such conditions. To oppose the admission of persons of such character and on such profession—or lack of profession—into the church would be in Dr. Hyde's phrase, to set up pharisaic tests of church membership.

Certainly, if President Hyde's plan for recruiting the churches' membership is followed there could be little danger of too much emotional religion. His young men would no doubt have emotions which would find expression at football and base ball matches, in ball rooms and theatres and political meetings, but there seems no reason to suppose that they would have emotions arising from a spiritual experience to express.

A DANGEROUS COMBINATION.

The common saying that no falsehood is so much to be dreaded as a half truth, is true. If a theory is wholly false, it is not likely to deceive many persons for any great length of time, but if it incorporates a specious blending of truth and error, the deception may be widespread and dangerous. It is thus that that curious medley of truth and error, strangely called Christian Science, has come to have so strong an influence over the minds of many persons. Convinced, and rightly so, that it possesses certain elements of truth, and fascinated by its assumptions of human superiority to sin and disease, they leap to the conclusion that it is all true, without waiting to apply to it the logical and common sense tests that are within easy reach.

So far as this teaching emphasises the immediate relation of the human soul to God, as the supreme fact of life, it is true and helpful in its influence, and so far as it exalts the name of Jesus Christ as the world's great teacher and healer, it is also true and helpful. But when it proceeds to deny the reality of matter, and accordingly, any true relation of the human soul to matter, when it denies the reality of sin and disease and therefore the need and the fact of a suffering Saviour, it not only involves itself in hopeless inconsistencies but becomes a delusion and a snare to its devotees.

An instance of the lame logic by which the claims of Christian Science are sought to be supported is found in the following statement of one of its prominent advocates, contained in a lecture delivered the other day before a St. John audience: "As the years have come and gone," said the speaker, "you have so many times said with Paul, 'In God we live and move and have our being,' which is simply saying and only saying, in God we have life, health and immortality. Yet you have gone away from every such declaration to the doctor, the druggist or climate, for the life and health which you declared that you had, and had only, in God." That is to say that all that ministers to life and health, according to this new doctrine, is to be sought directly in God and through no secondary means. God does nothing for us through nature or through men. No healing art is worth anything, and as for climate, the Pontine marshes are as healthful as the Riviera. But why did the lecturer not pursue his theory to its logical conclusion? If we must not go to the physician or to nature in time of need, why go to the baker and the butcher and the clothier and the collier?

What sort of science is this that in the presence of certain bodily ills will bravely deny the existence of matter, assert the unity of the human soul with God and its independence of all things material, but in the presence of cold, hunger and the ordinary needs of humanity collapses helplessly? To use the lecturer's own phrase—"Religious belief in God cannot be ascertained from human speech. What you do, not what you say, determines the status of your real belief in God." Let the disciples of Mrs. Eddy practice what they preach in respect to this gospel of the non-reality of matter and the entire independence of the human soul of the things called physical and material, and then they may with good assurance demand our acceptance of what they preach. But so long as they respond to a prick or a pinch, an empty stomach or a frigid temperature just as ordinary mortals do, so long as they get hungry and eat, get thirsty and drink, get weary and sleep, get cold and warm themselves, and in short act continually for the most part just as people do who believe in the reality of the material and the physical, we must certainly decline to take them and the doctrines which they preach seriously. It is quite certain however that if these good people should live logically up to their own promises there would soon be none of them left either to preach or to practice.

The lecture to which we have alluded above furnishes a good example of the fast and loose way in which what is called Christian Science deals with the New Testament and the historical Christ. While professing to be in harmony with the Christian religion, it ignores its most essential features. It has much to say of God as the source and support of the life of men, and of Jesus Christ as the healer of disease, but it ignores sin, it apparently ignores entirely the fact and the redeeming work of the suffering Saviour. "Have you ever thought for a moment," asked the lecturer of the tremendous import of the fact that Jesus never preached but one sermon in all his life and never repeated that? "One hardly knows how to characterize such a statement, but it certainly indicates anything but a candid and ingenious spirit in dealing with the records of our Lord's life. Readers of the Gospel narratives do not need to be told that Jesus continually preached the gospel during the years of his ministry, and that his preaching of the word was not an incidental thing, but that rather his works of healing, important as they were, were secondary to his work of preaching the good-tidings of the Kingdom,

Editorial Notes.

—Speaking of the Alaska Boundary Commission and the desirability of a speedy and amicable statement of the questions involved, the *Congregationalist* says: "Should the Commission in session fail to agree on a verdict, and deadlock—there are three representatives of each nation—then the matter should be promptly taken to the Hague Tribunal." This is a proposition which, in the event supposed, would doubtless be acceptable to Canada, as it would have been in the first place. Unfortunately there is little reason to suppose that it would be acceptable to the United States.

—It will be remembered that a year or so ago there was a movement on the part of Queen's University, of Kingston, Ont., looking for connection with the Provincial Government. This policy was however negated by the General Assembly of the Presbyterian Church in Canada at its recent session. Growing out of this action of the Assembly, a conference was held a few days between the trustees of Queen's and a Commission appointed by the Assembly, to consider the future relations of the University to the Church. As an outcome of the conference a resolution was passed declaring that "this conference recognizes the desirability of continuing the connection between Queen's University and the Presbyterian Church in Canada, and of preserving the broad Christian and liberal spirit of the institution unimpaired." As a result of further conference between the trustees and the commissioners, the latter agreed to appoint a committee to act with the trustees in an endeavor to secure an additional endowment for the University sufficient to yield an annual sum of \$20,000, and to commend this and all other interests of the University to the generous aid of the members of the Church.

From Halifax.

The Rev. L. G. Donaldson, rector of Trinity church, some time ago preached a sermon from the text, "If any man be in Christ he is a new creature, etc." According to the census, Mr. Donaldson said, there are only about 133 people in Halifax who are not Christians. To the question, who is a Christian, he replies: "A Christian is one who is in Christ."—"A new creature." Christians are those who have been "born again" into God's family: "We may say," continued Mr. Donaldson, "that the Christian has consciously done two things—he has taken Christ as his Saviour from sin. He trusts in his finished work for his full and free forgiveness;—he has taken Christ as his King."

Of the Episcopal church, Mr. Donaldson says: "More church attendance and financial contributions give a man a vote at parish meetings and also makes him eligible for the offices of churchwarden and vestryman. It is true, he must

also be baptized; but that may have been performed in infancy, and the man may never have consciously accepted Christ in any sense of the word."

It will be seen by this that Mr. Donaldson is not a ritualist. That is very satisfactory. All spiritually-minded believers rejoice when they know that the gospel is preached. Mr. Donaldson further says, "Here are bright young men going on to eternity quite unprepared, partially lulled to sleep by a false sense of security which is nurtured by the erroneous practice of Christian people in not distinguishing between Christians and non-Christians."

Further on Mr. Donaldson says: "There are three promises made in baptism—renunciation made of all sins; faith in God the Father, Son and Holy Ghost, and obedience."

He is, in the above, referring to infant baptism; "but," he has already said, "that may have been performed in infancy, and the man may never have consciously accepted Christ in any sense of the word."

The ritualist has an open way out of this logical prison, i. e., baptismal regeneration; but we see no open door for Mr. Donaldson, except to reject infant baptism. But, although stultified by his belief in infant baptism, when pleading for a church, made up of baptized believers, yet every intelligent Christian rejoices to know that all the preachers in the Episcopal pulpits are not ritualists.

The Episcopalians of the Maritime Provinces seem to have reversed their plan of College union. The Board of Governors of Kings College met in Halifax on the ninth instant for the purpose of receiving a report of a committee on the reconstruction of the faculty. The Bishop was in the chair. As to salaries, the President is to have \$100.00 and a house free of rent. The professors of Classics, Divinity, Natural Science and Modern Languages \$1000 each. The Professors of Engineering, \$800. Lecturers in Mathematics, \$750, Chemistry, Economics and History, \$750. It is recommended that a science building be erected at once. The Rev. S. Weston Jones is to be engaged to raise endowments, and subscriptions for current expenses.

The governors are looking for a new president. As in the early forties the women worked for Acadia, so now the women of the Episcopal Church are at work for Kings. They have raised \$11,000.00 for current expenses.

Colleges like other organisms, have no craving for annihilation.

The Rev. Archdeacon Madden and the Rev. Mr. Bonfield, a missionary to China, and now on his way to the East, via British Columbia, were in Halifax last Sunday in the interest of the British and Foreign Bible Society. The centenary of this institution will be held next year. The mission of these English gentlemen is to prepare the way for it. The figures indicating the Bibles circulated, the men employed, and the money expended are both bewildering and inspiring.

It has issued more than 180,000,000 copies of the Scriptures complete or in parts, in 370 different languages and dialects. It employs 800 colporteurs, and supports over 600 Bible women. It spends \$3,500,000 every day, and it issues 4,000 copies every working hour from January to December.

Archdeacon Madden preached in the Episcopal pulpits, and Mr. Bonfield, who is a Congregationalist, preached in the First church in the evening. Both men spoke at St. Matthew's in the afternoon.

The city pastors are settling down to another year's work. Mr. Waring occupies the pulpit of Tremont Temple on Sunday the 20th. The ministerial students, Mr. McPherson and Mr. Warren, are soon to leave St. Margaret's Bay for work at Acadia. They have had a successful summer. The Rev. Mr. Taylor has left Jeddore. This leaves large sections of Halifax county pastorless. Dr. Kempton will go to Jeddore this week to consult with the churches there about a pastor as also mission work making Jeddore the centre. A good brother has offered \$400.00 for mission work in Halifax County.

The provincial exhibition is about closing. It seems to have been successful. After the labor of the summer the farmers enjoy a holiday, especially when it is enlivened by a large exhibition of things substantial and unsubstantial. The weather has been exceptionally good. The fourteenth was warmer than any day of the past summer.

The African Baptist Association was held at Preston. Dr. Eaton and Dr. Kempton and Mr. A. L. Wood attended on Labor day. They were cordially received, and had the privilege of addressing the congregation. There were eight ministers present, Rev. W. N. Statis, Sanford White, Clements, Smith, Johnson, Dixon and Dr. Hartley. Mr. Slates gave a particular account of his year's mission among the churches. It was very satisfactory; and showed that he had worked hard and with a good degree of success. About fifty had been added to the churches during the year by baptism. The Rev. Mr. Langford was moderator and Rev. W. A. White assistant moderator. W. E. McKeown took an active part in the deliberations of the Association. The churches composing this Association are found all the way from Yarmouth to Guysboro County.

Mr. and Mrs. Johnston from Ontario are laboring with the Cornwallis street church. Mrs. Bailey was present and added much to the interest of the meetings of the Association.

REPORTER.

The Convention's Utterance *re* the Education Act of England.

At the recent meeting of our Baptist Convention in St. John, the following letter, on motion of Rev. Dr. Trotter, was ordered to be forwarded to the Baptist Union of Great Britain and Ireland:—

Dear Brethren,—We, the members of this Convention, in annual meeting assembled, representing fifty thousand church members and a Baptist population of one hundred and seventy-five thousand, desire to express our deep interest in the struggle for religious liberty in which the Non-conformists of England are now engaged. In common with the other evangelical bodies, which in the English-speaking provinces of Canada make up the vast majority of the population, we are amazed that an act so unjust and tyrannous as the new Education Act should have been passed by the British Parliament, and are rejoiced that our Baptist brethren and other nonconformists have resolved to resist this tyranny even to the spoiling of their goods and imprisonment.

We extend our deepest sympathy, and encourage you to stand fast in the liberty wherewith Christ has made his people free, quite sure that your fidelity can have but one issue—the ultimate securing of that complete religious freedom which is the crowning glory of our colonial life.

We further request you to pass on to the British public an expression of our conviction that nothing could have occurred more calculated to quench colonial ardor for the mother country and to check the growth of the imperial spirit than that there should be at the very heart of the empire this reversion to ecclesiastical inequality and injustice.

It is impossible that such injustice could have been perpetrated in one of the colonies; and that, at the opening of the twentieth century, it has been perpetrated at home makes us blush for the land that has been our boast. Living as Canadians do, side by side with the people of the United States, it is a bitter humiliation to have to confess in their presence that Britain has dishonored her claim as the land of liberty and that persecution for conscience sake has been revived in this obnoxious form. It is our fervent hope, as lovers of the empire, that those in power will quickly heed the protests made, will right the wrong committed, and remove the ugly blot from the empire's flag.

Signed, on behalf of the Convention,

RUFERT G. HALLEY, President.
HERBERT C. CREED, Secretary.

Sept. 4, 1903.

The Western Blizard and Wheat.

The Canadian Northwest is beyond all dispute, a great country, but a country in which six or ten inches of snow and a temperature of eight or ten degrees below freezing point are among the contingencies of harvest time, must be admitted to have its drawbacks. Such are the conditions that prevailed the first of last week over a large part of the Province of Manitoba. This can hardly fail to mean heavy loss to the farmers of the Province, although with dry and clear weather following, the loss will not be as heavy as might be supposed. It is said that about ninety percent of Manitoba's grain crop was already cut, and most of this was in stook. The grain that was standing is expected to be almost a total loss as it was beaten to the ground by the force of the storm. The fact that the snow was preceded by a day or two of rainy weather rendered the situation the more serious. If the weather continue wet or if it should be warm and moist the loss will be very heavy, but with dry and breezy weather the stooked grain, will soon dry and the loss will be comparatively light. The storm which was one of almost unparalleled severity for so early in the season appears to have extended over a very wide area. It was severely felt in Minnesota, the Dakotas and part of Nebraska, the conditions prevailing in the Dakotas being even worse, it would seem, than in Manitoba. The weather conditions in Manitoba at present writing are reported to be favorable, and a hopeful feeling is said to prevail among the farmers. If the weather shall continue fine it is thought that the actual loss of grain may not be heavy, although in any case the quality of much of the grain must be quite seriously injured, so that there will probably be comparative little Manitoba wheat which will grade as No. 1 hard.

Baptist Union.

(The Religious Intelligencer.)

The question of union of the Baptist bodies in these provinces has had more or less consideration in the last fifteen years. At one time it seemed that the union was very near consummation. But circumstance arose which caused action to be deferred. Within the last two or three years there has been a revival of interest in the question, and in the judgment of some close observers the feeling favorable to such union is not only more manifest than for some years, but has grown considerably. The Intelligencer shares that view, and, also, cherishes the hope that the time is not far away when union negotiations may be resumed, and the consolidation of the Baptist bodies be completed.

A few weeks ago we gave a brief history of the union negotiations which resulted in the drafting of the Basis. The Basis, also, was published in the Intelligencer of Aug. 19th. The historical sketch and the Basis were printed, mainly for the information of younger members of the churches, including the younger ministers, whose knowledge of what had been done, was a hearsay knowledge, and very imperfect. Two weeks ago an article from the pen of Rev. C. T. Phillips set forth, with characteristic clearness and tenderness, his feelings and views on the subject. It was such an article as must have touched the hearts of many who pray the prayer of our Lord,—“That they all may be one.”

