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Coffee Club vs Saloon

An experiment in the interests of temperance and morality was the Subway Tavern of New York, which was an attempt to run a respectable liquor saloon (so far as such a saloon can be made respectable) in connection with a restaurant or coffee house. As everyone knows the experiment proved a failure, and now the Subway Tavern has become a liquor saloon of the ordinary sort. An experiment of another kind, and, it is gratifying to note, with better success, is being tried in some of the towns of California. In reference to this the New York Times says:

"Some time ago the California town of San Diego started a coffee club to afford a place of entertainment and recreation where no intoxicating liquors or cigars or tobacco in any form should be sold, and the success of the enterprise has been in every way satisfactory and gratifying. A private company started the institution, and it was provided that no profits should be divided, whatever accrued being continuously capitalized with the view to establish other houses of like kind. A second one has been opened in the same city, and there are similar places in Los Angeles, Santa Clara, Petaluma and Bakersfield. They are all successful financially and socially. In Los Angeles the two clubrooms are visited by from a thousand to fifteen hundred persons daily. It costs about two thousand dollars to launch a club, but once going it pays its own way and prospers, becoming in time the parent of others. It is estimated that the saloon business has been cut down one-half in the towns named."

The two experiments set side by side are instructive. They seem to show clearly enough that there is small hope of making men temperate by persuading them to improve the quality and reduce the quantity of the liquor they drink. But if they can be persuaded to avoid the saloon with its liquors and all the influences associated with it the results are likely to be excellent.

The Doukhobor Problem.

Another outbreak of fanaticism among the Doukhobors, but apparently not of so violent a character as some which have preceded it, is reported from the Northwest. The problem of how to control these people and make useful and intelligent Canadian citizens out of them is somewhat perplexing. They have their virtues. They are admittedly sober, honest, cleanly and in a measure at least, industrious, and they appear to be enjoying a fair degree of prosperity. But they are subject to strange and irrational fanaticisms, and their rigid adherence to the communal system militates very strongly against their being absorbed into the common citizenship of the country. A man named Peter Verigin is a recognized leader among them. Whether his influence over them is for good more than for evil is a question in reference to which there may be different opinions. It appears to be recognized that Verigin restrains their fanatical outbreaks, but it also seems certain that his influence is strongly in favor of maintaining the communal life among them. In doing this he is promoting his own importance as the recognized leader and governor of the community. Respecting Verigin's position among the Doukhobors, the Toronto 'Globe' says he is regarded by many of his followers as even more than human. "This view," it says, "is prevalent among the women, and over them his authority is most complete. The power acquired may be surmised from the fact that if any colonist breaks away from the community his wife may be ordered home by Peter Verigin. The men return the surplus from their farming operations to a common fund, which is administered by Peter Verigin. They cultivate their land in large tracts, purchasing expensive machinery with the common fund, buy their supplies by wholesale, and have periodical distributions, the whole being in the hands of Peter Verigin, who seems to be growing in wealth with the community he leads. It would no doubt, be a great mistake to regard him as a designing and self-seeking schemer. That so many people know him well believe in him is a proof that he believes in himself. He could not deceive a whole community without deceiving himself first. No doubt he possesses that happy mental equipment which enables him to see virtue, justice, and the good of his fellows in the line of his own impulses; but while Peter Verigin may come and go, the communistic, subservient spirit that makes the Doukhobors an alien community seems likely to run

on through many generations. They will probably pass from one dynasty to another, their measure of success depending on the accidents of rivalry and choice. The settling of this colony in the Canadian West was an experiment, and as such the results should be watched with interest; but they are not sufficiently encouraging to warrant a repetition. One experience in this direction is quite sufficient. We have learned our lesson completely. It is now our duty to essay the slow task of transforming these troublesome fellow-citizens into real Canadians."

Colonel J. J. Harrison who has just returned to London, after a four months' expedition to the Congo forest, has received permission from the British Foreign Office to ship for England six of the pigmy demizens of the forest, who have accompanied him of their own free will, and with the permission of the Congo government, as far as Cairo. Naturally the adventurous explorer did not get into touch with this curious tribe without some interesting experiences which he has related as follows:

"When once I had gained their confidence they were quite friendly, and eventually six of them—four men and two women—volunteered to come with me to England. They freely conducted me to their villages, and at night time erected leafy structures, under which I slept. They are of an extremely low order of intelligence, and know absolutely nothing of what goes on around them. They seem to have no religious instincts and possess no idea of a Supreme Being. Their average height is four feet to four feet three and a half inches, and, curiously enough, as a rule, the women are taller than the men. The women have also better physical development. The men seemed to be strayed to death. A noteworthy fact was the prevalence of a terrible cough, due, perhaps, to the dampness of the atmosphere. All the pigmies suffered from this to such a degree that it was difficult to sleep at night. I had quite expected to find that serious lung trouble was prevalent, but was surprised to discover, as a result of medical examination of the pigmies who accompanied me back to Egypt, that the lungs were quite healthy.

"A striking characteristic of the people is their extraordinary silence; they will sit for hours without uttering a word. They are nomadic, and their only wealth is in spears. The number of spears determines the number of wives these people can afford. They are practically nude. The women's only clothing is a few leaves, while the men's attire consists of a scrap of skin around the waist. Their whole personal belongings consist of a poisoned spear or two and an old clay cooking pot. The women carry their infants slung across their sides.

"They are fearless hunters, and will boldly attack an elephant by rushing up to it and planting a poisoned spear in the brute. They are also a very warlike little people, and only a short while before my arrival in the forest they had sallied out, attacked and looted a Belgian caravan and killed seventeen porters. There were no white men with the caravan, and the native soldiers bolted. They eat like animals, even gnawing the bones of their prey. When an animal is caught they cut it up, skin and all, and put it in the cooking pot. Life in the forest is dreary in the extreme. It is always twilight, the sun never penetrating through the dense foliage, and for nine months of the year it pours with rain."

British Columbia a Fruit Country

British Columbia is coming into note as a fruit-producing country. Mr. W. T. Robson, one of the party of C. P. R. officials, who recently returned from a month's trip to the West, was impressed more than anything else with the remarkable development of the fruit-growing industry in British Columbia, and especially in the fertile Okanagan valley.

"The development of the fruit-growing industry in the Okanagan valley is really marvellous," Mr. Robson is reported to have said. "The orchards look remarkably well, and for size, fairly staggered me—and I have been accustomed to orchards in the fruit districts of Ontario and the United States. In one place I saw 80,000 peach trees that had been set out this season, and this is but a sample of the great things our people in this district are doing. The peaches I saw there were excellent, and compared favorably with those of California, Oregon, or any state in America. The packing is now being well done. Ex-

perts from California have been employed to instruct the local people in the most attractive and advantageous ways of marketing the fruit.

"The market is assured. Cases shipped on the boat I travelled by bore labels showing fruit consigned to the towns and cities of the prairie and the Kootenay. The day is not far distant when the Okanagan valley will supply the peaches for all western Canada. Peachland, Lambly's Kelowna, and Summerland are all prosperous places where the fruit industry will be the paramount source of revenue to the inhabitants. Already canneries are springing up in various places to take the surplus crop."

Great Britain and Germany

The press of the two countries would appear to be responsible largely for whatever ill feeling exists between Great Britain and Germany. There is, of course, some rivalry between British and German manufacturers, but this should not provoke international animosity, and there seems to be no reason why the two peoples and their Governments should not be on the most friendly terms. This appears to be clearly recognized by the statesmen of both countries, and if there is any danger that the peace shall be broken it lies rather in popular prejudice than in the attitude of the two Governments toward each other. Prince Von Buelow, the German Chancellor, has lately been spending a holiday at Baden Baden, and has talked quite freely to French reporters. In an interview with the Chancellor, printed in the 'Temps' of Paris, he refers to the persistent prediction that war between Great Britain and Germany is inevitable, as "a piece of stupidity." "They would hurt one another too much," he says, "and they will not try the experiment." He adds: "I do not underestimate the violence of the press campaign and the nervousness of the public, but I affirm that the Governments of London and Berlin have too much regard for their responsibilities to allow themselves to be influenced by such violence. If prejudices exist between the Germans and English, they will disappear sooner or later. France can help to dissipate them by calming instead of exciting public opinion. France's example, too, proves that it is always possible to effect a reconciliation with Great Britain. The same considerations apply to Russia. Our relations with Russia are excellent, as is natural and traditional. Why should France take umbrage? Germany is not enraged at Franco-Russian relations. The double system of pacific alliances assures the equilibrium of Europe. Friendships can and must overlap these alliances. You stand well with Italy, and we with Russia. It is only necessary not to give the Franco-Italian rapprochement an anti-German character, and the Russo-German rapprochement an anti-French character. What is easier?"

Patent Medicines

The 'Montreal Witness' makes a reasonable plea for legislation regulating the composition and sale of patent medicines. The public certainly has interests in this matter which are important enough to demand protection. There is no reason why the public should be at the mercy of quacks and charlatans who by shameless and persistent lying impose upon the sick, persuading them that some worthless nostrum, of the composition of which the purchaser is kept in total ignorance, is an infallible specific for some, if not all forms of disease. "In Germany, as we understand," says the 'Witness', "no one is permitted to advertise a medicine without registering the formula and inscribing it on the packages. What honorable reason can there be for not making the same requirement in this country? It would, at the same time, of course, be an indictable offence to make the medicine false to the description. Such a system would let many a deluded mortal see that he or his family were under the guise of medicine, learning to tittle, and that the supposed good effects were simply alcoholic or opium stimulation. Legislators would also see the transparent subterfuges under which the liquor laws are evaded, and what preparations ought to be included under such laws. No doubt, alcohol is a convenient vehicle for many useful drugs, which are of a character to preclude a very free use of the alcohol, but when the drug becomes a mere excuse for the alcohol it is time that the preparation should be treated as an alcoholic beverage. The medicine industry is an enormously profitable one. Perhaps it is so in the inverse ratio to its usefulness.

BAPTIST UNION.

Historical Work of the Convention Committee.

BY G. O. GATES, ST JOHN.

Mr. President, Brothers and Sisters of the United Baptist Churches and sympathizing Friends, permit me to preface my remarks at this time with a word or two:

This is surely an occasion for praise and thanksgiving. We have come to a period in our ecclesiastical history, toward which many of our most loved and loyal workers—years since by death parted from us—looked with hope and for which they prayed. This Baptist union which we meet here this evening to declare, was more than a fancy—a dream, in the mind and soul of many of the members of our Baptist and Free Baptist churches of the last generation. Many of those Godly ones deplored the fact, that with practically the same doctrinal teaching we were two denominations instead of one. They talked of union, they prayed for union, and many of them labored earnestly looking toward its realization, and though compelled to pass on without hailing its inception—God reserving this grand experience for us—still it is but just that we now acknowledge but for their efforts we should not tonight be here celebrating this epochal event in the history of the Maritime Baptists. Let us not in our joy forget "others have labored and ye are entered into their labor." While we now rejoice in what, after years of thoughtful consideration has been accomplished, and some feel the cup of joy is filled to the brim, let us rejoice too, that we can believe, that many to whom in life this union of the two Baptist denominations was of vital moment and dear to their heart, are in the immediate presence and glory of their Lord rejoicing with us, and perchance, with a joy more profound than ours because they may see from the blessed heights now theirs farther on into that abyssal future than is possible to us.

Tonight "They sing His praise in Hymns above, And we in Hymns below."

I wish in order that we may have our minds refreshed in regard to this matter of the union of the Baptists and Free Baptist of New Brunswick, to trace briefly, as gleaned from our Convention records, the history of the movement during the past 21 years. It was at the Convention held in Moncton, 1884, 21 years ago, a letter was read by the Secretary from the late Dr. Bill relating to union with the Free Baptists. On motion it was resolved to refer this letter to a committee of five, viz.: Rev. Drs. Hopper and Saunders, Bro. J. March, Revs. I. J. Skimmer and S. B. Kempton. Later in the meetings this committee reported. They recommended the following resolution:

Resolved, That a judicious committee be appointed by this body to meet with the approaching Free Baptist Conference, to enquire what co-operation, if any, may be practicable in Foreign Mission work. After discussion this report was adopted. The committee appointed was composed of the following: Revs. Dr. Bill, Dr. Hopper, S. B. Kempton, J. E. Goucher, J. F. Bartlett, D. G. McDonald, C. Goodspeed.

The Convention of 1885 met at Amherst. The above mentioned committee reported as follows: "Your committee met with the Free Christian Baptist Conference in Fredericton and were most fraternally received. The desire of our Convention was fully set forth by different members of the committee. The Conference appointed a committee to confer with us. The result of the deliberation of this joint committee showed that the Free Christian Baptist brethren were more inclined to consider the question of a complete organic union than of union simply in Foreign Missions. Your committee not being empowered to treat with them on this question, further deliberation was had of an informal character on the general question of Union which showed that many advantages would flow from such a Union if it could be effected without compromise of truth.

While your Committee parted with the Free Christian Baptists without arriving at any definite results so far as union in Foreign Mission work is concerned, yet they have to report a most cordial greeting given them by that body and the expression of a desire on their part to consider the broader question of an organic union of both denominations. Under these favoring circumstances your committee would respectfully suggest the passage of the following resolutions: 1st, Resolved, that we highly appreciate all desires on the part of our Free Baptist brethren for union and co-operation with us in the work and service of God, and we would therefore affectionately recommend our ministers, churches, quarterly meetings and Associations to pursue such a line of thought, feeling and action towards our Free Baptist brethren as may tend with the Divine blessing to secure a general union of the two bodies. 2nd, Resolved, that a committee be appointed to take our fraternal greetings to the Annual Conference of our Free Christian brethren and to assure them that we ardently pray that the time may speedily come when Baptists and Free Christian Baptists shall see eye to eye, speak the same thing and be perfectly joined together in the same judgment, and when they shall cordially unite as one Gospel phalanx "to contend earnestly for the

faith once delivered to the saints." This report was adopted and the following as the committee asked for were appointed: Revs. Dr. Bill, Dr. Hopper, J. E. Goucher, S. Walton, D. G. McDonald, C. Goodspeed, H. Foshay, A. Cahoon, P. R. Foster, H. N. Parry.

In 1886 the Convention met in Brussels Street, St. John. To this meeting the Free Baptist Conference sent a delegation which was introduced and three of their number made brief addresses, viz.: Revs. G. A. Hartley, A. Taylor, and J. Noble. Then Rev. Mr. Hartley, representing the delegation read from the records the action of the Free Baptist Conference, as follows: That we highly appreciate all desires on the part of our Baptist brethren for union and co-operation with us in the work and service of God, and would therefore affectionately recommend our Ministers, Churches, District Meetings and Conferences to pursue such a line of thought, feeling and action towards our Baptist brethren as may tend by Divine blessing, to secure a general union of the two bodies.

That a delegation be appointed to convey the fraternal greetings of this Conference to the next session of the Baptist Convention of the Maritime Provinces, and to assure them that we ardently pray that the time may speedily come when the Baptists and Free Baptists of this country shall see eye to eye, speak the same thing, and be perfectly joined together in the same judgment, and when they shall cordially unite as one to contend earnestly for the faith once delivered to the saints. That the delegation be instructed to say to our Baptist brethren that, if they think it desirable, this Conference is prepared to appoint its part of a joint Committee to canvass the whole question, and, if possible, suggest a general basis of union of the respective bodies."

It was then moved by Dr. Bill and seconded by Rev. Dr. Higgins that a committee be appointed to confer with the Free Baptist brethren with a view to organic union, and that the committee of nominations be instructed to nominate such said Committee.

Later in the session the following were named as the Committee to confer with the Free Baptists with a view to organic union, viz.: Revs. Dr. Bill, Dr. Hopper, Dr. T. A. Higgins, Dr. Sawyer, A. Cahoon, C. Goodspeed, W. H. Richan, W. J. Stewart, S. B. Kempton, and Bro. J. March and J. H. Harding. Alternates Revs. D. A. Steele, F. D. Crawley, J. A. Gordon and G. O. Gates.

In 1887 the Convention met in Charlottetown, P. E. I. The Committee appointed to confer with the Free Baptists with a view to organic union reported and presented a basis of union which after much discussion and some amendments was passed and adopted as a whole.

From the report which was quite lengthy I take the following:

"That the union sentiment as it relates to the different sections of the Baptist family in these Provinces has been deepening and widening from its inception until the present hour. All the interchanges of thought and sympathy by deputations and otherwise, and all the discussions which have taken place, have tended to extend and strengthen the desire for union. Obstacles which to some minds seemed insurmountable at first, have disappeared, and the pathway to organic union is beginning to shine as with the brightness of a sunbeam."

The report says that the Committee of the Convention met with the Free Baptist Conference at their anniversary. A cordial reception was given and the following action taken on the part of the Conference, as presented by a report submitted by Dr. Musgrove, viz., Your Committee appointed to consider the official letter from the Secretary of the Baptist Convention of the Maritime Provinces, held in St. John, N. B., August last, beg leave to submit the following report:

1st.—That this Conference heartily receive the communication, and cordially welcome the delegates from the Baptist Convention of the Maritime Provinces.

