

Messenger and Visitor

THE CHRISTIAN MESSENGER
VOLUME LXVI.

{ THE CHRISTIAN VISITOR.
VOLUME LV.

Vol. XX.

ST. JOHN, N. B., Wednesday, October 5, 1904.

No. 40

The War.

During the week the Japanese advance on Mukden has proceeded. Russian and Japanese troops are now once more in close contact. It is believed that the next great battle will be fought at a pass a few miles north of the present Russian position. The Port Arthur garrison has made several vain attempts to recapture the position commanding the chief water supply of the city. The fighting has been severe, but so far the Japanese hold all that they have gained.

Public and Political.

On Friday last public suspense was ended by the announcement that Parliament was dissolved. The general election will take place on Thursday, November 3rd, with the nominations one week earlier. In Ontario, Nova Scotia, Prince Edward Island and the western provinces nearly all the candidates on both sides are nominated. New Brunswick preparations are not so far advanced.

No changes in the Government are announced, but a number of important appointments have been made. Sir Richard Cartwright, who has been a member of the House of Commons continually since confederation, with the exception of one session, retires from that arena to become a Senator. It is said that he will retain his portfolio, and will succeed Mr. Scott as leader of his party in the Upper House.

Hon. Donald H. McKinnon who sat for East Queens, Prince Edward Island, in the parliament which has just closed, and who had previously been Attorney General of that province, has been appointed Lieutenant Governor in succession to Hon. P. A. McIntyre whose term has expired.

Benjamin Russell, D. C. L., lately M. P. for Hants, Nova Scotia, has been called to the bench of his native province. There were two vacancies on the Nova Scotia bench, one caused by retirement of Chief Justice McDonald, the other by the death of Judge Ritchie. It is not yet announced whether Judge Russell will be Chief Justice, or whether one of his colleagues will be promoted. Judge Russell is a Mount Allison University graduate, and a professor in the Dalhousie Law School. He is reputed to be an able lawyer and his tastes and habits are those of a scholar.

A number of judicial and other appointments have been made in Quebec. Chief Justice Casault retires, Judge Routhier takes his place, and is himself succeeded on the bench by Senator Sir A. P. Pelletier, who has been Speaker of the Senate and was a member of the Mackenzie Government. Judge Choquette retires from the bench to re-enter public life of a Senator.

The Liberals convention of the united counties of Kings and Albert has nominated Hon. A. S. White, formerly Attorney General of New Brunswick, as the party candidate for the House of Commons.

The Canada Eastern Railway was formally taken over by the Dominion Government this week, as is now operated as part of the Intercolonial.

The City Council of St. John has decided to extend a system of works to Lock Lomond, a large lake about three miles beyond the present source of supply. This is expected to give a practically unlimited supply of water, with sufficient pressure for fire protection purposes. It is estimated that the outlay for the additional works will be over \$300,000, including the cost of property purchased to avoid claims for damages, but this is held to be justified by the saving in insurance rates, and the greater safety of uninsured property.

Passive Resistance

Still Strong.

There is no evidence of any decline in the zeal of that very considerable body of non-conformists in England, whose attitude toward the recently enacted School Bill is described by the term passive resistance. The well known London correspondent of the *New York Tribune* in a recent letter to that journal says: "The ministers are warned that the

passive resistance movement against the education act steadily increases rather than declines. About 2,000 summonses have been issued this week against delinquent taxpayers for refusal to pay school rates making about 33,000 since Dr. Clifford's movement began. The Rev. Mr. Campbell, pastor of the City Temple, is among the lawbreakers for conscience sake, and Nonconformist ministers throughout England are setting an example of defiance of magistrates and tax collectors, when the school rates are used for the support of religious teaching considered by them erroneous. The dangerous movement is serious enough to England, where the Government, as Lord Rosebery says, has arrayed Nonconformity against it, but the situation is more critical in Wales, where the entire principality is against them and co-operating under Lloyd George's guidance in a systematic attempt to render the present law inoperative by wholesale dismissal of the teachers employed by County Councils, withdrawals of all Nonconformist children from church schools and the opening of new schools in chapels which will not be dependent upon rates or grants. All the Welsh counties, with a single exception, have adopted Lloyd George's plan of campaign, and the Morionethshire will probably be brought into line before the approaching conference of County Councils at Cardiff. This movement, if carried out will subject the Government resources for the upholding of law to a severe test."

Progress in the West.

Hon. A. G. Blair, Chairman of Railway Commission of Canada, who has recently returned from an extended visit to the Northwest and British Columbia, is reported as speaking enthusiastically of the progress which the West is making in the development of natural resources and the increase of population. "I certainly was greatly surprised," said Mr. Blair, "at the progress which has been made in the West during the last two years. I saw almost all the towns, with the exception of those off the main line, and all had grown in population and business. There were none that failed to show evidences of prosperity. It goes without saying that Winnipeg's progress has been phenomenal. Some of the officials there told me that no less than 700 new buildings were now in course of erection. One very noteworthy fact is that all the eastern wholesale houses have established branches in Winnipeg. They are not scattered through the city, but whole blocks of them, five or six storied structures of brick or stone, are to be seen, and those previously located are adding to and extending their accommodation. In my opinion there is a great future in store for Winnipeg. It is the conduit through which the business originating in the vast area north of Winnipeg and westward as far as the Rockies must pass. The C. P. R. have acquired the necessary property and are now establishing yards which are claimed to be the largest of any railway in the world, consisting of 70 miles of tracks. They are erecting a new station and an enormous hotel. The sum of their expenditures in Winnipeg amounts to about \$3,000,000." Mr. Blair mentions particularly the evidences of growth noted at Regina, Prince Albert, Edmonton, Calgary and in the districts of which these prosperous towns are centres. "Calgary has grown immensely and has a very promising future before it. The C. P. R. have made substantial progress with irrigation works in the vicinity of Calgary, which are intended to serve a million and a half of acres. I saw a 55-foot cutting in connection with the main irrigation canal, and the soil was a fine rich loam. How much deeper that rich soil goes I cannot tell. There will be three secondary canals aggregating in distance 115 miles, in addition to the main channel. Then there will be distributing canals, comprising a total length of 900 miles. The area of land to be served by the irrigation works will support, it is computed, a farming population of 250,000 souls. Subsidiary to the area watered by the irrigation works are another million and a half of grazing lands of the best quality

a number of roller mills have been sent into the country north of Edmonton, one of them for the Hudson's Bay Company. I took the trouble when in Winnipeg to inquire of Governor Chipman of the Hudson's Bay Company as to the truth of this statement. He said they had erected a mill at Dunvegan, 1,200 miles northwest

of Edmonton, and were grinding wheat raised in the locality and meeting the wants of the people there. That I consider a remarkable fact. Between Red Deer and MacLeod we noticed from the train thousands of cattle on the ranges. They were simply rolling in fat. The C. P. R. this year transported 60,000 head of cattle from that district alone for exportation to Europe, as compared with 30,000 in the previous season. The ranchmen south of the international boundary line, I am told, when they take their cattle off the ranges have to fatten them on corn for five or six weeks. In the Territories, grazing on the ranges suffices. What impressed us in travelling through British Columbia, was the possibilities of fruit growing in some sections. Fruits of excellent quality are raised at Yale, and also at Nelson, on Kootenay Lake. At Vernon there are some splendid orchards, including those of the Earl of Aberdeen. All along the Okanagan Lake orchards are strung out where pears, apples, peaches, plums and grapes are grown. The growth of business in British Columbia is perhaps not quite so pronounced as in the northwest, but still there are very considerable evidences of prosperity. We gathered the impression that British Columbia by means of its lumber, minerals, fish and fruits has a great outlook in store for it."

—The *British Weekly* has much to say on the Free church case. Of course many of its comments are of special local interest. But some apply to Christians everywhere. For instance in referring to the false position and evil results of subscribing to creeds that are not believed the *Weekly* says: There has been too great willingness of many to profess adherence to the confession of faith and once they had obtained admission snap their fingers at all their professions. There has been a great deal too much of that. The apathy which has crept over the Scottish churches is very largely due to the fact that men undertake the most solemn obligations to gain a living, and repudiate these obligations once they are in. We know now what is the legal view of subscription to the confession of faith. All men know it. The significance of signing the old formula is now unmistakable. In other words the dishonesty of professing a belief that is not really held has brought its punishment in the decision of the House of Lords that men must mean what they say; that they have no special dispensation to lie because the field of operation is in the church and in theology. The *Weekly* further says: "Another happy result of the crisis is that it has directed the mighty energies of the United Free church to the discussion of ecclesiastical problems. We have often felt and said during the last twenty years that the strength of the rising ministry in Scotland seemed to be diverted to literary and theological studies. There was apparently little care of the great principles of religious liberty and justice. These principles can never be ignored with impunity. Neglect brings its revenge. What was won by blood and tears has to be kept by constant vigilance and constant sacrifice. Everywhere the exponents of these great principles find eager audiences. There is such an opportunity as has not been for sixty years of training up the new generation in the faith of spiritual freedom for which many of their ancestors died, and we rejoice to believe that it will be fully used. There can be no greater mistake in the present crisis than to wait silently for something to turn up. The United Free church will find innumerable allies rallying to her side but she must first do her own part." The lesson for Baptists is to value their freedom and to make the best possible use of it. The great doctrines of regeneration by the Holy Spirit, justification by faith in Christ, and sanctification through the truth, are too precious to be forgotten or underestimated. Neglect of them would bring revenge indeed.

Last Words of the Famous.

How eagerly loving ears strain to catch the farewell words of dying friends! In the hushed chamber heads are placed close to the lips that can scarce articulate, while the strong hand of health holds in its warm and vigorous grasp the feeble, almost pulseless hand of the death-stricken. The message waited for may be one of guidance concerning temporal affairs, one of affectionate regard for the survivors, or (more momentous) one of assurance as to the spiritual state of the departing. Such words are so rarely treasured through the mourning years which follow. Frequently, however, there is keen disappointment for those so soon to be bereaved. Sometimes no expectant word is spoken—no sign given; at other times the last words are strangely commonplace, and seem to be sadly out of keeping with the solemn mysteries of the border-land. In many cases the last words are much the same as those which have preceded them during life. The ruling passion is strong in death, and the personal characteristics come out most markedly when the curtain is about to fall forever upon this world's stage. The jester has been known to shake his cap and bells in the face of death, and utter his quips and cranks with last-failing breath. This is not, by any means, always due to bravado, or to lack of serious apprehension as to the meaning of the great change: it is often simply the bent of nature showing itself powerfully ere nature sinks exhausted to sleep its last sleep.

Charles Lamb holds forever a place among the bright particular stars in the firmament of English literature. The humor which pleasantly flavors his writings was innate, irrepressible, and unconquerable. It asserted itself under the most adverse circumstances, and even sat smiling upon his dying pillow. In his last sickness he wrote: "My bedfellows are cough and croup; we sleep three in a bed." No later words are recorded of him.

As we think of him we are reminded of another well known humorist—Tom Hood. Hood was at once a great poet and a great wit, who, while he left behind a few works which are assured of immortality, never perhaps fulfilled all the promise of his splendid genius. No one who has read the pathetic Memorials of his life can help loving him. That life of his was one of struggle and suffering, and yet none of its untoward vicissitudes could quench the gaiety of his spirit—a spirit brave, sympathetic, tender and true. It has been said of him that it was the permanent habit of his mind to have seen and sought for a ludicrousness under all conditions. When he was dying of consumption a mustard plaster was put on his emaciated chest, whereupon, looking up with a quizzical smile he remarked, that it was a great deal of mustard for such a little meat.

While some laugh and create laughter to the very end, thereby doing this sad world a much needed service; others spend their waning strength to cheer or console the world with "concord of sweet sounds." Thus it was with the great composer, Mozart. The last piece he wrote was his famous Requiem Mass, and as he was about to pass into the world of richer and fuller harmonies, he said: "Did I not tell you that it was for myself I composed this death-chant?" That was true to a greater degree than he knew, for while for many another those grandly mournful notes have been sounded, every time they are heard men remember him from whose musical soul they were struck into deathless being.

Soldiers in the delirium of death fight over again their battles, or march once more to martial music. We are not surprised to learn that as the spirit of the great Napoleon passed away during a terrific storm, his last words should be of the French nation and army.

Nelson's final words were of a piece with his whole life, and according to the tenor of his celebrated signal. As he lay wounded on his ship, the Victory, he thought of the suffering sailors, and requested the surgeon to attend them first. Then as he felt life ebbing away, while around him raged the crowning battle of his glorious career, he said to the true friend whose arms supported him: "Kiss me, Hardy, thank God I have done my duty!"

The closing utterance of Elizabeth Barrett Browning was most fitting on the lips of a dying poet: "It is beautiful?" Oh, she had long loved and cherished beauty, had gazed with eyes of genius upon the fairest scenes of earth, and had imagined scenes fairer far as only poets can; but her first glimpse of heaven surpassed all her loveliest dreams and desires. As the veil is lifted she can only exclaim with wonder and rapture:—"It is beautiful!"

A poet of a different and a larger stamp was Johann Wolfgang Von Goethe. He possessed a master mind which cast its victorious spell over others, and left its impress upon some of the most verile intellects of modern times. His last words, with whatever intention they were uttered, have for us a prophetic significance:—"Open the shutter and let in more light." Goethe was a man of immense wisdom and deep insight; yet how little did he know, how limited and obscured was the range of his vision! Death was for him, as it is for all, the opening of darkening shutters, and the letting in upon the soul of more light.

What a satisfaction there is for all right thinking people when "a noble life hath noble end," and the last words are as the amen to a prayer or the finale to a beautiful symphony. Such were the words of Prince Albert. As the

Consort of the great Queen he stood in a difficult position where all eyes were upon him, and everyone was ready to detect the least indiscretion. He bore himself blamelessly even in "that fierce light that beats about a throne." Though somewhat misunderstood and not sufficiently appreciated in his lifetime, posterity awards him his meed of praise, and he is forever known as "Albert the Good." His last words were worthy of a character so noble: "I have such sweet thoughts!"

The name of Richard Baxter is wellnigh forgotten now, but there was a time when a copy of his great work, "The Saint's Everlasting Rest" was found in almost every English home. It is a pity that it has given place to other books less sublime in style and subject. Baxter lived in the 17th century, and, though a life-long invalid, he was an indefatigable laborer in the vineyard of Christ. As he lay dying he said: "I have pain—there is no arguing against sense—but I have peace! I have peace!"

Another good and great man was Adoriram Jusdon, who toiled for forty years in Burma. Though beset with sorrows and difficulties he faithfully performed the task God gave him to do. He died at sea in 1850, as he was sailing for home. We can understand his holiday spirit, which was no less a spirit of holiness, as he exclaimed in the near prospect of his heavenly home: "I go with the gladness of a boy bounding away from school, I feel so strong in Christ."

Alas, many dying words have not been so calm, confident and triumphant in tone as those just cited. They have rather partaken of the nature of warning and admonition. Life assumes a different aspect from the death-bed, and some awake to its true meaning too late for their own profit, though barely in time to exhort others to a better use of its opportunities. Surely very few can refuse to listen to a sermon which has a dying man for its preacher!

The experience of many is summed up in the last remark of Sir Thomas Smith, Secretary of State to Queen Elizabeth. "It is a matter for lamentation that men know not to what end they were born into the world until they are ready to go out of it." And it is a lack of that essential knowledge which leads to such a state of unpreparedness for death as was indicated in the dying speech of the victorious Cæsar Borgia: "I have provided in the course of life for everything except death; and now alas! I am to die, although entirely unprepared." Many insure everything except their souls, and leaving their all on earth, pass into a hopeless eternity.

All lovers of poetry admire the genius of Robert Burns; yet all must regret his mispent life and early death. Of him it has been said truly and concisely: "It was the strength of his passions and the weakness of his moral will which made his poetry and spoilt his life." Some of us do not feel disposed to moralize upon the ways of such a gifted man. Let him speak for his self. As he was expiring he said to a friend by his bedside: "I may have but a moment to speak to you. Be a good man, be virtuous, be religious, nothing else will give you any comfort when you come to lie here!"

The last words of an eminent French scholar, a man of vast and varied acquirements, will form a suitable application to our short homily. Salsimino who died in 1653, said, addressing those around him, "Oh, I have lost a world of time. Had I but one year more it should be spent in perusing David's Psalms and Paul's Epistles. Oh, sirs, mind the world less and God more."

St. Martin's, N. B.

C. W. TOWNSEND.

Value of Church Membership.

BY J. B. GAMBRELL, D. D.

Unorganized forces have never accomplished much in the world and never will. George Whitefield was a much greater preacher than Wesley. He moved people very powerfully, but he left them unorganized, while his co-laborer organized everything he touched. It is needless to say that Wesley's work remains, while Whitefield's has been scattered.

When Christ began his ministry he quickly gathered around him a few disciples as a nucleus of his world-wide movement. With the ongoing of his kingdom there was a ready absorption of every convert into an organization—a church. The converts at Pentecost were baptized and added the same day. The Scriptures leave no place for the convert outside of a church. Christianity could not be maintained without churches. To say that churches do not save people is saying nothing to the point when the matter of Christian duty is involved. Churches do not save people instrumentally by upholding and preaching the truth. If churches fail, all fails in the long run.

But the blessings of organization are manifold for the saved. Every convert needs exactly what a true church can give him—sympathy, love, support, instruction, comradeship, protection. The churches of Christ was ordained to meet the deepest needs of the new life. Life of every sort needs environment for its comfort and development. Nature provides environment, light and atmosphere with a proper temperature in which to bring all its products to perfection. The God of all grace, who is also the God of nature, has provided a resting place, with suitable environments, and a heavenly atmosphere in which to bring spiritual life to full

fruitage. The home of God's child on this earth is a New Testament church.

Paul's conception of a church still further enforces the value of church organization. He takes the human body to illustrate. Christ is the head and all the members are members one of another. They co-operate to the mutual comfort of all. No one Christian is strong enough or complete enough to meet all his own wants. Some are far ahead of others, but all supplementing. The eye, the ear, the nose, the tongue, the hands, the feet, all supplement and help each other. The same thing is true in a church.

Sometimes it is said that, if one is converted, he can live all right in or out of a church. It is a mistake. No one can do well in a life of disobedience to Christ, and whoever refuses to unite with a church sets the wisdom and the command of the Master aside. For such an one there is no real spiritual growth of happiness. Whoever saw a great Christian grown up outside the fellowship of a church? I certainly never saw one or heard of one.

Many years ago, when I had time and a place for it, I greatly enjoyed gardening, and was reasonably successful in it. One year, following the usual custom, I sowed cabbage seed in a bed, and in due time transplanted the young plants to the rich, mellow soil of the open garden. Here they were cultivated and grew to large proportions. Passing by the neglected plant beds, I opened the weeds and grass to see what had become of the plants left in the bed. They were there still living but leafless and with only a little bud at the top to show that there was life left. They had been choked with the weeds and grass. This is a picture of a converted man, left out in the world. He will never perish, neither will he grow.

And then there is that other great question, the question of usefulness. We are kept in the world for what good we can do others. It will be next to perdition to live and die having done no good in the world. A converted person out of a church cannot be useful. He cannot help doing harm by a pernicious example. He is a rebel in the kingdom of grace. If his heart kept warm, which would never be, singlehanded, he could do but little. There is a heavenly arithmetic which works in God's kingdom and warfare. Here it is. "One shall chase a thousand, and two shall put 10,000 to flight." How marvelously do we increase our usefulness by combinations. Beyond the weighty obligation to obey Christ there is, running through life, a moral obligation to do those things which mark for our highest usefulness. A stray soldier in any army counts for very little. Marathon is forever glorious, for on that field the immortal 10,000 Greeks locking shields, standing and marching shoulder to shoulder, cut through and defeated the almost countless hordes of the barbarians, while the victors sang their peans of victory. A church like that will be a conquering force anywhere in the world.

