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Typhoid Through Oysters.

It has been proved that under certain circumstances oysters may be a source of typhoid infection. Last November banquets were given by the Mayors of Winchester and Southampton, England, and of the guests who attended the banquets, 117 were taken ill, in 21 cases typhoid fever developed and five of the fever patients died of the disease. An investigation of the circumstances showed conclusively that the agents of infection were raw oysters which had been taken from a bed situated within a hundred feet of the outlet of a sewer where they were constantly exposed to contamination. A similar case occurred some years ago at the Wesleyan University, Middletown, Conn. A thorough inquiry established beyond doubt that an epidemic of typhoid in this case had resulted from the eating of raw oysters, by persons in attendance at a fraternity banquet. The oysters had been taken from a bed at Fair Haven, situated near the outlet of a private sewer connecting with a house in which there were at the time two cases of typhoid. While these cases establish beyond doubt the possibility of contracting typhoid through oysters, it is only in cases in which the beds have been fouled by sewerage or by some similar means that danger is to be feared. The conditions producing such results as those mentioned would of course rarely exist in the vicinity of oyster beds.

anama.

The political situation on the Isthmus of Panama has for the last week or two attracted much attention. Panama was one of the confederated States of Colombia, but has now declared itself an independent republic. This action is understood to be consequent upon the failure of the Colombia government to negotiate a treaty with the United States guaranteeing to the latter power authority to construct and operate a canal across the Isthmus. For the rights required the United States government had offered the sum of \$10,000,000, but Colombia had demanded \$25,000,000. A few days after it became definitely known that the Colombian government would not accept the proposals of the United States in respect to the Canal, Panama seceded from the Colombia confederation and proclaimed itself an independent republic. Two days later its de facto Government was recognized by the United States. The United States is under treaty obligation to keep open the line of railway across the Isthmus, and has evidently interpreted its duty in this respect in a way to prevent the Colombian government sending any military force into Panama to reduce the seceding State to submission. The United States may claim that it has acted in this matter simply with a view to prevent bloodshed and to keep open the line of transit as it is bound to do, but it is pointed out that the same treaty which places the United States under obligation to keep the Isthmus open to traffic also binds that country to guarantee the rights of sovereignty and property which Colombia possesses over Panama. The course which has been pursued by the United States government in the matter is severely criticised even by some leading American newspapers. It is pointed out that some forty years ago the government at Washington found itself in a position somewhat similar to that in which the Colombian government is now placed, but American statesmen of that day protested most strenuously against the right of other powers to recognize the Southern Confederacy, although it represented several millions of people, much wealth and a powerful army. It is not necessary to suppose that the United States has sought to promote the secession of Panama from the Colombian confederation, but it seems very evident that the action of Panama in declaring itself independent did not take the United States by surprise, and that Mr. Roosevelt's government stood ready to recognize the new government in Panama so soon as the flag of secession was raised, and also to manage matters on the Isthmus so that Colombia could have no hope of reducing her rebellious State to submission. Probably no one will suppose that the Washington government would have pursued this course if there had been no Panama Canal question involved. On the other hand, we suppose that the course taken will be justified by many on the ground that it has served to prevent much bloodshed and disorder and has made possible the immediate construction of a work of great commercial importance, which otherwise might have been delayed indefinitely. This, however, seems too much like saying that the end justifies the means.

Athletics and Nerves.

Commenting on the case of Miss Hickman, a young lady physician of London, England, who not long ago committed suicide, 'Lally Bernard,' the well-known lady correspondent of the *Toronto Globe*, now in London, says: "The evidence of Mr. Hickman is rather pathetic, and it points to the fact that while we women may easily vie with men in regard to the study of medicine, it is a problem whether a woman has the peculiar nerve power which enables a practitioner to accept without fear the responsibility which he is so often called upon to face. In spite of Miss Hickman being a remarkably athletic woman and having shown the most brilliant mental prowess in her professional life, she was, according to her father's evidence, 'overwhelmed with the sense of the responsibility of each new post given her.' She, in one instance, after taking up some new department in the hospital, came home to her mother and wept piteously at what she believed to be her incapacity for the work committed to her charge, and at the present moment there is only one theory advanced—the weight was too great, her mind gave way and in a panic she destroyed herself. Personally, I feel that this case is one which should make modern educationists think seriously on the subject of women's work. Too much in the way of athletics and mental effort is calculated, to my mind, to weaken the nervous system. And the great danger about athletics is that the woman who really likes them is sure to overdo them, and there is no allowance made for temperamental exhaustion, if one might use the phrase."

A Reported Agreement Between Russia and Germany.

The Vienna correspondent of the *London Times* says that it is reported in certain quarters that the result of the meetings between the Kaiser and the Czar at Wiesbaden and Darmstadt, has been the conclusion of a Russo-German arrangement in the far East, as a counterpoise to the Anglo-Japanese alliance. It is claimed that the agreement stipulates that in the eventuality of a Russo-Japanese war, British intervention on behalf of Japan would be followed by German intervention on behalf of Russia. It is not stated what compensation Germany has obtained for granting Russia this guarantee, nor is anything said of its relation to the Franco-Russian convention regarding the far East. Possibly the arrangements are on the line of a second edition of the Franco-Russian-German alliance which robbed Japan of the results of her victory over China in 1895.

Manelek's Attitude Toward Slave Dealers.

King Menelek of Abyssinia has lately issued a decree with the purpose of putting an end to the slave raids carried on by some of his people against the Gallas. The Gallas are described as a very fine tribe, widely spread over the country south of Abyssinia. It appears that they have been subject to much hardship and injury at the hands of predatory bands of Abyssinians who, having the advantage of modern arms and superior military skill, had the Gallas at their mercy and robbed them not only of their possessions, but frequently also of their liberty. The evil, it is said, has been increasing, and the crimes committed against the Gallas have been the scandal of Menelek's reign. The outrages committed against these people are the more scandalous because they appear to be a people peacefully disposed toward their neighbors, and in cattle raising, agriculture and other industries are, it is said, more advanced than any of the pagan people in that part of Africa. They are described as famous for fidelity and frankness and distinguished by an intense love of freedom and self-government. Whatever may have been Menelek's attitude in the past toward the depredations of his subjects upon the Galla people, he seems determined now to deal with them as they deserve. His decree alluded to above is sufficiently explicit. It is as follows:

"By a letter forwarded some time ago to all the provinces, I forbade traffic in men of the Galla tribe. I also intimated that those guilty of this offence would be excommunicated from the Christian Church of Abyssinia, but you refuse to cease making slaves of the Galla men. —Now beware. You who are taken in the act of enslaving the Gallas will no longer, as heretofore, be fined or

turned out of the church. But you will be punished in your own persons, by which I mean you will be subjected to the penalty of mutilation."

Reckless Hunters.

It would be interesting to have a full list of the casualties which have occurred during the present hunting season in this country and the bordering States. It is evident, however, from the very frequent reports of fatalities or serious accidents in this connection that hunting has become an exceedingly dangerous amusement. The danger of course arises, not from the ferocity of the game that is hunted, but principally from the inexperience and recklessness of those who hunt. It would seem that there should be some means of preventing persons going into the woods, armed with rifles, who are so ignorant or so reckless in respect to all that a huntsman should know that they are much more likely to kill themselves or their companions than to bring down a deer or any other kind of game. Even with the exercise of reasonable skill and caution on the part of the hunters, there is of course some liability to accident and the danger is increased by the presence of so large a number of hunters in the woods. A young man belonging to a deer hunting party in Ontario was a few days ago shot through the head. It is supposed that he was hit by a stray bullet which had been fired at game and had missed its mark. The same paper which records this sad accident, tells of a man in another part of the same Province who had gone to the woods to hunt deer and was accidentally shot through the body by a companion. In fact since the opening of the hunting season one has hardly been able to pick up a newspaper without reading of one or more such accidents, due for the most part to utterly inexcusable carelessness on the part of amateur huntsmen. Since the above was written several accidents of the kind alluded to have been reported by the papers. The latest to come under our notice is a most shocking affair which occurred on Nov. 10, near Edgington in the neighborhood of Parry Sound. Three men were engaged working on a camp road when two of them were shot, one of them fatally, by a man named Stanley, who at little more than a hundred yards away from the men mistook them for deer. The man who was killed was named McComb, a well known resident of the district, a married man with a large family. It certainly seems that huntsmen who carry on their sport in so reckless a fashion should be held accountable for the results of their carelessness.

Immigration.

The autumn months, are of course much less favorable for immigration than the spring and summer. The number of immigrants arriving in Canada in the month of October is reported as 7,892, and the total number of arrivals for the ten months of the present calendar year is 121,115. Of these 47,541 came from the British Isles, 39,046 from the United States and 54,528 from the continent of Europe. As to the settlers from the United States, Superintendent Scott is quoted as saying, that they are not for the most part native Americans but immigrants from the old countries who originally settled in the United States, but have now crossed the international line with the expectation of bettering their condition. It is quite a common thing to find, in the papers filed for every family of immigrants, that the place of birth of the father, mother and older children appears as Great Britain or an European country, while the younger children have been born in the United States. These people, Mr. Scott says, are the best class going into the Canadian West. They are practical farmers, have money and give absolutely no trouble to the officials. It is stated that the Immigration Department will soon inaugurate active work looking to an increased immigration from Great Britain next year. Arrangements are being made also for a campaign both in France and Belgium. The work will be altogether in the rural districts. In these countries about one-half the population are farmers, and are said to be a most desirable class of settlers.

—We desire to call attention to the prize which is offered by the editor of our B. Y. P. U. department for the largest list of new subscriptions for the *Messenger & Visitor* sent in before the end of the year. Such a prize should incite to competition in so good a cause. See page 7.

The Vision of God.

BY REGINALD L. CAMPBELL, D. D.

Everybody knew that Christ had to come with good tidings about the kingdom, because everybody was looking for that kingdom. But what kind of a kingdom? In the mind of the Jew of that day what kind of a kingdom was the Kingdom of God about which everybody was speaking? As you know the Roman eagles were set up in Israel; the Roman soldiers were tramping Jewish patriotism under foot, and the Jewish people hated with a bitter hatred, those who had dragged their religion and patriotism in the dust. They were looking for a Messiah who should do the same like Maccabees did when he swept the Roman eagle out, set up the Israelitish kingdom, nay more, grasping the scepter of the Caesars, he wielded it over imperial Rome and ancient Israel. That was the spirit of the kingdom they were looking for. Yet many people have had the same dream since that day. Savonarola had it, and for a time it seemed he had brought it about in Florence; You know how that kingdom flourished. Before very long the apostle thereof had been done to death at the stake in Florence by the people he came to a rise. So it has almost always been with the prophets. Our Puritan fathers had that dream. They could not realize it in England, so some of them came here, and the very name of your church perpetuates the history of that time. It was a magnificent failure, and it is only coming to its triumph now.

The Kingdom of God is a thing that comes slowly. Men have hoped for it through the long centuries. Some day, some day we shall see it when "the earth is filled with knowledge of the Lord as the waters cover the sea." The advent of Jesus was prepared for by the apostle in the wilderness. "Is he the one, then, who shall restore the Kingdom of God in Israel?" said Peter and James and John. "Now," said they, "we shall hear about the kingdom." How did Jesus begin to teach them? Observe the slight discrepancy between Matthew and Luke. This gives me a clue to the way the Master taught on the mountain top. You see that Matthew began: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Luke's version is: "Blessed are ye poor, for yours is the kingdom of God." Which is right? Which is wrong? Both are right; neither wrong; and it is certain that Jesus said both. Each beatitude was a lesson for the day. Perhaps Jesus began this way: "You are expecting to hear about the kingdom. Well, now, Peter, how do you suppose that the kingdom will come?" Peter would say: "We have all got to enlist. We will follow you. Lift up the old banner of Israel and see how many will come to your side."

"What sort of people will I want first, Peter?" "First, you must call in the pharisees. They are the natural leaders of Israel; they are our religious authority; they are the men who pull the first stroke. Let us call them and we shall take our places behind them. Such are the recruits of the kingdom." The Master would say: "Now listen, Peter, blessed are the poor men—yourselves, for yours is the kingdom of God." There would be a dead silence, I will be bound, because, however things are in America, it is a little bit different in the old world. Over our way the poor man does not reckon himself to be of much account when it comes to founding kingdoms. The Master would go on: "You get your living on the sea, you fishermen who draw nets in the night; you one people whom nobody wants or counts when anything big is to be done. Blessed are the poor, for yours is the Kingdom of God, if you only know it." Again there would be silence, and the Master would continue: "There is the chance for the poor man at all. A poor man has to keep quiet in the presence of his betters; he has to take what another man says; he has to give place to the rich man. The spirit natural to a poor man he may keep, or he may not. Some poor men don't, and as the spirit natural to the rich man is not that one, but blessed is that man, whether poor or rich, who can keep the spirit of a poor man."

RECORDED BY MISS J. W. STEPHENS.

Now, look for a moment at the first part: Matthew sat with his pencil and waited for the second. He wrote down: "Blessed are the poor in spirit, for theirs is the Kingdom of God." That would do for one day. Another day the Master said: "Peter, John, would you like to see the God to whom we have together prayed? Would you like to see him? Impossible!" would be the reply. "Clouds and darkness are round about Jehovah; there is danger on Mount Sinai; thunder and lightning guard the throne of God. No man hath seen God at any time. To look upon God? Ah, that would be to die! Lame and outdone when I have seen the Lord of Hosts." Then the Master would say: "Stay a little. There are more ways than one of seeing a thing. I can give you a vision of God. Blessed are the pure in heart who are seeking the kingdom, for they shall see the King." I venture to say, my friends, that none of those simple men understood more than just a little of what the Master meant. They did not alter their minds nor outlook upon the kingdom in the least. They followed Him for a year and a half, maybe. How much longer I do not know—and still they did not see what he meant by the kingdom and the vision. That was given to the poor in heart. And at last they came to the "upper room," and there they gathered round about Him. They did not know it, but it was to say good-bye before the tragedy of Cal-

vary, the Central event in the world's history. Jesus spoke about going away, and they felt, for the first time, how much they were going to lose, supposing the Master was not to be the Messiah after all. Supposing Jesus went away. They did not want Him to go. They had learned to love Him, and I am sure you will agree with me when I say, although they were not aware of it, they had never been so near to God before as when they were sitting at the feet of Jesus. They never made any creed about it, but somehow they felt that they had come into contact with the Father as they had never done before. Jesus was going, and at the terrible news their hearts sank. "I shall show you of the Father," "Lord show us the Father, and we shall be satisfied," said one of them. "Have I been so long time with you, and yet hast thou not seen the Father? He that hath seen me hath seen the Father," said Jesus. Even then they did not get behind the mystical veil as you and I are getting behind it now as I speak. We do not want in a way to crush all God into the figure of the human Jesus, and say: "There, that is all there is and all there is to be." We do not mean that, and Jesus did not mean that. This is all He meant, and it is true: If God be like Jesus it is well for men. We may have many things to learn concerning the purposes of God after we have looked upon the face of Christ, but we have nothing more to learn about Himself—He will be the same to all eternity. We cannot explain in human language what we mean when we say: Jesus is God; but, believe me, you will never learn any more about the love of God to all eternity than you know when you have really got a grasp of what is meant by the love of Christ. The thought that Jesus is the Father at once is more to me than any metaphysical proposition. He could guarantee God. "In the bosom of the Father he hath declared Him." There is the light of the glory of God in the face of Jesus Christ. These men felt all this; it had not become a creed, but it was already an experience; and when my second text was spoken they were nearer to what we know as a vision of God than they had ever been before. This is only exordium. I want to apply it.

We are just in the position of these simple men, and are seeking, as they sought, for the vision of God. As Dr. Hillis said, quoting someone else, men are incurably religious. Yes, often when they seem not to be. Sometimes men will not listen to a preacher because they feel that he knows no more than they do about that mysterious something which hides His face behind the clouds. I do not believe there is a man who would not this morning, if he could, have a vision of the Most High; and if he could, without trouble and sorrow and sacrifice, he would be among the great company who stand adoring round the throne of God. I believe there is something in us that protests for God. As Augustine said: "Thou hast made us for Thyself, and our hearts are not at rest, until they find rest in Thee." This is the mood in which we find ourselves. How many of us have a vision of God? Have you, have you? No; there is very little in our outward life to remind us of God at all. In the struggle for the dollar we cannot see much of God. In America politics sometimes make you wonder if He has taken His hand off the helm. Then it may take a cataclysm—it may be civil war—to deepen within you all that you should have thought of before. God is, in our most deep and solemn moments we feel it, and we have and can give no companion but Him; and when we seek Him we just as Peter and John did—turn to Christ craving. We feel a need somehow, and if there is a way unto God for us, if the curtain could ever be drawn aside, the way must be Jesus, it will be His hand that draws aside the curtain that veils the sun from the unseem. The best of humanity have felt it—the noblest that England and America have produced have felt it that the Christ has given us God. He is Jesus' God that we worship, and I confess I never say my prayers to the Father without somehow looking into the face of the Son. Jesus gives me all I want of God. If there is a craving not yet satisfied, it will be by and by; we shall see and know more on the other side than we were privileged to see here.

Dr. Hillis and a few friends were talking about Mr. Beecher, and one of them told me this story, which is probably familiar to you, but it struck home to me for the first time. It was given on the authority of Major Pond. Not long before his death Mr. Beecher and Major Pond were together and Beecher, leaning forward, without introduction said, with tears in his eyes: "Pond, think of it, only think of it, soon I shall see Jesus!" That was spoken in the nineteenth century. Let me remind you, of something which was written in the twelfth; Beecher might have said it, but it was not Beecher; it was St. Bernard:

Jesus the very thought of Thee,
With sweetness fills my breast,
But sweeter far Thy face to see
And in Thy presence rest.

"Canst thou by searching find out God?" No. But unto the babes He is revealed. You can be simple sometimes in a time of trouble. It is wonderful how we strip the trappings off and our real self appears when we are bowed down. Sometimes a man discovers himself in the hour of darkness: He never knew what he was until that season came. That is God's chance. Whenever a man is low down, with the cross on top of him, that is the time to feel the pressure of God's hand; and somehow we all turn

wistfully to Jesus where there is any question of a broken heart. He is the Comforter, the Saviour; and best of all, He is a Saviour who can save, and a Comforter who can comfort, for He sits up there on the throne of the Universe, Lord over all. The other day I met with some wonderful testimony concerning this very truth,

I am not attempting to prove it; I am only holding it up. A young man who is at work in London told me this concerning his life in America and England. He is the son of a British general, born to high estates himself and was an officer in the British army. His commission was taken from him for bad conduct and he was exiled at home. He came to this country, went from bad to worse and sank lower and lower, until at last he became a common soldier—shall I say a private soldier?—in your army when it disposed of Spanish pretensions a little south of here. Perhaps I have not stated that properly. He went from bad to worse, but there was a gleam of something better when he enlisted. After the war he left the army and went on his own resources. He said there was scarcely any sin he did not commit—sins of the flesh, I mean. We are harder on those, somehow, than we are on sins of a different kind. If a man makes a pile he can sin with impunity, but if a man has little to spend and gives away his constitution, we dance on him. In a public house brawl he was brought to book. They threatened to kill him and said he was a wild beast not a man. He left that place and went back to the West and got a situation as a gardener—this son of a British general. Then he came to himself in the "far country." It was not an earthly father he was thinking about—he was afraid to go home to him—but of a heavenly one. He didn't know much about God, but this is his account of it: "I was at work one day," he said, "when I seemed to hear a voice within, a voice not my own, protesting and calling me. It seemed as if the spirit of all things was speaking to me. I found myself saying (I do not know why), 'If you will help me, I will.' That was Pauline in its significance. I had never heard anything like it." He went to a minister to see if he could no be put on the right way. The minister could not understand what he was driving at, so he left him; bought a Bible and turned up the chapter, the fourteenth of John. "Up to that time," he said, "I had a thousand times repeated in church, as a child, at the tail end of the collect the phrase 'through Jesus Christ our Lord,' but never knew who Jesus was."

