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Goldwin Smith on Some Past Events.

Some days ago Professor Goldwin Smith addressed the Canadian Club of Ottawa, taking as his subject "Some Past Events." In the course of his remarks Professor Smith alluded to a letter, of which something had been heard previously, addressed by Mr. Gladstone to Mr. Smith at the time of the American Civil War. In this connection the speaker said: "You may have noticed the episode of the Gladstone letter. Gladstone, at a time when victory seemed declaring for the South, said that Jefferson Davis had made a nation. He might rather have said that Jefferson Davis had found a nation, for the Confederacy was from the first a nation in all respects, though born of a sudden disruption. But he was afterwards sorry for what he had said. It offended the north; it grieved the friends of the north in England. Gladstone in a letter to me suggested that if the North choose to let the South go, thus getting rid of slavery there might thereafter be a union of Canada with the northern States. I was probably intended, but was not instructed, to make the contents of the letter known to our friends. I judged it better not to do this, seeing that the letter would not have produced the desired effects, and might thereafter have proved embarrassing to the writer. I therefore kept it to myself and it was destroyed with the rest of my private correspondence before I left England. But I have a clear recollection of its contents. Mr. Gladstone, of course, took it for granted that the union, the possibility of which he suggested, would be free. No other thought could possibly have crossed his mind." Professor Smith warmly defended the course which the British Government, during the civil war, pursued toward the belligerents. Neither Mr. Gladstone nor any other member of the British Cabinet ever for one moment swerved from the determination to observe an honorable neutrality. The sinister overtures of the French Emperor were at once repelled. Are Americans sure that had the case been theirs, and they had been the nation whose raw materials were cut off, neutrality would have been as faithfully preserved? In the whole four trying years one cruiser escaped without a clearance, unarmed, on a pretended trip of pleasure. And though in that case there was negligence, it was owing to the sudden illness of the legal adviser of the Crown, before whom the papers lay. Has no filibustering expedition ever escaped from the ports of the United States?" The learned lecturer also controverted the statement, not infrequently heard, that certain leading British statesmen were wont formerly to regard the colonies with small favor. "Knowing what I do of the minds of British statesmen in former days," said Professor Smith, "I can hardly hear with patience the jingo cry that they looked upon the colonies with contempt and had mean ideas of British destiny. Their policy was colonial self-government, which most of them probably regarded as training for nationality. That ideal might be mistaken, but it was not mean. The policy of self-government nobody has yet proposed to reverse. I was intimate with Bright and Cobden, the special objects of this calumny. Neither of them ever uttered a disparaging word about the colonies; though they thought the state of dependence over-worn. The only man who did speak contemptuously of the colonies was the Imperialist Disraeli, whose fancy was Oriental and who cared only for the Imperial splendor of Hindostan." Mr. Smith's allusions to the United States were not optimistic. His remarks in that connection would appear to indicate that he anticipates for the great republic in the not very remote future a change in the form of government if not a disruption of the Union. Mr. Smith said, "The free north, if it is rid of slavery, is not rid of the race question or of lynching. The horizon altogether in that quarter is dark. At present jingoism reigns with its 'strenuous life,' its 'big stick,' its swaggering, boastful aggressiveness, its contempt of right. Suppose expansion takes a southern course and extends to the line of the Panama Canal, taking in a vast alien population, there may be another disruption; there can hardly fail to be a change of institutions. If you have an empire you must have an emperor."

Japan in Formosa

By her conduct of affairs in the island of Formosa which she acquired in 1895 as a result of the war with China, Japan appears to be giving satisfactory proof of her ability as a colonizing

power. Formosa had been under the rule of several European powers before it came into the possession of the Chinese, but its population as a whole had never been completely subdued until in 1901 the Japanese army succeeded in making a complete conquest. The administrators sent out from Japan have given proof of their ability and efficiency and great sums of money have been expended on the island. More than a thousand miles of highway have been built and nearly a hundred miles of railway, and \$15,000,000 are to be spent upon the railroad system of the country. There are 2,600 miles of telegraph and 1,390 miles of telephone lines in operation. There has been a remarkable development of the agricultural resources of the country. The production of rice has increased 10 per cent., and tea 500 per cent. The output of camphor was more than doubled and millions of camphor trees are being cultivated. The mining industry is active—gold, silver and coal mining being carried on extensively. The population has increased from 2,455,357 in 1897 to 3,082,404 in 1903. The opium traffic was made a government monopoly, not for the purpose of deriving a revenue, but to discourage the use of the drug which was sold only to confirmed opium smokers who must also obtain a license. This policy is said to have worked very successfully so that the number of opium users is constantly decreasing and the amount of opium imported has fallen from a value of 3,392,602 yen in 1900 to 1,121,455 yen in 1903. There has also been a great improvement in the public health due to construction of water works, sewers and canals. The deaths from the plague have declined to one third of their former number. Schools have been established and the Japanese language is being taught among the natives. As an evidence of the growing thrift of at least a part of the people it is stated that in 1902 the postal savings banks were used by 41,145 depositors and the amount deposited was 763,575 yen.

Church and State in France.

On Saturday, October 29, Premier Combes presented the Government's project for the separation of Church and State to the committee of the French Chamber of Deputies having charge of the subject. The measure embraces twenty-five articles, which do not differ materially from the measure heretofore prepared. Some of the chief features of the Government's bill are as follows: Instead of making an outright separation as the committee proposed, M. Combes provides for a period of transition with the view of the organization of new church conditions, and allows the clergy an indemnity of 400 francs for four years following the separation, in order to permit of their making new arrangements for the private support of the churches. A system of pensions is provided for the dignitaries of the church according to age and position, provision is made against public and religious manifestations on the streets and highways, the general supervision of cults is retained, the French embassy to the vatican suppressed, and there are many detailed provisions for carrying out the new regime.

The Commission in the North Sea Affair.

The text of the agreement between Great Britain and Russia for the formation of an international commission to inquire into the North Sea affair has been published. The commission is to consist of five members, two of them to be officers of high rank in the navies of Great Britain and Russia respectively. France and the United States are to be requested to select each one commissioner, and the fifth to be selected by agreement between the four mentioned. If they do not agree the choice of the fifth is to be intrusted to a reigning monarch. By agreement of both sides the commission will inquire and report upon all the circumstances of the case, and particularly as to where the responsibility lies, and the degree of blame that attaches to those upon whom the responsibility is found to rest.

Fruits of the War.

According to the Russian correspondent of the London Times the situation of thousands of poor people dependent upon the reservists despatched from the southern Russian provinces to Manchuria is already well nigh desperate. It is everywhere

foreseen that destitution faces the bulk of the families left behind during the approaching winter. Even in Odessa itself the problem is one which the municipal and other authorities admit is capable of only partial solution. Credits have been opened by the town council, but the pittance they promise is at best but a miserable one. To make matter worse, other municipal authorities in the larger south Russian towns either refuse altogether to move, basing their refusal on the absence of means or confine their activity to voting sums of money which they admit must prove quite inadequate to meet the urgent necessities of the situation. In view of the large numbers of men killed and incapacitated at the front, the military authorities have been approached as to the extent to which the various municipal corporation and charitable organizations may depend upon Government assistance later on. The answer of the military authorities is that with the death or incapacitating of either soldier or reservist they no longer officially "exist," and that the burden of assisting their wives, families or other dependents cannot be borne by military funds.

New Agricultural College.

It is announced that Professor Robertson has resigned as Commissioner of Agriculture and Dairying to become the head of an Agricultural College to be erected at Ste. Anne de Bellevue on Montreal Island. The college is to be established by Sir William Macdonald, the millionaire tobaccoist of Montreal, and will constitute a very substantial addition to the large amount of wealth which Sir William has already contributed for the promotion of educational interests in his own city and in the Dominion. It is said that Sir William Macdonald's gifts to McGill University amount to between two and three million dollars. He has also established at large expense the Macdonald Institute at Guelph, the aim of which is to provide for young women very thorough courses of instruction in Domestic Science and Domestic Art. He has also devoted considerable sums to secure the introduction of consolidated schools in connection with the public school system of the country; Professor Robertson has been associated with Sir William Macdonald in carrying into effect the plans of the latter for the advancement of popular education in connection with the Guelph institution, the consolidated schools, etc., and he has accordingly been chosen as the head of the new agricultural college which, it is understood, will be similar to the Provincial College at Guelph. For this purpose the Reform farm, regarded as the best farm on Montreal Island, has been acquired and four hundred acres besides, so that in all 700 acres will be available for carrying out Sir William's plans. The idea of the founder is to establish an institution where scientific instruction in all branches of agriculture can be given and original research conducted.

The War.

The most interesting war news of the past week is connected with the arrival at Chefoo from Port Arthur of the Russian torpedo destroyer *Rastorofny*. The principal object in sending the vessel to Chefoo is understood to have been the conveying of despatches from General Stoessel to the Czar. After its safe arrival at Chefoo the *Rastorofny* is reported to have been blown up by the Russians to prevent its capture by the Japanese. General Stoessel's despatches have not been made public, but from Russian sources it is learned that they are of an encouraging character and that the Russian commander at Port Arthur affirms his ability to hold out until the Baltic fleet, now en route, shall arrive in eastern waters, provided that he is supplied with the necessary munitions and provisions. These it is declared that the Russian Government will supply at all costs. But the promise in this case may be much easier than the performance. It is however very doubtful if conditions are as favorable for the defenders of Port Arthur as the Russian despatches represent. The two great armies south of Mukden continue to watch each other, neither being willing it would seem as yet to take the offensive. It is reported, however, that the Japanese forces have been heavily reinforced since the last great battle and aggressive action on the part of Field Marshal Oyama is probable.

Unguarded Gaps.

We must remember that it was not by interceding for the world in glory that Jesus saved it. He gave himself. Our prayers for the evangelization of the world are but a bitter irony so long as we only give of our superfluity and draw back before the sacrifice of ourselves.

M. Francois Coillard, Africa.

"The tomtoms thumped straight on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep so I lay awake and looked and it seemed that I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom; only cloud shapes, black and furiously coiled, and great shadow shrouded hollows, and unfathomable depths. Back I drew dizzy at the depth.

Then I saw forms of people moving slowly along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step. . . . it trod air, she was over, and the children over with her. Oh, the cry as they went over.

Then I saw more streams of people following from all quarters. All were blind, stone blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at open air. But some went over without a sound. Then I wondered with a wonder, that was simply agony why no one stopped them at the edge, I could not, I was glued to the ground, and I could not call; though I strained and tried, only a whisper would come. Then I saw that along the edge, there were sentries set at intervals. But the intervals were far too great; there were wide unguarded gaps between. And over those gaps, the people, fell in their blindness quite unwarned and the green grass, seemed blood-red to me and the gulf yawned like the mouth of hell. Then I saw like a little picture of peace a group of people, under some trees, with their backs turned towards the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them it disturbed them, and they thought it a rather vulgar noise. And if one of their number started up and wanted to go and do something to help, then all the others would pull that one down. "Why should you get so excited about it? You must wait for a definite call to go! You haven't finished your daisy chains yet. It would be really selfish" they said "to leave us to finish the work alone."

There was another group. It was made of people whose great desire was to get more sentries out, but they found that very few wanted to go, and sometimes there were no sentries set for miles and miles of the edge.

Once a little girl stood alone in her place, waving the people back, but her mother and other relations called, and reminded her that her furlough was due. She must not break the rules. And being tired and needing a change she had to go and rest for a while; but no one was sent to guard her gap and over and over, the people fell, like a waterfall of souls.

Once a child caught at a tuft of grass that grew at the very brink of the gulf; it clung convulsively, and it called—but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over its two little hands still holding tight to the torn off bunch of grass. And the girl who longed to be back in her gap thought she heard the little one cry, and she sprang up and wanted to go, at which they reproved her, reminding her that no one is necessary anywhere; the gap would be well taken care of, they knew, and then they sang a hymn. Then through the hymn came another sound, like the pain of a million broken hearts wrung in one full drop, one sob. And a horror of great darkness was upon me for I knew what it was—the cry of the Blood.

Then thundered a voice, the voice of the Lord: "And he said what hast thou done? The voice of thy brother's blood crieth, unto me from the ground."

The tomtoms still beat heavily, the darkness still shuddered and shivered about me; I heard the yells of the devil-dancers and the weird, wild shriek of the devil possessed just outside the gate.

What does it matter after all? It has gone on for years; it will go on for years. Why make such a fuss about it?

God forgive us! God arouse us! Shame us out of our callousness! Shame us out of our sin!

Any Wilson Carmichael in "Things as they are."

Dear Friends:—I have read and reread this vision, and it has seemed to me a picture of our mission field. In the past months we have met one missionary and another the question on the heart and on the lips has been "have you heard from home, are any missionaries coming?" How eagerly we have waited for Convention news, hoping that God would call men and women and that they would offer and our hearts would be made glad by their coming. Is God not willing? or are men not breeding. Oh, do you realize what a wonderful place India is to work. Young women of the home-land, are you not coming to relieve those who must have rest? Have you never thought of Miss Newcombe, here almost eight years, who so bravely gave up her plans for furlough when the greater need ap-

peared for others to leave. The way for her to go is on more open now. Miss Horri-on has been out here eight years this fall, but if she goes she woman's work in Kimmidy must suffer. No one is ready—a gap will be there. Miss Archibald is near the close of her seventh year. What are you going to do about these gaps? I ask you to read Miss Carmichael's dream on your knees as she asks that her book be read.

Your sister in Christ.

M. HELENA BLACKADAR.

Vizianagram, Carth., India.

Oct. 5th, 1904.

Historical Legend of the Second Cornwallis Baptist Church, Berwick, Nova Scotia.

BY REV. D. O. PARKER.

This is a Berwick legend old,
And yet it is a legend true,
As told to me long years ago,
I now record it here for you.

From Berwick once a lad was sent,
With grist of barley, wheat and rice,
To Wilmot in the distant West,
For then no grinding mills were nigh.

Returning home he overtook,
A singing Negro in the street,
With generous heart he took him in,
And shared with him his friendly seat.

They reached his home, and it was dark,
'Twas late, and all were snug in bed,
And they were weary, cold and faint,
And longed with supper to be fed.

Then Sydney* with a manly heart,
Stole softly to his mother's bed,
And said "I've got a negro here,
And hungry now we must be fed."

The prudent mother half awake,
And somewhat nervous, tartly said,
"If you have brought a Nigger home,
Then by yourself he may be fed."

The Negro's face was black as night,
His heart within was pure as gold,
His voice was like a silver chime,
And charmed like David's harp of old.

He was a Baptist preacher too,
And famous in his distant town,
And with his songs and eloquence,
Was rich in honor and renown.

He listening heard that tart reply,
And shrewdly piped his notes in song;
The music touched that mother's heart,
And charmed away all thoughts of wrong.

Then moved as by some mystic power,
On wings of love she left her bed,
And with the best her stores could yield,
Like royal princes both were fed.

The morning came and word was sent,
As far as youthful steps could reach,
Come to my father's home to-night,
And hear a singing black man preach.

Across the fields and through the woods
They came when fell the shades of night,
And filled the farmer's friendly home,
That eve at early "candle light."

And in their midst black Preston stood,
And preached the Saviour's matchless love,
And hearts were melted when he sung:
"Come Holy Spirit Heavenly Dove."

Obedient to the people's call,
He labored there for many days,
And while he preached from house to house,
Converted souls were filled with praise.

Then Edward Manning in Canard,
They lead them down the Jordan's banks,
And risen from their liquid graves,
He welcomed them to Zion's ranks.

In eighteen-hundred-twenty-eight,
All these with others from abroad,
In covenant of faith and love,
Did constitute this church of God.

And so it is in every age,
Man's ways are not the ways of God;
God makes the humblest things of earth,
Proclaim his grace and truth abroad.

*N. Springfield, Vermont.

*Sidney Shaw late of South Berwick and one of nature's noblemen.

River Hebert.

This village is eight miles from Maccan on the I. C. R., and four from the Joggins terminus of R. R. which runs through it. The river which gives its name to the station and community winds along in a course exactly described by the word "serpentine" though a valley in some places narrowing to a half mile between the forests, but broadening in its lower course to a mile and a half or more and skirted in places by quite extensive dyke-protected meadows. The farmers do some mixed farming, but with few exceptions seem to raise little in the way of grain crops but depend upon the dykelands. Up the river is a timber country through which the fires have lately run destroying valuable property. There are five steam saw-mills and a water mill on the river employing at certain seasons upwards of 200 men, and on the Shulee side two additional

mills, employing 150 men. One of the mills is owned by Christie Bros. To this firm belongs Mr. E. B. Christie, the beloved and faithful deacon of the Baptist church. It is estimated that two-thirds of the men employed in the woods and mills are French.

The chief industry in River Hebert is the coal mines, of which there are five in operation in a radius of five miles. The two in the immediate neighborhood which I visited are the Strathcona which had been in operation three years and employs 120 men. They have started a slope on a new seam one foot thicker than the old seam which was 24 feet. Eight new single houses are in course of construction. The Minudie mine was opened 18 years ago, and employs 140 men, of whom one-third are French. Its output is 40,000 tons. The seam worked averages 3 feet 2 inches. The company has houses for twenty-three families.

There are three meeting houses in River Hebert, the Baptist, Presbyterian and Methodist. A graded school of three departments with an enrollment of 150 pupils under the direction of Mr. G. A. Shepher-son, Grade B. (Truro Normal) occupies a suitable building quite well equipped.

The River Hebert Baptist church was organized in 1873 by 22 members of the Maccan church. When 16 years ago Rev. J. M. Parker became pastor the membership had increased to 59. During Bro. Parker's pastorate a parsonage costing \$1900 has been built, which is at present, with the exception of furnace, in excellent repair, and is, I think, superior especially in its arrangement of rooms to any I have seen in the province. In the same time \$1000 has been spent upon the church building with which is connected a good set of sheds for the carriages of the congregation. The W. W. M. A. S. of this church organized 14 years ago by Mrs. Parker, has under her inspiration established a reputation for zeal and liberality and has contributed over \$900. The Mission Band organized a year later, in addition to graduating faithful workers into the church has raised about \$350. According to a carefully prepared report of the church's total benevolence the average for the period of ten years past has been \$175. It contributed to the Acadia Endowment \$1800. Indeed it may be said that the church has attained through its benevolent contributions a high standing in the denomination. It meant work on the part of the pastor and his wife in which they have been heartily seconded by a class of people called by those who know them "the best in the world."

When sixteen years ago Bro. Parker became Pastor as already intimated, the membership had increased to 59. In his pastorate, recently closed, there were received by baptism 53, by letter 30, a total increase of 83. During the same period the church lost by death, dismission and exclusion, a total of 47, leaving a total membership at the time of his resignation of 95 of whom 24 are non-resident but who have kept with few exceptions in yearly touch with the pastor by letter. This certainly is a record that reflects great credit upon all those who have been sharers in the burden of the work, especially when it is remembered that the only building up material has come from the families of Baptist sentiment in the community. The incoming families many of them from Scotland have largely increased the numerical and financial strength of the Presbyterian church, and the Methodist has felt an impetus as well from similar causes. To the present time the Baptist church has had to suffer from the usual exodus of the young people without being able to recoup from the strangers. It is generally understood that many miners do not take kindly to the churches and the French if reached at all must be approached by special means.