Why write all this? Just to set out a fine idea? No; far from it. Just now thousands are turning to God, and I notice a great disparity between the number of professions and the number joining the church. This may be explained many ways. All who profess are not real converts. Many converts have their church notions set towards other denominations. But I raised the question whether in their zeal for soul-winning many are not painfully lax in giving converts timely and faithful instructions. Is this not true. Let every preacher and worker answer before God for himself. I trust I am not censorious, but I much fear that a sinful laxness in not teaching converts their duty in respect to joining the church results from a kind of unwritten compromise with error. For one, I have no sympathy with much that goes under the fine title of defending the faith. But I hold this to be true and self-evident: Preachers are to preach the teaching revealed in the Scriptures. It is not our primary duty to take care of any church or denomination. Our duty is to preach straight on, just as if every one believed the truth or would do it, when he heard it. We owe a grave duty to God and a solemn obligation to the converts to lead them in the way of their highest happiness and usefulness. If some one says, people will not hear us, if we preach the full truth, the reply is, that is mostly a mistake, provided we preach the truth in love; but anyway, we are not obliged to have everybody hear us. We are obliged to be true to God and his word. But beyond all human wisdom there is a supreme factor in the problem of successful preaching, and that in unction, the anointing of the Holy Spirit. Men will hear whom God anoints, and he never anoints trimmers nor makeshifts.

My plea is for faithfulness right up to the Scripture standard on this, as well as other matters. We are no way responsible for what is in the Bible, nor for people's notions unless, indeed, we have failed to declare the whole counsel of God, and thus contributed to their false notions. There are plenty of texts for preaching what is here suggested.—Baptist Standard.

Paying the Fare.

BY THEODORE L. CUTLER, D. D.

When Jonah took it into his foolish head to run away to Tarshish "from the presence of the Lord," he went on board an outward bound vessel, and "paid the fare thereof." That was an expensive excursion. He lost the approval of his

conscience and smile of God. He would have lost his life but for a miraculous rescue, and he returned to Joppa a sadder and wiser man. When anyone attempts to run away from God he is surely overtaken, and when anyone chooses a selective path of sin, he pays dearly for the folly.

I see it announced in the daily journals that a certain heart-broken young wife has been divorced from a worthless husband for "cruelty and desertion." It was all in vain that her parents besought her not to intrust her heart and her happiness to one who hid a rotten character behind a handsome face and polished manners; she took the reckless risk and has paid the fare thereof. In all my lifelong observation I have never known a marriage contracted in opposition to the wishes of loving parents that has not turned out badly. The wages of filial disobedience are apt to be death to happiness.

Not long ago I met a man whom I had known in his better days; he was reeling along under the escort of a policeman toward the stationhouse. Poor creature! He was paying the toll on the devil's turnpike. The heartless saloon-keeper who sold him the poison will be required to pay his, when he reaches the judgment bar of a righteous God. Let the young understand that every pathway of sensual indulgence—whether it leads to impure books or to salacious scenes in a theatre, or to any gratification of sensual lusts, will sooner or later encounter a toll gate of retribution. Can any young man or maiden take hot coals of fire into the bosom and not be scorched?

Roads to gross sins that pollute the body and soul are not the only perilous ones. There is a pathway to political preferment, into which bright and ambitious young men are pushing; if in name for the service of the people, yet often only for party or self advancement. The "fare" they pay, is constant worry, a temptation to trick and intrigue, a readiness to descend in character in order to ascend into high office, and a wretched demoralization of conscience.

Civil office ought to be accepted as an honorable and sacred trust, but unfortunately the atmosphere of "practical politics" in our country is so contaminating that few clean men stay in long without a smirch on their reputations. Whoever chooses that road of ambition let him count his cost.

Out in yonder city streets today are thousands of men mad to get rich. The appetite grows by what it feeds on. "He that loveth silver," shall not be satisfied with silver," and they who determine at all hazards that they will win wealth must pay the penalty. Gold is an excellent servant when held in trust for God and good men; it is a cruel monster when it owns its possessor. "How do you feel today?" was asked a millionaire who at forenoon was tottering along feebly for an airing. "I feel better," was the pitiful reply; "I feel better today; stocks are up!" The poor rich man was almost in sight of eternity, yet he was hugging his money-bags as a drowning man hugs a plank. Whoever travels the thronged road to covetousness must "pay the fare" thereof.

I could multiply illustrations; but they would all point to the one great solemn truth that sin is about the costliest thing in God's universe. However smooth its tongue and bewitching its promise, the wages it exacts is death! It always "finds us out," and Christians need to remember this as much as the most worldly-minded slave of Mammon or the most impure slave of sensual appetite. It was one of God's prophets who fled from the path of duty into the path of inclination and paid the "fare thereof." Even some ministers have been overtaken on the road to Tarshish, and have been glad to get back penitently to their right field of labor in Nineveh. "The meek will be guided in his way."

Is not a life of godliness costly, too? Yes, but quite in another way. The straight road toward heaven by the redeeming love of Christ Jesus, hath a "fare thereof" also. Repentance and faith are demanded at the entrance gate. "If thou wilt enter life," says Jesus, "keep my commandments. He that would come after me, let him deny himself and take up his cross and follow me." All the richest graces, all the noblest deeds of love for others, all the grandest achievements for the glory of our blessed Master are costly. Crosses are of unfading crowns.—Christian Intelligencer.

Prayer, Cheap but Costly.

BY WILLIAM F. PEARCE.

No subject is more discussed with tongue and pen than prayer. It is something with which most of us are acquainted, yet unacquainted; something which we often hear yet we little understand. Of all means of grace it is one of the most common, yet most uncommon. Talk with men before God is cheap, but that earnest, delightful conversation with God is frequently costly. Elaborate definitions in prose and poetry have we of prayer, but the most logical and practical definition is not every one that saith "Lord, Lord," but he that make his life a living exposition of the same.

How well the writer remembers a sainted minister of blessed memory. Being called upon in a convention to pray, he moved not. Again he was solicited. Raising his well formed body, and head of snowy white, he said: "I cannot pray for missions before I give." "After giving he prayed. O such a prayer. With deep voice, earnestness of

soul and victorious faith he poured out his petitions for the salvation of the world.

Prayer! When it merely falls from the lips how cheap. In fact, nothing cheaper. Beautiful the supplications of the liturgy, but, how cheap. Rhetorical and ritualistic prayers of secret orders, but extraordinarily cheap. Stereotyped and formal some in the prayer meeting, and grammatical and eloquent others in the pulpit, but delightfully cheap. Addressed to God in the name of Jesus, yet how few that are not intended to impress and please those who listen. They are prayers without a holy aspiration, and consequently there comes not in return a holy inspiration.

Not all prayers, however, are cheap. Few things are more costly if properly offered. Will, thoughts and affections must be brought into action for "God helps those who help themselves," and sacrifices that cost, must frequently be made. "Behold he prayeth," was said of Paul, but it cost him estrangement from his friends, and finally death at the hands of his enemies. When Carey began to pray for the conversion of the world, it cost him himself, and no little money to those who prayed with and for him. Brainerd prayed for the dark-skinned savage, and after two years of blessed work, it cost him his life.

"Eight of us students once prayed," said Dr. Clarence Barbour, "at the May anniversaries, to be scattered over the world to do God's service. A few years after found each in as many lands. Today the work of four is finished and they rest from their labors." Costly praying

"Send any calamity into my soul, or demand any sacrifice that I might be filled with the Holy Ghost and baptized with fire," was the burden of prayer of Lawyer Spafford, of Chicago, more than twenty-five years ago. A few hours later a cablegram from his wife was given him which read, "Saved alone." A few days before his wife and four children had set sail for Germany on board the "Ville of Havre." In mid-ocean one night it collided with the "Loch Earn," and sank with nearly all her passengers. Crushed and broken hearted by the loss of his children, Spafford retired to be alone with God. While there "When Peace like a River" was composed. Costly prayer.

Few sacred songs have been sung in consecration meetings more than—

I'll go where you want me to go, dear Lord,
O'er mountain, or sea, or plain;

but in prayer it has been a cheap expression for the majority, while to the few—and such a few—a costly declaration.

Two young ladies in college. One goes to the foreign field and is followed by her lover. They marry and together they labor for God. A child is born and receives the name of one who makes his life a continual prayer for the salvation of heathen and in so doing paid the price with the sacrifice of his life. Coming home on a furlough they tell in no eloquent way the story of their labors. Many earnest prayers they offer for their dark-skinned converts and parishioners, with the result that they return.

The other lady goes to a foreign field. Staying long enough to learn a few sentences in the native tongue she returns. Having the gift of speech she too tells the story and prays with fervency for the conversion of the heathen. She is honored and idolized much more than the former lady. She marries and to her first-born the name of a heathen child is given. While she is ease, surrounded by a small family and enjoying an American home, the others left their precious ones behind. What is the reason? A difference in character? This may be in part, but it looks more like a difference in prayer. O for that prayer, which; forgetful of self, clings to God; desirous to be like God, will make any sacrifice; eager to go forth for God counts the transitory things of life left behind, as mere ciphers. That kind of prayer is Spirit-taught, Spirit-inspired and Spirit-answered prayer. Very costly to the old nature, but gloriously cheap to the new, meeting the approval of God here and distinction hereafter.—The Standard.

The Source of Certitude.

BY "IAN MACLAREN."

The attitude of St. Paul was not that modern one which is understood to be a pledge of culture and charity—that Christianity has really some admirable ideas and that so had Judaism; that there was a great deal of good in paganism, and also in philosophy; and that no religion is absolutely right nor any one absolutely wrong, and the best plan for the thoughtful man is to appreciate the good point in every religion and limit himself to none. He was convinced that all the good that could be found in every religion was gathered up a thousandfold in the religion of Christ. Such a man stands in bold relief against the multitude of people nowadays who may not be willfully irreligious or skeptical, but who neither know what they believe or where they stand. This timid uncertainty is largely reaction from the strident and imperious dogmatism of our fathers.

The pendulum has swung the other way to the extreme and if it was the failing of our fathers to be certain about everything, it is our failing to be certain about nothing. The voice of unlicensed affirmation has given place to the habit of unlimited negation. What strikes one to-day is not what people believe, but what people do not believe that their attitude is not positive but negative. They are always letting you know what they do not hold about the

Bible or the church or the future life. No doubt it is a good thing in a measure, but when all this recanting is done one longs to hear some one professing.

Our religion takes for granted that every man desires to believe and in offering Christ for the satisfaction of his soul lays down three grounds of religious certitude. The first is authority, or let us say the Bible. Christianity is bound up with Christ, and to begin with we are dependent for our knowledge of Him upon the gospels and epistles, and, whatever we may gather about Christ from other sources we must return to the record to test what we have learned. When one believes, he does so in the first instance on the ground that the record is probably true, and his faith passes into assurance when he knows in his own experience that Christ is risen. And it is desirable to remind ourselves in the present day that while criticism has rendered great service in rearranging the Scripture record, it has not touched its spiritual value.

The second ground of certitude in testimony of the voice of the church, and Protestants in a rebound from ecclesiastical tyranny have been apt to depreciate this assistance. Whether one be a believer or not, it is surely very impressive and convincing that a vast body of people from the first century to the twentieth have put their trust in Christ and have followed him and have suffered for him, and have declared with one consent that he has been to them more than they ever could imagine. We believe the word of a traveler about a land he has visited, and a man of science on the work he has done; we regulate our affairs on the evidence which they have given, and are ready to take risks upon their testimony. Why should we not give the same weight to religious testimony and allow the evidence of competent persons to serve the life of our soul? Why do we make so much of evidence in every department of life except religion, why do many people believe in religion, and why do some people prefer the evidence of persons who are not religious on religion to those who are its chief witnesses? After all, however, the final ground of certitude must be experience. There are only two provinces of absolutely sure knowledge; one is pure mathematics and the other is the experience of the soul. When trustworthy men write the life of Christ, and that life bears internal signs of truthfulness, the probability that Christ is the Saviour of the world stands very high; when this Gospel is confirmed by those who have proved it in their own lives, then the probability is raised another degree; and when one takes the experiment, and finds that what the Gospel and the saints have declared is true, then highest probability passes into absolute certainty. The witness is now in the man himself, and he is as sure of Christ as of his own life.—British Weekly.

The Voice of the Tempter.

The tempter tells you to shut up your Bible and to believe no longer in revelation. We are invited to believe that, even assuming the existence of God, it is impossible to find any record of his will; he has never spoken to mankind he has set forth no outline of human duty; he has written no word of human comfort; he has shed no light on the darkest questions of life; he made us, and takes no notice of us; he fashioned us as we are, upright, above the beasts of the field in dominion as in skill, but he never opens the gates of the city wherein he dwells to bid us welcome to the hospitality of his love; he never bends down to see how his children are going on; and never, never—though He sends down the light, and the rain, and breathes across the universe the healthful winds which bring life on their wings—does he send any message to the creatures of his hands.

The man who believes that has a truly capacious and terrible faith; he must be a very monster of a believer! His soul, if he has any, must be a bottomless pit of credulity. Before I yield my hold of the Book at his bidding, I must know to whom I shall go. The Bible says to me: "The Lord is my shepherd I shall not want," And the tempter says to me: "Shut up the Bible and be your own shepherd." But I am bruised and wounded and heart dead. He mocks with such advice. The Bible says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come." The tempter says: "You have no trust that you can not slake in the muddy pools that lie at your feet." The Bible says: "God is our refuge and strength, a very present help in the time of trouble." The tempter says: "When you are in trouble, dry your tears, and get out of your own difficulties, and snap your fingers in the face of the universe." The Bible says: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." The tempter says: "Lie down on the thorns; pillow your head on the stoniest rest in the wilderness; take a moment's sleep in the desert." The Bible says: "Through this man is preached unto you the forgiveness of sins," the tempter says: "You have never sinned; what forgiveness do you want? Go and wash your hands in the river, and you will be clean." Jesus in the holy Book, says: "In My Father's house are many mansions." The tempter says: "Your mansion is the dark, cold grave; get into it and rot."—Joseph Parker.

Consecrate the morning's strength and God will be with you in the evening's weariness.

Messenger and Visitor

Published in the interests of the Baptists denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. McC. BLACK

Editor

Address all communications and make all payments to the MESSENGER AND VISITOR.

If labels are not changed within reasonable time after remittances are made advise "Business Manager," Box 330 St. John, N. B.

Printed by Paterson & Co., 107 Germain Street, St. John, N. B.

FEATURES OF THE REPORT ON FOREIGN MISSIONS.

At Truro the Fifty-eighth Annual Report of the Foreign Mission Board, and the seventy-ninth Report since the establishment of the independent Mission among the Telugus was discussed. It will be printed in the Year Book—and we hope will be read by the Baptists of these provinces. It will repay careful study; it will awaken thankfulness, inspire hope if not enthusiasm, and quicken the Christian conscience. We congratulate the denomination on having such a report before it and especially on having the facts recorded therein.

We can only point out some of the more striking features of the report. The report says:

"The Providence which led our fathers to establish this work among the Telugus was most marked and no careful observer can fail to see the hand of the Lord in its development and growth since that time." The reader will cordially agree with this statement if he knows the history of the past. At the Convention at Bear River in 1875 the action of the special Convention at Amherst was before the body. A cablegram from the missionaries announced that they had begun work, and thus the enterprise was definitely arranged. Now the story reads goodness, mercy, progress.

STATIONS

"Eight centres of light and life have been established already, and it is proposed to add another, so as to increase and widen the sphere of influence."

MISSIONARIES.

Of course it is from the Missionaries that the Word of the Lord is sounded forth. To them the word of the Lord comes and out from them it goes winged with such earnestness and power as they impart to it. They are the Mission, so what happens to them is of consequence.

Miss Martha Clark returned to India in October. Rev. H. Y. Cline and Rev. R. E. Gallison, with their families, have returned on furlough. The Board is planning for twelve mission families and as many single ladies for work among the Telugus. Miss Alberta Parker was obliged on account of her health to defer her departure to India.

Miss H. Prouze's gift of property, estimated at \$10,000, a life interest, being retained by her, is gratefully acknowledged. Our readers will recall Miss D'Prager's visit to Canada in 1899 and the fine impression she made on the congregations she addressed.

A NEW TESTAMENT FOR ALL.

It is a matter of very great interest that we are able to present to you at this time the gratifying fact of the adoption by all societies working in the Telugu mission field of a union version of the New Testament Scriptures. This shows the advance which has been made in the development of a truly fraternal spirit, because it recognizes that a real union can only be effected where the convictions of each are respected by all.

There were many propositions made to which it was impossible for Baptists to agree and be true to their convictions. The version to be used will contain in the body of the text a word corresponding with our word for baptism, the transliteration of the original Greek term, while in the margin the equivalent of the words "or immerse" is inserted. In the use of the propositions and the order of phrases in the Great Commission, the version is faithful to the original. This basis is one upon which Christians of different names can consistently unite. The consummation thus reached has been sought for a long time. That it has become an accomplished fact is creditable alike to the head and heart of those holding divergent views as to the meaning of certain texts of Scripture. The total amount received from legacies was \$190, of which \$100 were from the estate of the late William A. Hutchinson, of Morris-town, Kings Co., N. S.; \$50 from the estate of the late Isaac Shaw, of Berwick, N. S., and \$40 from the estate of the late Mrs. (Rev.) J. T. Eaton, of Weymouth, N. S.

Mrs. Eaton, it will be remembered, was one of our first missionaries.

SUMMARY.

There are eight churches, as was reported last year. The membership is 537. The total increase was 66, of which 46 were by baptism. Two churches have passed the one hundred limit and two are well up in the nineties. Each church had additions by baptism. There are nine male missionaries, six wives of missionaries and six single ladies, a total of 21. Of the native helpers who are pastors, one only is ordained. There are 42 preachers and evangelists, 7 colporteurs, 22 Bible women, 32 teachers, 23 of whom are men and 9 are women. There are three medical assistants. The total number of helpers, not including the latter, is 103. There are seven principal stations and 20 outstations. The villages in which Christians live number 32, and there are 3,039 villages in the whole field. There certainly seems to be very much land to be possessed.

Of the additions to the churches, 17 were from the Sunday schools.

There are two Boarding Schools. One of these, for boys, is located at Bimlipitam, the other is for girls and is located at Bobbili. It is expected that all pupils of other stations who are prepared to take Lower Secondary work will be sent to these schools. Primary departments only will be maintained at those stations. At Chicacole there is a hospital for the benefit of the women and children of the mission. Miss Constance G. Dee is the lady in charge and so far her work has given much satisfaction.

NEEDS.

A chapel school house is called for at Tekkali. A bungalow for the Savara Missionary, also mission premises for the new field to be opened at Rayagadda. A mission family for this field and at least two single ladies. These are among the present needs. They can easily be multiplied.

One need at home is a deeper spiritual life, that we may see as the Christ saw and feel for a lost world as He felt for it. "Pray, brethren, pray."

FINANCES.

One of the most encouraging features of the report, as it seems to us, is the fact that the receipts amount to \$20,148.83. This is a large sum of money compared with the receipts of early years of the mission. If as has been said, "the history of a nation is in its budgets" we may infer that the inner history of the body is recorded to some extent at least in the financial returns. Perhaps a close analysis of the reports would result in some qualification of the inference we make of a good religious condition of the denomination. But probably a study of our financial history would strengthen our statement.

THE TWENTIETH CENTURY FUND.

There have been received from this fund the sum of \$3,244.80, of which \$1,775 was from the churches in Nova Scotia and \$1,469.81 from the churches in New Brunswick and Prince Edward Island. The amount received was not as large as the previous year, and for good reason. Last year's receipts were practically those for two years. The raising of this fund has opened the eyes of some of our brethren as to the possibilities, latent in so many of the churches. Their ability to do more than they have been doing in the matter of giving money to carry on the Lord's work is very apparent. If nothing else has been gained than the knowledge of this fact, it is worth all the time and energy which has been given to this enterprise. There is a danger, however, lest it be taken for granted that when the pledges which were made three years ago are redeemed, their whole duty to missions has been discharged, at least for sometime to come. It is expected that the work of raising the \$50,000 for missions at home and abroad will be completed this year. The MESSENGER AND VISITOR joins the Baptists of the Maritime Provinces in Christian greetings to our Missionaries in India, thanking them for their faithful services, and joining them in the prayer, "Thy Kingdom Come."

WHAT IT COSTS TO STUDY AT ACADIA.