KNOWING HIM.

Now, when I read these words I found out: "Let not your heart be troubled. Ye believe in God, believe also in me," and "He that hath seen me hath seen the Father." I said to myself: Now, I know who Jesus is. "He was the voice that spake to me in the garden." It is good theology. Christ has far more to do with you than you have with Him, and what I have been telling you this morning is indelible truth. You could not wipe it out with the worst life that ever was lived. Christ is the spirit of all things, the Master of all. He is the deeper self within the soul of every man, no matter how sunken or low down. The Christ came, the Christ follows, the Christ saves.

Then, to enter into union with such a Christ is possible here and now. There are some here who found that out long ago, who know there is a Christ. If I denied it they would say: "I know whom I have believed." "But you cannot see Him." Yes, you can. Communion of the soul is the only real communion. You can live close up to the Christ, and look up into His Godlike face all the time, and no one can take you from Him, and you, can feel, if you cannot prove, that the Christ cares for you and belongs to you and speaks to you. He looks upon you and you know His face. "He that hath seen Me hath seen the Father," and you know that because you are trying to bring something to the Christ—a broken life which He is mending, a faulty character which He is to cure, and Christ takes just what you have to bring and makes it whole.

Mr. Beecher said, some organists never knew what to play when the sermon was over. "But," he said, "John Zundel does. According to what I have said, he speaks on the organ." Suppose one entered the church just after Mr. Beecher had finished speaking and hear John play. He had not heard what had gone before and might cry out: "Play up, not so plaintive; something faster. I am not in the mood for what you are playing." The congregation would soon put him right. They would say: "You would have been in the mood for it if you had heard what had gone before. All was speaking together. Whittier wrote:

For myself alone I doubt
All is well, I know, without,
I alone the beauty mar,
I alone the music jar;
Yet by hands with evil stained,
And an ear my discord pained,
I am groping for the key
Of the heavenly harmony.

We are all groping for the keys of the heavenly harmony. We want to be at one with God, and we are not. Perhaps some day with unbroken harmony around the throne, when we see the "King in His beauty" in the "land that is afar off," we shall understand how much we owe to the invisible Friend, whom "not having seen we love," and yet whom we do see with the heart that craves for a brighter vision still. "Beloved, now are we the sons of God. It doth not yet appear what we shall be, but we know that when He

shall appear we shall be like Him, for we shall see Him as He is."—Commonwealth.

The Supremacy of Christ.

He who chooses to live without an interest in Jesus Christ as his personal Saviour must either live an irreligious life or must accept some other system than the Gospel for his religion. Is there anything or any one to take the place of Jesus Christ? Is an irreligious life satisfactory or promising? To whom or to what shall we go if we do not accept Jesus Christ?

There is no one to be compared with Christ. He is not one among many. He is supreme and alone as Saviour. There is no other name under Heaven given assuring men whereby we must be saved. There can be no comparison of him with men who have been religious leaders or originators of forms of religion. He is not a mere man. He is the divine and only Saviour, come to earth for man's recovery and salvation. He is to be listened to, obeyed, loved, believed in and followed. Candles, lamps, gas-jets and electric lights may be compared, but the sun is not in the same class with any of them. The sun is the physical source of all our material light and heat, and Christ is the source of all our spiritual light and life.

Great harm has been done by books on "Comparative Religions," and by "Parliaments of Religion." Even granted that the design of the lecturers, authors and originators has been the exalting of Christ and the Christian religion, the fact remains that the result has been to create the popular idea that Christianity is one of a number of religions, any one of which is good enough in its place. The fact is that no one of the rest is good in its place. Christianity is the hand of God let down to earth to seek and to save men. It is divine in its origin. All other forms of religion are of human origin and are the hands of men reached up in a little way, it may be, toward a better life. The Gospel is supreme. It is the universal need of men.

Those who turn away from Christ and who try to turn others away from him little know what they do. There is nothing to take the place of the Christian religion. It were folly to destroy that which gives us comfort if we have nothing to take its place. He were a madman who should pluck the sun from the heavens and leave the worlds in darkness and gloom. He were cruel who should snatch the crutches from a cripple and leave him prone in the streets. He were most unfeeling who should destroy the only home of a family and leave parents and children exposed to the cruel elements. If there not be something better than the home, the crutches or the sun to be at once supplied, if it were not an act of aggravated cruelty to destroy that which already gives protection, support and comfort. But above all of these acts, in wickedness and cruelty, is the effort to deprive a human soul of faith in Jesus Christ and leave it un comforted and unsaved.

The Bible is God's Word sent to us from heaven as holy men wrote it as they were moved by the Holy Ghost. There are other books claiming to be the holy books, but not one of them even sounds as though it had come from God. The Book of Mormon, the Koran, the Vedas and others claim to be divinely originated, but they are full of false statements and of pestilential teachings. Destroy the Bible and there is no word on earth that sounds as though God had spoken it. It is for us the Bible or no inspired volume at all. There is nothing to take its place.

Jesus Christ is the only Saviour of men. No one else promises to save us if we will but trust in him. There is no one else whom we would believe even if he should promise. There is no one else to whom we may go. We are sure that Christ and Christ alone, has the words of eternal life.

He who will not live a life of faith in Jesus Christ dooms himself to a faithless or a heathen life. There is no heathen system to which we may turn with any hope of satisfaction in this life or of salvation in the life to come. There is nothing in an unbelieving or a faithless life to give comfort or peace to any human soul. It is Christ or it is darkness and death. Christ has the words of eternal life.—Herald and Presbyterian.

Ascertaining the Will of God.

One of the most difficult questions in practical life is how are we to determine what is the will of God for us in matters which are not controlled by moral considerations. We are impressed by familiarity with a certain situation that it may be our duty and the will of God for us that we should undertake a certain task. What weight are we to give to that impression?

Substantially that was the question of David in the narrative we studied in our Sunday School recently. He felt that the house of God should be built; his impression about that was probably as strong as he ever had regarding most things that he felt his duty to do. And in this case David's own inner conviction as to his duty was corroborated by the decision of the Prophet Nathan. When Nathan was consulted about the project he promptly replied: "Go do all that is in thy heart, for Jehovah is with

thee." And yet when God Himself was consulted he said that it was not his purpose that David should build the Temple. Both David and Nathan had made a mistake. Both were right, however, in this. It was desirable, and in line with God's purpose that the house should be built, but at another time and by other hands. Their interpretation of Providence was partly right and partly wrong.

We always can be certain that God wishes us to do right and be true to the obligations in which we find ourselves, but we cannot be equally certain that he wishes us to assume new obligations. For example, a man is bound to love, honor and cherish his wife, but, if unmarried he cannot be as certain that it is his duty to seek to marry a certain woman. He may have a strong inward conviction that that alliance is God's will for him. Circumstances may confirm him in that impression, but he never can be as certain that he should assume new obligations as that he should be true to those he already has.

A great many considerations enter into the decision of these questions. The officers of our missionary societies are constantly confronted and puzzled by them. A young man or woman has the strongest convictions as to their duty to go to the foreign field. Often there is nothing else but the conviction to indicate peculiar fitness. How shall the decision be reached? Time and again it has happened that those whose subjective impressions were strongest have done more harm than good as missionaries, while those who undertook this duty without the clear light they desired have been conspicuously successful.

The truth is that in this matter we must be content with indications as to our duty that fall far short of certainty. We must use all the light we have, remembering that common sense and good judgment are gifts of God as well as strong subjective impressions. Then we shall find our minds oscillating like a needle in the compass box, but when we remove from them all the attractions of self-seeking we shall be apt to find that they come to rest in a decision that God will bless.—Watchman.

The Divine Comfort.

Comfort is a word which in its common use has lost something of its original robustness. Comfort is regarded as something which calms the agitated and storm swept heart. It is regarded as soothing rather than stimulating, but in its true meaning comfort is something much more noble than the mere consoling of the troubled spirit. No doubt the mother comforts the child when she takes the little weeping one on her knees and kisses away his tears as he lies in her soft, warm, sheltering arms. There is something analogous to this divine comfort: "As one whom his mother comforteth, so will I comfort thee." But the outlook of the divine comfort is even wider than this imagery suggests. With the earthly mother pity and sympathy for the child's distress prompt her to embrace the crying child. With the divine comfort there is always the look beyond the sorrow of the passing hours. There is the desire to fortify as well as to console, to strengthen the heart as well as assuage the grief, to put the soul in the way of victory over sorrow rather than in the way of escape from it. In all the divine comfort there is a ministry of power to bear as well as consolation because of trouble. The divine Comforter binds up the broken heart, but he seeks also to make the spirit brave to endure.

There is a bracing energy about divine comfort, then, which lifts into a higher range than the mere pale negative soothing of the soul which is commonly associated with the word. True comfort brings fresh courage to the soul. It stimulates, arouses, invigorates, besides consoling the sorrowing heart. Sel.

"According to Thy Faith."

How many stop to think that this is the measure by which God portions out his gifts?

It is the measure, largely, even in material things, when rightly understood. Faith—not mere belief, but faith in a truth, all other things being equal—measures the return which one receives. When the prophet of God undertook to free the woman and her sons from their creditors, he bid her "Go borrow the vessels abroad of all thy neighbors, even empty vessels, borrow not a few," and the gift of oil which was to redeem her was measured by the number of vessels which she procured. Every one was filled. Had she brought less she would have received less. Had she brought more, she would have received more. She had faith to obey, and acted accordingly, and God gave richly. So in later days, when Christ was besought by the blind men that he gave them sight. He answered, as he did so many other times, "According to thy faith be it unto you."

We pray, and the same reply is spoken to our souls, "According to thy faith;" then we are reminded that faith must bring forth works. It is not enough to believe that a project will pay; we must invest in it either money or effort, or both, if it is to pay us. It is not enough to pray for success or for anything else which we desire, and then, believing that God answers prayer, sit idly by and wait to see what wonder the Lord will perform. Prayer is a pledge, a pledge of our faith, not only in God, but in the project

or thing for which we pray, and a pledge, too that we will do our part in bringing about what we desire.

The widow of Obediah might have believed Elisha could help her, yet, if she had not shown her belief by obeying, it would not have done her a particle of good. The blind men might have believed Christ able to help them, yet, if they had not gone to him and asked for sight, they would have remained blind in spite of their belief.

So we may believe that God is able to help us, and yet refuse or neglect what is manifestly a condition of our receiving aid. We receive little because we ask little, and it comes to us according to our faith. We pray, but we do not expect our prayers to be answered in more than a spiritual sense. The depth of a man's religion is pretty fairly tested by the way he takes his every day affairs to God in prayer—his trials and his joys, his discouragements and his ambitions, his failures and his successes, his hopes and his plans, asking God for what he wants, and submissively seeking guidance. We cannot ask too much of God, provided we ask in faith and in trusting love, and according to our faith so shall the gift be. If we receive little, we need to look to the spirit of our prayers.—Lutheran Observer.

Waking Francois.

The name of Millet, the painter, has been made familiar to many besides art students by his "Angelus." How the genius of the artists was roused and encouraged is told in his recent biography.

The most original person of the family and the one who had most influence upon Millet was his grandmother. She was an old country woman of intense religious faith, living in God, seeing everything in God and mingling God in every scene of nature and every act of life.

One of Millet's earliest recollections was of his grandmother waking him when he was a little child and saying to him:

"Up, my little Francois! If you only knew what a long time the birds have been singing the glory of God!"

When he had to leave home to go to Paris, his grandmother said, "I would rather see you dead than unfaithful to God's commands."

At a later time, when he had begun to make his way in Paris, she reminded him again:

"Remember, my Francois, that you were a Christian before you were a painter. Paint for eternity, and think that the trump, which will call to judgment is on the eve of sounding."—The Lutheran.

Oiled With Cheerfulness.

When the sailors heave the anchor, they start a song, to the music of which they keep time. When a regiment marches to battle, the band plays martial airs, to stimulate and strengthen them. When the machinery of daily occupation runs smoothly and without friction, the wheels must be well oiled with cheerfulness.

"Give us, O give us," cried Carlyle, "the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do better—he will preserve longer. Wondrous is the strength of cheerfulness; altogether past calculation is its power of endurance!"

The task may be heavy and full of drudgery, but if it be fulfilled in a brave and cheerful spirit; it will lose the grayness of its monotony, and shine with a new lustre. The dull day grows bright and the dreary burden grows light with the coming of cheerfulness.—Dr. Sutherland.

November.

November, month of chilly rains is here;
Cold blows the wind, and ways and lifts on high
The leafless boughs, as it goes whistling by;
Along the forest side the foliage sear
So trampled by the rain, or whirling clear
Before the western gale. The daisies lie
All dead; beneath the cold and frowning sky
The grey and yellow fields are bleak and drear.
The crops all gathered in, the farmer now
Is threshing out the grain, or drives his team
A field and long the furrow guides his plow,
Or kills his fowl and swine. Now soon the gleam
Of snow will be upon the barren hills
And cover up the fields and frozen rills.

—ARTHUR D. WILMOT.

The Century for Christ.

BY R. PERCY SIMONSON.

Great God of Nations grant that this our land,
For Justice, Truth and Christ may ever stand;
Lord, evermore to thee we owe our life,
And to thee look for strength in every strife,
Grant Father as the years go rushing past,
That Christians march united to the last,
And, when the strenuous fight on earth is done,
Crown thou the work, of Jesus Christ thy son.

Crown thou that work—with glorious triumph crown,
When all the sinful barriers have come down;
That may divide the legions of the Cross,
And bring thy cause disgrace, neglect and loss;
Grant God that this great century may see
The universe at last reposed in thee.
Lead Thou us on; to victory through right,
That all the world may see the Christian Light.

—Sel.

Messenger and Visitor

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Editor

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DOWIE AND DOWIEISM.

The visit of Dr. John Alexander Dowie, with some 3,500 followers to New York, with the purpose of reforming that great and wicked city is now an event of the past. Dowie and his host have come and gone, and there is nothing to indicate improvement in the condition of the great metropolis. Indeed New York's return to Tammanyism is suggestive of the return of the sow that was washed to her wallowing in the mire.

If Dowie's visit has brought no good to New York, it seems equally evident that it has not been the means of winning any new laurels for the self-styled Elijah. It is hard to say indeed what results may follow the house-to-house visitation of the prophet's followers and the distribution of Dowie's literature in New York, but so far at least as the leader is concerned his operations in this campaign seem to have been characterized by much less than his ordinary sagacity. It has exhibited him at his worst rather than at his best. Goaded by the opposition and ridicule which he encountered, he ranted and raged in such a manner as to revolt and disgust even those who had been prepared to extend to him and his mission a measure of sympathy. After attending one of the meetings at Madison Square Garden, Dr. C. H. Parkhurst wrote an open letter to Dr. Dowie in which he said: "I attended your service at Madison Square Garden last evening, and I went determined to enjoy it if I could and to be benefited by it and to go away and refute some of the charges that I have heard alleged against you. But it was of no use, your behaviour on the platform crushed every throeb of sympathy I had with you. I never heard from a speaker such a discharge of invective and coarse abuse. . . . I was ashamed of you and almost ashamed to be in your audience. . . . The only consolation I could derive was that it was so abominable and so far beyond the bounds of the respectable that even those in your audience who did not know what Christianity is would have no idea that it had anything to do with what you were saying. . . . I say this in no spirit of anger, but rather your head is twisted or your heart infected or you have blundered badly in your method. You cannot bully men into Zionism or black-guard them into the Kingdom of Heaven." It seems evident indeed from all accounts that Dowie goes back to Zion City not only without having made any material impression upon the people of New York, but with considerable loss of personal prestige.

But if the New York mission, which was inaugurated in so high sounding a manner has had small results either for Dowie or the people whom he sought to impress, it has at least secured all attention which, and more emphatically than before, is given to his work. People are asking with considerable interest, How shall we think of Dowie and Dowieism? Is the man a cunning deceiver and a deceiver of the people, a mere religious charlatan who is playing upon the gullibility of the people for the sake of gathering wealth and power to himself, or is the man more or less self-deluded and sincere in his pretensions, and what substantiation of any of truth and value is there in the doctrines which he preaches and the claims which he puts forth?

It is of course not to be expected that sane Christian people will generally be willing to accept the leader of Zionism, the self-styled Elijah III.—at his own estimate of himself. His billingsgate and vituperation—to say nothing of his immense wealth—do not comport well with the character of a prophet of the Lord. At the same time it may be altogether unwisely to regard and denounce Dowie as a wilful impostor and a conscious fraud, an unscrupulous deceiver who is employing certain unusual powers of personal magnetism to delude men and women into regarding him as a prophet and into committing their worldly goods to his keeping. It is probably more reasonable in view of all the facts to regard the man as in a large measure self-deluded as to his pretensions and as sincerely working for the good of his followers. If prophets are to be judged by their fruits, it must be admitted that the fruits of Dowieism are not altogether bad. The following from a

critic of Dowie in reference to the Zion City enterprise and the work carried on in connection with it is worth reading: "In January 1900, he launched a Zion Land and Investment Company, and purchased 6,500 acres, more than ten square miles in Benton township, Lake County, within forty-two miles of Chicago, on the shores of Lake Michigan, two and one-half miles of its eastern border being washed by that great lake. August 2, 1901, the first residence in Zion City was ready for occupancy, and after two years it has a population of 10,000, one thousand houses having gone up since April 1. Actual improvements have been made, costing \$5,000,000. Sixty teachers are employed in the day schools. A college building costing \$150,000 is going up. A new tabernacle, seating 16,000, costing \$500,000, is in the course of construction. Among other important institutions it has the finest and largest lace factory in the world. The underlying principle of all Zion institutions is Christian co-operation, not competition. It is a city without strikes, everybody is at work, the social laws of Jesus are applied to every condition of life, there are no beggars in town, the jail is empty, there is no saloon, drug store, gambling house or brothel, and won't be for 1,100 years, as the conveyance of property is not by freehold, but by lease for that period. Tobacco cannot be bought in town. Hogs won't be allowed, and ham is not on sale. There are doctors in Zion City, but no druggists—drainage and proper sanitation is their business. Among 1,500 children of school age, there has been one death in two years, and that, it is claimed, resulted because of violation of the rule against wading in water. In maternity cases, in natural delivery, there has not been a death in three years. The police carry Bibles instead of bullets. The people give one-tenth of all they earn to the Church. Of this money, Dowie does not get one cent. He is the bank president, the head of all the institutions in the city, all checks are made payable to his order; he owns everything in fee simple, just as the Catholic bishops do. The church has so voted. Mrs. Dowie and the son have waived their inheritance rights, and are to receive five per cent. of the increment of value. Everything else reverts to the Church, the Christian Catholic Church in Zion. The followers of Dowie are generally the middle class, and Zion City, it is claimed, is composed of seventy nationalities. They are generally intelligent, and come largely out of the churches. Many of the leaders are graduates from our great universities."

Whatever estimate one may put upon Dowie and his pretensions, it is to be admitted that he preaches the strictest morality. "It is acknowledged by his critics that there is not a sterner and bolder preacher of morals in the American pulpit. He talks plainly of sins that other preachers are silent about. And he lengthens the catalogue and expands the decalogue. Alcohol and tobacco and oysters and swine's flesh and physician's drugs and secret societies are equally forbidden to his people."