During the two months past Rev. T. B. Layton of Truro has been doing acceptable work as a pulpit supply. It was my privilege to spend five days in special meetings assisted by Bro. Layton. A few young people manifested an interest and I trust will soon follow Jesus all the way. There is a good field here for hard work especially if Maccan joins the church in a pastor's support, for there is a preaching station in a hall 4 miles up the river, another at the Joggins 4 miles distant, and another at Shulee 15 miles away. I was not able to visit either of the two latter places but I am told that we have about half a dozen families in either place.

Bro. Parker who suffered from ill health for some four or five years is now looking in excellent fettle and notwithstanding his long drives through all kinds of roads and weather for the last sixteen years or perhaps owing to them would be taken to be a man having ten winters less than the actual count. A ready and effective and sympathetic speaker (with a voice of rare quality in tone and compass); a man of manly, social gifts, a worker with an experience in pastoral life such as few attain and what is perhaps the sine qua non a preacher with a helper in his wife who is able to second his best efforts in all departments of church work, there lies still before him ten or fifteen years of his best opportunities in the kingdom service; and for this he is now watching "the pillar of fire by night and of the cloud by day."

W. H. JENKINS.

Nov. 11.

Prayer For Growth in Spirituality.

Prayer for growing in spirituality is always pleasing in God's sight and in accordance with his will. We may be sure when we pray for this that God is ready and willing

to answer our prayer. We may pray for other things and not receive, because we ask amiss that we may simply gratify our selfish and carnal desires. When we ask more spirituality, however, we are asking what God delights to impart, and that for which Christ died in order that we might receive.

Paul prayed for the Ephesian Christians that they might be strengthened in the inner man with might from God's Spirit. This prayer showed the intense interest he had in the welfare of these people. It was to him a matter of greater importance than that they should gain earthly wealth or bodily vigor. He put first things first. The greatest blessing one can have is spiritual life and death.

Paul knew the source of this inner life. It can not be gotten up to order. It can not be manufactured by earthly machinery. Good resolutions do not put one in possession of it. Worldly culture does not cause nor advance it. Men are born again by God's Spirit, not by inheritance, nor education, nor resolutions. The life of the soul comes from God and it must be advanced by the grace of God's Spirit. Those who are indwelt by Christ come to be rooted and grounded in love. They grow in and are nourished by the divine love as a tree is nourished by the rich soil in which its roots are spread out, and from which it draws its strength day by day. People who are in the Spirit, and who have Christ dwelling in their hearts, find great joy and gladness in the love of God. They love to pray. They rejoice in the privilege of being near to God. The highest source of joy is God himself to those who really love him.

To those who are spiritually-minded the things of God are of the highest importance. They come to see them in their real proportions. Worldly-mindedness has been said to show itself in considering great things as small, and small things as great. Passing and trifling matters are held to be of the greatest worth to such minds, while the things of God, of the soul, and of eternity, are passed by as of no importance. But the very opposite is true of those who are spiritually-minded. They comprehend the importance of divine things, though they do not entirely understand them. The height and depth and length and breadth of the great salvation of Christ are seen in something of their true proportions, and their souls are filled with the love of God.

The life of true religion is the only life worth living here on earth. Those who profess it magnify the real and true existence. They live after the Spirit. They enjoy spiritual things. They have their citizenship in heaven even here, and find life infinitely worth living because they are God's Children.—Herald & Presbyterian.

Faith in God.

BY DR. DAVID H. GREER.

It is not uncommon to hear people say what good things they would like to do and indeed would do if only they had the means to do them with; if, for instance, they were rich or richer, had more social influence, occupied more prominent places among their fellowmen, or were in some way differently circumstanced and situated from what they actually are.

Well, that may be true. Different persons have, of course, different qualifications, different opportunities, and different talents, and some persons can work at a given task much more effectively than others. And yet, while that is true, is it not also true—a truth which in the Bible is especially taught—that what men have or are, no matter how poor and weak and inadequate it seems to be, can, when used with faith in God, accomplish more than they think? Is not that the very thing, the principle, which the Bible is meant to illustrate? which makes the Bible so different, or one of the things which make the Bible so different from all other books; which has made the religion of the Bible such a unique phenomenon in the history of mankind?

What you need, it has said to men, with a voice different from all other voices, to do a great work for God in the world—and this makes it a voice for all people—is not some greater instrument than what you have already, some greater gift of genius, some greater natural endowment or circumstantial equipment—do not wait for that. What you have is enough—the shepherd rod of a Moses, the trumpet horn of a Joshua, the scarlet thread of a Rahab, the hammer and nail of a Jael, the sling and stone of a David, the barley loaves and fishes of the lad in the gospel story, the one little talent which you possess of wisdom, skill, experience, sympathy, beauty, power. Do not despise and neglect it because it is poor and weak, or wrap it up and bury it and be afraid to exert it, but with faith in God go use it, looking to and trusting in God to multiply and bless it. You cannot tell beforehand what he may do with it, what great results he can accomplish by it; therefore take it and go; that shepherd's rod, that sling and stone, the one little talent which you possess, the thing you have in hand, with faith in God, go use it.

This, I say, is the lesson which the Bible especially teaches the principles which it illustrates, the great truth for which the Bible especially stands, that what men need to do great work for God is not great machinery, is not great tools and instruments, is not great natural power or circumstantial equipment—or not primarily that, but first of all and most

of all, faith in God; faith in what he has given, which means faith in him who gave it. If it be great, so much the better, of course; but if little, the rod and staff, the sling and stone—go use it, and God will make it effective and strong. See how it was in the days of the early church. What was it that made it so powerful? What was the equipment of the men who were so active in it, and whose activity planted it, even before that age, that generation had passed, all over the face of the civilized earth? They did not have much learning, as we count learning in our time, and certainly not much money, no great facilities for getting about.

Then look at the church at the present time. With a scholarship never so ripe, with a membership never so numerous, with a treasury never so full with a social organization never so widely ramified, with a machinery never so ample, with ways and means and tools and instruments never so great and many; and yet, despite all these excellent tools and this great machinery, what little progress is made to-day by the church in delivering the children of God from their houses of bondage all over the face of the earth! Why?

Because, it seems to me, that we to-day have too much faith in machinery. We are making an idol of it, and putting our trust in it instead of God. Is there some great work to be done, or it may be some little work? Some social need to be supplied or some distress relieved? Instead of casting ourselves on God, and strengthening ourselves in him, or trying to find some man of God to do it, with that personal courage, force, daring which faith in God gives—Go to, we say; let us get together and form a new society, with constitution and by laws and officers, and let us appoint committees and sub-committees; let us make some new machinery with ropes and pulleys, and wheels within wheels, so admirably adjusted and fitted to one another that they will almost go automatically. And so we have more social mechanism, more social apparatus, and another society is added to the hundred thousand societies already in existence in Christendom, and we stand off and point with satisfaction to them, or rather, we are buried beneath them, with personal life, liberty, force, almost crushed and broken, and we have just enough strength left to look up and say: These be thy gods, O Israel!

There is one thing more important, and that is a living faith in God. That is the equipment which first of all he requires, and which, when we have it, will make our present resources, ways and means and instruments, sufficient for and equal to the performance of our tasks. And this, it seems to me, is the message of God to his people here and now, as to that man in Horeb who was to be the leader of his people then: "Go bring my children forth," all over the face of the earth; wherever you hear their cry of distress and see their need for help, go bring my children forth from their houses of bondage to day, lift them up to manhood, make them free, give them hope and liberty in Jesus Christ. You need no machinery, no other than what you have.—Springfield Republican.

Sunshine in the House.

BY DAVID JAMES BURRELL, D. D.

In the eastern and western ends of every home there should be windows, high and broad, to catch the first beam and last glimmer of the day. All things may be pardoned there save darkness and gloom. A father's scowl or a mother's sharp reproof will make a hovel of the most luxurious home; and though the floors be carpeted with velvet and the walls tapestried with Gobelin if there be a lack of sunshine the house is eerie. There's no place like home; but the word is a sad misnomer if it signify nothing but four walls and a roof. It should be a conservatory of warmth and beauty, a barricade against all cheerlessness. I pray thee, Nabal, when thou comest from the workshop, or the office, remember that a man is not half a man who lays the burden of his cares upon his wife and children. And, I pray thee, much cumbered Martha, forget not that thy first duty, above, and beyond the multitude of lesser tasks, is to keep the windows of home open toward the sun. I know that in many a household there are inner chambers of sorrow, and many skeleton in closets; but, blessed be God we are masters of our environment. Therein is the chiefest glory of our manhood. A mighty Anak is Calamity, with a spear like a weaver's beam; but the least of God's little ones hath a two-edged sword of promise that will slay him.

In the household of Charles Lamb there was a shadow so dark that we wonder his own lightsome heart was not depressed with a continual somberness. But he had learned the master art of making the best of things. He had multitudes of friends, but none more beloved than the poor sister who never went away with him on an excursion when she did not pack up a strait waistcoat with her apparel. To care for that wild-eyed sister was to him not duty nor self-denial, but the very joy of love. For her sake he surrendered all more selfish loves, yet made no virtue of it. (And here in parenthesis, let us note the sweet ministries of those elect ones whom God has called to abide alone, in what is often satirically called "single blessedness." There is many a household, with an untold story of illness or querulous age, that can witness a most "patient continu-

ance in well doing" on the part of unwed sons and daughters.) There was a path before the feet of Charles Lamb which seemed to him ordained to heaven; it was narrow and steep; but there were flowers by the way, and palm trees bending over, and the sun shining above; so as he went along he kept his merry heart. Therefore his home, in spite of that and other not less somber shadows, was aptly painted as

"A spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

But blessed are those servants whom God calls to the office of housewife (or "weavers") and "house-band." It is to ply the engine that furnishes power for all life's industries; it is to plant trees and dig wells for the future ages. O that parents would more magnify their office! The sorrows that come to them are but the Master's pruning for greater usefulness; the clouds that gather will in due time empty themselves of the refreshing "latter rains." Is there a more edifying or heavenly sight than that of our aged fathers and mothers wearing their silver crowns, and amid the benedictions of their children's children passing on into the light of the celestial city! How momentary now, as they look over their shoulders, seem those bereavements by which was made possible this exceeding weight of glory; and how sweet the reflection that in all life's vicissitudes, they have believed in God and through their flowing tears have been able to see his bow in the cloud. Thus they journey on toward the East. The sun is over them.

In that other home, the Father's house, whose doors are opening before them even now, there is a deeper peace than that which has sanctified these faithful hearts, a more unbroken trust, a sweeter joy. It will be a far pleasanter thing yonder, even than in this hopeful world, for their eyes to "behold the sun."

Then welcome to our earthly homes all genial spirits of content and final trust and love—all warmth and light from the great Father's house. Welcome the sounds of music and laughter. Welcome the chip of the cricket on the hearth. Welcome the sun! And get thee hence, ill-temper, discourtesy, proneness to fault-finding, spleen, moroseness, worship of ego—when then the day dawns let the shadows flee away.—Christian Intelligencer.

"Now is the Accepted Time."

BY REV. R. CRITTENDEN.

Nothing is more clearly revealed in "the words of eternal life" given by inspiration of God than the duty of immediate obedience to the divine command in a present consecration to the service of the Lord. There is not the slightest intimation of any wisdom or safety, but only of folly and peril in putting off a sinner's salvation until some future time. The time is always "now," the present time; always "to-day," never to-morrow. I submit the question, it is not the same as saying, "Don't do it 'now'." Wait until the time set for you to do it.

Neither in the Bible nor outside the Bible is there any to-morrow or future date for obedience. "To-day" is the plain and oft repeated command "To-day" I pass a neighbor "having no hope and without God in the world." I shall never pass him again. O, shall I not think "now" of his peril desiring for the joy I have "unspeakable?" And "now," if only by a smile, endeavor to win him for Christ his Saviour? I have just read an account of "Decision Day" as observed recently. The primary classes were permitted to retire. Passing along the street in my near neighborhood I met "the little children." Do I not love them of whom the loving Saviour said for the third time in His Gospel, "Suffer the little children to come unto Me?" May I not, then and there, try lovingly to lead them into the fold of the Good Shepherd?

Without exception, we always do wisely and well by following the directions infallible that never lead astray. There had been no previous announcement for the decision day when Joshua called upon Israel to "choose you this day whom you will serve." His choice, "as for me and my house, we will serve the Lord," was only a renewal of his consecration just as it should be in the case of every servant of the Lord. To the many precious ones, truly too many of them, among our Sunday school scholars and young people, neglecting the "great salvation," may I not repeat the timely wise words of the great Apostle, "Behold, now is the accepted time; behold, now is the day of salvation?"—New York Observer.

ST. NICHOLAS FOR 1905.

Mr. L. Frank Baum, author of the "Wizard of Oz," and of other popular fairy stories for boys and girls, will contribute the leading serial to *St. Nicholas* for the coming year. It is called "Queen Zixi of Ix," and its illustrations are to be a new departure for *St. Nicholas*—they will be all in color, sixteen full pages and more than sixty small pictures printed with the text, the work of Mr. Fred Richardson, formerly a Chicago artist, but now living in New York. The story is one which ought to keep the interest of *St. Nicholas* boys and girls throughout the year.

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FAMILY WORSHIP.

It is to be feared that there are thousands of professed Christian families in which family worship is not heard morning or evening, and where the only formal recognition of God is a mumbled 'grace' at meals. The heads of these families profess to be believers in Christ, and to desire that their children should believe in Him also. But in their family life they ignore the existence and worship of God.

The reasons which influence men thus to neglect the duty of family worship may be classed under three heads (1) They think they have no time for it, (2) They are simply indifferent about it, (3) They are too timid to undertake it.

Many business men ease their consciences by the plea that they have no time to attend to it properly. The day is so filled up that it seemed hard to hit upon a convenient hour for family worship. They would like very much, they say to themselves, to have such a worship but really there is no opportunity for it. In the morning they must hurry from the breakfast table to the store or office or work so as to be there in time. In the evening after supper the paper is to be read and by the time that, or its contents are properly digested, the children are in bed or scattered in various directions, or some engagement calls them from home.

It does not seem to occur to these busy people that family worship should itself be made a part of the business of the day—as much so as eating breakfast, or attending to the routine of shop or office, or even of the ordinary household duties of the day. God has a right to such portion of every day as may be needful to honor Him in our homes. To devote none of the time to His worship is to rob Him of His just due. But some Christian heads of families are simply indifferent to the matter. If questioned about it, they would admit that it is the proper thing for a Christian home to have a family altar. But they never seem to think of it in the light of a duty pressing upon them personally for fulfillment. Day after day, and year after year they go on neglecting the exercise, until their indifference becomes a settled habit of life, to their own lack of spiritual power and to a fearful loss to their own families.

The third reason is more creditable than either of the others, yet it affords no just excuse for the neglect. Those who plead it know well enough what their duty is; they recognize in some degree the benefits likely to accrue from it to their families and themselves; but they are unable—or think they are—to overcome a feeling of timidity at taking the lead in prayer; and so from sheer lack of courage to take the first step—after which the embarrassment would rapidly diminish—they continue to neglect what they feel to be a great duty both to their families and in the sight of God.

It is not pleasant to contemplate the effect of such neglect upon the home or church or community. From one point of view it is most distressing. We fear that it is a growing habit. The service is transcendently important. This cannot be too strongly emphasized by the religious press and by the pulpit—indeed by all who have the highest well-being of the family and the state at heart, for the family lies at the basis of all our national life. The influence of such a service is always wholesome and restraining. It sweetens and refines family life, and there is nothing that can possibly take its place. The children who grow up unaccustomed to the voice of prayer in the home circle are to be sincerely pitied, for they are most deeply injured. An irreparable wrong is done which can never afterward be undone. But something more than stern pity is due to the Christian father who habitually neglects so important a means of grace to the family over which God has placed him. We trust that as a result of the desire for a revival of God's work in all our churches, there may be a desire for the revival of family worship. This was never more needed than at the present time.

THE DRINK HABIT.

Mr John Burns, the greatest English labor leader, and member of the House of Commons for Battersea, delivered a lecture in Manchester, taking as his subject 'Labor and

Drink'. In speaking to an audience of 4,000 persons, most of whom were hardheaded working men he did not mince matters. While admitting that all classes had fallen under the baleful influence of the drink habit he felt sure that to no class was the effect of the 'habit' so destructive as to the men who earned their living by the labor of the hand. He was convinced from observation that 'drinking had dissipated the social force, industrial energy and political strength of the people.

At the present rate of wages no workman could afford to spend \$80 and \$90 per year for that which did him no good. The drink habit was seriously threatening the industrial efficiency and supremacy of the British workman.

The figures which Mr. Burns gave as to national expenditure for drink was truly startling. Germany with fifty-six millions of people, spent £150,000,000 in drink but at Britain's rate per capita, she would spend £270,000,000. The United States with seventy-six million people spends £234,000,000 on drink while at Britain's rate she would spend £362,000,000. The above is not pleasant reading. It does not augur well for the future of the bone and sinew of British workers. Mr. Burns is right when he appeals to thoughtful men to renounce the drink habit which is evil and only evil, because those who indulge not only imperil their own health and strength, but also weaken the fibre of national life. The only safety for the individual or the nation is total abstinence.

Dr Cuyler has said, that the two unanswerable arguments against the drinking usages are these: "An alcoholic beverage endangers me if I tamper with it; it endangers my fellow men if I offer it to him. My Bible teaches me to let it alone for the sake of the 'weak' and those who stumble. Ah, these stumblers! How many wrecks the words reveal! How many tombs it opens whose charitable turf hides out of sight what surviving kindred would love to hide from memory. For Jesus' sake, and for the sake of the easily tempted who will hide behind our example, let us who call ourselves Christians put away this demon which conceals damnation under its ruby glow." These are strong words but none too strong when the ravages which the 'drink habit' have made in homes and hamlets all over our fair land. There ought to be no 'let up' in the warfare against this great evil. All Christians should take their stand.

All readers of this journal may not agree with the idea of pledging children of tender years indiscriminately. It is a fact known that many persons pledged in childhood have kept the pledges then made through all the years of a long and useful life. The old rule 'an ounce of prevention is worth a pound of cure,' is applicable here. It is right to save the drunkard from his 'cups,' and get him to sign the pledge. There are too many opportunities for such efforts. It is far better however, to obtain a pledge from those who have never tampered with the deadly poison. Our hope for the success of the Temperance Reformers is in the young, pledge them, educate them, train them, in the principles of Prohibition, and in a very few years there will be a host of men and women who will be sturdy champions for the cause of temperance.

BAPTISTS IN SWEDEN.