The Intelligencer's position on the question is well known, for we have many times expressed our views. Because the subject is in many minds—and we are glad it is—we suggest two or three things it is well to have in mind in all our thinking about it:

The union proposed is not an absorption of one body by the other. We would vigorously oppose any plan which meant absorption of Free Baptists by Baptists. And the Baptists would as treacherously object to being absorbed by Free Baptists. The one is no more likely to occur than the other. Mutual absorption is not objectionable; and it is the only kind possible.

Union does not necessitate the abandonment of any belief, nor the change of any forms of worship or methods of Christian work.

Union is the enlargement of the field of both denominations. And if we say it would particularly enlarge the field of the Free Baptists, neither our Baptist brethren nor our own brethren will misunderstand us.

If the two bodies were one body, are there such differences as would justify separation and the organization of two denominations, occupying the same field and competing with each other?

This is a subject about which we should all pray.

College Opening Postponed.

The opening of Acadia College has been postponed for one week, and instead of taking place on Wednesday, Sept. 30th, it will take place on Wednesday, Oct. 7th. This postponement has been rendered necessary by the fact that the repairs and changes in progress upon the college buildings are demanding more time than had been expected. Those engaged in the performance of the work have pushed matters in a very earnest fashion all the summer, but it is evident that an extra week will be necessary for the proper completion of the work, and that the best interests of all concerned will be served by the postponement herein announced.

Notices have been sent by mail to all former students who are expecting to return, also to new students as far as these are known to us. This, and other announcements through the press, will serve to inform any who have not been reached through the mail.

Wolfville, Sept. 18th.

THOS. TROTTER.

The Twentieth Century Fund.

I am happy to announce that the Twentieth Century Committee have secured the services of Rev. H. F. Adams for the office of Field Secretary. Mr. Adams has already shown his eminent fitness for the office and his acceptance gives the committee great heartenment. Under such leadership all that is needed for the complete success of the movement is the hearty support of the churches, and this the committee know will be given. More definite announcements will be made before Mr. Adams begins his work on October 1st.

W. H. HUTCHINS,
Chairman Twentieth Century Com.
Truro, N. S., Sept. 14, 1903.

New Books.

A Vision of Jesus is the title of a neat volume of 160 pages recently issued from the press of the Telegraph Publishing company, St. John. The author is the Rev. Beverly N. Nobles, pastor of the Carleton Baptist church. The volume contains eighteen short discourses which had first been delivered to Mr. Noble's own congregation and later published in the Telegraph. The discourses deal with various episodes in the life and ministry of Jesus or with closely related subjects. They bear evidence of thought and careful preparation and as they have appeared from week to week have been read with interest by many. We are glad to see them now appearing in a more permanent form and cordially congratulate Mr. Nobles on the result of his first undertaking in the line of authorship.

To Each of our Ordained Ministers and Licentiates.

Dear Brother:—Please look at the Year Book of 1902, pages 235 to 241, and if your name is not in the proper list, or if it is not given correctly, or if your residence is not given correctly, or if the date of your ordination is not given, or is incorrect, kindly send me, on a post card, at once, the facts required to make the list absolutely correct.

HERBERT C. CREED, Editor of Year Book,
Fredericton, N. B., Sept. 12, 1903.

* * The Story Page. * *

How Jimmy Learned to be Kind to Toads.

Coming along our street the other day, I saw three little boys stoning a toad. Before I could speak, Professor Selton came by and said, "Why, Jimmy, what have you there? A common toad? Just what I want to-morrow for my lecture at the summer-school," and he skillfully picked up the toad. "By the way," he added, "to-morrow I shall need some help with my toads. Can't you three come down to the university and help me?"

I never saw Jimmy look more surprised, but he managed to say he could, while the others barely nodded. "The work is easy," the professor said. "Come to my office at a quarter before three sharp, and I'll tell you what to do."

I was disappointed that he did not speak to the boys about their cruelty, but decided he thought it better to wait until he should have them alone.

When I went to the lecture the next day I expected to meet those boys coming out of Professor Selton's office looking so ashamed and so very and—well looking as if they never wanted to see a toad again. Surely Professor Selton, fond as he was of toads, would talk to them, I thought.

The very thing I did see when I entered the university was those same boys, not, however, hurrying out the side door, but in a little procession entering the lecture-room and, yes, actually mounting the platform! Professor Selton himself was at the head of the line! Each boy carried in his hands a large box made of glass and wire netting. Every box had a toad in it, and each boy put his box on the table and took a chair which Professor Selton placed in front of the box.

I could not see that the boys were the least help; they watched the toads, to be sure, but what was the use of doing that? The toads couldn't get out. Just as Professor Selton was ready to begin his lecture, his assaillant came in with an insect and two small boxes. The end of the insect-net was black with flies, which he emptied into Jimmy's box. Lifting the glass top of each of the others, he put in something from the pasteboard boxes, but I could not see what it was.

Professor Selton told us a great many interesting things about toads, but those boys simply sat and stared at their toads. Jimmy Ashley looked up only once, and that was when the professor said something I could hardly believe. "If housekeepers would keep tame toads," he said, "they would do away with their endless bother about flies. Toads are better than all the fly-traps and insect-powder ever invented."

Very soon after, saying that he closed his lecture and turned to the table. "These boys," he said to the class, "have been keeping count of what their toads have eaten during the hour. Johnny's toad has potato-bugs in the box. How many has he eaten, Johnny?"

"Not any," answered Johnny, despondently.

"Tom's has elm beetles. What is his record?"

"Twenty-eight," was the reply.

"And Jimmy's has flies. Has he eaten a good many?"

"Sixty-six!" said Jimmy, triumphantly.

Then Jimmy got up and sidled over to the professor. "He ate something else," he said, in a loud, impressive whisper. "He ate his skin!"

"When? This last hour? Why didn't you tell us what he was doing?" asked the professor, eagerly.

"I couldn't stop," answered Jimmy. "I was afraid I'd lose a fly."

The professor looked a bit disappointed; then he laughed. "Never mind," he said. "You have seen something that perhaps none of the class have ever seen or ever will see. Tell us about it."

"It wasn't much," said Jimmy. "His old skin began to crack—began right on the back of his head—and it cracked all down his back, and then it came off."

"In strips?" asked the professor. "Or was it in little pieces?"

"Oh, no; like—like—like a glove," said Jimmy. "Then he rolled it up and swallowed it." The children were listening eagerly.

"That's all right," said the professor. "It is just what toads do. When they outgrow a suit they take it off and pack it away in that easy fashion." Then he wrote on the blackboard the records, and for Jimmy's toad he wrote:

66 Flies.

1 Spring Suit.

Everybody laughed, even Jimmy.

As I was leaving the lecture-room I heard Jimmy ask the professor about tame toads.

"The best way, I think," said Professor Selton, "would be to take a piece of wire screen cloth and roll it to make a circular pen about a foot and a half across and of the same height. If you put that down on the ground by the back screen door your toad will eat the flies, so that you will not have half the bother about that door you do now." As he said this his eyes were merry.

Jimmy smiled. How did the professor know his trials over that door?

"You'll have to be careful about food and a bathing-place, you know," added the professor.

"Yes, sir," said Jimmy, "but all that wouldn't be so much bother as keeping out the flies without the toad's help. May I take the toad with the summer suit on? I'll take real good care of him and bring him over whenever you want him."—Youth's Companion.

The Story of Avadi, a Little Hindu Girl.

(EMILY R. BISSELL, IN MISSION DAYS IN INDIA.)

A missionary lady was crossing the street one afternoon to go over to the dormitories of the girls' school to see what the matrons had planned to give her girls for supper, when she was stopped by a little girl who looked timidly, and yet bravely too, up into her face. The little brown face showed great shy, dark eyes fringed with long curved lashes. The child wore a short green chirdi folded around her, one end drawn over the uncombed hair. Two bare feet wiggled uneasily under the folds of the chirdi as she answered the lady's questions.

"Who are you, child?"

"I am Avadi," was the simple response.

"What do you want here, Avadi?"

"I've come to you."

"Who told you to come to me?"

"My grandmother did."

"Were you living with her?"

"Yes, Bai."

"And didn't you want to stay with her?"

"She sent me to you."

"Why didn't she keep you?"

"She was afraid of my father."

"But why was she afraid of him?"

Avadi hung her head at this question.

"Because I ran away from him to her," she answered.

"And why did you run away from him, Avadi? The lady queried gently.

The child fingered the end of her chirdi nervously. "He was going to get me married," she said at last.

"But, Avadi," said the lady, "all the little girls get married, don't they? And why not you?"

"Avadi hung her head again a moment, then, looking quickly up, repeated simply, 'I ran away to my grandmother.'

"And she sent you to me for fear your father would get angry with her for keeping you after you had run away from him, was it that?" the lady asked again.

Avadi nodded, "Yes," and the pretty eyes brightened as they looked up into the white face above her and read there the sympathy her story had awakened. She felt sure now that the "Bai" would take her. Everyone had told her that the "Bai" was always kind to girls. ("Bai" is a term of affectionate respect.)

But the lady hesitated. This was not a "famine case," and she had no money for others. The school had far more pupils than it could well provide for already. And yet, this confident little Avadi, could she send her back to that heathen marriage which, for some unguessed reason, was so dreaded by the child that she had gathered courage—among ten thousand little girls scarcely would one be found with such courage—to flee from it, not to her grandmother only, but to a stranger, even to the white-faced "Bai"? No, no; she must be taken in. Surely the money would be provided—the lady sighed—somehow.

She reached out her hand and Avadi instantly put her little brown hand into it. She was not afraid. Had it not all come about just as her grandmother had said it would? So she went unhesitatingly with "Bai" to one of the cottage dormitories, and arrived there, heard her say to the matron: "Mukta Bai, you have fifteen daughters already, but I have brought you a sixteenth. Her name is Avadi. Girls, remember Avadi is a new little sister for you. Help and teach her all you can."

A new and wider chirdi was given the child, and a short-sleeved jacket; a rough blanket for mattress, and a quilt for covering. One of the older girls shared with Avadi her dinner plate and brass drinking cup. At school she received a slate and pencil, and now her wants were all satisfied.

The following day Avadi's matron brought her to the missionary lady and said, "Bai, Avadi has been telling me about her parents and grandmother and I find I know them, and every thing she has told you is true."

The lady took the matron aside and asked her why the child had run away from the marriage.

"Bai," she answered, "her father was marrying her for money. The times are hard, and people will marry a daughter to an old man, or to some one diseased, for 'cash down.' Who knows how it occurred to the child to run away! God gave her the mind to do it, and he gave you the power to take her in."

Avadi had not been long in school before she ran away to her grandmother. But she returned in a few days, and

went straight to her matron, who brought her at once to the missionary lady.

"Bai," she must be punished," she said sternly.

Avadi hung her head very low as her Bai came slowly towards her, looking so sober.

"Why did you run away, Avadi?" she asked. Then, drawing the little one to her, continued gently: "I did not ask you to come here, Avadi, did I?—You came because your grandmother sent you. Now, tell me why you ran away."

"I was homesick," answered the child, twisting the end of her chirdi over and over the little brown fingers, and trying not to cry.

"And why have you come back, then?" inquired the lady again.

"My grandmother said my father would come and take me away if I stayed there, and sent me back here to you."

"But, Avadi," continued the Bai, "our little girls don't run away, and I can't keep you if you run away. Now, another time when you are homesick you come to me, and I'll see if I can send someone with you there and back; then I shall not feel worried, nor will Mukta Bai, wondering what has become of our little Avadi. Won't that be better?"

"Yes, Bai." Then, pulling the chirdi end over her head, Avadi added in a low voice, "I'll never run away again." And she never did. This is her fourth year in school and she is in the third reader, studying compound numbers, the map of the Bombay presidency, and grammar, and beginning English, and learning about our Lord Jesus in the story by Matthew.

Success out of Failure.

Forty-four years ago Adolf Lorenz was a poor little boy wandering about the streets of Vienna. He early conceived an ambition to be a surgeon, and at length the way was opened for him to enter upon a course of study. "At the early age of thirty," he says, "after many struggles, I had overcome all obstacles as a student, and he arose to be first assistant to the late Professor Albert. I taught general surgery, and the dream of my life was to become a famous surgeon. But the dream never came true. I contracted a peculiar form of eczema. I could not follow my chosen work." He was cast down into the depth of despair and was on the verge of suicide. One day while complaining of his lot, Professor Albert said to him, "If you can't get along with wet surgery, try dry surgery." "So it was not by love but by necessity that I became a dry surgeon. And it has brought me the esteem and appreciation of the profession and the grateful thanks of many a mother." That seemingly hard providence that made it impossible for him to proceed in the line of his chosen ambition thus became the stepping-stone on which Professor Lorenz has risen to be the most famous surgeon in his specialty in the world. Two continents are to-day doing him honor, and probably he never would have been heard of outside his native city had he not contracted that disease that almost broke his heart by unfitting him for his chosen ambition and thereby forced him into his true line of service.

When Phillips Brooks graduated from Harvard College at the age of nineteen he did not know what he was made for. Teaching first attracted him, and when an opening presented itself in the Boston Latin School he accepted it and entered upon what seemed to be his life-work. Trouble began early in his school and disorder grew into confusion. His forty pupils pelted him with snowballs and shot, and at length locked him out of his room. Before the year was out he was forced to resign in disgrace. The blow fell with crushing force on the sensitive soul of young Brooks. His friends pitied him in his distress. Charles W. (now President) Eliot, meeting him, "was struck by his appearance; his face was of a deathly whiteness, the evidence of some great crisis." His biographer, Professor Allen, tells the whole painful story. "The six months which elapsed after leaving the Latin School are seen . . . to have been a dreary and gloomy period, when the depression of his spirit reached the lowest degree. . . . He wandered through the streets of Boston. . . . The mortification rested like an incubus on his proud and sensitive spirit. We can hardly exaggerate the trial he was passing through. He had made his first essay at real life and had been defeated. He had been shut out from his Eden by a stern decree; a flaming sword confronted him, which turned every way to keep him out of his chosen vocation." Yet it was that failure that turned his thoughts to the Christian ministry and sent him to the Theological Seminary at Alexandria in Virginia, out of which he came to rise with rapid steps to one of the greatest pulpits in the world. He could not control that little school-room in Boston, but standing in Trinity pulpit, he swayed the whole city and sent his words out to the ends of the earth. Had he succeeded in the school-room he might have remained a schoolmaster to the end of his days; but failure there opened the path to his true vocation and made him one of the prophets of the world.

Success out of failure—this is often the way of Divine

Providence and human experience. God may lead us into a temporary failure and sore disappointment because he is preparing us for some larger work. Many a young man has been crushed by the failure of his first effort in life only to rise with renewed strength and mount to his throne. A slight lifting of the curtain of providence shows us that without such preliminary failure the world would have been deprived of one of its greatest surgeons and one of its greatest preachers.