Perhaps the following explanation of Dowie by the *New York Independent* is not far wrong: "To us it seems more credible that he is honest in making the claim for himself which he presents to the people of Chicago and New York, extravagant and fantastic as it is. There has been a gradual growth in his preposterous delusion. When he was simply a believer in divine healing, deceived by his literalistic treatment of Scripture, he claimed no more than a plenty of people in the Christian Church have claimed or believed. But Dr. Dowie has a peculiar faculty of positiveness, which is the chief element in what we call personal magnetism or hypnotism. He asserts so stoutly that other people think he must know. We have seen a multitude persuaded by Christian Science people, even that they did not ache when they did. Dr. Dowie told people that they would get well by his prayers, and they did get well, and he felt that he had a peculiar divine power. That made him speak with more and more authority. He confused his own self-assertion with the command of God. His success developed his delusion. His conceit deceived himself while he deceived others. Then he grew arrogant, dictatorial, almost blasphemous. His was a 'strong delusion' which led him to 'believe a lie,' the supreme lie being that he was the promised 'Restorer,' the new 'Elijah,' the prophesied one who should establish Zion on earth and usher in the victorious Kingdom of God. Of that Kingdom he is the viceregent. By an extraordinary combination of worldliness with pity, not wholly unexampled, he has gathered the wealth of his theocracy into institutions owned by himself, because it was necessary that they should be controlled by the viceregent of the Most High. The theocracy, the rule of God, means to himself and his people the rule of Dowie. So he has built up a personal government, a religious state, which has no parallel except that of the Latter Day Saints; only that with a superb courage and confidence in himself and his mission, he has not, like Joseph Smith, fled to the desert, but has laid siege to our biggest cities, to Chicago and New York and in them he gathers his hosts."

against indulgence therein. The words of the wise man upon this subject are so familiar to the readers of these lines that it seems unnecessary to dwell particularly upon them here. It is important to note, however, that the sacred writer's words in reference to the terrible consequences attending upon the use of intoxicating drinks are just as true in this day as when they were written. It is still most emphatically true that "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." This is not only an utterance of Sacred Writ, but it is a warning so plainly written in the history of peoples and so clearly manifested in the experience of individual men that the way-faring man though a fool has no excuse for not heeding the warning. And yet, how many there are who seem deaf to all the warnings of wisdom, to all the lessons of history, and who, listening to the mocker, are deceived and make proof in their own experience of all the misery and ruin that attaches to the drunkard's fate! This disposition to dally with temptation and to play with danger is a remarkable indication of the moral perversity of human nature. There are many with whom the counsels of wisdom and the fruits of human experience count for nothing, even for less than nothing, for they will choose a path just because it is declared to be dangerous, they will taste the forbidden fruit because it is forbidden, they will be very imprudent and reckless because such conduct is opposed to the counsels of sanity and prudence. How many young men think it brave to dally with the Niagaras and Maelstroms of life, only to discover when too late that their bravery was but madness and folly.

Intoxicating drink is a mocker and deceiver. Its first effect is stimulating and grateful, it gives a sense of increased nervous energy, it seems to oil the cogs of life's machinery and make things go more smoothly. But all this is deceptive. The wine cup adds no real strength. It stimulates by consuming nervous energy, what it gives at night it demands back with interest in the morning. The man who depends upon alcohol for strength is like the man who burns up his house to keep himself warm. It is a deceiver too in that it enslaves its victims. It not only fails to fulfil its promises of help but it inflicts positive injury. It creates and fosters an abnormal appetite, and when a man is once its slave it shows him no mercy. It strips him of his manhood and all his manly qualities, bewilders his brain, palsies his hand, corrupts his moral nature, renders him a prey to disease and degrades a being who was created in the image of God to a level less respectable than that of the brute. Surely wine is an awful mocker, and is it not passing strange that, in spite of all the counsels of wisdom and all the long results of human experience, so many young men still listen to the tempter and permit themselves to be enticed upon the way to ruin?

It may be said that by no means all who drink become drunkards. This is true enough. There are a large number of persons who drink intoxicating liquors regularly without becoming drunkards and perhaps without suffering any material diminution of their physical and mental powers. But the results of human experience are sufficient to show that for a great many men the habit of indulgence in alcoholic drinks is one of great danger. And no young man can tell beforehand whether or not he will be able to practice moderation in the use of intoxicants. There is also another consideration which must make every true man pause before he lends the influence of his example to the drinking customs of the day. Though one were sure of his ability to resist the temptation to over indulgence, yet must he consider that his example will be followed by others who having once begun to drink will end only where the hopeless drunkard ends. Is there enough in the wine cup to compensate any man for the consciousness or even the apprehension that his example has been a means of starting others on the way to perdition?

But then why should men want to drink wine or strong drink at all? The habit is pernicious to most who indulge it, it is useless to nearly all. Without discussing the question—upon which physicians differ—as to whether some form of alcoholic drink may be of value as a stimulant in certain forms of disease or in advanced age, it may be safely said in general terms that men and women do not need intoxicants. There are many millions of dollars worth of intoxicating liquors consumed in this country every year, and if that tremendous stream which gurgles down Canadian throats could be turned into the salt sea, how immense would be the gain to our country! Think of the infatuation involved in the expenditure of so many millions in that which does more than all other forces of human origin combined to impoverish, degrade and criminalize our people! It is well that the character and results of the liquor business in all their enormity should be placed clearly before the scholars of our Sunday Schools and our public schools in Canada, for in such education largely lies the hope of the creation of a public sentiment which shall decree the death of that terrible business.

Editorial Notes.

—It is a somewhat remarkable condition of things that exists in the Indian Territory of the United States, where the children of the 80,000 Indians are well supplied with schools and have ample public funds for their maintenance, while the 600,000 whites in the Territory have no public

THE CURSE OF STRONG DRINK.

Our Bible lesson for the current week calls attention to the terrible dangers connected with the use of wine and strong drink, and delivers a most impressive warning

school system and no public funds for maintaining one. It is said to be the expressed opinion of missionaries to the Indians and teachers in their schools that the danger from contact with the white children growing up in ignorance is so great that the only salvation for the Indians is to provide education for the whites.

—Rev. T. H. Weeks, an English Baptist missionary of twenty-three years experience on the Upper Congo, has written a series of letters to the *West African Mail*, having reference to the administration of affairs in the Congo State. Mr. Weeks calls attention particularly to the decrease in population extending over a wide district of country and amounting to from thirty to ninety per cent. In one stretch of territory extending along the river bank for 150 miles he calculates that the population has fallen from 50,000 in 1885 to less than 5,000 at present. He accounts for this great decrease by the deportation of young men and women to serve as soldiers and work people, the flight of the people to other districts to escape from excessive taxation, and the sleeping sickness, which latter a commission sent from England to Uganda to examine into this strange disease reported as probably caused by the bite of a fly, but which Mr. Weeks attributes in this instance, to the depression of spirits caused by the crushing burden of taxation. And while these people are so cruelly taxed he cannot see that their condition has benefited in any way from the government they are compelled to support. On the contrary he believes that it is a hundred per cent. worse to-day than it was fifteen years ago. Lord Lansdowne, the British Minister for Foreign Affairs, has in a recent note to the powers, called their attention to the facts in connection with the administration of affairs in the Congo country, which have been brought to light in recent months, and has asked whether in view of these facts the Congo State can be regarded as having fulfilled the pledges given under the Berlin Act.

—Naturally our friends across the border regard with great complacency the judgment given by Lord Alverstone in the Alaska Boundary question. His praise is in all American newspapers. He is a most excellent and wise judge, whose ruling is worthy of all acceptance, and his example of wide imitation. Thus the *Watchman*, of Boston, holds up his decision to admiration as "one of the finest examples the world has seen of the way an impartial mind rises above the dictates of public opinion and of national self-interest and pronounces an opinion with sole regard to the facts and the law." Of course it is not conceivable from the *Watchman's* point of view that Lord Alverstone and the Government which appointed him were more interested in having settled a troublesome dispute with the United States in a way that would be acceptable to that country than in giving a decision strictly in accordance with the law and the facts of the case. But granting that the *Watchman's* view of Lord Alverstone's action in the matter is wholly correct, it does not apparently occur to our esteemed contemporary to compare this strictly judicial impartiality and superiority to all influences of public opinion and national self-interest with the course pursued by the United States Government which refused to consent to any method of arbitration in the case which would place the power of decision out of the hands of its own representatives, and which would not even trust its own case in the hands of American jurists, but appointed as its representatives on the Board of Adjudication politicians sensitively responsive to public opinion and national interest, men who before their appointment were known to have declared their judgment in the case.

—Readers of the MESSENGER AND VISITOR will be pleased to have the information concerning the Baptist educational institutions in Ontario contained in Chancellor Wallace's article which appears in another column. We do not suppose that anyone would regard our note to which Dr. Wallace alludes in reference to the financial inability of many ministers to take advantage for their daughters of the advantages offered by Moulton College, as in any respect a reflection upon that institution. From personal inspection we have been led to entertain a very high opinion of Moulton College, and that opinion has found expression in these columns. Our point was simply this, that with the increased cost of living generally the cost of maintaining a ladies' boarding school has increased, but that there has been no corresponding increase in ministers' salaries. We suppose that everybody will agree with Chancellor Wallace that, in this connection as in others, we should strive for the best, and that Baptists do not want an inferior school, even at a low price. At the same time there remains the fact, which is rather a serious one, that the cost of education, whether at Moulton or Acadia, low as it is, is still quite beyond the reach, not only of many ministers' daughters, but also of a great many others who could appreciate its advantages as highly and make as good use of them as those who are enjoying the privileges of those schools. Would it not be an excellent thing for the denomination if the advantages of Moulton College and Acadia Seminary could be placed within the reach of a very much larger number of our Baptist families than at present? The education of our young women is

possibly even more important to the denominational life of the future than the education of our young men. A few years ago, we remember, someone at one of our denominational gatherings made the suggestion (we have forgotten from whom the suggestion came) that it would be a most profitable and praiseworthy investment of means if someone would endow a number of scholarships in connection with Acadia Seminary for the use of young women of superior ability, who through lack of means are shut out from the privileges of the school. This struck us at the time as an excellent suggestion, and we hope yet to see it acted upon.

Our Twentieth Century Fund.

1. OUR AIM.

At the Convention held in Fredericton, August, 1899, we voted to raise \$50,000. Half for our work in India and half for work in Canada. Very little was done towards even beginning this canvas till January 1st, 1902, when the committee in charge engaged a Field-Secretary. Considering the Master's last great command, the heathen's great need, and our great reserves of men and money, fifty thousand dollars was within the bounds of reason and possibility.

2. OUR RESPONSES.

To-day we hold pledges amounting to over forty thousand dollars; and it is hoped that we will finish what we began, and by July 31, 1905, report the raising of the fifty thousand. Already fifteen thousand dollars have been paid. But for the seven thousand five hundred the Foreign Mission Board received last year, they must have been seriously hampered by debt and the Maritime Home Mission, North West, and Grand Ligne Boards were largely helped by the seven thousand five hundred divided among them.

3. OUR FIRST PAYMENTS.

At the end of this year, 1903, twenty thousand dollars should be paid. To do this, I ask all those who have not made their first payment on their pledges, to kindly do so at their earliest convenience. I am sorry to have to report that we have 258 pledges in New Brunswick on which the first payment has not been made. While in Nova Scotia there are 823 pledges on which the first payment has not been made.

4. OUR WORD FOR IT.

Dear brethren and sisters let us not dishonour our word! A pledge is a sacred thing; then let us fulfil our promise. As the time is near for the payment of your second instalment will those who have not made their first, please send the first and second together, and thus enable us to redeem our pledges according to the years as they come along.

5. OUR 2ND INSTALLMENTS.

Nearly all our 2nd payments are overdue. By Dec. 1st all will be that were taken in 1902. Soon notices will be issued to all, and I trust prompt attention will be given to the payment. Very few have pledged large sums so that the great majority cannot find it hard to redeem their pledges.

6. CAN YOU PAY ALL NOW.

As it is very desirable to finish up this offering at as little expense as possible, I invite all who can to pay up all they have pledged now. The demands of our Foreign Mission work, and Northwest are very urgent, and our advance in these spheres of Christian work, will be greatly aided by those who can pay up all they have subscribed now.

7. OUR RIGHT OF WAY.

The committee of the 20th Century Fund maintain that during the period granted for the completion of this fund, July 31, 1901—5, four years, no agent of any of the Boards sharing in this Fund should be permitted to visit our churches or appeal to our Sunday schools for money. This is manifestly fair to all. It will be a hard enough task to complete this great Fund with a clear path. But if appeals are made to our Maritime churches by any Boards sharing in this \$50,000 during this period, it will be impossible to complete the raising of this fund.

8. THE COMMITTEE GRATEFUL.

The 20th Century Committee are grateful for the splendid whole-souled work many of our pastors have given to this movement, also to the Boards of the Northwest and Grand Ligne, for loaning to us for canvass, Rev. W. J. Stackhouse, nine weeks, and Rev. A. J. Vining for 5 weeks; also Rev. E. M. Bosworth for three or four weeks.

9. PASTORS HELP.

Dear Brothers in the Kingdom of our Lord, I ask for your hearty and earnest co-operation in this unenviable task. You can make my work a failure or a victory. I therefore rely on your love to the great Christ, your obedience to His last command, and your yearning for the salvation of souls, to yield me all the assistance possible. In preparing your people for my visits, in throwing wide open your pulpits, and in praying for me, you can greatly aid the church of God in moving forward in her glorious mission to men.

Yours in Service,

HENRY FRANCIS ADAMS.

Our Baptist Educational Institutions in Ontario.

The possibility that slight misunderstanding may follow the reading of the two references to our educational work in the MESSENGER AND VISITOR of October 28th, references evidently based on the report of the Convention meeting at Owen Sound, suggests to me that it may not be unbecoming to give a brief statement by way of correction and information.

The attendance at our several schools as reported at the Convention was that of last year. The attendance this year is in advance of that of last year, particularly at Moulton's Ladies college and in the Arts department of McMaster University.

The reference to the "high fees" at Moulton College needs to be considered carefully. It was said, and most truly, that a Baptist minister receiving a small salary, could not out of his salary, pay the cost of educating his daughters at Moulton College. That would be true if the fees were very much less than they are. I fear the day will not come soon when a minister on a salary of six or seven hundred dollars, and with a family dependent upon him, will be able to provide for the education of his daughters at a boarding school, unless he begins very early in his married life to save up money for that purpose. One of our Ontario pastors did that, and has been able to educate four children, one of them a daughter—two of the sons have completed their studies and the remaining son and the daughter are not far from the completion of their courses of study. But this is an exceptional case, and such cases are bound to become increasingly rare, unless the churches more adequately remunerate their ministers than they are doing at present. The fees at such schools as the Acadia Seminary and Moulton College are not "high." At Moulton College the fees are remarkably low in view of the advantages furnished, so low that more than once or twice or thrice we have learned of cases where parents have hesitated to send their daughters to Moulton because they thought such low fees could not be charged if advantages of the first class were provided. Of course such persons were told that the fees were so low because the school was endowed. Not only do we expect no return from the investment, but in addition we contribute from the endowment fund thousands annually to the funds of the school. We take the position that the best school for young ladies in Ontario, is the kind of school in which we wait our daughters to be trained. Acadia Seminary and Moulton College might pay abnormally salaries to inferior teachers, and provide equipment and supplies of the most meagre and inferior character, and in this way may become able to charge very low fees, but the great majority of our people would think this a very foolish and unworthy policy.

There is a reference also to our intention of raising seventy five thousand dollars forthwith. Improvements are already in progress at Woodstock College, that department of our work which corresponds to Horton Academy and the Manual Training department in Wolfville. In Woodstock we have a noble group of buildings, where we can accommodate a great body of students, and where we expect to have soon a school of not less than two hundred boys. Moulton College in Toronto, corresponding to the Acadia Seminary, has a building the appointments of which are said to be superior to those of any other similar institution in Toronto, this city of colleges. The changes contemplated there are a new system of heating and lighting and the erection of a gymnasium. The attendance at Moulton last year was one hundred and forty five. It will be more this year. The widow of Professor James E. Wells, I. L. D., a distinguished graduate of Acadia, is the accomplished, highly successful and greatly beloved principal.

At the University proper another step has been taken in the direction of perfecting the organization of the school. The duties of the registrar's office having become too great to be discharged by a professor, an able young graduate has been appointed registrar, who will also be secretary of the Board of Governors, the Senate, and the Faculty. This consolidation of offices will simplify and facilitate one side of our work. Another forward step has been taken by the appointment of Professor Alexander C. McKay, I. L. D., as Dean in Arts and Professor Jones H. Farmer, I. L. D., as Dean in Theology. Both these gentlemen are distinguished educationalists and eminently fitted for high service. Withal they possess popular gifts in a high degree, and exercise a large and wholesome influence upon the student life of McMaster.

Another advance step has been taken in the appointment of the Rev. Carson J. Cameron, B. A., B. Th., as Field Secretary. He will give his time wholly to promoting in the field the interests of the several departments of the University. Mr. Cameron is a graduate in Arts and Theology, of McMaster, and is peculiarly fitted for his new duties.

While those who are directing our Baptist educational work in Ontario and Quebec rejoice in the new hopes for the future of the Wolfville schools, they have a higher joy in that sense of fellowship which comes from similarity of aims, labors and hopes. That our churches are being blessed by McMaster University is widely recognized. Nearly all our graduates remain in Canada, and already many of them are doing large service for God and their native land.

It is our policy to elect to membership on the Board of Governors of the University men of known business experience and ability. In the last few years there have been added to the Board some of our ablest and most successful business men. These men, with a devotion and enthusiasm that are full of promise, are giving splendid service to our educational work. Although we have made a strong beginning of university life at McMaster, we rejoice that it is only a beginning. Under the favor of God we expect to go from strength to strength.

O. C. WALLACE.

* * The Story Page. * *

Two Lambs.

BY H. E. REYNOLDS YOUNG, D. D.

The door opened suddenly, and with a gust of wind and snow a big, fat, old man, with a face like shining ebony, came into the minister's study. It was the noted preacher and lecturer, the Rev. J. H. Hector. He had not failed to fulfill his engagement, even to a little mining community. In spite of the cold shivers that took his form he was bubbling over with quaint sayings and pleasanties, and after a word of prayer we were soon engaged in public worship. His text for the day was: "Wash me, and I shall be whiter than snow." The very words as they rolled from his lips, being lips seemed so opposite that they caused a ripple of amusement to run through the congregation. But who can describe that quiet crisis, with its homely advice, its humor, and its glowing pathos? Its effect was not transient, and Mr. Hector never had a more sympathetic audience.

There was, however, which he felt that should be repeated because it was a beautiful parable. There are also expressions of unusual beauty on the part of the preacher and found that should not pass unnoticed.

On one of his trips to the west Mr. Hector stepped off the train at a certain point to fulfill a lecture engagement. Among the people at the station, after the train had gone by, he noticed a tall, prominent figure, of straight, military bearing, and which, in spite of the gray hair, seemed very familiar to him. A second look convinced him that he was right. Stepping up to the man, and saluting, he said: "Good day, Colonel!"

The Colonel put his left hand in an affectionate way on the speaker's shoulder, and, removing his cigar from his mouth, looked the speaker in the face.

They had not met for thirty years, and time had wrought great changes, but there was no mistaking each other.

"Well, I'll be blessed," he said after a moment's consideration, "if it isn't our old cullud chaplain."

"The same, sir," came the reply, with a touch of the military in the tone.

"Glad to see you, Hector. What brings you here?"

"On a lecturing tour."

"Sure, you was always up to some scheme, and wanted stamps."