In previous articles we have briefly referred to the wide range of studies now provided at Acadia and the favorable conditions under which they are pursued. We hope that some of our boys and girls have been interested in what we have said of the heritage they have in the College. Some of them will ask the cost in money of the College Course. In answer we quote from the Calendar: "The following are the College charges:—Tuition per year, \$24. Incidentals fees, including Library Tax, Janitor's Services, Fuel for Class Rooms, Reading Rooms, etc., \$6; Gymnasium and Campus, \$4.50; General Chemistry \$2," making a total for the year of \$36.50. Students can board in Chipman Hall or in approved boarding houses in town. Board and rooms for about sixty students are provided in Chipman Hall, the College residence. The Hall has been renewed recently and its conveniences greatly improved

at a cost of \$7,000. It is heated throughout with hot water, and lighted throughout with electricity. All modern conveniences have been added, and the building furnishes a thoroughly attractive and comfortable home. The cost of board, heat and light varies somewhat according to the location and size of room. The average cost is \$3.17 per week. Students are required to have their washing done outside." These statements will enable our readers to calculate the expenses per year. It will be seen that the charges are very low for the privileges afforded. They are far below what is asked at many institutions. They would be much higher were it not for the endowment fund and yearly contributions to the funds of the College. Then it must be added that considerable aid is available to deserving students. As has been set forth recently in our columns the Payzant Aid Fund affords help to students for the ministry which enables them by work in the vacation to largely pay their college expenses. For other students there are also several sources of financial assistance. "The Governors hold ten scholarships, which can be assigned to needy and deserving students." The holder of one of these (full) scholarships is credited with the sum of \$24 on account of his tuition. There are also seven DeWolfe scholarships—two of the value of \$30 a year, four of \$25, and one of \$20. The nomination of these scholarships is according to the class—standing, needs and conduct of the applicants—and there is, besides, the Ralph Manning scholarship awarded subject to conditions determined by the donor, Rev. J. W. Manning, D. D. It will be seen that since the ministerial students are provided for from the Payzant Fund, and since scholarships are not open to those who do not need financial assistance, there is available a considerable sum for aiding those who are seeking an education and are dependent upon their own earnings. In a word the young men in our denomination who are smitten with the love of learning and desire a College education have inducements at Acadia of a scholastic and financial kind that may well fill them with enthusiasm in undertaking to prepare themselves for the career in life to which they are called. Our fathers toiled and prayed for these privileges for the young men of our day. May the sons be worthy of their fathers.

FAITHFUL UNTO DEATH.

The last contribution by Dr. Lorimer to the N. Y. Examiner closed as follows:

As for myself, and recalling how near I stood a few weeks ago to the end of life, my sincere ambition is, when that end shall come and I am laid away at rest, to be worthy of this epitaph: "Faithful unto Death." Greater honor this than to inscribe on the polishing stone fulsome eulogies on the dead man's eloquence or liberalism. Eloquence is only a gift, faithfulness is a virtue; liberalism is merely good-natured indifference—most common among men who find it a task to think—but faithfulness is steadfastness and loyalty.

These ringing words combine strength and pathos. There is no mistaking the tone of duty and responsibility always present in Dr. Lorimer's utterances. This tone was like that of John B. Gough, of whom it is said Dr. Lorimer used to affirm that when he wanted a "good moral shaking up" he went and heard Gough.

But they have a minor note of the pathetic also. Dr. Lorimer had been near the gates of death and writes almost as if he still felt near the "King's country." It is his last message to his country, to his fellow Baptists: "Be faithful."

The words recall the last sermon as heard from the reverend and beloved Dr. Crawley. His text was: "Be thou faithful unto death and I will give thee a crown of life." Rev. 2: 10. Dr. Crawley interpreted the text as meaning that one is to be faithful not only as long as life lasts, but even if faithfulness costs the life. These may be very different things. To be faithful in the common round of duties where service brings its delight may be comparatively easy. But to be faithful even if the faithfulness requires sacrifice, great sacrifice, even the sacrifice of life,—to be faithful even unto death in this sense, is extremely hard. But faithfulness included length of life and intensity of devotion.

Editorial Notes.

—The Church of England Institute having a number of portraits of Dr. Lorimer, late pastor of Tremont Temple, Boston and thinking that members of our denomination would desire to possess one, presented the same to the MESSENGER AND VISITOR. Those so wishing had better apply early as the number is limited.

—The Presbyterians of Halifax Presbytery have sent resolutions expressing their sympathy with their brethren of the United Free Church, Scotland, in the disabilities to which the latter body will be subjected by the recent decision of the House of Lords. Last year our convention sent words of cheer to our brethren who, in old England, are suffering the spoiling of their goods and imprisonment because of the Education act which they cannot conscientiously support. It seems as if these expressions on public questions of the old world on the part of Canadians, indicates a growing unity of the Empire. And if the power of

public opinion is wisely used it may come to pass that the colonies will be of service to the Mother Country in more ways than the politicians and financiers have hitherto expected.

—On our twelfth page at the top of the first column will be found a standing notice, giving the names of the treasurers of denominational funds for Nova Scotia, New Brunswick and P. E. Island. It will be seen that the name of Mr. John Nalder of Windsor, now takes the place of the name of Rev. A. Cohoon as treasurer for Nova Scotia, Mr. Cohoon having resigned on account of a pressure of other duties, after several years of faithful and efficient service. The attention of church treasurers in Nova Scotia and others whose duty it may be to forward denominational funds, is particularly called to the change so that the contributions may be sent to their proper destination.

"MR. SPURGEON AND HIS BOOKS."

"Upon what meat doth this, our Caesar feed, that he is grown so great?" Well if a minister feeds on his books it is of interest to learn on what Mr. Spurgeon lived by which he became the foremost preacher of his day.

His books are now being distributed. "There were ten thousand books left at Westwood when he died, but he possessed at one time or another at least twice that number. He had large collections of books on Natural history. The poets were found in plain useful editions. He had a fine set of Macaulay and a complete set of Dr. Quincy. "Early Anglican divines were found in Mr. Spurgeon's library. His favorites were Andrewes Doune, and especially Bishop Hall, of Norwich, and Jeremy Taylor. Modern Anglicans had little attraction for him, but he was on the most friendly terms with such contemporaries of the Evangelical party in the church of England as Bishop Thorold, Bishop Ryle and the Rev. Frederick Whitfield."

CONCERNING THE DUMB.

We have referred to the giving of the power of speech to the deaf and dumb and the opening to them thereby of the great world of human thought and life.

"Speech," it is said, "is the deliverer of the human soul."

Now it occurs to us to ask by what school, science, or power those who seem year after year to be deaf and dumb in our prayer meetings can be made to hear and speak?

They are in the meetings by scores. Do they hear? Have they ears for spiritual things? They seem to listen. But do they really hear? They do not speak. They do not pray. There seems to be neither voice nor hearing.

If they could deliver their souls by speaking they would thereby come into the power of the Christian thought and life to a degree now undreamed of. "If thou shalt confess with thy mouth"—See Romans x: 9.

Paul asked the Ephesians to pray for him that utterance might be given him that he might open his mouth boldly that he might speak boldly as he ought to speak. See Epes. vi: 19, 20. Pray for these dumb Christians. Help them to get their mouths open.

Pray, brethren, pray. If you cannot find words adopt Joseph Parker's prescription, "make words."

"Be as kind as an angel, but strong as adamant," says R. J. Campbell. How are we to get kindness? Some scholars say that the word kind is only another form of the word kinned; that persons of the same family, those who are "near of kin" are supposed to be affectionate with one another; that, therefore to say two persons are kind to each other is to say they are related in blood, so to speak, that they are of the same "kin," the same race. So Hamlet says of his Uncle, King Claudius, "a little more than kin" and less than "kind," when Claudius has spoken of him as "my cousin Hamlet, and my son." It appears then that kindness must really spring from identity or likeness of nature. To be as kind as an angel, one must have the nature of an angel. Now if one can be made akin to Christ, can "become a partaker of the divine nature" through the regeneration of the spirit he will have the highest quality of affection, that which may well be called kindness. Every Christian must have this virtue by being a Christian and he must gain more by obedience. "Be ye kindly affectionate one to another." Of the heathen only can it be said that they are without natural affection.

"Be strong as adamant" says Campbell. How is strength to be gained? Only by alliance through "faith that works by love" with him who is omnipotent. "Be strong in the Lord and in the power of his might." "Be strong in the grace that is in Christ Jesus." As the soldier is weakness itself until he puts himself into the king's army, takes the king's weapons, and so becomes as strong as the king by putting on the king's strength, so defenceless man becomes able to do all things by clothing himself with the strength Christ gives to those who enter his army, use his weapons, and put on the whole armor of God.

Some Problems of Church Life.

Mr. Editor:—Permit me a little space to say a few words in regard to the interests of our church life. Perhaps some Bro. that may see these lines may be able to suggest some means whereby many of these difficult matters may be remedied. First in regard to Pastors, as it is well known that many of our smaller churches are, for the greater part

of the year, without any pastoral help whatever, one's mind is often led to this thought, Why is it that so many of those small interests are not better cared for? I know many will answer it is because they are not able to give a living support to a pastor. Many of them receive student supply about three months during the summer. The student gets some help from these small fields, and when through his college course will not return to these small churches, is it because souls are not just as precious in these places or is it because he is afraid he will starve. The writer well knows there are many difficulties to meet in these churches which a pastor does not have to meet in the larger church, for instance the people as a rule are not so well trained intellectually, again, very often the church is possessed of great numbers that are merely hangers on many of these have come in perhaps when some Evangelist visited the field and after a few meetings passed on, thus leaving these young souls with no one to feed them with the bread of life. The writer is satisfied that there are some churches today that call themselves Baptist churches, that if the Master should come to them and put them to the test, there would not be found enough regenerated souls to form a church of our Lord and Saviour. How are these things to be remedied? They are in, and are reported year after year at denominational gatherings, while many of them are dead spiritually, and give nothing to keep up our denominational work. This to the mind of the writer is a very important matter. Another very great difficulty in our church life is that many of the members are very often led away by the man who preaches to them. We often hear the remark, something like this, if such a man will come I will give so much, and if such a man comes I will give nothing. We are not puzzled to know who these are giving to, worshipping the creature instead of the Creator. Another great trouble to meet is a pastor receives a call, he moves to the field, perhaps at a great expense and sacrifice. The people take hold of the work quite well for a time, after a time, there seems to be coldness and indifference, the salary is not paid as it should be, the pastor is troubled about how he is going to live and keep his family. After a time he is compelled to leave, or in other words he is starved out to the injury of the church and himself. It is the writer's opinion if some of those churches that instead of trying to see with just how little their pastors can live upon, would do all in their power to see how much they could pay them, it would be better for both pastor and people. If the pastor is in need he can't do the work for the church that should be done. The writer knows of several fields where the people have comfortable homes, and all they need in them for comfort while perhaps their pastor is living in an old house that does not look respectable.

It is a question in the writer's mind whether these churches should have a pastor or not. We look around and we see that in small communities the other denominations have good homes for their pastors, and pay them sufficient to give them a good comfortable living, while many of our own churches are starving their pastors to death. Surely the time has come for something to be brought about that will give better results along these lines, if there is not it is very evident that in many places our interests must perish, while the interests of other denominations will be built up. Surely the time has come that we as a denomination need to stir ourselves and labor to bring about some changes that will produce better results. It will not do to be satisfied with the reports we receive from year to year at our denominational gatherings, as many of these are very often incorrect.

Hoping that the Master may raise up some apostle that can suggest ways whereby these difficulties can be rectified and thus put our churches on a better footing, I remain

Yours, E.

Another Missionary Family.

The readers of the MESSENGER AND VISITOR will be pleased to learn that at a late special meeting of the Foreign Mission Board, Rev. W. L. Archibald, Pastor of the Lawrencetown Baptist Church, N. S., was accepted as a missionary to the Telugus, on condition of passing the necessary medical examinations. It is expected that our brother and his family will leave during the autumn for his future sphere of labor. Bro. Archibald has had eight years as a pastor, and the experience thus gained added to his mental equipment will make him a valuable acquisition to the present missionary staff. We congratulate this brother on his appointment, and our Board in that they have been able to secure so suitable a candidate for the work abroad.

Brother A. and family will no doubt find on reaching India a warm welcome from all the missionaries, who for months have been yearning and praying for additional help, but a welcome especially from his sister, Miss Mabel, and his Uncle and Aunt, Rev. I. C. Archibald and wife. It is sincerely hoped this "forward movement" on part of the F. M. Board will be followed by the prayers of our constituency and that it may tend to deepen and strengthen in all our home churches a growing interest in our Telugu work.

DEAR EDITOR: Some of us missionaries are painfully aware that the infrequency of our communications lays us open to the charge of not realizing fully our relations to our constituency. The truth is that we become so absorbed in the great work that is ever pressing upon

us that we often feel that we have neither time nor strength for writing.

I have just said to Mrs. and Miss Archibald and four of the native brethren, please do not expect me at the meeting tonight as I must write a letter to a Home paper. So here I am alone on the housetop determined to have a chat with you and your readers.

We three missionaries spent the hot season this year on the plains. So in July I had a change of sixteen days to the Nellore District and after my return, my wife, niece and two other lady missionaries went to Bangalore for about three weeks on W. C. T. U. work and found plenty to do and returned much refreshed.

It was my privilege to attend the Annual Convention of the A. B. M. Union Baptist churches at Kanagiri, the Station of Rev. Geo. Brock, a worthy and zealous Canadian. On arriving I found the Reference Committee of that great Mission grappling with the important business committed to them by the Union and their fellow missionaries. One hundred and fifty-five cases came before them last year.

On the opening of the Convention on the following morning 152 delegates were found to be present from their 112 churches. Others came later. This Convention was established and is being carried on successfully by the Native Christians. The papers read were good and the discussions were splendid and useful.

It was my privilege on Sunday morning to preach to an audience of six hundred native Christians and about twenty missionaries. In the afternoon a native brother and I were allowed a few minutes each to present the claims of the hall to be erected at Parla Kimsely (in our own mission) in memory of Parashotham, the Christian poet, and Anthravedy, the zealous evangelist and soul winner in the regiment to which he belonged. Both were Telugus and Baptists. A mind to co-operate in good work was evinced.

In the meeting of the Home Mission Society of the following day news was given of the progress of the work being carried on among several aboriginal tribes both in the plains and on the hills, and also from Rev. John Rangiah, their native missionary in Natal, S. A. The latter is proving himself a power for good to the Telugus—both Christians and heathen—who have gone for sustenance to that far off land.

I was told by the missionaries that there was nothing in connection with their work that promised to be more fruitful of blessing to the native Christian community than this Convention and its work. It is developing a spirit of self help, becoming independence and above all the mind of Christ in seeking and saving the lost. They have a worthy and zealous brother in the field as Travelling Secretary and the income of the society last year was more than a thousand rupees. The Chairman of their Executive Committee is a missionary—which is a wise precaution until more experience is gained.

Brother Brock has about four thousand Christians on his field and he is doing a great work.

Next came a visit of about a week to the Kandaleur Field, the people of which are blessed by the presence in their midst of Rev. and Mrs. Beggess. Bro. B. is an apostle of self support. He has eight hundred Christians and about half a dozen pastors, none of whom receive any support from America. They support themselves by manual labor or are supported by the Christians. We spent five days in tent and worked in four villages which had in them more than a hundred Christians. It is plain that Mr. B. is very much beloved by his people and is doing a great work for them as well as the heathen. He has the Telugu exceptionally well, is editor of our monthly paper, the Telugu Baptist, and fills other positions of responsibility and usefulness. I got from him very useful hints as to the more effective presentation of the truth.

A day was spent in Ongole. Was received most cordially by Dr. Clough and Revs. Martin and Huizinga. The Mission College, Orphanage, Industrial and other schools appear to be flourishing. Addressed about 225 of the more advanced students in English from Ps. 10: 14 and Matt. 6: 10. It was a joy to know that about half my hearers were from the Christian community.

In leaving Ongole that evening the incoming train brought the body of a tall well-dressed Russian who had committed suicide three hours before. He is believed to have belonged to the Russian legation at Peking and to have been in poor health.

The following day at Cocanada was a full one. The Conference of our Quebec and Ontario brethren was in session. It was devotion day and we found it good to be there. In the evening the corner stone of a church for Canadians and Europeans was laid by Miss Eva De Prazer who gave an admirable and eloquent address, well calculated to stimulate her people (the Eurasians) and others to higher and nobler attainments. Revs. Laflamme, Craig and others also spoke most appropriately. Well nigh three fourths of the Rs. 8000 money needed for the building is in sight. More than a thousand rupees in gold, silver, notes, etc., were placed on the corner stone. The church is believed to be entering upon a period of even greater prosperity than it has yet known.

In returning came as far as Vizianagram with Brother Sanford. I. C. ARCHIBALD.
Chicaco, Aug 17th, 1904.

* The Story Page *

The Knitted Counterpane.

BY SUSAN HUBBARD MARTIN.

When the minister brought his bride to Crown Point the whole hard working, humble church membership stood ready to receive her with open arms, but at the first steady, self-contained greeting of that young lady, they felt on the whole that it was not necessary.

They loved the minister and they wanted to love her too, but noting the cold glance of the keen eyes that seemed to take stock of their every blemish and imperfection, they shrank back abashed.

She had come from a moneyed family, and her acquaintance with people who actually tolled had been slight, but she had not hesitated when the minister put to her the momentous question. The matter of life with Bertram, or life without him, did not take her long to settle, for underneath the crust of her worldliness there beat a truly gentle, generous heart; only from her manner one would never have guessed it.

She quite filled the parsonage with beautiful things pictures, statuary, and soft carpets. Filmy lace curtains draped the old-fashioned windows and the table glittered with cut glass and silver. She had always been accustomed to these things and she really gave them little thought, but to her husband's flock these possessions were both a revelation and a joy. It would have been a rare treat indeed for most of them to have viewed these lovely treasures with a merry feeling of comradeship with the mistress of it all, but she invited no confidence, she encouraged no familiarity. They were bound down by such hard narrow lives, that to them she seemed a bright, beautiful being of a world not their own.

Then, too, she seemed to resent their well-meaning efforts and their calls. Not that she said anything but she wore her coldest air and her grandest manner every time they met, so they invariably left her presence feeling greater strangers than ever with the tall, stately girl, (for she was but a girl), who was their minister's wife.

"They only come out of curiosity, Bertram," she would tell the minister when she spoke of their visit. "They come, not to see me, but my house. I declare I never saw any one stare at things as does Mrs. Wilkins. Why does she do it? And what do you think Mrs. Atwood asked me yesterday? If I knew how to play 'The Maiden's Prayer,' The idea! I should think she would know better. It does seem to me that the people here are forty years at least behind the times. I wonder what they'd think if I'd play for them that fantasy from 'Liszt' no doubt they much prefer 'My Old Kentucky Home.'"

"No doubt they would," repeated the minister gently, "but you must not judge them too harshly, dearest. Poor old Mrs. Atwood! And so she wants to know if you knew 'The Maiden's Prayer.' Perhaps it was the only selection she remembered from a youth that was never an easy one."

"Julia," he added after a moment's silence, "it's hard dear, for you to understand, but these are my people. My life is linked with theirs, ordinary and illiterate as some of them may be. I am their shepherd. Don't you recall what was said of Jesus in the ministry? This—the common people heard him gladly. Ah, my dear, the common people, after all are a great and telling force for good or evil, and I'm working with and for them, and if—(his voice trembled) if by any act of mine I can enrich and widen these narrow and confined lives, I shall feel that I have not labored in vain."

His grave face lighted a little. They're good, faithful friends, little wife," he added, "if they cannot understand classical music, and I don't believe in the last day that this charge will be laid to them. They understand the law of brotherly love and kindness at least. When I had that attack of pleurisy before you came, I believe I certainly would have died, had it not been for Mrs. Dodge, but I suppose in the eyes of the world she would be called very dowdy and old-fashioned. She's worn her bonnet seven years, for she told me so, and she's probably never heard of Chaucer. She could not tell you, if her life depended upon it, whether Byron wrote *Childe Harold* or *Childe Harold* wrote Byron, but in

those dreadful hours of pain and fever it mattered very little to me. Her touch was gentle her voice soft, and before I recovered I began to think the plain face under the shabby bonnet was the sweetest most motherly face I ever knew. And so dear, knowing their hearts so well, and loving you as I do, I want to see a tie knit between you."

But the minister's wife had turned away with tears in her eyes. "I married you and I promise nothing as to them," she answered rebelliously.