Trial has the same mission in our lives, though it may not result in such conspicuous triumph. We should not think it strange concerning any fiery trial that may try us, for out of it there is a way of escape, and God has provided some better thing for us.—Presbyterian Banner.

The Doctor's Wife.

A recent book is entitled, "The Woman Who Toils." It is the story of two women who, in order to investigate the condition of wage-earners, worked for months in factories and shops, shared in every respect the life of the working women, and made careful records of their experiences. It is a painful narrative, and even allowing for some exaggeration of the miseries of the life, one must read it with keen sympathy for the factory-worker and the shop-girl.

It is not, however, quite fair to imply by the title of the book that the wage-earners are the only women who toil, and who toil severely. It is doubtful if the worker in factory or shop ever endures the continuous strain of body, mind, and spirit which comes to the wife of the farmer, of the artisan thrown out of work, or of the country physician. The doctor's wife is typical of them all, and appeals most strongly to the imagination.

She must never be too tired to be awakened by the night-bell, and her quick sympathy with her husband's hard task brings her to her feet, to prepare a cup of coffee or of hot broth for him, before he is off on his distant errand. This is but the beginning of the "meals at all hours" throughout the day. She must be up early, to have the house in order before patients begin to arrive. She cooks and dusts, and answers the door-bell with a baby on her arm, and with the voices of her other children in her ears. She carries also much of the burden of her husband's practice. A patient is to be encouraged here, and admonished there. "The doctor will be home soon." "He will come to see the baby's sore throat just as quickly as possible." "He spoke hopefully of the sick mother last night." "When he says you must take the medicine, you must surely do it, even if it does taste bad." So she passes from the kitchen to office, and back again—the nursery full of her vigorous children, set up wherever she may happen to be.

Many a doctor could truthfully say that he should never have pulled through a certain epidemic of typhoid, or the winter when all the children had diphtheria, if the wife had not been support, comfort and hope. Then the accidents she has treated, the blood she has stanchied, the courage, sinking at the first faint odor of ether, she has sustained! By day and by night, year in and year out, she bears in her slender arms the welfare of children, of husband, of community—and feet, hands head and heart are all at the service of any one in need.

All honor to the woman who toils—whether in shop or factory or school-room! But if there is one who deserves it more richly, it is the woman who toils in that home through which ebb and flow the tides of life of the whole town—the home of the country doctor.—Youth's Companion.

A Strange Punishment.

A missionary from Travancore, South India, writes: "I heard a good story of the way in which some Hill Arrians in Travancore punished an unjust tax-gatherer. I think it will make you laugh. It was about twenty years ago, and in those days tax-gatherers, when collecting taxes for Government, nearly always took something for themselves, as I fear they do still. One day a tax-collector came to Melkavu, and while gathering the taxes collected fowls and eggs for himself. At one house he wanted the owner to give him a fine cock, and when he refused began to beat him. The man's cries brought the teacher to the spot, who reproved the tax-collector for robbery and violence. The tax-collector turned upon him, seized him by the arm, and threw him down. But this was too much for the Arrians. They bore robbery and violence themselves, but could not bear to see their teacher ill-used. Some seized the tax-collector's hands and tied them behind him; then they put a live fowl with its legs under his chin and tied the legs together at the back of his neck, so that poor fowl, in its efforts to get free, flapped its wings in the tax-gatherer's face and boxed his ears. Then they chased him down the hill, pelting him with the eggs he had stolen. He was very angry, and made a false complaint about theft to the Government, but Mr. Henry Baker had heard the truth, and was able to make it clear, so the Arrians were set free and the tax-collector was fined."—Ex.

The Better Way.

(MANFRED J. GASKELL.)

God never willed for His children dear,
That the skies should be always bright,
Your love grows deepest when sorrow is near,
And the sweetest joys come after fear,
As the dawn succeeds the night.

For God is good and His Father love,
Created a better way;
He planteth a seed of hope divine
In His children's hearts, in yours, and mine,
And said, with my children stay.

The Young People

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

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

B. Y. P. U. Executive.

That the blessing of the Lord may rest upon our Convention and His presence and spirit pervade every session. For the sorrowing ones in India that they may be greatly comforted and sustained in this dark hour.

Daily Bible Readings

- Monday.—A Message of Comfort. 1 Thessalonians 4: 13-18.
- Tuesday.—The Final Separation. Matthew 25: 31-46.
- Wednesday.—Gleanings from the Psalms. Psalm 17: 15, 10: 11, 30: 5, 10: 8, 9.
- Thursday.—Prepared or Unprepared. Matthew 25: 1-13.
- Friday.—Everlasting Joy. Isaiah 35: 1-10.
- Saturday.—A Glorious Vision. Revelation 21: 1-7.
- Sunday.—The Many Mansions. John 14: 1-6.

Prayer Meeting Topic—September 27.

"Comfort and Triumph." Mal. 4: 2-3.

The prophet Malachi was contemporary with the statesmen Ezra and Nehemias. Both of the latter had devoted their energies to the work of national rehabilitation upon the return of the children of Judah from captivity. They had succeeded in rebuilding the temple in Jerusalem, but had not succeeded in awakening a corresponding spirit of devotion in the people themselves.

Ezra and Nehemias had been supported in their efforts by the prophets Haggai and Zechariah both of whom had also failed to effect the much-needed moral reformation among the people. To this task, Malachi was commissioned as the messenger of God.

From the idolatry and superstition of Babylon, they had drifted into irreligion and impiety.

In the verse preceding those chosen for our consideration, Malachi utters a prophecy of the destruction of those who refused to take warning. In verse 2, encouragement and comfort are offered to those, who, amid all the current temptations, maintained their faith in, and worship of Jehovah. In verse 3, they are assured of certain triumph over those who may have persecuted them for their loyalty to Jehovah. The faithful ones were greatly perplexed, as God's people often have been, as to the reason for the seeming prosperity of those who lived in open defiance of God. The words of the prophet come to such with great comfort that "Unto you that fear my name, shall the Sun of Righteousness arise, with healing in his beams."

This must plainly refer to Jesus Christ, for whom else could such a description apply, both as to His name and nature? Zacharias, filled with the Holy Spirit upon the birth of John the Baptist, said that he should go before the face of the Lord, to make ready His Ways. . . . Whereby the dayspring from on high shall visit us, to shine upon them that sit in darkness." (Luke 1: 7-9) So also in the prologue to John's gospel Jesus referred to Himself as the "Light of the World." (John 8: 12.)

What the sun is to the material world, that is Jesus to the souls of men. Without the sun, barrenness and desolation, without Jesus, moral sterility. But with the shining of the sun, what a transformation in things material and spiritual.

The "Sun of Righteousness." This is His dominant trait. This is what sinful men need most, and what Jesus imparts when He shines upon the world. Nothing but this can heal the gaping wound caused by sin. But it is unto them that "Fear His Name" i. e. that honor Him as the Anointed Saviour, "Who sanctify Him in their hearts.

But it may legitimately refer also to his second coming That will be a glorious rising of the "Sun of Righteousness" to them that fear His name."

"For that joyful day
In patient hope I watch, and wait, and pray
The dawn draws nigh, the midnight shadows flee,
And what a sunrise will that advent be!

But notice also, that what proves the source of comfort is also the cause of triumph.

Doubtless this prophecy foretells the destruction of Jerusalem. (v. 1). That would be a day of awful distress and national disintegration. But amid all the conflict and clamour, anguish and despair: to those who "feared his name," would the "sun of righteousness arise with healing in his wings."

Those who believed on him, were not forsaken by him in the day of calamity. To those who had ignored him and hailed his crucifixion, the cloud was one of gross darkness but to those who accepted him as Saviour and Messiah, the

cloud was bright and luminous. In its brightness they escaped safely to places of refuge from the invaders.

Again, with reference to the period of Christ's life on earth as being a fulfillment of v. 2, and a source of comfort, even so is it the cause of triumph for the believer over his spiritual enemies. "He that doeth sin is of the devil." To this end was the son of God manifested, that he might destroy the works of the devil." (1 Jno. 3: 8)

It is obviously the work of the devil to cause men, unbelievers and believers alike to sin.

It is erroneous to say that sin must remain in a Christian until his death. This is a concession to Satan and a reflection upon God. There is no passage of Scripture which read with its context, positively affirms the necessity of sin in the spirit-filled believer.

"Sin shall not have dominion over you, for ye are no under law but under grace" (Rom. 6: 14) and "grace" came by Jesus Christ." (John 1: 17).

In the last place, while the second coming of the Lord is a source of comfort it is also a cause of triumph. Many who have been triumphed over by the wicked, shall then triumph over them.

"Many that are first shall be last, and the last first."

John Wesley was once condemned after a trial in court for open air preaching.

"This judgment will one day be overruled by a higher court," said he, and thus made the entry in his diary.

Then shall be avenged the blood of the martyred saints who in past centuries, were triumphed over by the apostate church, whose head, exercises authority from the city of the seven hills.

Many of the prophecies of our Lord's second coming in glory to gladden his saints, also tell of his triumph over his enemies, in which his saints have a share. "And the upright shall have dominion over them in the morning" (Psalm 49: 14).

The second Psalm, which affords an incentive to the evangelization of the unsaved, also sounds the prophetic battle-shout of triumph over them that refuse allegiance to God. But, in all this, there is no ground for presumption on the part of Christians.

The rising of the "Sun of Righteousness" was not the result of the efforts of sinful man. And the triumphs in which the saints share, in this age or the next, are owing to God's victories.

"In the day that I do this" saith Jehovah of hosts" (Mal. 4: 3)

"Thus onward still we press,
Thro' evil, and thro' good;
Thro' pain and poverty, and want,
Thro' peril and thro' blood:
Still faithful to our God,
And to our captain true;
We follow where he leads the way,
The Kingdom in our view."

CHRISTOPHER BURNETT.

St. John, N. B.

On Going to Church

Go early to church. Not only to be punctual, but be in your place before the hour, for the service is announced to begin. Then you will not disturb other worshippers.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter, and as you enter the church, breath a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place, bow your head reverently in prayer for yourself and all others who enter the sanctuary for the service about to begin.

Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come into this place.

As the minister enters the pulpit, offer an earnest silent prayer in his behalf.

In all the service take an active part, as hearer and worshiper.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of the Christian worship.—Bishop Vincent.

Illustrative Gatherings.

All trouble has its need in the mind of God. It is to do some good, to bring some power to others, to ennoble or make happier some who are ignoble or unhappy. "My God," we then cry, "take me,"—use me for mankind. Give me thy companionship, that I may make my pain into the power of help."—Stopford A. Brooks.

The delights of heaven may be fashioned out of the disappointments of earth.
Live not so much upon the comforts of God as upon the God of comforts.

Broken life plans appear to be failures, but when God's great plan runs on in our life without hindrance through our little broken purposes there is no failure.—J. K. Miller.

Foreign Mission Board

W. B. M. U.

"We are laboring together with God."

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

PRAYER EPIC FOR OCTOBER

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

Notice.

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

October 22nd has been selected as Crusade Day. Will not all the W. M. A. S. plan to observe this day at that time or as soon as possible after? We are expecting the annual reports will be published by that time and then valuable information concerning the W. B. M. U. work will be available for public meetings. Let there be a thank-offering service in connection with the exercises. We have very much to thank God for in our work the past year.

Mission Bands, Nova Scotia.

It is my privilege to report five new Mission Bands since my last note to the MESSENGER AND VISITOR.

In January a Band was organized at Forest Glen, Yarmouth Co. Present membership 48. The officers are: Pres., Mrs. Enos Gavel; Sec'y., John Gavel; Treas., Lizzie Bullerwell. This is a specially interesting Band as it was organized by Rev. M. W. Brown, and he still has the oversight. Old and young join and a deep interest is manifested. Perhaps other pastors might go and do likewise.

In May an enthusiastic meeting was held by Mrs. M. C. Higgins, in Brookville, Hants Co., and a Band of great promise was organized. Officers: Pres., Mrs. George Smith; Vice-Pres., Mrs. Victor Bradshaw; Sec'y., Miss Sadie Burgess. Mrs. Higgins maintains a motherly care over this Band, as well as two others in Mr. Higgin's field of labor—a worthy example.

May 15th, through the efforts of Mrs. W. M. Smallman, a Band was organized in New Glasgow, 32 joined with promise of increased membership. This Band is to meet every alternate Friday afternoon. Name chosen, "The Happy Mission Band." Officers: Pres., Miss Winnie MacDonald; Vice-Pres., Mrs. W. M. Smallman; Treas., Mrs. A. H. McLean; Sec'y., Miss Prudence Graham.

May 23rd "The Cheerful Workers," Mission Band was organized by Mrs. J. G. A. Belyea in the Greenville church, Westchester Station, 13 members. Pres., Mrs. J. G. A. Belyea; Vice-Pres., Mrs. Rufus Purdy; Sec'y., Miss Winnie Belyea; Treas., Miss Bessie Hunter.

April 1st, a Band was organized in Digby with 22 members, "The Willing Workers." Pres., Mrs. A. J. Archibald; Sec'y., Miss Rhoda Cummings; Treas., Miss Annie Anderson. These, with one organized at Middleton, not reported, make seventeen new Bands, and one re-organized, during the conventional year. Mrs. P. R. FOSTER, Band Supr., Berwick, N. S.

The announcement in the MESSENGER AND VISITOR of Sept. 9th of Mrs. Wm. Allwood's death was a shock to her many friends and the sisters of our Maritime Convention realize that a faithful, devoted worker has been called to higher service. Our sister was one of the pioneers, engaging in Foreign Mission work when first organized in our church in 1870, during the first two years acting as Secretary of the Brussels St. church Society. On the removal of its President, Mrs. T. Hurley from the city in 1872, Mrs. Allwood was elected president, which office she held till released by death covering a period of thirty-one years.

During the last three years finding her health failing she repeatedly asked that another be appointed in her stead. But the sisters knowing how dear to her heart the missionary cause was felt that it would not be conducive to her happiness to comply with the request. At our last annual meeting in July she so urgently requested that we elect a President, as she had not been able but twice during the year to leave her home to attend our monthly meetings and she considered the distance to her home too great for some of the sisters to meet with her, as they had done in the past. But again they assured her that the office was hers till death. How little we thought that e'er another month rolled round God would take her to himself. Our Society in Brussels, St. church mourns the loss of an efficient devoted president. Sisters pray for us that we may make a wise choice in filling her place and that much more may be accomplished for the heathen during the year upon which we so solemnly have entered.

Sketch of the Good Samaritan Hospital, Chicacole, India.

This hospital was opened in 1899, and is the first and only institution of the kind in the Maritime Province Baptist Mission to Telugus. Christ healed many that were sick, we read, and in the establishing of medical work on the mission field, missionaries believe that they are following the highest example that can be placed before them. As our mission was young, and large sums of money were required for building purposes, no place for such a department as this seemed to be found till 1899, and then it came so naturally that we could not but recognize the hand of God, and follow where he led.