The first Baptist church in Sweden was organized in 1848. At first the persecution was fierce and bitter. The leader of that church was banished on account of his faith, and found refuge in the United States. In 1854, six years after, several churches were organized, among which were the First church of Stockholm and the First church of Orebro. These two churches are among the most prominent in the country. They have just celebrated their fiftieth anniversary. It was a high day for the Baptists in those two cities, as indeed, in all Sweden. Great progress has been made by the Baptists since 1854. Then preachers and members were imprisoned by scores, and many were put through the ordeal of bread and water diet lasting in some places for twenty-eight days. Now there are 760 preachers of the Gospel, 567 churches with a membership of 45,395. There are 1015 Sunday schools with 52,258 scholars, and 3,872 teachers. And this work is growing year by year. Churches are giving much attention to the training of the young. In order to get the young people under proper Christian influence and training, young people's societies are being organized in connection with the churches everywhere.

Swedish Baptists are interested in Foreign missions. This is true of all intelligent Baptists. In Finland and Russia three mission families are at work, each supervising a number of stations. In Spain there is one mission family who is aided in his work by a native preacher and a school teacher. In China there are four mission families at work in one of the provinces of this great empire. A new station has just been opened. There is a seminary for the training of young men for the Christian ministry, 39 students are in attendance. The graduating class last fall numbered eight. The school was founded in 1866, and since then 400 young men have passed through its classes. Revs. K. O. Broady and A. Drake have been connected with the seminary from the start. These men are held in

the highest esteem by the churches and are doing much to mould the life of the people. It is not easy to estimate the indebtedness of the denomination to the men who have the training of pastors for the churches.

Home missions are not neglected. Last year \$3,366 were expended in giving aid to forty different pastors and evangelists, some receiving more and some less. The average salary of the ministers is \$250.00 to \$300.00. Pitifully and pitifully small, even though the cost of living is not so great as in this country. They get enough of these on the street or by the way. What they want is something which will help them in their struggle to be better men. They want to be lifted up, and out of, their daily routine and brought into living touch with the man of Nazareth, the Son of God. The sensational handling of current events, and themes of that nature is not the sort of preaching that is in demand, to-day, or for any day.

WHAT MEN WANT TO HEAR.

Mr. Edward Bok, in the Ladies Home Journal affirms that men who go to church want to hear spiritual sermons. They have little confidence in the ordinary ministers' views about politics, the latest scientific investigations, business, or the doings of the day. They get enough of these on the street or by the way. What they want is something which will help them in their struggle to be better men. They want to be lifted up, and out of, their daily routine and brought into living touch with the man of Nazareth, the Son of God. The sensational handling of current events, and themes of that nature is not the sort of preaching that is in demand, to-day, or for any day.

What do men want when they go to church? Something that will help and cheer and encourage amid the grind of daily toil. The human heart to-day is the same as the human heart was in the olden time. The need is the same, the sense of guilt is the same, the Divine specific for this, is the same. There are the same troubles, trials, temptations, sorrows, and conflicts and men, the great body of them desire, yes, even long for, in their struggles sins and fears, real spiritual help.

They want now as they always have wanted the gospel of Jesus Christ, and this gospel told so simply, lovingly and earnestly, that plain people and ignorant people and tired people and anxious people and children can understand it and be helped by it. The craze on the part of some ministers for sensational topics to catch a few additional hearers is, to say the least a travesty, a burlesque on the great gospel verities which they have been commissioned to preach. We confess to a sense of humiliation when we see some of these subjects in print. There surely is a more excellent way.

A VISION.

At the farewell service held in the Dudley Street church, Boston, Dr. Barbour the Foreign Secretary of the American Baptist Missionary Union gave the parting charge to the missionary group as they stood on the platform. Among other things he said: 'I saw in a church at Copenhagen the master work of Thorwaldsen—his 'Christ and the Apostles'. The figures of the apostles are worthily represented; but the eye of the observer is drawn swiftly to the central figure, a form, manly, masterful, a face, pure, benignant; hands showing the print of nails, but outstretched as in invitation. Above the statue an inscription is carved in marble, 'This is my beloved Son, hear ye him.' Below the statue a second inscription presents the message which the world is bidden to hear,—a brief message of but three words in its English rendering; 'Come unto me.' Beneath all is carved a third inscription; 'Lo, I am with you always, even unto the end of the world.'

Before this I stood spellbound, thought it was but a work in stone. But what I saw in stone you have seen in spirit—that benignant face, those hands nail-pierced, outstretched; that form, strong, mighty to save. And so you go from us. We cannot wonder that your hearts are drawn toward those who have not seen that form of heard the message. As I speak this word of greeting, I have no further prayer or desire for you than this: that this vision may remain before your eyes, 'God spake unto the world by his Son.' Hear him, bid the world, so ignorant and deluded, to hear him, come unto him, in your perplexities, in your consciousness of insufficiency and unworthiness, come unto him.' And such a vision is for every pastor or worker at home or abroad. It is what he needs to help him in the great conflict which he is waging against, the forces of evil, and which confront him as he goes forth to do battle in the name of him whose name is above every name.

AN ILLUSTRATION.

In a course of a sermon to young men Rev. N. Dwight Hillis, the pastor of the Plymouth church, Brooklyn said: 'This expression, The Son of Man' is strangely suggestive. Our earth gathers many zones into its bosom; the Arctic zone with its niggardliness; the temperate with its great treasure, the tropics with their abundance, and so unites all zones as to form one solid earth. And not otherwise is Christ the full-orbed son of man, who gathers into his perfect nature excellencies that are distributed among others,—the glory of the intellectual type, the full tide of feeling represented by impulsive natures, the beauty of those who represent the practical type. Uniting all he gathers all temperaments into perfect shapeliness and symmetry. But

claiming for himself this title 'Son of Man,' Jesus Christ so interpreted it as to stir sympathy and affection and the sense of brotherhood in men.' This is a view of the Lord Jesus that is not often presented to us. It fascinates, and charms the imagination. It makes him the perfect man in very deed. And this he is. But to the Christian, beautiful as is this conception, he is the God man, who took the sinners place in some unique way, and suffered in his stead, 'dying the just for the unjust that he might bring us to God.' Verily great is the mystery of godliness.

Editorial Notes.

—A pastor in Philadelphia is preaching a series of sermons on the Gospel according to Jonah. The special themes may be helpful to other pastors in their work. They are as follows: 'Jonah Fleeting from Duty, or an Expensive Trip,' 'A Storm at Sea, or Results of Disobedience,' 'Thrown overboard, or What to do in the darkest hour,' 'The Messenger and the Message, or the Saving of a City,' and 'Jonah's disappointment, or Count your Blessings'

—The gospel is the solution of all the unsolved problems in the social, political, national, world-wide domain. Not education, nor reformation primarily, but regeneration, can bring the divine promises concerning the good things assured to men here and hereafter. The brightest glory of the church is to have it said of her, 'this and that man was born there.' The greatest shame of any church is not seeking to save the souls of more men, women and children. Pastors how is it with you and your church? Time is passing and men are dying.

—Stand by your pastor, encourage him, pray for him, speak well of him, help him in every possible way. There are some people who do none of these things. Their pastor is no more to them than their hired man. He is subjected to the severest criticism, no matter what he may try to do for them. He may go with them through the severest trials and afflictions, doing all he can for their comfort, but the first time he objects to their worldliness they will turn their tongues loose on him in every circle they enter. A dog never forgets a kindness, but some people have very poor memories. If there be any virtue, think on these things.

—The Thanksgiving service in which the churches of St. John united was held this year in Leinster Street church. The preacher was Rev. A. B. Cohoe of the Brussels Street church. His text was taken from Ps. 107: 1. Mr. Cohoe developed the idea that not material things in themselves were causes for thanksgiving, as the love of God which found its highest expression in the life and death of Jesus Christ. The sermon was illustrated by incidents in the personal experience of the preacher. It was also out of the ordinary routine of Thanksgiving sermons, and was well received by a large audience present representing the Baptist churches in the center of the city. The preliminary exercises were taken by Pastors Burnett, of the Leinster Street church, Gates of Germain and Prosser of Waterloo Street (F. B.)

—In Paternoster Building in Paternoster Row, London, is a publishing firm whose great presses do nothing else but print the sermons of the late Charles H. Spurgeon. His sermons three each week were taken in short hand as they were delivered, and several hundred have not yet been put into type. A recent visitor to this publishing house says: "One sermon is printed each week and has been for 2800 weeks past. The sermon is published every Thursday. Purchasers begin to come before the doors are opened, all classes of people, the ignorant and the learned." Thousands are sold over the counter in a morning. Upstairs are 2,000,000 copies. The number of sermons sold since 1855 exceeds the number of Bibles circulated since the beginning. They would make a paper pathway round the world six feet wide. Spurgeon is dead, but he still lives to benefit and bless mankind and will so continue.

—The deacons in our churches are as a rule, good and true men. They fill an important sphere and have a mission to perform. In the discharge of their duties, they are often confronted with difficult and delicate tasks. They deserve the sympathy and love and confidence, of the brethren whom they serve. A word of appreciation now and then would not be amiss. Speak that word, it will not hurt them, nor you, probably it will do you both good. Next to the pastor the faithful deacon has a harder time than any one else in the church, don't allow worldly members to criticize a faithful deacon in your presence, without rebuke. The man who honestly serves your church deserves to have his hands upheld against unreasonable and Godless people. This is no more than common fairness and common honesty. If you are a Christian be a manly one, treat your deacons fairly.

"Baptist Union."

Dear Editor—Kindly find space for the following list of churches reporting to the Committee as having adopted the "Basis of Union," etc.:

P. E. I.—Charlottetown.

New Brunswick—Havelock, 2nd Harvey, Lutes Mountain, 1st Grand Lake, 2nd Falls, St. George, Greenwich Hill, 2nd Grand Lake, 1st Elgin, 1st Johnston, Harcourt, and Cambridge.

Nova Scotia—1st Halifax, Acadia Mines, DeBert River, Lake George, Yarmouth Co., New, Ross, Milton, Yar. Co., Caledonia, Sand Point, Shel. Co., Glace Bay, Boylston, Antigonish, Westport, 1st Truro, Bridgewater, Chegoggin.

The committee are anxious to hear from all the churches. It is possible some have taken action and have not reported to us. We can only report the churches sending their decisions directly to the Committee. If we begin to try to follow the papers reporting we shall soon be in confusion. Please send a note to the committee as soon as you have considered the matter. We are hoping that our pastors and churches will not let the December Conference pass without the matter of "Union" being dealt with. We should know before the close of the year just what each church desires.

G. O. GATES for Com.

St. John, Nov. 21.

From British Columbia.

Dear Mr. Editor.—Perhaps a word regarding our work in British Columbia would be welcomed by your readers. Since Convention in July a number of changes has taken place in the pastorates on our Convention field. Rev. I. W. Williamson who was at Kamloops has gone to college and has been succeeded by Rev. B. Goodfield a very promising young man, who has come to us from Manitoba with intent to stay. Rev. B. N. West resigned at Chilliwack and accepted the Jackson Avenue church in the city of Vancouver. Rev. W. J. Saunders from Monigan, N. W. T., is now supplying Chilliwack and will likely remain there. Bro. Tranter who had been at Ladner for the summer months went at the first of September to Woodstock College. Rev. P. H. McEwen has accepted the pastorate of the Ladner church. Rev. H. W. Piercy who during the summer was one of an evangelistic band of McMaster students entered upon his work at Chemainus and Ladysmith the first of this month.

A new church has been organized in Vancouver with a charter membership of 63, known as the West End Baptist church to which the Rev. Dr. Rugg a former pastor of Calgary, Victoria, has accepted a call as pastor.

The First church Vancouver is still without a pastor, though efficient pastoral work is being done by Rev. W. C. King, their permanent supply. The Rev. Willard Litch of Calgary has been called to this church, we learn, but has not yet answered.

The Convention has not yet secured a Missionary Evangelist for work among our churches. Rev. Ernest Shanks a Baptist evangelist who came to us from Australia, though an American by birth, who has done splendid work in the city of Victoria during the past few months, is now being negotiated with by our mission board in the hope of securing his services with several of our churches during the coming months. Mr. Shanks was in Australia during the great awakening there and worked in connection with Dr. Torrey.

We now have fourteen settled pastors in our Convention field. We are still looking for a missionary for Rossland and one for Grand Forks. The republication of our Convention organ the Western Baptist is being heartily received by our people. The outlook is good for a rich ingathering in many of our churches.

The cause at Kamloops has been very materially strengthened by the coming in of Mr. Aaron Perry as Principal of the High School there. So Acadia keeps dropping down her leaven. We are now waiting anxiously to know whether our strong son of Acadia at Calgary will come to Vancouver First Church.

At Emmanuel, Victoria, there are evident tokens of divine approval. Today closes my eighth month of pastoral service with this church. During that time our Sunday school has increased by 30 in average attendance. A Junior Young People's Society under the care of the pastor has been organized with a membership of 26, and average attendance of 16. The first of October a Junior Young People's S. was organized with a good membership and is doing splendidly. For the past two months the pastor with assistants has been conducting a Chinese class on Friday afternoons with an average attendance of 21. We have received 15 into our membership by baptism, one on experience and 8 by letter during that time. There has only been one month in which we have not had baptism. At a special decision day in our Sunday school two weeks ago, 29 of our boys and girls decided for Christ, thus we are helping in the way of obedience to Christ's commands. Our Sunday services and prayer meetings are well attended and are very rich in spiritual power and blessing.

We are waiting on God for greater blessings and putting our hands to the work we are assured that God will abundantly bless us.

E. LEROY DAKIN.

Acadia Second Forward Movement.

ANNOUNCEMENT AS TO CANVASS.

As announced last week the General Canvass of the churches in behalf of this movement has been begun. The writer has already visited several churches. Last Sunday and following days he was at Truro, where the response was very encouraging. Sunday, the 20th, he will be at

Amherst. The Sunday following he will be with two of the Halifax churches, and so on.

A special committee of the Board of Governors will direct the canvass. The committee will use its best judgment in the light of all the circumstances, and will rely upon the sympathetic cooperation of the pastors and churches. Rev. W. L. Archibald has been requested by the committee to enter upon a canvass of Digby County. This county was one of the earliest sections of the country to take up the work of the Twentieth Century Movement, and is in a better condition for the new canvass than some other sections. The committee bespeaks for Bro. Archibald the earnest cooperation of the pastors and other church officers as he tries to arrange his itinerary, and to prosecute the canvass.

Two years out of the five granted us by the terms of Mr. Rockefeller's pledge are already about gone. Only three years remain. Only one year remains in which to obtain the pledges. We must make our report to Mr. Rockefeller as to the pledges on January 1st, 1906. The canvass, therefore, must be pushed with despatch.

From this time on we shall content ourselves with pledges payable in three annual instalments, the first to be payable at any date during 1905 that may best suit the subscriber.

No church is asked to take up the whole burden. Every church and community, however, is earnestly appealed to do all that it can. Those who cannot give, cannot give. But multitudes can and will give according to their ability. Let there be no note of hopelessness or discouragement, but the note everywhere of faith, and hope, and courage, and within a few months the goal aimed at will have been reached.

THOS. TROTTER.

Wolfville, Nov. 18th

Middleton B. Y. P. U.

In November last our B. Y. P. U. pledged itself to raise \$50.00 toward the support of Bro. S. C. Freeman in India. The method adopted was simple and worked so admirably that I feel like speaking of it through the MESSENGER AND VISITOR in case it may help some other Union or church in its efforts to raise funds for missions.

We first appointed a special committee of four young people, among whom we divided the list of our membership active and associate and had them see personally every member and ascertain from each what amount he felt he could give monthly toward the object specified.

As each one subscribed a package of twelve small envelopes to cover the year was handed to him, in which to enclose the amount subscribed month by month. Then for one service each month our Missionary Committee provided a Missionary programme as suggested for the "Conquest meetings" shown on the topic cards. These Conquest meetings were made the occasion for our offerings. The envelopes received each month were checked with the lists, and if a member was found to be behind for several months the member of the committee to whom he subscribed reminded him of the fact. In this way we were able to remit to the Treas. quarterly. The first and second quarters we remitted \$13 each remittance, the third quarter \$14, and at the end of the fourth quarter, last month, we had contributed not \$50 but \$63.

The B. Y. P. U. have therefore sent to the Treasurer the balance of the \$50 pledged and have voted ten dollars of the surplus to our North West Mission work.

The value of our method is that the money was raised so easily. Every one doing a little secured the large total amount. Every one of us was surprised that at the end we had so much, without any special effort.

We expect at our service this week to decide what we can do toward our Missionary's support during the coming year. I believe we will attempt not less than last year.

I have been asking myself this question of late, Why should our missionary committees be confined to our Y. P. Societies? Why should not our churches that have no B. Y. P. U. or Y. P. S. C. E. have energetic missionary committees who might prepare missionary programs once a month taking as topics those suggested for "Conquest Meetings" in the Young People's Topic cards? (They could take any other topic upon occasion if they so desired.) And let the entire church membership agree to pay so much each month the same as our young people did. In only three cases, I believe, did any member contribute more than ten cents monthly. A great many gave only five cents each. In this way not only would the entire membership (approximately) be contributing to missions, but the church would be receiving every year a regular course of missionary instruction. I am persuaded that such a course adopted by our churches generally would do much toward solving the problem in respect of Denominational Funds.

HORACE G. COLPITTS.

Middleton, N. S., Nov. 14, 1904.

How difficult it is to live with people—even the best people. Small idiosyncrasies come painfully to the surface, differing opinions jar, slight elements of personality involve constant strain. It is well not to come too close to one's friends—for the sake of friendship. Moreover it is always a mistake to plan a single detail of another's life; the more entirely one avoids this the safer is the relationship.—Edward Howard Griggs.

* * The Story Page * *

Teddy's Mother.

BY L. M. MONTGOMERY.

It was a public holiday, and almost everybody in Dalton had gone to see the football game at Seyton between the Dalton "Wanderers" and the Seyton College men.

But William Fielding had decided to spend the day in his office. His wife and his two daughters were in Europe; he did not care for football, and there was a good deal of extra work to be done.

"I'll have a good look into those papers of the C. and R. railroad case today," he thought, as he entered his office.

The big building seemed unusually quiet and hushed. He reflected with satisfaction that he was not likely to be disturbed by callers.

Later in the day he remembered that he had not read the letter which he had found in his box on the way down town. It was addressed to him in a somewhat tremulous hand, and bore the post office stamp of a little village at the other side of the continent.

"Mother writes a good hand for a woman of her age," he thought, as he opened it.

The letter was short and written on cheap, blue-lined paper, with frequent lapses of spelling and grammar. It told all the simple home news and bits of gossip about neighbors whom he had half forgotten. On the last page the handwriting grew shakier. She was feeling "terrible lonesome" she wrote.

"It seems so long since I've seen you, William. Can't you come home for a spell this summer when Marion is in Europe. You haven't been home for ten years, William, I'm thinking. I do so long to see my dear boy."

Mr. Fielding frowned slightly as he folded the letter up. He drummed his fingers on the desk. His mother's request had come at a peculiarly inconvenient time. To be sure, he had often thought he ought to go and see her. But he had always been too busy; he could not spare the time. A trip East to be worth while at all would take at least two months.

"I can't possibly go this summer, anyhow," he reflected, impatiently. "Those nine cases are coming on next month. I suppose Morton could tend to them, but I should hardly care to trust them solely to him. Then there's the house to look after while Marion is away—and I've promised Tremayne to spend my vacation hunting silver tips in the mountains with him. Mother must wait until next summer. I'll write her just how it is—she'll understand. Mother was always a famous hand to understand a fellow."