"My, how white you have grown, Colonel!" exclaimed the Chaplain. The Colonel winced perceptibly.

"Chaplain," said the Colonel, apparently disregarding his friend's remark, "you must come and see me."

"Where do you live?"

"Over yonder," said the Colonel, pointing in the direction of the Rocky Mountains, which raised their tall forms not many miles away.

"I'll go when I get through my talk to-night."

"Very good. I'll be here for you."

That night Chaplain Hector found himself in the beautiful home of his old Colonel, the hero of many a battle.

"My, but the Lord has prospered you, Colonel; he has brought you," said the old Chaplain, as he entered the Colonel's beautiful home, a home filled with all the luxuries that taste could wish and wealth purchase.

"Yes, got a few things," assented the Colonel, somewhat indifferently, "but can't see it's all the Lord's doing."

"Oh, don't say that, don't say that, Colonel. The Lord gave, the Lord gave." The Chaplain continued to express his surprise at the material blessings that surrounded his friend and he persisted in attributing them all to the great Giver, and at the same time he passed pleasant remarks upon the rough and hard surroundings that were theirs when they were last together.

So the Chaplain wondered why the Colonel's wife did not greet them.

"Wife is not very well, or she'd be here to welcome you" said the Colonel, by way of excusing her absence.

Serious question'd the Chaplain.

"Oh, no."

The Chaplain then thought the coast was clear, and, seating himself before the Colonel's cosy grate fire, he over-looked with the stories of camp life, of deeds of daring done during the Civil War, by the good Colonel and his brave men.

The Colonel was only languidly interested. He was kind in his words, was hospitable itself in his actions, and was even indulgent amusement in his stories of days gone by, but the old ring of command and superb self-possession and of energy was gone. The Chaplain wondered why, for he had intended to have everything that a man could wish for in this world.

Up with the rising birds in the morning, the Chaplain was out for a walk. As he wandered around the Colonel's beautiful home, and through his magnificent gardens, he was even more deeply impressed with the material blessings that surround his friend.

At breakfast with a gentleness and tenderness which made the Chaplain wonder, the Colonel introduced his wife. She was a sweet little lady, much younger than the Colonel. She was beautiful and accomplished, but as on

the Colonel, so upon her there seemed to rest a spirit of languidness and sadness, not to say indifference and hopelessness, which was, to the Chaplain, quite out of harmony with their beautiful and luxurious surroundings.

It is true the Chaplain had not been intimate with many millionaires. His friends who had beautiful environment and abundance in store were for the most part exceedingly happy, if not boastful, in their possessions. The Chaplain never dreamed that there was such a thing as a surfeit of luxuries and wealth. From his continued struggles with poverty and simple parsonage life, he thought that wealth and happy home surroundings must be a man's "summon bonum."

With wondering spirit he joined the Colonel and his wife at breakfast. Some temporary misfortune must have befallen them. He would cheer them up. So he continued his remarks upon the possessions of his friends, extending his references from the house and its furnishings to the garden and its glories. He complimented the Colonel upon his wife, and told her of days and surroundings much different from the present peace and luxury.

With a touch of impatience the Colonel said: "for he thought the Chaplain was going beyond bounds, and that his talk was tiresome to his wife."

"Look here, Chaplain, this house is nothing to us since the light has gone out."

"Why, Colonel," said the Chaplain in surprise, "what do you mean?"

"What I say. The light has gone out of this home. For years we had two lovely children; they grew up to splendid boyhood and sweet girlhood. We loved them, did what we could for them, and, just as we were settling down to enjoy their love and their company, their lives were snuffed out. Wealth, home, luxurious surroundings, are nothing now when the little ones are not here to show us how to enjoy them. They are dead. Our light is gone. Where is your Father's love in that?"

"The Lord gave, the Lord gave," said the Chaplain, softly and thoughtfully.

"And hath taken away," added the Colonel's wife with a sigh that was tearless and hopeless, as she quietly resumed her seat.

"Blessed be thy name, O Lord," said the Chaplain bravely and reverently.

The Colonel made some impatient remark under his breath.

"Colonel, where is the Book? I must have family prayers with you," said the Chaplain.

A servant brought in a Bible, and the Colonel handed it to Mr. Hector.

Prayers being concluded, the Colonel said almost abruptly:

"Chaplain, you used to be a good horseman; would you like to take a ride over to the mountains?"

"With pleasure."

As the two men roamed the wide prairie fields between the Colonel's palatial home and the Rockies, the Chaplain asked the Colonel:

"Who owns this land?"

"I do."

"Mostly pasture land; what do you raise?"

"Wait a moment, and you'll see."

In silence they rode on, the Chaplain's spirit almost recovered from his shock of sorrow, as he drank in the pleasure of the ride and thought of the great possessions of his old friend.

Nearing the mountain-side, the Chaplain's attention directed to the moving mass of white. He had never seen a glacier, and asked whether he now saw one. It seemed as if the whole mountain-side was white, and was moving downward.

"That's a flock of my sheep," said the Colonel by way of explanation.

"Sheep!" said the Chaplain in surprise. "Why, I never saw such a crowd of them before. How many are there?"

"Oh, nine or ten thousand."

"What are they doing?"

"Moving to get better pasture."

The sheep had reached a stream at the bottom of a hill, and were loath to cross. The shepherds tried to drive them, but in vain. The dogs drove them to the banks; but the timorous sheep, on touching the water, whirled away.

"Hold my horse," said the Colonel to the Chaplain, "and I'll show these shepherds a trick they do not seem to know."

Springing from his horse, he threw his rein to the Chaplain, and strode off to the river. He waded through the water, and then walked along the river bank, like one seeking for something lost on the shore. Present he made a quick movement. He caught a little lamb, and lifted it gently in his bosom. He stooped down again, and after a moment or two caught another lamb.

With a lamb under each arm he came back through the river. He put them carefully down upon the other bank, where the grass was fresh and luscious.

After a few nibbles in the fresh pastures, the little lambs

missed their mothers, and began bleating. The mother sheep quickly lifted up their heads, and, seeing their lambs on the other side of the stream, they boldly plunged in, and were soon with their little ones. Seeing the mother sheep go, the old bell sheep followed; and after him came the whole flock.

"There," said the Colonel, as he returned to the Chaplain, "what do you think of that?"

"It was grand, Colonel; it is just what the Lord is doing with you. I'd like to preach a sermon to you on that very act."

"I think you have been preaching to me ever since you saw me," said the Colonel bluntly. "But go ahead. I want you to tell me first, though, how my handling those sheep is like the Lord's dealing with me."

"Well, Colonel," said the Chaplain, thoughtfully and tenderly, "it is just like this. There were those sheep. They had been feeding upon the mountains until they got all the good there was there. The shepherds knew there were better and fresher pastures over the river. But at the brink the sheep stopped. They were afraid to trust their guides, and they would not cross until you first brought over those two lambs. The Lord, your loving Shepherd, wants you for heaven. He gave you many things here, and trusted and fed you with good things; but you have not yielded to him. So now, in the same kind spirit, the spirit of love for your sheep that moved you to lead your flock across to better pastures, God has come into your home and taken those lambs across the river. His eye is upon you. He wants you to hear their bleating in heaven and to follow."

Tears sprang into the Colonel's eyes, and coursed down his weather-beaten cheeks.

"Chaplain," said he, "you must come right back home and tell that to my wife. She feels the loss, and is as rebellious over God's dealings with us as I was."

The two men went back. There was a little Pentecost in the Colonel's drawing-room. God met them there, and filled their penitent hearts with his pardon, his peace, and his love.

While the Colonel and his wife were in each other's arms, rejoicing in their new-found faith and hope, the Chaplain slipped quietly away, so that he could catch his train and fulfill his next lecture engagement.—Christian Guardian.

Paul's Goat Team.

BY SARAH ENDICOTT OBER.

Paul Gophet went to bed nine years old, but when he awoke he was ten. But he wished he was not as old, when his three brothers gave him each ten slaps to begin the day with.

"Love pats don't hurt," said sister Sallie, and she gave him ten kisses to make up.

Birthdays came so frequently in the Gophet family that they were not celebrated.

But Mother and Father Gophet had always some nice surprise in store. Paul came right in the middle of the family, which was like a long flight of steps from Tom, who was very proud of his neckties and downy upper lip, down to Baby Bunting, whose one-act performance of putting his chubby toe into his mouth delighted the whole tribe, and convulsed them with laughter.

"Does any one know of a birthday?" asked Father Gophet, solemnly, at the breakfast table.

"I've got one!" cried Paul eagerly.

"Now that is strange," said his father. "There was something out in the barn for a boy with a birthday. Are you sure you are the one?"

Yes, Paul was sure, there was no other Gophet birthday in that month; which was a mercy, as Mother Gophet said, for Christmas came in that month, too, and New Year's followed close behind, and what would she do with any more "remembering days?"

Off to the barn flew the whole lot, Tom's long legs leading the mob, while Sallie brought up the rear, with Baby Bunting's head bobbing over her shoulder.

That big old barn! There never was another such place! No cows or horses were there, or had been for years. It was as sweet and fragrant as could be, with its big mows chock-full of hay. There was a real floor for the second story, that lifted up in the middle, when the hay was put in, just like the draw to the bridge that spanned the broad river a mile away. There were real stairs leading to the upper story, not a ladder like those in the other barns in the neighborhood. Way up in the "cock-loft" were Tom's pigeons, and the pretty "pouters" and "fantails" were so tame that the children could catch them and hold and pet them to their hearts' content.

Down in the basement were guinea pigs, rabbits and cages of white mice, besides toads and other reptiles and cats—cats everywhere, of all sizes and colors. For the Gophets were all enthusiastic lovers of any living thing.

In the stalls were four goats. Lily was a snow-white

* The Young People *

EDITOR A. T. DYKEMAN.

All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, N. B., and must be in his hands one week at least before the date of publication.

Officers.

President, Rev. H. H. Roach, St. John, N. B.;
Secretary-Treasurer, Rev. G. A. Lawson, Bass River, N. S.

An Offer.

I hereby promise to give a nice Book of Poems, to the member of any B. Y. P. U., who will send me the largest number of subscribers to the MESSENGER AND VISITOR, with the money for the same, before the first day of January, 1904. I do this to get our B. Y. P. U. members to take our Denominational paper, and become familiar with the Young People's Page. The successful solicitor can choose his or her own author.

Signed
A. T. DYKEMAN.

Reports From Societies.

Bass River, Rev. Geo. Lawson writes:—Plans for aggressive and practical work are being made, and we are expecting good results."

Fairville.—Our union is increasing in attendance and interest. Last Conquest Missionary meeting, conducted by Misses Dykeman and Stevens, was fine. Subject, "What the Bible says about Missions."

Daily Bible Readings

Monday.—Lest we Forget. Deuteronomy 8:11-20.
Tuesday.—The Source of all Good. James 1:1-17.
Wednesday.—God our Salvation. Isaiah 12:1-6.
Thursday.—A Feast of Rejoicing. Leviticus 23:33-44.
Friday.—Songs in the Night Time. Psalm 42:8, 77:6.
Saturday.—A Blessed Assurance. Romans 8:28-29.
Sunday.—Forget Not All His Benefits. Psalm 103:1-22.

Prayer Meeting Topic.—November 22.

What are you thankful for? Psalms 33:1-22. Thanksgiving.

There is not enough of thanksgiving in our lives. The emblem of our faith instead of being a cross, might about as well be a n upturned palm, for we are the most pertinacious beggars in the world. Like the leech we cry to God "give, give." Too often we want God simply for what we can get out of Him; and that is all wrong. It is neither honoring to God nor helpful to our ourselves. Better let our prayers abound in praise. He is nearest God whose life is fullest of it, and his life is poorest that has least of the same. Praise honors God by putting Him where He ought to be, at the centre of things. You remember what a time they had with the stars till Copernicus arrived. In spite of all the astronomers could do they would go "higgle de piggledey" and not come in on schedule time. That was because they had this poor, dark little earth at the centre of the solar system, and the million times larger sun and the other giant luminaries dancing around it. When Copernicus rose up to accord the sun his rightful station everything else fell into place of itself. Even so let us put God in the centre of our lives and of his universe, and our troubles will disappear. David did, as we see by this 33rd psalm.

The opening three verses are given to adoration of God and the closing three to devotion, not unmingled with praise. The body of the psalm sets forth the rational basis of our thanksgiving. We are told to exult in Jehovah, because of his character. "Upright is the word of Jehovah and all his work is in faithfulness. "He loves righteousness and judgment." This adorable character is recalled and revealed in his works. They are "done in truth" and are "full of the goodness of the Lord." Moreover they reveal his character as not only true, just and kind, but as powerful to the last degree." He spake and it was done, (that is, heaving up the land and scooping out the hollows for the seas) "he commanded and it stood fast, but our words are very weak. We can't split a shingle by speaking to it, nor would a spider shift his web if we commanded him till we were black in the face. This kind, intelligent and measureless power he sees exercising itself in the administration of the affairs of the world at large: he bringeth the course of the heathen to naught; and especially in the affairs of God's own people, for, "blessed is that nation whose God is the Lord." To this Being of incomprehensible wisdom and might, who, when armies and engines are futile, turns his beaming eye upon his own and delivers them from famine, to him David raises his song in noble strains and calls upon us to do likewise.

But our theme is, "What are you thankful for?" Personally, I am thankful for that which excited David's admiration. I rejoice in God because of what He is in Himself—independently of what He does, or what I may hope to receive from Him. Is it not time God had a little more recognition

on this score? There is no beauty but it is found in Him. I am proud of our God for all the marvellous perfections of His works. The bugs and insects seem to be about as well finished off as I am, and some of them a great deal better perhaps. The joints in a bat's wing are as finely finished as if the Creator had nothing else to do. As a fugitive from justice, I am thankful for the great atoning sacrifice of the cross, and all that clusters around it to lift my soul out of the deep pit and to put the new song in my mouth, even praise unto our God. That song never came to me by heredity. As a patriot I thank Him for Canada, whose God is the Lord, and whose star now rising above the horizon, shall yet fill the world with its glory. I thank Him that from her shores He has kept the dogs of war, the scourge of pestilence and the spectre of famine; and lastly, as a man among men, I thank Him for home and friends and loved ones; for all that oils the wheels of life, and especially that I am permitted to do a little for such a King as He.

How can I better close than with the prayer of the gallant Robert Louis Stevenson, as in the midst of long, lingering, mortal weakness he piped his lay of gratitude and preached his gospel of cheer.

"If I have faltered more or less
In my great task of happiness,
If I have moved among my race
And shown no glorious, morning face,
If books and my food and summer rain,
Have knocked at my sullen heart in vain,
Lord, Thy most pointed pleasure take,
And stab my spirit broad awake."

Mildred Sackville, N. B. A. T. ROBINSON.

Gems of Thought.

(Selected by the Editor.)

Theme: Thanksgiving.

Thankfulness is the tune of angels.
—Edmund Spencer.
God has two dwellings—one in heaven, and the other in a meek and thankful heart.
—Isaac Walton.

A grateful mind,
By owing, owes not, but still pays; at once
Indebted and discharged.
—Milton.

He who receives a good turn, should never forget it; he who does one should never remember it.
—Charron.

The hedge-sparrow fed the cuckoo so long,
That it had its head bit off by its young.
—Shakespeare.

It is a species of agreeable servitude, to be under an obligation to those we esteem.
—Queen Christina.

The animal with long ears after having drunk, gives a kick at the bucket.
—From the Italian.

Blow, blow thou winter wind,
Thou art not so unkind
As man's ingratitude.
—Shakespeare

Nothing more detestable does the earth produce than an ungrateful man.
—Ausonius.

One ungrateful man does an injury to all who stand in need of aid.
—Publius Syrius.

Ingratitude! thou marble-hearted fiend,
More hideous when thou show'st thee in a child
Than the sea monster.
—Shakespeare.

If one should give me a dish of sand and tell me there were particles of iron in it I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, how it would draw to itself the almost invisible particles, by the mere power of attraction. The unthankful heart, like my finger in the sand discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.
—Bercher.

The great cause of social crime is drink.
The great cause of poverty is drink.

If I go to the gallows and ask the victim the cause, the answer is drink. Then I ask myself in perfect wonderment why do not men put a stop to this thing.
—Archbishop Ireland.

It has been said that greater calamities have been inflicted on mankind by intemperance than by the three historic scourges of war, famine and pestilence combined. That is true, and it is the measure of our discredit and disgrace.
—Gladstone.

Of all the cases which come before my court, I attribute 80 or 90 percent to intemperance.
Judge Dugas, Montreal.

Everybody who has watched it must see the deleterious effects the liquor traffic has morally, socially, physically and in every other way upon the people.
Sir Leonard Tilley.

African goat with long, black horns, Nannie was a common gray goat, with a wonderful appetite for all sort of indigestible things, from the children's dresses to nails and old tin cans. But the prettiest sight of all was the twins, Lily's kids, Jettie and Gypsy, which belonged to Paul. They were so exactly alike that no one but he could tell them apart. They were black and white, and spotted beautifully.

But we shall never get to the birthday surprise if we try to describe all the barn pets, so I will tell you now what it was. There in the middle of the floor stood Jettie and Gypsy harnessed to the prettiest little wagon! The goats tossed their heads, and rattled their shining harness as if they were proud enough of it all. The old barn rang with the shouts of delight and surprise, as the tribe crowded around the little turn-out. But Paul stood in the doorway, staring with eyes and mouth wide open, but never uttering a sound.

"Go see your birthday present," said Sallie, giving him a little push.

"Is that mine?" gasped Paul, drawing a long breath.

"Read the placard," said Sallie, pointing to a big card that was fastened on the harness. And Paul read, "For little old Faithful."

"Is that me?" he gasped again.

"Who else can it be?" asked Sallie. "Who gets the kindlings every night? Who runs the errands, when all the rest shirk out?—Journal and Messenger.

What was the Bear's Barometer?

"I'd like to know how it is that a bear cub knows more than a weather bureau?"

And Milo Bull crossed his legs and leaned his crossed arms on them in his usual camp-fire fashion. Milo was a tall, sinewy north woods guide, well known as a storyteller along the whole length of Fulton Chain. He stopped when he said this, and looked deep into the blazing camp-fire. November had come, and every visitor to the camp stretched out on the balsam bed in front of the tent knew that few days of hunting or story-telling were left that year.

"They don't, do they?" said one of the men, just to show his interest.

"They don't eh?" said Milo. "Well, now, they just do. You've heard about that bear cub Milly used to have, haven't you?"

And the same man said he remembered Milly (Milo's handsome, girlish wife) crying her eyes out when they shot it.

"Well," said Milo, we got that bear in a trap early in the summer, and he was too young to know much. Milly took a great fancy to him, and had a door cut in the side of a big box for him when fall came, and straw put in it so he wouldn't sleep cold.

"Of course, he was chained, and of course he chased himself round and round his stake all summer, like every other bear cub you ever saw. It used to worry Milly a good deal how that bear cub hadn't any more sense, and she used to do a lot of planning how he could be kept in the house when it come winter.

"I didn't know myself how he was going to like it, but we were having a fine long Indian summer, and I was letting trouble take care of itself. One day the bear began to act mighty funny—seemed like he was house-cleaning. He began in the morning, the prettiest day you ever saw, and hauled out every bit of that straw, and spread it out in the sunshine. Long about noon he went at it and turned it all over. About three o'clock—the days are pretty short up here round about Thanksgiving time—he began putting it all back in his box. Picked it all up, every last straw of it, and put it in. Then he went in himself, and packed a lot of straw up against the door.

"Mind you, it was as pretty a day as you ever saw in your life when he went into that box, but the next morning if there wasn't a good ten inches of snow on the ground, and no bear to be seen, an' we didn't see him, neither, till the next spring!