A few yards to the south of this house, there was another compound, on which were two old buildings: one formerly used as a dwelling house, and the other was evidently stables and servants' quarters.

Both were much dilapidated and often frequented by young men who gave us no little trouble by trying to make the acquaintance of our boarding girls. Long years ago, before I married, and when I was here alone at this station, numberless anxieties arose from this cause. Our only hope of the needed security was to buy the property. But there were so many claimants, some true, some false, that it was impossible to get a deed, even had they been willing to sell. Sometimes there was a rumour that the Government would buy it, and again it was the town council, that might require it for school purposes, but neither of these ideas pleased us, and if either of them materialized, our situation would not be improved, but rather the reverse.

Some of the heirs died after a time and poverty brought the others to willingness to sell, but they wanted much more than the property was worth. The approaching famine in 1896 led them to a decision; and after repeated efforts and failures, the premises came into our hands, and what a comfort it was to fasten it all up, and to feel sure, that there were no hiding places for those whose deeds would not bear the light. By this time the buildings were in such a tumble down condition, that the Council very properly forbade their use. So when the famine was upon us and the people, for many of them were starving, and our friends at home gave liberally for their relief, we began to put these buildings in repair, without any definite purpose, as to their special use. The one, that had been used for servants was on the bank of the river and nearly one hundred feet long. It now contains seven or eight rooms under a tiled roof, and some of them are as nice as Mr. Hardy's house at Palendab, and are now occupied by our lady doctor. Her compounder and her husband live near, in one of the other rooms, and two others are at their disposal, while at the far end, there is a ward for various sorts of patients. Just now, we are expecting one to come from Tekkali and occupy it. The hospital stands between that building and us, and is farther from the river, so, at this season it is surrounded by lovely green grass. At one end is the room, where the doctor sees the patient, while on either hand is the common store room, and the compounder's room. To the west are the wards, the operation room, while between this, and the first set of rooms, is a large one, where all the supplies are kept, such as medicines, bedding, instruments and so on. When our work grows, some beds may be put here. To the east again is a suite of rooms, that have at times been occupied by a lady missionary, and which we use as guest chambers. The last occupant, was our Collector, who had just left us, after a pleasant visit. The gentleman who put in our first supply of medicine and who would like to see the hospital prosper.

There is a well in this compound, but to our regret, the water is so brackish that it is not fit even to throw over the thirsty grass in the hot season. There are some cocoanut trees, and a few others which improve the appearance of the place. Some stone steps lead down to the river, from which much water is brought, but that for medicinal purposes must be brought from a well a mile distant. In one corner of the compound stands a cook room for the inpatients and just now Mr. Archibald is putting up a small verandah over one of the doors in the compounding room, through which the patients receive their medicine. This is to shelter them from sun and rain, as they stand and wait their turn. Later on I will tell you something about the working staff, and will you not all join in prayer for God's blessing on this work.

When at home the last time Mr. Archibald and I did some work in the interests of an endowment fund for the hospital. Considerable money was raised, and pledges given for more. We have not heard much about that since our return to India nearly two years ago, and we sometimes ask one another how matters of this kind are progressing. Our interest has not abated, and we would like to feel that this work was making for itself a larger place in the hearts of our people. We know the children are learning about it, by the amount of sewing they do for it, and they could scarcely do much, were not some older heads planning for and leading the way.

Our calls for a lady doctor from home, have so far proved unavailing, but we are earnestly hoping, that one may come out this autumn. Were this department kept before our young women, and its needs, its joys and its compensations frequently talked about at Associational and Convention meetings, some would soon hear a call to prepare themselves this way. With this key in her hand, no door would stand locked before the lady doctor. Since our hospital was first opened, a very finely equipped one has been established by the Anot Mission. Well built, with first-class appointments in every line, and it is now doing an excellent work, with a doctor from home at its head. Its fame has already gone far afield, and we sometimes long for a sort of divine energy, that would make larger usefulness possible in this needy part of the country. We are sure that better things can be done, and more honor brought to Christ thereby.

C. H. ARCHIBALD.

Chicacole, Aug. 1903.

The Nineteenth Century and After.

CONTENTS FOR SEPTEMBER, 1903.

- I. The Great Fiscal Problem:
 - (1) By the Right Hon. Lord Avebury.
 - (2) By Lionel Phillips.
 - (3) By W. H. Mallock.
- II. The Resources of South Africa. By General Sir Edward Brabant, K. C. B. (Commandant-General of Cape Colonial Forces)
- III. The Native Labor Question. By Edgar P. Rathbone, (late Inspector of Mines to President Kruger's Government)
- IV. The Alien and the Empire. By H. Hamilton Fyfe
- V. The Small Family and American Society. By Miss Frances Albert Doughty
- VI. Joan of Arc. By the Hon. Mrs. Maxwell-Scott (of Abbotsford)
- VII. The Story of Gray's Inn. By Edward Dicey, C. B.
- VIII. The Ballads of the People. By Michael MacDonagh
- IX. The Growth of the Japanese Navy. By Joseph H. Longford, (late H. M. Consul at Nagasaki)
- X. Lion-hunters and Lady Carlisle. By Miss Ada Taylor
- XI. The Canadian Ice Carnival. By Bradley Martin, Jun.
- XII. Beast Imagary and the Bestiary. By Mrs. W. Kemp Welch
- XIII. Last Month. By Sir Wemyss Reid

To Halifax Subscribers.

TO MESSENGER AND VISITOR subscribers in Halifax and vicinity we desire to say that Mr. John Burgoyne has accepted the agency of the MESSENGER AND VISITOR for Halifax. We are assured that he will give careful attention to the interests of the paper and its friends, and our subscribers are accordingly requested to make their payments to Mr. Burgoyne at his office, 58 Granville street.

Letter from Rev. W. J. Blakeney.

MR. EDITOR:—Allow me to write a few lines for the MESSENGER AND VISITOR informing my brethren and friends where I am and how my health is. I am with my children in Malden, U. S., also Mrs. Blakeney. We are stopping here with our children at present. I have been here since last November. I expect to return to my work in the Province my native land where I spent all my years from my boyhood up in preaching this gospel of Christ to sinners, with the exception of a few years in U. S. But my health failing, in the spring I was not able to do so. I am now confined to the house and have been since June. I am some better but not able to go out of the house yet. I am not suffering as I have been for two months past, I have had the treatment of three doctors during my sickness, that here means money. I am waiting the will of the Master. Pray for me that God may sanctify the affliction to my good. I have not felt able to write or I should have written before, it is about all I can do, the few lines I have written.

Yours, W. J. BLAKENEY.
301 Highland Ave., Malden, Mass., U. S., Sept. 15.

Run Down.

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing. It is the medicine for all debilitated conditions.

HOOD'S PILLS cure constipation. Price 25 cents

Notices.

The next annual meeting of "The Baptist Annuity Association located in New Brunswick" will be held with the New Brunswick Baptist Convention in the Oak Bay Baptist church in Charlotte County, New Brunswick on Saturday the 26th day of September instant at the hour of three o'clock p. m.
HAVELOCK COY, Recording Sec'y.

The next session of the Cumberland Quarterly Conference will be held at Linden Sept. 22nd and 23rd inst. All delegates are requested to obtain standard certificates. Teams will be provided to convey delegates from and to Oxford and Pugwash, if they send their names to the clerk of the Linden church, and state at which station they wish to be met.
J. G. A. BELVEA.

York and Sunbury Quarterly.

The York and Sunbury Counties Baptist churches will hold their next Quarterly gathering with the Prince William church opening Friday Oct. 2nd at 7 p. m. The churches will kindly appoint delegates. A good programme is being arranged.
N. B. ROGERS, Sec'y-Treas.

Sept. 12, 1903.

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

Sept. 7th, 1903.

Travelling Arrangements.

YOUNG PEOPLE'S CONVENTION OF THE MARITIME PROVINCES, ST. JOHN, N. B.,
SEPT. 29TH—OCT. 1ST, 1903.

Up to date special rates have been secured from the following:—

- Canadian Pacific Railway:
- If 100 are in attendance, one fare, standard certificate plan.
- Intercolonial and Dominion Atlantic Railways:
- One fare, standard certificate plan.
- Canadian Coals and Railway Co.:
- One fare, convention certificate.
- Star Line S. S. Co.:
- One fare, convention certificate.
- Charlottetown Steam Navigation Co.:
- One fare, standard certificate plan. Other companies have not yet been heard from, but doubtless all will give us the reduced rates. Purchase your ticket through to St. John, N. B., at the starting station, whenever possible, so as to avoid procuring more than one certificate. Make sure of your certificate when purchasing ticket.
- G. A. LAWSON,
Chairman of Convention.
- Bass River, N. S., Sept. 10th, 1903.

The next session of the New Brunswick Baptist Convention will be held at Oak Bay, Charlotte county, Saturday, September 26th, beginning at 10 a. m. Delegates coming from St. John will take the N. B. Southern line, on Carleton side, at 7.50 a. m., arriving at Oak Bay 1 p. m. Those coming by C. P. R. will arrive in St. Stephen 11.30 a. m., thence by the N. B. Southern to Oak Bay within half a mile of the place of worship.
W. E. MCINTYRE.

Young People's Convention.

The attention of all our Baptist churches and Young People's Societies, B. Y. P. U., and C. E., is called to the fact that our Annual Convention of B. Y. P. U. will be held in St. John, N. B., in joint sessions with the Maritime Christian Endeavor and Epworth League. A joint meeting will be held on Tuesday evening, September 29th. Wednesday, 30th, will be given up to denominational rallies. On this day our Baptist Young People will hold their sessions by themselves, at which time the distinctive work of our denominational Young People's Societies will be considered. General Secretary Walter Calley, of Chicago, will be with us, and others among the best and most noted of our denominational leaders will be among the speakers. Thursday, Oct. 1st will be given up to union sessions of the three above-named societies. The program will be printed as soon as arranged. This convention promises to be the best ever held in these Maritime Provinces. Every church and young peoples' society is asked to send delegates. The Local Union of the city of St. John will provide entertainment, and special travelling arrangements will be made by our transportation

An Opportunity for Profit With Minimum Risk.

THERE are certain fields for the profitable investment of idle funds not assailable by stock-exchange manipulation; safe—no doubt of it.

Our business is the finding out of such investments and then offering them to people who value such service. Not every man is able to sift the good from the bad himself, or, perhaps, as well as we can.

One remarkable opportunity is Rubber. To-day the supply is diminishing on an increasing demand, with prices steadily advancing. The world's future supply depends entirely on cultivation.

The Obispo Rubber Plantation Co., with 9,000 acres at Tuxtepec, State of Oaxaca, Mexico, has undertaken to produce rubber and is succeeding. Other crops are already large sources of profit.

As an investment it is surrounded with unusual safeguards; and it is already paying 10 per cent. You pay for stock only as work progresses.

Booklets and letters concerning this plantation—the past, present and future of the rubber market—and conservative estimates of the probable returns from an investment in this enterprise, sent anywhere upon request, without obligation.

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52 Broadway, N. Y.

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MITCHELL, SCHILLER & BARNES,
52 Broadway, New York City.

Send full information, prospectus, pamphlets, and book of photographs, showing progress already made on the Obispo Plantation to

..... (Signature)

..... (Address)

Date

MESSENGER AND VISITOR.

leaders. Full announcements will be made after.
HOWARD H. ROACH.

P. S.—Those attending the Convention at Oak Bay will observe the following conditions:

The Shore Line (N. B. Southern) will issue tickets at one fare for round trip; the Salisbury and Harvey Railway and steamer lines also give free return if ten or more have standard certificates over that line; those coming by C. P. R. should purchase usual return tickets, as their special conditions are of no benefit to us. Persons coming should ask for standard certificates at starting point, stating they expect to attend the convention.

The next meeting of the Prince Edward Island Baptist Quarterly Conference will be held at Eldon-Belfast on Tuesday and Wednesday, September 15th and 16th; the first session being Tuesday evening. The S. S. "City of London" will leave Charlottetown at 3.00 p. m. on Tuesday for Halliday's wharf, returning on Wednesday evening. Eldon church is about one mile from Halliday's wharf. A large attendance is hoped for.
A. W. STERNS, Sec'y.

The British and Foreign Bible Society delegates, the Ven. Archdeacon Madden, and Rev. G. H. Bondfield, Shanghai, will address public meetings at the following places:—
New Glasgow and Pictou on 10th inst.
Truro on the 11th.
Halifax, Sunday, 13th.
Amherst and Sackville 14th.
Chatham and Newcastle 16th.
Campbellton 17th.

The annual meeting of the Westmoreland

Co., quarterly meeting will be held in the Kay Settlement meeting house Tuesday Oct. 6th, at 2 p. m. Teams will meet delegates at Riverglade St., 10.30 a. m. Profitable programmes will be presented. Large delegation expected. Sec'y, N. A. MACNEILL.

The above quarterly meeting has been postponed until, Tuesday, Nov. 10th at 7 p. m.

Carleton and Victoria Quarterly.

The above named quarterly met with the Baptist church at Lower Wakefield on Tuesday and Wednesday, Sept. 8 and 9. On Tuesday the following pastors were present, Revs. Z. I. Fash, J. L. Wetmore, B. S. Freeman, C. N. Barton, C. F. Rideout (Lic) and W. H. Smith. We were pleased to have with us for two sessions our general missionary, Rev. A. H. Hayward whose words in missionary discussions are always helpful, and Rev. F. S. Todd. The sessions were most fittingly begun by a devotional service, being led by pastor Wetmore. The remainder of the first session was made not only interesting but instructive by reports from our Home Mission work in the Quarterly and from churches represented. In the evening a helpful missionary sermon was preached by Rev. B. S. Freeman. The Wednesday morning session was opened by devotional exercises, after which a paper prepared by Rev. W. H. Smith on the subject, "The Pastor as a Man," was read, which evoked a lively discussion participated in by Pastors Fash, Wetmore, Rideout,

Freeman; Rev. F. S. Todd and Bro. Mallory. Pastors Fash, Barton and Smith being called away to attend weddings an extra amount of work fell upon the remaining visiting pastor, Rev. B. S. Freeman. Being called upon in the afternoon he taught an interesting S. S. lesson, and again in the evening he preached an inspiring sermon from the words, "The righteous shall flourish as the palm tree." An after service led by Pastor Wetmore brought to its close a helpful Quarterly. REV. W. H. SMITH, Sec'y.

Debentures.

WE ARE OFFERING \$50,000.00 WORTH OF DEBENTURES, to be sold in lots of \$500 to \$1,000, and drawing 4 per cent to 5 per cent interest according to length of term.

The DEBENTURES are secured by the total assets of the Company.

Apply early if you wish some of these Debentures, as this is an exceptionally good investment. Write or call on us and we will give you further particulars.