But he did not feel altogether satisfied as he began his letter. He determined to write a good long, newsy letter by way of a salve to his conscience, remembering with some shame the hasty scrawls he had fallen into the habit of sending her. A wrap at the door interrupted him.

"Come in," he called, impatiently, wondering who it could be.

The figure that appeared in the doorway was quaint enough to provoke a smile. A little old woman—such a tiny scrap of a woman, with delicate, bleached features, and bright, dark eyes. Under a very old fashioned bonnet of quilted black satin her silvery hair was twisted down over her ears in a manner which Mr. Fielding remembered seeing old ladies' wear in his boyhood. Her dress was a dull-colored print, plain and neat, and she wore a gay Paisley shawl. In one hand she carried a huge bunch of sweet peas, and in the other a small covered basket.

She flashed a quick glance over the room.

"Oh, ain't Teddy here?" she faltered, disappointedly.

Teddy! Mr. Fielding remembered that young Mr. Wyndham, the clever young lawyer next door, was called Teddy by his friends. This was probably his mother. He knew that Wyndham belonged in the country.

He rose and offered the little lady a chair.

"If you mean Mr. Wyndham, his office is next door. But I'm afraid you won't find him there

either. I think he has gone to the football match at Seyton. This is a public holiday you know."

"No, I didn't know sir." There was a tremor in her voice, and her lips quivered suddenly. "If I'd known it I wouldn't have come. Do you know when Teddy will be back?"

"Not before eight I'm afraid, Mrs. Wyndham. The game won't be over until late in the afternoon, and I believe there is a banquet in the evening."

"And I must go home on the afternoon train, I won't see Teddy at all!"

Well, I suppose it serves me right for not sending him word I was coming. Ted always likes me to send him word so he can meet me at the train and look after me. But I thought I'd just like to surprise him, and anyhow, I took the notion suddenly this morning. And I've brought him a basket of jelly tarts—Ted is so fond of jelly tarts—and this posey. Maybe you'd like to keep 'em [sir. Tisn't no use lugging them back—they'd only fade."

She gave a little choke of disappointment, in spite of her efforts to suppress it. Mr. Fielding felt as uncomfortable as if he had been responsible. He got up briskly and took the flowers.

"Thank you Mrs. Wyndham. Your sweet-peas are so beautiful and remind me of those we used to grow in my mother's garden away down East. I'm not so fortunate as Ted—my mother is too far away to drop in and see me."

"I guess she wishes she could often enough. She must miss you dreadful," said his visitor simply. "It don't seem's if I could live if I didn't see Ted every once in a while. He knows that, and he comes out 'most every week, for all he's so busy. If he can't come he sends a great long letter just full of fun and jokes. Ted is an awful good son, sir."

Mr. Fielding felt still more uncomfortable as he hunted out a glass for his sweet peas. Perhaps the contrast between his conduct and Ted's came home to him sharply. The little lady who was evidently fond of talking, went on:

"As I came along on the train I was just thinking what good times we'd have today. Last time I was out Teddy promised me a drive in the park next time I came to town. I'm real disappointed—but it's all my own fault. I should have remembered 'twass a holiday."

The gerle little voice ended in a sigh. The lawyer noticed that she looked very tired. Under the impulse of a sudden idea, he said:

"Mrs. Wyndham, I think you must let me act as Teddy's proxy today. You will be my little mother and I'll give you as good a time as possible. You shall have your drive in the park."

Mrs. Wyndham looked at him doubtfully, yet eagerly.

"Oh, sir—but you're busy—"

"No, I'm not—or I oughtn't to be I am beginning to think I am a very unpatriotic citizen, pegging away here instead of enjoying my holiday. We will have a splendid time. My name is Fielding, and I assure you I am considered a very respectable person. The first thing is lunch. I know you're hungry and so am I. So come along. Remember I'm to be your son for the day."

A pink flush of delight spread over her tiny pink face.

"I guess you know what mothers like," she said gleefully. "And I know your mother must think of you, and you of her, when you are so good to other boy's mothers. Oh, I'm real glad to go with you sir. I don't know anybody here and always feel kind of bewildered when I haven't Ted to stick to. May I leave these jelly tarts here?"

"Yes, I'll lock them up in my desk," said Mr. Fielding boyishly. "Ted'll get them when he comes."

She gave herself up to enjoyment with the abandonment of a child. Her clear little laugh thrilled out continually. She chatted to him as she might have done to Ted, telling him all the ins and outs of the farm at home. She did not often take a holiday, she assured him. Her husband was dead and she had run the farm for years; Ted was her only son—such a good, kind, clever boy.

"There ain't no way like him, if I do say it myself," she declared proudly.

They had lunch together in an uptown restaurant

whose splendor almost took her breath away. Then Mr. Fielding telephoned for his own luxurious carriage, and they went for their drive in the park. The busy middle aged lawyer felt like a boy again. He found himself talking to her of his own mother, describing the little down East village where he was born, and describing some scrapes of his school days that made her laugh.

"That's so much like Ted! Such a boy for mischief as he was—not bad mischief though. How proud your mother must be of you! And how often she must think of you! It is such a comfort to have a good son, who doesn't forget his mother. I'm awfully sorry for the poor mothers whose boys get kind of careless like and neglected—not writing to them or going to see them as often as they might."

When the drive was over he took her to the train. "Such a good time as I've had," she said, gratefully. "Ted himself couldn't have given me a better treat."

"I think our holiday has been a success," said Mr. Fielding, genially. "I know I've enjoyed being Ted's proxy ever so much."

"Ted always kisses me good-bye," she said, archly. Mr. Fielding laughed and bent over the little old lady.

"There! That's one for Ted, and here's another for my mother. Good-bye, and safe home to you."

From the window of the car she beckoned to him as the train started.

"Them jelly tarts," she whispered. "I forgot about 'em. You keep 'em for yourself. Ted'll have such good things at the banquet that he won't want 'em."

When Mr. Fielding went back to his office he saw his half-written letter to his mother lying on his desk. He tore it in two and flung it in the waste basket. Then he sat down and wrote:

"Dear Little Mother: Your letter came today. This is not an answer to it, but merely a note to say I'll answer it in person. I am going East as soon as I can make the necessary arrangements, and you may look for me within a week or so after receiving this. We will have a real, good long visit together. With much love,

Your affectionate son,

"William Fielding."

"So much to the credit of Ted's mother," he said with a smile. "And now for some of those tarts."—American Messenger.

Better is a Neighbor.

BY ANNA A. PRESTON.

"Am I a neighbor, Dr. Bond?" asked Florence May, eagerly, as the minister bent his tall figure to take her tiny hand, for Glendell was a real hand-shaking, friendly church, and to-day the pastor's sermon had set them to thinking anew—how very lovely it was to be neighborly, and to love one another—and they moved about after service, chatting pleasantly and laughing softly until a stranger might have been reminded of the buzz of honey-bees in apple-blossom time.

"Neighbor, my dear? Of course, you are a neighbor. Don't you remember Jesus said, 'Little children, love one another?' and he met all his people, old and young, large and small. Yes, yes, you are a neighbor; never forget it."

Those who happened to hear, smiled and said Florence May was such a dear, thoughtful little girl which was proved true by the little girl herself going quietly to her mother after Sabbath school and asking:

"Please, mamma, may I go up and call on Mrs. Weaver, just now, before I go home?"

"Certainly, dear, if you think you have a good reason for making a Sunday call. Here is one of the new Sabbath school library books that you can carry for her to read, and give her my love, and tell her I shall call very soon."

"Thank you, mamma," said Florence, and she slipped out and walked, because it was Sunday, instead of going at her usual hop, skip, jump, up the street a short distance, and rang the door-bell at a large house that looked rather dreary with most of its window-blinds closed.

Soon a face appeared at a sunny window, and then the door was opened by an elderly lady walking with the aid of a crutch, who said pleasantly:

"Why, my dear, is it you? I'm glad to see you. Walk in and sit in this low chair. How do you do?"

"Thank you," said Florence. "Yes, it's me. I'm well, thank you," and then looking up into the lady's face, she added very abruptly:

"Oh, dear me, you have been crying."

"Yes I have," admitted Mrs. Weaver, "but I'm laughing now, you see, since you have come. It had been the loneliest day. Of course, I couldn't go to church with this sprained ankle, but I made sure that somebody would call, and there has."

"It's only me," said the little visitor, "but the sermon was about 'Better is a Neighbor,' and I'm a neighbor. Dr. Bond said I was. I asked him. Some of the others wanted to call. They said, 'There's Mrs. Weaver; sprained her ankle; I want to know; that's too bad; I'm sorry,' and they talked about calling, and they couldn't. My Mamma sent her love and this book for you to read, and said she'd come soon. I wore my best suit. I thought 't would seem to you more like Sunday. Mr. Hartt had chickens hatchin' and he couldn't wait for his wife, and Mr. Lawrence's horse wouldn't stand easy a minute. Oh, Mrs. Weaver, that's Lizzie's picture. 'Oh, I hope they all will come next summer!'"

"I haven't heard from them for a long time," said Mrs. Weaver, "but they will think of me fast enough as warm weather comes on, and they will write then and no doubt they will come."

"I must go now," said Florence, rising as she had been taught to do. "I hope your ankle will get better, so you can go to church next Sunday, and I hope you won't cry again for being lonesome."

"I don't believe I shall feel like it. I thank you for coming. I thought it was December before you came; now I think it is May. You are living up to your name. Seven doesn't call upon seventy."

"Oh are you seventy, Mrs. Weaver?"

"I shall be next Saturday."

"I could"—said Florence May, in whose brain a bright thought had taken form. "Good bye Mrs. Weaver, and out she went; and forgetting everything but her friendly purpose, she ran like a fawn every step of the way home."

The next morning she asked: "Please, mamma, can I have a postal card to write all myself?"

"Of course, said the mother, "if you have anything worth writing." So Florence took a card from the case and wrote in a very good hand for a seven-year-old child:

"Dear Lizzy,—I went to see your Aunt Nemly because I am a naber. She hurted her nancul and she was crin-in and had cry drops on her face. She sed her burf day was next Sat-day, and I am goin' ter make a book marker. I hope your doll Rosepink is well, and can come wif you nex' summer. Your fren', Florence May."

She addressed the card all right, because she had been at Lizzie's home and knew the street and number.

Every day during the week Florence remembered that she was a neighbor, and called on Mrs. Weaver much to that dear lady's enjoyment, and Saturday morning she carried a little bouquet that her mother had cut from her window plants and the bookmark of perforated cardboard that she had made herself.

"Oh, thank you," cried Mrs. Weaver, coming to the door without her crutch. "I never had such a week; callers every day, and my mind has been so diverted that my lameness has gone—I don't know how or where; and this morning, early, the expressman brought a box from Hartford—from Lizzie's folks you know—and they all sent me a birthday present; even this box of sugar-mints is marked with the baby's name. And this little package is for you."

"Oh," cried Florence, unwrapping the paper, she hardly knew how in her excitement; "it is Lizzie's doll, Rosepink, and see, Lizzie has written, 'This doll needs a change of air; so I send her to Aunt Emily's good little neighbor.'"

"Well, I never heard the like of that," said Mrs. Weaver the "week began with neighbors and is ending with neighbors."—Western Christian Advocate.

The Young People

EDITOR

BYRON H. THOMAS

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

Officers.

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

Prayer Meeting Topic.—November 27th.

How Intemperance hinders Missions—Rom. 14: 13-21.

A sea captain about to sail for Africa was asked what his cargo was. "Rum and missionaries," was his disgraceful reply, and he spoke the truth. It is a sad commentary on our boasted civilization that while our churches are bending every energy to evangelize the heathen, the commercial world is each year sending them larger and larger consignments of intoxicants. Our missionaries bear indispensible witness to the increasing evils of the liquor traffic in the work of missions.

But how does intemperance hinder missions? Our Scripture does not tell us, and we will of necessity be obliged to consult other sources.

First. Intemperance is a serious problem in the churches to which our missionaries minister. The natives of uncivilized countries easily contract the drinking habit, and the thirst once created is hard to destroy, so that church members find it in many cases difficult to remain total abstainers. Every year the reports of our missionaries contain mention of those who have been excluded from church membership for intemperance. Missionaries find the liquor business a serious impediment to them in their work. But then intemperance hinders missions in the home land.

In the first place it consumes capital which might be used in missionary work. In Canada alone it is computed that \$30,000,000 is yearly squandered in the traffic of strong drink. If prohibition were to be adopted what a vast sum of money it would liberate which might be utilized in the prosecution of the work of our Lord. Any one can compute the number of missionaries which this large sum of money would support either in the foreign or home field.

But then there is also the vast amount of energy which is today being expended on the reinforcement of the liquor laws, the creation of a strong, public sentiment in favor of temperance, and the education of the youth of our land in temperance principles. If the work of the various temperance societies, law and order leagues, common schools and other agencies which have for their object the cure of intemperance could be dispensed with, what an army of workers would be set free to engage in mission work.

And then intemperance hinders mission work in making men less sensitive to gospel appeals. Any Christian worker can bear witness to this.

Other hindrances to mission work by intemperance will readily suggest themselves to all. What an evil then Intemperance is.

Westchester Station, N. S.

H. S. SHAW.

This message has been addressed to all our fields by the Sec. Treas.

Dear Friend:—According to the report of Rev. A. T. Robinson our organizer, an "Industrial Guild" was formed in your community during his tour. As the Executive Committee of the Mar. B. Y. P. U. have become responsible for the expenses in connection with this tour and have also given the Foreign Mission Board to understand that they will undertake to support a Missionary in the Foreign Field they are anxious to know the results of the season's work. Will you therefore, kindly send me your report as soon as possible at the same time forwarding whatever money you have received from the sale of the "Guild" products. Trusting that the Lord has greatly blessed your efforts. I remain,

Yours fraternally,
Geo. A. LAWSON, Secy. Treas.

Thanksgiving, or "Thanksgiving" which?

There is an increasing conviction that the pulpit of the day is giving quite too much time and strength to the discussion of civil, social and political questions. A recent writer has well stated the world's need and remedies in the following language: How to regenerate the commercial life of to-day is a problem that makes our hearts throb and our cheeks pale. How to redeem politics from the awful blight and curse that has fallen upon them is a burning, throbbing question. How to save our cities from swift and inveterate decay is becoming one of the great questions of the world. The Cross will do it. True service is costly, but no true service is lost. To-day the man who in business, in politics, in literature or in the church, will honor the law of the cross may expect to be nailed to that cross by a mammon worshipping church and a Christless world. But it is

the seed of wheat that falls into the ground and dies that bring forth much fruit.

One thing we desire very much to see.—Such an inflow into our Missionary Treasurer's hand—as would adequately express "thanks to God, for his unspeakable gift."

The true missionary spirit was displayed by a brilliant Oxford student who was giving himself to the Wesleyan Missionary Society for African service. His tutor remonstrated. "You are going out to die in a year or two. It is madness." The young fellow (who did die after being on the field only a year) answered: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth all unseen to be a foundation for the bridge. If Christ wants me to be one of the unseen stones lying in an African grave I am content; certain as I am that the final result will be a Christian Africa."

Bro. H. S. Shaw deserves and has the thanks of our many readers for the service he has cheerfully rendered.

CHRISTIAN ENDEAVOR BATTLE HYMN.

BY REV. CAMPBELL COYLE.

Tune: "Battle Hymn of the Republic."

We are living 'mid the dawning of the church's glory day;
There is battle in her doctrine, and there's triumph in her sway;
The clouds of sin are lifting, and they soon shall pass away;

Our cause is marching on.

Our ears can hear the trampings of the great Endeavor band;
We can see their campfires gleaming through the gloom of every land;
We can see our Captain standing with the sword within his hand;

Our cause is marching on.

There comes from all the nations word that Christ, our Lord, is King;
He is throned above all idols, and glad hearts His praises sing;

Let every true Endeavor'er give himself an offering;

Our cause is marching on.

Our faith looks down the future and beholds the battle won.
The hosts of sins are vanquished and the strife forever done;

Then our hearts will be our garlands for the crowning of the Son;

Our Christ is marching on.

—The Interior.

The Selection "Going Home" was not written by H. S. Shaw, as the types stated in last issue.

Unions built upon the suppression of, truth, or indifference to, it may be attempted, but it is questionable if they prove either honorable or lasting. Truth is dearer to God than patched up unifications. When churches can unite without the sacrifice of principle or doctrine, it is the right and proper thing to do, but they are the result of compromise, comprehension and laxity, they are sure to breed more of evil than good, more of weakness than of strength, more of discord and contention than of harmony and peace.

The man who thinks—or more accurately speaking pretends to think—that God cannot communicate his thoughts to men must have a very restricted idea of God.

Preach the truth. Don't waste your time combating sophistries of heretics dead or living.

INTO FULLER SPACE.

I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and like to thought
Slipped out of mind, it vanished and was not.

Yet to the helmsman standing at the wheel,
Broad seas still stretched before the gliding keel,
Disaster? change? He left no slightest sign,
Nor dreamed he of that dim horizon line.

So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound
We call it death, to them 'tis life beyond.

—Selected.

To love God; to rejoice in the world; to see and feel its beauty; to let the heart open in gratitude as naturally as the flower blossom; to stand ready to serve in even the humblest way, seeking no reward except such as flows out of serving our fellows in the spirit of Christ; to rise above petty annoyances and be calm; to trust God amid the hardest trials and to find life sweet amid the deepest sorrows; to have faith in the power and love to conquer even enmity, sin and death, is to have the spirit of Easter, is to be "risen with Christ."—Rodney F. Johnson, D. D.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

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

A Hindu Temple with Hanman.

In a time like the present when so many in America are losing their heads about the so called good and wise in Hinduism, it may be well to treat the public to a sample of that which is regarded as God's truth in Hinduism. If any one, who is an admirer of Hinduism, sees these words and can find wisdom in them, he must have a wonderful faculty for mis-naming things, and putting darkness for light. Let it further be remembered, that these things are not only believed in the back parts of India, but also in civilized educated Bimlipatam.

The above is a picture of the inside of a temple in Bimlipatam, dedicated to Rama. According to Hindu theology, or as they may call it, theology, Rama was the seventh in carnation of the God Vishnu, who is one of the Hindu trinity and stands to them somewhat as Saviour. Vishnu is said to have taken this in carnation to which the name Rama is given, in order to save his people. According to the thoughts and ways of men, he is supposed to have saved his people by the sacrifice of their enemies, and not by the sacrifice of himself, as the hero of Calvary of whom he is the devil's counterfeit. It is said that he undertook to save his people by accomplishing the impossible task of destroying the works of the devil by destroying the lives of men instead of destroying the power of the devil in the hearts of his people. The lives of those who believe in him show how utterly he failed in the attempt. That is what those must believe who take him for a Saviour from sin and hell. Without this assumption he figures as a mere human hero in the tangled skein of Hindu literature. But the fact that he is worshipped as God by Hindus of all grades contradicts the statement, is often made, that regards him as a mere hero.