"I took pains when the city papers came up to see what they said that day the weather was going to be; an', no, sir, there wasn't a word about snow! Now, what I want to know besides is, how that bear knew it was the fashion for bears to go to sleep with the first snow, and how he knew when that snow was coming."—Religious Intelligencer.

A Little Boy's Dilemma.

Ev'ry time I come to grandma's,
Grandma calls me "Little dear";
Kisses me, and says she's very
Very glad that I am here;
Gives me pie and crispy cookies—
Wishes I could stay a year.

When I go home in the autumn,
You'd most think grandma'd be sad;
Membering the pleasant summer
She and I and grandpa'd had.
But, my sakes! she looks so smiling
You'd imagine she was glad.

—Helen M. Richardson.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER

For Bimlipatam, its missionaries, helpers, outstations schools, that the work among the women may be greatly blessed. Prayer for our Mission Bands and their leaders.

Please observe the address of new officers: Superintendent of Literature, Miss Eva McDorman,trato, N. S.; Superintendent of Mission Bands for N. B., Miss Clara Colpitts, Rosevale, Albert Co., N. B. In reply to the many inquiries concerning W. B. M. U. reports, Mr. Fred E. Cox, the printer writes that they will be ready in two weeks. The many friends of Miss Martha Clarke will be pleased to hear of her safe and pleasant passage to England. She is by this time far on her way to India.

Palmyra Trees Near Bimlipatam.

The illustrations accompanying these illustrated articles are taken from illustrated life in India, prepared by Rev. W. V. Higgins and should be in every Baptist family. Will you not send for one, only 25 cents?

Just out of Bimlipatam is the prettiest part of the road between it and Vizianagram. For some distance, the street is lined on either side with palms so close together that, despite their long branchless trunks, they afford considerable protection from the burning rays of a torrid sun. The palmyra predominates, but here and there are the more graceful coconut and date palms. An undergrowth of various kinds of shrubby fills the spaces between the trees.

The leaves of the palmyra are by no means feathery. They are exceedingly stiff and point upward rather than droop gracefully toward the earth. In shape, they are somewhat like a fan, very full and very deeply cleft. Though not especially beautiful, they are, however, most



useful. The majority of the houses here have thatched roofs, and in districts where the palmyra abounds, its leaves are much used for this purpose. All the larger leaves are cut from the trees, and very strong is their appearance when thatched with their foliage, with the exception of the new leaves just unfolding. When partially dried in the sun, the leaves are ready for use. They are laid in rows up on the roof, each separate leaf well overlapping the last and tied with fibre to the bamboo poles which serve as rafters. Such roofs are so solid and shed the rain surprisingly well. The wind and the weather, however, at one's begin their work of destruction, making it necessary to renew the thatch about once in two years. In the rainy season the decaying of the leaves tends to increase the unhealthy condition of the native town.

Their natural shape makes the leaves easily convertible into fans. The fulness is taken advantage of to transform them into buckets and drinking cups. The leaf is gathered along each side and tied tightly some distance from the edge, these edges are overlapped and wound with fibre to form a handle. The result is a bucket, about the shape of half a cheese. A long rope is attached to the handle and the bucket lowered again and again into the deep well, until the earthen or brass pot has been filled with water. The woman (for she is usually the water-carrier for the family) sets the pot on her head, coils up the rope, picks up the bucket and goes her way. These buckets cost about one cent per dozen. Naturally they soon split along the main ribs of the leaf and must be replaced by new ones. The drinking cup is made by twisting a part of a leaf into a shape, and reminds me of those wonderful polly-wog catchers we children used to weave of rushes, excepting, of course, they hold water.

Then there is what we term "the evolution of the umbrella." It begins to rain—up goes the hands or a corner of the cloth to protect the head; then, perhaps from the roadside or from the roof of a house, one of these palm leaves is obtained and that does duty as an umbrella. In the next stage of the evolution, we find a number of leaves laid together, umbrella fashion, and sewed with fibre to a wooden hoop, and this is carried over the head. Finally a stick is stuck through the centre and the umbrella of those who cannot afford one of English make, is completed.

But we have by no means exhausted the uses of these leaves. Torn into strips they are plaited into mats, the bed of a vast number of India's millions. In the morning the mat is rolled up and put away until again needed. Before the introduction of the press in this land made books so cheap as to be within the reach of those who could afford any at all, they were printed, with a sharp pointed instrument upon strips of palmyra leaf strung together. Such books are still common, though they are fast being supplanted by the cheaper and more convenient product of the press.

The fruit of the palmyra, when ripe, resembles a number of large, black balls set close together upon a thick stalk. When green the outer part is hard and the seeds soft. It is then prized for the seeds which contain a fluid of a pleasant taste. When ripe, the fruit is a mass of soft, sticky yellow fibre, much eaten but not considered altogether wholesome by many. The seeds which in the ripened fruit are hardened stones are buried in the earth and the tender sprouts eaten.

Although this is not the so called toddy-palm of India, the sap is drawn off and used as toddy or boiled into sugar of a dark brown color. We buy this sugar in the bazaar, boil it, clarify it, and thus obtain our syrup. The trunk of the tree is not tapped but the fruit stalk, I am told. The trunk of the tree is much used for rafters and beams for houses. I have already referred to the fibre. It is one of the important products of this palm. It is twisted into ropes, etc., and is now being exported to some extent. Not long since, I was on my way to meet the early morning train in Vizianagram. When less than half way to the

station, there was an ominous creak and I found one spring of my bandy had given way in part. "What is to be done?" I asked the coolies. They quickly replied that there was a small village just beyond and arriving there they would soon make it safe for me to go on. On reaching the village, they helped themselves to some palm fibre and in a few minutes the broken spring had been wound with it and I reached my train in good time.

I have mentioned but some of the uses of one species of the palm. When we consider the many and varied uses of the different varieties of this tropical tree, can we not understand why it is called "the prince among trees?"

The Thames.

This is Saturday night and we expect to arrive in London early on Monday if all goes well. Our ship, the fifth largest afloat, is fine in every way with only enough passengers on board to make it pleasant, 43, and they carry over 200. We have six hundred live cattle and as many more in cold storage. Sheep without number and a little of everything else. The ship is so large that we did not really feel the storm last Sunday, the waves were beyond description. Tonight looks like a storm again. So far my journey has been all that could be desired. The last quiet Sunday at home, the pleasant day in St. John, meeting the many friends in Boston and the last day with my brother and sister in New York, what more could I ask for. The Lord is indeed good to me. My furlough has been a blessing to me in many ways and in going back I feel stronger for the work and my prayer is that I may be used in winning many souls for the Master.

This is the evening when all the missionaries meet to pray for each other and the friends in the homeland are remembering us with such a prayer we cannot fail. I try not to look backward but press forward knowing that

Run Down.

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

They feel tired all the time and are easily exhausted.

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

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

Hood's Sarsaparilla

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

whatever our Heavenly Father permits is best. May this year be filled with blessing both at home and in India.

Very sincerely yours,
MARTHA CLARK.

Helping Hand Mission Band of Advocate, N. S., wish for the encouragement of other Bands of Workers, to tell how successful their efforts have been lately. We have 30 names enrolled. But these being scattered over a district of four miles, and part of the number very young, we only have an average attendance of about twenty. Still, all maintain a deep interest. We have divided the year's work into the four quarters of 3 months each. Proceeds of each successive quarter is sent to the four missions. Foreign, Home, Grand Ligne and North West respectively. Last year we sent \$20 in all, and left a balance of \$231 on hand. This year there is great enthusiasm to send \$5 to each of the Missions and add to our stored fund until at end of year we can make a life member in our band.

To that end our first quarter brought in \$9.37 simply by copper collections and mite boxes. Our young members are not only liberal with their self-earned gifts, but seem deeply interested in the leaflet lesson and all missionary information.

We join in the prayer for Mission Bands and their leaders.
NITA ELDERKIN, Secretary.
Advocate, Nov. 11, 1903.

Zion Baptist Aid Society observed Crusade Day in an interesting way. In the afternoon we gave an "At Home" to the ladies of the church and congregation, each one being personally invited. The vestry was bright and attractive with flowers, potted plants and flags and the tea-hour a very pleasant and social one. There were a goodly number present and several new members added to our list. The free will offering in the afternoon amounted to \$7.50. In the evening we had an interesting and instructive programme of music and missionary information, including a report of the Convention at Woodstock by Mrs. Dr. Fritz of the "Temple" society. Our evening collection was \$9.95.

CLARA E. REDDING,
Yarmouth, N. S. Sec'y.

Amounts Received by Treasurer of Mission Bands.

FROM OCTOBER 7 TO NOVEMBER 11.

North River F. M., \$9; Westport support of child in Miss Archibald's school F. M., \$12; Stony Beach F. M., \$1.25; 1st Sable River toward Miss Archibald's salary F. M., \$11; Gaspereaux F. M., \$1.50; Forbes Point support of Suxmiah F. M., \$4; Macnaquac F. M., \$15; \$5 of this amount contributed by a friend for Miss Blackadar's work; Granville F. M., \$5; River Helbert F. M., \$4; Amherst Highlands S. S., F. M., \$2.86; South Brookfield to constitute Mrs. Harvey C. Freeman life member F. M., \$10; Advocate F. M., \$5; Annadale, F. M., \$2. MRS. IDA CRANDALL, Treas. M. B. Chipman, Queens Co., N. B.

Reporter's Corrections.

Time, worth unknown thousands of dollars, has been wasted by "type-setters" and "proof-readers" in deciphering the blind writings of those who keep the press in motion and the world supplied with literature. But these patient workmen take their martyrdom like saints. I have great sympathy for them. Let me therefore refer to some inaccuracies in my last, but not in a fault-finding spirit, lest the accused should turn upon me and say: If your writing—i. e., the geography—had been decent no errors would have appeared.

I therefore complain not that in my last report reputation was made reputation, excrecences excretions, and interpolations interpretations; but I want to correct that "hit" which was suggested for Dr. Trotter. The good doctor must not be hit even by a suggestion. The fact is the typeman took n out of hint and made it into hit. A hint and not a "hit" was suggested. REPORTER.

[We appreciate the good-natured way in which "Reporter" calls attention to the mistakes committed transferring his manuscript to type. We know well how annoying such mistakes are to the writer, and there were certainly more of them in this instance than can be reasonably excused. However the indictment against the type and the proof-reader is not quite so heavy as "Reporter" has thought. It was "accretions" not "excrecences" that was turned into "excretions," and as for the "hit," it was certainly a visible, if not a palpable, hit, for it was plainly "hit" and not "hint" in the M. S., which of course goes to show that there are sometimes slips or the pen as well as slips with the types. M. and V.]

EMERGENCY RATION

A man has lived forty days without other food than his own fat.

Fat is man's emergency ration. The fat is stored in convenient hollows all over the body against the day of necessity.

Consumption makes heavy demand on the storage of fat. Nature uses fat to fight the disease. The crying need of the consumptive is fat.

Scott's Emulsion contains the best fat to be had, next to human fat itself. Scott's Emulsion is a natural substitute for human fat. It prevents waste. It furnishes the consumptive with nature's own weapon for fighting the disease.

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

SHELburne COUNTY BAPTIST QUARTERLY MEETING.

This organization held its regular session at Sable River, Nov. 3rd and 4th. A devotional service was held in the forenoon of the first day and in the afternoon the Quarterly meeting was opened for business with President Rev. J. B. Woodland in the chair. An address on "Denominational loyalty," was given by the writer of this report, in which he tried to show the relation of the local church to the denomination, and gave some good reasons why we should be loyal to our principles and the work in which we as a people are engaged. In the absence of Rev. G. C. Durkee, who was appointed to give a paper on "The Church and the World," an address was delivered by Rev. D. H. McQuarrie, from John 17:15, which gave us sound teaching on a subject closely related to the one assigned.

At the evening meeting after an inspiring song service, a sermon was delivered by Bro. McQuarrie in which he showed the teaching of the whole trend of Scripture on the great subject of "Christian Missions." It was an admirable presentation of Christian truth and was much appreciated. An after-meeting in which many took part was led by pastor S. S. Poole.

On Wednesday morning, Nov. 4th, reports from the churches were received. Although no special work is being done a spirit of helpfulness was shown by the reports. It was a matter of great encouragement to us that all the churches of the county have pastors, Rev. D. H. McQuarrie having lately begun his ministry at Lockeport. Following the report was a "Synopsis of Christ's Sermon on the Mount," by Bro. McQuarrie. The afternoon was set apart for a missionary meeting under the direction of the W. M. A. Societies of the county. This was one of the best of our sessions. At the evening service a sermon was preached by Rev. J. B. Woodland from 1 Kings 20:31 which made a deep impression on the congregation. An after meeting led by Rev. S. S. Poole brought this quarterly to a close.

E. P. COLDWELL, Sec'y.
Osborne, Nov. 13, 1903.

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BY USING
FELLOWS' LEEMING'S ESSENCE.

IT CURES
Spavins, Ringbones,
Curbs, Splints, Sprains,
Bruises, Shins, Swellings
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Recommended by prominent Horsemen
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PRICE FIFTY CENTS.

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Notices.

Our Twentieth Century Fund \$50,000.

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

REV. J. H. BARSS,
Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island,

REV. J. W. MANNING,
St. John, N. B.

Field Secretary,
REV. H. F. ADAMS,
Wolfville, N. S.

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

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

York and Sunbury Co.'s Quarterly.

The above Quarterly meeting will convene with the Nashwaak Baptist Church, (D. V.) Dec. 4th to 6th inst.

Opening session, Friday evening, beginning at 7:30 o'clock.

Churches will kindly appoint delegates.
N. B. ROGERS,
Secy.-Treas.

Nov. 22nd will be "World's Temperance Sunday," the most important temperance Sunday in the year, because all nations are invited to study the subject. On the 23rd we have the picture of an habitual drunkard as given by the Wise Man in the 23rd chapter of Proverbs. All ministers are requested to preach sermons on the subject of temperance. Let the temperance department have some place in the exercises, and where there is none there can be no better opportunity to organize. Information and supplies can be obtained by applying to (MRS.) LAURA J. POTTER, Prov. Supt. Temp. in S. S. Canning, Nova Scotia.

CARLETON AND VICTORIA QUARTERLY.

The above named quarterly will meet with the Baptist Church, at Peel, Carleton Co., on Tuesday, Dec. 8, at 2:30 p. m. There will be discussions on Sunday Observance, Christian Benevolence, Denominational Literature, a Conference on S. S. work, and on Wednesday evening, a joint (quarterly and W. M. A. S.) missionary meeting. With much prayer a profitable session is assured.
W. H. SMITH, Secretary.

The Albert Co. quarterly meeting will convene with the church at Albert Mines, on Dec. 8 at 2 p. m. Rev. A. F. Brown will preach the sermon. Other features of interest will, we hope, make the next meeting one of great blessing.
J. B. GANONG, Secretary.
Hillsboro.

The next session of the Annapolis County Conference, will be held at Clements Vale, Dec. 7th and 8th. Tuesday afternoon and evening sessions will be devoted to the consideration of Young People's work. We hope to make these two sessions a real benefit to our young people, and to this end it is especially requested that there be at least one representative from each Union. A very strong and enthusiastic session is expected.
E. LEROY DAKIN

HANTS COUNTY BAPTIST MISSIONARY CONFERENCE.

Met with the Windsor church on Nov. 3rd. God blessed us with a beautiful day. A good representation of pastors and delegates were present from both Hants and Kings Cos.

First session opened at 10 a. m., with prayer and conference. The opening address given by Pastor L. D. Morse, of Berwick, drawn from John 15:1-11, was deeply spiritual and suggestive showing the necessity of the branch drawing from the vine, Christ, and the joy of Christian service. Many earnest prayers followed. "The Master" was clearly manifest.

W. B. Boggs, D. P., followed with an address on, "Some contrasts between Christianity and the religions at India." The address was of such a nature, that it would be impossible here to give a synopsis of it. By resolution of the Conference, Dr. Boggs was asked to have it published in tract form. This he said he would endeavor to do. And we recommend that our pastors get copies of it and circulate them in their churches, as it will be one of the best missionary tracts yet published.

Owing to the absence of Mr. L. D. Morse and Mr. Boggs, Brethren Isa. Wallace and D. E. Hatt were placed on the programme for the afternoon session.

AFTERNOON SESSION.
Prayer service led by Mrs. Nalder. Several earnest prayers ascended for the continuation of the presence of the Holy Spirit. After a short address by Mrs. Nalder, on keeping the commands of Christ in order to

lead a Christian life, Mrs. M. C. Higgins gave an excellent address on W. M. Aid work, "Glances backward and forward," showing the place and necessity of women's work. A sweet, spiritual solo was given by Miss Nora Shand, of Windsor.

Mrs. E. Quick, of Hantsport, was now welcomed into the county by Mrs. Nalder, and then gave us an address entitled, Foreign Missions. Why? This address was really, inspiring and eloquent.

"Next, our hearts were delighted as we listened to our good Brother Isaiah Wallace; whose praise is in all the churches." God has wonderfully preserved our brother, he is still full of vigor and enthusiasm as in days of yore. His remarks were those of a father in Israel, simple and godly.

Pastor D. E. Hatt, followed with a brief but powerful address—so the session closed. We felt truly God is with us to-day.

EVENING SESSION

Opened with a prayer service led by Pastor Parker. God still lingered near and we were all helped to get our hearts right for the good things of the evening.

Returning to the auditorium, Pres. Wall took the chair. After singing hymn 653—C. B. W. Pastor S. H. Cornwall read Isa. 35. Prayer by Pastor E. Quick. Anthem by the choir.

Then we were delighted to listen to Rev. F. G. Harrington, as he addressed us on Japan; showing the wonderful progress she has made these last fifty years. He gave God the glory for the uplift received by this nation, as she has arisen from her darkness under the light of Christ; and is coming so grandly to the front, to be recognized as one of the Christian nations of the earth.

Next, followed Dr. Boggs on the "Spiritual needs of India." First, refuting the charges brought by sea captains and others against native Christians and the work of the missionaries by giving reference to the governors of that land who bore testimony, that Christianity was there as everywhere the salt of the earth. He then followed giving us some idea of the sins of that country and the degradation of its heathen priests—telling us that in neither priest nor people was religion combined with morality and purity.

Pastor L. D. Morse followed with a short address as the hour was late; promising to address us at greater length at some future time.

Thus ended this soul stirring Conference.

Eternity alone will reveal the blessings received on this day. For truly the Master was present at all the sessions.

S. H. CORNWALL, Secretary.

Lame Back for Four Months.

Was Unable to Turn in Bed Without Help.

Plasters and Liniments No Good.

This was the experience of Mr. Benjamin Stewart, Zionville, N.B.

TWO-THIRDS OF A BOX OF

Doan's Kidney Pills

CURED HIM.

He tells of his experience in the following words: "For four months I was troubled with a lame back and all this time was unable to turn in bed without help. I tried plasters and liniments of all kinds but with no effect. At last I was induced to try Doan's Kidney Pills, and by the time I had used two-thirds of a box my back was as well and as strong as ever and has kept so ever since."

Backache, Frequent Thirst, Scanty, Cloudy, Thick or Highly Colored Urine, Puffing under the Eyes, Swelling of the Feet and Ankles, are all symptoms of kidney trouble that Doan's Kidney Pills will cure.

Price 50 cts. per box or 3 for \$1.25, at dealers, or

THE DOAN KIDNEY PILL CO.
TORONTO, ONT.