THE SUN AND HASTINGS SAVING & LOAN CO.,
Confederation Life Building, Toronto,
W. Pemberton Page, Mgr. & Sec.

GAVAN DUFFY'S WIT.

Sir Charles Gavan Duffy had a keen sense of humor, a ready, and caustic wit. "What place will you give me in your ministry, Mr. Duffy," a charming young woman once said to him in Melbourne. "Indeed," replied Mr. Duffy, "considering the last Government consisted of old women, we might have one young woman at least in the present ministry." —"Cornhill Magazine."

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. **USE**

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Society Visiting Cards For 25c.



We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

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Wedding Invitations, Announcements, a specialty.



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

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

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN.

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

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.25
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	12.55
No. 5—Mixed for Moncton	15.10
135, 137, 155—Suburbans from Hampton	7.15, 15.30, 22.00
25—Express from Halifax and Pictou	17.45
1—Express from Halifax	9.15
81—Express from Moncton (Sunday only)	3.35

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

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

The Home

WASHING EMBROIDERY.

In washing embroidered pieces, make a soapuds with good white soap before putting in the linen, and rub the soiled places with a brush. Rinse in several waters, for it is the soap which effects the colors and makes the linen yellow. Only a single piece of work should be washed at a time, as embroidered articles should not be left long in water. Do not ring the article, but press the water out with the hands, stretch carefully and hang in a shady place to dry. Embroidery should always be ironed on the wrong side until thoroughly dry on a soft, thickly padded surface; a blanket folded eight times makes a good pad. A clean, soft, cloth should be used to iron on, and a similar one laid over the article. Iron with a moderately hot iron until nearly dry, then remove the cloth covering and continue ironing on the wrong side until perfectly dry. Always iron with the weave of the linen, so the article will retain its shape. Laundered in this way the design will be beautifully brought out. —The Pilgrim.

CARING FOR THE TEETH.

We have often seen those who have regular features, but whose appearance was far from being inviting because the teeth were dark and discolored. When we consider that the general health and comfort as well as the appearance depends in a great measure upon these useful members, we often wonder why they are so sadly neglected by a vast number of people.

If the teeth are kept clean, it will prevent decay, make them last twice as long, and keep the breath sweet and wholesome. The proper method of doing this is to give them a thorough brushing every morning and evening. An excellent wash for the teeth is made by two ounces of powdered borax in two pints of water, add one tablespoonful spirits of camphor and bottle until ready for use, then put one half a wineglassful in one gill of tepid water. The brush should be soft and pliable, so it will not injure the gums, yet stiff enough to thoroughly cleanse the teeth. Remove any particles that may lodge between the teeth by pressing a piece of sheet rubber, such as dentists use, edgewise between them, and pulling it back and forth until the particles are removed. The inside of the teeth need cleansing as much as the outside, but is often neglected.

Unsound or diseased teeth are a menace to the general health, and cause intense pain. Filling decayed teeth often preserves them indefinitely, and they should be attended to as soon as any indication is noticed. If, upon examination, an aching tooth is found to be too far gone to be filled it should be taken out as soon as possible.

When tartar has formed upon the teeth, it sometimes requires a vigorous and persistent effort to remove it. Make a tooth powder by mixing an equal quantity of prepared chalk,orris root and carbonate of magnesia. Use this first, then follow by a wash made as follows: Dissolve one ounce boracic in four ounces of water, add one drachm of tincture of myrrh and ten drops each of essence of cloves and wintergreen. Shake well and it is ready for use. This removes all tartarous adhesions, arrests decay and induces healthy action of the gums. It should be used at least once a day.—E. J. C., in the Religious Herald.

THE CARE OF LAMPS.

There are few things among the details of housekeeping that require more careful attention and yet, as a rule, do not get it, than lamps. It is not only in the country, where they are a necessity, that lamps are used; even in these days of electric lights there are still many of them used, and no electric or gas light gives the same soft and pleasing effect as a good lamp.

Many people, of course, object to them on account of the trouble involved. And it is certainly true they cannot be satisfactory without some trouble. So anyone to whom the saving trouble is of more importance than artistic or home-like effect will do bet-

ter to let them alone. But the housekeeper who is willing to put some work into the achieving of her effects will not find the care of her lamps a great burden.

The first requisite is that they should be clean. Every time a lamp is filled every bit of oil must be carefully wiped off, as well as every bit of burnt wick or any other specks of dust. Besides this, to get best results, the burner should be boiled once a month, in water in which some washing soda has been added. After the boiling the burner must be thoroughly dried in every part.

Another important matter is not to let the wicks get too short. All straight wicks should be much longer than the depth of the oil receptacle of the lamp, and the round wicks should reach quite to the bottom. When they become any shorter than this throw them away and buy new ones.

Then, in filling the lamp, one must be very careful about the top of the wick. It must be kept very even, and all the burnt part rubbed off each time. Rubbing is better than cutting, although it is sometimes necessary to trim it a little with the scissors.

Next there is the chimney to think about. That, too, must always be absolutely clean. Nothing will more quickly dim the light of a lamp than a smoky or otherwise dirty chimney. If one has been left unwashed for some time, when the washing is finally done the light will be so brilliant that it will scarcely seem possible one is using the same lamp.

Some people say that a little salt put in the oil will make the flame of a lamp much brighter, but this is of course, not among the necessary parts of the care of a lamp. A little point very apt to be forgotten is that the lamp should not be absolutely full of oil at any time. In filling it always stop with the oil a little below the top.

A strict following of these directions can be counted on to secure satisfactory results with any good lamp. But most housekeepers will find that for real success they must do the work themselves.—Examiner.

When I prepare farina, cream of wheat, mush, or any cereal for breakfast, I always cook twice as much as is required. When cold I pack it firmly into a well greased baking powder tin and put on the cover to keep it from forming a crust. Next morning I empty it from the can when it is quite firm. It cuts into shapely round slices, which are dipped in egg, then fried in butter and eaten hot with maple syrup. My family finds this dish a tempting variation.—Isabel.

A wet silk handkerchief, tied, without folding over the face, is a complete security against suffocation from smoke. It permits free breathing and at the same time excludes the smoke from the lungs.

SLEEPLESS BABIES.

When a little one is sleepless and cross it is the surest sign in the world that it is suffering from some derangement of the stomach and bowels—the seat of nine-tenths of all baby ailments. In cases of this kind Baby's Own Tablets act like magic. They sweeten the sour little stomach, relax the distended little bowels, cool the parched, fevered mouth, and bring natural, health-giving sleep. An experienced mother, Mrs. Ed. Godin, Griffith, Ont., says: "I have used Baby's Own Tablets for many ailments peculiar to babyhood such as fevers, indigestion, diarrhoea, etc., and I have found them the most effective medicine I have ever tried: I can only add I would not be without them in the house, so much do I think of them."

Other mothers who wish health for their little ones cannot do better than follow Mrs. Godin's example. You can get the Tablets from all medicine dealers or they will be sent by mail at 25 cents a box by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied in quantity with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION!—Avoid Cauterous, Irritating White Hazel preparations represented to be "the same as" Pond's Extract which erodes "sour" and generally contain "wood alcohol," a deadly poison.

To Housekeepers!

Woodill's

German Baking Powder.

DO YOU USE IT?

LETTERS ARE POURING IN

From all quarters, asking for Catalogue, and information relative to

Fredericton Business College

Have you written yet? If not, why not? Address,

W. J. Osborne,
Fredericton, N. B.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson II.—October 11. God's Covenant with David.—2 Samuel 7: 4-16.

GOLDEN TEXT.

Thy throne shall be established for ever.—2 Sam. 7: 16.

EXPLANATORY.

DAVID'S LONGING FOR THE RELIGIOUS DEVELOPMENT OF HIS KINGDOM.—Vs. 1-3. The kingdom was now fairly launched, with favoring wind and tide, to move on to its fulness of usefulness and glory. Its enemies were subdued, its borders widely extended, its people prosperous and united, its commerce extended, the sacred ark was on Mount Zion, religious services were organized, David was living in a palace of cedar. Cedar was the noblest tree of the country.

David, in his magnificent palace of cedar, looked out upon the place of worship for the nation and saw only a tent, which soon decayed, as the Mosaic tent had decayed. It did not seem right and fitting that any private house, even a king's, should be more beautiful and costly than God's house.

The king, with a noble longing for the good of his people and the honor of God, desired to build a temple that would worthily express the nation's feelings toward their God and strengthen their religious and moral life. Accordingly he consulted with Nathan the prophet. The proposal struck the prophet favorably, and he bade him Godspeed, for God approved of it.

II. A SERMONING DENIAL: WITH A REVIEW OF THE PAST WHICH STRENGTHENS DAVID'S FAITH.—Vs. 4-11. A Sermoning Denial. 4. THAT (THE SAID) NIGHT, THE WORD OF THE LORD CAME UNTO NATHAN, BY A VISION (v. 17). The prophet was right in the assurance that the object of David's desire was pleasing to God, but there was need of light upon the best way of accomplishing it, God had a better answer to David's prayer than he imagined.

5. SHALT THOU BUILD ME AN HOUSE FOR ME TO DWELL IN? This expression is equivalent to a negative, and implies that he shall not build the house, as is stated in 1 Chron. 17: 4. It is quite possible that David laid too much stress on the building of the outward temple, and there was danger of not emphasizing the religious life for which the temple stood. David was not essential, but God was.

6. WHEREAS (rather, because) I HAVE NOT DWELT IN ANY HOUSE, permanent temple; because there had been no firm, unendangered, permanent place for it, and the original tent

had sufficed. IN A TENT AND IN A TABERNACLE. "The word tent refers to the outward covering of skins, etc.; the tabernacle denotes the framework of boards and bars."

7. SPAKE I A WORD... WHY BUILD YE NOT ME AN HOUSE OF CEDAR? God had made no such command, for the best time had not yet come. If religion could prosper so many past years, it could a little time longer, fill the right man and the right time should arrive.

God's spiritual temple, built of the living souls of the people converted into his image, should be first of all. Our noblest cathedrals, our Westminster Abbey, our St. Peter's and St. Paul's should be first God's spiritual temples, filled with the Holy Spirit. The emphasis on this lesson is laid on a nobler temple than David could conceive.

8. I TOOK THEE. His life was a plan of God hitherto, and from the past David was to learn lessons of the future. All David's greatness had its source in God. FROM THE SHEEP-COTE, I. e., fold. Better, from the pasture. God exalted the shepherd boy to be king.

9. AND I WAS WITH THEE. All your success was from me,—your character and fitness to succeed, as well as the favoring circumstances and guiding wisdom.

AND HAVE CUT OFF ALL THINE ENEMIES. Because they were enemies of God and his kingdom. "These wars were wars of the Lord waged by him as king of his people, and for the real good and progress of the world (1 Sam. 25: 28). MAKE THEE A GREAT NAME. Under David, Israel, hitherto obscure, first became recognized as a great and powerful nation.

10. I WILL APPOINT, OR PREPARE (better, have appointed, as some render it), A PLACE. That is, by subduing their enemies he made room for a safe, unendangered, expansion in the promised land. AND WILL PLANT THEM. Better, have planted them. That is, on the soil thus cleansed and made safe. He established a firm, deep-rooted national life. AND MOVE NO MORE. Better, shall be disturbed no more. NEITHER SHALL THE CHILDREN OF WICKEDNESS AFFLICT THEM ANY MORE. They might attack Israel, as some did after this, but they could not oppress them. The near enemies were thoroughly subdued. None could oppress them as was often done during the time of the Judges.

11. AND HAVE CAUSED THEE TO REST FROM ALL THINE ENEMIES. This limits the promise to the times of David and Solomon, but it would continue for all time if the Israelites were willing to be obedient to God.

III. THE THREEFOLD FULFILLMENT OF DAVID'S DESIRE. GOD'S COVENANT WITH DAVID. Vs. 11-16. Prof. Henry B. Smith regards vs. 8-16 (except v. 11) as rhythmical, and puts them in poetical form.

We study now the glorious blessings God promised to bestow in place of the small one he refused,—a spiritual temple for one of stone; an eternal temple instead of a decaying one; a house built by God instead of one for him; a blessing for all the world instead of for the nation.

HE WILL MAKE THEE AN HOUSE. A family, a race of persons of one stock.

12. I WILL SET UP THY SEED AFTER THEE. David's descendants should continue the succession, and I WILL ESTABLISH (make firm and enduring) HIS KINGDOM. The line of descendants shall never cease.

13. HE SHALL BUILD AN HOUSE FOR MY NAME. "The name of God signifies God himself, so far as he has revealed and manifested himself to men." The glorious temple that David desired to build was built by his son Solomon, while David himself had the privilege of making great preparations for this temple, at least one hundred and fifty million dollars in gold, besides vast quantities of other material.

But this temple was but one expression and symbol of God's spiritual temple, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2: 20-22).

14. I WILL BE HIS FATHER, AND HE SHALL BE MY SON. "Israel at the Exodus had been taken up into the relation of sonship to Jehovah. Now this relation of sonship is applied to David and his seed in a peculiar and higher sense." IF HE COMMIT INIQUITY. There was only one way in which David's descendants could enjoy this promised blessing, and that was by obedience. If they refused to be obedient sons, they must suffer the punishment and loss due to their sins. I WILL CHASTEN HIM WITH THE ROD OF MEN, I. e., such a chastisement as men inflict upon their children, to correct and reclaim them, not to destroy them." So long as Solomon walked in the ways of the Lord, he ruled over all the kingdoms from the river Euphrates to the border of Egypt (1 Kings 4: 21); but when his heart turned away from the Lord in his old age, adversaries rose up against him (1 Kings 11: 14, etc.), and after his death the greater part of the kingdom was rent from his son.

15. BUT MY MERCY SHALL NOT DEPART FROM HIM, AS I TOOK IT FROM SAUL. In

Saul's case, not only was he himself punished, but the kingdom was taken from his family.

This relation of sonship applied to Israel during her whole history, which is the best commentary on these verses.

This promise was completely fulfilled only in Jesus Christ. In Jesus, the Son of God, is God's fatherhood best made known, and through him to all who love and obey him. No sweeter, better, more comforting, and encouraging promise than this of the love and care of a heavenly father can be bestowed upon any one.

JOHN WESLEY'S SILVER PLATE.

The effects of John Wesley's high thinking are still evident, but his plain living is more likely to be lost sight of. He gave liberally to the needy, and often denied himself that he might assist some poor invalid.

In 1776 the Government issued the following circular to John Wesley:

"Reverend Sir:—As the Commissioners cannot doubt that you have plate for which you have hitherto neglected to make an entry, they have directed me to send you a copy of the Lords' Order, and to inform you that they expect that you will forthwith mark the entry of all your plate, such entry to bear date from the commencement of the plate duty, or from such time as you have served, used, had, or kept any quantity of silver plate chargeable by the Act of Parliament, as in default thereof the Board will be obliged to signify your refusal to their lordships.