This Rama, or Hanman, as some call him, is said to have been deprived of his throne and so became a wanderer in the South for 14 years. During his exile his wife is said to have been stolen by Ravana, a mythical king of Ceylon. Because of this he killed Ravana, and all his relatives, and beat his wife unmercifully, supposing her to be guilty of a sin of which she was innocent. In this he showed by his insight into the matters of innocence and guilt in such a way as to make it easy to decide whether he was God or not. Surely no one has any difficulty as to the doctrine of his Deity. Anyone refusing to believe in it must be narrow and bigoted.

Anybody may come to this temple to worship; but it is especially for the Shudeas, the fourth, the largest and the lowest caste of the poor man's divisions of caste. The out-castes may come to this place to worship but they cannot enter the temple. They must leave their offerings at the door.

On the left of the picture as you face it you see a white figure. That is a carving representing Houseman. On the right of the picture is a like carving representing another mythical character by the name of Garuthmanthurdu. His food was snakes and so he is represented as having a snake in his hand. These two were very helpful to Rama in finding his wife, Secta, and so they have earned his everlasting gratitude, and have been rewarded by having their pictures carved in at least some of his temples.

Taking the last first we will see who these fellows were and what they did. When then was Mr Garuthmanthurdu? According to the so called wise hero love of the East, he was an incarnated in the shape of an eagle. When during Rama's exile, Ravana came and was running away with Secta, Rama's wife, this winged incarnation opposed his flight by swooping down upon him and scratching him with his claws. Not to be thwarted, Ravana shot him with arrows, mortally wounding him, and sped on his way. While Garuthmanthurdu was nursing his mortal wound, Rama came that way looking for his wife in great trouble. Hitherto he had had no knowledge who had taken her, or in what direction they had gone. But the dying Garuthmanthurdu told him all he knew whereupon Rama gave him a drink of water and left him to die, while he pursued in heated chase after his enemy. Here endeth the life chapter of the noble Garuthmanthurdu, the guardian eagle of Secta.

Now about Mr. Hanman, or as he is sometimes called Mr. Hanmanthurdu. He was the Prime minister of Sugreeva who was the king of the monkeys of the South. He also belonged to that race which is only removed from man by the missing link. This gentleman was very fond of putting hot things in his mouth. He began this practice

very early in life. Like all other good monkeys he was born, and his biographer tells of him, that as soon as he was born he wanted to swallow the sun. This shows what a longing he had for inward light, it also shows that he had no light in him, and so is hard to be reconciled with the fact that he was God, which is no more to be questioned than that the sun above us at midnight. For this glaring offense of wanting more light, Eudea, the God of the East, struck him on the cheek, and so cooled for a while his inward longings for light, for the blow was so severe that it knocked him down in a fit of senselessness. From his stupor he was raised up by his father, the god of the air. Not being allowed to swallow the sun it is said he was educated by that orb of light. Another account of him is that one day he fell into a very playful mood and putting the sun under his arm, he ran away with it. I suppose that some of our deluded forefathers said that day that the sun was eclipsed, when all the time Hanmanthurdu was running through space with it under his arm. How foolish we are until we come out here and learn such things! I imagine that there are some people who will not believe that such a thing took place. The above of course were only some of his childish frolics. When he became Prime Minister of all the Monkey Kingdom, and the great responsibility of his honorable position settled down upon his shoulders he doubtless put away his childish pranks.

After Rama received information as to the whereabouts of his wife and had started south, he besought Sugreeva, the king of monkeys, to aid him in getting back his stolen treasure. Sugreeva granted his request and sent Hanmanthurdu with an army of monkeys to assist him. When they came to the sea that separates India and Ceylon Hanmanthurdu crossed it with one bound and so was in the land of the enemy alone. But nothing daunted, he made his way to Sugreeva, by whom he was insulted, for which he set fire to Sugreeva's Capital. Swimming back to the main land he brought Secta's ring to her husband. Then he and his monkey army built a band across the sea upon which they went over into Ceylon and slew Ravana and his people and delivered Secta to her husband. This it came about that Hanmanthurdu is held in such tender memory by the worshippers of Rama.

In closing let me call upon the people of the West to lay aside their bigotry, and acknowledge the debt the world at large owes to a system of religion which gives such exalted ideals of life, and such edifying precepts as we have just been reading. Be it remembered that the decided myths about whom we have been reading are in virtue and trustworthiness to many other God's of this same system, as the moral man of the home land is to the worst libertine. When this has been said a soul half awake with one eye can see at a glance the imperative need of the pure white light of the Sun of Righteousness in this land in order to expel the folly and darkness.

JOHN HARDY.

Palukmoa, Jan. 30th, 1904.

RECEIVED BY THE W. B. M. U. TREASURER.

FROM NOV. 1ST TO NOV. 17TH.

Glace Bay leaflets, 50c; St John Leinster St, F M \$10; Canard, F M, \$5; H M, \$1; Montrose, toward Life member F M \$7; H M, \$2; Sydney, Pitt St, F M, \$5; Annandale leaflets, 36c; 3rd Yarmouth, Deerfield and Pleasant Valley F M, \$2.50; H M, 50c; Falkland Ridge, F M, \$2.25; Lunenburg, F M, \$3.50; H M, \$1; Bear River, F M, \$6.07; G L, \$2; H M, \$3; Little Bras D'or, F M, \$1.50; G L, 25c; H M, 75c; Tidings, 25c; Sydney leaflets, 75c; Truro Immanuel church, F M \$12.50; H M, \$12.50; to constitute Mrs Judson Carter a life member, Brookfield and Forest Glen, F M, \$12; H M, \$3; Reports, 15c; Port Williams, F M, \$9; Lewisville Tidings, 25c; Reports, 20c; Centreville, F M, \$8.70; Reports 25c; Port Williams, Tidings, 25c; Reports, 20c; Apple River Report, 5c; Smith's Cove, F M, \$19; H M, \$1; Paradise, F M, \$7.50; H M, \$1.50; Chester Basin, F M, \$3; Mira Gut, F M, \$3; Aylesford, Reports, 10c; Amherst, F M, \$1. H M, \$5; Florenceville, Tidings, 25c; North Brookfield, F M, \$6; H M, \$6; Reports, 40c; Pugwash, F M, \$6.25; Halifax, North church, F M, \$22.05; (five dollars of this amount was donated by the African Baptist Association) H M, \$6.32; Reports 80c; Tidings, 50c.

MARY SMITH, Treas; W. B. M. U.

P. O. B. 63.

The Young People's Meeting.

"Wednesday evening at 7.30 is the weekly prayer and social meeting of the church. I hope that as many of our members as possible will be present, on Friday evening at the same hour, our B. Y. P. U. will have their meeting, I would remind the young people that this is "their meeting" come prepared to take your part. Our young friends from other localities, now to be in town for the next few months are specially invited to this meeting, come and help make it brighter by your presence and voices, and may the Divine Spirit be present at all our gatherings." Thus intimated the pastor at the Sabbath morning and evening services. I accepted the invitation, and now for "Young People's Meeting."

The subject was mainly educative, not of particular use

when one is young, but affording germs for after life development, something in the nature of a shorter, catechism very good in its way but not exactly for immediate use. Those who exhorted said some wise and good things, but "O my," I so feared that the time when I could use the "good things" might never come, so I was just a little worried, there was also a sense of disappointment, I had just a little word to say to my young friends that would not only have helped me in the saying of them, but might possibly have touched some chords already vibrating with good thoughts, and have turned them to higher resolve in the experiences of every day life which they were meeting or to meet, yes, in entire harmony with the subject of the meeting. I had no opportunity to say these things. I hoped also to have heard live words from kindred spirits that would be a present help to me. Has it ever been noticed that the same words from a young man or woman have more powerfully wrought on the young, his or her hearers, than when used by the "deacon of the church" or even the minister? but there was no time for the young people to say a word.

But to return to this particular meeting, the chairman, not exactly a young man, but enthusiastic in his subject, commenced the meeting just about on time, the meeting was supposed to be one hour long, the opening services, including a good address from the chair, occupied just forty minutes, then the minister spoke. Brothers Clarke and Jones, having long experiences, addressed the meeting. A dear brother a pastor from another field was asked to speak, they all spoke well and to the point.

At last the time for Young People had come, true the time to close had come and gone but "the good wine" had been kept till the last, and the chairman said "we would now hear from a large number of our Young People" in the next few minutes kindly extended for them. Thereupon a good, white haired deacon improved the occasion, after which the long metre doxology. And this was a "Young People's Meeting."

God's Truth.

Wicked men and devils can never destroy God's Truth. It is written on the skies, on every blade of grass, on every sparkling dewdrop, on every grain of sand, on the beautiful rainbow. God is heard in the roaring of the seas, and in the mighty thunders, and is seen in the sharp piercing lightning. God's truth is in all the waters, and in the fires. His truth is in the clouds that pour down the showers of rain on the dry and thirsty land. God is seen in the darkness of the night and in the light of day. God's paintings are seen in the beautiful sea shells and glowing tints of the humming birds. But God's truth tells us that if we do wrong we must suffer here and hereafter. It tells us that the soul that sinneth shall die. And so it is. But he who lives to God shall live. And so it is. God cannot lie like wicked men and devils. God is truth, and truth is not a lie. God's truth tells us to seek first the kingdom of God and his righteousness and take no thought of our lives, what we shall eat or drink or put on, but work for Jesus. Let Him have your time and all, and all the necessities of life shall be added to you. Do we believe God's truth or devil's lies?

A Career for Young Men.

I want to say to the young men who are thinking what noble thing they can do in this world, what thing that is worth while, that will live and make the world better,—that something to honor God among men is the very best thing they can do. It is a noble thing to start, or help to start, a mission school in a godless neighborhood. It is a great thing to teach a Sunday school class and put the thought of God into some young hearts. It is a good thing to find the way into a prayerless, loveless home, and tell the story of the love of Christ there. It is a great thing to take a child and put on its life the image of Christ. It is a great thing to be active and earnest in a church, helping to hold up the burning light of God's love in a community. There are countless ways in which we may start divine blessings in the world.—J. R. Miller, D. D.

Literary Note.

ST. NICHOLAS, A Magazine for Young Folks, edited by Mary Maples Dodge.

The great magazine for boys and girls,—the inspiration of childhood, a supplement to school education, interpreting to the young reader, the world of nature, literature, and art, and omitting only what does not make for true manhood and womanhood. A jolly companion, fond of fun and nonsense in their season. The joy of healthy boys and girls and a blessing to the lonely child or little invalid. Try it.

Fruit-atives

or Fruit Liver Tablets

are fruit juices in tablet form. They contain all the tonic and laxative properties of fresh fruits—and are a certain cure for Stomach, Liver and Kidney Diseases. At druggists. 50 cents a box.

Notices.

OUR TWENTIETH CENTURY FUND

\$50,000.

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

Rev. J. H. P. 755,
Wolfville, N. S.

Treasurer for New Brunswick and P. E. Island.

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

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

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

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

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

PROVINCIAL NORMAL SCHOOL.

A special course of preparation for Manual Training teachers is announced to commence Jan. 9, 1905, and the director begs to call the attention of teachers to the desirability of taking advantage of it. A demand exists for male teachers of woodwork in Manual Training Departments; also for teachers, of either sex, who are able to give instruction in country schools having an equipment for Manual Training on a small scale. The liberal grants now being offered to teachers of Manual Training should lead some of our enterprising teachers to take up this branch of school work which is rapidly becoming such an important part of our educational system. In addition to this special course in woodwork, etc., short courses in paper-folding, color-work, cardboard-work, etc., may be taken at any time. Information as to any of the courses may be obtained from the director of Manual Training, Mr. T. B. Kidner, Fredericton, to whom early application should be made.

TEMPERANCE SUNDAY.

The 27th will be "World's Temperance Sunday." The lesson is from Isaiah 28: 7-13. C. A. Schofield, D. D., writing on this lesson in the "World's Evangel" says: "It is a timely lesson, for two facts are beyond question. The first is that drunkenness is increasing with awful rapidity in all the so-called Christian nations, and the second ominous fact is that the public conscience is becoming apathetic on the whole question. What is needed is not some new effort at reform, but from every pulpit and by every fireside the clear, stern teaching that drunkenness is not primarily a problem in sociology but a question with God. That drunkenness is sin, and that drunkenness excludes from the kingdom of God. It may be said at once, that such preaching will avail little from the lips of that man who shrinks from also saying that with the drunkard scripture puts also the "covetous" and the "extortioners."

This is the position taken by the Temperance Department in the Sunday school; the young are there taught that drunkenness is sin, that any dealing with the traffic is sin, and through the Sunday school this department is endeavoring to teach these truths by the fireside. It asks all superintendents and teachers in Sunday schools and ministers in their pulpits to teach and preach earnest, practical truth on this subject on the 27th, the "World's Temperance Sunday."

LAURA J. POTTER.

Prov. Supt. Temp. N. S., S. S. ASSO.

WHY HIS PASTOR FAILED.

It is because he did not read new books.
It was because he did not cultivate the pastoral habit.
It was because he did not keep fresh in sermonizing.
It was because he was late in getting into his study mornings.
It was because he spent too much time reading the secular papers.
It was because he failed to help himself into a truly devotional frame of mind.
It was because he did not enthuse himself over the missionary cause.
It was because he failed to take interest in the junior league of the church.
It was because he thought it above his dignity to take an interest in the young men and women of his charge.
It was because he spent more time juking the people than praying for their souls.
It was because he did not like to work hard to save souls, so he failed, and was moved, to fail again.—Rev Robert Stephens.

Cheerfulness makes love of life, and love of life is half of health. On the contrary sadness and discouragement hasten old age.

Do you gain your living by your intellect? Then do not allow your arms and legs to grow stiff. Do you earn your bread by your pick-axe? Do not forget to cultivate your mind and to enlarge your thought.

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED BELL-METAL FOR CHURCH, SCHOOL & OTHER PURPOSES. MENEELY & CO. WEST-TROY, N. Y. BELL-METAL CHIMES. Etc. CATALOGUE & PRICES FREE.

DENOMINATIONAL FUNDS, P. E. I.

Receipts from beginning of Convention year to Nov. 11, 1904.

Clyde River Church	\$12.00
East Point "	13.50
Murray River "	7.23
Charlottetown "	29.25
Cavendish "	6.00
Uigg "	2.00
Charlottetown Sunday School	4.44
Tryon "	6.00
Montague "	8.63
Total	\$89.05

A. W. STEARNS, Treas. P. E. I.
Charlottetown, P. E. I. Nov. 11, 1904.

Keep The Blood Pure.

Nearly All the Common Ills of Life are caused by Weak, Watery and Impure Blood.

Bad blood means bad health. That is why Dr. Williams' Pink Pills mean good health—they actually make new rich blood. Bad blood poisons the whole system. The nerves break down, the liver goes wrong, the kidneys get clogged and inflamed, the heart flutters and jumps at the least excitement, the stomach loses its power to digest food, the lungs are unable to throw off the lingering colds, in fact the whole body gets out of order. Then you have headaches, can't sleep and can't eat and feel utterly miserable. And it all comes from bad blood and can be cured by the rich, red blood Dr. Williams' Pink Pills sends coursing to every part of the body. Mr. Daniel McKinnon, of North Pelham, Ont., suffered from bad blood, but has been made well and strong by Dr. Williams' Pink Pills after all other treatment had failed. Mr. McKinnon says: "Until last spring I had been afflicted with a weak stomach, headaches and kidney troubles. At times I was completely prostrated and my sufferings were of a most severe nature. At different times I was treated by no less than seven doctors, and from none of them did I get more than temporary relief. As time went on I became hopeless of ever being well again. Last spring a friend drew my attention to Dr. Williams' Pink Pills and I decided to try this medicine. I had only taken four boxes when I found a decided improvement in my condition, and I continued using the pills until I had taken a dozen boxes when I was a cured man and the sufferings I had formerly endured were but a disagreeable memory. I admit being an enthusiastic admirer of Dr. Williams' Pink Pills, but I think I have just cause for my enthusiasm and will always recommend them to my ailing friends."

Just as surely as Dr. Williams' Pink Pills cured Mr. McKinnon they can cure anaemia, indigestion, headaches, back-

aches, kidney trouble, rheumatism, lumbago, sciatica, neuralgia, nervousness, general weakness and the special ailments of growing girls and women. All these ailments come from bad blood, and Dr. Williams' Pink Pills can cure them by filling the veins with new, rich, red blood. But you must be sure to have the genuine pills with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around every box. Sold by medicine dealers everywhere or by mail at 50c. a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Miss Hart

Pianoforte and Organ Teacher Virgil Clavier Method.

That the Clavier and Clavier Method provide a new, superior and thoroughly scientific means of Technical and Musical Development in the Art of Piano Playing, is a fact which has been repeatedly demonstrated during the past few years by indisputable tests. It has been again and again proven that the Clavier, rightly used in conjunction with the Piano in teaching and practice, establishes the learner in a Truer Artistic Technique in a fraction of the time ordinarily spent, and, at the same time, in a superior manner facilitates Musical Growth as well. Besides private pupils and Class Lessons in Musical Instruction for Children, A Special Course of Study will be given to Teachers and advanced pupils who desire to become Teachers.

INTERCOLONIAL RAILWAY

On and after MONDAY, November 20th, 1904, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

2—Exp. for Point du Chene, Halifax, the Sydneys and Campbellton	7.00
26—Mixed for Moncton	6.30
4—Mixed 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	13.30
25—Mixed from Moncton	15.20
3—Mixed 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,
General Man.
Moncton, N. B., Nov. 18th, 1904.
CITY TICKET OFFICE,
7 KING STREET, ST. JOHN, N. B.
Telephone, 1053.
GEO. CARVILL, C. T. A.

VIM TEA

Tea that is different to all other Teas. People in describing the difference speak of VIM TEA as having "More of a TEA TASTE."

Save your Horse

BY USING
FELLOWS' LEEMING'S ESSENCE.

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

PRICE FIFTY CENTS.

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

All those suffering with
Bolls, Scrofula, Eczema
will find

**Weaver's Syrup
and Cerate**

invaluable to cleanse the blood
Davis & Lawrence Co., Ltd., Montreal.

BEATS ALL PREVIOUS RECORDS.

Since its establishment 10 years ago the at-
tendance at the

**FREDERICTON
BUSINESS COLLEGE**

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

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

W. J. OSBORNE,
Fredericton, New Brunswick.

The King of Terrors Is Consumption.

And Consumption is caused by neglect-
ing to cure the dangerous Coughs
and Colds.

The balsamic odor of the newly
cut pine heals and invigorates the
lungs, and even consumptives im-
prove and revive amid the perfume
of the pines. This fact has long
been known to physicians, but the
essential healing principle of the
pine has never before been separated
and refined as it is in

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

It combines the life-giving lung-
healing virtue of the Norway Pine
with other absorbent, expectorant
and soothing Herbs and Balsams.

It cures Coughs, Colds, Hoarse-
ness, Bronchitis, and all affections
of the bronchial tubes and air pas-
sages. Mrs. M. B. Lisle, Eagle
Head, N.S., writes:—I have used
Dr. Wood's Norway Pine Syrup for
coughs and think it is a fine remedy,
the best we have ever used. A num-
ber of people here have great faith
in it as it cures every time.