2nd.—That we have heard with pleasure the desire of the Convention for union of the Baptist and Free Christian Baptists of the Maritime Provinces, and heartily reciprocate the desire for union, and we shall rejoice if it be the will of God that such union be consummated.

3rd.—As an earnest of our desire we comply with the request of our brethren for a conference on the subject by appointing the following members of Conference a committee to meet the delegation from the Baptist Convention, who are requested to form a joint committee, and if possible, draft a basis of union that shall satisfy the respective bodies: Revs. A. Taylor, G. A. Hartley, J. McLeod, D. D., W. Downey, G. W. McDonald, J. Perry, F. Babcock, J. Noble, Bro. J. A. Vanwart, T. W. Musgrove, W. Peters, D. McL. Vince.

We also recommend that Revs. S. N. Royal and E. Crowell, of the N. S. Free Baptist Conference be requested to meet with the joint committee and aid in the work of the said committee, in expectation that if the union should be effected the Free Baptists of Nova Scotia may also be united with us."

The day following this, October 13, the joint committee met in the vestry of the Germain Street

church. The report says: "All deeply felt the grave responsibility of the work in hand, and some time was spent in united and fervent supplication for Divine guidance. Two anxious days were spent in needful investigations, intermingled with earnest entreaties at the throne of heavenly grace. Then came as deliverance what is now known as "the basis of union," in seventeen (17) sections, and four (4) articles on Church polity.

The Committee having gone thus far felt it wise to submit their decision to a larger representative meeting for review and critical consideration. Accordingly they called a special meeting of the Educational and Missionary Boards of the two denominations represented and all other brethren who might be disposed to attend. This meeting took place in the Germain street church on November 17, 1886. It was attended by 21 Baptist ministers and 16 laymen, by the Free Baptists, 26 ministers and 20 laymen, in all 83. At this meeting the basis was carefully reviewed clause by clause, criticisms offered and explanations given. The most perfect freedom in expression was exercised, and all seemed inspired with a spirit of genuine fidelity and brotherly love. After prolonged discussion the basis was most cordially endorsed.

The Messenger and Visitor reporting the meeting said "there were only two of the proposed articles of faith upon which there was difference of opinion. The first of these was that upon 'final perseverance, passed with but three dissenting, and the one on the Lord's Supper which was passed with two dissentients, one of each denomination."

The adoption by the Convention of the report was followed by the following resolution; viz., that the Committee on Union with the Free Christian Baptists be continued, with the addition of Dr. Saunders, to communicate the action of this Convention to that body, and to further prosecute the work of union.

The Convention of 1888 was held in the Assembly hall of Acadia University. In the absence of Dr. Bill the chairman of the Committee on Union, Rev. A. Cahoon read the report.

"Your Committee on Baptist Union beg leave to report: That they met with the Free Baptist Conference in Midland in November last, and were received in the spirit of genuine brotherly love.

The discussion on Baptist Union called forth so many strong expressions from the leading brethren of the Conference in favor of union on the basis, as endorsed by our Convention, that your Committee felt that the consummation of organic union was only a question of time. But by the following record which we take from the year book of the Conference, it will be seen, our brethren want more time for deliberation before they decide definitely. Their reason was fully understood and appreciated by your Committee."

I make a few extracts from the report. This was the action taken by the Conference. "Whereas, we regard it important, 1st, That our churches should be more fully informed as to what is involved in the proposed union of the Baptist bodies of the Maritime Provinces; and 2nd, That in whatever steps are taken towards such union the Free Baptists of Nova Scotia and New Brunswick should act together. Therefore resolved, That while we regard a union, which will involve no sacrifice of principle, and which would increase the strength and efficiency of the great Baptist brotherhood, as most desirable, we think it better to defer further action, and commend the subject to all our people as one that should have their earnest thought and prayers. They further resolved, That a Committee be appointed to have in charge the question of Baptist Union." The Convention Committee suggested the appointment of a committee as usual, to act in conjunction with the committee of Conference, in suggesting such measures as may seem to them necessary to carry into effect fully the expressed wish of those concerned.

This request of the Committee was complied with by the Convention and the same brethren were appointed with Rev. E. J. Grant in the place of Dr. Hopper removed. I think it well here to refer to a communication sent the Convention by the Conference Committee under date of August 20, 1888. In it they say that the Basis of Union was before our Conference and was freely discussed. While there were, as was expected there would be differences of opinion as to the exact meaning of some sections, it was in the main warmly approved. Though many brethren were of the opinion that if a vote had been taken the basis would have been adopted, it was thought better not to press it to a vote so long as there appeared a probability that for any reason there would be a considerable minority not satisfied with any material portion of it. Fuller information, and—perhaps, some possible verbal changes would, it was believed, make it more generally satisfactory. Hence the resolution deferring further action. We believe we are expressing the very general feeling of the denomination when we say that we think the union of the several bodies in the Maritime Provinces is most desirable; and we trust that whether on the basis framed by the joint committee or a modification of it, or an entirely new one, the time is not far distant when there shall be organic union of the bodies already one in heart and so nearly alike in their teaching of Scrip-

ture tru We shall appointe union a decisive The this me Confer welcome address, of the C The C Goodspe that, in ren are of Union two bodi union be mittee be it shall committe point, h fellowship union. This re appointe Bill, A. A Steel W. J. S Gordon, Harding, In 1890 Committe the fact two bodi ther said not yet a Union Co the respo them, The mittee be The rep appointe Bro. Fosh The Con meeting o solved the timed an ley take t The Con solved to for this y nearly the The Con this meeti ed. Then more, or b made in o brethren i sight of th Confie pasto Conference prayed the again in th Convention Nor were unanswered ster Street brethren, D brought th most earne that the un ies which v might be b Conventio move in th the followi Whereas w ing feeli tions for th Baptists of a Committe pointed to pointed by that Baptist union upon upon by a ratified by t Provinces at further resol of these com mittee of the tion taken. vention next the Committe and H. F. A This Comm the close of their report we take the for the Con that we wer problem of u Hughes and in the deli complied with given us the makes mentio with the Con It says, "I

ture truth, and in their methods of Christian work. We shall be glad to know that the Convention has appointed a Committee to continue negotiations for union and we hope the next year may witness more decisive steps toward the desired end."

The Convention of 1889 met in Fredericton. At this meeting a deputation from the Free Baptist Conference was received. Dr. Bill was appointed to welcome the delegation. Dr. McLeod made a thrilling address, for which he was thanked by the President of the Convention.

The Committee on Union reported through Dr. Goodspeed. Your Committee beg leave to report that, inasmuch as our Free Christian Baptist brethren are not prepared to take action on the "Basis of Union" adopted by the joint committee of the two bodies, that for the present the matter of union be left in abeyance; but that a standing committee be appointed by this Convention, whose duty it shall be to confer and to co-operate with any committee that our Free Baptist brethren may appoint, having in view the cultivation of a warmer fellowship and the final attainment of organic union.

This report was adopted and the following were appointed a standing committee, viz., Revs. Dr. Bill, A. Cooch, Dr. Goodspeed, W. H. Richan, D. A. Steele, F. D. Crawley, Dr. Higgin, Dr. Sawyer, W. J. Stewart, S. B. Kempton, G. O. Gates, J. A. Gordon, Dr. Saunders, E. J. Grant and Bros. J. H. Harding, and J. March.

In 1890 the Convention met in Yarmouth. The Committee on union reported and made mention of the fact of the harmonious working together of the two bodies in the Academy at St. Martins; and further said: "But as our Free Baptist brethren have not yet adopted the basis of union prepared by the Union Committee and received by our Convention the responsibility of separation must remain with them. The Committee suggested that the usual committee be appointed to guard the union movement.

The report was adopted and the Committee was appointed the same as last year with the change of Bro. Foshay in place of Dr. Goodspeed, removed.

The Convention of 1891 met in Moncton and at this meeting on motion of Rev. F. D. Crawley it was resolved that the Committee on Baptist Union be continued and further resolved that Rev. F. D. Crawley take the place of Rev. Dr. Bill, deceased.

The Convention of 1892 met in Bridgetown. Resolved to continue the Committee on Baptist Union for this year, the personnel of the Committee is nearly the same as last.

The Convention of 1893 met in St. Martins. At this meeting the Committee on union was discharged. Then for a period of ten years we hear nothing more, or but very little, on Union. No references are made in our minutes though it is but fair to say, brethren in New Brunswick especially, had not lost sight of this matter and the Baptist and Free Baptist pastors of the city of St. John had in a union Conference talked often and long-counselled and prayed that the day might speedily come when again in the Free Baptist Conference and in our Convention this might be the question of the hour.

Nor were such longings in vain—or such prayers unanswered. At the Convention of 1903 in the Leinster Street Church, St. John, our Free Baptist brethren, Dr. McLeod and Rev. C. T. Phillips, again brought this matter of union to our attention in most earnest language, expressing a strong desire that the union of the Baptist and Free Baptist bodies which was proposed and discussed years ago, might be brought about at no distant day.

Convention felt the hour had come to once again move in the matter of union of the two bodies as the following resolutions proved:

Whereas we have reason to believe there is a growing feeling favorable to the re-opening of negotiations for the union of the Baptists and the Free Baptists of New Brunswick; therefore resolved, that a Committee representing this Convention be appointed to meet with a similar committee to be appointed by the Free Baptist Conference representing that Baptist body, to consider the question of such union upon the basis which was prepared and agreed upon by a joint committee of these two bodies, and ratified by the Baptist Convention of the Maritime Provinces at Charlottetown, P. E. I., in 1887. And further resolved that the time and place of meeting of these committees shall be proposed by the Committee of the Free Baptist Conference; and the action taken, if any, is to be reported to this Convention next year." The following were appointed the Committee: Revs. G. O. Gates, W. E. McIntyre, and H. F. Adams.

This Committee set to work in earnest soon after the close of the sessions of the Convention and from their report to the Convention of 1904 held in Truro we take the following: Your committee met soon after the Convention of last year, and at once felt that we were too few in number to face the great problem of union, and we agreed to ask Revs. J. H. Hughes and Dr. Manning to meet with us and aid in the deliberations. These brethren cheerfully complied with the request and in our meetings have given us the benefit of their counsel. The report makes mention of interviews and all day meetings with the Committee of the Free Baptist Conference. It says, "It was the unanimous expression of the

joint Committee, that a union of the two Baptist bodies there represented is a very desirable thing,—desirable because united we could do more and better work for the Kingdom, and with a wiser economy of the Lord's workers and money, and would enable us the better to show the world the Spirit of the Master as expressed in His prayer on the eve of His passion, "that they all may be one." There was no thought in the mind of any member of the joint Committee that we would ask any one to surrender a matter of conscience; but in that large freedom of soul liberty and the right of private judgment, for which Baptists have always stood, and for which they suffered and died, we were certain we could find a common platform in regard to doctrinal beliefs and church polity, where we could unitedly stand and from which as a basis we could as one denomination in a spirit of love and union carry on the work the Lord has entrusted to us.

We had before us "the Basis of Union" passed by our Convention at Charlottetown in 1887 and we found that the Free Baptist Conference had at its last meeting considered the same and adopted it, with an amendment to two clauses. We heard from some of the members of the Free Baptist Committee some of their reasons for the modifications, and then after long, earnest and prayerful consideration, we agreed to accept these sections as modified and to recommend our Convention to do the same."

The Committee in meeting the Convention in Truro 1904, so recommended and urged as their reasons for the acceptance of the Modified Basis, the following: "1st, that we do not see that the modifications change in effect the general teaching of the basis as adopted by us in 1887." and 2nd, "If our Convention will accept the now modified basis, we shall then have come to a common doctrinal basis, agreed to, by the representative bodies of the Baptist and Free Baptist denominations." The Committee felt this too would bring the organic union near to hand, a union that would mean more to the Baptists and Free Baptists of the Provinces and especially these denominations in New Brunswick than any other one thing prayed for for years.

The Committee's report was received with marked attention by the Convention. The spirit of union was most signally manifest. But fearing lest the modifications suggested would not be understood by many, as the Committee interpreted them, the report was amended by the dropping out the section XI, on Perseverance and again modifying the section XVI on "The Lord's Supper." This clause being made to read "We believe the Lord's Supper is an ordinance of Christ, to be observed by the Churches in accordance with His instructions." (Math. 26: 26-30). Thus amended the "Basis of Union" was unanimously adopted.

The following resolution then passed, viz., "That this Convention re-appoint the Committee on union with the Free Baptists, with full power to add to their number and to take all such steps as will consummate the union."

With a certain amount of fear and trembling the Committee undertook the work assigned them. Convinced this matter of organic union was of the Lord—was for the best interests of our Baptist bodies, they resolved to leave nothing undone on their part that would help to bring about this most desirable end.

The first thing for them was to learn what action the Free Baptist Conference would take. The Conference had taken the Basis of 1887, adopted by our Convention and had modified clauses XI and XVI, on Perseverance and The Lord's Supper. Our Convention had again considered these clauses and dropped out the XIth and changed the wording of Clause XVI, what now will the Conference do? Two members of our Committee attended the Conference in its annual meeting. We were cordially received, listened to a discussion on the amended basis; were permitted the honor of speaking in behalf of the same, witnessed the solemn and soul moving taking of the vote, amid a hush of intense earnestness, and rejoiced with a rejoicing Conference in a unanimous decision to accept the Basis as amended by our Convention.

Our next work was with our churches. They were all addressed by circular. The Amended Basis of Union was sent out and the churches were asked to take action favoring the organic union with the Free Baptists of New Brunswick on this basis as adopted by our Convention in 1904 and also by the Free Baptist Conference the same year.

The responses from the churches were of a most gratifying nature. The Committee saw that the great body of the churches heartily favored the next step, viz., the consummation of the union. Three hundred and two churches replied to the Committee's appeal in favor of organic union. Less than half a dozen churches said nay. In New Brunswick where this union means more for good or ill, if ill there be—not a single response in the negative.

We next enlarged our Committee, adding to it such representative men as Revs. D. A. Steele, D.D., T. Trotter, D.D., A. Cahoon, D.D., D. Hutchinson, J. A. Cahill, H. Coy, Esq., and E. H. Eaton, D.C.L. The enlarged Committee met with a corresponding Committee of the Free Baptist Conference in the parlor of the Germain Street House of Worship April 4th, and three long sessions, marked by the spirit

of love and unity characterized that day's work. I mention some of the conclusions reached and which we embodied in our report to the Convention at its late meeting in Charlottetown.

1st. That we recommend Convention to express its approval of the organic union of the Baptist and Free Baptist denominations, and further that said organic union be effected this autumn.

2nd. That the names of the churches constituting the United Body be known as the United Baptist Churches of the Maritime Provinces and that in any legal enactments necessitated by the union the same designation be employed.

3rd. We recommend that in the province of New Brunswick, where this union necessitates changes in organizations heretofore in existence, that a general body known as the United Baptist Association of the United Baptist Churches, be organized, as further described, and that this body seek such legislation as will best serve the interests heretofore represented by the Eastern, Western and Southern Baptist Associations of New Brunswick, and the F. B. Conference of N. B.

There were other recommendations made in respect to organization, territorial divisions, etc., and the report closed with the following:

And further, we recommend a standing committee on union be appointed, whose duty it shall be to meet other committees of other branches of the Baptist family and confer with the same, looking towards the complete organic union of the whole Baptist household of the Maritime Provinces.

The hearty reception of this report, the marked unanimity of spirit manifested in the Convention in regard to the organic union, are of so recent a date that I need not here dwell.

In the action of the Convention the Committee felt the goal was reached—a reward was given that more than repaid for all work done—and prayers that through years, in faith and hope had been presented our great Father, were now answered.

And now we have come to the entering of the longed for Canaan. Before us lies the land into which the Lord in wisdom bringeth us; for some good end—for some hard work—for self denial and sacrifice, for the good of others—for the glory of His name.

It is not for the historian to become a prophet; but surely one need not the prescience of a seer to anticipate some of the great and blessed results—that are going to be won, under the blessing of God, by this united body. To us union will mean strength; it will give new courage and hope to many a weak and discouraged congregation; it will mean when better understood a consecration of forces; it will mean more and better work done on the home fields; it will lead to a developing of missionary zeal in work not alone in the maritime field, but for that noble Grand Ligne Mission in Quebec; for those needy interests scattered over that mighty West of our Canadian heritage; and, too, for the untold millions of that distant east, where religion was born, that east that rocked the cradle of the race, and to a portion of which Jesus in His earthly ministry familiarized Himself. God grant that our fondest dreams may be more than realized, and that with this union of the two Baptist bodies now an accomplished fact, each of its members may gird himself to zealous toil, "forgetting the things which are behind and stretching forward to the things which are before, press on toward the goal unto the prize of the high calling of God in Christ Jesus."