INTERCOLONIAL RAILWAY

On and after SUNDAY, Oct. 11, 1903, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

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

TRAINS ARRIVE AT ST. JOHN.

| | |
|--|-------|
| 9—Express from Halifax and Sydney | 6.20 |
| 7—Express from Sussex | 9.00 |
| 133—Express from Montreal and Quebec | 13.50 |
| 5—Mixed from Moncton | 15.20 |
| 3—Express from Point du Chene, | 16.50 |
| 25—Express from Halifax Pictou and Campbellton | 17.40 |
| 1—Express from Halifax | 18.40 |
| 81—Express from Moncton (Sunday only) | 24.35 |

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.
D. POTTINGER, ager.
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Moncton, N. B., Oct. 9, 1903.
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Halifax, N. S.

The world's production of gold for the Calendar year 1902, as estimated by the director of the United States mint was \$205,889,600. Of this amount Canada produced \$20,741,200, and the United States \$80,000,000. The silver production was \$215,816,800; Canada, \$5,564,500; United States, \$71,757,600. The figures compared with 1901 show an increase of 1,572,914 ounces of gold and decrease of 8,042,934 ounces of silver.

"ONE LONG PICNIC."

This was the expression used by an excursion party in describing their trip to the British West Indies on a P. & B. steamer last winter. They had 42 days of fine weather, 30 of which they were in tropical temperature. They had a smooth sea from Bermuda south, and they visited 13 different ports, where they saw many strange and interesting sights. The cost of the ticket, including berth and meals, was very little more than the expense of living at home, and they came back feeling satisfied that in no other way could they have so enjoyed themselves.

For Further Information ask
Pickford & Black.
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Sailings fortnightly.

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

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

There is only one Painkiller,
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It is surprising how easy you can dye successfully at home with Maypole Soap, which washes and dyes at one operation. "No mess, no trouble." Brilliant and fadeless colorings—you can dye to any tint with it.

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Burdock Blood Bitters

holds a position unrivalled by any other blood medicine as a cure for

DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEARTBURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, BOILS, PIMPLES, RINGWORM, or any disease arising from a disordered state of the Stomach, Liver, Bowels or Blood. When you require a good blood medicine get BURDOCK BLOOD BITTERS.

WASTE-BASKET APPLICATIONS!

We know of a firm who advertised for help having put over sixty carelessly addressed unopened applications in the waste basket. We know of another placing all those not from MARITIME-TRAINED candidates in their waste-basket. Enough said. Send for our free catalogue.

KAULBACH & SCHURMAN,
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A Cure For Rose Cold Hay Fever and ASTHMA

A prominent New York lawyer in an unsolicited testimonial says: "HIMROD'S ASTHMA CURE cured me when all other remedies failed. Physicians' prescriptions did not even relieve. For years I have been a sufferer of Rose Cold with all of its annoying symptoms, such as constant sneezing and itching watery eyes. Himrod's Asthma Cure in ONE WEEK totally eradicated a Rose Cold of years standing. No words can express my appreciation of its effectiveness."

The late Dr. Oliver Wendell Holmes in his book "One Hundred Days in Europe" says: "I have used all remedies—Himrod's Cure is the best. It never failed."

Send for a generous free sample today and try it. It will not disappoint you.

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14-16 VESLEY ST., NEW YORK.
For sale by all Druggists.

The Home

WINDOW DRAPERIES.

Everyone admires prettily draped windows but the draperies need not be expensive, for fashion allows each housewife to select a style that best suits her needs and the size of her purse, and one can almost be sure of the woman of the house by the condition of the curtains. The lace and muslin curtains will keep cleaner longer if they are covered carefully when sweeping, or if the curtain poles are lifted from the brackets, and the curtains shaken and placed in another room while sweeping, and every precaution should be taken to keep the curtains clean as it is the washing that wears them out much sooner than the using. The best way to mend a lace curtain that is badly torn is to use a piece of plain curtain net of about the same mesh as your curtain. Cut pieces as large as you want and dip each in cold starch; then lay carefully and smoothly over a hole and press with a warm iron until dry. Curtains that are only slightly soiled may be freshened by sponging with thin starch water and then pressing carefully, but the curtains must be shaken and brushed to remove the dust before they are dampened. While curtain stretchers are convenient they are not indispensable, for curtains can be nicely dried without them by tacking sheets to the floor and pinning the curtains carefully to them after they are stretched and pulled into perfect shape. The curtains will require very little rubbing if they are put to soak over night in warm pearline suds. Then they should be washed through a clean suds in the morning and rinsed carefully through clear warm water. Add coffee to the second rinse water for a creamy tint or bluing if all white is preferred, and dip in thin boiled starch, and if the work is carefully done the curtains will come through the process looking beautifully clean and fresh.—Religious Herald.

COMMON SENSE FOR HOUSEKEEPERS.

The busy housekeeper, whose time is mostly spent indoors, should devote five minutes each morning, noon and night to simple exercises in order to develop the muscles and ward off weariness and disease. A correct standing position—head up, chin in, chest up, hips back—should be practiced always, even when washing dishes. It will soon become a habit, and add more elegance to the appearance than any amount of money spent in fine clothes. Deep breathing should be practiced almost constantly. Have always an abundance of fresh air and all the sunlight you can possibly admit to your rooms.

Housework is an excellent exercise, if one goes about it in the right way. Have the sink and cooking table so high that you need not bend over when at work. If one constantly stands or sits in a stooping position the internal organs become crowded and disease is often the result. Remember that good housekeeping is easy housekeeping and no woman need wear herself out. The woman who does her own work alone must plan systematically and study to save time and strength, in order to have the recreation necessary to the well being of every one. Instead of spending time and good material in making pies, cakes etc., which often impair the digestion, study rather the simplest foods, which can be prepared with less labor and more valuable to repair waste.—Woman's Home Companion.

A CAUSE OF HEADACHE.

"I have had dozens of patients lately whom I relieved entirely by merely making them stop reading in the trolley car. Many men and women wonder why they have those queer, "blinding" headaches when they reach home after their nightly ride in the cars. Well, most of them have the headache that results from eye strain. The trouble is insidious, and the eye itself is rarely pained. The pain comes from the strained, superflamed nerves behind the eye, and they carry their trouble on to the brain. Stop reading in trolley cars and there will be fewer mysterious headaches."—Detroit Tribune.

EXERCISE WITHOUT APPARATUS.

Physical culture which is a rather expensive culture in these days of apparatus and gymnasium, is not out of reach of those lacking the means to take a course at the schools. Your muscles can be developed by the simplest of home appliances and at a trifling cost.

Exercise 1.—Stand on the floor, a chair at either side at some little distance. Place a hand on the back of each chair and lower the body, as if sitting on the heels. Then without allowing the arms to make any effort, raise yourself to an erect position. All the pressure is thrown on the lower part of the back and lower limbs.

Exercise 2.—Stand on one foot, stretching the legs as far away to either side as possible then bringing one leg as far across the other as possible. Grasp the chair to support the body.

Exercise 3.—Raise one knee toward the face and again straighten the limb. This develops the deeper muscles of the lower part of the body and upper part of the thigh.

Exercise 4.—Stand erect. Raise the foot high and extend one leg forward. Then extend the leg backward.

Exercise 5.—Lie at full length upon the mattress. Fold the arms. Regain a sitting position without moving either arms or legs. This is a difficult movement and not easy at first trial. Do not overdo it or any other movement. Acquire it gradually.—Emeline Robb, in American Queen.

CHESTNUT BOULETTES.

Mix one cup of mashed chestnuts, two egg yolks beaten slightly, two tablespoonfuls of cream, one tablespoonful of sugar, one-eighth spoon of salt. When cold fold in whites of two eggs beaten stiff, form into small balls, crumb, egg, crumb again, fry in hot fat.

CRANBERRY PATTIES.

Line patty pans with rich paste, and bake till done in a hot oven. When baked remove from the oven and let cool. Fill with rich jellied cranberry sauce, and spread with a meringue made with the white of one egg and half a cup of powdered sugar. Put in a slow oven until a pale straw color.

OLD FASHIONED HICKORY NUT CAKE.

Of all the nut cakes there is none better than this old fashioned one. Cream together one and one-half cups of fine granulated or pulverized sugar and one half cup of butter. Add three fourths of a cup of sweet milk, two and one-half cups of flour sifted with two teaspoons of baking powder and one cup of hickory nut meats dredged in flour. Lastly add one-half teaspoonful of vanilla and fold in the whites of four eggs beaten to a stiff froth.

THE SENSIBLE MOTHER.

When little ones are ill the sensible mother no longer doses them with nauseous, griping purgatives, nor puts them to sleep with the so-called "soothing" preparations which always contain harmful opiates. Baby's Own Tablets have been used by thousands of mothers who cheerfully testify that they are gentle in their action, absolutely safe, and make little ones sleep soundly and naturally, because they remove the trouble that made baby irritable and wakeful. On this point Mrs. T. Watson, Sarsfield, Ont., says:—"I have used Baby's Own Tablets and find them a very valuable medicine for young children. When baby is cross or fretful I give her a Tablet, and it soon puts her right."

These Tablets cure all the minor ailments of little ones. They are good for all children from birth onward. Sold by medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

After Work or Exercise

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Don't take the weak, watery with hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison

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Remarkable to the Principal, as he said good-bye before leaving for Toronto to accept a position in that city. It can do the same for you. Send for catalogue.

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Every Organ of the Body Toned up and invigorated by

MILBURN'S HEART AND NERVE PILLS

Mr. F. W. Meyers, King St. E., Berlin, Ont., says: "I suffered for five years with palpitation, shortness of breath, sleeplessness and pain in the heart, but one box of Milburn's Heart and Nerve Pills completely removed all these distressing symptoms. I have not suffered since taking them, and now sleep well and feel strong and vigorous."

Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

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Of the Fact that

White Wave

disinfects your clothes and prevents disease.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson X. December 6.—Solomon's Wise Choice.—1 Kings 3: 4-15.

GOLDEN TEXT.

The fear of the Lord is the beginning of wisdom.—Prov. 9: 10.

EXPLANATORY.

THE GREAT RELIGIOUS ASSEMBLY AT GIBBON.—V. 4. Early in his reign Solomon held a great national gathering of the leaders of the kingdom, more fully described in 2 Chron. 1: 2-6.

The Place. 4. In GIBBON, a hill five or six miles north of Jerusalem. The assembly was held here because here were the "ancient tabernacle constructed by Moses, and the brazen altar made by Bezaleel, nearly five hundred years before, under the shadow of Sinia (2 Chron. 1: 3, 5); and because here Zadok, the high priest from the time of Saul, had charge of the religious sacrifices." THE GREAT HIGH-PLACE. A famous hill where sacrifices were held before the temple was built. Hills and groves were used as places of worship both by the heathen and by the Jews in their earlier history.

The object of this great assembly was to unify the people under Solomon, to show the nation that he stood by the religion and the God of his fathers, to extend the influence of religion over the nation, to learn the sentiments of the people, and to bring all into harmony with himself and his plans.

The Religious Ceremonies. A THOUSAND BURNT OFFERINGS. Note (1) that these sacrifices were always accompanied by religious services, and gave a symbolic teaching to the people. (2) This large number of sacrifices were necessary for the food of the immense crowds assembled. Meat was a luxury, used on festival and special occasions. The king provided a feast for the nation, for only "a very small part of the victim was really burned,—only the fat of the inwards,—while the shoulder was the portion, or fee, of the sacrificing priest."

ALL WAYS OF LIFE OPEN BEFORE SOLOMON FOR HIS CHOICE.—V. 5.

The Dream. The religious services were closed, and Solomon retired to rest with a mind elevated by religious fervor, and the greatness of the work before him burdening

BAD HABITS.

Improper Food Often Leads to Tobacco and Drink.

Improper food creates abnormal tastes and there are many cases on the medical records where the liquor habit and tobacco habit have been caused by wrong food and have easily been cured by the use of the scientific food Grape-Nuts which so thoroughly nourishes and rebuilds the nerves that they stop the cry for stimulants.

A business man says: "For 30 years I smoked on an average of 10 or 15 cigars a day and then my nervous system collapsed and I had about made up my mind that it was all up with me for I had tried many times to break off from the tobacco but it always failed.

"Last May I was so run down I only weighed 111 pounds and I realized that I must stop smoking and stuck to it for about 10 days but was so nervous and out of sorts my family told me I had better go back to smoking as it was impossible to live with me. It was just about this time my wife brought a package of Grape-Nuts on the table one morning and as I could eat nothing else she induced me to try a little of that. So I took a teaspoonful of it and strange to say it tasted good and by the time I had it down I knew it had gone to the right spot so I took some more and it was the first food I had relished for weeks.

"So I kept up the use of Grape-Nuts and as my appetite came back added other foods and I am now back to my old weight of 133 pounds, never felt better in my life and strange as it may seem, I have no further craving for the tobacco and I thoroughly believe that only the courage and ambition I got out of the food Grape-Nuts has given me the strength to quit smoking. If every one knew the power of this wonderful food you would not be able to build a factory big enough to supply it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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his spirit. Then in answer to Solomon's sacrifices and prayers, THE LORD APPEARED TO SOLOMON IN A DREAM. "The nature of dreams is such as to make it very possible and natural God should make impressions on the mind when it is thus abstracted from the rush and whirl of outward impressions through the senses." See Encyclopedia Britannica, article, "Dreams."

The Option. AND GOD SAID, ASK WHAT I SHALL GIVE THEE. "As there is no limitation in the implied offer, an absolutely unlimited range of choice is here placed before Solomon. He might ask anything that omnipotence could supply. This would reveal what it was that was really uppermost in his desires." "There is nothing good for us in all his treasures of wisdom and knowledge which he is not most ready, with abounding fulness to impart. The Lord is never displeased with large asking—so that it be proper asking—and his free bounty delights to surpass the largest requests and most audacious hopes of the petitioner."

You must choose. "God, Life, the Future are all saying to you, Ask what I shall give you. Your refusal to choose is itself a choice, and it is the liberty to choose your own aim in life, and at last your own destiny, that makes life so serious."

CONSIDERATIONS THAT GUIDED SOLOMON'S CHOICE.—Vs. 6-8. Solomon, before deciding what to choose, carefully considered his circumstances and needs, thus showing that well-balanced mind on which it was possible to bestow the gift of wisdom.

First Reason. The memory of what God had done for his father was a motive for walking in the same ways, receiving the same favor, and carrying out to perfect fulfillment what his father had begun.

6. THOU HAST SHEWED . . . GREAT MERCY. All that had come to David was a gift of mercy. He had no claim on the kingdom, no right to demand the position he had received. WALKED BEFORE THEE IN TRUTH, in sincerity of heart, in true devotion. He was true to all his duties toward God. IN RIGHTEOUSNESS. His duties to his fellow-men. This was the general course of his life. THIS GREAT KINDNESS, withheld from Saul. THAT THOU HAST GIVEN HIM A SON TO SIT ON HIS THRONE. It is a great favor to have God's blessings to us continued to our children, and thus to make our influence for good enduring.

Second Reason. He did not seek his present position, but it was conferred on him by God. 7. THOU HAST MADE THY SERVANT KING. The fact that God has put a man in any position of trust or duty creates an obligation to fulfil the trust and perform the duty. It is a source of great strength and great blessing to be in the position and doing the work to which we are conscious that God has appointed us. This is a strong reason for asking and expecting God's blessing upon us, and for doing our utmost to accomplish the object.

Third Reason. His youth and inexperience. AND I AM BUT A LITTLE CHILD. He was young and inexperienced compared with his father, who came to the throne after a youth of activity, and ten or twelve years of special training, and sever more as a king over a small kingdom. I KNOW NOT HOW TO GO OUT OR COME IN. This expression is proverbial for the active conduct of affairs. See Num. 27: 17; Deut. 28: 6; 1 Sam. 18: 13. This was a strong reason for asking of God the things he decided to ask.

Fourth Reason. The greatness of the work to be done. 8. THY SERVANT IS IN THE MIST OF THY PEOPLE. That is, is set over them as a king. They were a turbulent people, often going astray, often contending with each other, with strong wills and an impulsive temperament. Probably there was a strong party opposed to him, and brothers of full age ready to lead it. WHICH THOU HAST CHOSEN. It was not only a great nation, but the nation chosen to represent God before the world and carry out his kingdom and teach the world his truths. All this was a far greater responsibility than the ruling of an ordinary kingdom. A GREAT PEOPLE, THAT CANNOT BE NUMBERED. This was a common and natural expression for a large number. See Gen. 13: 16. From the number of men given in 2 Sam. 24: 9 and 1 Chron. 21: 5, 6, it is inferred that the population was about six million. It would have been very difficult in those days to get the exact number of the people.

SOLOMON MAKES THE WISE CHOICE.—V. 9. GIVE THEREFORE. In view of all the above considerations, and because God had the gifts in vast abundance, and he alone was the source and fountain thereof. AN UNDERSTANDING HEART. Wisdom for the administration of his duties, wise principles, and wisdom in the application of them to the nation.

THE DIVINE APPROVAL. THE CHOICE FOLLOWED BY A DOUBLE BLESSING.—Vs. 10-15. The choice was made in a dream, but it expressed Solomon's real desire. 10. AND THE SPIRIT PLEASED THE LORD. Why? (1) It was right, noble, unselfish, like God himself. (2) It rendered it possible for God to give him large measures of the best things in all the universe. (3) It furnished an opportunity to give many other things. God

loves to give. He gives us all we can beneficially receive. The more he can give us, the better he is pleased.

11. BECAUSE THOU HAST . . . NOT ASKED FOR THYSELF. The selfish man cannot receive the gifts God gave to Solomon, and he ought not to receive what he selfishly asks for himself. Selfishness is of hell, not of heaven, and bears the blossoms and fruits of the place to which it belongs.

The First Blessing. The Wisdom he Asked For. 12. LO, I HAVE GIVEN THEE A WISE AND AN UNDERSTANDING HEART. An instance of his wisdom is given in the verses following the lesson. Others in Lesson XII., on the visit of the Queen of Sheba. His wisdom in proverbs and natural history is mentioned in 1 Kings 4: 29-34.

The Second Blessing. The Worldly Fruits of Wisdom. 13. I HAVE ALSO GIVEN THEE THAT WHICH THOU HAST NOT ASKED. Here we see a striking illustration of that law of the divine government, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6: 33; Luke 12: 31). BOTH RICHES, AND HONOR. See the next lesson.

14. AND IF THOU WILT WALK IN MY WAYS . . . I WILL LENGTHEN THY DAYS. The promise here is only conditional. As the condition was not observed (1 Kings 11: 1-8), the right to the promise was forfeited, and it was not fulfilled. He died at the age of 60, ten years younger than did his father David.

15. AND SOLOMON AWOKE; AND, BEHOLD, IT WAS A DREAM. But the results were real, because what was done in the dream expressed what Solomon really was and actually chose. AND HE CAME TO JERUSALEM, his home and the other sanctuary where the ark was placed. Here he continued the sacrificial feast.

UNFIT FOR WORK.

THE RESULT OF SEVERE KIDNEY AND BLADDER TROUBLE.

After Years of Much Distress Mr. W. F. Kennedy Has Been Restored to a Life of Activity.