Price 25 cents per bottle.

Beware
of the fact that
'White Wave'
disinfects your clothes
and prevents disease.

The Home

THE PERENNIAL DISCUSSION.

We do not easily get women to do our multiplied work upon our own terms, according to our own ideas, putting up silently with any discomforts that may suit our convenience or sudden change of work and plans, or even with dismissal in midwinter, when the mistress wishes to go South, and economize by closing the house and sending her husband either to "mother's" or to the club, and in addition through it all to express gratitude for what the virtuous employer always calls "the privileges of a good home!"

"It is almost impossible to find house servants who will stay," is the complaint of not only the wildly unreasonable woman, but of many sane and experienced house-keepers. Stay?—yes, it doubtless is so, but in this respect as in many others is not the general attitude of the mistress reflected in that of the maid?

"The heritage of unrest" seems to have been sown everywhere in the soil of our country by the vanished red man to spring incarnate in the people who followed him—the brilliant, dauntless, tireless, nervous American people—especially of the sex feminine. "Not to be tied down," is the siren cry of what passes for progress among women.

It is in this spirit of restlessness—the shifting from house to house and place to place, in season and out—that the deepest root of the problem of domestic service is fixed, other tugging fibres being lack of responsibility upon the part of the mistress, poor food and housing and hours of work and environment that isolate the worker from her kind in a greater degree than in many other employments.—"Barbara," in Outlook.

HOME RELIGION.

The duty of parents to their children. The most sacred duty we owe to our children is to train them for Christian work, and the best legacy ever bequeathed to a child is a good education, which means the education of both head and heart.

We are under obligations to God to train our children for the home, church, and nation. Moses said unto the children of Israel: "Thou shalt love the Lord thy God with all thy might, and these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way." God said of Abraham: "I know that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." When judgment was about to fall on the house of Eli, it was because his sons made themselves vile, and he retained them not. We should give our children a Christian home, permeated with the spirit of the Master, and hallowed by the incense of the morning and evening devotions.—Morning Star.

HOUSEHOLD HINTS.

See that plenty of fresh air is admitted to the pantry and fruit closet to prevent fermentation, and remember that all cupboards and wardrobes where clothes are kept need frequent airing. Choose a sunny day and leave the doors wide open for several hours.

A wet umbrella should be set to dry, open with the handle on the floor. If it is not possible to open it as soon as used, stand it with handle down, so the moisture will not rust the wires or rot the cloth at the top. It is not economy to keep a silk umbrella tightly rolled and in a case, as the creases will soon cut into holes.

Unless you live in an apartment with all the rooms on one floor, have a handy outfit both upstairs and down, to save steps and patience. Have a work basket on each floor with scissors, black and white thread, thimble and buttons; then in another basket or box have a hammer, screw driver, screws, nails, tacks, and a pair of pliers. Of course you have a letter pad and a couple of pencils in various parts of the house, as well as the scissors.

HOW TO BE WELCOME IN A SICK ROOM.

In a sick room, open the door promptly without rattling the handle.

Walk in quietly, but do not take ostentatious care to glide in absolute silence. Don't pause and murmur inquiries to the nurse, but go straight to the bed and speak in a clearly audible every day tone to the patient.

Choose topics of interest that will entertain without being exciting, leaving a few new ideas with your invalid as food for pleasant reflection after your leave taking, and making only a passing reference to the present malady.

Look as fresh and pretty as the power in you lies, and thereby act as an unconscious tonic to your friend. Avoid any article of dress that jingles or rustles.

Having risen to say good-bye, go instantly without lingering over last words or pouring forth exaggerated condolences and hopes.

A growing plant with scentless blossoms is a pretty gift for an invalid.—Chicago Journal.

TO ECONOMIZE.

Have some good clothes and wear them. Get the materials as good as possible. Choose conservative styles.

Don't run after market fashions, because they soon pass away.

Clothes that attract the eye are a mistake. Choose gloves, shoes, and petticoats wisely.

If possible adopt a certain style of your own and modify it according to the dictates of fashion.

OATMEAL DRINK.

Many children are fond of oatmeal water. It is made by soaking oatmeal in water until the fine floury particles are dissolved. The coarse part is removed the fine is stirred into the liquid and makes a milky fluid, which is very good and refreshing. One may use sugar if wanted. A little lemon juice or orange makes it very nice.

WHAT CHANCE DO YOU STAND?

If You are Afflicted With Foul, Offensive, Disgusting Catarrh, Your Progress Will Be Slow.

Catarrh is a terrible handicap in the business and social world. The extreme offensive nature of the disease, the foul and sickening breath, the everlasting hawking and spitting, the fetid discharge at the nose, the watery eyes and catarrhal deafness all combine to make the unfortunate victim one of the most avoided and despised of mankind.

Many first-class competent men have lost good positions on account of their unbearable presence due to catarrh. The catarrh victim is tabooed socially and his appearance is secretly dreaded. What makes the matter worse is that he does not know himself how offensive he is as his sense of smell, and frequently taste, is destroyed. Leaving out of consideration the suffering, annoyance and danger of the disease, no man can afford, from a business or social standpoint, to have catarrh for one minute if he can possibly avoid it.

Stuart's Catarrh Tablets have done more to stamp out this disease than any known remedy. They strike at the foot of the malady and completely expel it from the system. Catarrh is a deep-seated disease and will not yield to local applications, such as sprays, ointments, inhalations, etc. Stuart's Catarrh Tablets cleanse the system and renovate it thoroughly of all impurities. Under their influence all catarral poisons are carried off and the blood becomes pure, the eye bright, the breath sweet, discharges cease, the head clears up, the sense of smell and taste are restored and the sufferers become sound and well and fit to associate with his fellow-man.

Stuart's Catarrh Tablets are for sale by all druggists at 50 cents a box. The druggist no more thinks of getting along without Stuart's Tablets than he would without his prescription case. The demand for them is so universal and their popularity is so great and they have cured so many thousand people that he would not be considered an up-to-date druggist if he did not keep them and his customers would lose confidence in him and go to some other store to buy their other drugs as well as their Stuart's Catarrh Tablets.

Get the Doctor Quick!

When accidents happen in the home quickly get the bottle of Pond's Extract—the old family doctor. Always ready—always sure, at any time, day or night. A bottle of the medicine itself is like having a doctor in the house. When pain racks the body it relieves and cures. Imitations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.

Sold only in sealed bottles under buff wrapper.

ACCEPT NO SUBSTITUTE.

Treated by Three Doctors

for a
**Severe Attack of
Dyspepsia,**

Got No Relief From
Medicines, But Found It At
Last In

Burdock Blood Bitters.

Mrs. Frank Hutt, Morrisburg, Ont., was one of those troubled with this most common of stomach troubles. She writes:—"After being treated by three doctors, and using many advertised medicines, for a severe attack of Dyspepsia, and receiving no benefit, I gave up all hope of ever being cured. Hearing Burdock Blood Bitters so highly spoken of, I decided to get a bottle, and give it a trial. Before I had taken it I began to feel better, and by the time I had taken the second one I was completely cured. I cannot recommend Burdock Blood Bitters too highly, and would advise all sufferers from dyspepsia to give it a trial."

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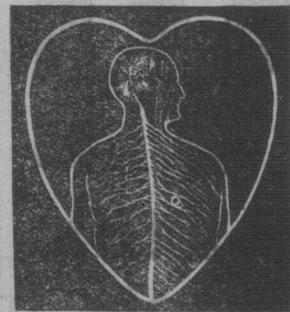
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Are a specific for all diseases and disorders arising from a run-down condition of the heart or nerve system, such as Palpitation of the Heart, Nervous Prostration, Nervousness, Sleeplessness, Faint and Dizzy Spells, Brain Fag, etc. They are especially beneficial to women troubled with irregular menstruation.

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THE T. MILBURN CO. LIMITED,

Toronto, Ont.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1904.

OCTOBER TO DECEMBER.

Lesson X.—December 4.—Hezekiah Reopens the Temple.—2 Chron. 29: 18-31.

GOLDEN TEXT.

Them that honor me I will honor.—1 Sam. 2: 30.

EXPLANATORY.

THE NEW KING. HEZEKIAH. After the great prosperity under Uzziah for more than a third of a century, B. C. 780-750, there came a great decline in prosperity and in morals, continuing through the last part of his reign, and the reigns of his son Jotham and his grandson Ahaz, both of them, bad men, with a bad influence on the nation. Then Hezekiah, the son of Ahaz, came to the throne, a young man of 25 years.

Hezekiah was reckoned one of the three perfect kings (2 Kings 18: 5); the other two being David and Josiah. He was one of the noblest princes who ever adorned David's throne. His reign of twenty-nine years offers an almost unmarred picture of persevering warfare against the most intricate and most difficult circumstances, and of glorious victory. Ready for war when necessary, and alike brave and skilful in its conduct, he gave his heart rather to the promotion of the internal welfare of his kingdom. He took for his counselor Isaiah, the prophet, who, the Jewish rabbis say, was his tutor. He had the good sense to see the effect of his father's evil courses upon the kingdom.

THE GREAT WORK BEFORE HIM. Ahaz, the father of Hezekiah, was both personally and as a king selfish, irreligious, and wicked. Isaiah was a young and enthusiastic prophet during his whole reign, but the king refused to listen to his words.

"In vain did Isaiah warn him, rebuke him, offer him signs, threaten him, urge him to rely on Jehovah; he doggedly pursued his own course, sought help in every quarter but the right one."

The effect on the morals of the people is seen in our last two lessons. Political and national deterioration necessarily followed. "Sixteen years of licensed idolatry must have fostered all that was vile in the country, have put wicked men in authority, and created numerous vested interests connected by close ties with idolatry, notably the priests of all the altars and high places."

THE GREAT REVIVAL UNDER HEZEKIAH. "The reign of Ahaz had been an unbroken series of disasters; the people had repeatedly endured the horrors of invasion. His government as time went on must have been more and more unpopular, for when he died he was not buried in the sepulchers of the kings. To a large party in Judah Hezekiah's reversal of his father's religious policy would be as welcome as Elizabeth's declaration against Rome was to most Englishmen."

FIRST. THE TEMPLE CLEANSED AND REBUILT.—2 Chron. 29: 3-19. The first New Year's day (April) in Hezekiah's reign the king entered upon his reforms. The long-neglected temple was prepared for worship. The closed doors were thrown open. The accumulated filth and rubbish of years was carried out and thrown into the Kidron Valley, south and east of the city.

18. When all was completed THEY WENT IN TO HEZEKIAH, into the palace and reported. WE HAVE CLEANSED ALL THE HOUSE OF THE LORD. This required sixteen days, two periods of eight days, probably one for cleansing the temple, and the other for the courts. AND THE ALTAR OF BURNT OFFERING. Thirty feet square and fifteen feet high (2 Chron. 4: 1.) SHEWBREAD TABLE. A golden table on which the twelve loaves of shewbread were placed every week. Shewbread was "bread of the presence," bread shown before the Lord, representing the constant communion of his people with him in those things which his bounty provided and they enjoyed in his presence, and used in his service."

16. THE VESSELS WHICH KING AHAZ . . . DID CAST AWAY, or cut up (2 Chron. 28: 24). These vessels were probably the brazen altar, the brazen sea, and the lavers on the stands.

SECOND. THE RESTORATION OF THE TEMPLE SERVICES.—Vs. 20-30. 20. GATHERED THE RULERS. R. V. "princes." They were the leaders in the sin and irreligion, and now were to be the leaders in the reformation. As the chief sinners they most of all needed atonement and forgiveness of sins.

The Sin Offering. 21 THEY BROUGHT SEVEN BULLOCKS . . . FOR A SIN OFFERING. The ritual of the sin offering is described in Lev. 4. The sin offering was a symbol, to teach the people the deadly nature of sin; the fact that only with suffering and some kind of atonement could men be delivered and forgiven; the need of public confession of sin, and renunciation thereof. 22. SPRINKLED IT ON THE ALTAR. The

blood was regarded as the very life, the most precious thing one could offer. The placing it upon the altar was the ratification of their covenant with God, a symbol of their laying their own life upon the altar of God.

23. LAID THEIR HANDS UPON THEM. The persons offering the sacrifice laid their hands on their animal sacrificed, as a recognition of the offering as their own.

The Musical Services. 25. WITH CYMBALS, much like ours, and PSALTERIES, an instrument something like a HARP. ACCORDING TO . . . DAVID, who had arranged a great orchestra for public worship. This musical accompaniment was by divine inspiration through HIS PROPHETS. We learn from vs. 27 and 30 that the orchestra was to accompany the singing of David's psalms of praise.

The Burnt Offerings. 27. OFFER THE BURNT OFFERING. That is, offerings wholly consumed by fire on the altar, in contrast with the peace offerings of vs. 31. The main idea of the burnt offering was consecration to God's service as the necessary condition of approaching him; also including the idea of expiation, without which sinful men might not draw near to God at all. THE SONG OF THE LORD BEGAN. The offerings were no formal service; but symbols expressing heartfelt worship and songs of joy. Perfect consecration to God fills the heart with heavenly joy, such as tunes the heart to angels' songs.

29. BOWED THEMSELVES, AND WORSHIPPED, i. e., first bowed down (on their knees) and then completely prostrated themselves. They give us a lesson in reverence as well as worship.

Third. FREWILL OFFERINGS. 31. Our natural expression of true religious feeling is the desire to give. Hence, Hezekiah said, NOW YE HAVE CONSECRATED YOURSELVES UNTO THE LORD, COME NEAR AND BRING SACRIFICES AND THANK OFFERINGS. It is the recognized law of our souls that every emotion should be expressed in action, or it tends to harden the nature.

Much misconception concerning the meaning and use of the Lord's Supper would be dissipated if we were to regard it as an ordinance committed to the care of the churches for the edification of the individual members. The church spreads the table, the members in partaking of the elements, commune, not with one another, but individually with the Lord. Each partakes of the bread alone and drinks of the cup alone. Therefore Paul says, "Let a man examine himself and so let him eat of the bread and drink of the cup." It is himself, not the other members of the church, or the friend beside him that he is to examine.—Ex.

THE VALUE OF CHARCOAL.

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

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

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system. Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves 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 the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the 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 their continued use, but on the contrary, great benefit.

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

OLD OCTOBER.

Old October's purt' nigh gone,
And the frosts is comin' on
Little heavier every day—
Like our hearts is thataway!
Leaves is changin' overhead,
Back from green to gray and red,
Brown and yellor, with their stems
Loosenin' on the oaks and e'ms,
And the balance of the trees
Gittin' balder every breeze—
Like the heads we're scratchin' on!
Old October's purt' nigh gone.

I love old October so,
I can't bear to see her go—
Seems to me like losin' some
Old home relative or chum—
'Pears like sorto' settin' by
Some old friend 'at, sigh by sigh
Was a passin' out o' sight
Into everlasting night!
Hickernuts a feller hears
Rattlin' down, is more like tears
Drappin' on the leaves below—
I love old October so!

Can't tell what it is about,
Old October knocks me out!—
I sleep well enough at night—
And the blamest appetite
Ever mortal man possessed,—
Last thing et, it tastes the best!—
Warnus', butternuts, pawpaws,
Iles and humbers up my jaws
Fer real service, such as new
Pork, spareribs and sausage too—
Yit, fer all they's somepin' 'bout
Old October knocks me out!

—James Whitcomb Riley.



Mrs. Rosa Adams, niece of the late General Roger Hanson, C.S.A., wants every woman to know of the wonders accomplished by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—I cannot tell you with pen and ink what good Lydia E. Pinkham's Vegetable Compound did for me, suffering from the ill peculiar to the sex, extreme lassitude and that all gone feeling. I would rise from my bed in the morning feeling more tired than when I went to bed, but before I used two bottles of Lydia E. Pinkham's Vegetable Compound, I began to feel the buoyancy of my younger days returning, became regular, could do more work and not feel tired than I had ever been able to do before, so I continued to use it until I was restored to perfect health. It is indeed a boon to sick women and I heartily recommend it. Yours very truly, MRS. ROSA ADAMS, 819 12th St., Louisville, Ky."—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

FREE MEDICAL ADVICE TO WOMEN.

Don't hesitate to write to Mrs. Pinkham. She will understand your case perfectly, and will treat you with kindness. Her advice is free, and the address is Lynn, Mass. No woman ever regretted having written her, and she has helped thousands.

Notice of Sale.

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

Notice is hereby given that under and by virtue of a power of sale contained in a certain indenture of Assignment of lease by way of mortgage bearing date the second day of November in the year of our Lord one thousand nine hundred and three and made between the said James A. McNeill and Mary Elizabeth McNeill his wife, of the first part, and Allen O. E. Felle and J. Roy Campbell of the said City of Saint John, Barristers at Law, Trustees of the second part and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Libro 84 of Records folio 583, 584 and 585 there will for the purpose of satisfying the moneys secured thereby default having been made in the payment thereof be sold at public auction on Monday the twenty eighth day of November next at twelve o'clock noon at Chamber Corner (so called) on Prince William Street in the said City of Saint John all the term of years yet to come benefit of renewal right title interest property claim and demand at law or in Equity of them the said James A. McNeill and Mary Elizabeth McNeill in and to a lot that certain lot piece and parcel of land situate lying and being in Brooks Ward on the western side of the harbor in the said City of Saint John known and distinguished on a plan of that part of the said City called Capleton on file in the office of the Common Clerk of the said City by the number (813) five hundred and thirteen the said lot being fifty feet front on Saint James street and extending back preserving the same breadth one hundred feet more or less and which said lot of land was demised by the Mayor Aldermen and Commonalty of the City of Saint John to one Mary Campbell by a certain indenture of lease dated the twenty sixth day of February A. D. 1887 and registered in said office in Libro 50 of records folio 420 to 422 for the term of twenty one years from said last mentioned date next ending at the yearly rent of twelve dollars together with the said indenture of Lease and the buildings improvement, privileges and appurtenances to the said lands and premises belonging or in any way appertaining thereto this twenty second day of August A. D. 1904.

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T. T. LANTALUM, Auctioneer.

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EYE, EAR, NOSE AND THROAT Office of late Dr. J. H. Morrison, 166 Gormain St.

THE JUDGE AND THE IRISH JUROR.

Judge Adams, the county court judge of Limerick, and a well-known story-teller in the National Liberal Club, is one of the wittiest of Irishmen, but occasionally in an encounter he comes out second best. Just now he is presiding at Quarter Sessions in Limerick. The other day a juror asked the judge to excuse him from serving on account of deafness. "Were you in court during my charge to the jury in the last case?" asked the judge. "Yes, yer Honner," replied the juror. "Did you hear it?" "Yes, yer Honner, I heard every word of it, but I couldn't make any sense of it." The reply evoked a roar of laughter, in which Judge Adams heartily joined. But he did not excuse the juror.—Westminster Gazette.

Barney Oldfield, the crack automobilist, is fond of pictures, particularly of etchings. He said the other day:

"The best etching I have is one of the leaning tower of Pisa. This etching hangs over my writing desk.

"Looking up one morning I noticed that the picture hung crooked. I straightened it and resumed my work.