We cannot help wishing that the business spirit was a little less dominant in our churches, and that there might be a revival of such a profound conception of Christian faith as would lead young Christians to be ambitious for growth in the knowledge of the Scriptures as well as in that of methods of work; and for a spirit of charity and tolerance that might lead them to believe that the truths of Christianity are not to be learned by listening to witty stories. The Church has learned how to convert men, but has it not to some degree forgotten how to instruct them? It is to be feared that the outcome of this neglect of the intellectual and spiritual edification of Christians, and especially of the temptation to judge success by tangible and countable results, will be an increasing separation between Christians who are especially interested in the intellectual and doctrinal side of the faith, and those who—if the expression of the marketplace may be used—are the "hustlers of the church progressive." Each class needs the other, and the church without either languishes.—The Standard.

If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called "The old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—Wm. E. Gladstone.

If you want a really lovely world without you must make the world within bright and lovely.—David Greog.

Messenger and Visitor

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Wealth and Worship.

In an article last week we called attention to the fact that the period of the year most favorable to successful effort in religious work was beginning, and we endeavored to emphasize the importance of each church so making use of its opportunities as to secure the largest spiritual blessings. There is a phase of church life to which we then made no particular reference, but to which we now wish to allude, that is, the contributing of money for religious purposes. This is a necessary part of every church's work, and it is not the part of wisdom to minimize its importance. The contribution of funds which are to be devoted to promoting the glory of God is a vital part of Christian life and duty, not less acceptable to God, we may believe, when performed in the right spirit, than praise or prayer or any Christian service we can render. But we fear the disposition is much too common to regard the raising of money for religious purposes, whether for the necessary expenses of the local church or for the support of Christian work outside the church, as a less religious and a less important exercise of Christian activity than that which expends itself in the singing of hymns, the offering of prayers and preaching or listening to sermons. This we believe to be a quite erroneous view of the subject. Distinctions between temporalities and spiritualities should find no place in a Christian church. The contributions which Christians make of their substance to promote the work of the church are vitally and necessarily connected with the spiritual interests of the church. If the church is to engage in seasons of worship, then houses of worship must be built, and these houses must be warmed, lighted and kept in repair. If the welfare of the church demands that there be ministers who shall devote themselves to the study of the Word, to preaching and teaching and other work looking directly to the spiritual welfare of the people, then the temporal needs of these ministers must be provided for. Accordingly, he who contributes of his means to the necessary expenses of a house of worship or who contributes to the minister's salary may justly feel that he is engaged in religious work just as acceptably to his Master and just as important as if he was taking an active part in a revival meeting. The same principle applies to contributions made to Christian work outside one's own local church. If one gives his money to help a needy sister church or to enable a missionary to carry the Gospel to the heathen he is worshipping God as acceptably as he could by any other exercise of his faculties. Of course everything depends on the spirit in which one makes his contributions to the cause which the church is called to serve. If one gives grudgingly, or as of necessity, or merely to win the praise of men, there is no worship in it, and little blessing. And if one sings psalms or prays or preaches in such a spirit there is just as little worship and just as little blessing. But there is no reason why a Christian should give in a niggardly spirit any more than that he should pray in a spirit of gloom and unbelief. It is the cheerful spirit, giving gladly, rejoicing in the opportunity of contributing something toward the enlargement of Christ's kingdom in the world, which is blessed in its giving. No one, we suppose, will dispute that what we have been saying indicates, however inadequately, the Christian ideal of giving.

But does this ideal obtain generally among the membership of our churches? We fear that an affirmative answer is impossible. There are indeed many of our people who recognize this ideal, who have their faces set toward it and who, more or less, are realizing it in their lives, and with large joy and blessing to themselves. But how many there are who have never thought of their temporal possessions as a means of worship, that is as a means of drawing near and nearer to God, a means of entering more fully and fruitfully into fellowship with Jesus Christ in His work of human redemption, and thus of turning the perishing goods of earth to everlasting spiritual account! It would surely be well if Christian people generally could be led to take this larger view of their relationship toward the material possessions with which God has entrusted them. It would mean large blessing to themselves and large help for the work which the Lord through His servants is carrying forward in the world.

Public Prayer.

In another column a correspondent writes concerning the subject of Pulpit Prayers. The subject is one which, we believe, deserves a larger measure of attention than is given to it by the average minister. Many of our ministers probably will sympathize with our brother in his feeling that this part of public worship is in practice more or less unsatisfactory. To unite spontaneity and fervor with a proper sequence of thought and propriety of expression in extempore prayer is difficult. And yet it is of so much importance as to be worth striving after. The prayer before the sermon ought to be, and sometimes is, not less helpful to the worshipper than the sermon itself. It is a great thing indeed if the minister can pray so that every devout soul present shall feel itself drawn near to the throne of grace and helped to worship God in spirit and in truth. One has heard prayers from the pulpit which in some measure have done this, and one has heard prayers which had no such power in them. It is to be recognized that the power that gives fervor and effect to prayer is that of the Holy Spirit. The most discreet arrangement of thought and the choicest selection of words will fail of the desired end if the minister's mind and heart be not aglow with the fire of the Spirit. One hesitates indeed to try to say, except in the most general terms, what pulpit prayer should be. It should seek to lift the would-be worshipper into communion with God, to help every believer to come into conscious, vital touch with his Creator and Saviour, to bring every sin-stained soul to the fountain of cleansing and every hungry heart to the banquet of Divine love. The minister who would intelligently and effectively voice the thanksgiving, the confessions and the petitions of his congregation will need, not only to have his thoughts arranged in proper order, but to know his people intimately and to sympathize with them in their various experiences. He will need to be able to voice their needs in simple and expressive language. But above all he will need the spirit of prayer and of supplication. He must be able himself to draw near to God, else how shall he help others to approach a throne of grace? Is it to be advised then that a minister should study his prayers? Yes, we think so, so far as the framework or the general sequence of thought is concerned. He should know in reference to what subjects he intends to pray and in what order and what particular subject or subjects he will make prominent in his prayer. But we should not advise that the minister should write out his prayer and commit it to memory. With such mental preparation as we have indicated, the particular phraseology may be better left to the inspiration of the moment. Only he should endeavor to use simple thought expressed in simple forms of speech, easily followed and understood by the least educated of those whom he leads in worship. And here the Spirit is the true guide and inspirer. The simplest and sublimest thoughts, the simplest words, the freshest and most fervid utterances are those which come from previous communion with the Spirit and from His inspiring presence in the hour of worship. We think then in regard to public prayer that the aim of the minister should first of all be to pray, and not to offer, either to the Lord or to the people, some remarks of more or less importance under the name of prayer. We think that it will rightly be his aim to present the needs

of his people in an ordered sequence of thought, in simple speech and in fervency of spirit. And in seeking this end, while wisely using his intellectual gifts and attainments for what they are worth, he must not forget that the great Source of help for him and for his people is the Divine Spirit whose grace can make the feeblest utterance of a child of God a prayer of faith and victory and without whose aid every form of prayer is vain.

The Free Baptist Conference.

As we write the Free Baptist Conference of New Brunswick is in session for the last time before the union of the two Baptist bodies shall take place. While the union appears to be looked forward to with larger hopefulness as a realization of the Christian ideal and as affording promise of larger good, the fact that it is the last meeting of the Conference and that the history of the denomination as a separate organization is being concluded, naturally lends something of the pathetic to the meeting. The oldest minister in the body, the venerable Joseph Nobles, was present when the Free Baptist Conference was organized at Wakefield seventy-two years ago, and with one exception he has attended every yearly meeting since. To this venerable brother and to many others the present meeting recalls memories that are full of pathos.

The results reported for the past year appear to be at least up to the average of preceding years. The Corresponding Secretary's report shows that the whole number of churches embraced in the Conference is 145. Of these 108 had reported to the District Meetings. There are in connection with the denomination 46 ordained ministers, six Conference licentiates and three District Meeting licentiates. Those in the active pastorate number 32.

The additions to the churches during the year were three hundred and fifty-three, being an increase of one hundred and sixteen over those of last year. The additions were to thirty-five churches, leaving seventy-one churches with membership unchanged by accessions. The reports as to the spiritual condition of the churches are encouraging, more so than for several years. The interest of the churches in home and foreign missions has not found the practical expression which is desirable. There has been but a slight difference in the contributions for these departments for several years. Other matters seem to have engaged the attention of the churches to the hurt of these branches of the work.

The report concludes as follows:

"During the year the churches were asked to pass upon the action of the conference of 1904, as to Baptist union. Their approval of the proposed union was with gratifying unanimity. Because of this action, and its ratification by the churches, we are now at a most momentous stage in our history as a religious body. With the close of this session of conference our separate denominational existence will cease. We will thenceforth be part of the united Baptist body. Though ceasing to be a separate body, the work entrusted to us, and which we have carried on through three-quarters of a century, remains in our hands to be done in co-operation with our brethren of the other Baptist body, under more favorable conditions, with wiser economy of methods and resources, and with greatly enlarged territory and opportunities. The Lord has been with us and blessed us. He has guided us thus far. That He will guide us in all the future we have no reason to doubt. The seal of His approval on the new departure which is made in His name and for His kingdom's sake, let us humbly and earnestly seek. Amen!"

Heredity and Environment.

Those who have given attention to the problems which are presented by the condition of that portion of society which is sometimes spoken of as the "submerged tenth," have generally attributed much to the power of heredity. It has been held that children who have an evil inheritance extending back for two or three generations are, by what that fact itself and apart altogether from any question of environment, heavily handicapped in any efforts they may put forth to conform their lives to the moral standards of respectable society. There can be no doubt, we suppose, that heredity has considerable influence in determining moral as well as intellectual character, and it is to be expected that the

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influence will be the greater where the inheritance covers a larger number of generations. But where children are not only born of evil parentage but grow up under degrading influences it is difficult to determine how much of the result is to be attributed to heredity and how much to environment. There are certainly facts observed occasionally in connection with the offspring both of the good and of the bad, which would indicate that heredity is not so potent an influence in determining character as it is sometimes assumed to be. The experience and observation of the late Dr. Thos. J. Bernardo in this connection must be regarded as interesting and valuable. Dr. Bernardo rescued from the slums nearly 60,000 child waifs, boys and girls, and placed them in homes where they had a chance to grow up good citizens. He had been engaged in this work for forty years, and it is said that only two per cent. of the children turned out badly. A month or two before his death Dr. Bernardo wrote:

"As to our scientific method, there is not much to be said, except this: that we have demonstrated the superiority of environment to heredity. I suppose there has never been such an example in the world as our institution affords of the great fact that heredity is not so invincible a foe to human life as has been thought. We have proved that if a child who is a son or daughter of criminals or prostitutes, and also the grandson or granddaughter of the same, and of whom we can prove that the great-grandfather or great-grandmother were of the same class—if that child is taken early enough from its evil environment and planted down in an absolutely new, fresh and Christian environment, and kept in it long enough, the power of heredity appears to be neutralized.

"I have had some cases like that who may be said to have been damned from their birth, who are now living virtuous, honored and respectable lives, upon whom no breath or shadow of evil has ever fallen. And the same thing is true as regards the degeneration of type from the physical point of view. We have been as a nation almost frightened to death with tales of our physical degeneration, and doctrinaires who have come to me to gain proof of their view have been overwhelmed with evidence to the very reverse. Puny, ill-developed, emaciated children, born in the gloom and shadow of a sunless life, surrounded by filth, vice and every incentive to badness, have come to me, haggard and emaciated, looking like little old men or little old women, while they were still under the school age. These have been taken in hand, and in some cases twelve months, and in other cases two or three years, have sufficed to wipe out all those physical impressions which appear to be ineradicable, and a healthy physical life, with a joyous childhood, developed in mind and body, has been the result of the special training, of the feeding, of the influences, moral and Christian, which have surrounded these children. I have pointed to some of the worst examples that come to me as triumphant proofs that such physical degeneration as has been deplored is not incurable."

Editorial Notes.

—Three revivalists who hail from Wales or England and are reported to have been associated with Evan Roberts, the noted Welsh revivalist, opened meetings in Montreal on Sunday last. The names of the three are Rev. G. O. Griffiths, Mr. J. Tudor Rees, a Welsh lawyer, who has temporarily abandoned his profession to take part in the revival, and Dewi Michael, whose wonderful singing is said to have been a marked feature of the revival in Wales.

—The discouraging statements in reference to the condition of President Harper's health, which have been appearing in the daily press during the past week, will have been read by many with profound regret. According to the statements which have appeared the only hope of saving Dr. Harper's life lies in the successful performance of an operation which is of so serious a character that his physicians refuse to undertake it, believing that the patient does not possess the necessary vitality. The many friends and admirers of President Harper are sadly forced to the conclusion that his work is virtually done.

—The historical statement in reference to the progress of the movement towards union on the Baptist side, as presented at the meeting in Main Street Church Tuesday evening, will be found on our second and third pages. The statement, as will be seen, occupies a good deal of space, but the occasion is exceptional, and it is well to have this important historical record preserved where it will be easily available for future reference. An account of the meeting of Tuesday evening and of other meetings in connection with the business of organization will appear in our next week's issue.

—'Zion's Advocate' says:

"It seems that the proposed union evangelistic meetings in Boston are not to be held after all. The secretary of the committee of 25, which was endeavoring to arrange for them, makes the following statement: 'Finding the progress very slow toward full co-operation of the evangelical churches of Boston, and informed of the fact that Dr. J. Wilbur Chapman, who was invited to lead the meetings here in January, is overwhelmed with invitations and engagements in other cities, the Boston representatives of the Presbyterian national evangelistic movement withdraws its offer of Dr. Chapman's services and thereby releases him from his engagement here.'"

—"It is stated," says the 'Watchman,' "that Mr. John D. Rockefeller will give ten million dollars for the erection of a church house for the Euclid Avenue Baptist Church, Cleveland, O., of which he is a member. The house is to be a modern building of many storeys with accommodation and equipment for sociological work on broad lines. It will combine the institutional features of church work with 'settlement' work and modern boarding houses or hotels for the poor. To judge from the accounts, no element is to be left out which is considered essential and promising for religious and racial work for the alleviation of the condition of the poor."

—A deep religious awakening in Norway is reported to be making itself felt in two directions. In one direction it assumes the form of an intense opposition to the economy and ritualism of the State Church. The second movement which co-operates with the State Church, is headed by a young peasant, Albert Lunde, who was a lay preacher and spent several years in studying church life in America. His evangelization and revival services in Christiania are attended by audiences of 5,000 and more and have the approval of the pastors of the State Church. His sermons are characterized by simplicity and the presentation of the great gospel truths without any fanaticism or radicalism. The movement is spreading rapidly, and Lunde recently, upon invitation, went to Stockholm to inaugurate a similar crusade.

—A far Western paper made the following statement:

"In Everett, Mass., there were 318 divorces and 206 marriages during 1903. In Chelsea the record was 307 divorces and 463 marriages. Newton saw 301 couples divorced and 351 couples united."

These statistics the 'Independent' characterizes as "shameless forgeries." In 1903, it says, the State of Massachusetts granted the largest number of divorces on record, namely, 1,721, or one divorce in 15.6 marriages. The statistics in Massachusetts and other States are reported by counties and not by towns. In Suffolk county, which includes mainly Boston, the total number of divorces granted was 508, or one in 14. Chelsea contains only a twentieth of the population of Suffolk county. There are no statistics of divorces for Everett and Newton, and the figures given are stupidly, if not also maliciously, preposterous. The real figures, however, as the 'Independent' says, are, bad enough without exaggeration.

Acadia Notes.

The formal public opening of the new college year was held on Friday evening last, Oct. 6th, in College Hall. In addition to the students of the three institutions, and the professors and teachers, there were present many friends from the town.

The president had the pleasure of announcing that the actual work of the year had begun under highly auspicious circumstances, and that already nearly sixty new students had been registered, ten of these entering with advanced standing.

The opening lecture was delivered by Professor C. C. Jones, Ph. D., on the subject: "The Place of Mathematics among the Sciences." It was an able, comprehensive and highly interesting treatment of what might be popularly regarded as an abstruse theme. The lecture was also admirably delivered, and furnished evidence that to his other distinguished talents and abilities Professor Jones adds the making of an able and effective platform speaker. The president took the opportunity to acknowledge the efficiency and popularity of Professor Jones in the work of his department, and to assure him of the high value that is put upon his services.

At the conclusion of the lecture, the president alluded to the resignation of Dr. Kierstead and his removal to Toronto and sought to pay fitting tribute to his character and abilities and to the great and varied services rendered at Acadia by him through so many years. Explanations were then made as to the new grouping of studies, the creation of the independent chair of English Language and Literature, and the appointment to the new chair of Professor Roland Palmer Gray, formerly of Rochester University. Professor Gray was formally introduced, and in response made a brief and happy speech.