There is probably no man in the township of Pelham, Welland County, better known than Mr. Wilbur F. Kennedy. He is a prosperous farmer and the owner of a large cooperative, and is held in the highest esteem by all who have his acquaintance. Mr. Kennedy is now seventy-two years of age, and is as active and rugged as many a man years younger. For years, however, he was a great sufferer from kidney trouble and he cheerfully gives credit for his present good health to the use of Dr. Williams' Pink Pills. Mr. Kennedy says: "Ten years ago, as the result of exposure, I think, I was stricken with kidney and bladder trouble in a severe form. The complaint at times caused me most intense suffering and personal discomfort as I would often have to arise a dozen times in the night. I tried many kinds of treatment and some of the best physicians, but their skilled efforts were unavailing, and as a result I lost in flesh, grew very weak, and was troubled also with insomnia. I grew despondent and felt that I was doomed to a life of suffering, if not early death. At this stage I was prevailed upon to give Dr. Williams' Pink Pills a trial. After using four boxes I could see a distinct improvement in my condition, and I gladly continued the use of the pills until all the symptoms of the trouble had passed away, and I was again strong and healthy. It is no exaggeration to say that at the time I began the use of Dr. Williams' Pink Pills I was so weak that I could not lift twenty-five pounds, while now I am quite sure I can lift as much as any man of my age. I believe the pills not only released me of the misery I suffered, but have added years to my life."

Anemia, rheumatism, kidney trouble, heart ailments, partial paralysis, St. Vitus dance, and the many ailments peculiar to women are speedily cured by Dr. Williams' Pink Pills, simply because these pills make new, rich red blood, and thus reach the very root of the trouble. There are pink colored imitations of this great medicine but the buyer can protect himself against the impositions by seeing that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box. Sold by all dealers in medicine or direct by mail from The Dr. Williams' Medicine Co., Brockville, Ont. at 50 cents a box, or six boxes for \$2.50.

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From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. Manning, D.D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Sterns, Charlottetown.

All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning; and all such contributions in P. E. Island to Mr. Sterns.

FLORENCEVILLE, N. B.—Two happy believers were with Christ in baptism on the first Lord's day in November. God is now blessing us in special work at Bristol. I write especially to ask for the prayers of our readers. W. H. SMITH.

FREESPORT, N. S.—Our pastor, Rev. E. H. Howe, has resigned his charge of our church so that we are now without an under-shepherd. The church would be glad to correspond with any of our ministers with a view to a settlement. SETH PRIME, Clerk of Freesport Church.

WOLFVILLE, N. S.—The Rev. L. D. Morse of Berwick, has accepted the unanimous call of the Wolfville Baptist church to become its pastor. It is expected he will begin his work in Wolfville about the middle of January, 1894.

Nov. 14th.
NEW GERMANY, N. S.—Work is gradually progressing here. There are seed-sowing, as well as harvest times. Of late we have been reaping. For two weeks we have held cottage meetings at Riverside with the result that yesterday I had the pleasure, in the presence of a large gathering of people, of baptizing seven happy believers. They were welcomed into the church at the evening service. Special meetings will be carried on at other stations in the near future. H. B. SMITH.

Nov. 9.
MAHONE—After four and one half years pastoral work on this important field, I have resigned, to take charge of the North Brookfield and Caledonia churches. I have found here many kind and loyal people. The field offers large opportunities, and requires a strong man. The coming pastor will find a good parsonage and churches. Perfect harmony prevails in all parts of the field. May the Lord in his wisdom direct one of his faithful servants to labor among his people in this place. W. B. BENZANSON.

Nov. 9.
CARLETON, ST. JOHN.—The following are some items of our recent history as a church: A large sale of "A Vision of Jesus," the first edition being about exhausted; contribution and subscription to 20th Century Fund, \$260; offering to Chicacote Hospital, \$90; congregational reunion and thankoffering, \$52; Bible school rally with appropriate exercises; special services being held and some are making the confession; men's meetings instituted for Sunday afternoons at 4 o'clock, the effort being especially directed to non-churchgoers and men from steamers in winter port traffic. B. N. NOBLES.

Nov. 9.
MAHONE BAY, N. S.—In common with many other churches, we too have been called to part with our much esteemed Pastor, Rev. W. B. Benzanson, after four years' and six months faithful labor with us as pastor and preacher. During his pastorate he has proved himself to be a man of ability and power needing not to be ashamed, faithful in ministering to the comfort of the sick and the wants of the needy, fearless in the proclamation of the truth as found in the revealed Word, precious seed has been sown, sheaves have been gathered for the kingdom. But we can no longer claim him, with his departure we lose a faithful pastor, a warm-hearted brother, an earnest friend; and to the field of labor to which he is called we congratulate that field in securing a pastor of such sterling qualities, ever ready and never afraid to preach the truth. J. E. LANTZ, Church Clerk.

BUTTERNUT RIDGE.—Our pastor, Dr. Brown has resigned his pastorate with us and has accepted a call from the Hopewell Baptist church, A. Co. It was with deep regret we accepted his resignation. We have enjoyed his services for the past two and a half years and it seems hard to sever the friendly ties. But as he feels God has called him to a new field of labor, we must be resigned, and we pray God's richest blessings may be with him and his family in

his new field of labor. The Prudent Committee meets Monday evening next to take steps to secure the services of a new pastor by the 1st of December. May the Great Shepherd direct the right man to watch over this church.

IMMANUEL CHURCH, TRURO.—The church gave the pastor and his wife a very delightful surprise on the evening of the tenth, this being the fifth anniversary of their marriage, commonly known as the "wooden wedding," the pastor and his wife were invited to a reception in the vestry. A large representation of the members of the church and congregation greeted and congratulated them on their arrival, after which Deacon Cummings, on behalf of the church, presented them with three magnificent pieces of parlor furniture—a richly upholstered, quartered oak arm-chair for the pastor, a beautifully hand-painted, upholstered mahogany arm-chair for Mrs. MacLean, and a highly polished black walnut centre table of unique design. There were also various other articles both ornamental and useful. This kind and thoughtful expression of the people's love, awakens feelings of gratitude that will lead to more devoted service in the days to come. Nov. 13, 1903. M. A. MACLEAN.

CAMPBELLTON, N. B.—Our church has just enjoyed a visit from Rev. A. J. Vining of the Northwest. Mr. Vining arrived from Newcastle Saturday evening, the 7th inst., and spent Sunday, the 8th with us, speaking at two of our missions in morning and afternoon and in town in the evening. The people had been prepared to receive him, with enthusiasm on account of his mission and what they had heard of his ability as a speaker, but their expectations were more than met. The mission at Metapedia where there are only two Baptist families gave him \$62.00 in cash and pledges, Flat Lands, \$55.00 and Campbellton, \$448.00, which together with a pledge previously given by the writer totalled the contributions of this little church to the 20th Century Fund at \$605.00. It was a great response to a great appeal by a great man, in the interest of a great cause. At least this is what Campbellton people think and they rate about as high in their judgment as in the grace of liberality. Mr. Vining left again by the early train Monday well pleased with the results of his visit and promised to visit Campbellton again before going west if possible. Nov. 12. I. W. KEIRSTEAD.

HANTSFORT, N. S. Since coming here we strongly advocated the painting of our house of worship, and very soon there came to our help, one of our number, Bro. John W. Churchill, who kindly offered to do this for us, and today our house is fresh and beautiful, in its new colors. This same brother is putting in two new front doors, and last week made the pastor a present of one of the best winter coats to be had in Windsor. For this the church and pastor are very grateful. Oct. 15th we had a roll call in the afternoon and a public thanksgiving service in the evening, a goodly number of our people were present, and our offering amounted to \$130.00. Sunday, Nov. 1st, I baptized five of our young men and women, it was a day of rejoicing, and in the afternoon of that same day many came forward to accept Christ as a personal Saviour. Our services are well attended, the spiritual interest is deepening, and we are looking forward to a precious season of ingathering and upbuilding. ERNEST QUICK.

Nov. 11, 1903.
FAIRVILLE, N. B.—I have recently entered upon my sixth year with the Fairville church. My five years stay here has been very pleasant, and I trust helpful to the Lord's cause. During these years eighty-nine have been added to the church, sixty-one by baptism, and twenty-eight by letter and experience; one thousand seven hundred dollars have been paid on the church debt; the pastor's salary has been promptly paid, and our other finances have been kept in a healthy condition. The pastor and his family have frequently been kindly remembered

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in the way of useful and valuable gifts. Our fuel has not cost us one cent, thanks to the warm heart of Brother C. P. Baker who takes pleasure in keeping his pastor and family warm and happy. "The lines have fallen to us in pleasant places, we have a goodly heritage." The spiritual life of our people is not up to the standard the gospel sets for them; but we are looking for a bright and successful year. The outlook is hopeful. The greatest drawback to our work is the exodus of our people to the United States. Fifty one Baptist families have left the place since our coming here. Last Monday evening we held a King's birthday social in our vestry which was packed with people, when an interesting concert was given and about seventy dollars realized. Our Sunday congregations are good, and our church auxiliaries are increasing in attendance and interest. We have the machinery, but O for the power to make it go. "Not by might nor by power but by my Spirit saith the Lord."

Nov. 13th, 1903. A. T. DYKEMAN.
DOAKTOWN, N. B.—From June till September 1st we labored with Rev. J. A. Marple. Over forty were added to the various churches. Bro. Marple responded to a call in the North West. We assumed the pastorate here. We find ourselves comfortably settled in one of the best parsonages in the convention. We have attached a good sized barn to the end of the wood house. We have also built a nice wire fence about the ground, and now a furnace is nearly ready for the heating of the parsonage. The water pipes are in, and in a few days the water will be in the house. But this is not all that the people have been doing. On crusade day the women held a public meeting, and over seven dollars of a thank offering taken. Then some of our Sunday school workers arranged for a service on Rally day. The church was packed. The decorations elaborate, and entertainment excellent. The offering, \$10.00, provided hymn books for the pews. On the 27th of Oct. Miss F. M. Rogers of St. John delighted a good congregation with her well rendered readings. \$16.60 was received. On Nov. 3rd Rev. A. J. Vining gave a very able address on the North West in pledges and cash \$118.00 was taken. Lastly, on November 5th, the church birthday party in the parsonage. Although the rain fell in torrents a good number came and spent a very enjoyable evening, and nearly enough has been realized to pay for the furnace in the parsonage. Nov. 12. C. P. WILSON.

LIVERPOOL.—Having accepted a call to the Strathcona (formerly South Edmonton) Baptist church, Alberta, I purpose leaving early in December for the West. As clerk of the N. S. Western Association, I would ask any having official communications to direct them to the assistant clerk, Rev. H. B. Sloat, of Milton, Queens Co. My successor to this pastorate will find a faithful united people. We have much enjoyed our stay among them. They are willing to work as is evinced by the fact they are reported in the Association as second in the list of the contributors (as a church) to our denominational objects during the past year. This does not include aid society gifts. The lat-

ter society has much enlarged its contributions and doubled its membership, but their numbers are much smaller than many others in the Association. The parsonage has been remodelled to the extent of \$1300 cost during the past two years, \$800 of which has been paid. It is a modern house with both hot and cold water, range, bath, and electric lights. The pastor's salary is paid promptly every Monday morning. A small surplus is in each of the treasures of the church. About thirty have been added to the church during the present pastorate. Next spring rails will be laid on the new road from here to Bridgewater, the grading being nearly completed already. When that is done this will be a very convenient location. The opportunity for work is good and a faithful band of workers will give noble support. We are much pained at leaving them, but the western step appeals to us as right. C. W. COREY.

THE VALUE OF CHARCOAL.

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

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

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

Charcoal sweetens the breath after eating onions and other odorous vegetables.

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

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

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

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

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

Unpleasant!

**Boils,
Humors,
Eczema,
Salt Rheum**

**Weaver's
Syrup**

cures them permanently
by purifying the

Blood.

Davis & Lawrence Co., Ltd.,
MONSIEUR PROPRIETORS, NEW YORK.

MARRIAGES.

THOMPSON-BURTON.—At Sycley, C. B., Oct. 28th, by A. J. Vincent, Charles Thompson to Carrie Burton, both of Sydney, C. B.

CANE-BEAMAN.—At the residence of the bride's parents, Elgin, Albert county, on October 6th, Harry Cane to Alice Beaman, only daughter of Wilson Beaman, Esq., ceremony performed by Rev. I. N. Thorne.

DONALD-MENZIES.—At the residence of the bride's mother, Whitneyville, Northumberland county, on Nov. 17th, by Rev. I. N. Thorne, Cuthbert St. John Donald to Alice Maud Menzies, eldest daughter of the late Peter Menzies, all of Northumberland county, N. B.

McDAVID-FERGUSON.—At the Baptist parsonage, Campbellton, Nov. 4th, Nathan B. McDavid of Metapedia was united in marriage to Mary R. Ferguson of Sellarville, by Rev. J. W. Keirstead, B. A.

READ-MITTEN.—At the residence of Joseph Mitten, Melrose, Westmoreland county, N. B., Nov. 4th, by Rev. Frank P. Dresser, Walter K. Read of Bayside, to Ruth A. Mitten.

SMITH-BENNETT.—At Torbrook, N. S., Oct. 6th, by Rev. J. A. Huntley, Victor P. Smith of Kingston, N. S., and Charlotte Bennett of Somerville, Mass.

HATT-DEMMONS.—At the parsonage, Kingston, Oct. 7th, by Rev. J. A. Huntley, Allan Hatt of Torbrook and Ethel Louise Demmons of South Tremont, N. S.

AKERLEY-SAUNDERS.—At Harmony, N. S., Oct. 7th, by Rev. J. A. Huntley, Havelock Lee Akerley of Port Greville, N. S., and Bertha Odessa Saunders of Harmony.

DEATHS.

MACGREGGORE.—At his home in Tremont, Oct. 26th, after a brief illness, Allen MacGreggor, aged 88 years.

BELYEA.—At Coldstream, Carleton county, Nov. 3rd, peacefully closing her eyes upon this world to enter into the rest beyond, Ella Lee, aged 13 years, youngest daughter of Hamford and the late Jerusha Belyea, passed to be with Jesus and the loved ones gone before. Patient and trustful, of her short life she spent almost three years in suffering. But the suffering is ended, the river is crossed and the child is safe home.

EDGETT.—At his residence Hillsburn, Granville, Annapolis county, N. S., Oct. 29, Deacon Joel Edgett, in the 80th year of his age. Mr. Edgett was born in Albert county, N. B., but came to this province when a young man where he married and settled. In 1854 during a series of meetings conducted by Elder W. H. Goldwell, he professed religion and united with the Parker's Cove Baptist church and remained a member until death. For a number of years he filled the office of deacon until age prevented his attending to the duties of the office. His home was always open to receive ministers who labored on the field. A large number of relatives and friends attended his funeral. His body was laid beside that of his wife in Hillsburn Cemetery. Pastor C. A. Collishaw conducted the services at the house and grave.

MACDONALD.—At Jemseg, N. B., on Oct. 21st, Amy V., the beloved wife of W. H. MacDonald, aged 22. This dear young sister had been ailing for some months with that fell disease, consumption. Her sufferings were borne with uncomplaining patience; she was quite resigned to the prospect of early departure from this sinful world, and, indeed, longed to be at home with the Lord. Though so young, she had been for several years a consistent and devoted follower of Christ, having been baptized by the Rev.

C. W. Townsend June 21st, 1896. The esteem in which she was held was shown by the unusually large attendance at the funeral. Conspicuous in the procession were about 70 scholars of the Sunday School headed by their superintendent, Deacon J. D. Colwell. The service was conducted by the Rev. W. J. Gordon (pastor), assisted by the Rev. A. B. MacDonald, the former preaching an appropriate and impressive sermon from Rev. 14: 13. The bereaved husband, parents, brothers and sister, have the sympathy of the entire community.

RICHARDSON.—Deacon Howard E. Richardson of Goldboro, N. S., a grandson of the late Rev. George Richardson, died Oct. 19th, in the 61st year of his age. This dear man of God was one whose life exemplified redeeming grace. He was perhaps Nova Scotia's most successful gold prospector, and the discoverer of Hurrican Point, Richardson, and Goldfinch mines, and the Klondyke property at East Goldbrook. He was also the first to find gold in various other parts of these regions, notably Dolliver's Mountain where now there is drawing to completion the finest gold mining plant in Nova Scotia. It would be impossible to even approximately estimate the value of these properties, but they will doubtless aggregate at their present development hundreds of thousands of dollars. But in all the prosperity accruing from these rich finds, Mr. Richardson lived a humble follower of Jesus. Prosperity instead of inflating him with self, gave him a deeper sense of responsibility as a steward of God. To tell here of his beneficent gifts even if they were known, how he dealt out here a little and there much as he saw the need would be impossible. But this can be said, that his like for liberal and Christian giving is very rarely found. In his days of penury he has given his last dollar to the Lord's service, neither did he forget his neighbours in his later days of opulence. Many in this community can testify that their wealth or comfortable circumstances are due to his large hearted generosity in sharing with them his finds or his money. And best of all what he did was not for show. Humility characterized his life. Doubtless many a far less beautiful character has been the subject of a well written biography. But this man does not need such, his biography is written in the eternal records, his monument is erected in the deeds he has done. His acquaintance will ever be cherished by those who knew him, not as a perfect man but as one in whom God honored Himself. His end was peace, his last concern being for the poor, and his last words encouragement to Christians. God's promises did not disappoint him. Though he gave away most of his property he died leaving a comfortable estate. A widow, five sons and three daughters survive to mourn the loss of a Christian husband and father.

Any subscriber sending a new subscription with a renewal will receive the two papers for one year to separate addresses for \$2.50.



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is stamped on every cake of SURPRISE SOAP.

It's there, so you can't be deceived!

There is only one SURPRISE.

See to it that your soap bears that word—

SURPRISE.

A pure hard soap. Don't forget the name.

St. Croix Soap Mfg. Co.
ST. STEPHEN, N. B.

We are grateful to those subscribers, who with commendable forethought are sending their renewals now. Too many defer remitting until end of the year, making a pressure of office work that could be avoided by remitting earlier.

At the "London House."

St. John, Nov. 17th.

**Dresses For
Xmas Presents.**

Likely to be the most acceptable present you can give wife or daughter.

It's easy to make selection by sending for samples.

Then again you have the samples at home to consult with some as to what would be most appreciated.

Parcels of \$5.00 and over are delivered free of express charges.

Write for Samples.

**A LENGTH OF FINE
FRENCH WAISTING FOR
A CHRISTMAS PRESENT.**

These fine bright finish wool waistings make a waist as pretty and every appearance of silk.

They are printed by "Gros Roman" of Paris, the most famous wool printer in the world. The colorings are very beautiful.

"Gros Roman" Waistings wash perfectly and don't shrink a lot although of the purest cashmere wool

A waist length of 2 3-4 yards costs \$1.62; 3 yards for \$1.75.

59c. yard.

Postage for Waiste Lengths, 6c.

Write for Samples.

F. W. Daniel & Co.,

London House, - - - Charlotte Street.

When answering advertisements our friends will confer a favor on the publishers of this paper by mentioning the MESSENGER AND VISITOR.

STEALING SERMONS.

The product of a person's brain and pen is his own, whoever else claims to have produced it is guilty of both stealing and falsehood. It is not a kindness to those who have been caught in such dishonorable deeds to excuse them or explain away their deeds. A minister deserves no blame for preaching the same truth as others. It is his business to do that. He may use without fault illustrations and expressions which are common property, and his methods of presenting truth may closely resemble those of other preachers. Thought transference is no sin. It is language transference which is culpable. When a minister appropriates as his own whole pages from the sermons of another minister and preaches them and publishes them to the world as his own composition, he becomes discredited as a minister. His offence may be passed over by his congregation and his brethren in the ministry, so far as public censure is concerned, but it cannot be ignored in their judgment of him. He has lost somewhat of that which is most precious to a minister of Christ—public confidence in his integrity. He can recover it only by publicly confessing his fault and declaring his purpose not to repeat it. If he excuses himself by saying that he appropriated another man's sermon unconsciously, his audiences may feel bound to believe his statement, but they cannot trust him fully or be sure that the message he is delivering to them is really his own.—Congregationalist.