She was a beautiful young creature, the minister's wife; tall, slender and golden-haired, but whether or not she would be the helpmeet the minister needed in the years to come was a question. And yet it was such a pleasure only to look at her as she sat in the corner of the pew on Sundays in her well fitting suit and pretty hat. And when she sang, for she had a beautiful and highly cultivated voice, every eye turned to where she stood.

Yes, they were proud of her, these care-burdened, common people, and they did not blame her if she did not care for them as friends. They were different and they realized it, very often too with a sharp feeling of pain as she passed them with only a nod of greeting and with barely a touch of her well-gloved hand.

"What do you think Mrs. Harper is making for the minister's wife?" asked Mrs. Wilkins of Mrs. Dodge one afternoon as they met on the street.

"I'm sure I don't know," was the reply.

"A knitted counterpane," announced Mrs. Wilkins "and her hands are so crippled by rheumatism too. Why, every stitch she takes must pain her. I don't see how she can do it, for the minister's wife never notices her except by a nod. I don't believe she'll ever use it after she gets it either," added Mrs. Wilkins soberly. "She's dreadful particular about her beds, and uses only the finest Marseilles spreads. Sarah Ann Newton told me so, for I've never seen 'em. I've tried my best, but I never have got further than the front room yet."

Mrs. Dodge smiled a little. "She isn't so very sociable, is she?" she said; "still, perhaps we expect too much."

Mrs. Wilkins did not deign a reply. "Old Mrs. Harper's just set on makin' that counterpane," she continued, "and givin' it too. It's pretty, and there's lots of work about it. Well, well, I hope she won't get her feelings hurt before it's through with. She's wonderin' too, now that it's so near done, how she'll present it."

"I'd like the best in the world to get up a pound party for the minister this fall," said Mrs. Dodge, thoughtfully. "He is so fond of my peach preserves and I would like him to have some, but do you know, I'm most afraid—"

Mrs. Wilkins looked sympathetic. "So am I," she admitted frankly, "and I too was thinking the same thing. I had such good luck with my chilli sauce. I could take that as my offering, but his wife—"

There was a pause. "Let us have it anyway," said Mrs. Dodge, reflectively, "and then Mrs. Harper can give her counterpane."

And so it was arranged.

The minister was studying a new book that evening. Near him sat his wife reading some letters from home. As she folded them up her eyes wandered idly over the well-warmed, pleasant rooms. "Everyone speaks at home as if I were working right with Bertram," she thought. "I wonder if they realized what kind of members we have, if they would expect it? I don't see why I need be public property just because I happen to be a minister's wife, and they're not my equals."

Just then the door bell rang. The minister looked across at his wife with a fond smile. "Don't get up Julia," he said. "I'll go."

He laid down his book, went to the door, and opened it. The yard and porch were full of people. They greeted him warmly, for everyone loved the minister. Each person had a parcel.

"Why, what is this?" cried the minister, merrily. "Come in! come in!" and then he thought of his wife.

They entered the beautiful rooms hesitatingly, and the minister, seeing it, strove to put them at

their ease. At that moment his wife came forward, her lovely face, above the pretty gown, looking colder than ever.

"What does this intrusion mean," she thought bitterly. "Am I never to have a moment to myself?"

She greeted them, but with no warmth, and they, feeling it, passed silently on into the kitchen, laying their generous offerings upon the table.

"I'm going home," whispered Mrs. Wilkins to Mrs. Dodge, "she don't want us. Why did we ever attempt such a thing; we ought to have known better."

But Mrs. Dodge held her back. "Wait just a minute," she entreated. "Your going will only make things worse."

The minister threw himself gloriously into the breach. It was painful, but he made a gallant effort. During one of the lulls, old Mrs. Harper crept up to him. She laid a bundle in his hands. "For your wife," she whispered.

The minister's wife was across the room. The minister looked at the tall, slender figure that to him had never before held itself quite so erect.

"Julia," he called with a gayety that was all assumed, "I've a package for you from our dear Mrs. Harper, and I'm going to open it here."

He untied the string, and because the occasion had been forced upon her, his wife moved across the room to his side. There was another paper, other than the outside wrapper, and he removed this also. Old Mrs. Harper sat expectantly in her chair; his wife stood by his side. There was a silence, and then before them all the minister shook out upon the carpet the white knitted counterpane.

The minister's wife looked at it in all its intricate beauty, representing, as it did, so many, many weeks of patient toil, and then she looked at the gray-haired old woman with the bent shoulders, whose knotted, toll worn hands had fashioned it.

"Why," was her first thought, "why has she, out of her poverty and her pain, done this for me?" And then, in a flash, came the answer, heaven borne, "Because she loves you."

"Oh," she whispered in the awakening of a contrite heart, "I don't deserve it." And then, before every one of them, her reserve and coldness all gone, she stepped over to old Mrs. Harper's side. In that moment, the barrier she had built up between herself and her husband's people was broken down forever.

She took the wrinkled hand and pressed it. "Did you make it for me?" she said a trifle unsteadily, "this beautiful counterpane? How I thank you, and I shall keep it always!" And then, to the surprise of everyone present, and none more than to the minister himself, she stooped and kissed the withered cheek.

It was surprising to see how well things went off after that. Tongues were loosened and everyone seemed to blossom and expand in the changed atmosphere. The minister himself went into the kitchen and made coffee, and they had sandwiches and cake. The evening that had promised to be such a dismal failure ended in a signal success. A new minister's wife seemed to move about the pretty rooms, putting people at their ease and chatting merrily. Nothing was left undone that would add to the pleasure of her guests. She sang, she played, she even brought out some delicate pieces of drawn work because Mrs. Wilkins expressed a desire to see them. For the first time since she had come to Crown Point, the minister saw the old sweet nature that had been hidden behind a wall of ice for so long. "Praise the Lord!" he whispered solemnly.

"Bertram," said his wife, when the gate clicked after the last of the party, "how have you put up with me for so many months? I don't deserve any mercy. I—I never realized until to-night how much I have been at fault, or how your people loved me."

The minister put his arm fondly about her. "I thought you'd see it yourself," he answered gently. "They have tried to love you all the time dearest but you would not let them, but now—"

"But now," she repeated, "it will be different. I'm going to be from this time forward, a true helper. "Why," she laughed a little, though there was tears

in the blue eyes, "I'm even going to bring myself to play 'The Maiden's Prayer' for old Mrs. Atwood. Can you doubt the change?" And she lifted her face to the minister's smiling her promise with a kiss.—Young People.

Smiling His Way.

The time had been long and weary since Stanley Miller had received his accident.

For many weeks it seemed that he could hardly live, or if he did, that he must remain a cripple; but at last there was hope, indeed almost a certainty that sometimes he might be well.

Oh what pathetic patience children have under suffering that would daunt men! And Stanley had scarcely murmured, only as his head cleared and his eyes brightened the blank brick wall of the next house, which was all he could see from his bedroom window, became very tiresome.

At last his mother, so tender in love and sympathy moved his bed into her little parlor and placed it by a window.

Oh, how good the street looked to the boy? His heart seemed to fill and glow with love for every person, and even the horses and dogs that passed his window.

"But, mamma," he said after a time, "the people can see me too; and they turn and look and look so sorry for me. I don't want to make folks feel bad, mamma!"

"My dear, they can't help feeling sorry for a boy who has to be shut in from all the bright summer weather; but if they see you look cheerful and smiling that will make them glad again. You have been so good and patient all along dearie, that it has made the trouble easier for us all."

And so the passers-by who looked in the window of the little house in Dean Street saw the smiling face of a child who lay bolstered up on his pillows; and soon many of them gave an answering smile and nod. "I'm getting to know the folks," said Stanley, after a while.

The Millers had only moved to that street a few months before, and had made but few acquaintances—"I know just what time the regular ones go by, mamma. It's fun to watch for 'em an' they most always smile at me."

At last, when the days grew warm enough for the sash to be raised, one and another would stop outside for a word or so, and gifts of fruit and flowers and picture papers were passed inside.

The children came and talked to the invalid and lent him their toys and books; and the hurdy-gurdy men played their most rollicking tunes for his pleasure.

Stanley never dreamed that his smiling face was a real help to others; but one morning a carpenter said to a comrade:

"I used to go grumbling to my work on account of being a little lame with rheumatiz, but since I've seen him a-layin' there so cheerful I've been ashamed of myself, and am thankful that I'm able to walk an' do my day's work. The little chap's been a real blessin' to me!"

When at last the bed was taken away and the boy could sit on the steps or go a little way up and down the street, he found that he had smiled his way into hundreds of loving hearts.—Emma A. Lente.

The Cure of Care.

One hot summer day I was driving along when I overtook a woman who carried a heavy basket. She gladly accepted my offer of a ride but sat with the heavy basket still on her arm.

"My good woman," I said, "your basket will ride just as well in the bottom of the carriage, and you will be much more comfortable."

"So it would sir, thank you," said she. I never thought of that."

"That is what I do very often too," I said.

She woman looked up inquiringly.

"Yes, I do the same thing. The Lord Jesus has taken me up in his chariot, and I rejoice to ride in it. But very often I carry a burden of care on my back that would ride just as well if I put it down. If the Lord is willing to carry me he is willing to carry my cares."—Rev. Mark Guy Pearse,

The Young People

EDITOR

BYRON H. THOMAS.

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

Officers.

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

DEAR EDITOR: The B. Y. P. U. of Immanuel Baptist Church held their annual business meeting last evening. Encouraging reports were heard from all departments. After which the following officers were appointed for the ensuing year:

Honorary President, Pastor McLean; President, G. A. Harlow; Vice-President, A. B. Smith; Rec. Secretary, Miss H. Nichols; Cor. Secretary, Miss E. A. Johnson; Treasurer, Miss D. Killam; Organist, Miss C. Layton.

HEADS OF COMMITTEES.

Devotional-Missionary, Miss E. A. Johnson; Lookout-Social, Miss I. J. Stevens; Literary-Musical, Mrs. M. A. McLean.

The policy for the ensuing year was then discussed with the result that the sum of twenty-five dollars (\$25.00) was pledged to the support of our Missionary, and our night for devotional meeting was changed from Friday to Sunday at the close of the preaching service, in order that we may have Friday evening for the Sacred Literature Course.

We are thankful for what God has done for our society in the past year and pray that we may have larger blessings and larger service in the one to come.

Yours in the work,

E. A. JOHNSON, Cor. Sec'y.

Truro, N. S., Sept. 17, 1904.

Prayer Meeting Topic—October 9th.

Helping one another Romans 15:1-17.

It may not be out of place to suggest that since this is an honorary members meeting it might be well to have especially announced from the pulpit the previous Sabbath giving the name of the leader, the topic and extending an invitation to the honorary members to be present. And in the case of a church where there are few honorary members or a small church it might not be out of place to invite all the older members of the church to be present and to participate in the service.

The subject is very suggestive and practical and should prove very helpful particularly if participated in by both old and young. One can understand how the great matter of the interdependence of the old and young might be discussed under this topic without any violence to the true exegesis of the Scripture named as the lesson. Indeed a conference upon this subject might prove most inspiring if the aged ones should tell how they have been cheered and encouraged by seeing young men and women raised up to take their places, and if the young people should make known how they have been led and molded by the character and examples of their older brothers and sisters in the Lord.

Now passing to the examination of the lesson it is worthy of note that the apostles' discourse upon the subject of helping one another does not open with the first verse of this 15th chapter of Romans. It may be said to have begun in the 12th chapter, but even the doctrinal statements of the preceding chapters may be regarded as being a preface to this discourse on the consideration due to weak Christians from their stronger brethren. And so, to gain the clearest view of the matter we need to go back almost to the beginning of the epistle and to read it to the close. But we have no time for all this now, and so shall be content to look into the verses that have been assigned us to see what we may find there.

"We that are strong ought to bear the infirmities of the weak and not to please ourselves." This is obligation.

1. Obligation to bear the infirmities of weak Christians. To bear with them in the sense of living patient with them as a mother with fretful child. To bear their infirmities in the sense that we bear the reproach incident to our association with them.

2. Obligation to please our neighbors. In the sense that by our character and attitude toward them we manifest the spirit of charity and love, and show them that Christianity in practice is true to the theory of it, and thus make ourselves and the gospel pleasing and helpful to them.

THE REASON FOR LAYING THIS OBLIGATION UPON US.

1. For the good of weak Christians. For their instruction and general improvement.

2. Because Christ did it. If he who was the Son of God denied himself to please and help others, so should we.

3. We should do it for Christ's sake. Christ so loved the weak brother as to die for him, and if we love Christ we ought to love all that he loves and seek to help them, and this especially since he accepts all such service as done to himself.

ENCOURAGEMENTS IN THE DISCHARGE OF THIS OBLIGATION.

Such examples of Scripture as we have in Abraham yielding to Lot, David sparing Saul when he found the king asleep in the cave and especially of Christ's forbearance with Peter. The patience which all these exercised and to the comfort they received in the consciousness that they were doing right and helping others should also greatly encourage us. We should indeed be thankful that these noble examples have been recorded for our encouragement and see to it that we set such examples as to encourage others.

The Christ's Life.

BY DR. L. BANKS.

"I love to read and reread the Gospel story of the Master. There is a charm in everything He did and said. The grand way in which he died thrills me. It is the mission of Christians to unroll anew this story of His, and to secure for it a new reading. In the beginning of the 'gospel we have before us a wonderful child surrounded with Advent miracles which create great hopes; and in the close of the gospel we have before us the magnificent man who has grown to a fulfillment of all these Advent hopes. There is a growing childhood in the home and there is a useful youthhood in the carpenter shop, giving dignity to labor; and there is in active manhood in public, teaching and leading and inspiring mankind; and there is a sacrificial death on the cross taking away the sins of the world."

"As a result we have the greatest words that have ever secured for themselves a golden utterance. Such words as the sermon on the mount, the beatitudes; the Golden Rule, the Lord's Prayer; the Doctrines of the Divine Fatherhood, and the universal brotherhood and the life immortal.

"As a result we have the greatest character ever built by man—a character that needs no improvement. The Master stands forth and asks for a dispassionate investigation: 'Which of you convicted me to sin: or the absence of taste or the lack of tact, or illtimed perception, or partial judgment or want of balance?'"

"As a result we have the Master himself, the greatest personality ever developed. He concludes His earthly career as 'the anointed.' He himself is greater than anything he ever said or did. If God himself should become man He would be just such an one as Jesus Christ, born in Bethlehem, was.

CHRISTIAN HEROISMS.

The call to the suffering has always found a response in the hearts of the youth of a country. Garibaldi's call to the sons of Italy was a call to suffering, privation, hunger perhaps death—but to a possible victory that should change the currents of history. It was not an idle call; the response was large and hearty. The same has been true everywhere; the call to suffering is always obeyed. Soldiers are always ready to say "good bye" to their loved ones, and march to the battle-field to be shot down, if occasion demands it. While we are not called to the resistance of blood in the holy warfare, there is no less need or heroism in the common service to seek to render to our Lord and Master. It is perhaps all the more difficult, because there is no martial music, no marching in columns, admired by those who line the streets. It is the daily grind, true in fair and foul weather, that tests the quality of heroism. Strange to say, a subscriber stopped his paper—this paper—a few weeks ago, saying that he did not like the idea of sacrifice as contended for in these columns. We were sorry to lose him—for his own sake. There must be sacrifice of life, of comfort, of time, of money—all through the kingdom, if anything like a great revival is to take place. The loudest call is for heroism in the common life; only he who is a hero in the common life can expect to be a victor in the eternal life.—Baptist Union.

SERVING GOD.

"Lots of folks who would like to do right, think that servin' the Lord means shoutin' themselves hoarse, praising his name. Now I'll tell you how I look at that. I'm working here for Jim. Now if I'd sit 'round the house here, tellin' what a good fellow Jim is, an' singin' songs to him, I'd be doin' just what lots of Christians do, but it wouldn't suit Jim, and I'd get fired mighty quick.

"But when I hustle among the hill's an' see that Jim's herds are all right, an' not sufferin' for water an' feed, or bein' off the range branded by cattle-thieves, then I'm servin' Jim as he wants to be served."—A Converted Cowboy.

MEANNESS.

This story is told in a parish not far distant, where they were raising money for refurbishing the church: The colored sexton remarked of a certain fairly well-to-do farmer having a reputation for close-fistedness, that he was "as stingy as old Caesar." "Why do you think Caesar was stingy?" he was asked. "Well, you see," came the reply, "when the Pharisees gave our Lord a penny, Jesus asked them, 'Whose subscription is this?' and they said Caesar's."

Foreign Missions

W. B. M. U.

"We are labourers together with God."

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

PRAYER TOPIC FOR OCTOBER.

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

The W. M. A. Societies of the county held quite an interesting session at Sydney Mines, on the afternoon of September 14th. Seven Societies were represented by delegates and the reports were encouraging and hopeful. An address by the President, Miss Lewis, on "Witnessing," and a paper by Mrs. Schurman, giving well-chosen gleanings from the Telugu Report, made up the solid part of the exercises, while very pleasing choruses by the children, a solo from Miss Musgrave, and a recitation from one of the little girls added greatly to the interest of the service. At the close of the meeting a Society was organized of six members, with good prospect of growth. Mrs. Whitman, the pastor's wife, was chosen President, and under her leadership we believe success is assured. Mrs. Oram was elected Vice-President, and Mrs. A. Hearn, Treasurer; the other officers to be chosen at their next meeting. We are glad to welcome this addition to our ranks. The afternoon collection amounted to \$4.30. S. HARRINGTON, Sec. C. B. Co.

July 11.—It was a red letter day for our Mission Circle in North Sydney when we met at the home of our President, Mrs. W. G. Johnstone. Every member was present but one. Meeting opened by singing, Stand up for Jesus. Mrs. John Armstrong presiding at the organ. President then read the usual Scripture lesson; followed with prayer by the pastor. After the reading of the minutes came "Roll Call" each member responding with a verse, bearing on the promises. The visiting sisters then gave short addresses, and one of much encouragement was given by Mrs. Schurman, on the trials, and courage of small circles she had known. Pastor then gave a short account of his visit to the Association held at Canso, which went to show a real Gospel feast had been enjoyed.

Miss Annie Moffatt favored the meeting with a select reading. Showing how one of his workers laid down his life for Christ's sake. Next came a pretty recitation by Miss Elinor Johnstone, little daughter of our president which won quite an applause. Meeting closed by singing and Benediction by the pastor. Let us hope that all we have done, and given has been for his honor and glory. A bountiful repast was served by our genial hostess and we all felt that we were one in his service. Mr. L. I. HULL, Sec'y.

The W. M. A. S. and M. B. held a very interesting public meeting in the Lockport Baptist church Tuesday evening, Sept. 20th.

The Rev. C. Muoro (Methodist) kindly gave an address on Mission work. Bro. S. S. Pool, of Sable, spoke on the great commission Christ gave to his followers. Bro. Colwell of Osburne gave some facts and spoke of the financial progress of missions.

The M. B. provided singing and recitations, we spent an enjoyable and profitable evening and judging by the bright and interesting faces we hope for a larger band of mission workers in the near future. Collection \$7.63. M. C. MCKAY, Sec'y.

Beaver Brook branch of the Brookfield church observed Crusade day on Sept. 14th. A very interesting programme was given consisting of music, recitations, and papers. After a social hour and tea Rev. F. E. Hoop gave an interesting and stirring address on the Christians' duty toward missions. Our W. M. Aid is not yet two years old, but we have been greatly blessed in our united efforts to work for the Master. Mrs. ORRELMAN.

HANTS COUNTY BAPTIST CONVENTION AT RAWDON.

After an absence during which we retained sacred memories of this institution, we attended the sessions held in Rawdon on Sept. 5th and 6th, to find the personnel largely changed. There was Deacon Masters, of Summerville, almost a stranger, with face a little more transparent, "as the outward man decayeth" but with clearer spiritual vision and larger outlook on the "harvest fields." Then there was Mrs. Nalder, the Cor. Sec'y. for the W. B. M. U.,

fresh from her baptism of service among the young girls of Windsor, and fitted thus for great spiritual power. There were a few others whom our readers who have gone out from this county strengthened for suffering or service, by the spiritual food found in this old-time quarterly meeting, would recognize, but one is more immediately impressed by the change of the human side of the work; but from the other side—"Lo, I am with you alway" is very apparent. The meetings from the first one were marked by spiritual power and deep solemnity.