The letters of commendation on which Professor Gray was appointed, letters from men of unquestioned standing and authority, led us to expect in him a Christian scholar of refined and gracious character, of expert training for the work of his department, and withal a most agreeable man to work with. Professor Gray has been on the ground for a month,

and the impression so far made upon his fellow professors and the students fulfils every expectation.

All the former professors, save Dr. Kierstead, are in their place, beloved and honored, and renewed by the privileges of the vacation. There is a fine spirit in the Faculty, as also among the students, and we are hopeful of a good year in all respects. Mr. Ralph M. Jones, who consented last year to suspend his studies at Rochester Theological Seminary, and give us a year as Instructor in English and Latin, having rendered a year of excellent service, returned last month to the Seminary to complete his course there. The work thus left unprovided for in Fishman Latin will be taken by Principal E. W. Sawyer, and the work in Junior Logic will be taught by Principal H. F. DeWolfe. It is greatly to the advantage of the college that the two principals have consented, at the call of the Board, to give us for the present year at least their valuable services to this extent.

Relieved of any further responsibility in the prosecution of the financial canvass, the president is rejoicing in the privilege of now giving himself without distraction to the intellectual and spiritual duties of his position.

Thomas Trotter.

Wolfville, Oct. 6th.

A First Word.

As Field Secretary for our denominational funds, permit me to address a word to the churches. October is the last month of the first quarter of our Convention year. Will you not see to it that your quarterly offering is made before the close of this month? If the first quarterly offering is not given before November, it disarranges the quarterly offerings for the whole year. The first quarterly offering is the one most apt to be missing. So if all our churches will this year attend at once to the first quarterly offering, there will be a substantial gain in our denominational treasuries. Do not fail to forward the offering at once, large or small, one hundred dollars or one dollar, to Rev. F. H. Beals, Treas., Wolfville, N. S. Now is the time to act, and this timely action will give impetus to the whole work of the year.

I. W. Porter, F.S.

New Books.

DAY BREAK IN THE DARK CONTINENT.

By Wilson Taylor.

This is a mission study book. In addition to many years' study of mission problems relating to Africa the author had the rare privilege, a few years ago, of accompanying Bishop Hartzell, of the Methodist Episcopal Church, in one of his missionary tours through the Dark Continent. He writes with a full knowledge, a personal touch and most intense sympathy with "the souls of black folk."

The eight chapters which comprise the book are well divided. Four tell of the darkness and four point to the coming light. There is not a dull page in the volume. A series of questions at the end of each chapter and "References for Papers or Talks" add greatly to the value of the volume as a text-book. We have examined these questions and suggestions with great care and commend them to all study class leaders. The illustrations, maps, and index are excellent. The volume is compact. It can be carried in the pocket. It is a good book with which to begin the study of what promises to be the "missionary continent" of the twentieth century.

Published by the Young Peoples' Missionary Movement, New York.

THE MAKING OF A TEACHER.

By Martin G. Brumbaugh, Ph. D., LL. D., Professor of Pedagogy in the University of Pennsylvania.

While the author of this volume has not aimed to present an exhaustive analysis of the factors involved in the making of a teacher, he has endeavored to set forth in the light of present-day needs what seem to be the most needed elements of guidance to that end. The purpose has been to vitalize certain educational principles, to push their application home to the conscience and, if possible, to inspire in the heart of the teacher a great desire to make the most of his opportunities. Much of the material embodied in the volume appeared originally in a series of twenty-five articles in the 'Sunday School Times.' To this other matter has been added and the whole moulded into such form as to make it, in the judgment of the author, most helpful to teachers. The author has written with the purpose primarily of aiding Sunday School teachers, but as he deals with the principles and methods of instruction rather than with the subjects to be taught, the teacher of the secular school will find here the same underlying guidance needed by him in his work. The author justly emphasizes the great importance of those who attempt to instruct the young in the Sunday school knowing how to teach. This is more important than everything else except the truth taught. The book is one which may be cordially recommended to those teachers who, though conscious of their needs and the great difficulties with which they have to contend, still recognize the great importance of their work and have an earnest desire to secure the best possible results.

Published by the Sunday School Times Company, Philadelphia, and William Briggs, Toronto.

* * * The Story Page * * *

The Princess Lolita.

No one who saw the little girls talking together would have guessed that one was a princess and the other a forester's daughter. Indeed, one of the little girls did not know it herself. That is Frieda, who had lived all her life in the little cottage on the edge of the park, had no idea that the companion was the princess whose name was held precious all over the kingdom, and whose picture was in every house and shop in the city or town or country. Why, Frieda had a picture of Lolita hung up in her own room; but it never occurred to her that the befrilled and befrilled little princess, in the dainty white frock, who smiled so graciously to her from the gilded frame, bore any resemblance to the rather cross and—oh, I don't like to confess it, but must—had mannered little girl beside her.

"I eat my bread and milk out of a golden bowl when I am at home," she was saying haughtily.

"Do you?" responded Frieda, politely, though really she was wondering if Lolita wasn't making fun of her. "It's too bad; for then you can't have lovely pink roses on it like the roses in my mug."

The princess frowned.

"And I have silk dresses that are golden in the sunlight and silver in the moonlight."

"That's better," said Frieda, approvingly. "That sounds just like a fairy story. What comes next? Don't tell me some more."

Lolita smiled more graciously. "I don't have to tell such things home, because everybody knows me; but I never had anyone to talk to me the queer way you do."

"I was just going to ask you what your name is. I don't see many little girls here, and it will be great fun if we can play together days after I get my work done."

Lolita was about to say that she wasn't allowed to play with other children; and she began, "Madame von Stallwegen told me not to tell anybody who I am, but I will if I want to, and—"

"Oh, no, don't," interrupted Frieda, hastily. "I don't care in the very least. I heard about a man down in the village who escaped from State's prison, and, when the officers caught him they went all over the place, trying to find out whether anybody had known his real name. Dear me! I don't want to know."

The little princess was offended. "That isn't the reason with us," she said proudly. "You aren't very polite. I am going home now."

"All right, Miss High-and-Mighty," said Frieda, rather cross herself. "I suppose I must call you something."

"That isn't at all necessary," said the princess, with her lightest air. And she walked back through the winding avenues of the park.

That was the first time the two little girls had happened to meet in the park. The great house belonged to a nobleman at court, but he had no family and rarely came there; and Frieda did not know how it happened that suddenly the place seemed alive with servants putting things in order, and then came guests who apparently took absolute possession. Perhaps her father knew, because he had charge of the park; but he did not tell Frieda.

The truth was simple enough. The Princess Lolita had become nervous and tired with the strain of her studies and the excitement of the city palace. Her cheeks grew pale, her eyes ached, and she was so cross that her governess and Madame von Stallwegen were tired out with her. The wise old doctor had managed this visit to the south in time for the awakening spring, and Lolita was to run about the park and have partial vacation from books and training.

The knowledge of her exact whereabouts was kept a secret from the newspapers, because, if it were generally known, the place would be besieged with visitors and reporters and beggars; and, though they could not penetrate the guarded park, they might cause annoyance and destroy the sense of freedom which Madame von Stallwegen desired.

After a single week Lolita's cheeks began to grow rosy again, and her appetite improved; but, oh, dear! her temper seemed more uncertain than ever.

"What wretched fate ever induced me to undertake this charge?" moaned Madame von Stallwegen to herself. "Why isn't Lolita quiet and obedient like her two older sisters? The queen will think I am going old."

Naughty Lolita knew that Madame was worried, and made life no easier for her. One day she was positively unendurable. She scolded all the servants who came in her way, refused to speak to her English governess and declared she hated the English, reduced her little maid to tears by her impatience, flew into a temper because her favorite saddle horse had not been sent on from the city, and finally spoke so rudely to Madame von Stallwegen that the good lady swept indignantly from the room. More than that, a letter came just then from the queen, her mother, bidding her remember the duties that belonged to her, and urging consideration for Madame.

"The old lady has been telling tales," she said, angrily. "I just hate to be a princess. I don't want to have to do things, I won't—I won't."

She threw herself on a lounge, and sobbed violently for a time. After awhile, as nobody came near her, she rose, put on her hat, slipped out without telling anybody, and walked slowly down the avenue of copper beeches.

She and Frieda had met once or twice since that first day, and she knew where Frieda lived. Without really intending it, she walked in that direction, going on and on, growing finally quiet and a little ashamed of herself. She had eaten little breakfast, and by the time she came within sight of the forester's cottage she was really faint.

"I will go there and ask for a drink of milk," she thought. When she came to the garden, she hesitated. She could see Frieda washing dishes by an open window singing a gay little springtime song and looking the picture of content.

"Good morning, my lady," called Frieda, merrily. Lolita knew that Frieda called her "my lady" in fun, if not in mockery; but it was good-natured, and she did not mind. She went up to the window and stood there, watching Frieda, who went on with her work, merely saying, "Mother has gone to the market, and I'm all alone here."

"Can't you come out in the park?" asked Lolita, in a friendly tone. She felt somehow as if she wished Frieda would like her, even if she didn't know she was the princess.

"No, I'd like to; but have got to work. I must sweep the dust, and water the flowers, and feed the birds, and make the beds. If you come in and help, I'm out for half an hour or more."

"All right, I will," said Lolita, with an amiability that astonished nobody but herself, "if you'll give me a drink of milk first."

So Frieda brought a glass of milk in her big mug with the pink roses, and Lolita said not a word about golden bowls. Then she ate two generous slices of rye bread and butter, and felt better than ever. Then she helped Frieda with the dishes, carrying them carefully to the little corner cupboard across the room. Then they watered the flowers and fed the birds, and Frieda started to sweep the room, while Lolita brushed off the wide piazza on the other side of the house. Somehow Frieda did not think it very well done.

Frieda's mother came back from market before the two girls had finished the work; and as soon as she saw who was helping sent them both into the park, thanking Lolita in a friendly dignified way.

They seated themselves on a rustic bench, half hidden by shrubs.

"Tell me, Frieda," said Lolita, thoughtfully, "do you have to work like this every day?"

"Oh, sometimes much harder," said Frieda. "I black the stove, and clean the pots and pans, and cook the dinner, and learn the multiplication table, and that's the worst. I have to study every day. I do sums, and learn geography and most everything."

The two girls sat silent for a time; and then Lolita asked, almost humbly: "Tell me Frieda, how you can work so hard all the time and yet be so jolly about it. Don't you ever want to scream

and kick?"

Frieda hesitated. "Won't you laugh if I tell you?" Lolita promised. "Wait a minute, then, and I'll show you." She ran into the house, and came back again quickly with her beloved photograph of the Princess Lolita in her pretty frock smiling graciously from the gilded frame.

"There, that's it. I'm not always happy or good, but this is what helps me the most."

Lolita looked puzzled and surprised, with good reason.

"You see," Frieda went on, I used to like to play that I was the Princess Lolita, and could travel about and see lovely things and wear pretty clothes, and never have to wash dishes. Sometimes I cried to think I didn't have any friend near here, nor half so much fun as the girls in the village. Then father gave me this picture; and, of course, anybody looking at it could see right off what the Princess Lolita would do if she were here and had to work like me. She'd do it like a princess, of course. So I pretend I am a truly princess, and just wash dishes for fun or for kindness, or for some nice reason. But sometimes I have to pretend hard and sing pretty loud."

Lolita said not a word, and Frieda went on: "It's something like you, too. I know you don't have to work, or you would have known enough to move the settee when you brushed off the piazza; but you must be a truly princess in your heart, because you were willing to help me." Then she looked troubled. "I'm afraid you don't see what I mean."

"Oh, yes, I do—yes, I do," cried Lolita, fervently. "And I'm not a truly princess in my heart—no, nor a bit! But, I'm going to try to be one, just like you. You wait and see. But I'm not a princess yet. She spoke ruefully; but her tone was earnest, and, really, she seemed to see things differently.

After a time she ran home, because she knew Madame would be anxious about her, and that seemed to be the beginning of trying to be a "truly princess." Somehow the whole household was more comfortable after that; for although nobody can make her heart right all at once, and Lolita did not always remember, yet, she kept on trying, and that is the principal thing.

One day Madame said to the English governess: "Way Lolita is a different girl. I really think she takes after her two sisters; but, to be sure, I have brought them all, up myself."

One night, long after the spring vacation was over, the princess and her mother, the queen, were having a tender, confidential talk together, just as mothers and daughters do who are fortunate enough not to be royal; and Lolita told her mother all about Frieda and her picture, and finished the little story by saying:

"But I don't do just as I said, mamma dear, when things are hard, I don't pretend to be a truly princess. I pretend I'm little Frieda, the forester's girl; and I think what she would do if she were in my place. That is much better than playing princess."

Frieda never guessed who her little friend really was until a big box of pretty things came to her straight from the court; and at the very bottom she found a picture of the princess, taken in the simple dress and big hat that she wore the day when she helped Frieda to wash the dishes.—*Christian Register.*

Playing in the Sand.

It was a bright, sunshiny day, and down on the beach two little people were playing in the sand. Helen wore a big pink sunbonnet, and Georgie's hat had a wide, wide brim; so they did not care how hot the sun shone on them.

"There now!" Helen said, patting the sand down smoothly in the last clam-shell. "This is a coconut pie, Georgie. Now we have one of all the different kinds of pies."

Georgie had been heaping a great mound of sand right up around his bare feet, but he looked up and nodded his curly head, big hat and all.

"An' now let's have a party," he said, trying to

✿ ✿ The Young People ✿ ✿

pull his feet out of the sand-pile, which was a great deal heavier than he thought.

Helen brought her spade and shoveled away at the sand with all her might; and when Georgie was free, they both began to arrange the calm-shell pies in a nice even circle.

'O, let's ask mamma for some crackers, too,' Helen said; and they ran across the sand to the big umbrella where mamma sat reading. When they came back the pies were scattered far and wide and a shaggy little white dog sat beside them, cuffing the shell about with his paws. He looked up as the children came near and wagged his tail so hard that it wagged the very last pie right out of its shell!

'O, you naughty, naughty dog!' Helen began; but the look in the dog's bright eyes was so friendly that neither she nor Georgie felt a bit like scolding; so they only laughed, and sat right down on the beach and began to make the pies over again.

Doggie wanted to help, too. He watched gravely, with his curly head on one side, until a pie was nicely filled and smoothed over. Then, when Helen set it down, with one stroke of his paw he sent it flying in a little cloud of sand.

Georgie started to scold and drive the little dog away; but Helen stopped him. 'It's more fun than the party,' she said. 'We'll just turn it into another kind of a game, that's all!'

Doggie understood her kind voice, even if he did not know just what was said; and his tail wagged harder than ever. All the rest of the forenoon he played with the children, and they all had a better time than they ever had before on the beach.

'It was a great deal nicer than parties, mamma,' Helen said, when they were eating their luncheon, 'and we're so glad we didn't get cross and drive the little dog away.'

'That's right,' mamma replied. 'Get all the happiness you can out of whatever comes, even if everything does not always happen just as you want it to do. That is the way to live happily every day, dear.'

'Yes, assented Georgie hurrying to get back before the little dog went away. 'I guess mamma's right. It's better to 'keep sweet' and make the best of things.'

And away they scampered together.—Sel.

How Common Sense Saved the Puppy.

'Charlie, Charlie, come quick,' cried Mabel in a voice shrill with terror; 'the puppy's in the cistern.'

Charlie obeyed instantly, dropping the old pan in to which he had deposited swarms of potato bugs.

Even the swift thought that they would all crawl into the vines and have to be gathered over again did not stay his footsteps.

What were a few hours work, even though hard and disagreeable, when compared with the life of his beautiful Newfoundland puppy?

He thought it would be the work of a few minutes to rescue the little fellow. An old tin pail was at hand, Mabel brought the clothesline, and, in a moment or two, the pail descended into the black hollow. Charlie floated it close to the puppy, at the same time calling to him in coaxing and endearing tones. But the poor little animal found it impossible to fasten his feet upon the hard and shining sides of the pail. He struggled bravely, at the same time crying pitifully.

Mabel, who was watching eagerly, at last began to cry loudly as she saw the puppy's repeated vain attempts.

'He's going to drown, I know he is,' she sobbed aloud; 'see, he can hardly keep his head out of the water now.'

The hired man was just driving into the barn as she made this outcry. He dropped the reins on the horse's back, and, with a few strikes, reached the cistern and gave one glance into its depths.

He next jerked the clothesline around so that he had hold of the end that lay on the ground, at the same time calling to Charlie, 'Get me that wooden pail on the steps, there.'

The wooden pail soon struck the water close to poor puppy's head. He threw out his feet in one last desperate effort. They clung fast, and in another moment the poor little soaked body was in Charlie's arms.

'How did you happen to think of the wooden pail?' asked Mabel, looking at the hired man in awed admiration.

'Common sense,' said the man, returning to his waiting horse.

'Common sense,' repeated Mabel; 'let's go tell mother; you know she always says that it's better to have common sense than talent.'—Clara J. Denton, in Christian Work.