"N.B.—An immediate answer is desired." "Sir.—I have two silver spoons at London, and two at Bristol; this is all the plate which I have at present, and I shall not buy any more while so many around me want bread. I am, sir, your most humble servant, JOHN WESLEY."

SKIN DISEASES.

INVARIABLY DUE TO POOR and WATERLY BLOOD.

Pimples, Blisters, Sores and Ugly Rashes Easily Cleared from the Blood. From the Advocate, Exeter, Ont.

All diseases of the skin and complexion are caused by bad blood. Paleness and pimples, blotches and boils, ugly rashes and open sores, itching eczema and burning erysipelas—all these blemishes come from bad blood. A bad skin is a sure sign of bad blood—thin blood, watery blood, blood poisoned with impurities. You can't have a healthy, clear skin till you make your blood pure and rich with Dr. Williams' Pink Pills. These pills are a sure and speedy cure for all skin diseases, for agonizing eczema or bothersome little pimples—for a bad complexion or ugly open ulcers. No claim is ever made for Dr. Williams' Pink Pills not backed by the most positive proof, and in this connection we offer the testimonial of Mrs. Nicholas McAvoy, a lifelong, much-esteemed resident of Exeter, Ont. To a reporter of the Advocate, Mrs. McAvoy said:—"Some years ago I was taken with a slight itching under one of my arms. I gave it little attention at first thinking it would pass away, but in this I was mistaken for as time went on it became worst and soon developed into an aggravated case of eczema, causing a great deal of pain, irritation and suffering. In fact I was compelled to endure tortures. I consulted a doctor and took his medicine for several months, but the trouble did not leave, neither did it get any better. In fact it took a turn for the worse and developed into scrofula. As the doctor's medicine did not help me I tried several advertised medicines, but with no better results. Finally a lady friend, strongly urged me to try Dr. Williams' Pink Pills. The effect was almost magical. In a few weeks there was a decided change for the better, and as time went on the trouble gradually left and to-day I am entirely free from it. I owe my complete recovery—if not my life—to Dr. Williams' Pink Pills, a fact I wish to put on record that others may benefit as I have done."

There is absolute lyno disease due to poor blood—and most diseases are due to this trouble—that Dr. Williams' Pink Pills will not cure. You can get these pills from any druggist or they will be sent post paid at 50¢ a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont. Remember that substitutes cannot possibly cure.

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A man gets a friendly tip now and then that's worth while.

A Nashville man says: "For many years I was a perfect slave to coffee, drinking it every day and all the time I suffered with stomach trouble and such terrific nervousness that at times I was unable to attend to business and life seemed hardly worth living. I attributed my troubles to other causes than coffee and continued to drench my system with this drug. Finally I got so bad I could not sleep, my limbs were weak and trembling and I had a constant dread of some impending danger and the many medicines I tried, failed to help me at all.

"One day a friend told me what Postum had done for her husband and advised me to quit coffee and try it but I would not do so. Finally another friend met me and after talking about my health he said 'You try Postum Cereal Coffee and leave coffee alone,' adding that his nervous troubles had all disappeared when he gave up coffee and began to drink Postum.

"This made such a great impression on me that I resolved to try it although I confess I had little hopes. However I started, in and to my unbounded surprise, in less than two weeks I was like another person. All of my troubles are now gone and I am now a strong, healthy, living example of the wonderful rebuilding power of Postum. It is a fine drink as well as a delicious beverage and I know it will correct all coffee ills; I know what a splendid effect it has on me to give up coffee and drink Postum. Buy Postum by Postum Co., Battle Creek, Mich.

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From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. MANNING, D. D., St. John, N. B., and the Treasurer for P. E. Island is M. E. A. W. STERN, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick should be sent to Dr. MANNING, and all such contributions in P. E. Island to Mr. STERN.

PUGWASH.—After 13 years of humble work for the Master I have decided to close my labors with the Pugwash and Wallace churches Sept. 30th. C. H. HAVERSTOCK.

UPPER BLACKVILLE, N. S.—Upper Blackville church enjoyed another good day when seven young people obeyed Jesus in Baptism, making 27 added to the Blackville church by baptism and one by experience since the work began. All praise to God. C. P. WILSON.

ST. FRANCIS, N. B.—Bro. Hayward and I have just visited St. Francis. We held a few special meetings, some interest was shown. The Roman Catholic atmosphere prevails serving the God of the Hebrews in the morning and Satan in the afternoon. A preacher in order to do any good in a community like this, must be able to preach in French, and above all the doctrine for regeneration in the power of the Holy Spirit. ELIAS AUGER.

TUSKET, YARMOUTH CO., N. S.—The Master is blessing the work on the Tusket field. Sunday 13th at Gavelton one happy believer was carried with Christ in Baptism, others are deeply interested about their souls salvation. Rev. M. W. Brown baptized for us. The work on the field is being blessed of God; we are laboring in his name, looking to Him for strength and guidance. Brethren pray for us. J. D. BREHAUT.

NEWPORT.—At our last conference meeting, one sister, a mother of a family, was received into our fellowship. Accordingly on last Sunday, Sept. 13th, it was my privilege to baptize her in our beautiful open-air baptistry just below the church. There is a slight shaking among the dry bones, but we pray for more grace, that the power of God might be made manifest in this place. We are now turning our attention to some very much needed repairs on our church property. ALLAN SWIDELL.

Scotch Village, Sept. 18th.

ST. MARY'S, N. B.—Since coming to this field in July our efforts have been greatly blessed by God. For the past two weeks we have been holding special services here with the result that eleven or twelve have given their hearts to Christ. On Sunday the 13th five young men were baptized by Bro. R. M. HYNON. I shall be engaged holding special meetings in Buctouche in the near future, and intend leaving to resume studies at Acadia in October. I feel safe in saying that the good-will and prayers of the people will follow me, and bespeak for my successor on this field the sympathy of a kind-hearted and appreciative people. F. A. BOWER. Sept. 14.

PUGWASH, N. S.—After being Pastor of the Pugwash Baptist Church, for the past thirteen years, it is with feelings of the deepest regret we learn that the Pastor C. H. Haverstock, closes his work on this field on the 30th of the present month, September. During his long stay among us, by his preaching, his example, and his life, he has been in every sense of the word, "Pastor." Always ready with words of comfort and sympathy in our sorrows, and equally ready to rejoice with those who had reason to rejoice. With his departure, we lose a faithful Pastor, a warm-hearted brother, an earnest friend and to whatever field of labour, he may be called, we congratulate that field in securing a pastor of such sterling qualities. Ever ready and never afraid to preach the truth. C. T. DEWOLFE, Church Clerk.

BASS RIVER, N. S.—We are glad to be able to report the Master's presence with us of late. On Aug. 1st Bro. Scot Fulton one of our enterprising farmers was buried with Christ by baptism and received into the fellowship of the church. Then on Sept. 13, two sisters Mrs. Gordon Crowe and Mrs. Byers Knight were baptized and received in

to the Church, both heads of families. The meetings of the church are increasing in numbers and also in interest. Last Sunday morning our house at Bass River was packed. Pastor Lawson is an untiring worker and a powerful preacher and draws out large congregations and attentive hearers. Our Prayer is that God may bless the word so faithfully delivered and that a richer harvest may soon be gathered.

CHURCH CLERK.

CAMPBELLTON, N. B.—After a vacation of two months, the greater part of which was spent at Clifton Springs, N. Y., where my health was much improved, I am back at work again and the prospects for the next year's work are very encouraging. On the first Sabbath after my return I administered the ordinance of baptism to one candidate and expect to baptize several Sabbaths in succession at the Mission stations of this church where my brother has been laboring during the summer. During my absence at Clifton the Campbellton pulpit was supplied by Revs. Isaiah Wallace, Barry Smith and I. F. Keirstead, Lic. They were all very much appreciated, but the visit of the Rev. Isaiah Wallace who is the father of the Baptist Church in Campbellton was especially pleasing to the church and his old friends who love him the more because he wears with such dignity and Christian grace the white crown of 77 years. The blessing of this as well as of many other churches is upon him for what he is and what he has done. J. W. KIRSTEAD.

HANTSPORT, N. S.—Four weeks have passed since we entered upon our work here. We find a kind and loyal people, and we are praying for the spiritual rains that bring refreshment and life to church and community. The Monday following our settlement here the church gave to the pastor and wife a reception which was held in the vestry. The evening was stormy and heavy rains fell, but in spite of storm and tempest a large number gathered to welcome us. The pastor Rev. Mr. Moore of the Methodist church and Rev. C. W. Allen of Middleboro, Mass., with the Editors of Hants Journal and the Advance were among the number to take part in the programme. A very pleasant evening was spent, and before leaving our young people and ladies served very bountifully the raspberries and cake that had been placed in the class room. There is much work to be done, already we see signs of new life in the prayer meeting and B. Y. P. U. and our prayers are going up for an outpouring of His spirit that this season may be one of ingathering. May those interested in our welfare pray with us for this one object, and we know that "Our God will not fail us." ERNEST QUICK.

COLLINA.—On Sunday Sept. 13th the Collina Baptist Church was re-dedicated to the worship of God. The church building has been removed from its old site to the village. Here it has been thoroughly repaired at the cost of \$700. This means a great deal of self-denial on the part of these faithful men and women of God. Rev. Dr. Keirstead of Wolfville kindly came over and preached the opening sermon. It was fitting that this duty should fall to his lot. Collina is the home of his childhood. Here he gave his heart and life to Christ. Besides it was in this building where his sainted father preached the gospel of the Son of God and expounded the Scriptures. The sermon was all that could be desired—delivered to an attentive audience which completely filled the house while a large number stood outside and heard the word from open windows: It would be useless to attempt to give an outline of the discourse. Back of the words uttered was the noble personality of the doctor fired by the truth which burned in his heart; deeply wrought upon by the sacred memories of the past, and the circumstances of the hour. It never was the privilege of the writer to hear a more forceful and eloquent discourse. The doctor chose his text from Acts 3: 13 and the two thoughts around which the sermon was built, viz.—God is more to us because of His dealings with the fathers; and the fathers are more to us because of God's dealings with them—glowed with beauty and power, bringing God near to us and calling forth our deepest love and sincerest loyalty to Him. In the afternoon the pastor preached. Rev. D. O. N. Mott and H. H. Ferguson, Free Baptist ministers being present spoke helpful and

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encouraging words. At the evening service Dr. Keirstead preached again. At the close a social service was held. This was indeed a red-letter day for the people of Collina. The hospitality of the people was unbounded. The brethren from Sussex gave up their morning service and came out bringing an offering with them. Brethren from Bellisle, Long Creek, the Millstream, the Lake and from other places came to show their good will and assist in lifting the debt caused by the extensive repairs upon the house. The collections at the morning service amounted to \$125 and at the afternoon service \$34. The people at Collina have now a beautiful and comfortable church in which to worship God and deserve great praise for the sacrifice they have made in this matter. PASTOR.

YOUNG PEOPLE'S CONVENTION PROGRAMME.

Queens Square Methodist church, St. John N. B., Sept. 29 to Oct. 1, 1903.

All the Young Peoples Societies of Evangelical churches of the Maritime Provinces will hold their first Joint Convention as announced above. A splendid programme has been arranged for the Joint Convention and for the separate denominational rallies. Will all Young Peoples Societies of the Baptist churches send at least two delegates. And will each Baptist church where no Young Peoples Societies exist please take notice that they are entitled to send delegates the same to be full delegates to the Joint Convention and to the B. Y. P. U. Rally. It is hoped that Sunday Sept. 20th was set apart as a day for special recognition of our young people's work. If you did not observe that will you not make Sunday 27th such a day. Ask the pastor to preach an appropriate sermon on that Sunday and invite all the young people to attend making it a special service for them.

PROGRAMME B. Y. P. U. RALLY.

Brussels St. church, Wednesday, Sept. 30th.
9.30 a. m. Praise and Preliminary Business, Reports, Appointments of Committees, etc.
10.45. President's Address, Rev. H. H. Roach.
11.15. Address, Gen. Sect. B. Y. P. U. A., Rev. Walter Calley, D. D., Chicago.
Afternoon.
2.00. Praise, etc.
2.15. Conference on Prayer Meeting.
3.00. Conference—Conquest Missionary Course, T. E. Clay, Halifax.
3.45. Conference—The S. L. Course, Rev. A. T. Dykeman.
4.30. Open Parliament or Address by Dr. Calley.
Evening.
7.30. Song Service.
7.45. Address, "The Spiritual and the Material Progress of the Age, Rev. J. H. McDonald, Fredericton, N. B.
8.15. Address, Rev. H. F. Adams, Yarmouth, N. S.

JOINT CONVENTION PROGRAMME.

Key Word "Service."
Tuesday Evening, Sept. 29th, Queens Square

church.
8.00. Praise.
8.10. Address of Welcome, W. W. White, Mayor of St. John N. B.
8.30. Platform-meeting, Good Citizenship, Prof. W. W. Andrews, Sackville N. B., Rev. Clarence McKinnon, Sydney, C. B., Rev. Dr. McLeod, Fredericton, N. B.
Wednesday Morning, Sept. 30th.
8.00. Morning Watch, Queens Sq. church, Rev. A. B. Higgins.
9.30. Denominational Rallies.
Baptists, Brussels St. church.
Methodists, Queen Sq. church.
Presbyterian, St. Johns Presb'y church.
Free Baptist, Waterloo St., F. B. church.
Christians.
Thursday Morning.
8.00. Morning Watch, Queens Square church, Rev. A. B. Higgins, Middleton, N. S.
9.15. Praise.
9.30. Address, "Some Pastors Problems," Rev. Mr. Mellington, Halifax.
10.00. Address, "Leaders," P. F. Moriarty.
10.30. Address, "Instruments of Service," "The Young People," Prof. Falconer, Halifax.
Thursday Afternoon.
2.00. Praise.
2.10. Address, "Some Plans and Methods for the Winter's Work, Rev. J. W. Aiken, Truro, N. S.
2.30. Address, "Motives for Conquest, Rev. Z. L. Fash, Woodstock, N. B.
3.00. Address, "The Ideal Society of the Future," Rev. W. F. Shaw.
3.30. Address, The Society the Advance Grade of the S. S., Rev. A. S. Morton, St. Stephens, N. B.
Thursday Evening.
7.30. Song Service.
8.00. Reports of committees, resolutions etc.
8.30. Address—"A Call to Service" Rev. J. W. Armitage, M. A., Rector St. Paul's church, Halifax.
9.00-8.30. Address "Power for Service The Holy Spirit," Prof. Falconer, Halifax, N. S.

Will all delegates please send their names to Mr. C. R. Racine 174 Carmarthen St. and if entertainment is asked for, he will locate them gladly. H. H. ROACH.

Dr. Calley's Tour.