ROOM FOR THE MASTER.

For some years before the death of the great Mr. Hervey he visited very few of the principal persons in his neighborhood. Being once asked "why he so seldom went to see the neighboring gentlemen, who yet showed him all possible esteem and respect, he answered "I can hardly name a polite family where conversation ever turns upon

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

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

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

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

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

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

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the 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's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

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

the things of God. I hear much frothy chit-chat but not a word of Christ. And I am determined not to visit those people where there is not room for my Master as well as for myself."

A CHILD'S LOGIC.

A little girl six years old was on a visit to her grandfather, a divine celebrated for his logical powers.

"Only think, grandpa, what Uncle Robert says!"

"What does he say, my dear?"

"Why, he says the moon is made of green cheese. It isn't at all, is it?"

"Well, child, suppose you find out yourself?"

"How can I grandpa?"

"Get your bible, and see what it says."

"Where shall I begin?"

"Begin at the beginning."

The child sat down to read Genesis 1. When she had read about the creation of the stars and the animals, she came back to her grandfather; her eyes all bright with excitement of discovery.

"I've found it, grandpa! It isn't true, for God made the moon before He made any cows!"

GOD'S INDELIBLE LOVE.

A visitor to the London hospital has described the case of a patient under treatment for a burnt wrist. Upon her arm was the tattooed words, "Jim loves me. I love Jim."—words which she had endeavored to obliterate with nitric acid. One of the two had proved faithless, and she, poor girl had injured herself in the endeavor to remove the signs which had been written in the ardor of real affection.

THE THRUST AND THE PARRY.

An old Scotch drill sergeant was training the young men of the village in sword exercise. He kept them thrusting until they thought they had enough of this particular exercise, and they said to their instructor: "Sergeant, teach us to parry."

"Oh," said the swordsman, "you must do the thrust, and let the enemy do the parry."

To thrust is to parry. Resist the devil, and he will flee from you. The word "resist" means, in the Greek, to stand up to, to make what the military would call an offensive movement. Indeed, the best offense is defence.

So be first in the attack on the devil. He deserves no mercy, and he ought to be given neither peace nor rest.

Prof. Watson, who was recently appointed to the chair of systematic theology and Hebrew at Sackville, delivered his inaugural address Monday night. His subject was the Historical Method in the study of the Bible. His view was that the books of the Bible reflected the morality of the days of the writers. Each author wrote for his own age, not ours, so that the position and life of the author needs to be known to fully appreciate his work.



**Bowman's
Headache
Powders**

Safe and Reliable.

**Cures
All Headaches
Promptly.**

**In Powder and Wafer Form,
10 and 25 Cents.**

THE BAIRD COMPANY, Ltd.

Fur Models

33 1-3 per cent. discount.

Every season finds us with a few pattern garments—odd pieces not re-produced in our catalogue—together not more than ten or a dozen garments ranging in price from \$45 to \$150.00, principally ladies' coats in Astrachan, Baltic Seal and Persian Lamb. The sizes vary from 34 to 38 bust measure.

These garments, mark you, are imported models—principally designs by the best Parisian Furriers—and you can buy them at one-third less than they cost us to import. You should of course bear in mind that there are only a few of them.

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Victoria St.,
Amherst, N. S.

Bank of Nova Scotia Building,
Fredericton, N. B.

This and That

THE CRINOLINE.

The Paris correspondent of the London Chronicle, writing on September 9, says: The Rue de la Paix has decided that the crinoline must come again this winter, and men's minds will be struck with horror at the thought that that hideous half diving bell, half hencoop arrangement of the sixties is to be inflicted on them once more; but they may derive some comfort from the insurance given that it is not to be so unwieldy a garment as hitherto, which would doubtless soon receive quietus. The new crinoline is to be a graceful garment, consisting merely of whalebones at the bottom of the skirt, the shape being maintained by wires around the edges. It will harmonize with the enormous mantle capes now in vogue, finishing them off in a charming manner by continuing their lines, instead of leaving, as at present, the flat skirt to give an idea of something lacking. The only fear that arises is that the crinoline will tend to become exaggerated among those ladies who try to go one better than others.

INTERESTING DISCOVERY.

For ages antiquary after antiquary found himself baffled by a simple problem at the Tower. How, in the old days, did the garrison get a supply of drinking water? The antiquary, says the St. James' Gazette, could show you the original fireplace at which William the Conqueror warmed his hands, could point approximately to the spot on which the murdered Princes fell; he could lead you to the place where Henry VIII's Queens were butchered, and to the tombstone that collapsed upon their poor bones; he knew the tiny dungeon in which Sir Walter Raleigh spent twelve dreadful years hidden from the light, and could have you in a twinkling in the stone dog kennel, where still remains the ring to which they chained Guy Fawkes. But how these unfortunates and their janitors drank, none could tell. The Thames, hard by, was not the source, they were sure. Organized search was in vain. Then there came a thick headed, imaginative mason, to whom and his fellows the work of converting certain of the historic dungeons into storehouses for war material meant ninepence-halfpenny an hour and no more.

"His pick struck through the flooring of the corridor from which the prisoners used to enter the cells. Behind these latter, and corresponding to the main one, ran, and still remains, the little secret corridor along which eavesdropping officers tip-toed to listen."

AN OLD TIMER Has Had Experiences.

A woman who has used Postum Food Coffee since it came upon the market 8 years ago knows from experience the necessity of using Postum in place of coffee if one values health and a steady brain.

She says: "At the time Postum was first put on the market I was suffering from nervous dyspepsia and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum and got a sample and had it carefully prepared, finding it delicious to the taste. So I continued its use and very soon its beneficial effects convinced me of its value for I got well of my nervousness and dyspepsia."

"My husband had been drinking coffee all his life until it had affected his nerves terribly. I persuaded him to shift to Postum and it was easy to get him to make the change for the Postum is so delicious. It certainly worked wonders for him."

"We soon learned that Postum does not exhilarate or depress and does not stimulate but speedily and honestly strengthens the nerves and the stomach. To make a long story short our entire family have now used Postum for eight years with completely satisfying results as shown in our fine condition of health and we have noticed a rather unexpected improvement in brain and nerve power." Name given by Postum Co., Battle Creek, Mich.

Increased brain and nerve power always follow the use of Postum in place of coffee, sometimes in a very marked manner.

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

ten to conversations between captives, for the purposes of evidence. A few blows from the pick brought to light the mouth of a pit. Sixty feet down was water—thirty feet of it. The mason had happened upon the historic well for which search had been made in vain for centuries! It was as perfect as the day that the Conqueror sunk it. To day it still carries thirty feet of sweet spring water and should ever the Tower be beleaguered, its garrison would still be independent of outside supply. We have our holy wells, our miracle working wells, and wells of medicinal waters. If this historic old shaft which the mason brought to light were distant ten thousand miles, Londoners would make pilgrimages to drink its waters.

A STORY OF TANNAHILL.

In "Crimean Simpson's autobiography, just published, it transpires that when Simpson was at Jerusalem with Captain (now Sir Charles Warren, working for the Palestine Exploration, he happened to meet the late Marquis of Bute, who told him an anecdote regarding the poet Tannahill which we have not seen before. Tannahill's song, "London's Bonny Woods and Braes" was written to commemorate the departure of Lord Moira (husband of the Countess of Loudon) for India.

Some one thought to do the poet a good turn by introducing him to Lady Loudon, and as the song was so popular this mutual friend assumed that it would be agreeable to the lady. In this he was mistaken. She did not like the song because her husband was called a "laddie," and she herself a lassie. The interview was stiff and most uncomfortable to both parties. At the end of it Lady Loudon, thinking that as Tannahill was a poor man—he was a Paisley weaver—she should offer him something, took out her purse and presented him with a sovereign. This touched the poet to the quick, and as he was leaving Lady Loudon's presence he tipped the flunkey before her eyes with the coin he had just received. Lord Bute told the story with a touch of relish in the manner in which his grandmother had blundered, and her discomfiture by Tannahill.

A POLITICAL MASTERSTROKE.

A British political candidate, on paying a second visit to the house of a doubtful voter of the peasant class, was well pleased but somewhat surprised at hearing from the elector that he would support him.

"Glad to hear it," said the candidate; "I thought you were against me."

"So I was at first," replied the peasant. When you called here the other day and stood by that pig sty and talked for half an hour, ye didn't budge me an inch; but after you had gone away, sir, I got to thinkin' how ye reached yer hand over the rail and scratched the pig's back till he lay down wi' pleasure of it, I made up my mind that when a man was so sociable wi' a poor fellow creature I wasn't the one to vote against him."—Tid-Bits.

There is a good lobby story of a member of Parliament who was much pestered by a correspondent desiring to have from him full details of the arrangements of a certain lunatic asylum whose efficiency had been questioned. The member replied as follows:—Dear Sir,—The asylum at A—is excellent. You will find it very comfortable."

"Aim high," said a successful business man.

"That's jest like a feller that don't know nothin' 'bout shootin'," commented the backwoodsman. "Most every boy with his first gun aims so high he don't git nothing, an' it looks to me like it's that way in business sometimes."—Exchange.

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

J. F. VANBUSKIRK.

Fredericton.



When the Lamp of Life Burns low

the strain on all the delicate organs of the body is very great. The stomach and bowels are weaker—the liver more sluggish. Constipation paves the way for dreaded kidney and liver diseases.

Abbey's Effervescent Salt

Nature's own aperient, is extracted from the pure juices of fresh fruit. It is not a purgative but a gently effective and insistent laxative. It relieves the system of all impurities and acts upon the most sensitive organism without discomfort. Abbey's cleanses and purifies the blood, regulates the bowels and brings sound refreshing sleep. It cures constipation by removing the cause, and brings the entire system back to healthful vigor. Directions on the bottle. At all druggists 25c. and 60c.

A GUARANTEED CURE For DYSPEPSIA K.D.C. OR MONEY IS FOUND IN K.D.C. REFUNDED
(Highest endorsements. Write for testimonials & guarantee K.D.C. Co. Ltd. Boston, U.S. and New Glasgow, N.S. Can.)



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SEND your name and address, and we will mail you post paid 8 large beautifully-colored Pictures 16 x 20 inches, named "The Angel's Whisper," "The Family Record," and "Simply to Thy Cross I Cling," to sell at 25c. each. We also give a 50c. certificate free to each purchaser. These pictures are handsomely finished in 12 colors, and could not be bought in any store for less than 50c. each. Every one you offer them to will buy one or more. When sold send us the money, and we will send you this

HANDSOME FUR SCARF

Over 40 inches long, 5 inches wide, made from selected full-furred skins with six fine full black tails, the very latest style. We know you will be more than pleased with it. Miss J. Bookers, Kossenberg, Can., said: "I write to thank you for the handsome fur scarf. It is just beautiful. I could not buy one like it in our store for \$3.00." The regular price in all fur stores is \$3.00, and they fully equal in appearance any \$10.00 fur scarf. We could not think of giving them for so little, were it not that we had a great number made specially for us during the summer when the furriers were not busy. Ladies and girls, take advantage of this chance and write for the pictures to-day. We guarantee to treat you right, and will allow you to keep out money to pay your postage, so that your Fur Scarf will not cost you one cent. Address THE COLONIAL ART CO., Dep. 42 Toronto.

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Authorized Capital, \$500,000.00
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Headquarters of "OLD RELIABLES."

Six Carloads Rubber Footwear just put in our warehouses at Amherst and Halifax. Write us and let us supply your wants or direct one of our travellers to call on you. AMHERST BOOT & SHOE CO. LTD.

INVEST YOUR MONEY

in the Savings Bank, and you will get a yearly return of about 3 1/2 per cent. at the most. put it in an Endowment Policy in the



and you will get a return of at least that much and protection thrown in.

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We have secured the right for Exclusive Use of and are adding to our equipment the latest, best and only up-to-date course of Actual Business Practice.

It prepares the student for everything that may ever be required of him in the most modern business office.

It covers dealings not only with banks, but with freight offices, real estate and insurance agencies, commission houses, travelling salesmen, etc.

Send for circular describing plan and routine of this practice.

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IT IS A JOY TO BE CURED.

Painful Piles Become Painless at Once and are Cured in Short Time.

It almost pays to have the piles so great is the feeling of relief when Pyramid Pile Cure is applied. They are in the form of suppositories and reach the effected parts at once and the pain ceases and a mild feeling of ease and comfort takes its place. The healing process begins immediately and continues as long as the cure is administered until the sufferer is perfectly and completely well.

How much more sensible is this method than the barbarous torture inflicted by the knife and instruments? How much more satisfactory to be able to administer a simple effective remedy in the privacy of the home than to submit to the humiliation of an examination and operation in the physician's chair?

Pyramid Pile Cure cures piles to stay cured. Thousands and thousands of sufferers the country over have found this out through the testimony of their friends and others, and the sale of this remedy is increasing enormously every week and month. It is certainly a glorious thing to be able to make great numbers of people happy and nothing will cause happiness so much or do it so quickly as relief from pain and the cure of a dreadful disease. The proprietors of Pyramid Pile Cure, therefore, have a great feeling of gratification and happiness themselves when the letters from former sufferers come pouring in on them, telling of the wonderful cures and rejoicing and giving thanks for their deliverance from this terrible disease.

Pyramid Pile Cure is for sale by all druggists at 50 cents a package or will be sent at once in plain wrapper on receipt of price by Pyramid Drug Co., Marshall, Mich.

Write for free booklet on the nature, treatment and cure of piles.

Mr. Foster, speaking at Sunderland, declared the tariff question would be settled not by opinions of the dead, but in practical common-sense fashion by the empire's working men. The colonies look forward to everlasting life, and if England heeds the call and does not run away with the idea that America is the only rooster across the Atlantic, there is a young cock which can crow if need be just as lustily.

LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All the More.

You cannot treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill treatment before it "balks," but when it does you had better go slow with it and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body take one of Stuart's Dyspepsia Tablets after eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach, in fact, you will forget all about having a stomach just as you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine. In fact, physicians are prescribing them all over the land and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

News Summary.

Sir Charles Dilke, interviewed about his views of treaty making powers for Canada, replied: "I always have been in favor of such power. It would not lead to separation, but prevent it."

Mrs. Massey, wife of Chester D. Massey, general manager of the Massey-Harris Co., Toronto, died in London on Wednesday. Mrs. Massey went to London to undergo an operation for appendicitis.

King Edward celebrated his birthday at Sandringham, where there was the usual dinner to the tenants of the estate, at which the King, the Queen and other members of the Royal family handed round the dessert.

King Edward's birthday was observed at Boston on Thursday night by the British Naval and Military Veterans' Association by a smoke talk at the American House, and by the Victorian Club, which held a dinner at the Hotel Nottingham.

Joseph Arch, writing a birthday message to laborers, says: "This is my 77th birthday; pray don't be deluded by Chamberlain's protection scheme or Balfour's retaliation dodge. Chamberlain's scheme is the rich man's, not the poor."

Angered because the hogs of Hosea Stephens, his neighbor had been allowed to wander on his property, John Bloomily of Rome, Maine, shot and killed Stephens while the latter was laughing in his face. Bloomily immediately gave himself up and was taken to the jail at Waterville.

Sir Edward Grey, speaking at West Bromwick, said: We are not alone in trade depression. Free trade has been a greater bulwark to British shipping than all the subsidies of foreign governments proved. Remember, Canada has not asked us to abandon the free trade policy.

Militia general orders provide for the establishment of an ordnance store corps. Three districts are decided upon, classified as follows: First class stations, Toronto, Kingston, Ottawa, Montreal and Quebec. Second class stations, London, St. John and Halifax. Third class stations, Victoria, Winnipeg and Charlottetown. The officers are designated as follows: Three senior superintendents of stores at Toronto, Kingston, Montreal or Quebec, to act as substantive lieutenant colonels in corps, two juniors as substantive majors. The superintendents of stores at London, St. John and Halifax, will rank as substantive majors. All officers other than first and second class ordnance officers shall rank in corps as captains or lieutenants as gazetted.

The London Chamber of Commerce on Wednesday debated Joseph Chamberlain's fiscal programme. Prof. W. J. Ashley, the dean of the faculty of commerce of the University of Birmingham, who opened the debate, declared that unless Mr. Chamberlain's policy is adopted Canada is certain to either become independent or to be annexed to the United States. America immigration into the Northwest Territories, he declared, was accelerating this tendency and the drift of Australia towards separation from the mother country was equally clear. The debate brought out strongly the divergence of the views held by the members of the chamber. No resolutions on the subject were adopted, however.

The heroism of Lieut. I. Curtin and several seamen on board the torpedo boat destroyer Lawrence at Norfolk, Va., on Thursday, saved that craft from destruction. A lighted candle left by a workman on a wooden box in the vessel's forward compartment caused a fire which burned much of the Lawrence's woodwork before it was extinguished by Lieut. Curtin and some seamen just before the flames reached the magazine in which a quantity of explosives were stored. In the battle against the flames Lieut. Curtin and five seamen were overcome by smoke and lost consciousness after the fight was won.

Personal.

Rev. J. B. Champion of Earlville, N. Y., has received and accepted an unanimous call to the pastorate of the Baptist church in Geneva, the same State. Geneva is a city of 12,000 inhabitants and growing fast. It is a college town, and the Baptist church is in a vigorous condition. The Earlville Standard says of Mr. Champion: He has endeared himself to the church and society and is one of the strongest and most forcible preachers the church has ever had. His departure will be very deeply regretted, but no one could wish to keep him from so promising an opening as Geneva. Mr. Champion has many friends in these provinces, who will be glad to hear of his enlarged opportunities for usefulness.

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A splendid new book—a work that will be of tremendous, incalculable value to all who receive it—has just been issued at a cost of over \$5,000 by a distinguished specialist, a man famous in Europe and America for his noble scientific and humane work. Regardless of the great expense of publishing this work, its author will give away 15,000 copies, absolutely free of charge. The work could easily have made his fortune, had he placed it on sale. Casting away all thought of gain, he gladly offers it to the public as a free gift, because he knows it will mean life itself to all who read its pages.

FOR years its author, Dr. Sproule, B. A., well-known as a leader among the great philanthropists of North America, labored night and day to discover a perfect, permanent cure for Catarrh. He sacrificed time, energy and money to gain his end. Step by step he worked his way along new paths, outstripping his rivals on two continents. At last his efforts were crowned with suc-

cess! He had discovered what all other searchers had long despaired of finding—an easy, perfect, permanent cure for Catarrh. With no thought of rest from his arduous labors, he wrote this wonderful work on the cure of Catarrh. With no thought of the wealth it could easily win him, he now offers it free to all who ask for it.

THE information in its pages will save thousands of lives. Written by a man heart and soul in earnest in his great work of fighting disease, its lines fairly throb with purpose and truth. With skillful hand he lays bare the beginnings of this loathsome treacherous disease—he traces all its hidden workings—he shows the awful dangers to which it leads—he points out the way to a safe and lasting cure—the only one—of that terrible scourge of North America—Catarrh. Fine pictures by the best artist illustrate the different phases of the disease and the various organs affected by it, in an exceedingly clear and interesting manner.

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Do not delay as the edition is going rapidly. Everybody wants it. Already grateful letters are coming back from those who have received it. It is doing all and more than Dr. Sproule in his sympathy and wholeheartedness had planned for it. If you or any of your family need it, send for it today. It is offered willingly—freely—gladly—that you may avail yourself of its wonderful aid—its certain relief. Write your name and address plainly on the dotted lines, cut out and forward to Dr. Sproule, B. A., (Graduate Dublin University, Ireland, formerly Surgeon British Royal Naval Service) 7 to 13 Doane St., Boston, Mass., and you will receive this valuable book free of charge.

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