EDITOR Horace G. Colpitts.

All articles for this department should be sent to Rev. Horace G. Colpitts, Yarmouth, N. S., 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.

President Rev. David Hutchinson St. John, N. B.
S. c. Treas. Rev. J. W. Brown, Ph. D., Albert, N. B.

We are pleased to publish this week a report from one of our local unions. We have promise of others next week. These we trust are only the beginning of reports that will come to us every week. In no way can we stimulate interest and activity among our Unions better than by exchanging notes in this way. If your society is not doing something definite the telling of which would be helpful to others, it ought to be.

B. Y. P. U. TOPIC, OCT., 13TH.

Better work our Society should do (Heb. 10: 20-21)

Daily Readings for Preceding Week.

Monday.—Getting more Wisdom, (Prov. 2: 1-9).

Tuesday.—Holding on Longer (Luke 8: 6-13).

Wednesday.—Obeying Better (Rev. 3: 7-13).

Thursday.—More Zeal (1 John 2: 13-17).

Friday.—Stronger Faith (1 John 5: 13-16).

Saturday.—More Unselfishness (Acts 9: 36-39).

This motto I came upon recently in my reading, Qui cessat esse melior cessat esse bonus. He who ceases to be better ceases to be good. An excellent motto for a young Christian to remember. It applies just as truly to a young peoples' society. Where life is there should be advancement until perfection is reached. The work of our society should advance in two directions—inward and outward.

There should be an inner strengthening of the young people. The boy or the man who would do good work must keep his health.

The daily readings will suggest how we may keep and make more robust our spiritual health. The last passage of our lesson reminds us that the source of all strengthening is God. We need more of God, more of Christ in the inner life of each member.

(1) Then let there be a better study of the Word. The entrance of Thy Word giveth light. Add to your faith knowledge. Right understanding is a good step toward right doing.

(2) Let there be better praying on the part of each.

Prayer is the Christian's vital breath,
The Christian's native air.

No Christian work will be done in Young Peoples' Societies or elsewhere unless we are praying Christians.

(3) Cultivate a deeper love for Christ and for His work. Loyalty to the Society, for Jesus' sake is the most dependable loyalty we can have.

Better Outward Work.

By my works I will show you my faith, said the Apostle James, With a strengthening of the spiritual life we may hope for better work.

(1) In attendance—This is worth working for. Hot coals brought together will make a fire not possible to them separated.

(2) In helping the Church—No society lives for itself. In all its committee work the well-being of the church as a whole is to be considered.

(3) In winning souls—Never lose sight of the fact that this is our main business as followers of Christ. "That I may by all means save some."

WOLFVILLE UNION NOTES.

It must be discouraging to the editor of our B. Y. P. U. column not to receive any reports from the societies.

Probably many are waiting, hoping to have something better to write.

We regret that our older young people have dropped out, with but few exceptions. We hope, however, to win them back by renewed effort.

The younger members—many of whom were converted during the revival of last winter—are much interested, and regular in attendance. We have good meetings. Our pastor usually leads the service.

Conference week we omit the meeting of the Union, and unite in one grand service.

Contributions have increased during the past year. Credit is due the president, Reginald Trotten for this increase.

Owing to the fact that our young people are much taxed by many studies, we do not cover the ground of the Culture Course, but have done some work in Missions, which we hope to continue. After our yearly business meeting, and we are well started in the work of another year, you will hear from us again.

Wolfville, Oct. 2, 1905. Forward.

The elect are whosoever will and the non-elect whosoever won't.

HE KNOWS.

I can't understand, I cried one day
And a sweet voice whispered near,
Why should you try, since I know it all
And you are my child,—never fear.

The future is dark, I said one day,
My heart beat in fear as I cried,
But His great hand took my trembling ones,
And he answered, I'll be your guide.

So I do not try to understand
Nor fear I the future again.
He knows what is best and His dear hand
Never causes a needless pain.

—Robert Lamkin in "Service."

WORDS FROM THE WISE.

Self preservation is not man's first duty; flight is his last. Better and wiser and infinitely nobler to stand a mark for the "slings and arrows of outrageous fortune" and to stop at the post, though we fall there, than cowardly to keep a whole skin at the cost of a wounded conscience.

MAKING THE FAIREST AND BEST.

The common problem—your's, mine, every one's—Is not to fancy what were fair in life, Provided it could be; but finding first What may be, then find how to make it fair Up to our means—a very different thing! My business is not to remake myself, But make the absolute best of what God made.

—Robert Browning.

AUNT CHEERY ON POETRY.

I want to tell you what I think is a real good idea. It is to commit poetry or Scripture verses to memory. I've learned many and many a beautiful Scripture verse when I've been at my sewing. When I was a little girl I used to learn Bible verses while I was washing the dishes. Boys and girls in Sunday school learned lots more verses than now.

Then there's so many sweet and helpful little poetry verses floatin' around in the papers and magazines nowadays. You young folks ought to learn a lot of them. It helps the memory and it is real good for the mind. It gives a body good thoughts. Now, here is a dear little verse that I learned while I was finishing off a stockin' yesterday:

May every soul that touches mine
Be it the slightest contact—get therefrom some good,
Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists

To make this life worth while,
And heaven a surer heritage.

Now, I'll never forget that verse and somehow I feel more like trying to live the right kind of a life every time I say it over.—(Marlowe, in Boys and Girls.

GLENDINNING'S SALARY.

We are able to report progress, Rev. W. H. Jenkins has ordered pledge cards for his young people. Miss Edith Shand has ordered the same for the Windsors B. Y. P. U. Miss Muriel Colpitts has ordered some for her S. S. class at Albert, and Miss Glendine Brewster for Albert Mines. The ball has begun to roll. Keep it rolling! We are prepared to supply pledge cards free for all desiring them. Let the pastors take up the matter and encourage the young people to undertake aggressive missionary work. Let the young people push the matter themselves.

Editor Colpitts suggests that we undertake to raise the salary for Missionary Freeman as well as Glendinning. Well, we can do it easily with the co-operation of all our young people. Just two, three, or five cents per week from all our young people and the thing is done.

The motive is a worthy one. Come on! Send for the pledge cards and initiate the work pastors and young people and see what a splendid record we can make this year.

Yours faithfully,
J. W. Brown, Sec'y-Treas.

Albert, October 5.

Bravery helps to make a nation safe. A nation of cowards cannot be a strong nation. Men and women who dare fling themselves against great odds for the sake of their convictions; who do not shrink from crying out against any evil that may menace the purity of the government; who will, if need be, sever all political, social, and financial ties for love of country—these are the heroes to whom a nation re-

When the good man seems to be conquered, the powers of evil have still to rue their short-lived triumph, and to say as Pyrrhus said when he defeated the Romans: "Three such victories would utterly ruin me."—Archdeacon Farrar.

Foreign Missions

W. B. M. U.

We are laborers together with God.

Contributors to this column will please address Mrs. J. W. Manning, 246 Duke St., St. John, N. B.

PRAYER TOPIC FOR OCTOBER.

For the Savara—That foundations may be laid deep and strong in Christ Jesus. For divine aid for Mr. Olenndening in reducing the language to writing. That all difficulties and obstacles may be overcome and many won to Christ.

TIDINGS.

The first issue of the new and enlarged edition of our old friend TIDINGS will appear Jan. 1st, 1906.

This leaflet is sent to all old subscribers to inform them personally of the proposed changes and to bespeak their good offices for the future.

TIDINGS is to be our paper. All items of interest regarding work of any Aid Society will receive attention in its columns. Notices of special interest, Missionary Conferences, Annual Meetings, Roll Call or Crusade Day will gladly be welcomed. Conference of Methods, best ways to interest and hold as well as to enlist new members will help the workers. Suggestions and hints from various quarters and anything that promises to inform members and enlarge the scope of our endeavors will be found in the pages of Tidings.

The aim of this advance movement is to add to the efficiency and zeal of our working force and furnish weapons for warfare.

Any papers prepared for local, associational or convention meeting, which seem worthy of publication to president or officers may be forwarded to the Editor and if space sufficient is available and her judgment coincides with the senders it will be published. We hope for more room so that the Treasurer's monthly report may be more easily read than when printed in its present form. Her acknowledgements will appear only in Tidings—Meetings of the Executive will be reported. The Bureau of Literature will be brought closer to us because its contents will be advertised.

The letters from the field will continue as of yore to be a power to inform and enthuse.

Then it is proposed to grant large space to the Mission Band work. We hope this may not be the least of the good work TIDINGS will accomplish. Breezy, bright, attractive—it must be to hold the young—helpful, instructive and adapted to their needs.

Letters from Bands and individuals, puzzles, plans of work, exchanges of methods, the lessons, both Senior and Junior, all will make the Band Department necessary to leaders.

What you should do is at once to arrange in your society, an energetic canvas for Tidings. Other literature previously authorized may be subscribed for individually but as TIDINGS is the official organ of the W. M. A. Societies loyally rally to its support till you find yourself dissatisfied then exercise your Baptist independence.

The need of this movement has long been felt, now that it is made, every president should arrange that the largest list possible should be sent from her society and the Mission Band Leaders can hardly do otherwise.

The issue is deferred until all prepaid subscriptions to existing channels of information shall be expired and arrangement for coming year be securely made.

Please do not delay but plan to send in a good subscription list to the Editor and encourage her in this important undertaking.

Yours for service, M. A. CHUBBUCK.

The W. B. M. U. extend congratulations to Mr. and Mrs. R. E. Gilleon upon the arrival of their baby boy, Raiphi Benjamin.

BUREAU OF LITERATURE.

The following exercises are suitable for Thanksgiving or harvest concerts: The Time of Harvest, 5; Give Thanks, 5; Harvest Praise, 5; Harvest Joy, 5; Missionary Chalk Talks, 10; program for Mite Box opening.

Truro, N. S. Eva McDonnan.

Lockeport, N. S.—Our W. M. A. S and Mission Band held a public meeting in the church, on Monday evening, Sept. 18th, which was well attended.

Our president, Mrs. John McKenne occupied the chair. After the opening exercises which consisted of responsive readings, singing and prayer, the secretary read a short history of the work of the W. M. A. S. in this church for the past twenty years. This was followed by exercises in singing and recitation by members of the Mission Band, and a very interesting and instructive address from our pastor, Rev. Ernest S. Mason. Mrs. McKay, President of the Mission Band, gave a reading "Has Anyone Been Omitted."

The offering amounted to \$8.45, and this part of the meeting closed by singing "Rescue the Perishing."

The audience was invited into the vestry to see the goods prepared for the mission box, to go to India with Miss Peck. Our Aid ladies and Mission Band members had worked faithfully, and the result was gratifying. The Forbes Point Shelb. Co. Aid was also represented by useful articles, and Osborne had sent some gifts. Thus closed one of our most successful public meetings, and we move on with renewed courage for another year.

IDA E. LOCKE, Secretary.

Mrs. Ira M Baird Co. Sec. for Westmoreland, has organized a new W. M. A. S. in Cherryfield, with the following officers: President, Mrs. Ira M. Baird; Treasurer, Miss Annie Goodall; Secretary, Miss Tingley.

Pulpit Prayers.

Pulpit prayers have been with me the most trying part of the ministry. Prayer, and especially public prayer, has a language and an idiom of its own.

I have long wished to hear myself as others hear me in the public prayer. But while this is not altogether possible, I secured a short hand writer to take down one of my morning prayers; but I asked her not to do so the next Sunday morning, lest I should be thinking about it. In about a month's time, one Sunday morning she asked me if I knew she was present, as she had taken another seat. I said no, I did not see you. "Well, she said, "I have taken your prayer this morning." And now I have it, and so have you reader, if you wish to examine it. It was a revelation of even greater weakness than I had feared. But I hope to profit by it, as that was my purpose in securing the copy. I wished to criticise myself, in the hope of being better prepared to lead my people in this most sacred part of the public worship. I mean all apart from the Spirit's preparation, without whom all is a vain show—for we know not what we should pray for as we ought except the Holy Spirit lead and teach us. But in the mechanical makeup or mere phraseology of our prayers are we not as liable to become stereotyped as those who read their prayers. Here is the prayer:—

"Almighty God, we thank thee for the light of this new and holy day, and for the preservation of our lives, and for the privilege of meeting thee again in the public assembly of thy saints. Help us to receive this new day as it comes fresh from the hands of our Maker, and help us to use it wisely and well to the glory of thy name and for the extension of thy kingdom in the earth. Grant, our Father, that the day may be to us an earnest of the rest which thou hast prepared for thy people. Lift us today above our sins and sorrows, and all our fears. We thank thee, O God, that thou art Ruler and King over all. Make us truly conscious of thy presence, and thy nearness to each one of us. Impress us with the great fact that as sons and daughters of the Lord God Almighty, all things shall work together for our good, and thy glory.

We remember many of our sins, and we remember also thy great promise to forgive. Thou hast said: If we are willing to confess our sins, thou art gracious and willing to forgive. Help us then to remember, and to know, that sins openly and honestly confessed and forsaken, are sins forgiven. O Lord our God, we would then hasten to thy throne with full confession upon our lips; and we would bear away with us songs of praise to thee, thou Great Forgiver. If Satan shall bring sin and unbelief to the door of our hearts today, help us to close the door of our hearts against him. O God, we thank thee for thy great love so manifest in Jesus. We thank thee for the gift of eternal life through thy Son. Bless the aged ones today, at eventide of life, may it be all light with them—be near those who are in deep sorrow; and smooth with thy own hand, the pillow for the aching head. We thank thee that thou art a God from whom we can expect and receive, such help as we have been asking. The God who notes the fall of a sparrow, will not fail to clothe us, "O ye of little faith." We thank thee, that thou has said again and again to our troubled spirits, what thou didst say to the waver of Galilee, "Peace." O let thy presence and thy blessing come upon all thy people

today, and upon all the sons of men. Bless the rulers of the nations of earth, and especially let that righteousness that exalteth the nation dwell with them. We pray thee on behalf of all missionaries at home and abroad, be present to help all our Missionary Boards, and all Bible Societies in the spread of thy holy Book in all the dark corners of the earth. Bless our educational institutions. Lord Jesus and Holy Spirit, we beseech thee for thine aid in all our worship today. Bless the stranger within our gates, May there be a portion in the service for each one of them according to their needs; and help them to join with us in giving glory and honor to the King of all grace.

In humble and joyful remembrance of the infinite mercy of our God, we ask all things great favors in and through the Person of thy dear Son, our Saviour, Jesus Christ, Amen."

Now, Mr. Editor, will you not give us your wise word of counsel and help at the point where so many feel themselves weak—namely in this matter of the "pulpit prayers." Shall the minister study or write out his prayer with the same careful preparation that he gives to his sermon? Will you not, for our real help, give us an answer to the question: How can the preacher, beside the aid of the Holy Spirit, best fit himself for the pulpit prayer? Com.

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 Saint John, in the County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY OF JULY 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 Thursday, the fourth day of May, in the year of our Lord, One Thousand Nine Hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphite Fibre Company, Limited, is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff's bill of complaint and in the said decretal order in this cause as follows, that is to say:—"All and singular that certain lot of land, messuage, tenements and premises, situate, lying and being at Union Point (so called) in the Parish of Lancaster, in the City and County of Saint John and Province aforesaid, and bounded and described as follows:—Commencing on the Southeastern side line of the road at Union Point as defined by the fence and retaining wall there now erected at the intersection thereof by the North Eastern bank or shore of the Canal crossing the lot number 3 going thence along the aforesaid Southern line of said road, and a prolongation thereof North forty one degrees, thirty minutes East by the magnet of A. D., 1898 seven hundred and ten (710) feet more or less to the shore of the river Saint John; thence along the aforesaid shore of the said river down stream following the various courses thereof to the North Eastern shore of said Canal and thence along the said Canal, North Eastwardly to the place of beginning:— and also a right of way over and along said road for all purposes to pass and repass with horses and carriages laden or unladen; and also the right to use the wharf known as the Cushing Lath Wharf for landing pulp wood or other material required by the party hereto of the first part, but not to be used as storage place: And also the right in the Cushing pond to store and pile in the customary manner five million superficial feet of logs for the requisite purpose of a pulp mill: And being the whole of the lands and premises heretofore conveyed by George S. Cushing and wife to the said party hereto of the first part, together with all the mills, mill buildings, machinery, fixtures and plant of the said Company, in, on or about the said lands and premises and all the rights, privileges and appurtenances to the said lands and premises belonging or appertaining and all the estate right title interest claim and demand both at law and in equity of the said party hereto of the first part, (being said Cushing Sulphite Fibre Company, Limited), in, to or out of the said lands and premises, mills, buildings, machinery, fixtures and plant aforesaid, and every part and parcel thereof, including all the buildings, machinery, fixtures and plant acquired by the said Cushing Sulphite Fibre Company Limited, since the execution of said indenture of Mortgage in addition to or in substitution for any then owned by the said Cushing Sulphite Fibre Company Limited and placed in or upon the said lands, buildings or premises."