"The next day the picture was again crooked, and the next day and the next. Finally happening to be in the room while the maid was cleaning, I saw her deliberately take hold of the straight hung picture and tip it to one side.

"Marta," I said, "that picture of the tower look how crooked you have hung it."

"I have to hang the picture crooked," said Marta, "to make the tower hang straight."

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and Irregularities of the Bowels including CRAMPS and PAINS.

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From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick Rev. J. W. 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 P. E. Island to Mr. Sterns.

HOPWELL.—Last Sunday we had the privilege of baptizing one believer in Christ at Hopewell Cape. While on my vacation, Rev. Isa Wallace occupied the pulpits of "the field" for one Sunday. His sermon at the Cape was the Lord's message to this young lady that led to her decision for Christ. We hope that others will follow.

MAUGERVILLE AND SHEFFIELD.—Began work with the Maugerville-Sheffield churches Sept. 1. Prospect hopeful, marked by the fact that pastor and people are already growing interested in each other. A new pump has been put in the washroom of parsonage, the barn moved back and a new woodshed erected between it and the house. A proper sewerage and cesspool has been digged. The Maugerville and Second Sheffield churches after listening to a talk on the Union Question unanimously adopted the resolution suggested by Union Committee. The visit of Rev. H. Y. Corey, who had meetings at Upper Maugerville, Maugerville and First Sheffield, was greatly enjoyed and we believe most profitable.

ACADIA MINES, GREAT VILLAGE AND DEBERT.—This group of churches after an interval of 10 months, have again a pastor, Rev. E. T. Miller, who was called to the pastorate in September and began his labor Nov. 6. The churches are much encouraged regarding the future outlook. They are finishing a new Parsonage at Acadia Mines, which will be ready for occupancy by Dec. 1. There is much opportunity for aggressive evangelistic work in that section of the field. All these churches are thoroughly united and harmonious, and we trust the blessing of the Lord will soon be poured out upon us in the salvation of many souls and the strengthening of the Master's cause. The union with the Free Baptists has just been heartily and unanimously endorsed by the three churches of this group. E. T. M.

OSWEGO, N. S.—Held, Nov. 12, a Workers Conference for the Baptists of the township. This was the second of the kind. Benefits obvious. In morning session three addresses:—Deacon James Clifford, "The Prayer Meeting," Deacon M. J. Staples, "Hindrances in Sunday School"; Bro. John MacRae, "Opportunities in Sunday School." Discussions followed each. After lunch with its social intercourse, the time was given to two friends from Truro who had kindly consented to be present. Miss M. L. Edwards advocated "Mission Bands" to such purpose that we were all convinced of the importance of this work with the boys and girls. Rev. M. A. MacLean on "Soul-winning" illustrated its motives and its methods, in a discourse, inspiring, inimitable, which I wish might be heard in all our churches. General expression,—"A meeting of great benefit. W. H. JENKINS.

Nov. 14.

THE SHELBURNE CO. BAPTIST QUARTERLY MEETING.

The Shelburne Co. Baptist Quarterly Meeting commenced in regular session with the church at Jordan Falls, Nov. 8th and 9th. The first meeting on Tuesday afternoon consisted of a conference in which a goodly number took part. At the close of this session a paper on "Church Independence" was presented by the writer of this report.

At the evening service an earnest and helpful sermon was preached by Rev. G. C. Durkee from 2 Kings 7:9. The after meeting was participated in by a large number many of the young people of the church taking part, showing the thoroughness of the revival work of last spring. The reports from the churches on Wednesday gave much encouragement. That from the Shelburne field showed a good condition of affairs at Jordan Falls and progress at Shelburne. On the Barrington field two had been baptized at Forbes Point, and advancement at different places was being made. The Sable River church has lately completed the outside of a new place of worship, and expects to complete the building next summer. The Second Sable church have also begun the erection of a new place of worship. The reports from all the churches were hopeful, showing the work well sustained.

The afternoon of Wednesday was given up to a meeting of the W. M. A. S. Mrs. J. B. Woodland presided and read a paper "Facts and Figures about Missions in Telugu Land." The sisters of Jordan Falls and the members of the Mission band rendered much help by their music and in other ways. This meeting throughout was full of interest and inspiring. Some were heard to pronounce it "grand." Reports from nearly all the Aid Societies and Mission bands of the county was an interesting feature.

In the evening an eloquent and impressive message was given to us by Rev. S. S. Poole from 2 Chron., 12-14. The after meeting was a good one.

The Quarterly Meeting was favored with the presence and much appreciated help of Rev. Joseph Murray in all of its sessions. The meetings were conducted by Rev. J. B. Woodland, President.

E. P. COLDWELL, Sec'y.
Osborne, Nov. 15, '04.

PERSONAL.

It is always a pleasure for us to note the success of any of Acadia's students. Mr. Aaron Perry of the class of '01 who distinguished himself while pursuing his under graduate course at that Institution and won distinction also at Yale University, is at present the popular principal of the High School Academy at Kamloops, B. C. Mr. Perry's schoolmates and especially his classmates will be pleased to note this auspicious beginning in his chosen profession and the MESSENGER AND VISITOR heartily joins with these friends in congratulations.

Rev. H. Y. Corey, returned missionary, passed through the city last week to spend a few days with his family residing at present at Tenant's Harbor, the home of Mrs. Corey. Mr. Corey has spent a little over two months in visiting the churches in the northern part of New Brunswick. He looks well and appears to have enjoyed his work among the churches.

The many friends of Geo. H. Parsons, Esq., Barrister of Halifax, N. S., will learn with deep regret of the loss by death of his young wife, a notice of which appears in our obituary columns. To Mr. Parsons the MESSENGER AND VISITOR extends sincere sympathy in this time of trial.

A magazine instilled "Current Anecdotes" has been placed on our table by the publishers. We note with interest and pleasure the name of Rev. A. J. Archibald of Digby, N. S. as one of the contributors. We congratulate Pastor Archibald on this opportunity for enlarged service.

The Annual Winter Fair for the Maritime Provinces will be held in Amherst, N. S., from December 12 to 15. This is an event of more than ordinary interest to the agriculturists of these Provinces. The Exhibition will be formally opened by the Minister of Agriculture, Hon. Sydney Fisher. Addresses will also be given by others who are specially interested in this department of the nation's growth and development. The programme is excellent and the exhibition promises to be most excellent and instructive.

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- "Crex" Prairie Grass Goods.
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- Dining Room Furniture.
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20TH CENTURY FUND.

Fairville, Rev A T Dykeman \$5; Leinster St, Wm Humphrey \$5; Centreville, Mr Ludlow Clark, \$1.50; Sussex, H H Dryden, \$5; Dudgeon Duffy, \$1, Pearl Price, \$1, \$7; Jenness, A F Camp, \$2, Maud Springer, \$1, \$3; Campbellton, (Mr and Mrs D Taylor, \$12.50, John McDavid, \$10, Mal Dickie, \$5), \$27.50; Hillsboro 3rd, Elisha M Woodworth, \$1; Chipman 1st, Mrs Rufus Demmings, \$1.25; Woodstock, Mrs Samuel Stevenson, \$1; Macnaquac, Joe Howard, 30c; Jacksonville (S S, \$1.25, Miss Everett, 50c, W R McCready, \$1, J McCready, \$1), \$3.75; Valley, (Mrs W H Gross \$1, Mrs Margaret Gross, \$1, S S, \$2.38), \$4.38; Lutes Mt, Mrs A B Wilson, \$1; New Maryland, (Rev F B Seelye, \$5, Clarence and Ethel Noble, \$2), \$7; Newcastle Lower, (John and J P Yeoman \$2, Gertrude Sypher, \$1, John R and Pearl Robinson, \$2.50), \$5.50; Kars, A D G Vanwart, \$1; Hamptonville, (R G Flewelling, \$2.50, Lida Bailey, \$2.50, James Titus, 10 W J Stackhouse, \$20), \$25; Hopewell, Hill, (S S, \$1.76, Geo M Russell, \$6, Katherine Kitchin, 25c), \$8.01; Oak Bay, Marie Humphries, \$1; Hillsboro 1st, S S, Salem, 74c; Tabernacle, May Manning, 50c; Springfield, Mrs A W Hatfield, \$1; Johnston 2nd, Charles and Walter Secord, \$2; Carleton, Andrew Harned, \$5; Hillsboro 2nd, Arch W Lutes, \$2; Salisbury, Mrs Jas G Taylor, \$2; Upper Newcastle, J R and Mrs Bertha Kennedy, \$2; Harvey 1st, Geo A Cowan, South Richmond S S, McKenzie Cor, \$3.08 Total \$128.01.

P. R. I.

Charlottetown, Mrs Billingslay, \$1; Tyron, W B Callbeck, \$2; Summerside, A W Leard, \$5 Total \$8. Total N B and P E I \$136.01. Before reported \$98.85 Total \$116.86.

J. W. MANNING, Treas.

LITERARY NOTES.

THE CHRISTMAS DELINEATOR.

The December Delineator, is an attractive number of this most excellent Magazine of the home and fireside. The fashion pages

Abbey's Effervescent Salt

takes away the weight of years. It renews the youthful vigor of stomach, liver and bowels—gently stimulates these vital organs to normal, healthy action; cures constipation and biliousness.

AT ALL DRUGGISTS, 25c and 60c a bottle

illustrate and describe the very latest modes in a way to make their construction at any time a pleasure and delight. The literary pictorial features are fully equal to anything that has appeared in the past, and superior to most. The magazine is of special interest to the women of our homes.

THE CENTURY FOR 1905.

The new volume begins with November. The subscription price is \$4.00. The special features for the ensuing year are Ambassador Whites' reminiscences of his mission in Germany in 1897-1902 and serial novels of Mrs. Humphrey Ward, by the author of Mrs. Wiggs of the Cabbage Patch and of Kate Douglas Wiggin. The Century will also continue to print beautiful and representative examples of work by American painters and sculptors. The artists whose work will appear in this magazine during 1905 include many of the most notable of the present day. Color work will be another of the special features of the Century. It is the aim of the publishers to lead in the development of a first class magazine literature.

GATES'

LIEE OF MAN BITTERS

Needs only to be used to be appreciated. The fact that it is continually becoming more widely used proves its undoubted possession of extraordinary merits. It will renew your vigor, strengthen you bodily and hence also mentally, and make you equal to the daily tasks. All who are living

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find occasional need of a recuperative agent. That is what the "LIFE OF MAN" is designed for. Obtain a trial bottle from your dealer or from us and refuse all substitutes.

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It invigorates
It strengthens
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BONE AND MUSCLE

Used with the greatest advantage by all weak people. Prevents fainting, makes pallid cheeks into rosy ones.

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MARRIAGES.

WOODMAN-WOODMAN.—At Westville, on Nov. 10th, by Rev. J. W. Brancroft, James W. Woodman and Bertie O. Woodman.

FELTMATE-SNOW.—At Canbo, N. S., Nov. 15th, by Rev. O. N. Chipman, William T. Feltsmate and Carrie Snow, all of Canbo.

FOSHAY PURDY.—At the home of the bride, Jemseg, on the 9th November, by Rev. A. B. MacDonald, Sylvester and Emma Myrtle Purdy, third daughter of Archelaus Purdy, Esq., all of Cambridge, N. B.

EVERETT-WOLHANPTER.—On Nov. 16, at the home of the bride's father in Jackson-town, William Margison's, by Rev. Jos. A. Cahill, assisted by Revs. J. N. Barnes and A. H. Kearney, Mr. Frazier E. Everett to Mrs. Laura M. Wolhanpter.

LANGILLE-KEIZER.—At Tancook, at the home of the groom's father, on October 13th, 1904, by Rev. A. H. MacCabo, Stanley Howard Langille, of Tancook, Lunenburg Co., N. S., to Elmira May Keizer of Beckerton, Guysborough Co., N. S.

DEATHS.

ASH.—At Tracadie Road, on Nov. 6th, '04, Mrs. Elizabeth Ash passed peacefully away, at the age of ninety-five years.

PYLE.—Willie Pyle, son of Mr. and Mrs. J. W. Pyle, passed sweetly to rest on Monday morning Nov. 7th, '04, at the age of nine years. The Sunday school scholars marched in funera procession to "Hillside cemetery," where the remains were interred. Many floral tributes bespoke the deep sympathy felt for the bereaved parents.

LANGILLE.—At Tancook, September 26, 1904, Eunice, wife of Stephen Langille, of Tancook, Lunenburg Co., N. S., and daughter of Jerry Levy of Little Tancook, aged thirty-one. Besides husband, father, mother, and other near relatives, our sister leaves seven small children to miss the love of a mother. She was a member of the Tancook Baptist church, and died trusting in the Lord, her last words being "Jesus is all the help I have now."

MERSHREAU.—At Doaktown, Nov. 3rd, George Mersereau, aged 88 years. He was one of our oldest and most respected citizens. He was a faithful member of the Blissfield Baptist church. He was one of the early standard bearers of the church, and was interested in her welfare to the last. In his waiting moments for the Master he prayed for Zion. He was eager and ready to go to the rest that remains for the people of God, having given his heart to Jesus 67 years ago. He gave the text for his funeral to the pastor several weeks before he left us. God was with the early congregation that attended his funeral.

PATTERSON.—At Margaretville, Annapolis Co., N. S., Aug. 24th, Florence I. Patterson, beloved daughter of John and Mary Patterson aged nineteen years. Her end was peace. She obtained a hope in Christ during her last illness. Her father and mother arrived from Boston in time to witness her departure. The pastor on his way from the prayer meeting calling to comfort the afflicted parents and grandparents, asked the dying girl if she knew that Jesus was near, and able to save, she exclaimed with radiant look that Jesus is precious. A little while after she entered her Father's home on high. Her remains were buried at East Margaretville.

CORRY.—At Queensbury, York Co., on Oct. 22nd, Mrs. Alexander Corry, aged 37 years. Mrs. Corry's death came very unexpectedly and was a great shock to the community as well as to the family. For a week or so she had not been very well, but no one supposed her dangerous, until she fell to the floor from which she was lifted by her husband when it was found that her spirit had its flight. Sister Corry was baptized July 22nd, 1839, by Rev. J. W. S. Young and about two years later united with the Queensbury church, of which she was a member at the time of her death. She leaves a husband and six young children as well as a large circle of friends to mourn the sad loss, but

we believe that what is their loss is her eternal gain. May the Lord comfort in the trying time.

CHALONER.—The Digby Baptist church has sustained a severe loss in the death of the beloved wife of our senior deacon, John Chaloner. Mrs. Chaloner united with the Leicester St. church, St. John, more than forty years ago, and since coming to Digby she has ever been a loyal, faithful, consistent member whose character has ripened with the years. For several years Bro. Chaloner and wife have lived in Wolfville, and St. John, but purchasing a home, had returned to Digby last April and just when they were comfortably settled she had gone to the greater world, to the better home. The town has lost a good woman with high ideals. The church has lost an upright and most useful member. The husband and daughter (Mrs. Hill of Fairville) have lost a beloved wife and mother. Our loss is her gain. "Thy will be done."

BARTLETT.—At Bartlett's mills, Char Co., Nov. 9th, from internal trouble, May F. Bartlett aged 16 years four months, youngest daughter of Edward and Fannie Bartlett. The departed was a faithful member of the Bartlett Mills Baptist church. Three days before she passed away, and just before being operated on she sang "Tell me the old old story." On the night before her spirit went to God she gave away to the members of her home and friends her earthly possessions, and asked her father to read from John the 15th and 16th chapters. Her faith in God never wavered in the dark hours of her short illness. May the consolation of the Heavenly Father be with the parents, sisters, brothers and relatives. The bereaved ones have the heart felt sympathy of the entire community. Pastor W. J. Gordon assisted by Rev Spargo (Methodist) conducted the funeral service.

GATES.—At Kingston, Kings Co. N. S., Sept. 16, Frank A. Gates aged 46 leaving a sorrowing wife, and a large circle of relatives to mourn their loss. Frank A. Gates experienced religion quite early in life and during the writer's pastorate over seven years attended to his duties in the church. His religious life was not spasmodic, but of an even trend. After ten years absence from Kingston, I returned to find him in poor health, but resting on his Saviour, and feeling confident that the foundation was standing sure. We talked feely of what was surely coming, but the young brother seemed hopeful, cheerful, patient amid all his sufferings. It seemed hard to part with those he loved. He felt that God would take care of them who had so lovingly cared for him. He felt resigned to his lot Heaven had great attractions for him. The thought of meeting his dear sister, darling children, yes, and precious Saviour, brought peace into his suffering life. The pastor of the Kingston church delivered an earnest address to the large audience. Rev. E. H. Howe was present as a warm friend of the family. May God sustain the young widow in her great affliction.

SPINNEY.—At Meadowvale, Annapolis Co. N. S., Nov. 1st, Mrs. Rachel L. Spinney aged sixty one years and five months, widow of the late Harding T. Spinney and daughter of William and Louisa Welton, leaving six sons and four daughters to mourn their loss. Sister Spinney experienced religion about forty-three years ago and united with the Nictaux Baptist church. About fifteen years ago in a gracious revival in Meadowvale she entered heart and soul in the good work. Her home being in Meadowvale she deemed it expedient to unite with the Lower Aylesford Baptist church. She was a kind and loving mother, a very worthy church member and a devoted follower of the Saviour. Her last hours were filled with suffering but it was endured with heroic courage and faith in her Redeemer. As the end drew near she seemed anxious that some special message should be left with her friends. She placed her finger on the gospel by Mark 13th chapter 35-37 and passed peacefully away. Her remains were buried at Tremont and an appropriate address was made by the pastor of the Upper Wilmot Baptist church.

PARSONS.—On Friday evening, the 11, Mrs. Parsons, beloved wife of Mr. George Parsons, Barrister, of this city, passed peacefully away. Mrs. Parsons was a member of the North Baptist church, having confessed Christ and received the ordinance of baptism during the present pastorate. About a year since, being then unmarried, she accompanied her sister, Miss Bertha McQuin, to Okotoks, Alberta, where in August last she was married to Mr. Parsons, her brother in law. Rev. Harry Kempton being the officiating minister. After marriage the happy couple returned home, and a welcome awaited them among their many friends in the church. But just three months from the time of her wedding she was called home, though a victim of the dread consumption she was a conqueror over death. Her wedding gown became her shroud. The lavish display of ex-

quisite flowers exhibited the sympathy of the host of friends Mr. Parsons' possessors. The funeral was held on Monday at 3.30 p. m.: the principal service however was a sympathetic farewell by the pastor and members of the church on Sunday evening after the regular service in the church. Fare thee well, Irene! Thy memory will be precious. Mr. Parsons is the son of Mr. J. L. Parsons.