Rev. Walter Calley, D. D., General Secretary of the B. Y. P. U. A., will make a brief tour of the Maritime Provinces just before the Convention of Young People at St. John. On this trip he will hold Institutes on Young People's work beginning at Charlottetown, P. E. I., on the 24th of September, Moncton, 25th, Truro, 26th, Halifax, 27th, and Yarmouth, 28th. Afternoon and evening sessions will be held at which an excellent programme will be carried out and Dr. Calley will speak on Our Young People's work. Our young people are everywhere urged to be present at these gatherings to hear what our secretary has to say on our Young People's Work.

H. H. ROACH.

BIRTHS.

SUTTEN—At Andover, Sept. 13th, to the wife of M. Stanley Suttan, a son.

MARRIAGES.

EARLE-JEFFERY—At the home of the bride's parents, Pleasant lake, Yarmouth Co., on the 16th inst by Pastor E. J. Grant, J. Bradford Earle to Ruth H. Jeffery, both of Pleasant Lake.

LYON-KEITH—At Sussex, Sept. 15th, by Rev. W. Camp, Mr. Percy B. Lyon of St. John, to Miss Bird L. Keith of Sussex, Kings Co., N. B.

MOREHOUSE-MARTIN—At the Bowser House, Chatham, N. B., Sept. 15, by Rev. C. P. Wilson, Herbert Morehouse of Upper Blackville, to Barbara Martin of Chatham.

HOVEY-WHALEN—At the Bowser House, Chatham, N. B., Sept. 15th, by Rev. C. P. Wilson, Henry Hovey, of Ludlow, to Elnor Whalen of Boistown.

SECORD-PATTERSON—At the home of the bride, on Sept. 9th, at Carsonville, Kings Co., N. B., by Rev. H. H. Ferguson, Walter C. Secord, of Long Creek, Queen's Co., to Jessie F. S. Patterson.

MCKENZIE-TRITES—Married at Lutes Mountain, on the 16th inst, by the Rev. John Williams, Mr. Early McKenzie of Moncton, to Miss Ella May Trites of Lutes Mountain, Westmoreland County.

WEDDLETON-BURRILL—At the bride's home, Aug. 8th, by Rev. David Price, Mr. James B. Wheddleton, to Mrs. Harriett G. Burrill, both of Yarmouth.

WALCH-RAYMOND—At the Milton Baptist church, Yarmouth, Aug. 26th, by Rev. David Price, Mr. Herman Walch, Medford, Mass., to Lizzie Raymond, Yarmouth.

FRENCH-GARDNER—At Zion church, Yarmouth, Sept. 1st, by Rev. David Price, Mr. Herbert French, Boston, Mass., to Florence Gardner, Yarmouth.

CHRISTOPHER-FREEMAN—Sept. 16th, 1903, at the bride's home Mr. Lewis Freeman, Greenfield, Queens Co., N. S., by Rev. S. Langille assisted by the bride's uncle Rev. I. E. Tiner, of Tennants Harbor Me., Mr. M. P. Christopher, merchant of South Brookfield to Miss Mary E. Freeman of Queensfield.

RYAN-BISHOP—At the home of the bride's parents, Sept. 16th, by the Rev. R. H. Bishop, uncle of the bride, James F. Ryan of the firm of Ryan Bros., Truro, to Lola May, only daughter of Johnson H. Bishop, Esq., Wolfville.

DAKIN-BARTON—At the Baptist Church Union Cor. Car. Co., Sept. 9th by Rev. C. N. Barton assisted by Rev. F. N. Atkinson, Rev. E. LeRoy Dakin, B. A., of Annapolis Royal N. S. to Iva W. Barton of Union Corner Carleton Co. N. B.

YOUNG-CALBERT—At the Baptist parsonage, Campbellton, Sept. 8th, Mr. Edward Young and Mrs. Ellen Calbert were united in marriage by Rev. J. W. Keirstead, B. A.

STEEVES-COOLING—At the residence of Mr. Geo. Lutz, Campbellton, Sept. 9th, Mr. Harry Steeves of Flat Lands, son of Deacon Jacob Steeves, was united in marriage to Miss Helena Cooling of Dawsonville, by Rev. J. W. Keirstead, B. A.

BULL-FRAME—At the Union Church of North Newburgh N. B., Sept. 15 by Rev. J. D. Wetmore, Albert H. Bull of Northampton to Bessie E. second daughter of George Frame of the same place.

SNOW-SNOW—At the Baptist church, Half Island Cove, Guysboro Co., on Sept. 11, by W. E. Carpenter, Solomon Snow to Mary Snow, all of Half Island Cove, N. S.

JOHNSTON-BOYER—At the home of the bride's parents, Florenceville, N. B., Sept. 9, by Rev. W. H. Smith, James Johnston of Woodstock to Alberta Estella Boyer.

RIVERS-BROWN—At the residence of the bride's mother, Mrs. John Brown, Aroostook Junction, Vic. Co., on the 9th inst, by R. W. Demmings, Lewis R. Rivers and Lizzie Brown, both of Aroostook Junction, N. B.

MCCABE-TOYE—At the home of the bride, on Wednesday evening Sept. 2nd, by Rev. A. Cohoon, assisted by Rev. H. R. Hatch, Mr. Alfred H. McCabe, pastor elect of the Gaharous group of churches, to Mary Beatrice Toye, of Wolfville, N. S.

SYMONDS-MALONE—At the residence of Ephraim Nickerson Esq., Central Wood's Harbor, N. S., Sept. 16, by Rev. G. C. Durkee, James H. Symonds, of Clark's Harbor, and Jennie L. Malone, of Upper Wood's Harbor.

DEATHS.

TOPHAM—At Perth, Sept. 10th, Elizabeth Topham aged 81 years.

HARTT—At Four Falls, Sept. 10th, Mrs. Olive Hartt, aged 85 years, widow of the late James Hartt.

COX—At Four Falls, Sept. 13th, Mrs. Thos. Cox, aged 32 years. She leaves a husband and three children.

SPINNEY—At West Tatamagouche, Sept. 4th, Tillie, aged 8 yrs., little daughter of Havelock and Nellie Spinney.

HARVEY—At Indian Harbor, on the 11th inst., Willie Brenton, the beloved child of Mr. and Mrs. Stewart Harvey aged 3 mos., 14 days.

STEELE—At Lakeside, Washington, U. S. A., June 30, Allan Davy, aged 32 years; and at Amherst N. S., September 12, Noel Bentley, Postmaster, aged 36, sons of Rev. D. A. and Sarah W. Steele.

MOORES—Thomas Moores aged 2 and a half years, at the home of his father Wm. Moores, Moores' settlement, P. Q. The circumstances of this death were particularly sad on account of the sudden death of the mother less than four months ago. Bro. Moores and the remainder of his family have the sympathy of the entire community.

UPHAM—After a brief illness of typhoid fever, Sept. 10, at the age of 21 years, Mrs. Athelia Gertrude Upham wife of James Upham and daughter of Charles Titus of Upham departed this life. She was a bride of four months and her early demise is a sad blow to her young husband and bereaved parents. Being of an amiable disposition she was beloved by a large circle of friends. Her funeral services were conducted at her father's residence on Friday evening by Rev. C. W. Townsend of St. Martins, text Heb. 13-14. Interment was made Saturday morning in Fernhill cemetery, St. John. The floral tributes were costly and numerous. Much sympathy is expressed for the friends especially her father, who is very ill at present. Our sister was a valued member of the Baptist church.

MITCHNER—At Hantsport, N. S., Sept. 5th in her 86th year, our sister was the beloved wife of Silas H. Mitchner who had passed on before. She was in her chair just a short time before passing away, and while an early departure was anticipated yet the end came suddenly. She leaves five sons to mourn her loss, four of which carried her to and lowered her in the grave doing the last for mother. She has been a consistent Christian, always being bright and cheerful, and her passing away leaves a blank in the home and church causing many to feel her loss. The losing of sister Mitchner makes number three in a few months, Mrs. Alberta, wife of Simeon Mitchner and Miss Lelia Riley, the two latter were very active in the church and their departure left a gap not easily filled.

THORNE—Very early on Tuesday, Aug. 25th, in the bright morning of life, Sebilla Maude, youngest daughter of Brother Fred, and Sister Emma Thorne passed out into the sweet brightness of life eternal, aged 13 years, 11 months and 18 days. In our special meetings last fall at Borsdale, dear Sybil was hopefully converted to God, and expressed an earnest desire to follow Jesus. She was not strong and in early winter she began to fail in health, and notwithstanding all that loving hearts and hands could do she gradually sank till the end came. But during all the days and weeks of severe suffering she was not heard to complain, but patiently waited for the messenger. About two weeks before her death, knowing that she could not stay much longer, she talked beautifully to the whole household. May the good Lord comfort and sustain those left to mourn, and prepare to meet the loved one in heaven.

HATFIELD—At St. John on Wednesday, Sept. 16th, Rosella Corey Hatfield in the 29th year of her age. At the age of 11 she was baptized, and became a member of Leinster Street Baptist church, then under the pastorate of Rev. J. A. Gordon. She soon qualified herself as an earnest and consecrated disciple of Jesus, especially in connection with the Young People's movement. At 18 years of age, her membership was transferred to Germain Street church. Being constitutionally frail an added complication of diseases imposed many years of intense suffering upon her, which however did not prevent her from ministering with loving devotion to a bedridden mother who remains to mourn her absence. Those who knew her during those years gladly testify to her buoyancy of disposition, and tho' at times, her sufferings made exacting demands upon her faith in the wisdom and love of God, it is gratifying to know that in her last hours she volunteered her heartfelt testimony to the saving power of God, and willing submission to his unerring will.

C. C. RICHARDS & CO.

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

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

HOUSEKEEPER WANTED: Two people, past middle life, need in their home permanently, a woman of character to keep house for them. They offer to a competent helper a comfortable home, with good wages. They live in a beautiful village in the Annapolis Valley. Address, with references, E. D. F., care MESSENGER AND VISITOR Office, St. John, N. B.

At the _____ House."

St. John, Sept. 22nd

This Week Has Brought a Splendid Lot More New Fall Dress Materials

New costume dresses. The newest "shaggy" Zibelines, plaid Zibelines--the latest novelty. These deep-toned subdued plaid in browns and and green effects are coming strongly to the front in American fashions.

Two touedor shot Zibeline suitings are very attractive and warm looking for Fall suits, they come in greenish and blue effects.

Raincloths.

Sixty in. Rainproof Cloth for ladies' coats. New lot just in. tsEB quality \$1.75 yd

Washable Cashmere Wool Waistings.

Gros Romans, finest satin finish wool waistings that wash perfectly. Beautiful colorings.

Good Black Dress Materials and Black Costume Cloths.

- Unspotable Black Broadcloth, special, \$1.15 yard
- Unspotable Black Venetian, French, 1.15 yard
- Fine Black Vicune Costume, 1.65 yard
- Black Mohair " Cord de Soir " 1.25 yard
- Armure Glase Suiting, 75c. yard.
- New Knop Fancy Suitings, 75c. 80c. yard.
- Fine Shrunken Cheviots, specially for fall suits, 75c. \$1.25, \$1.50 yard.
- Shrunken French Cheviot, 42 inches wide, special, 45c. yard.

Write for Samples.

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

FINAL TRIUMPH.

God's message is always one of cheer, but the signs of the times speak to-day of hope. When Napoleon's army crossed the Alps some of his troops grew laggard by the way. He ordered the bands to play, and this aroused a few, but still there were some who toiled on spiritless and forlorn. Then he ordered the music to play the songs of home, thinking the thought of sunny scenes behind would spur them on. This kindled the enthusiasm of some, but still there were a number among the rest whose lagging was inveterate, and at last the great commander suddenly ordered the trumpets to sound the battle charge. Wild, indeed, was the fire that ran through the hitherto dispirited host. They knew not where the enemy was, nor how they came to thus suddenly fall upon them in the mountain passes. All they knew, and this was enough, that the clang that went ringing through the mountain solitudes meant war. Do we need any inspiration to-day? We will find it, not so much in the songs of heaven, nor the sighings for our eternal home, but rather in the stirring trumpet call of the church militant as she goes marching to victory.—Ex.

SPIRITUAL DEVELOPMENT.

The development of self requires a constant and ceaseless effort and sacrifice. So does every grand product. All the triumphs of genius and of moral being are the embodiments of hard, persistent work, and tension and sacrifice. If the harp wishes to fill the air with solemn and soul-stirring music, it must give up all of its strings to be so stretched that they will almost break. But out of this tension and strain come delightful harmonies, and wave upon wave of rapturous sound. The music of a true Christian personality is like the ringing of the chimes of heaven on earth, and the striking of the harps of gold; but every faculty in the harp nature of man must be keyed up to the concert pitch of heaven. Will, conscience, imagination, reason,

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

emotion, memory, all must be brought into accord with the perfect human nature of Jesus Christ.—David Gregg, D. D.

A MISSION ROMANCE.

"Is it worth our while to hold the meeting to-night, do you think?" asked a Londoner of his friend one raw December night in 1856.

"Perhaps not," answered the other, but I do not like to shirk my work, and, as it was announced, so it one might come."

"Come on then," said the first speaker, "I suppose we can stand it."

That night was as black as ink and the rain poured in torrents, but the meeting of the English Missionary Society for the Propagation of the Gospel was held, and, in spite of the elements, in a brightly-lighted chapel in Covent Garden. A gentleman passing by took refuge from the storm, and made up half the audience that listened to a powerful plea for the North America Indians in British Columbia.

"Work thrown away," grumbled the Londoner, as they made their way back to Regent Square.

"Who knows?" replied the missionary. "It was God's Word, and we are told that it shall not fall on the ground unheeded."

Was it work thrown away?

The passer-by, who stopped in by accident, tossed on his couch all night, thinking of the horrors of heathenism, of which he had heard that night, for the first time. And in a month he had sold out his business, and was on his way to his mission work among the British Columbia Indians, under the auspices of the Church Missionary Society.

And thirty-five years afterwards we found him, surrounded by his children, as he loves to call them, the centre and head of the model mission station of the northwest coast, an Arcadian village of civilized Indians. It is the romance of missions. The missionary referred to above is William Duncan, missionary to the Metlakatla Indians.—Selected.

THE GREAT STRUCTURE OF CHARACTER.

We read in fairy lore of how chasms have been bridged over a single night by benevolent spirits, by dwarfs, and kindred imaginary creatures.

They hustle vast rocks together and pile them one upon another, and build piers and span them with arches, so that the favourite knights can pass over them to the castles and carry off their imprisoned lovers. Sometimes while the hero sleeps, these fairy powers construct whole cities. With tens of millions of hands they carry up the walls and surmount them with golden domes, and in the morning whole cities stand where the night before there was only a wilderness.

How pleasing for their unheard of wonders are fairy stories! And yet there is something more wonderful actually going on within every man. There are buildings going up for eternity. There is not a thought that is not striking a blow; there is not an impulse that is not doing mason work; there is not a passion darting this way or that that is not a workman's thrust.