The meeting of Tuesday p. m. was under the auspices of the W. M. A. Societies. The Cor. Sec'y. presided and a spirit of humble prayer pervaded the meeting, where the presence of Him who still accepts the "sacrifice of a broken and a contrite heart" was very near. Mrs. Nalder gave a beautiful practical address on "Types of Women," that will not only linger in the memory, but bring forth fruit in more prompt obedience to the leading of the Spirit. Rev. Mr. Snilling of Walton, sang two solos, and Rev. M. W. Brown, a former beloved pastor of this church, Rev. Mr. Slaughterwhite, the present esteemed pastor, and Mr. Wall, the President of the Convention, each contributed largely to the result of forming an Aid Society in this dear old church from which has gone out so many strong and efficient workers in the great field "of the world."

The new Society starts with a membership of eighteen and every element of success. The Cor. Sec'y. was very much encouraged by this long looked for fruit of labours among these dear, kind people whom we shall never forget. M. H. B.

A Call and an Appeal.

To the pastors and churches:

DEAR BRETHREN: The time has come for our Foreign Mission Board to make a distinct advance in its work. The absence of two mission families from the field and the necessity, at an early day, for one or more of the lady missionaries to take their furlough renders it imperative to send reinforcements to the front at the earliest possible moment, unless we are prepared to lose much that has already been gained.

It is true, that apart from the proceeds of the 20th Century Fund, our income scarcely warrants an advance, but when the past is considered and how manifest has been God's guidance, all these years, he would be a poor learner indeed if he did not see written in lines of light on every page of our mission history the words "Go forward."

The Board has read the lesson, has heard the voice, and have been seeking guidance from on high. They have asked the question "Where is the man or men who will respond to the Divine call? Where are the women ready to take the places of those who must soon seek the much-needed rest from their arduous toil? It was thought that at least one woman was in sight for the work; but at the last moment word came of a sudden break-down. Better, that now, than after full preparation and on the way to India. 'Disappointment' is a word that faintly expressed the feeling of the Board when the announcement was made that Miss Parker could not go this autumn.

However, what was there that could be done? God's hand was in it sure, but why? No answer that could be given was satisfactory. We were left in the dark, and it was very dark. The need was great, never greater, as far as could be seen, and the supply for that need was nowhere in sight.

The cloud lifted, the darkness disappeared, when it was learned that W. L. Archibald of Lawrencetown, N. S. had it in his heart to carry out the purpose, long cherished, of devoting his life to work in India, should the way open for him to do so. Correspondence was entered into with this brother, which has resulted in his receiving an appointment to our mission staff. The denomination is to be congratulated in having such a capable representative in the mission field. Mr. Archibald is well known as a man of high attainments, of broad culture, of fine business instincts and whole-hearted and devoted to his work as a Christian minister. Those who know him best love him most. We believe that he has in him all the elements that go to make a first rate missionary.

Mrs. Archibald will be a helper to him in all the varied duties incident to the work to which he has given himself. We bespeak for them and their two little children the prayers and sympathy of all lovers of our Zion. And now brethren, beloved of the Lord your practical help is solicited that we may make this advance without financial embarrassment, we shall need \$700 for passage to India this month, and \$800 per year for two years for support after they reach their field of labor and all this in addition to present requirements. We shall require \$4,000 every three months for our work in India, besides what is required

to meet the expenses of those at home in furlough.

If you will all lend a hand now, the need will be met, the heart of the missionary will be made glad, the Board will be greatly cheered, the work will prosper and the name of our Christ will be glorified. Brethren let your responses be prompt and continuous.

Yours in the work,
J. W. MANNING, Sec'y-Treas.

A Christian's Trust.

JOHN GREENLEAF WHITTIER.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
And so beside the silent sea
I wait with muffled oar:
No harm from him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

And Thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee.

"One thing have I desired, that will I seek after; that I"—in my study; I, in my shop; I, in my parlor, kitchen or nursery; I, in my studio; I, in my lecture hall—"may dwell in the house of the Lord all the days of my life." In our "Father's house are many mansions." The room that we spend most of our lives in, each of us at our tasks or at our work-tables, may be in our Father's house, too, and it is only we that can secure that it shall be.—Alexander Maclaren.

What the religion of Christ desires of us is not that we should alter the outward form of our life, but that we should infuse a new spirit into it, even the spirit of Christ. It is not that we should renounce the business or occupation or profession formerly ours, but that we should carry it on henceforth, realizing it to be a way in which God is with us, by which He is leading us, through which He will bring us to a promised heritage at the last.—Andrew Bruce Davidson.

In a recent sermon, the late Dr. Geo. C. Lorimer said: "The sails of the ship speed it on its way, not as swiftly in the day as in the night, for in the day the sun opens the canvas and the humidity of the night closes it and offers it a firmer bosom to the wind. This is true of man. Tribulations teach him sympathy with others and draw him closer to others, and they impel him over the deep."



Warm Eh?

When you are Hot and Tired
how good Sovereign Lime Juice does taste! It does more than cool—it satisfies. As invigorating as a cold plunge and much more lasting in its effects.

Sovereign Lime Juice
is the pure fresh juice of ripe limes—retaining all the natural flavor of the fruit.

10c, 15c, 25c & 50c a BOTTLE.
AT ALL GROCERS
SIMPSON BROS. CO. LTD.
HALFAX, N.S.

Notice.

QUARTERLY MEETING.

The Quarterly Meeting of the Counties of Carleton and Victoria met with the Bloomfield church on Sept. 13. A very practical and helpful sermon was preached by Bro Hayward in the evening. It being the Annual Meeting the following officers were chosen, Rev. J. C. Blakney, Pres; J. A. Cahill Sec'y.-Treas.; R. W. Demmings and T. N. Atkinson, Vice Presidents.

The reports from the churches upon the whole were encouraging. A prayer was read by Bro. Atkinson which proved very helpful subject, "The hour of Prayer."

A very instructive and interesting Sunday school discussion was led by Bro. S. H. Hayward. In the evening there was a sermon by J. A. Cahill followed by a social service led by Bro. Hayward which was deeply spiritual.

The attendance of ministers and delegates was small. Collection for Home and Foreign Mission \$2.90.

J. A. CAHILL, Sec'y.-Treas.

The Provincial S. School association of N. B., will hold its annual convention this year at Woodstock, Oct. 11-13. The sessions will be held in the Reform Baptist Church. A most cordial invitation is extended to all pastors, superintendents, teachers and S. School workers, to be present at this convention. In connection with the convention there is to be held this year, for the first time, a pastor's conference on S. S. work. Some of the leading pastors of the different churches will give brief addresses followed by general discussion. The two phases of the work which will be discussed are:—The "pastors' duty to the S. School, and how the pastor can promote the efficiency of officers and teachers.

Mr. W. C. Pearce of Chicago will preside at the discussion and render such aid as is possible. This will give the pastors of N. B. an opportunity for conference and will prove, we hope a means of blessing in arousing a greater interest in this work among the leaders of our churches. The conference opens on Tuesday at 11 a. m. and extends through the afternoon session.

The regular convention opens Tuesday evening, 7.30. Mr. W. C. Pearce, of Chicago, one of the most popular and powerful speakers on religious topics will deliver several addresses on the line of the teachers work. Mrs. Byner, lecturer on the leading American summer school of junior and primary work, will conduct a primary conference while the Pastors' conference is in session and giving four addresses. Mr. E. O. Exsell of Chicago, regarded as the greatest leader of congregational singing in this country, will have charge of the music—one half hour of each session being given to this important subject. This will be one of the most helpful and inspiring conventions ever held in N. B., in connection with S. School work and we hope to see a great rally of all interested in this work.

The usual reduced rates on all railroads and boats free entertainment to all delegates.

Bring Bibles and note books.

Delegates will kindly send their names to Mr. Andrew Miles, Woodstock, Ch. of Entertainment Com.

COLCHESTER AND PICTOU QUARTERLY MEETING.

The Quarterly Meeting of the Colchester and Pictou District will be held at Lower Economy, Monday and Tuesday Oct. 10th and 11th. First session Monday 7.30 p. m. Further announcements later
G. A. LAWSON, Sec'y.

The District Meeting of Guysboro East and Antigonish will be held at Guysboro, Oct. 7th. The morning session will open at 10 o'clock. The afternoon will be devoted to a conference on church life. A good Missionary Meeting is being arranged for the evening. A preliminary service will be held on Thursday evening consisting of an evangelistic sermon and conference.
F. H. BEALS, Dist. Chairman.

DIGBY COUNTY QUARTERLY.

The Digby County Quarterly meeting will meet at Smith's Cove on Oct. 10, and 11, next.
A. J. ARCHIBALD, Sec.

YORK AND SUNBURY QUARTERLY.

The York and Sunbury Baptist Quarterly meeting will be held under the auspices of the New Maryland Baptist church on Wednesday and Thursday Oct. 5th and 6th. Supt. McIntyre of Home Missions will be present. Officers for the current year to be elected. Will pastors kindly attend and have churches send delegates.
W. R. ROBINSON, Sec'y.

A NOTICE AND A REQUEST.

The Baptist Year Book of the Maritime Provinces will, it is expected, be issued before the end of October. By order of the Convention, all persons desiring copies will be required to pay ten cents per copy, except that a limited number will be sent free for the use of the several Boards of Convention and the several Associations when convened, and also a number of complimentary copies will be sent out as usual. Therefore all churches and individuals interested are advised to notify the editor at an early day how many copies of the Year Book they require, and to enclose with this notification a sum sufficient to pay for the books ordered at 10 cts. each. The amount may be forwarded in the form of notes, money orders, postal note, express order, or postage stamps (2 cent or 5 cent).

Will ministers and others who can furnish corrections or additions to the list of Ordained Ministers and Licentiates (Year Book of 1903, page 230 to 237) kindly send the name to the editor without delay? Several brethren have already done so unasked. All such will merit thanks.

HERBERT C. CREED,
Editor of Year Book.

All of the Baptist churches of the city of St. John will unite in holding a Mission Conference in the Main Street Baptist Church. North End, Oct. 12th to 16th. W. Spenser Walton Superintendent of South Africa General Missions and his Associate Missionary N. W. Keyes will take part, so will Rev. L. D. Morse and Rev. H. T. Corey. A help-

ful time is expected. Special prayer services will be held Monday and Tuesday evenings and every forenoon during the Conference. All are invited.
H. H. ROACH.

The Queens County (N. S.) Baptist Quarterly Meeting will be held in the Kempt Baptist church on Monday and Tuesday Oct. 10th and 11th, 1904. On the Sunday preceding the new house of worship will be dedicated to the service of God. The morning sermon will be by Rev. W. B. Bezanson, afternoon by Rev. W. B. Crowell and evening by Rev. H. B. Sloat.
W. B. CROWELL, Sec'y.-Treas.

QUARTERLY MEETING OF COLCHESTER AND PICTOU DISTRICT.

As previously announced the next meeting of the above District will be held at Lower Economy on Monday and Tuesday, Oct. 10 and 11. The following programme has been prepared.

MONDAY.

7.30 p. m. (First session) Sermon. Pastor L. A. Loomer.

TUESDAY, A. M.

9.30-10.00. Devotional Service. Leader Pastor W. M. Smallman.

10.00-12.00. Business Session. Election of officers. Reports from churches etc. The needs of the District will be considered at the sessions.

TUESDAY P. M.

2.15-4.00 Sunday School Session in charge of Pastor Hutchins. Addresses will be given on "The Sunday School as an Educational Opportunity"; "The Sunday School as an Evangelistic Opportunity"; How the Home can help the Sunday School;
4.00-5.00. Missionary Service under the auspices of the W. M. A. S. Leader, Mrs. A. Gunn.

7.30. Evangelistic work will be considered. This session will be conducted by Pastors W. H. Jenkins and M. A. MacLean. The churches are earnestly requested to send delegates. Let us make this meeting the most helpful and inspiring in our history.
Geo. A. Lawson, Sec'y.

Bass River, N. S., Sept. 30th.

PEPPERMINT.

No household should be without peppermint. Nothing will relieve a burn or bee sting quicker than the application of a little peppermint. For vomiting, sour stomach and headache, a few drops of peppermint in a little warm water often give immediate relief.

FERROVIM
TRADE MARK

A Tonic Wine, pleasant to take.
Gives strength
Makes new blood
Builds up the system
Throws off all weakness

A boon to those recovering from wasting fevers and long illness.
Sold by all medicine dealers.
Davis & Lawrence Co., Ltd Montreal.

HOMESTEAD REGULATIONS

Any one who desires to acquire Dominion Lands in Manitoba or the Northwest Territories, excepting 2 and 30, which have 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 may be made personally at the local land office for the district in which the land to be taken is situated, 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 situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

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

A settler who avails himself of the provisions of clauses (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty hours of stock, with buildings for their accommodation, and also cultivate 20 acres substantially fenced.

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

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

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

JAMES A. SMAKE,
Deputy Minister of the Interior.
N. B.—In addition to free grant lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and individuals.

A GUARANTEED CURE
For **DYSPEPSIA** OR **INDIGESTION**
IS FOUND IN **K.D.C.** REFUNDED
if not satisfactory. Write for literature and guarantee.
K.D.C. CO. Ltd, Boston, U.S. and New Glasgow, N.S., Can.

Your first pound of

VIM TEA

Will by no means be your last

The Reason? QUALITY.

Save your Horse

BY USING

FELLOWS' LEEMING'S ESSENCE.

IT CURES

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

PRICE FIFTY CENTS.

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

All those suffering with
Boils, Scrofula, Eczema
will find

Weaver's Syrup and Cerate

invaluable to cleanse the blood
DAVIS & LAWRENCE CO., Ltd., Montreal.

LEARN TO DO FROM ONE WHO HAS DONE

THE PRINCIPAL OF
Fredericton Business College

Spent nearly TEN years as a book-keeper and office man in various mercantile and manufacturing concerns. He is the man to instruct YOU how to do office work.

Send at once for a catalogue of this splendid school. Your name on a post-card will bring it. Address,

W. J. OSBORNE,
Fredericton, New Brunswick.

BURDOCK BLOOD BITTERS

Is a purely vegetable System Renovator, Blood Purifier and Tonic.

A medicine that acts directly at the same time on the Stomach, Liver, Bowels and Blood.

It cures Dyspepsia, Biliousness, Constipation, Pimples, Boils, Headache, Salt Rheum, Running Sores, Indigestion, Erysipelas, Cancer, Shingles, Ringworm or any disease arising from an impoverished or impure condition of the blood.

For Sale by all Druggists.

Beware of the fact that

White Wave

disinfects your clothes
and prevents disease

The Home

THE CARE OF THE SKIN.

For generations it has been told ostensibly to comfort the homely girl "that beauty is only skin deep;" that "handsome is as handsome does," and other tiresome maxims. Yet down in every girl's and woman's heart is the desire to be outwardly beautiful, and a sane, natural wish it is, too. Although all may not have regular or classic features, it is possible for everyone to have a good complexion, and that counts many points in a beauty contest. Every baby has a skin like satin and a rose-leaf complexion, and it certainly is not a cardinal sin or an indication of weak character to wish to preserve what we were given. But no one can have a good complexion who is not healthy. Good wholesome food is essential to beauty, but especially in the spring of the year is it desirable to fast occasionally. As Epictetus, the wise old Stoic philosopher, puts it: "Practise sometimes a way of living like a person out of health, that you may at some time live like a man in health."

The theory that it is necessary to take some medicine in the spring has been superseded by a new one—take more exercise and eat less food. One cannot eat too much spinach lettuce, watercress, dandelion and carrots; they are guaranteed complexion beautifiers. If girls would eat more fruit and less meat, their skins would grow velvety. And besides more fruit, more water is needed to wash the impurities from the system. Every grown person should drink not less than three pints of water a day. Coffee and tea taken in moderation may hurt no one; but there is food for reflection in the vegetarian's statement that these beverages will in time inevitably reproduce in the complexion their tawny brown tints.

A sallow complexion, indicating some disorder of the liver, needs internal treatment. One of the best agents for clearing the system and giving a fair skin is the onion. Oranges and grape-fruit in the morning—never at night—are all recommended, as well as the daily consumption of a crisp, juicy apple. The acid of a lemon acts directly upon the liver, and for an acutely bilious person the juice of a lemon in a cupful of hot water, without sugar, is prescribed as an early morning drink. Of course, when there is indication of acute liver or bowel trouble, a physician should be consulted without delay.—The Pilgrim.

SUPPRESS THAT COUGH.

When tempted to cough, draw a long breath, holding it until it warms and so soothes every air-cell. Some benefit will soon be received, for the nitrogen which is thus refined, as it were, acts as an anodyne to the mucous membrane, stopping the desire to cough, so allows the throat and lungs a chance to heal. The incessant and constant hacking cough acts precisely as scratching a wound on the body—allows no time to heal up. This is the case with children, they keep it up; but sometimes, by coaxing or promises of presents, you can succeed in having them hold their breath, and so get a little relief. Nervousness helps it along, too.—Agricultural Epitome.

Put a bottle of alcohol into the vacation trunk. There is nothing better to do for a wasp or hornet-stings than to bathe the afflicted part with alcohol. It is also good to use in case of ivy-poisoning.—Country Gentleman.

HOW TO DRY WET SHOES.

When, without overshoes, you have been caught in a heavy rainstorm, perhaps you have known already what to do—with your best kid boots, which have been thoroughly wet through, and which if left to dry in the ordinary way, will be stiff, brittle and unlovely. If not, you will be glad to learn what we heard only recently, from one whose experience is of value. First wipe off gently with a soft cloth all surface water and mud; then while still wet rub well with kerosene oil using for the purpose the furred side of Canton flannel. Set them aside till partially

dry, when a second treatment with oil is advisable. They may then be deposited in a conveniently warm place, where they will dry gradually and thoroughly. Before applying French kid dressing give them a final rub with the flannel, still slightly dampened with kerosene, and your boots will be flexible as new kid, and be very little affected by their bath in the rain.

HOW TO RECURL FEATHERS.

The simplest way to recurl feathers is to shake them before a clear fire and then with a paper knife, or the blunt side of a pen knife, coax them to their original form, treating each tendril separately. Another way is to dampen the feathers and curl them around waving pins, leaving them for twenty-four hours, then loosen the waves by the gentle application of a comb.—Baptist Commonwealth.

CARBOLIC ACID.

Few people know the virtues of this acid. One-half teaspoonful added to a wash basin of water will remove tan, whitens the skin and does not harm in any way. Frequent washing with the acid cures pimples and drives away blotches, sores and scabs on the face. After boils and carbuncles have been lanced or come to "a head," a little carboric acid added to the water when dressing helps to remove the soreness and prevents their reappearing. A little of the acid on a piece of cotton, placed in the cavity of a tooth, will relieve the toothache. Care must be taken that the pure acid does not touch the mouth, as it will burn the flesh badly. A little added to the water in which burns, bruises, and cuts are washed greatly lessens the soreness.

What Sulphur Does.

FOR THE HUMAN BODY IN HEALTH AND DISEASE.

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

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

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form so that a single grain is far more effective than a tablespoonful of the crude sulphur. In recent years research and experiment have proven that the best sulphur for medical use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate pellets and contain the active medicinal principle of sulphur in a highly concentrated effective form.

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

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

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

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, as sold by druggists, and for that reason taboo'd 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.

Where Men Get Hurt

There you find POND'S EXTRACT—the old family doctor—relieving the pain, curing the hurt. For cuts, burns, sprains, bruises—whatever happens, Pond's Extract is a certain cure, a reliable "first aid." 60 years of relief work prove its worth. Imitations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.

Sold only in sealed bottles under this wrapper.

ACCEPT NO SUBSTITUTE.



THAT'S THE SPOT!

Right in the small of the back. Do you ever get a pain there? If so, do you know what it means? It is a Backache.

A sure sign of Kidney Trouble. Don't neglect it. Stop it in time.

If you don't, serious Kidney Troubles are sure to follow.

DOAN'S KIDNEY PILLS

cure Backache, Lame Back, Diabetes, Dropsy and all Kidney and Bladder Troubles.

Price 50c. a box or 5 for \$1.25, all dealers.