For terms of sale and other particulars apply to the plaintiff's solicitors or the undersigned Referee.

Dated at St. John, N. B. this 9th day of May, A. D., 1905. E. H. McALPINE, Referee in Equity.

EARLE, BELVEA & CAMPBELL, Plaintiff's Solicitors.

T. T. LANTALUM, Auctioneer. The above sale is postponed until Saturday the SIXTEENTH DAY OF SEPTEMBER next—then to take place at the same hour and place. St. John, June 17th, 1905.

E. H. McALPINE, Referee in Equity.

By order of Mr. Justice McLeod the above sale is further postponed until Wednesday, the first day November next, then to take place at the same hour and place. St. John, N. B., Sept. 14th, 1905.

E. H. McALPINE, Referee in Equity.

Suffering Women

Find Health and Strength in Dr. Williams' Pink Pills.

"I consider Dr. Williams' Pink Pills a most marvellous medicine," says Mrs. Louis Turcott, 665 Papineau street, Montreal. "They restored me to health and strength, when I was in a most hopeless condition, and almost despaired of recovery. My trouble began a few years ago, when I passed through a severe illness, from which I did not regain my accustomed health and strength, though I had the very best of care and treatment. I seemed to grow weaker every day. I was pale and emaciated, had no appetite, could hardly go about, and found my life almost a burden. It seemed as though my blood had turned to water, and my nerves seemed completely shattered. All the time I was under medical treatment, but with no apparent benefit. One day a friend who called to see me, brought me some Dr. Williams' Pink Pills, and asked me to take them. I did so, and after a couple of weeks I found my appetite improving, and took this as a sign that the pills were helping me, and I got another supply. In a few weeks more the change in my appearance and condition was marvellous, and friends who dropped in to see me, hardly thought I was the same person. It was not much longer until I was completely cured, in fact felt better than I have done for years before. I am, therefore, very happy to make known to all ailing women the fact that they can find new health through the use of Dr. Williams' Pink Pills."

Mrs. Turcott's experience with this medicine is the same as thousands of others. Dr. Williams' Pink Pills are the greatest cure for the ailments due to poor blood. All the weakness of anaemia; all the distress of indigestion; all the pains and aches of neuralgia, sciatica and rheumatism; all the misery and ill-health that women suffer from time to time, come from bad blood. And Dr. Williams' Pink Pills cure these troubles, because they actually make new, rich, health-giving blood. They don't act upon the bowels, they don't bother with mere symptoms; they go right to the root of the trouble and cure it through the blood. But you must get the genuine—substitutes and imitations never cured anyone. See that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around the box. Sold by medicine dealers everywhere, or sent by mail at 50 cents a box or six boxes for \$2.50, by writing The Dr. Williams Medicine Co., Brockville, Ont.

The government tariff commission will leave Ottawa for the Maritime Provinces about the 22nd. Sitings will be held in St. John, Halifax, Sydney, Moncton, Charlottetown and other points.

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Church Collection

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\$1.50 per single
1,000

Discount on larger
quantities

Express prepaid

PATERSON & CO.

MESSENGER & VISITOR OFFICE,
St. John, N. B.

Notices.

DENOMINATIONAL FUNDS, N. S.

At the Charlottetown Convention, Rev. F. H. Reels of Wolfville, was appointed Treasurer of Denominational Funds for N. S. Associate with him as the Finance Committee are Dr. Coboon and I. B. Oakes. All funds sent to Mr. Reels will be duly acknowledged and credited.
J. H. MACDONALD,
Sec'y Convention.

NOTICE.

The next District Meeting for Guysboro County, Antigonish and Port Hawkesbury will be held with the church at Boylston, Oct. 17th and 18th. First session Tuesday afternoon. Rev. R. E. Gullison will be at the meetings and a good program is expected.
O. N. Chipman, Secy.

Hon. C. H. Labilloy, chief commissioner of public works, had an interview with Mr. A. B. Copp, M. P. P., Wednesday evening with regard to Mount Whatley bridge, on the border between New Brunswick and Nova Scotia. It will be rebuilt with a stone sub-structure and a covered super-structure, New Brunswick and Nova Scotia each paying half. Mr. Copp also brought to the chief commissioner's notice the matter of the Palmer Pond bridge, in Dorchester, and tenders will be called for a new bridge. The chief commissioner has given instructions to the provincial engineer to complete surveys for a bridge over the St. John river at Hawkshaw, York county, and finish plans and specifications in connection therewith, also to build a steel bridge at the Grave Yard in Albert county.

A shooting affray which may terminate fatally occurred in the parish of Drummond, Victoria county, late Monday night. A number of persons had gathered at the house of Chas. Cole for the purpose of playing cards. A row occurred between Chas. Cole's son, Charles, and Joseph Chamber-

lain. The latter left with his sister, but Cole is said to have followed and to have demanded admittance to their house, which was refused. When he attempted to gain an entrance by forcing the door. Cole was warned by Chamberlain to desist, but still persisted, when a shot was fired through the door, the contents lodging in Cole's groin. He is seriously injured and it is reported may not live.

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For he, whose name is Love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, his promises are sure
To those who seek.
—Myra Goodwin Plantz.

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May be HARDER to get at the
FREDERICTON BUSINESS COLLEGE

Than at some business colleges, but is EASIER to GET and HOLD a good position after you get it. Send for free catalogue of this large, well equipped, well conducted, up-to-date school.

Address
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These trade-mark cross-hatched lines on every package.
Gluten Grits and
BARLEY CRYSTALS,
Perfect Breakfast and Desert Health Cereals.
PANSY FLOUR for Biscuits, Cake and Pastry.
Unlike all other foods. Ask Grocers.
For book of samples, write
PARWELL & RHINE, Montreal, N. Y., U.S.A.

Bouncing Babies

are Nestlé's Food babies. No upset stomachs—no bowel troubles—no hot weather sickness—come to babies brought up on

Nestlé's Food

Sample (enough for eight meals) sent free to any mother.
THE LEHRING, HELES CO., Limited, MONTREAL.

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For **35c.** 

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage.

These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO.,
107 Germain Street,
St. John, N. B.

Wedding Invitations, Announcements,
A Speciality.

STRAIGHT TEA TALKS (with the poetry left out) No. 8

REASON NO. 2.

The markets for Ceylon and Indian Tea fluctuate very rapidly. A Tea that is a certain price today may be two to three cents a pound higher or lower inside of a week. This may be due to climatic reasons, speculation, or the natural laws of supply and demand of foreign countries. The big majority of Teas going into consumption are sold in the Calcutta and Colombo Tea Auction Rooms to the highest bidders, and may be bought by local firms there to fill orders given them for foreign merchants for certain Teas at certain prices, and they in buying take their chances of the market, to make greater or less profit, or they may have orders to buy certain grades of Tea when in their opinion such Teas are at their best, for liquoring qualities, and in their opinion may be bought right. The firms placing such orders paying only a small percentage over actual Auction Room prices. This is the system we use in purchasing our Teas.

The advantages of our methods are . . . 1st It ensures us good Teas, for the reason that the broker makes no more, except his buying commission, by shipping us inferior Tea than good Teas, and he knows his connection with us depends on doing the latter.

2nd. At times through the season certain styles of good Teas may be neglected due to heavy buying of other kinds. Our broker knows our requirements for the season has our orders, and buys them, often at a bargain.

3rd. Teas so bought must be practically paid for before ever we get delivery of them, consequently we save all discounts, interest and carrying charges that firms who buy on time must necessarily pay for, in the price of their Tea. The majority of Tea firms prefer the other method of buying, buying on a standard, as if a certain Tea is quoted at a price below the usual average they jump in and buy a large quantity. The price may be low and the quantity large, and the Calcutta or Ceylon firm in accepting their order binds themselves to fill it, and on account of the low prices are forced to buy everything in sight that may be anywhere near the desired Tea, so the consequence is many Teas are shipped to St. John and elsewhere, by firms so buying, that are far below the required standard, and though cheap, are not cheap, quality considered. The good Teas of such an invoice, are used on arrival, and the poorer ones when the good ones are used up. This largely accounts for some brands of Teas not running uniform in quality, for that dull, heavy color, bitter herby taste, for the very noticeable difference between them, and VIM TEA.

VIM TEA is good. Good today, good tomorrow, good a day, a month or a year after tomorrow.

Reason No. 2. VIM TEA is bought right.

VIM TEA COMPANY, St. John, N. B.

What is a Backache?

IT IS NATURE'S WARNING TO WOMEN

Diseases of Woman's Organism Cured and Consequent Pain Stopped by Lydia E. Pinkham's Vegetable Compound

"It seems, as though my back would break." Women utter these words over and over again, but continue to drag along and suffer with aches in the small of the back, pain low down in the side, "bearing down" pains, nervousness and no ambition for any task.



Mrs. Albert Mann

They do not realize that the back is the mainspring of woman's organism, and quickly indicates by aching a diseased condition of the womb or kidneys, and that the aches and pains will continue until the cause is removed.


Lydia E. Pinkham's Vegetable Compound for twenty years has been the one and only effective remedy in such cases. It speedily cures all womb and kidney disorders and restores the female organs to a healthy condition.

Here is one cure among thousands:

Dear Mrs. Pinkham—
"I suffered a long time with ovarian trouble, having intense pains in the back and abdomen and very sick headaches every month. I was tired and nervous all the time and life looked very dreary to me and I had no desire to live until I began to take Lydia E. Pinkham's Vegetable Compound and to get some relief. My recovery was slow but it was sure, and I have never regretted the money spent for the Compound as it brought me back to good health.

"It seems to be a medicine especially adapted to the ills of our sex and I am glad to say a good word for it.—Mrs. Albert Mann, 154 Gore Vale Ave., Toronto, Ont.

No other person can give such helpful advice to women who are sick as can Mrs. Pinkham. Her address is Lynn, Mass., and her advice free.



Canada's Jewelry House.

5 Reasons for Buying from Us

Q We are jewelry manufacturers—thus enabling us to sell direct at a saving to our patrons.

Q You never have to wait for your goods.

Q Promptness our motto.

Q Our personal guarantee accompanying each and every purchase.

Q You run no risk—money refunded in full if not satisfied.

Q Our facilities in our Mail Order Department are "par excellence."

Q Write to-day for our illustrated catalogue of everything pertaining to jewelry.

Ambrose KENT & Sons Limited
156 Yonge St. Toronto
Canada's Jewelry House.

The Home

HINDERING PECULIARITIES.

Many a youth has been hampered because of peculiarities which he has allowed to creep into his personality or manner; which, if realized by himself, might easily have been pruned and trained, had he only been taught the secret of habit forming.

Young people do not easily realize how much a pleasant and agreeable manner has to do with success. Everybody likes to be surrounded by agreeable people, of gentlemanly manners; not by those who are gruff, uncouth, peculiar and disagreeable. We are all looking for sunshine and harmony in this world; we try to avoid the dark, damp, and dismal places, and shirk from harsh, disagreeable and discordant surroundings.

Even commanding ability will not always counterbalance disagreeable peculiarities. Young men and women often wonder why they lose their situations, when they have a good education, ability, and valuable experience. It is very often due to some striking peculiarity or unpleasant mannerism, which the employer does not like to speak about, and he finds some other excuse for filling the position with a more agreeable person.

Employers do not like to have morose or gloomy people about them; they like bright, cheerful, buoyant, sunny natures that look toward the light. Sarcastic, ironical employees—those who are always insinuating, finding fault, and making innuendoes—are never popular. Stubborn, obstinate, self-willed people who always want their own way, and are selfish about everything, are not wanted; the over-bold, the egotistical—those who are always bragging about what they have done and can do—are also not in favor with employers. The tattlers—those who are always meddling and making mischief among employees—and those who are always complaining, are among the people who never get on.—"Success."

ECONOMY.

Economy or the prudent use of means and resources for a commendable object is encouraged by moralists as a virtue. It is the key of personal wealth and provided for times of need or ill fortune. There is, however, another side to the use of means. By applying them to selfish purposes we are diverting them from others and may be dealing unfairly and ungenerously in social relations with our fellow beings. A man who has money to spare above his needs in the present and future should consider whether it is not his duty to spend for the benefit of others by providing them with employment or purchasing articles which they have to sell, or giving outright to those dependent. Economy tends to narrow the market and reduce general trade. It may be a wise personal course, but should be balanced by a broad consideration of others. If the law of selfish economy were to be replaced by universal distribution work and money would come very easy to all and perhaps all would be just as well off.—Watchman.

A HOME-MADE SMOKE HOUSE.

A large cask or barrel may be used for smoking a small quantity of meat. To make this effective, a small pit should be dug, and a flat stone or brick placed across it, upon which the edge of the cask will rest. Half the pit is beneath the barrel and half is outside. The head and bottom may be removed, or a hole can be cut in the bottom a little larger than the portion of the pit beneath the cask. The head or cover is removed while the hams are being hung upon cross sticks which rest upon two cross bars made to pass through bored holes in the sides of the cask. The head is then laid upon the cask and covered with moist sacks to confine the smoke. Live coals are put into the pit outside of the cask, and the fire is fed with damp corn cobs, hardwood chips or fine brush. The pit is covered with

a flat stone by which the fire may be regulated, and it is removed when necessary to add more fuel.—Montreal Star.

COOKING FOR THE CHILDREN.

Simple Pudding.—Half cup of rice; one quart of milk, two eggs, half cup of sugar, teaspoonful of salt. Boil until it is entirely smooth, then add the eggs while it is hot, and slowly beat in half cup of sugar and a little salt. Put this mixture into a mould. When cold cut in slices and eat with cream and sugar or maple syrup.

Grandma's Hard Gingerbread.—One and a half cup of molasses, half cup of sugar, one cup of melted butter, one egg, two heaping teaspoonfuls of yellow ginger, one teaspoonful of baking powder, and just flour enough to roll very thin. Roll and cut in small square pieces; lay them on a sheet of tin or on the bottom of a new well-greased baking pan and bake until crisp and brown in a very quick oven.

Prune Sandwiches.—Stew a pound of the best prunes with a very little of the New Orleans molasses added to the water, and when the prunes are quite soft allow them to stand a few minutes, then remove the stones and lay the prunes (drained from all juice) between slices of buttered bread. This is a suitable sandwich for school children.

Egg Sandwiches.—Hard boil some fresh eggs, and when very cold remove shells, cut in thin slices, and lay them between some very thin slices of buttered bread. Remove the crusts from the bread and cut the slices in long strips or in three-cornered pieces. Season with celery salt or plain salt and a little pepper. Sometimes a leaf of lettuce added to the egg makes a pleasant change.—Trained Motherhood.

Quickly Cured

Suffering for Years, and Bed-Ridden, a Contractor of Marion, Indiana, is Cured by the Pyramid Remedy.

Trial Package Mailed Free to All Who Name and Address.

"I was troubled with piles for several years before I would let it be known. But at last they became so severe that I could not walk and I had to take to my bed. I tried everything the doctors prescribed, and took their treatments for a long time. But nothing ever did me any good. I had seen your ad. in different newspapers, so I got a 50-cent box and began using them. From the very first I got quick relief and by the time I was starting on my third box I saw I was cured. I have not been troubled with them since. Now you can use this as you please, because it is genuine. Yours, T. A. Sutton, Stone and Cement Contractor, Marion, Ind."

Instant relief can be gotten by using the marvelous Pyramid Pile Cure. It immediately reduces all congestion and swelling, heals all sores, ulcers and irritated parts.

The moment you start to use it your suffering ends, and the cure of your dread disease is in sight.

The Pyramid Pile Cure renders a surgical operation foolhardy. Don't hack to pieces those tender muscles which must be intact if a satisfactory cure is to be obtained.

The Pyramid Pile Cure is put up in the form of "easy-to-use," especially made, suppositories. They are soothing, painless, instant and certain.

A trial treatment will be sent you at once by mail, in plain, sealed wrapper, without a cent of expense to you, if you send your name and address to Pyramid Drug Co., 5583 Pyramid Building, Marshall, Mich.

After you receive the sample, you can get a regular-size package of Pyramid Pile Cure at your druggists for 50 cents; or if he hasn't it, send us the money and we will send it to you.

How to Cure A Burn

Apply Doan's Extract—the old family doctor—it will relieve the inflammation immediately. Cures burns, bruises, cuts, sprains; relieves all pain save by leech. For over 50 years Doan's Extract has been the "first aid" remedy of accident—the reliable family remedy. Inhalations are weak, watery, worthless; Doan's Extract is pure, powerful, precious.

Sold only in bottles but the underlying wrapper.

ACCEPT NO SUBSTITUTE.



Packages Only Try it



DO YOU KNOW THAT BACKACHE IS THE FIRST SYMPTOM OF KIDNEY TROUBLE.

It is! and you cannot be too careful about it.