There are as many master-workmen in you as there are separate faculties, and there are as many blows being struck as there are separate thought and separate emotions and separate volitions.

Thus the work is going on perpetually. Every day the myriad forces are building, building, building and the great structure of character is going up point by point, and story by story, to remain forever.—Sel.

GOD'S CARE.

That noble Lutheran minister at Berlin, Paul Gerhardt, was deposed from his office and banished from the country in 1666 by Frederick William the Great on account of the faithful discharge of his ministerial duties. Not knowing whither to go, he and his wife passed out of the city, and finally stopped at a tavern. Gerhardt endeavored to comfort his weeping companion with the text, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Then he wrote that matchless hymn, which has a prominent place in our hymnal:

"Commit thou all thy griefs
And ways into His hands."

As he finished the verse,

"Give to the winds thy fears;
Hope, and be undismayed;
God hears thy sighs and counts thy tears;
God shall lift up thy head."

A country paper, in puffing a certain soap says: "It is the best ever used for cleaning a dirty man's face. We have tried it and, therefore, we know."

THE CANADIAN NORTH-WEST.

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead if the second homestead is in the vicinity of the first homestead.

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

A FIRST CLASS
COOK

Wouldn't be a "A First-class Cook" if she were to use poor materials. FLOUR is doubtless the most important factor in almost every class of baking, and in order to do the best baking you must have the best flour. For over a century, 1801-1903, it has been "Ogilvie's." During that period we've grown from small dimensions to be "THE LARGEST MILLERS IN THE BRITISH EMPIRE."

The high reputation that Ogilvie's flour has attained and retained is accountable for such a result.

OGILVIE'S HUNGARIAN is the very best that's to be had in flour. It's an economical flour too: from employing more water in the mixing. It will make a larger quantity of bread per barrel than any other flour that we know of. This isn't a miracle, it is just the practical outcome of milling the choicest wheat by the latest and most improved process.

DR. SHIVES'

INSECT POWDER

Kills all kinds Insects on Man, east and Fowl.
All Lumbermen and Poultry Dealers } For the cramps,
should use this article } For the burns.

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

This and That

WHO WAS THE FOOL?

Tradition tells of a certain nobleman who kept a fool to whom one day he gave a staff, with a charge to keep it till he should meet with one who was a greater fool than himself. Years passed by, the nobleman fell sick, even unto death.

He said to his fool, "I must shortly leave you."

"And whither are you going?" said the jester.

"Into another world," replied his lordship.

"And when will you return? Within a month?"

"No."

"Within a year?"

"No."

"When, then?"

"Never!"

"Never," said the fool; "and what provision have you made for your entertainment, whither you are going?"

"None at all!"

"What, none at all?" said the fool.

"Here, then, take my staff; for with all my folly I am not guilty of any such folly as this!"—Ex.

A STORY OF A CANARY AND A BULL-FINCH.

George Henschel, in 'Nature,' tells a story of a bullfinch and a canary that deserves permanent record. The bullfinch belongs to his sister and can pipe the whole of several tunes. 'God Save the King' among them. The canary's cage was in the same room, and in about a year the canary learned the whole of 'God Save the King' from the bullfinch, and often piped it independently. Mr. Henschel lately heard the bullfinch pipe part of the tune (six bars) and then paused. To his amazement the canary took up the tune where the other had left it and finished the tune (eight bars). At this time the two birds were in different rooms.

Nothing could be more authentic than the story, or more amazing.—Ex.

THE MAN'S DOG.

Some time ago a man wanted to put his dog out of the way, so he went out in a boat and threw the animal into the middle of the river. When the poor thing, swimming for its life, tried to get back to its master, he beat it over the head with the oar. The boat, with the man's blows, suddenly capsized, and the man, who could not swim a stroke, would certainly have been drowned, but the dog seized him by the coat, dragged him ashore and saved his life. The man was ashamed to look the dog in the face, and made no further attempt to kill it.—Ex.

AN INTELLIGENT CAT.

"A certain cat," relates Prof. R. L. Garner,

CUBS' FOOD.

They Thrive on Grape-Nuts.

Healthy babies don't cry and the well nourished baby that is fed on Grape-Nuts is never a crying baby. Many who cannot take any other food relish the perfect food Grape-Nuts and get well.

"My little baby was given up by three doctors who said that the condensed milk on which I had fed it had ruined the child's stomach. One of the doctors told me that the only thing to do would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked 1 1/2 tablespoons in one pint of cold water for half an hour, then I strained off the liquid and mixed 12 teaspoonfuls of this strained Grape-Nuts juice with six teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours.

"In this simple, easy way I saved babies life and have built her up to a strong healthy child rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on and is also a delicious healthful food for grown-ups as we have discovered in our family." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts is equally valuable to the strong health man or woman.

Grape-Nuts food stands for the true theory of health.

Look in each package for a copy of the famous little book, "The Road to Wellville,"—Ex.

"was shut up in a room where there was a tube used in calling people.

"Desiring to get out of the room and having no means of opening the door, he climbed upon a chair near the tube, erected himself upon his hind legs, steadied himself by placing his paws upon the back of the chair, put his mouth to the tube and began whining and mewling into it.

"In this attitude he was found by his young mistress who came into the room at the moment that he was trying to call some one to his aid."—Ex.

TAKE A FORTNIGHT.

There is a story of an old New England physician to the effect that a woman once rushed up to him—probably as he was making his round of visits—with the inquiry:

"Doctor, what shall I take for a cold?"

"Take a fortnight, madam, take a fortnight," answered the doctor serenely; "and if that doesn't cure it, take another one."

Whatever may be the thought of the prescription for the case in hand, it is a very sensible one for many another ill, physical, mental, and spiritual. We are so impatient of discomfort of any sort that we run here and there in search of remedies for troubles that would heal themselves with a little wholesome letting alone. Half the worries that spoil the day and make restless nights, half the dangers that we foresee for ourselves or our loved ones, half the changed demeanor in friends over which we grieve, imaginary, are but flitting clouds that will pass with a little time; they need only to be given a fortnight. There is wondrous healing in rest and patience, and a depth of meaning we have never yet fathomed the words of the prophet: "In quietness and confidence shall be your strength."—Forward.

THE LAWYER AND THE WITNESS.

A newspaper writer, being a witness in a county court recently, was harried by a bumptious young lawyer, who asked: "So you are a writer, are you? Well, sir, with what paper or magazine are you connected?" "With none," was the modest reply. "Then why don't you call yourself a writer? What do you write—novels, scientific works, histories, or what?" "I write anything and everything that occurs to me as likely to be worth reading." "Well, then, for whom or for what do you write? You say you are not connected with any paper or magazine." "Yes, sir, so I stated. I am an unattached writer for the general market." "Just so. You write anything that occurs to you. Well, now, do you write up the proceedings of courts?" "I have done so occasionally." "Can you state to the judge what particular kind of a court proceeding you would deem worthy of your pen?" "Yes; if I saw a young lawyer treating a respectable witness in a very rude and disrespectful manner, and making an ass of himself generally, I should think that possibly worth writing up." The court smiled audibly. The judge took the witness in hand for a moment. "How much do you think a scene like this, for instance, ought to bring if it were written up?" "It would depend upon the actors. If the lawyer were a person of any note or character, possibly half a guinea or a guinea." "What should you expect to receive were you to write the facts of this particular instance?" "About eightpence, your honor." The young lawyer had no further questions to ask the witness.—Cassell's Saturday Journal.

EVERY MAN IN HIS OWN WAY.

The late Dr. Joseph Parker of London once used a little parable in which he told of a sheep which found fault with the duck, saying: "There is a duck swimming. Why cannot it be contented with walking? Look at me,—I never was in a pool of water in my life; the solid earth for me if you please." Presently the duck tossed its critical head, and said: "Look up; there you will see what ought to annoy any one who regards sobriety and common sense as a part and parcel of life.—See there! What is it?" It was an eagle flying, hunting the sun. And the eagle looking down, said: "Oh, you stupid, earth-loving, earth-clinging creatures! Why not come up here?" So it is amongst men—some walk, some swim, some fly. But we are all God's servants, and it is wicked for us to go about criticising true-hearted people because they do their work differently from our own way.—Ex.

RADWAY'S READY RELIEF FOR PAIN

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

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

**Dysentery,
Diarhoea,
Cholera Morbus.**

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

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

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF sold by druggists. See a bottle. ADWAY & CO., 7 St. Helou Street, Montreal.

A Little Girl's Life Saved.

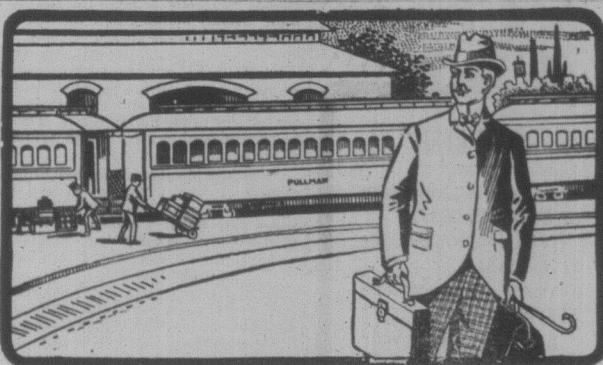
Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully,

MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULDA, 1704 Edward Street, Houston, Tex.



Travellers and Tourists

Travelling from place to place are subject to all kinds of Bowel Complaint on account of change of water, diet and temperature.

**Dr. Fowler's
Ext. of
Wild Strawberry**

is a sure cure for Diarrhoea, Dysentery, Colic, Cramps, Pains in the Stomach, Seasickness, Cholera, Cholera Morbus, Cholera Infantum, Summer Complaint, and all Fluxes of the Bowels in Children and Adults.

Its effects are marvellous.

It acts like a charm.

Relief is almost instantaneous.

Does not leave the Bowels in a constipated condition.

To Intending Purchasers

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

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.
MANUFACTURERS AGENTS.

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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.

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



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is stamped on every cake of SURPRISE SOAP.
It's there, so you can't be deceived.
There is only one SURPRISE.
See to it that your soap bears that word—
SURPRISE.
A pure hard soap.
Don't forget the name.
St. Croix Soap Mfg. Co.
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Practice limited to
Eye, Ear, Nose and Throat
Office of late Dr. J. H. Morrison,
163 Germain St.

Wanted.

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

News Summary.

Sir Frederick Maurice has been appointed official historian of the war in South Africa.

Lord Salisbury made no public bequests, the property, valued at a million and a half, all going to his family.

One of the leading Manitoba milling concerns has advanced prices 15 cents per barrel, making the price \$4.65 for patents and 4.35 for second patents.

An unconfirmed rumor is current that a transport carrying a British regiment to India foundered in the gale which swept the British coast last Thursday.

An explosion of nitro-glycerine in a box car in the Michigan Central yard at West Bay City Sunday killed three men, injured a number of others, and caused great property damage.

The Canadian Pacific starts its new steamship service from Antwerp to St. John New Brunswick, on November 1st, by a monthly winter and tri-monthly summer trips to Montreal.

The young man Palmer, who at the risk of his own life saved Miss Ritchie, daughter of lady Ritchie, Ottawa, at Belleville some time ago, has been awarded the Royal Humane Society medal.

A barrel of alcohol exploded on the deck of the U. S. cruiser Olympia on Saturday at Norfolk, killing two men and seriously injuring two others. The alcohol was being smuggled on board by the crew.

The body of Robert Bryant, the young man drowned at South West Miramichi on Friday, was taken home to Harcourt by the train Sunday morning and interred in the Presbyterian burial ground Monday afternoon.

His Honor Lieut. Governor Snowball, Mrs. Snowball and the Misses Snowball, will leave about the latter part of this month on an extended trip to the Pacific coast. They will be accompanied by Miss Florrie Whitehead, of Fredericton.

At Sydney Monday evening two little boys, children of John Young, of Sydney Mines, age 4 and 2, went into their father's room, where they found a loaded revolver. The older boy took the weapon and while playing with it shot his little brother in the head, inflicting a terrible wound.

The report of a massacre at Kastoria comes from sources admitting of little doubt, though the details are lacking. The population of Kastoria numbers about 10,000 persons, and the massacre of such a number in one place, if the report is true, exceeds anything which has yet occurred in Macedonia.

Edward Hatfield, mate of the schooner E. Merriam, while coming up the bay on the 14th, got caught in the tackling while the schooner was being put about and was thrown into the mizzen rigging and instantly killed. The schooner proceeded to Hantsport. Deceased belonged to Port Greville and was 70 years old.

Losses amounting to \$250,000 a day for three days, several fatal wrecks, numerous derailments, more than a hundred washouts, telegraph wires down, a soaking rain in progress over several states and snow plows working on the western lines, make the situation in the Northwestern States somewhat serious.

The chartered banks of Canada have decided not to increase the interest rate on depositors' funds from 3 per cent., the present rate, to 3 1/2 per cent., as proposed by the Bank of Nova Scotia. That conclusion was arrived at a special meeting of the Canadian Bankers' Association held in Montreal on Thursday.

Geo. Besson, who pleaded guilty last week to the charge of stealing \$460 of court Royal Albert, Canadian Order of Foresters, was allowed out on suspended sentence. His friends made restitution of the amount stolen, and this, along with Besson's previous good character, led the judge to be lenient.

Dr. Grenfell, the superintendent of the medical mission in Northern Labrador, reports the partial failure of the Labrador exploring expedition, which has been attempting to enter the unknown territory toward Ungava Bay. The expedition has been unable to secure a sufficiently large craft to convey them north.

At Moncton Monday fire broke out in a hay barn on the Dunlop property at the head of Steadman street. The barn which contained about sixty tons of hay, was totally destroyed. The house and the roof of the ell caught. The firemen had a hard fight to save the main house. The ell was badly damaged by fire and water. The roof of the ell was destroyed and the main house badly gutted. The house was occupied as a boarding house by Mrs. James McDonald, formerly of Point du Chene.

Bowman's Headache Powders

Safe and Reliable.

Cures All Headaches Promptly.

In Powder and Wafer Form,
10 and 25 Cents.

THE BAIRD COMPANY, Ltd.

DR. SHIVES' INSECT POWDER

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

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

Thanks.
Dr. Steele and family take this opportunity of returning thanks to all those friends who have sent them letters of sympathy during their continued afflictions. They also greatly appreciate the expressions of condolence contained in resolutions of the Quarterly Conference of Cumberland County, of the Eastern N. S. Association, and of the Maritime Baptist Convention, and desire in this public way to acknowledge the great kindness of those bodies.

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

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

Girls.

Girls who haven't the money to spend for new clothes, ribbons, feathers, bows, etc., had better go right round to their druggist or grocer to-day and for 10 cts. buy any color in these fast, brilliant, fadeless home dyes. Maypole Soap. It washes and dyes at the same time.

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Sold everywhere,
10c. for Colors,
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We can supply these in five different bindings. Send for price list.

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Promptly relieved and cured by
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