LYON.—At Upper Falmouth, Oct. 27th, M. Irene Layton, beloved wife of J. B. Lyon and youngest daughter of the late Hiram Layton, aged forty-one years, after a brief illness of pleureisy and pneumonia, fell asleep in Jesus. Mrs. Lyon was converted when thirteen years of age and was baptized by the late Rev. J. E. Balcom and united with the Falmouth Baptist church of which she remained a useful member until death. She was a humble, faithful follower of her Saviour and lived a beautiful life. She loved the house of God where she found constantly. In the prayer meeting she delighted to tell what Christ had done for her and to recommend Him to the unsaved. Only a few weeks ago, she, with tender, pleading words exhorted the young men to turn to Christ. Her earnest appeals will not soon be forgotten. Sister Lyon took a deep interest in the Sunday School and in all that pertained to the kingdom of Christ. She was a faithful loving wife and mother and sympathetic friend and was most highly respected by all who knew her and will be greatly missed in the home, in the church and community. She leaves to deeply mourn her loss a husband, four sons and three daughters, also two brothers. Funeral services were conducted on Sunday, 30th, by Pastor Spurr, assisted by Rev. J. D. Spidell, of Wolfville, the pastor preaching in the church at Lower Falmouth, from Rev. 14.15. The beautiful and profuse floral offerings, as well as the very large attendance gave evidence of the great esteem in which the departed was held, and the heart felt sympathy for the bereaved. May God comfort the mourning.

THIN PEOPLE

want to get fat and fat people want to get thin—human nature. If you are fat don't take Scott's Emulsion. It will make you gain flesh. If you are thin Scott's Emulsion is just what you need.

It is one of the greatest flesh producers known. Not temporary gains but healthy, solid flesh that will fill out the body where it is needed.

There's nothing better than Scott's Emulsion for weakness and wasting.

Scott's Emulsion is a food-medicine; not a stimulant; not a mere "extract" or so-called "wine" of cod liver oil. It contains the whole oil perfectly emulsified, which is the only way of preserving its valuable properties.

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

EQUITY SALE.

THERE WILL BE SOLD AT PUBLIC Auction at Chubb's Corner, (so called,) corner of Prince William Street and Princess Street, in the City of St. John, in the City and County of Saint John, in the Province of New Brunswick, ON SATURDAY, the twenty-first day of January next, at the hour of twelve o'clock noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on Saturday, the twenty-second day of October, in the year of our Lord one thousand nine hundred and four, in a certain cause therein pending, wherein James Myles and John Johnston, trustees under the last will and testament of John S. Nickerson, deceased, are Plaintiffs, and Hugh S. Wright, Maud S. Wright, Hugh E. S. Wright, Reginald F. Wright, Mary I. Wright and Edward S. Wright, are defendants with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiffs' Bill of Complaint and in the said Decretal Order in this cause as follows, that is to say: "All that certain lot, piece or parcel of land, situate lying and being in Queens Ward, in the said City of Saint John, and known on the plan of the said City as lot number five hundred and twenty-seven (527) the said lot having a front of forty (40) feet on the southern side of Leinster Street and extending back therefrom southwardly preserving the same width one hundred and twenty five feet (125) feet more or less, and in the conveyance thereof from J. Twining Hartt, Barrister-at-Law, to the said John Harrison Kinnear, recorded in the office of the registrar of deeds for the said City and County of Saint John by the number 37541. Libro 20, of records, folio 477, 478, 479, 480 and 481, mentioned as having been theretofore conveyed to the said George V. Nowlin, and having been in his actual possession and occupation for a period of forty (40) years, together with all the buildings and improvements thereon and the rights and appurtenances to the said lands and premises belonging or appertaining, and all the estate, right, title, dower, right of dower, tendency by the courtesy of England, property claim and demand both at law and in Equity, of them, the said mortgagors, in to, or out of the said lands and premises and every part thereof.

For terms of sale and other particulars, apply to the Plaintiffs' Solicitor, or to the undersigned Referee.
Dated at St. John, N. B., this 8th day of November, A. D. 1904.

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

SELECTED RECIPES.

GOOD THINGS TO DRINK.

Many delicious drinks may be prepared for both children and grown-ups. We have a great deal of favor to the common lemonade, and really it deserves every whit its popularity, but as a change there are many other things which will be received gratefully.

The Surest Remedy is
Allen's Lung Balsam
It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.
Large Bottles \$1.00. Medium Size 50c.
Small or Trial Size 25c.
Endorsed by all who have tried it.

KIDNEY DISEASE.
Diseases of the Kidneys are numerous, from the fact that these organs act as filters to the blood, and form one of the great channels for the removal of impurities from the system, which, if allowed to remain, give rise to the various kidney affections, such as Dropsy, Diabetes, and Bright's Disease.
The following are some of the symptoms of kidney disease:—Backache, sideache, swelling of the feet and ankles, frequent thirst, puffiness under the eyes, floating specks before the eyes, and all disorders of the urinary system, such as frequent, thick, cloudy, scanty, or highly colored urine.
DOAN'S KIDNEY PILLS are exactly what the name suggests. They are not a cure-all, but are a specific for kidney troubles only. Price 50 cents per box, or 3 for \$1.25. All dealers, or THE DOAN KIDNEY PILL CO., Toronto, Ont.



A. Kitchin

Steam Polishing Granite and Marble Works.

Having a large supply on hand parties placing their orders before the 1st of May will get a discount. Material and workmanship guaranteed.

All orders delivered free.

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This an That

LIFE HINTS.

Find your purpose and fling your life into it. Try to be somebody with all your might.

What is put into the first of life is put into the whole of life. Start right.

The first thing to do, if you have not done it, is to fall in love with your work.

Don't brood over the past, nor dream of the future; but seize the instant and get your lesson from the hour.

Necessity is the priceless spur.

Give a youth resolution and the alphabet, and who shall place limits to his career?

Don't wait for extraordinary opportunities seize common occasions and make them great.

A great opportunity will only make you ridiculous unless you are prepared for it.

The lucky man is the man who sees and grasps his opportunity.

The world always listens to a man with a will in him.

The man with an idea has ever changed the face of the world.

There is nothing small in the world where a mud creek swells to an Amazon, and a stealing of a penny may end on the scaffold.—Success.

SEEMED TO HAVE GOT OUT.

A Chicago man on his summer vacation went to a Wisconsin lake resort, and one day became engaged in conversation with the proprietor. He commented on the attractiveness of the surroundings, and finally asked the hotel keeper how many acres there were in the property.

"About forty," replied the proprietor.

"I see there is another resort a short distance north of you. Who owns that?"

"The Widow Simmons."

"You and she join do you not?"

The landlord's sunburned face turned a shade or two redder.

"We're expecting to next October," he said "but I didn't think anybody'd found it out yet."

A small girl, who had been forbidden to touch the ink bottle, had managed to spill its contents over her mother's desk, the rug two chairs and her own apron.

When the father of the family returned at night, his little daughter met him at the door and asked: "Papa how much does a bottle of ink cost?"

"Oh, about five cents."

"And to think," exclaimed the aggrieved youngster in a tone of deep disgust, "that mamma would make such a fuss about one little bottle of ink!"

GETTING HER MONEY'S WORTH.

Mrs. Lane was young and inexperienced but certain principles of economy had been installed into her from childhood. She knew that since one could send ten words in a telegram for twenty-five cents, and any smaller number cost the same amount, it was an obvious waste of money to send less than the ten.

She had also been taught by her eminently practical husband that in sending a telegram one should keep to the matter in hand, and avoid all confusion of word. On the occasion of Mr. Lane's first absence from home, he sent a telegram from Chicago saying, 'Are you all right? Answer, Blank Hotel, Chicago.'

Mrs. Lane knew she must be wise, economical and speedy, for Mr. Lane was making a flying trip, and had told her he could not plan on his whereabouts long enough ahead to have a letter sent. She spent a few moments in agitated thought and then proudly wrote the following message:

'Yes. Yes. Yes, I am very well indeed, thank you.'—Youth's Companion.

Sox—"So all this belongs to a building loan association, eh? What is their scheme?"

Fox—"They'll build you any kind of a house you don't like, and let you pay for it when you aren't ready."

JAPANESE HUMOR.

Here is a typical Japanese humorous story. A quack doctor had prescribed the wrong medicine for the only son of a certain family with the result that the boy had died. The parents determined to have revenge. So they sued the doctor in a court of law.

The affair was evidently patched up, the quack giving the bereaved parents his own son in return for the one he had killed. Not long after this the doctor heard a loud knock at his door one night. On going to the door he was informed that the wife of one of his neighbors was dangerously ill and that his presence was required at once. Turning to his wife he said: "This requires consideration my dear. There is no knowing it may end in their taking you from me."—Chicago News.

A BORN DIPLOMAT.

"I have come," he said, "to ask for your daughter's hand."

The banker gazed over his glasses at the fellow, and demanded:

Well, have you any means of supporting her?"

"Alas, I am poor. But hear my story."

"Go on."

"When I spoke to Claudin about coming to see you she said it was useless—that her mother was the man of the house, and that I had better go to her. But I said, No. Your father may permit your mother to think she is the man of the house just to humor her, but I have seen enough of him to know that when a matter of importance comes up his strong will must always assert itself. His strength of character may not be brought out by little things, still—"

"My boy, interrupted the old gentleman, patting him on the shoulder, "I have known all along that you were not one of those ordinary persons who are incapable of understanding what is going on in the world around them. Take her, and may you always be happy."—Chicago Journal.

STORY OF GANYMEDE'S BIRTH.

A professor in a Western college, while giving an examination in mythology in a country school, called upon a bright looking girl and asked the following question: "Who was Ganymede?"

Promptly came the answer: "Ganymede was the son of Olympus and an eagle."

The class teacher blushed for her pupil and exclaimed: "Why Elizabeth. Where did you learn that?"

"Indeed, it says so in the book," replied the girl.

The professor then asked the girl to find the place and read the paragraph aloud, whereupon the class was both astonished to learn that Ganymede was borne to Olympus by an eagle.—Lippincott's Magazine.

HOW IT WAS DONE.

Last week I had a call from a colored woman, an old woman who had loved me all my life, and who now, at nearly 80, fights a battle for me whenever the need arises. This time she brought me an old fashioned sweet potato pudding.

"Aunt Crety," I said, as I dished up a plateful of the rich, brown, delicious mixture, "what is in this pudding?"

"Sweet potatoes, grated."

"What else?"

"A little sugar."

"What else?"

"Som' butter."

"What else?"

"A few eggs."

"How do you mix it?"

"Mix it. Now des lis'n at dat. Why, I des gits de things tegerther en mixes 'em. Dat's how."—Nashville Banner.

Lady Visitor—Your little girl seems to be very much taken with me, Mrs. Stepswell.

Mrs. Stepswell—Yes, and she doesn't often take to strangers. You think Mrs. Kippur is real nice don't you Agnes?

Agnes—You said she was a cat, mamma; but she doesn't look a bit like one.—Boston Transcript.

Elsie—Let's play house. I'll be the lady Ethel—All right. I'll be another lady callin' on you.

Elsie—Oh yes! Now I must pretend I'm glad to see you.—Philadelphia Press.

"HEADLIGHT"

Is the Best and most Popular brand of
PARLOR MATCHES
ASK ANY GROCER FOR THEM.

MADE IN CANADA BY

THE E. B. EDDY CO.

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Hang on
to a pure hard soap.
Always use
Surprise
if you wish to retain the natural colors in your clothes.
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Absolutely most complete and up-to-date methods; position guaranteed; lessons by mail exclusively; no interference with regular occupation; no difficulties; everything simple and clear; indorsed by boards of education and leading newspapers; thousands of graduates; first lesson free for stamp.

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INTERCOLONIAL RAILWAY

On and after SUNDAY, July 3, 1904, trains will run daily (Sunday excepted) as follows:

Trains Leave St. John.

No. 6.—Mixed for Moncton	8 00
No. 2.—Express for Halifax Sydney and Campbellton	7 00
No. 26.—Express for Point du Chene Halifax and Pictou	11 45
No. 4.—Express for Moncton and Point du Chene	11 10
No. 8.—Express for Sussex	17 15
No. 134.—Express for Quebec and Montreal	19 00
No. 10.—Express for Halifax and Sydney	23 2
No. 136, 138, 156.—Suburban express for Hampton	18.10, 22.4

Trains Arrive at St. John

No. 9.—Express from Halifax and Sydney	6 25
No. 7.—Express from Sussex	9 00
No. 133.—Express from Montreal and Quebec	12 50
No. 5.—Mixed from Moncton	15 10
No. 3.—Express from Moncton and Point de Chene	17 0
No. 25.—Express from Halifax Pictou and Campbellton	17 15
No. 1.—Express from Halifax	18 45
No. 81.—Express from Moncton (Sunday only)	1 35
No. 137, 137, 155.—Suburban express from Hampton	7.45, 15 30 22.05

All trains run by Atlantic Standard Time; 24.00 o'clock is midnight.
D. POTTINGER,
General Manager.
Moncton, N. B., July 2, 1904.

GEO. CARVILL, C. T. A.,
City Ticket Office—7 King Street, St. John, N. B.

COWAN'S
COCOA and CHOCOLATE
They are the choicest of all.
Try them.

BABY'S WELFARE.

Every mother is anxious that her little one shall be bright, good natured and healthy. Every mother can keep her children in this condition if she will give them an occasional dose of Baby's Own Tablets. These Tablets cure indigestion and stomach troubles, prevent diarrhoea, ease constipation, allay simple fevers, break up colds, destroy worms and make soothing easy. And the Tablets are guaranteed to contain no opiate or harmful drug. Mrs. R. E. Long, Peachland, B. C., says:—"I have found Baby's Own Tablets unsurpassed for teething troubles, breaking up colds and reducing fever, and they make a child sleep naturally. They have done my little one so much good I would not like to be without them." Druggists everywhere sell these Tablets or you can get them by mail at 25 cents a box by writing The Dr. Williams Medical Co., Brockville, Ont.

NEWS SUMMARY.

At Charlottetown, Friday, fire gutted part of the Daily Examiner office and injured the press and other printing apparatus.

The work of marking the graves of the Canadian soldiers who died in South Africa, begun by Lady Minto, has been almost completed. Only twenty five graves remain unmarked.

News has been received at Norfolk that the Thirty-eighth Company, British American attached to the hospital corps have been killed in an ambush on the west coast of Somal.

The craze for automobilism has cost the French government in \$1,600,000 in taxes since the motor first became popular. Since 1900 the number of motors in France has increased 1,089 per cent.

One of the largest gold nuggets ever found in Colorado was recently picked up at the Snowstorm placer in Park county, between Alma and Fairplay. It weighs 120 ounces and has a market value of \$2,000.

Opium smoking in French ports on the Mediterranean assumed such large proportions of late that a law has been passed prohibiting the smoking of opium in all public places in Marseilles, Toulon and other cities.

Three persons are dead and another is at a hospital in a serious condition as a result of inhaling illuminating gas at New York on Wednesday. In only one case was there anything to indicate that the victim had invited death.

Mayor Crosby, of Halifax, has told Engineer F. A. Barbour that he will not withdraw his veto to Mr. Barbour's appointment as engineer of the waterworks. Mayor Crosby says there are engineers in Canada who can do the work.

A 12 year-old boy was found bound to the railway track, at Harrison, Ont., on Wednesday with his hands tied behind his back. Fortunately he was rescued from his perilous position just before the train came along. Apparently deliberate murder was attempted. The boy's father is involved.

A French Consul in China says that the Japanese are doing much work in China, and that its effects are already being felt and must be disquieting to Europe. The Japanese are organizing the country and everywhere instructing the people, and these instructors act as spies in the various European concessions.

King Peter, continuing to defy the opinion of the civilized world, has recently conferred his new Order of Knighthood, the Star of Karageorge, upon all of the officers who took part in the assassination of King Alexander and Queen Draga. In fact, there is not one of the regicides who does not wear this token of the King's recognition of the part which he played in bringing about his Serbian Majesty's advent to the throne.

While William Scott, James Pine and Fred Smith were engaged in shovelling sawdust in the woodyard at Marysville, Friday, the pile caved in and the three young men were buried. The cotton mill employes were called out and everyone worked diligently in rescuing the unfortunates. Mr. Smith sprained his wrist, was cut about the face and received a bad shaking up. Mr. Pine had one of his legs injured.

A Guthrie despatch says: Full-blood Cherokee Indians in the vicinity of Talequah are becoming cocaine fiends. Investigations show that druggists are dealing in this drug to a considerable extent, but what is more startling is that many persons have been going among the Indians and selling them cocaine. It is a new vice for the Indians. It is alleged that the drug is being boot-legged among the Indians in the same manner as has whiskey for years past. The authorities have started an official investigation.

The recent performance of the electric locomotive which the General Electric Company has built for the New York Central Railroad Company showed that in power and speed the biggest steam locomotives are easily surpassed by the new electrical machine. So far as the locomotives are concerned the problem of applying electricity to steam railways appears to be solved. But can the current be safely manipulated and transmitted where there is a maze of tracks, as in the yards of the Grand Central station in New York? That remains to be seen.

The New York Salvation Army people have been holding a series of notable farewells for Commander Booth-Tucker. On Saturday there was a special service at the tomb of Mrs. Booth-Tucker in Kensico cemetery, and a monument to her memory was dedicated. Booth-Tucker has been at the head of the Army in the United States for nine years. He sailed for England on November 17 in the Oceanic, and over five hundred Salvationists and their friends bade him farewell at the dock. He made a pathetic speech to his comrades.

A new type of engine has been designed for the Southern Pacific railroad, and is said to be capable of 100 to 120 miles an hour. It is fireless, smokeless and waterless. Its running power is obtained from a dynamo fed by an engine run by a combination of compressed air power and fuel oil power. Where in the ordinary locomotive only 2 1/2 per cent. of the energy produced by the boilers is transmitted to the driving wheels, the new type, it is claimed, will show 28 3/5 per cent. in the motors and axles. A speed of 100 to 120 miles an hour is expected, and it is said can be maintained indefinitely, as there need be no stops for water and fuel for 3,000 miles can be carried.

The state banquet at Windsor Castle on Wednesday night in honor of King Charles and Queen Amelie of Portugal was very brilliant. The guests, numbering 166, included members of the royal family, foreign representatives at the court of St. James, cabinet ministers, leaders of the opposition, military and navy officials and others prominent in the high circles of Great Britain. The King of Portugal, in his speech, said: "Our alliance, as Your Majesty has justly said, is of ancient date, and I am happy to say Your Majesty will always find the same loyalty and the same class of men as those in former times shed their blood side by side with Englishmen." King Charles concluded with an expression of sincere gratification with King Edward's efforts in the interest of peace, which had been for the good of humanity at large and which were furthered by the treaty just signed.

WANTED.

Canvassars—Men of mature years and Ladies for a good selling article, house to house, can make from \$10 up, per week. Address Agency, MESSENGER AND VISITOR

I—WHEREVER YOU TRAVEL IN THE MARITIME PROVINCES, YOU WILL HEAR PEOPLE TALKING ABOUT ROYAL HOUSEHOLD FLOUR

II—PROBABLY NO ARTICLE OF FOODSTUFFS EVER SOLD IN THIS COUNTRY HAS BEEN AS MUCH TALKED ABOUT AS "ROYAL HOUSEHOLD FLOUR." AND A PARTICULARLY NOTICEABLE THING ONE HEARS IN THE REMARKS MADE IS THE UNANIMITY OF OPINION ABOUT THE QUALITY.

III—WHEN EVERYBODY SAYS A FLOUR IS VERY GOOD IT MUST BE VERY GOOD. THEY ALL SAY THIS ABOUT

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