A little backache let run will finally cause serious kidney trouble. Stop it in time.

TAKE DOAN'S KIDNEY PILLS.

They cure where all others fail. As a specific for Backaches and Kidney Troubles they have no equal. Here is what

MR. GEO. H. SOMERVILLE,

of Stowarton, N.B., writes: "I was so troubled with a sore back I could not get out of bed in the mornings for over a year. I got a box of Doan's Kidney Pills and before I had them half taken I could see I was deriving some benefit from them, and before I had taken them all my back was O.K. and I have not been troubled since."

The Baptist Church Hymnal (CANADIAN EDITION)

Containing the Hymns with Tunes

Thus supplying a long-felt want to the CHoirs and ALL who assist in singing in the church services.

This book is in general use in Ontario and other parts of Canada. Has also been commended favorably by the recent Association at Wolfville, N. S.

HYMNS AND TUNES

No.	Net Price
B. 1. Cloth Boards, gold lettered, red edges.	\$1.00
B. 3. Paste Grain, limp, gold lettered, round corners, gilt edges.	2.00
WORDS ONLY Editions.	
E. 1. Cloth Board, gold lettered, red edges.	0.50
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F. 5. French Sewl, padded, round corners, red under gold edges.	0.75

Special prices will be allowed on quantities. Discount on dozen lots in 10% per cent. For sale by S. F. HUESTIS, 147 Granville St., Halifax, N.S.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1905.

OCTOBER 1 TO DECEMBER 31.

Lesson IV.—October 22.—Rebuilding the Temple—Ezra 3: 10-4: 5.

GOLDEN TEXT.

The Temple of God is Holy, Which Temple Ye Are

EXPLANATORY.

I. Settlement of the Returned Exiles at Jerusalem.—In our last lesson we saw a large body of exiles leaving Babylon with high hopes, and triumphant songs of joy. But the journey was long, tedious, and full of hardships. There were 42,360 of them, according to each of the three versions extant. But the detailed numbers all came short of this sum, and it is supposed that the 11,000 or 12,000 not ranked in the 1st under any place or family name were Israelites of the northern tribes. If these left Babylonia in March (Apoc. Esdras 5: 6), they could not well reach Jerusalem, after a journey of nearly eight hundred miles, before some time in July. It took Ezra four months to make the journey (Ezra 7: 9). They found the city in ruins, as it had lain for fifty years since its complete destruction by Nebuchadnezzar. "Trees were growing wild on the Mountain of the House, and the jackals prowled among heaps of shattered masonry. Crumbling stone-work and charred timbers marked the site of palaces and towers, and choked the streets. The city walls and gates were leveled with the ground." The first business of the returned exiles was, of course, to provide some kind of dwellings for themselves and their families. They accordingly settled in the small cities surrounding Jerusalem, perhaps repairing the houses and walls that had been ruined by the besieging armies years before, or contenting themselves with huts or tents.

II. Revival of Religious Services.—Vs. 2-7. Seventh month, October, 535. Within two or three months after their arrival, they arranged for the religious life which was the very heart of the nation's existence, and the central motive and inspiration of the Return. It would require years to build the Temple. It was not wise to wait for that. It was essential that all needful helps to devotion and religion and righteousness should be provided immediately, to sustain them in the work to be done amid oppositions and temptations which were to try their souls as gold is tried in the fire.

III. The Foundation of the Temple Laid.—Vs. 8-11. Begun in May, 535, the second year of their coming. In six months the site had been cleared, so that in May the builders were ready to lay the foundations.

10. Builders Laid the Foundation. The corner stone, or the first course. This was

FITS MANY

To Leave Off Coffee and Use Postum.

Postum Coffee shows its great nourishing power in many ways.

"I was nursing my baby six months ago," writes a young matron, "and I found that tea and coffee did not agree with me. I grew nervous and weak, my appetite was not good, and besides, baby was cross and fretful. He didn't seem to get proper nourishment from my milk, and friends said: 'You must wean him, he is starving.'"

"I gave up tea and coffee and tried cocoa, chocolate and milk instead, but still baby didn't seem to thrive. At last, on the advice of a friend, I began to use Postum Coffee, and I can truly say that the effect was wonderful. Both baby and I began to improve in appetite, spirits and flesh immediately. In three months my boy weighed 20 pounds and he is as good a baby as a mother could wish to have. My drinking Postum did it."

"I cannot recommend Postum Food Coffee too highly to nursing mothers. It is better in flavor than the other coffees and is far superior in nutritive qualities, supplying just what the child must have, as no other food can do." Name given by Postum Co., Battle Creek, Mich.

There's a reason explained in the quaint little book, "The Road to Wellville," in each pkg.

made the occasion of a great ceremonial Priests in their apparel. The elegant and beautiful official robes used by the priests in their celebrations, especially the blue and scarlet and purple robes, with gold and gems, of the high priests and others, described in Exod. 39. With Trumpets. Not for music; but, like our church-bells, for summoning assemblies and joyful announcements. Sons of Asaph. A guild of singers named after the famous singer and leader in the time of David. After the Ordinance (order) of David. (See 1 Chron. 15: 16-21.) David first organized choirs and music for the temple services.

11. Sang Together by Course, i. v., "one to another," respectively. He is Good, etc. See 1 Chron. 16: 34, 41; Psa. 106, 107, 118. Some of these songs may have been composed and sung at that time.

The young men rejoicing. They Praised the Lord. The joy of the younger people who remembered the Exile, but had no memory of the Temple of Solomon, was very great.

The Old Men Weeping. 12. Ancient men, that had seen the first house, which was destroyed B. C. 586, fifty-one years before. They must have been sixty or seventy years old. Wept with a Loud Voice. The weeping was not because the new temple was smaller than the first, for it was larger (comp. Ezra 6: 3, 1 Kings 6: 2; 2 Chron 3: 3, 4). They wept (1) Because of the contrast between the beauty, the magnificence, the gold and gems of the old temple, and the simplicity and poverty of the new structure (Hag. 2: 3; Zech. 4: 10). (2) Because of the absence of the old associations, the ark of the covenant, the sacred fire, and all that came to Israel through the former temple. (3) Because the past was idealized; "distance lent enchantment to the view," the golden age was in the past.

IV. Discouragements and Delays.—Ezra 4: 1-5. Fifteen years B. C. 535-520. When the Adversaries of Judah, the Samaritans, and the foreign colonists from Babylonia, Persia and Ham (vs. 9, 10), which Esar-haddon king of Assur (Assyria) (v. 2), (B.C. 720-715) and also S-rgon and Assur-banipal (B.C. 665) had sent to Samaria (2 Kings 17: 24). Thus they had lived in Samaria 130 to 180 years. See Rawlinson's "Ancient Monarchies," Vol. II, p. 415. For We Seek Your God... and We Do Sacrifice Unto Him. But they did it in a different way, partially in connection with other things which would destroy the perfection and power of the Jewish worship.

3. But Zerubbabel and the other leaders refused the alliance. Two views of the course pursued by Zerubbabel have been taken.

First—Many have regarded it as a great mistake, a piece of narrow-minded, bigoted folly, which made enemies of those who should have been friends, and kindled hatred and jealousy, and lowered the moral tone and cooled the zeal of the new colony. Such seems to be Geikie's view.

On the other hand, Rawlinson calls it "an heroic refusal to accept the material aid of a rich and powerful people at the risk of imperiling religious purity." "Thus was a great peril averted." "They saved a nation, for the time at any rate, from the danger of having their religion corrupted and adulterated by intermixture with a form of belief and practice which was altogether of an inferior type, and to a considerable extent tainted with heathenism."

5. All the Days of Cyrus. About seven years, to 529; and of his son Cambyses who began to reign a year or two before his father died. He reigned till 522. He was succeeded by his general Gomates, for a few months till 521 when Darius Hystaspes began to reign. Cambyses was a fierce and cruel ruler after the type of Ivan the Terrible, a man of ungoverned impulses, violent passions, armed with unlimited power. He was too busy with efforts to conquer Egypt to give thought to the few Jews in Jerusalem. But his undisciplined armies spread terror and desolation over Palestine. Morals relaxed, the temple was neglected, the rich busied themselves in building beautiful homes for themselves; but blight and drought came, water failed, the vines were unfruitful. It was a most discouraging period.

V. A French Revival. The Temple Completed.—Work begun B.C. 520—completed 516. The change of rulers made it possible at this time to renew work on the temple. Darius was a monotheist, and relates in the Behistun inscription that he revered the temples of the gods, and was inclined to toleration. Moreover, for the first few years of his reign he was engaged in desperate fighting for supremacy, putting down rebels first in one part of his great realm and then in another; so that he had no time to notice at first what was being done in the insignificant community in Judah.

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CRYSTALLIZED GRASSES.

Grasses may be crystallized as follows:—Place a saucepan partly filled with water on the stove and in it dissolve enough alum to make it of sufficient density to bear an egg. Let this boil. Take off the saucepan and lay your grasses (dried and tied in bunches to suit the fancy) in the water. When the water is perfectly cold lift out the bouquets and you will find them a mass of beautiful crystal.—Exchange.

Baltimore, Md., Nov. 11, 1903. MESSRS. C. C. RICHARDS & CO. Yarmouth, N. S.

Sirs,—I came across a bottle of your MINARD'S LINIMENT in the hands of one of the students at the University of Maryland, and he being so kind as to let me use it for a very bad sprain, which I obtained in training for foot races and to say that it helped me would be putting it very mildly, and I therefore ask if you would let me know of one of your agents that is closest to Baltimore so that I may obtain some of it. Thanking you in advance I remain, Yours truly, W. C. MCGUEAN, 14 St. Paul street, Care Oliver Typewriter Co. P. S.—Kindly answer at once.

SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-west Provinces, excepting 8 and 26, not reserved, may be homesteaded upon by any person, who is the sole head of the family, or any member of a family, or any male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him.

HOMESTEAD DUTIES: A settler who has been granted an entry for a homestead is required to perform the conditions connected therewith under one of the following plans:

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

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

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

APPLICATION FOR PATENT should be made at the end of three years, before the Local Agent, sub-Agent or the Homestead Inspector.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

W. W. CORY, Deputy of the Minister of Interior.

Sure Cure for SUMMER COMPLAINT

Newcastle, N. B. Nov. 13, 1904.

Messrs. C. Gates Son & Co. Dear Sirs:—I have been thinking for some time that I should let you know what your CERTAIN CHECK has done for my son. He had such a bad case of Cholera that he was reduced to a skeleton. We tried doctors, drugs and every other remedy but without avail. Finally we procured your CERTAIN CHECK and we believe it saved our boy's life, as it cured him after everything else had failed.

Your Life of Man Bitters and Invigorating Syrup also cured me of liver trouble. I consider that your medicines are all as recommended. Yours truly, W. L. CURTIS.

Gates' CERTAIN CHECK never fails and is sold everywhere at 25 cents per bottle. Manufactured by C. GATES, SON & Co. Montreal N.S.

FAVORABLY KNOWN SINCE 1826 BELL'S HAVE FURNISHED 35,000 BELLS FOR CHURCH, SCHOOL & OTHER PURPOSES. WEST TROY, N.Y. GENUINE BELL-METAL

Church Bells Memorial Bells a Speciality. McShane Bell Foundry Co., Baltimore, Md., U.S.A.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. Manning, D.D., St. John N. B. and the Treasurer for P. E. Island is Mr. A. W. Steeds, Charlottetown. All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning; and such contributions P. E. Island to Mr. Steeds.

TEKKALI.—Our new chapel was dedicated on the 5th of August. This was followed by a very helpful quarterly meeting. Two young men were baptized last Sunday. There are several enquirers. We crave your earnest prayers that a great revival may break out here. W. V. Higgins.

TRYON, P. E. ISLAND.—The Lord is still blessing us here as a church. The congregations are large, and the prayer meetings are good and there seems to be quite an interest among the young people. Sunday, Oct. 1st, baptized five in the beautiful Tryon River in the presence of many witnesses. May the Holy Spirit bring to decision many who are halting between two opinions.

J. E. Ther.

ANNANDALE, P. E. ISLAND.—Brother Linkletter came to us about a month ago. Our church had grown quite cold. Still we have enjoyed the work, and we wish to say to the Glory of God that we have been much blessed. In a few weeks' revival services precious souls today are praising God for joy restored and others that they have for the first time found peace with God through our Lord Jesus Christ. There are about an equal number of Pedo Baptist, eight Baptist families that have accepted Christ. The promise of God was fulfilled that if we draw nigh to God He will draw near to us. We find Brother F. J. Linkletter a faithful worker for the Master. A Church Member.

LOWER ECONOMY AND FIVE ISLANDS.—We will not soon forget Sunday, Oct. 1st. On that day it was my joy to lead down into the deep baptismal waters the father, the mother and three sons of the same family, who, with two sisters coming to us by letter, were welcomed into our number by the hand of fellowship. These seven new members come to us from Lynn where an interest is opening up. We expect to baptize again the first Sunday in November. The Blessed Spirit is pleading in many hearts. The kind thoughtfulness of our people since the first day we came to them has been simply beyond praise. The lines have fallen to us in pleasant places. E. E. Locke.

LOCKEPORT, N. S.—On Sept. 18th, the W. M. A. S. held a very successful public meeting. The several numbers of the program were well received and reflected creditably upon the work of the trainers, and the skill of the young who were trained. An offering of \$8.40 was received. At the close of the service, an exhibition of the goods prepared to be sent to India was given in the vestry. The diligence and zeal of the members of the Aid Society and of the Mission Band is worthy of high commendation. With the opening of October work will be begun also at Osborne, the church here and the 1st Bagged Is. church having unanimously agreed upon a union, under one pastor for the year. Continue to pray for us that the Divine benediction may rest upon us all. Sept. 30th, 1905. E. S. Mason.

METAPEDIA SECTION, P. Q.—For the latter half of the summer I have been working on this part of our territory. This is one of our remote interests, connected with the Campbellton church, and lies just across the border into Quebec. On account of the largeness of the field the people have to depend very largely on student help in the summer months. I have

held regular services at three stations, Metapedia, Moore Settlement, and Mann Settlement. The Baptist members are few, but the people have responded largely in coming out to the meetings. I have enjoyed the few weeks of quiet work here endeavoring to help the people toward the truth. I return to College as a result of the summer's work feeling more deeply the great need of the people to know Christ, and the privilege of being permitted to aid in this work.

W. T. Denham.

ONSLOW, N. S.—Sunday Oct. 1st, was a good day. In the morning at Amon, Howard Oliver followed the Lord in baptism, a brother who will be an earnest worker in the church. In the evening at Belmont Miss Zella Wilson and Miss Lola Staples, two bright young ladies, consecrated their youthful energies and talents to Jesus in his appointed way. At both baptisms large audiences gathered to whom I proved from the Scriptures and from the books of famous paedobaptist that this is the right way. Bro. John MacKay of Truro formerly of Belmont encourages our hearts for building the new church by being the first to offer us a hundred dollars. Praise God. W. H. Jenkins.

October 3rd.

BEAR RIVER, N. S.—I closed my pastorate with the Bear River church on Oct. 5th, to enter upon my duties in connection with Home Missions and Denominational Funds. Five and a half years of pastoral service have thus come to a close—happy and not unfruitful years. Sixty-five have been added to the church by baptism. I have conducted the marriage ceremony forty-six times, and attended ninety-nine funerals. Thus the life of the pastor is inwrought with that of the people. The tie cannot be severed without pain. The pain on the part of the pastor and his family has been greatly eased by the general and spontaneous expressions of regret and goodwill. The Methodist pastor and congregation united with ours at the closing Sunday evening service of the pastorate; when the great audience taxed our large auditorium. At Greenland on Sunday afternoon, Oct. 5th, an offering of \$12 wiped off the last of the debt from their neat, new house of worship—costing altogether over \$500. One privilege will still be ours—to pray for this beloved church and people. I remove my family to Wolfville about Nov. 1st.

I. W. Porter.

BAKERS SETTLEMENT, N. S.—In the absence of our pastor, Geo. H. Beaman, W. Artemas Allan, of Port Elgin, has been holding special meetings here. God truly has blessed the meetings and his own truth. A good number have sought Christ and others have been awakened over their lost state by nature. The meetings have been without form, but not without light. Though we are few in number we feel God has greatly blessed us. The meetings have been held on un-denominational lines, since there is but one church and through that body Christ must work. Bro. Allan has persuaded us to believe that the hand cannot say to the foot I have no need of thee and we are constrained to believe. We are trusting for still better things and greater blessings. Next week the services continue and we wish all brethren everywhere to pray earnestly for them and for us, that we might be led into a closer walk with God, and more fully into his vice. Bro. Allan has been holding meetings here over this field for nearly two months. God has wonderfully blessed our efforts. Last night we organized a prayer club which we trust will be a source of great strength and blessing. Yours in His service. Lillas M. Faney, Church Clerk.