DOAN KIDNEY PILL CO.
Toronto, Ont.

Would

there be any demand for
45 Successive Years

for any article unless it had superior merit

Woodill's German Baking Powder.

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

Ask your Grocer for it

BOOKING ORDERS

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

MARITIME-TRAINED

students of '04-'05 class.

Our Syllabus mailed free for the asking

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

Allegheny General Hospital.

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

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

The buildings and equipment are models of convenience.

For particulars write to the Superintendent of Nurses.

ALLEGHENY GENERAL HOSPITAL,
Allegheny, P. A.

Real Estate For Sale in Kings Co., N. S.

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

Apply to J. ANDREWS,
Real Estate Broker,
Berwick, N. S.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1904.

OCTOBER TO DECEMBER.

Lesson III.—October 16.—Elisha and the Shunammite.—2 Kings 4: 25-37.

GOLDEN TEXT.

The gift of God is eternal life through Jesus Christ our Lord.—Rom. 6: 23.

EXPLANATORY.

I. THE HOME OF SHUNEM.—Vs. 8, 9. Elisha had occasion to do considerable traveling in order to carry on his work of visiting the schools of the prophets and furthering the cause of true religion among the people. We find him oftenest at Samaria, but he seems to have had some reason for going frequently to Mt. Carmel, perhaps to religious gatherings of the people, perhaps to a school of the prophets. He went on foot, with the usual traveler's staff, and accompanied by his one servant and assistant named Gehazi.

Shunem was a small village in the most fertile and beautiful valley of the kingdom of Israel. Near here the Philistines were encamped the eve before the fatal battle on Mt. Gilboa where Saul and his sons were slain (I Sam. 28: 4).

II. THE HOME OF THE PROPHET'S CHAMBER.—Vs. 10, 11. Elisha was so frequent a visitor, and could be so much better accommodated and refreshed by a room apart from the family that the good woman proposed to her husband to build a little room on the flat roof of the house to which he might have easy and private access by the usual outside staircase. "The chamber was built and furnished like any other simple Eastern room, with a bed, a divan to sit on, a table and a lamp; and there the weary prophet on his journeys often found a peaceful, simple, and delightful resting place."

III. THE CHILD IN THE HOME.—Vs. 12-17. Elisha was anxious to express his gratitude to the family. Money payment was out of the question, for even to hint at it would be a breach of good manners. Being well acquainted at court, he offered to say a good word for her to the king or general of the army, "just the sort of favor which an Oriental would be likely to value most." Farrar says that the sheikh, with whom he had been staying, "could think of no return which I could offer for his hospitality so acceptable as if I would say a good word for him to the authorities at Beirut." She declined with thanks. Then, finding that her life was like the city of Jericho, beautiful for situation, but wanting in one great blessing, in that she was childless, Elisha promised from the Lord that within a year she should "embrace a son." "A Western woman can hardly realize how great a sorrow such misfortunes are to her Eastern sister. A son is affection, support, position."

IV. SICKNESS AND SORROW IN THE HOME. Vs. 18-21. Several years later, when the child had grown to be quite a boy, he went one morning into the harvest fields with his father, and was taken suddenly ill, probably with sunstroke, followed by inflammation of the brain. "I know by experience," says Thomson, "that this valley glows like a furnace in harvest time." The boy was sent home to his mother, who held him till noon when he died. She took him up to the little chamber on the roof and laid him on the prophet's bed.

V. THE MOTHER'S PRAYER.—Vs. 22-31. Elisha at this time was at Mt. Carmel, sixteen miles away. The mother knows the only thing to be done. She calls for one of the servants, has an ass saddled, and presses forward with the utmost speed to the prophet.

25. THE MAN OF GOD SAW HER AFAR OFF. From his hilltop, looking down into the valley.

26. RUN NOW. Elisha knew that only some matter of great importance could bring the woman there. Is it well with thee? Hebrew, "Is it peace to thee?" And she answered, It is well. She said but one word "Peace." The cautious mother wishes to have no words with the servant; it is his master she is in quest of.

27. SHE CAUGHT HIM BY THE FEET, etc. "The falling down, clasping the feet, etc., are actions witnessed every day in the East. I have had this done to me often before it could prevent it." GEHAZI CAME NEAR TO THRUST HER AWAY. Deeming her importunity excessive, or such liberties beneath his master's dignity, just as the disciples tried to drive away the mothers who brought their children to Jesus. THE LORD HATH HID IT FROM ME. His prayer for light had not yet been answered. Often the Lord had told him what was coming; but in this case he let him learn from the suppliant herself, as the best way for both.

28. DID I DESIRE A SON? Did I ask the favor? Was it not sent freely? Why, then, does the same power take it from me?

She did not say, but implied that her son was dead.

29. THEN HE SAID TO GEHAZI, GIRD UP THY LOINS. In preparation for a journey. TAKE MY STAFF. His prophetic staff, the symbol of his authority. IF THOU MEET ANY MAN, SALUTE HIM NOT. The Jewish salutations, like those common in the Orient today, were elaborately formal, and occupied so much time as to be a serious hindrance when there was reason for haste. LAY MY STAFF UPON THE FACE OF THE CHILD. In expectation that through this the prophetic power would go forth and restore the child. He may have thought that the child was not really dead (vs. 32).

30. BUT THE MOTHER OF THE CHILD WAS NOT WILLING TO TRUST HER HOPES TO GEHAZI AND THE STAFF. What they could do she did not know, but she did know that power was with the prophet.

31. GEHAZI . . . LAID THE STAFF UPON THE FACE OF THE CHILD, but without effect, and he went back to meet the prophet and report his failure.

VI. THE CHILD RESTORED. THE MOTHER'S PRAYER ANSWERED.—Vs. 32-37. Elisha went with the Shunammite to her house, and found the child dead upon the bed in his chamber.

33. HE . . . SHUT THE DOOR UPON THEM TWAIN. Thus like Jacob wrestling alone with the angel for the blessing could the prophet come into closest communion with God, and learn his will.

34. AND HE WENT UP, AND LAY UPON THE CHILD, etc. He used whatever means were in his power, though the means alone could never have brought the child to life. So James tells the elders who pray with the sick to also anoint him with oil, one of the commoner remedies of the day. So Christ sometimes used means as the channel of his healing power.

35. HE RETURNED, AND WALKED IN THE HOUSE TO AND FRO. There had been signs of life in the flesh of the child becoming warm. Put there was a great struggle of faith in the prophet. This was a new experience of what the Lord might do through him, and he could not know the Lord's will at once. THE CHILD SNEEZED SEVEN TIMES, AND . . . OPENED HIS EYES. "These were the first acts of restored respiration, and they are described as successive steps."

36. TAKE UP THY SON. Compare Eli's action (I Kings 17: 23) and our blessed Lord's (Luke 7: 15).

37. SHE . . . FELL AT HIS FEET. The first impulse, even before taking up her son. She was full of gratitude for the great blessing.

HONEST CHRISTIANS.

The man who is not just as honest in trading as he is in praying is not a Christian. It is not possible to be a sinner in business and a saint in religion. The thief in the board of trade is a hypocrite in the church. We do not believe that all successful business men are dishonest. It is a satisfaction to believe that in every department of trade and commerce there are men whose principles are as pure as gold. There are merchants, bankers, mechanics, farmers, and

OPERATIONS NOT ALWAYS NECESSARY.

Doctors Frequently Mistaken.

"I suffered untold agony with piles for over three years. Two doctors told me nothing but an operation would cure me. I tried different remedies, but nothing did me any good until I used Pyramid Pile Cure. I bought six fifty cent boxes at the drug store, and now I can do my work and go out, where before I spent most of my time lying down. I thank God for giving the discoverer the knowledge to make such a cure. I recommend it to all my friends, and if I ever have piles again will certainly use this remarkable remedy. You can use this in any way you wish to make known the wonderful merit of Pyramid Pile Cure." Mr. and Mrs. Muchy, 81 Marshall Street, Elizabeth N. J.

The experience of this lady is that of thousands of others who have been assured that nothing short of an operation would rid them of this distressing complaint. On the face of it, it appears as if too many surgeons operate in order that they may keep their hand in, and lose no portion of their skill; then, again, too many surgeons are anxious to experiment (like the scientific man in Mark Twain's pathetic story of a dog and her little puppy), and do not have proper regard for a patient's physical welfare or condition.

We advise every sufferer to think twice before submitting to an operation for piles, and suggest that those interested write to the Pyramid Drug Co., Marshall, Mich., for their little book on the causes and cures of piles, which is sent free for the asking.

professional men everywhere who live a uprightly in their business transactions a they do in their domestic relations. There are men who would prefer poverty to ill-gotten wealth. Granted that a man might gain money by lying, what kind of reward is it, after all? Riches gained at the expense of conscience are like corroding acids; they eat away the foundations of life and leave their possessor poor indeed. It never pays to lie. It matters not what the motive may be, the loss is always greater than the gain. Exemption from punishment or disgrace is a poor compensation for a tarnished conscience. Masses of wealth have no power to confer lasting joys. Titles, wealth, learning honor and fame are trifles compared with a clear conscience.—The Angelus.

THEY PROTECTED THE JUDGE.

After the jury in a Texas case had listened to the charge of the Court and gone to their room to deliberate upon the verdict, one of the twelve men went right to the point by saying: That that Pike Muldrow orter be convicted on gen'ral principles. He's bad as they make 'em.

As the hum of approval went around, a weezered little juror said: "I heerd that Pike guv' it out that he'd go [gunning] fur us if we sent him up, jes' soon's he got out, and fur the Jedge too."

"We must protect the Jedge," they agreed, and the verdict was 'Not Guilty.'

Stanstead Junction, P. O., 12th Aug. 1798
MESSRS C. C. RICHARD'S & CO

Gentlemen,—I fell from the bridge leading from a platform to a loaded car while assisting my men in unloading a load of grain. The bridge went down as well as the load on my back and I struck on the ends of the sleepers causing a serious injury to my leg. Only for its being very fleshy would have broken it. In an hour could not walk a step. Commenced using MINARD'S LINIMENT and the third day went to Montreal on business and got about well by the use of a cane. In ten days was nearly well. I sincerely recommend it as the best Liniment that I know of in use. Yours truly
C. H. GORDON.

GATES'

Certain Check

brings immediate relief from the trying symptoms of

SUMMER COMPLAINT

and Irregularities of the Bowels including CRAMPS and PAINS.

25 cents per Bottle.

A specific of greater promptness and efficiency cannot be found.

G. GATES, SON & CO.

Middleton, N. S.

AS URANCE. Absolute Security

QUEEN INSURANCE CO.

Ins. Co. of North America

JARVIS & WHITTAKER,

General Agents.

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

Fire Insurance

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

W. H. WHITE,

General Agent,

No. 3 King St.

Office phone 650,

House 10-60.



Miss Nettie Blackmore, Minneapolis, tells how any young woman may be permanently cured of monthly pains by taking Lydia E. Pinkham's Vegetable Compound.

"YOUNG WOMEN:—I had frequent headaches of a severe nature, dark spots before my eyes, and at my menstrual periods I suffered untold agony. A member of the lodge advised me to try Lydia E. Pinkham's Vegetable Compound, but I only scorned good advice and felt that my case was hopeless, but she kept at me until I bought a bottle and started taking it. I soon had the best reason in the world to change my opinion of the medicine, as each day my health improved, and finally I was entirely without pain at my menstruation periods. I am most grateful."—NETTIE BLACKMORE, 28 Central Ave., Minneapolis, Minn.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

If there is anything about your case about which you would like special advice, write freely to Mrs. Pinkham. She will hold your letter in strict confidence. She can surely help you, for no person in America can speak from a wider experience in treating female ills. She has helped hundreds of thousands of women back to health. Her address is Lynn, Mass.; her advice is free.



Notice of Sale.

T. James A. McHale (or McHale) of Halifax in the Province of Nova Scotia, Hotel Clerk formerly of the City of Saint John in the Province of New Brunswick and Mary Elizabeth McHale his wife.

Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Assignment of lease by way of mortgage bearing date the second day of November in the year of our Lord one thousand nine hundred and three and made between the said James A. McHale and Mary Elizabeth McHale his wife, of the first part, and Allen O. Earle and J. Roy Campbell of the said City of Saint John Barristers at Law Trustees of the second part and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Libro 84 of Records folio 585, 584 and 585 there will for the purpose of satisfying the moneys secured thereby default having been made in the payment thereof be sold at public auction on Monday the twenty eighth day of November next at twelve o'clock noon at Chubb's Corner (so called) on Prince William street in the said City of Saint John all the terms of years yet to come benefit of renewal right title interest property claim and demand at law or in Equity of them. She said James A. McHale and Mary Elizabeth McHale in and so a J that certain lot piece and parcel of land situate lying and being in Brooks Ward on the western side of the harbor in the said City of Saint John known and designated on a plan of that part of the said City of Saint John on file in the office of the Common Clerk of the said City by the number (818) five hundred and thirteen the said lot being fifty feet front on Saint James street and extending back preserving the same breadth one hundred feet more or less and which said lot of land was demised by the Mayor and Aldermen and Commonalty of the City of Saint John to one Mary Campbell by a certain Indenture of lease dated the twenty sixth day of February A. D. 1887 and registered in said office in Libro 50 of records folio 420 to 422 for the term of twenty one years from said last mentioned date next to selling at the yearly rent of twelve dollars together with the said Indenture of lease and the buildings improvements, privileges and appurtenances to the said land and premises belonging or in any way appertaining. Dated this twenty second day of August A. D. 1904.

T. T. LANTALUM, Auctioneer.
ALLEN O. EARLE,
J. ROY CAMPBELL, mortgagees.

J. McCully, M. D., M. R. S., Lendoe
Practise limited to

EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.

163 Germain St.

From the Churches.

DENOMINATIONAL FUNDS.

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

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

BOCACAC N. B.—On account of this church being considerable distance from St. Andrews only one preaching service is given us each month, but for some time we have had fortnightly prayer-meetings. All these have been interesting and the people have attended well considering the time between service.
J. H. G.

LOWER LUDLOW, N. B.—Bro G. P. Wilson and myself have just concluded another week of Gospel services here. God has been with us to bless and own his work. Three more happy converts have surrendered to Jesus and wish to unite with God's people. Several others are near the Kingdom.
C. O. HOWLETT.

ST. ANDREWS, N. B.—The services here this summer have been fairly well attended, the people coming out regularly. Five young women came to Christ; and four of these were baptized on the second Sunday of September by Rev. M. E. Fletcher of St. George, and that evening they were received into the church. Two sisters were received by letter from the Bayside church. In addition to usual services a Sunday School Teachers' meeting was held most of the summer, and we had one Conference and two communions.
J. H. G.

UPPER GAGETOWN.—On the evening of Sept. 28th a large number of the members of the Baptist and Free Baptist churches met in the Baptist church at 7:30, the meeting was called to order by the pastor of the Baptist church, after singing, reading of the scripture and prayer the proposed basis of union was called for, it was read section by section and voted on in its amended form and accepted, the vote was thus taken on the basis in full, and was unanimously accepted, the choir then sang the hymn commencing "Blest be the tie that binds." I am happy to say we two are now one church and hope in our present form to do more and better work for the Master. Any information from the committee would be acceptable.
R. MURCH

Bayside, N. B.—The preaching services this summer were with one exception, on Sunday evening instead of alternately morning and evening. The change naturally brought a more regular attendance. The prayer meeting every Sunday evening was large and interesting. The result is that five young women united our Master as the result of the services previously become believers. In addition with two of the five mentioned above, for baptism. Rev. Calvin Currie, former pastor here baptized three and Rev. Mr. Fletcher, one. We had one Conference and two communions during the summer.
J. H. G.

The field comprised of St. Andrews, Bayside and Bocacac is one with great opportunity for work and unusual material to assist the right man in doing that work. The people are kind attentive and willing. Having been on the field for the summer, I am interested in it and can and will gladly give any particulars concerning it.
J. H. GELDAET.

Wolfville

SPRINGFIELD, N. S. Sept. 30.—Six years ago last June we settled in Springfield. This church is grouped with New Albany and Dalhousie East churches. From the first we found ourselves in the midst of a noble appreciative people. Outstanding debts on church properties amounting to 289 dollars were paid off. Next a furnace was placed in the parsonage and as time passed the church buildings at Dalhousie, Falkland Ridge and

and Springfield were tastefully painted. Later a furnace was installed in our meeting house at the Ridge. In this way our whole church plant on the field has been kept in fine condition and there is not a dollar of debt against the church property, this is as it ought to be. Fifty-one have been received into membership in the group of whom forty-two came to us by baptism. The present outlook especially at Springfield is bright. This place is going forward rapidly in material prosperity and promises to become one of the busy centres of the lumbering industry. The church is united strong and spiritual in power, prompt and hearty in support and generous in the care and interest shown in the pastor and his family. We had a crowning evidence of this recently when about a hundred friends came in to say farewell and before leaving presented us with a donation which, added to since, now amounts to 25 dollars. The better part of this noble act was the kind and hearty word of appreciation spoken in behalf of the church by Rev. E. S. Mason. And now as we go hence we can assure any servant of Christ whose steps may be directed this way that a hearty welcome and a promising field await the coming man. That the Master may speed him on his way is our prayer.
E. E. LOCKE.

ARCADIA AND CHEBOGUE.—We cannot report as satisfactory a condition of things spiritually as we would like to do, i. e., we cannot report recent conversions and additions to our membership. Our mid-week meetings are well attended, and as a rule, interesting and helpful, and all over the field there is, perhaps as large a degree of harmony as could be expected among weak and imperfect beings. We are hopeful that in the not distant future we may be permitted to report larger spiritual prosperity. That the people have not lost interest in the good work, is evident from the large amount recently expended in repairing and beautifying all of our church homes, of which we have three. In the Melbourn section, about three miles from Arcadia is a neat and cosy little house owned jointly by the Baptists and Free Baptists, where is held an interesting Union S. S. and the two pastors preach on alternate Sunday afternoons. This house less than a year ago was painted outside, and greatly improved and beautified inside and now is all that can be desired for the purposes of work and worship. During the present summer the other two houses have been receiving attention. The one in Chebogue has been newly papered and carpeted the wood-work brightened up, new windows put in, and a new organ. The windows consist of ground glass centre with stained border of pretty design, and the effect of these improvements on the audience room are most pleasing. Our people in Chebogue believe that beauty is conducive to the spirit of worship and so have been giving expression to their faith. The house at Arcadia was built when the church was much stronger than it is to-day. It is a modern structure with a beautiful auditorium, and a commodious school-room in the rear. The outside has recently been painted steel with white trimmings and presents a very attractive appearance. The platforms have been newly carpeted. The vestry has been painted and papered, and is now as bright and cosy a room as could be desired for the purposes of such a room. We are thankful for these improvements as indicating the sacrifices the people are ready to make in order that the places of worship may be comfortable and attractive. We believe that such services when rendered in the right spirit is just as pleasing to God to-day as in days of old. We are looking hopefully to the fall and winter work and praying that there may be great spiritual improvement in the conditions of these churches. One hopeful indication is the fact that many feel deeply the need of the Spirit's quickening power among us. We have found the courses of study pursued the past few winters to be very helpful to many of our young people, and are hoping for much from this year's course.
E. J. GRANT

CAMPBELLTON, N. B.—This has been a somewhat eventful Summer for the Baptist Church at Campbellton. Through the



FOR COLD WEATHER! FALL AND WINTER GOODS NOW BEING SHOWN.

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

We also carry the most Complete Stock of

BOYS' CLOTHING

in Lower Canada.

Manchester, Robertson, Alison, Limited.

St. John, N. B.

goodness of the Home Mission Board, two assistants were given to the pastor for the term of four months. Their coming was looked forward to with the fondest anticipations by all, and especially by the pastor who in addition to having work enough for a strong man in the town where he preaches twice every Sabbath, endeavors to care for a large number of people scattered over a radius of about 50 miles. Just before the young men arrived, however, the pastor's wife was seized by a severe illness which almost cost her life. This necessitated her husband dropping everything and taking her to a hospital in Montreal where he watched over her for five weeks, while she hovered between life and death. Her skull had to be opened in two places, but by the skill of the physicians and the blessing of the Lord her life was spared, and though she is recovering strength slowly it is hoped she will soon be fully restored. This severe trial has of necessity broken into the pastor's plans of work not a little, but still a great deal has been accomplished that will be of permanent advantage to the Lord's kingdom in this vicinity. Mr. Fred Porter and Mr. D. J. McPherson, the two young men, were everywhere received with the utmost appreciation and this is as it should be for they are men that have not only been born of God, but are daily led by God's Holy Spirit. In addition to supplying Campbellton in the absence of the pastor, Mr. F. Porter cared for the district of Flat Lands ten miles up the river, where his ministrations were very helpful and will have a lasting influence. Mr. McPherson worked chiefly on the Quebec side of the Restigouche where he had a range of territory more than 50 miles in extent. Matapedia, Moores Settlement and Mann's Settlement were his principal stations but he was led by the Lord to extend his labors as far as New Richmond where the richest blessing came to the people through his ministry. Since the earliest years of the Campbellton church, when W. C. Vincent was pastor there have been a considerable number of excellent people at New Richmond who have looked to this church to give them the full gospel. Quite a large number in that community date their conversion to the ministry of Bro. Vincent though he was only able to go to them a few times. Later pastors at Campbellton felt themselves unable to give any attention to this distant but important community until last year the present pastor had his brother I. F. Keirstead, who was assisting him visit it. He was received so gladly by the people and was so blessed that the pastor visited New Richmond himself and had several services which were well attended. When Bro. McPherson arrived there this year he found two baptized Christians

there, Bro. Robert McCormick and Bro. John Taylor beside a number of other Christians who were not yet baptized. All these were ready to co-operate for the service of God and the salvation of others. The Lord was gracious to them and heard their prayers and blessed his word and saved many. Bro. Porter went to their help and by his sweet, strong, gentle persuasive eloquence accompanied by the power sent down from heaven became a blessing unto many. Later Bro. J. A. Marple came and spent a few days with them in their good work. Bro. Marple has grown strong in the work and God gave him "souls for his hire as seals to his ministry" as he always does. The Campbellton pastor was permitted to go down on two occasions and administer the ordinance of Christian baptism, and to assist in organizing a New Testament church. This new vine of the Lord's own hands planting starts upon its life it would seem with a good promise of a glorious future. Bro's Marple and Porter and McPherson have gone their way, the two latter back to their work at Acadia, but just as the name of Vincent has been a precious household word in the homes of so many good people in New Richmond so the names of McPherson, Porter and Marple and I. F. Keirstead will be tenderly spoken, as these children of God talk together by the fireside in the years to come. But to God be the glory of all that He has accomplished through these His servants. And may He give great wisdom and grace and strength to mind and body to the Campbellton pastor upon whom larger duties and responsibilities are laid.
J. W. KEIRSTEAD.

A REMARKABLE RECORD.

Baby's Own Tablets have a remarkable record. All over the land you will find mothers who will tell you this medicine has saved the lives of their little ones. When you give Baby's Own Tablets to your children you have a guarantee that you are not stupefying them with poisonous soothing stuffs. No other medicine for children gives this guarantee, and no other medicine safely cures all such ills as colic, indigestion, constipation, diarrhoea and teething troubles. The Tablets not only cure these troubles, but an occasional dose given to a well child prevents them. Mrs. G. A. Sawyer, Clarencville, Que., says: "I have used Baby's Own Tablets for my little girl and find that they are the very best medicine I can give her." Try the Tablets for your children—they will not disappoint you. Sold by medicine dealers or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

He says he doesn't want office unless his country calls him." "Yes," answered Senator Sorghum, but he's hanging pretty close up to the telephone ready to answer the very first ring.—Washington Star.

MARRIAGES.

RECTOR SPENCE—At Springhill, N. S., on Sept. 26th by Rev. H. G. Estabrook, James Rector to Miss Lavenia Spence both of Springhill.

SMALL-SABEANS—At Tidville, Sept. 20, by Rev. M. B. Whitman, Byron Small, of East Ferry, Digby Co. to Phebe Sabeans of Tidville.

ERICKSON-STUBBERT—At the home of the bride, Sydney Mines, C. B., Sept. 21st, by Pastor A. H. Whitman, James A. Erickson to Mary A. Stubbert, both of Sydney Mines, C. B.

DICKSON-EMBREE—At Pugwash, Cum. Co., on Sept. 27th, by Pastor S. H. Cornwall, John H. Dickson to Annie M. Embree, both Lorneville, Cum Co.

HAMILTON-PANKS—In the Baptist church Brookfield, by the Rev. Ira M. Baird assisted by Rev. F. E. Roop, Roy A. Hamilton of Brookfield to Mary E. Banks of West Inghisville, Ann. Co.

McKENZIE-MOTT—At the home of the bride's sister, Campbellton, Sept. 21st, by Rev. J. W. Kierstead, B. A., George G. McKenzie, to Mrs. Mary L. Mott both of Campbellton.

MULLEN MULLEN—At New Tusket, Sept. 28th by Rev. J. T. Eaton, Frank Bernard Mullen to Annie Laura, daughter of Sears Mullen, Esq., of New Tusket, N. S.

CLARK-GATES—At the residence of the bride's mother, Melvern Square, Ann. Co. N. S., Sept. 20th, by the Rev. E. H. Howe, Andrew Clark, Esq., of P. E. I. to Miss Lina Woodworth Gates of Melvern Square.

GATES-BAKER—At the residence of the bride's parents, Kingston, N. S., Sept. 28th, by the Rev. E. H. Howe, James Arthur Gates, of Melvern Square, to Miss Ethel May Baker, of Kingston.

MÉYERS-HUNTLEY—At the residence of the bride's parents, Economy, N. S., by Rev. G. A. Lawson, Charles W. Meyers of Bass River N. S. to Miss E. Huntley, daughter of Capt. Jas. Huntley and sister of Rev. J. A. Huntley.

DEATHS.

PERKINS—Beatrice E. beloved child of D. Waldo and Edith Perkins, died Sept. 27th, aged 11 months. "Be still and know that I am God."

TRASK—At Little River, Digby Co. Sept. 14th, Eric Denton, aged 5 years, youngest child of Capt. Manning and Minnie Trask. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

CURRY—Sept. 27th, at the residence of her son-in-law Mr. A. P. Shand, Windsor, N. S. Martha Maxener, widow of the late Constant Curry, in her 88th year peacefully passed to her eternal rest. In early life Mrs. Curry received the gospel blessing under the ministry of Pastor McLearn of the Windsor Baptist church, and at eventide the Lord Jesus was her light.

SCOTT—Entered into the rest that remaineth for God's people at Clyde River, P. E. I. on Aug. 22nd, Annie Scott, wife of William Scott in the 66th year of her age. Converted in early life and baptized by the late Rev. Malcolm Ross, of sainted memory, she was a charter member of Clyde River Baptist church. Her home was always open for the servants of Jesus Christ. A firm believer in prayer and lived to see all of her children converted, five of whom have preceded her to the better land. She leaves to mourn a sorrowing husband and the daughter, Precious in the sight of the Lord are the death of His saints.

LAYTON—At the home of her son D. D. Layton, Parrishoto, N. S. Sept. 21st, Esther Layton aged 86 years and eight months. Our sister was born at Stewiecke in 1818, but it was not until mid life that she was "born again," being baptized by Rev. J. E. Balcom, at Great Village. For a number of years she has been in decline so that her departure was not unexpected. She was among the "higgling and thirsting" ones, and we feel assured that when on the 21st her spirit took its flight that longing was fully satisfied, she awoke "in his likeness." She leaves behind three sons and a daughter, and a host of friends to miss her. She sleeps in Jesus.

CHIPMAN—At Wolfville, Sept. 22nd, after twenty-eight years of suffering, born with Christian fortitude, Annie Bill, aged sixty-three years, beloved wife of Xerxes Z. Chipman, departed to be with Him who loved her and gave Himself for her. She leaves to mourn her loss and praise Him who has called her into His own Kingdom and glory.—her husband, her aged mother and four children. The children are, Mrs. V. V. Higgins of Tekkall, India, Miss Minnie E. of Acadia Seminary staff, Wolfville, Edgar C. of New York, and Mrs. J. Edgar Higgins of Honolulu, Hawaiian Islands. "For God marks every sorrowing day and numbers every secret tear," "And heaven's long years of bliss shall pay for all his children suffer here."

NOWLAN—Death has again visited our place, Havelock, Digby Co. N. S. John G. Nowlan, Esq., passed peacefully away at his

late residence, on Sept. 25th, in the 81st year of his age. He was baptized by the late Rev. Charles Randall, Feb. 23rd, 1842. Uniting with the Sissiboo church (now called Weymouth, and was dismissed with several others on the 22nd July, 1843, to form a church in New Tusket, of whom only two survive him. He was appointed church clerk May 30th, 1874, which office he well filled until stricken with paralysis some eight months ago, and gradually grew weaker until he passed away. He retained his senses up to the hour of his death, and longed to go home. He leaves three sons and three daughters, 27 grandchildren and a large number of friends to mourn his loss. Was well-known and his home was always open for ministers with whom he delighted to exchange thought relative to the interests of Zion.

STEEVES—On Tuesday Sept. 20th, Joseph H. Steeves passed into rest at the home of his daughter Mrs. Harris Steeves, Salem, Albert County, aged seventy-two years. Mr. Steeves was born in Salem and spent there most of his life. On July 3rd, 1850, Mr. Steeves was married to Mary Bray. They had four sons and three daughters. The sons are Gideon, who lives on the homestead; Rev. Omer, pastor of the Baptist church, Newcastle; Rev. Caleb, pastor of the Baptist church, Ballie; and Hurd, merchant in Dover, N. H. The daughters are Mrs. Harris Steeves, Mrs. B. Sharp and Mrs. Warren Jonah. Mr. Steeves was baptized by the late James Irvine. For many years he was a faithful and consistent member of the First Hillsboro Baptist church. He was a man of retiring and quiet disposition. His words were few but he would enter most readily into pleasant conversation proving himself to be a very enjoyable companion. He was a man who feared God and walked before his family as a true child of God, ordering aright both his conduct and conversation. His was an ideal Christian home—a home where God's Word was honored, a home where God's Sabbath was strictly kept. No wonder that from such a home should come splendid men and women who would carry this Christian spirit into their homes and become workers, true and noble in the church of Christ. As a strong Christian man in the community Mr. Steeves will be greatly missed. He was loved and respected by all his neighbours and friends. He was faithful in his attendance at his church services, and loyal in his support of the cause of God. This was the first break in the family. While attending a picnic at Salem, he suffered a slight stroke. This was followed by another in a few weeks, which terminated this sweet Christian life. From the scenes of suffering, he passed into the glory of his Saviour. "Peace, peace he is not dead, he doth not sleep, he hath awakened from the dream of life." His death was but the opening of the chrysalis to let the winged life out. Having finished his course and having kept the faith, he passed in triumph to the glory of his Saviour, who loved him and gave himself for him. The funeral service was conducted by Rev. W. Camp of Sussex, a former pastor and strong friend of the deceased. The funeral sermon was preached in the presence of a large congregation from 11. Tim. 4:6-8. Rev. Isaiah Wallace being present spoke of pleasant remembrances of the departed and offered prayer.—All the members of the family were present to pay the last tribute of respect to one dearly loved and deeply mourned. May God bless the widow in her deep affliction and graciously sustain the sons and daughters in their sad bereavement.

ORDINATION.

At a meeting called by the Ohio Church, September 19th, for the purpose of examining Bro. H. W. Cann as to his fitness to be set apart as a regularly ordained minister of the Baptist Denominations, a list of delegates representing the various churches of Yarmouth Co. was called and the following reported: Zion, Pastor C. W. Rose, Dea, C. W. Sanders; Temple, Pastor H. C. Newcombe, Bro. E. C. Simonson; Milton, Pastor D. Price, Dea. C. I. Kemp; Arcadia, Pastor E. J. Grant, Dea. S. R. Cogswell; North Temple, Dr. J. H. Saunders, Dea. J. Churchill; Third Yarmouth, Pastor C. H. Martell, Bro. C. Saunders; Ohio, Dr. J. H. Saunders, Dea. A. Rose; Hebron, Pastor F. C. Wright, Bro. L. Patten; Cheboque, Bro. A. C. Gavel; Bay View, Pastor W. J. Rutledge, Bro. N. R. Eldridge. Rev. M. W. Brown, Supt of Home Missions, Rev. Ralph Gullison, our returned missionary and Bro. A. H. Saunders of Hebron, were also invited to a seat on the Council.

The Council was formally organized by the appointment of Rev. C. H. Martell as moderator and Bro. E. C. Simonson as clerk.

The candidate was then called to give a statement of his conversion, call to the ministry and views of Christian Doctrine. This he gave in a manner satisfactory to the Council and it was moved by Rev. J. H. Saunders, D. D., and seconded by Rev. M.

A "Royal Household"

Story from the Annapolis Valley.

Mr. Arthur Cochran, of Delong & Seaman Boston, tells of an incident which he observed not long since while travelling through the Annapolis Valley. Some five or six miles from Middleton, Mr. Cochran called at the store of a friend and customer of his firm; and while discussing general business questions with him, a carriage drove up to the door and a prosperous looking fruit grower pulled up his horse and got out.

"I came over for a barrel of that 'ROYAL HOUSEHOLD' Flour," said he. "Suppose you have lots of it left. My wife told me not to get any other kind, so I hope you have it here."

The merchant said he was very sorry but he had sold his last barrel of "ROYAL HOUSEHOLD" the day before, and didn't expect a new supply till the first of the following week. He said:—

"Won't you take a barrel of— or —. They are both flours of good reputation."

But the buyer said:—

"No, we have used both those flours and we have used 'ROYAL HOUSEHOLD' and my wife thinks 'ROYAL HOUSEHOLD' so superior to any flour she has ever tried that she must always have it in future.

The merchant talked for a while and put up a pretty good argument, but finally the farmer said:—

"It's only five or six miles to Middleton and, as I am hitched up, I might just as well drive over there and get what I want."

He thereupon drove to Middleton and got the flour he wanted; at least, Mr. Cochran presumes that he did, as he started for Middleton where "ROYAL HOUSEHOLD" is now sold in large quantities. Mr. Cochran thinks that there can be no doubt about "ROYAL HOUSEHOLD" being the very best flour in this market when people will take such pains to be sure that they get it.

W. Brown, that we proceed to the ordination.

In the evening the ordination service was carried out as determined by the Council. Rev. F. C. Wright read the Scriptures, Rev. J. Miles offered prayer, Rev. Dr. Saunders, the candidate pastor, preached the ordination sermon from Col. 1:7. The ordination prayer was offered by Rev. E. J. Grant, the hand of fellowship was extended by Rev. J. W. Rutledge, and the charge to the candidate was given by Rev. H. G. Newcombe. Rev. D. Price was instructed to write the charge to the church (the Amherst Shore Group) of which Bro. Cann at once assumes the pastorate and forward it as soon as convenient. The meeting then adjourned with the benediction by Rev. H. W. Cann.

Bro. Cann enters the ministry as a young man and we trust that in the coming years he may prove himself to be a workman that needeth not to be ashamed rightly dividing the word of truth. The prayers of his Yarmouth Co. brethren go with him.

C. H. MARTELL Moderator
E. C. SIMONSON Clerk.

CAPE BRETON BAPTIST QUARTERLY CONFERENCE

The Cape Breton Baptist Quarterly Conference met with the Sydney Mines Baptist church on Tuesday and Wednesday the 13th, and 14th, of September. The first session was opened by a very interesting devotional service. Pastor's Beattie, Schurman, Erb, Vincent, Bishop and Whitman were present and nearly all the churches were represented by other delegates. On motion Bro. Andrews of Manchester, N. H., was invited to a seat in the Conference.

Pastor Schurman of North Sydney gave a timely address on "Evangelism" basing his remarks upon 2 Cor. 5:11, "We persuade men." An interesting discussion followed when the motives which should be presented in order to lead men to Christ were well considered.

On Tuesday evening Pastor Bishop of

Bethany Baptist Church, Sydney, preached a very helpful sermon from Rom. 6:22. After the sermon an evangelistic service was held when many took part.

On Wednesday morning after devotional exercises, reports from churches were given. For the most part these were quite encouraging. A new parsonage is being built at Sydney Mines.

The North Sydney church has met with the loss of some of its members, but the work moves forward with success and pastor and people are encouraged. The churches of Sydney are gradually recovering from the depression due to small-pox. The new pastor of the Glace Bay church, Rev. G. Erb has entered with zeal to his work here and the people are rallying round him.

Our veteran pastor Frank Beattie reported for Homeville, Mira and Louisburg. The loss of the church building at Homeville was a heavy blow to the brethren there but they are about undertaking the task of rebuilding. It is hoped that the churches will remember this sister church in her affliction.

The Gabarus, Fourchie and Grand Mira churches are now pastorless. May the Lord of the harvest speedily send the right man to this field. After these reports were given Deacon Ross read the minutes of the first Quarterly meeting held in Caps Breton by the Baptists. It was held in 1865. Only two of the brethren present then are living to-day, Wm. MacPhee, and Missionary W. B. Riggs. The need of an advance movement was considered by the pastor and with this in view it was decided to arrange for a series of meetings in the churches, time and place to be fixed by our district chairman Bro. Schurman. The afternoon of Wednesday was given up to the sisters. A report of this interesting meeting will be seen elsewhere in the MESSENGER and VISITOR. On Wednesday evening Pastor Erb preached very acceptably from Psalm 139:7-12. Sub: "The presence of God." A collection of \$10.50 was taken for the Homeville church. After singing "God be with you till we meet again" the conference adjourned to meet again at Mira in December.

A. H. WHITMAN, Sec'y.

She—"Would you die for me?" He—"Oh, if you haven't any more ambition than to be looking for dead men, you're not the girl for me."

NOTE.—The following article has been published and is one of the most remarkable illustrations of the value of careful massing and analysis of facts in presenting a subject to the public.

LEVELERS.

The Mission of Whiskey, Tobacco and Coffee.

The Creator made all things, we believe. If so, He must have made these.

We know what He made food and water for, and air and sunshine, but why Whiskey, Tobacco and Coffee?

They are here sure enough and each performing its work.

There must be some great plan behind it all: the thoughtful man seeks to understand something of that plan and thereby to judge these articles for their true worth.

Let us not say "bad" or "good" without taking testimony.

There are times and conditions when it certainly seems to the casual observer that these stimulant narcotics are real blessings.

Right there is the ambush that conceals a "killing" enemy.

One can slip into the habit of either whiskey, tobacco or coffee easy enough, but to "untangle" is often a fearful struggle.

It seems plain that there are circumstances when the narcotic effect of these poisons is for the moment beneficial but the fearful argument against them is that seldom ever does one find a steady user of either whiskey, coffee or tobacco free from disease of some kind.

Certainly powerful elements in their effect on the human race.

It is a matter of daily history testified to by literally millions of people, that Whiskey, Tobacco and Coffee are smiling, promising, beguiling friends on the start, but always false as hell itself in the end. Once they get firm hold enough to show their strength, they insist upon governing and drive the victim steadily towards ill health in some form; if permitted to continue to rule, they will not let up until physical and mental ruin sets in.

A man under that spell (and "under the spell" is correct), of any one of these drugs, frequently assures himself and his friends, "Why I can leave off any time I want to. I did quit for a week just to show I could." It is a sure mark of the slave when one gets to that stage. He wiggled through a week fighting every day to break the spell, was finally whipped, and began his slavery all over again.

The slave (Coffee slave as well as Tobacco and Whiskey) daily reviews his condition, sees perfectly plain the steady encroachments of disease, how the nerves get weaker day by day and demand the drug that seems to smile and offer relief for a few minutes and then leave the diseased condition plainer to view than ever and growing worse. Many times the Coffee slave realizes that he is between two fires. He feels bad if he leaves off and a little worse if he drinks and allows the effect to wear off.

So it goes on from day to day. Every night the struggling victim promises himself that he will break the habit and next day when he feels a little bad (as he is quite sure to) breaks, not the habit, but his own resolution. It is nearly always a tough fight, with disaster ahead sure if the habit wins.

There have been hundreds of thousands of men driven to their graves through disease brought on by coffee drinking alone, and it is quite certain that more human misery is caused by coffee and tobacco than by whiskey, for the two first are more widely used, and more hidden and insidious in the effect on nerves, heart and other organs, and are thus more dangerous than such of the dangerous ones as whiskey.

Now, Reader, what is your opinion as to the real use the Creator has for these things? Take a look at the question from this point of view.

There is a law of Nature and of Nature's God that things slowly evolve from lower planes to higher, a sturdy, steady and dignified advance toward more perfect things in both the Physical and Spiritual world. The ponderous tread of the evolutionary development is fixed by the Infinite and will not

be quickened out of natural law by any of man's methods.

Therefore we see many illustrations showing how nature checks too rapid advance. Illinois raises phenomenal crops of corn for two or three years. If she continued to do so every year her farmers would advance in wealth far beyond those of other sections or countries. So Nature interposes a bar every three or four years and brings on a "bad year."

How we see the leveling influence at work. A man is prosperous in his business for a number of years and grows rich. Then Nature sets the "leveling influence" at work on him. Some of his investments lose, he becomes luxurious and lazy. Perhaps it is whiskey, tobacco, coffee, gambling, or some other form. The intent and purpose is to level him. Keep him from evolving too far ahead of the masses.

A nation becomes prosperous and great like ancient Rome. If no leveling influence set in she would dominate the world perhaps for all time. But Dame Nature sets her army of "levelers" at work. Luxury, overeating and drinking, licentiousness, waste and extravagance indulgences of all kinds, then comes the wreck. Sure, Sure, Sure.

The law of the unit is the law of the mass. Man goes through the same process. Weakness in (childhood), gradual growth in strength, energy, thrift, probity, prosperity, wealth, comfort, ease, relaxation of self-indulgence, luxury, idleness, waste, debauchery, disease, and the wreck follows. The "levelers" are in the bushes along the pathway of every successful man and woman and they bag the majority.

Only now and then can a man stand out against these "levelers" and hold his fortune, fame and health to the end.

So the Creator has use for Whiskey, Tobacco and Coffee to level down the successful ones and those who show signs of being successful, and them back in the race, so that the great "field" (the masses) may not be left too far behind.

And then we must admit that same all-wise Creator has placed it in the power of man to stand upright, clothed in the armor of a clean cut steady mind and unto himself. I decline to exchange my birthright for a mess of potage.

"I will not deaden my senses, weaken my grip on affairs and keep myself cheap, common and behind in fortune and fame by drugging with whiskey, tobacco or coffee, life is too short. It is hard enough to win the good things, without any sort of handicap, so a man is certainly a 'fool trader' when he trades strength, health, money, and good things that come with power, for the half asleep condition of the 'drugger' with the certainty of sickness and disease ahead."

It is a matter each individual must decide for himself. He can be a leader and a semi-god if he will, or he can go along through life a drugged clown, a cheap "hewer of wood or carrier of water."

Certain it is that while the Great Father of us all does not seem to "mind" if some of his children are foolish and stupid, he seems to select others (perhaps those he intends for some special work) and allows them to be threshed and castigated most fearfully by these "levelers."

If a man tries flirting with these levelers awhile, and gets a few slaps as a hint, he had better take the hint or a good blow will follow.

When a man tries to live upright, clean, thrifty, sober, and undrugged, manifesting as near as he knows what the Creator intends he should, happiness health and peace seem to come to him. Does it pay?

This article was written to set people thinking, to rouse the "God within" for every highly organized man and woman has times they feel a something calling from within for them to press to the front and "be about the Father's business," don't mistake it; the spark of the Infinite is there and it pays in every way, health happiness, peace, and even worldly prosperity, to break off the habits and strip clean for the work cut out for us.

It has been the business of the writer to provide a practical and easy way for people to break away from the coffee habit and be assured of a return to health and all of the

good things that brings, provided the abuse has not gone too far, and even then the cases where the body has been rebuilt on a basis of strength and health run into the thousands.

It is an easy and comfortable step to stop coffee instantly by having well-made Postum Food Coffee served rich and hot with good cream, for the color and flavor is there, but none of the caffeine or other nerve destroying elements of ordinary coffee.

On the contrary the most powerful rebuilding elements furnished by Nature are in Postum and they quickly set about repairing the damage. Seldom is it more than two days after the change is made before the old stomach or bowel troubles or complaints of kidneys, heart, head or nerves show unmistakable evidence of getting better and ten days time changes things wonderfully.

Literally millions of brain-working Americans today use Postum, having found the value and common sense in the change.

C. W. POST.

A MEDAL FOR HER VALOR.

At the time of the General Slocum disaster, Pauline Puetz, a German girl, eighteen years old, and waitress to the medical staff of North Brother Island, swam out repeatedly to the burning steamer and saved the lives of six children. For her heroic deed, she received from the Society for the Prevention of Cruelty to Children a beautiful gold medal suitably inscribed: "To Pauline Puetz in Recognition of Her Signal Heroism in Rescuing from Death, at the Peril of Her Own Life, Six Little Children, Passengers of the General Slocum in the Terrible Disaster of June 15, 1904." After reading all the accounts of the disaster, interviewing all the doctors and nurses, verifying all facts and sifting the testimony, it was decided that Miss Puetz was, of all the women who heroically helped at that fearful time, the one best entitled to the Society's medal. Receiving the medal at the hands of the Superintendent Jenkins, the brave girl modestly said: "I didn't expect anything for what I did. At the moment of the accident the little children were standing with their arms outstretched, waiting for help, and I couldn't keep from helping them. I thank you very much." In her work of rescue she was seized by a struggling woman, dragged under, and was herself finally rescued in an unconscious condition; so near did she come to losing her own life. Such heroism should be awarded, and this memorial of her valor was worthily bestowed.—Ch. Intelligencer.

Persistence of faith and effort often brings the much-coveted blessing. We knew a devoted pastor who was deeply concerned for souls, especially for the moral men who waited upon his ministry, but who remained year after year proof against his preaching. He began a series of meetings. A week passed, but without encouragement. He tried another week, but there were no conversions. Faint-hearted said, "Give up," but Zeal cried "Keep on." The third week brought forth fruit, and when the meetings closed, the entire congregation had been deeply moved and stirred, those who had long prided themselves in their godliness were humbled and penitent, and the church received, perhaps, the greatest accession to its membership in numbers and influence in its history.—Ex.

"COME UP IN THE MORNING."

The morning is the time fixed for my meeting the Lord. This very word "morning" is as a cluster of rich grapes; let me crush them and drink the sacred wine.

In the morning! Then God means me to be at my best in strength and hope. I have not to climb in my weakness. In the night I have buried yesterday's fatigue and in the morning I take a new lease of energy.

Sweet morning! There is hope in its music. Blessed is the day whose morning is sanctified! Successful is the day whose first victory is won in prayer? Holy is the day whose dawn finds thee on the top of the mount? Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Wake, psalter and harp; and I myself will awake early."—Joseph Parker.



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

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

Pleasant, Rapid, Reliable, Effectual.

EVERY HOUSE SHOULD HAVE IT.
ASK YOUR DRUGGIST FOR IT. TAKE NO OTHER.

PRICE, - 35¢.

— FACTS. —

1. OUR SPECIALTY—Preparing teachers and students for junior and senior non-professional standing; junior and honor matriculation; school and college examinations, etc.
2. OUR RECORD—for two years an average of over 95 per cent. of our candidates have been successful at public examinations.
3. OUR FACULTY—is the best. We TEACH BY MAIL. Less than 2 per cent. of our students drop their courses.
4. OUR CURRICULUM—also includes Commercial, Industrial, Advertising, Civil Service, Agricultural Science, Library Science, Household Science, courses etc.

For full particulars address:
CANADIAN CORRESPONDENCE
COLLEGE, LIMITED.

Learn English Literature.

Cultured and refined people speak and write good English, and are students of English Literature. Our special course in composition, grammar, rhetoric and authors is interesting, instructive and costs but a trifle. For terms and particulars address:

CANADIAN CORRESPONDENCE
COLLEGE, LIMITED,
Toronto, Ont.

**SNOW & CO.,
Limited.**

UNDERTAKERS and EMBALMERS,

50 Argyle Street,

HALIFAX. N. S.

**COWAN'S
COCOA and CHOCOLATE**

They are the choicest of all.

Try them.

This and That

THE BEANS OF THE DEVIL

Rowland Hill began his sermon one morning by saying: "My friends, the other day I was going down the street, and I saw a drove of pigs following a man. This excited my curiosity so much that I determined to follow. I did so; and much to my great surprise, I saw them follow him to the slaughter-house. I was anxious to know how this was brought about, and I said to the man, 'My friend, how did you manage to induce these pigs to follow you here?' Oh, did you not see?" said the man. "I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed me." Yes," said the preacher, "and so it is that the devil has his basket of beans under his arm; and he drops them as he goes along; and what multitudes he induces to follow him to an everlasting slaughter-house! Yes, friends, and our broad and crowded thoroughfares are strewn with the beans of the devil."

A DOE'S QUICK WIT.

A remarkable story of a mother deer's rescue of her fawn is printed in the Banning Herald. It was witnessed by two men, one of whom tell the story. They were driving up a canyon and as they turned the bend, they saw a doe and a young fawn drinking from the stone ditch. At their approach the animals were startled.

In attempting to turn and run, the fawn lost its balance and fell into the ditch, where the water runs very swiftly and with great volume.

The fawn was carried quickly down the stream. The mother deer seemed to lose all fear, and ran along the edge of the ditch trying to reach her offspring with her head.

Suddenly she ran ahead of the floating fawn for some little distance. She plunged into the ditch with her head down stream and braced her forefeet firmly in the crevices of the rocks to resist the rush of water. In a

INTERESTING FACTS.

For Nearly Every Man, Woman or Child.

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

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

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

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

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

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

second the fawn was washed up on its mother's back and it instinctively clasped her neck with its fore legs.

The doe then sprang from the ditch with the fawn on her back. She lay down and the baby deer rolled to the ground in an utterly exhausted condition. The men were not more than thirty feet from the actors of this scene; but the mother apparently unconscious of their presence, licked and fondled her offspring for a few moments until it rose to its feet. Then the doe and the fawn trotted off up the mountain side.

BACK TO THE OLD STYLE.

The famous preacher, Bishop Potter, is a good American and is endowed with a sense of humor. He tells a story against himself. In England, where a Bishop is 'my lord,' Dr. Potter was often so addressed. This was not easy for a good American democrat to hear with comfort. But Bishop Potter says he got accustomed to it, and was in a fair way of becoming spoiled.

Finally a little incident delivered him and levelled him again to the plainest democracy. When he returned to New York, after a visit to England, he was greeted as he left the steamer by a friend, an old vestryman, who was hurrying on board to receive his wife and daughters. Pausing on the gangway he grasped Bishop Potter's hand and shouted: 'Why hullo, Bish., how are you?' - Bristol Mirror.

A well known Scots clergyman got into a conversation in a railway carriage with a workingman who informed him that he had been several years a coupler on the railway. 'Oh,' said the minister, 'I can beat that, I have been a coupler for over 20 years.' 'Ay,' replied the workman, 'but I can uncouple and you canna.'

Why, Irene, dear, what has happened? It is not a month since your marriage, and I find you in tears already!

'Ah, Hilda, darling! George is standing as candidate for the country you know, and I've only just learnt from the opposition papers what a really dreadful man I have married!'

It never pays to hurt people's feelings,' remarked the Humane Chap.

'Oh I don't know,' replied the Wise Guy. Friend of mine makes a pretty good living at it.'

'Who is he?'
'A dentist.' - Ex.

BEFORE IT IS TOO LATE.

If you've a gray-haired mother
In the old home far away,
Sit down and write the letter
You've put off day by day;
Don't wait until her tired steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you've a tender message
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day.
Who knows what bitter memories
May haunt you if you wait?
So make your loved one happy
Before it is too late.

We live but in the present,
The future is unknown;
To-morrow is a mystery,
To-day is all our own.
The chance that fortune lends to us
May vanish while we wait,
So spend your life's rich treasure
Before it is too late.

The tender words unspoken,
The letters never sent,
The long forgotten messages,
The wealth of love unspent—
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late.

-Ex.

'I heard a good story the other day began the grocery man, 'about a certain politician. 'That will do,' interrupted the disappointed office seeker. 'Is the first place there are no certain politicians.' - Chicago 'News.'

Indigestion

It isn't always the stomach's fault that food is not digested. Torpid liver brings Constipation. Bile gets in the stomach. The kidneys become affected. The whole process of digestion is weakened. No wonder you feel so uncomfortable after eating.

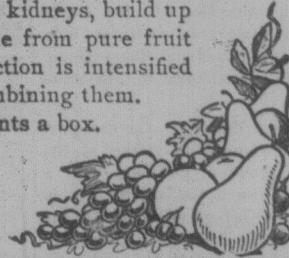
Fruit-a-tives

or Fruit Liver Tablets

make digestion complete by making the liver strong and active. They cause more bile to be excreted, thus effectively curing Constipation. They tone up the stomach, regulate the kidneys, build up the whole system. Made from pure fruit juices, their medicinal action is intensified by a secret process of combining them.

In tablet form, 50 cents a box.
At all druggists.

FRUITATIVES, Limited,
OTTAWA.



TOTAL ABSTAINERS GET SPECIAL ADVANTAGES

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

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

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

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

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

Surprise
is yours
and pleasure, too,
every time you use

Surprise Soap

It makes child's play of washday
—and every day a happy day.

The pure soap just loosens the dirt
in a natural way and cleanses easily—without injury. Remember

Surprise is a pure, hard Soap

Who knows anything about **"BANNICER?"**

All buyers sellers and users of
Eddy's Impervious Sheathing Paper
Are interested in this question.

? ? ? ? ? ? ? ? ?

Will every reader of this enquiry

"Who knows anything about BANNICER?"

Please drop a line on the subject to
THE E. B. EDDY COMPANY,
HULL, CANADA.

NEWS SUMMARY.

Captain Newton, who was A. D. C. to Lord Dundonald, has been appointed A. D. C. to Earl Grey.

The death list of the Southern Railroad wreck near Newmarket, Tenn., last Saturday remains at sixty-two.

By the wrecking of passenger train No. 24 on the Maine Central Railroad near Lewiston on Monday three were killed and nine seriously injured.

Amley Morrison, M. P., has been appointed a judge of the Supreme Court of British Columbia, in the place of Justice Drake, who resigned some time ago. Judge Morrison is a native of Nova Scotia.

The building in the burned section of Baltimore have all been renumbered since the great fire, and none of them are number 13. People seem to be superstitious and have used 12 1-2 when 13 should have been used.

The Dominion government has taken seizure of the steamer Lake Simcoe for \$26,000 in connection with the escape of Syrian immigrants condemned to deportation as diseased and otherwise unfit people for settlement in this country.

Sir William McGregor, the new governor of Newfoundland, arrived at St. John's on Monday, and met with a warm reception at the landing. It is understood he brings assurances of the certainty of the ratification of the Anglo-French treaty by the French Chamber this month.

A Bavarian electrician has found that an electric current will drive worms from the ground, and has invented a machine, composed of a series of brass electrodes, which can be placed in a garden and so drive all the crawling things out of it.

Dr. George S. Conant, aged fifty-one years, who died at New York Friday of diabetes, is said to have willed his brain to the medical faculty of Cornell University, that further investigation may be made of a theory that his disease could be traced to the brain.

At present the officers of fourteen Agents General of British colonies are scattered all over London. A proposal to have them all in one great colonial building has been favorably received in colonial circles. Such a building would be less expensive for the colonies than the present offices, the total rent of which is in excess of \$50,000 a year.

Leonard Hankle, who died at Rochester, N. Y., a few days ago enjoyed the distinction of being the inventor of the Rochester lamp. Long before the Niagara power project had been seriously considered he endeavored to interest the various cities in a scheme for manufacturing purposes, but his views were pronounced visionary and he was laughed at.

The two-year-old son of J. J. McMeeken, of Beech street, Owen Sound, will playing with a revolver, shot himself through the heart. The child's mother had gone up town, leaving the child in care of a little girl named McNally. While the girl was absent in the yard the boy is supposed to have taken the revolver from a drawer, pressed it against his breast and discharged it.

CATARRH BOOK FREE

HOW TO CURE CATARRH.

The best book ever written on Catarrh and how to cure it is being given away absolutely free of charge by its author, Catarrh Specialist Sproule the greatest authority of the age on the treatment and cure of Catarrh.



The book contains information that will be of wonderful value to all victims of Catarrh. It was written to honestly help all who suffer from Catarrh and it explains all about the cause dangers and cure of this common but often fatal disease. It shows how Catarrh comes on; how it spreads through the whole system destroying smell, taste and hearing; how, if neglected, it's bound to work its way into the lungs and become Consumption. The book also shows how to cure Catarrh, absolutely and permanently. Fine drawings by the best artists illustrate its pages.

If you want to get rid of your Catarrh send for this book and find out what to do. Catarrh can be entirely cured and this book explains how. It's in great demand so ask for it today. Write your name and address plainly on the dotted lines, cut out the Free Coupon and mail it to Catarrh Specialist SPROULE, Trade Building, Boston.

FREE CATARRH BOOK COUPON
NAME.....
ADDRESS.....

PERSONAL.

Rev. Professor Chute, D. D., of Acadia, preached at Dartmouth, on Sept. 25th, in absence of the Pastor, Dr. Kempton. Dr. Chute is a strong, edifying, and interesting preacher. The Dartmouth people were glad to sit under his ministry. Mrs. Chute's father, the late Rev. A. S. Hunt, M. A., preached to the church for years as a labor of love, and from this church two years ago, Rev. Ralph M. Hunt, M. A., whose memory was warmly cherished, was buried.

Rev. Professor D. F. Estes, D. D., and Mrs. Estes, were cordially received at Wolfville, where they spent a few days recently. Dr. Estes is a Professor at Colgate University, New York, where he teaches with ability and distinction the important subject of New Testament Interpretation. He speaks highly of the Acadia men who have studied at Colgate.

Capt. William J. Keirstead, of Keirsteadville, N. B., and Mrs. Keirstead were in Wolfville last week, when they placed their daughter, Miss Helena Keirstead, in Acadia Seminary, in order that while pursuing some studies in the Seminary, she may enter on the college course of Acadia University.

A SWEETLY PRETTY PICTURE.

"The Princess at Work," is the title of one of the most beautiful pictures ever before the Canadian people. Great credit is due the Family Herald and Weekly Star, of Montreal, for having secured such a gem for their subscribers this season. We understand they have put the price of two or three pictures which they have been in the habit of giving in previous years into one really good picture, and there is no doubt about the wisdom of their decision. "The Princess at Work," is certainly a gem. A year's subscription to such a paper with such a picture included is certainly a big dollar's worth.

The citizens of Ottawa will present an address to Lord and Lady Minto on Parliament Hill on Oct. 20, when Their Excellencies take their departure.

FALL OVERCOATS -AT- SPECIAL PRICES.

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

Prices are—
PLAIN FINISH \$8.00 and \$10.00.
SILK FACED TO EDGE, \$10.80 and \$12.80.
SILK LINED ALL THROUGH \$16.00.

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

A. GILMOUR, 68 King Street, Fine Clothing and Tailorin

Dye at Home. Buy a cake of that famous English Home Dye—Maypole Soap and do the work at home—safe, easy, pleasant dyeing. Use it as you would soap—clean soap! The days of powder dyes are over. Maypole yields fadeless, brilliant colors and dyes to any shade wanted. No streaks. A few minutes time only needed in your own home with Maypole Soap. Made in England but sold everywhere. 10c. for Colors—15c. for Black. Book all about it free—address Canadian Depot: 8 Place Royale, Montreal.

Table with columns for Montreal, Excursion, Sept., and Oct. Dates: Montreal 21, 22, 23; Excursion 3, 4, 5.

Intercolonial R'y.

Will sell round trip tickets from

ST. JOHN TO Montreal \$10.00

Proportionately low fares from all station Campbellton and East.

Shorthand in 20 Lessons

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

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

None Left To Bother You After Using Wilson's Fly Pads. Sold Everywhere. 10 cents.



A. Kinsella, Steam Polishing Granite and Marble Works. Having a large supply on hand parties placing their orders before the 1st of May will get a discount, ship guaranteed. All orders delivered free. 165 Parade Row, S. John, N.

Red Rose Tea Is Good Tea