MARYSVILLE, N. B.—The members of the Marysville Baptist church have met with a great loss by the removal of their pastor, Rev. W. R. Robinson. Sabbath afternoon, Sept. 23rd, long

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"Unrivalled" indeed, for as yet no make of clothing has approached in general excellence the Ten Dollar Suit which we have been selling for years to delighted customers. As we have said before, the reputation of our establishment is wrapped up in every one of these suits. They are made expressly for us and for no other house in this country. We dictate how they shall be made INSIDE, which is a fact worth remembering. Do not judge clothing by the fine pressing it has received. You are not confined to a limited range of clothes, colors or cuts in this suit, we can give you all the best materials, every new shade, each up-to-date pattern. Single and double-breasted styles. Honest tailoring and shape keeping guaranteed. Blues, Blacks, Greys, Browns and Mixtures. All at one price. Sent to any address upon receipt of measurements. Physical deformities overcome if necessary. Our \$10 Suit is everybody's suit. Hundreds of St. John business men wear no other.

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SAINT JOHN, N. B.

before the hour of service, a large congregation assembled, representing various denominations of the town, and many homes, in which the pastor, who was about to say farewell, had endeared himself, during the past five years, by his many acts of kindness and words of sympathy. Rev. Mr. Thomas, (Methodist), assisted, and in a very appropriate address expressed his regrets in having to part with one, whose labors he had watched for about fifteen years in various parts of the province. Although he was deeply impressed with the manifestation of sorrow, he felt it a cause for gratitude to have a separation while the ties were so strong that bound pulpit and pew. Bro. Robinson some six weeks ago had the misfortune to injure his foot, which has rendered him a cripple and following medical advice is forced to take a year's rest, and has gone to Chicago for treatment, which it is hoped in answer to many prayers may be successful. It is difficult to understand why a life so abundant in good works should be so suddenly laid aside, but the great Controller of destinies must have a wise end in view.

Not now but in the coming years,

It may be in the better land,
We'll read the meaning of our tears,
And then sometime we'll understand.

The churches at Gibson and Marysville are at present without a pastor and the people's prayer is that God may send the right man at the right time.

BABY'S SLEEP.

One of the first signs that something is wrong with an infant is disturbed sleep. Usually the trouble is with the stomach or bowels. If your little one is cross and restless do not give it an opiate or "soothing" medicine of any kind. All these things are deadly poison, and the sleep they give is unhealthy, unnatural and injurious. Your baby will sleep and let you sleep if you treat it properly. In Baby's Own Tablets there is not an atom of poisonous "sleepy stuff," and yet by their beneficent, healthy action they give refreshing sleep. They remove the cause, and the result is healthy, refreshing, life-giving sleep from which the little one awakens bright and well. Mrs. S. T. Douglas, Petiodiac, N. B., says: "My baby was troubled with constipation, was restless and uneasy and did not sleep well at nights. I gave him Baby's Own Tablets and the change they made was wonderful. They regulated the bowels and he now sleeps well at night." If your dealer does not keep

the Tablets send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail postpaid.

Personals.

Rev. W. E. Carpenter, of Half Island Cove, Guys Co., N. S., has removed to Wolfville where he is taking a course of study. Mr. Carpenter desires his correspondents to note his change of address.

BIRTHS.

GULLISON—At Port Maitland, Sept. 25th to Rev. and Mrs R. E. Gullison, a son.

MARRIAGES.

WEBB-McNEILL.—At the residence of Mr. David McNeill, Cavendish, uncle of the bride on Sept. 20th, by Rev. J. G. A. Balyea, B. A., Mr. Ernest C. Webb, of O'Leary to Miss Myrtle L. K. McNeill, of Cavendish, P. E. Island.

FARRIS-MORRISON.—At the residence of Mrs. Best, St. John, on Sept. 21st, by Rev. P. J. Stackhouse, William Farris, of Cambridge, N. B., to Miss Isabel, youngest daughter of George Morrison, of the Narrows, Queens Co.

JODREY-McLEAN.—At West Clifford, Sept. 29th, at the home of Mr. William McLean, father of the bride, by the Rev. C. R. Freeman, Mr. Edward S. Jodrey of Greenfield, Queens Co., N. S., and Miss Eunice D. McLean of West Clifford, Lunenburg Co., N. S.

MATTHEWS-PORTER.—At the home of the bride's parents, River Herbert, N. S., Sept. 25th, by Rev. L. H. Crandall, Howard L. Matthews and Eleanor D. Porter, both of River Herbert.

FLOYD-DAVIS.—At the home of Mrs. Geo. R. Davis, Central Norton, N. B., Sept. 27th, 1905, by Rev. Allan Spidell, Mr. Leonard F. Floyd to Miss Stella W. Davis, both of Central Norton, N. B.

MORRELL-MORRELL.—At the Baptist parsonage, Hampton Village, N. B., Sept. 27th, 1905, by Rev. Allan Spidell, Mr. Abner B. Morrell to Miss Harriet M. Morrell, both of Springfield, Kings Co., N. B.

GIGGIE-NODDIN.—At the home of the bride's parents, Hampton Village, N. B., Sept. 20th, 1905, by Rev. Allan Spidell, Mr. John W. Giggie to Miss Dorothy M. Noddin, both of Hampton Village, N. B.

SINCLAIR-PORTER.—At the residence of the bride's parents on September 27th, by Rev. W. J. Rutledge, Ernest H. Sinclair, and Cora L. daughter of W. Stayley Porter, Esq., all of Port Maitland, N. S.

GATES-FLEMMING.—At the home of the bride's father, Stanburn, Sept. 14, by Rev. H. B. Smith, Mr. Isaac Gates to Miss Pearl Fleming, both of Stanburn.

SHERWOOD-KITTS.—At the residence of the officiating minister, on the 15th inst. by Rev. G. O. Gates, John I. Sherwood, Jr. to Bessie M. Kitts, all of Hammond Vale, Parish of Hammond, N. B.

STUART-SECORD.—In the German St. House of Worship, on the 20th inst., by Rev. G. O. Gates, Gordon A. Stuart of Boston, Mass. and Ethel M. Secord, of St. John.

MORE KEMPTON.—In the home of the father of the bride, deacon Edward W. Kempton Liverpool, N. S., on Wednesday, Sept. 20th, 1905, by Rev. W. B. Crowell, Mr. Elisha Dolliver Moore, to Miss Josephine Christopher Kempton, both of Liverpool, N. S.

KIMBER-MOSHER.—At the West End Baptist Church, Halifax, on Sept. 14th, by Rev. G. A. Lawson. Beatrice Maud, youngest daughter of Capt. J. H. Mosher to James Arthur Kimber, both of Halifax.

GILROY-HUNTER.—At Springhill, N. B. Sept. 21st, 1905, by Rev. H. G. Estabrook assisted by Rev. J. W. Prestwood, pastor of the Methodist Church, Springhill, J. Richard Gilroy, M. D. of Oxford, N. S., and Margaret C. Hunter youngest daughter of Stipendary and Mrs. John M. Hunter of Springhill, N. S.

DESMOND-BORDEN.—At Glace Bay, C. B. July 31st, by Rev. Frank O. Erb, Mr. Frank Desmond of Glace Bay and Miss Annie Borden, of Truro.

MACAULAY-SHARP.—On the 26th Sept, at the residence of the bride's mother, by Rev. G. O. Gates, George Macaulay and Grace P. daughter of the late John Sharp, all of St. John.

TITUS CAMP.—At the Baptist church Jemseg, Queens Co. N. B., Sept. 27, by Rev. H. D. Worden, Frederick Titus and Miss Bessie L. Camp, daughter of Dea. A. F. Camp, all of Jemseg.

CARTER HADLEY.—At the Baptist Parsonage, Boylston, N. S., on Sept. 26th 1905, by Rev. S. A. MacDougall, Robert E. Carter, of Oyster Pond, to Maria Naomi Hadley, also of Oyster Pond.

CLYKE ASHE.—At Truro, N. S., Oct. 4th, 1905, by Rev. W. Andrew White, B. A., William H. Glyke and Elizabeth Janette Ashe, both of Truro, N. S.

CHISHOLM-GARRICK.—At the residence of the bride's parents, St. John, N. B. Oct. 5th, Colin Chisholm to Francis Isabel Garrick, by Rev. P. J. Stokhouse.

BARTEAUX-FOSTER.—At Midd'eton, Oct. 4th, by Rev. M. W. Brown, Charles W. Bartheaux of Mount Hanley and Mary E. Foster of Middleton.

McKENZIE-ROSS.—At Summerside, Oct. 3rd, by Rev. J. D. Wetmore, John A. McKenzie of Melbourne to Miss Katie Ross of Belfast, P. E. I.

LONGSTAFF-BARTLEY.—At the home of the bride's parents, Knoxford, Sept. 27, by Rev. B. S. Freeman, Thomas A. Longstaff to Effie M. Bartley.

GIGGIE-NODDIN.—At the home of the bride's parents, Hampton Village, N. B., Sept. 20th, by Rev. Allan Spidell, Mr. John W. Giggie to Miss Dorothy M. Noddin, both of Hampton Village, N. B.

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WILKINS-ESTABROOK.—At the residence of the bride's parents, on the 3rd inst. by Rev. G. O. Gates, Charles D. Wilkins, M.D., Brattleboro, Vt. U. S., and Minnie, daughter of George J. Estabrook, of St. John.

SAEAN-ROBINS.—At South Range, Sept. 27th, by Rev. J. W. Bancroft, Isaiah Sabean and Lella Belle Robins.

HANSHAW-ARMSTRONG.—At Westville, Digby Co., Oct. 6th, by Rev. J. W. Bancroft, Egbert Hanshaw and Minnie Armstrong, both of Bear River.

DIMOCK DAKIN.—Sept. 14, in the Baptist House of Worship, Windsor, N. S., by Pastor W. F. Parker, Wilford E. Dimock, D.D.S. and Lillian I. Dakin, both of Windsor, N. S.

DEXTER-DIMOCK.—Sept. 26 at the bride's home in Windsor, by Pastor W. F. Parker, Capt. Harris V. Dexter of Brooklyn O. Co., N. S., and Margaret J. Dimock, of Windsor, N. S.

DEATHS.

MORRISON.—Sept. 27, after a few days of suffering, Jamie, aged ten and a half years, the son of Silas Morrison of Onslow. He was one of our brightest and most promising Sunday School boys. The friends of the family will be glad to know that the consolation of our dear Lord are sufficient at this dark hour.

HARNISH.—At East Dover, N. S., Sept. 30, of inflammation, Mrs. John Harnish, aged 59 years and six months, leaving a husband and nine children to mourn the loss of a devoted wife and affectionate mother. Sister Harnish united with the E. Dover section of the Indian Harbour church, and always maintained a consistent Christian walk.

STEEVES.—At Hillsboro, N. B., Aug. 27, of quick consumption. Ethelbert Steeves aged 43 years. He was a strong healthy man until last spring when the Grippe settled into consumption. He was a good man and true, a faithful church worker. He leaves a wife and five children who cherish his memory.

McGREGOR.—Pearl G. daughter of the late Rev. and Mrs. McGregor died of consumption at the age of 19 years and ten months at Methuen, Mass. Deceased lived formerly in New Brunswick and Nova Scotia being a member of the Barton Baptist Church, Digby Co. Two sisters and two brothers are left to mourn their loss. The services were conducted by the Rev. Wm. Dyas of Waltham. The interment was in Mount Feake cemetery, Waltham.

STEEVES.—At his home Hillsboro, N. B., from heart failure, Christian Steeves, aged 90 years. He was the oldest member of the church here, and the oldest person in the community. For five years past he has suffered from heart disease. He wanted to go, and he dropped out very suddenly. He loved to have his pastor pray with him, and longed to hear again the Gospel preached. He hears it now from the Lord Jesus in heaven. Our brother was much respected for his sterling qualities.

HERMAN.—At her home Herman's Island, Lunenburg County, Sept. 19, Mrs. Florence Herman, beloved wife of Joseph Herman, aged 49 years and five months. Mrs. Herman was a member of the Baptist Church at North West, and a very faithful worker in the Sunday school and the Mission Band. She was seldom absent from the public services of her church, and she took a deep and practical interest in all of its affairs. After a brief illness from apoplexy, she passed onward to the Paradise of God without a fear or a doubt. With her husband she leaves two daughters, an aged mother and several brothers and sisters.

NORTHROP.—Melbourne A. Northrup, died at Albany, N. Y., Sept. 7th, 1905, aged 27 years. Mr. Northrup had worked for nearly four years with the Lawrence Steel Company. He was in the employment of this company when he contracted fever and in a few days passed into rest. Mr. Northrup married Miss Floria Kiser, in January, 1903. In less than a year Mrs. Northrup died quite suddenly. Mr. Northrup was baptized by the late Rev. S. T. Irvine, and united with the Collina Baptist Church. He lived a consistent Christian life. He leaves behind him two brothers and three sisters to mourn the loss of a noble brother. His remains were taken to Bridgewater, N. S., and interred beside those of his dearly beloved wife who preceded him less than nine months. He will live in the memory of his friends, as a noble Christian man.

Whatever other magazines an intelligent American reader may subscribe for, he cannot afford not to see regularly *The Living Age*.

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No other magazine, American or English, presents the writings of so many brilliant and distinguished authors.

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Published weekly—More than 3,300 pages each year.—Annual subscription post-paid, six dollars.—Trial subscription, three months, thirteen numbers, one dollar.—New subscribers, who subscribe now for the year 1906 will receive free the remaining numbers of 1905. *The Living Age Co.*, 6 Beacon Street, Boston, Mass.

At the London House.

2000 Yds. AMERICAN WAISTINGS

Without doubt the prettiest things of this nature shown for fall season.

The colorings are exceptional, quiet and pretty, the patterns are all from high-class French flannel designs.

Dainty cream grounds with slight coloring in design

New things in browns and blues.

Many are a creponette weave. All are guaranteed for washing.

15c Yard

Price per Waist Length
of 3 Yards

Creponette waistings, per waist length **45c**

Satin Stripe Waistings, per waist length **60c**

Cream fleeced crepon silk stripe, per waist length..... **75c**

Also 1000 yards pretty designs for children's dresses, all absolutely fast colots.

15c Yard

WRITE FOR SAMPLES.

NOTE.—The assortment of samples that we send you is so large, and patterns so pretty, that all your friends will like to have fall waists. In that way club orders save express.

Samples are to be returned to us.

We prepay express charges on orders of \$5.00 or over.

Address Dep't "B."

F. W. Daniel & Co.,
St. John, N. B.

A foaming glass of

Abbey's Effervescent Salt

In the morning drives away the indigestion, biliousness and constipation of yesterday—brings health, strength and energy for the days to come.

AT ALL DRUGGISTS, 25¢ AND 60¢ A BOTTLE

WE ARE BEST WHERE WE ARE.

Sometimes we look at the circumstances by which we are surrounded and think how impossible it is for us ever to be, in the midst of such daily experience, what we ought to be. We grumble over our lot instead of cheerfully accepting it at God's hands, believing that he knows what is best for us. We think regretfully that if the people we are called upon to meet from day to day were different, if they had the same earnest aims and hopes as ourselves, if the worries arising from our work were less frequent and irritating, if we had not this sickly body or inherited weakness, we should be different from what we are. But it is not so. The psalmist was accurately right when he said: "Thy judgments are true and righteous." The judgment of God never errs. It cannot fail. He does not plant the orchid on the Alpine heights or the edelweiss in the tropics. He knows the nature of each plan in his universe, and places it under the conditions best suited for its development. So likewise the personal requirements of each one of us is known unto him; we can, therefore, be certain that he has placed us just where our personal character can fully unfold itself.

Instead of bemoaning our difficulties, we ought to be thankful for them, for out of these trials is forged what we call character. We know men, in whose faces we can read it, and we know how it has been won. Whenever we see a face marked by an expression of strength and self-reliance we conclude that it represents a history in which there has been something to fight against, something to overcome. The influences which have left their impress upon it have not been of the arm-chair and slipper kind. We know that many a victory has been gained in the midst of rough experiences, for we can read the scars of battle in the lines upon the face. Yes; hardship, trial, difficulty, make character; or, to change the figure, they are the stepping-stones upon which the soul rises.—C. A. Knightley.

THE WELSH REVIVAL.

By G. Campbell Morgan.

The great characteristics of the Welsh Revival have been, first, the bending of the people to the will of God; second, the unveiling of the Crucified before the vision of the multitudes, and third and finally, the sense of the sweeping, energising power of God's Holy Spirit. The genesis of the work in Wales—alas, that men have wasted time in trying to trace it! It cannot be traced. It has broken out here and there and everywhere in a score of places at once. But the one characteristic has been focussed and expressed in the words so often escaping from the lips of Evan Roberts, 'Bend to God,' which simply means submission to his will. That is the first principle of the Cross. And then the next great and marvellous manifestation has been that of the overwhelming mastery of men by the vision of the Cross. A man who presently, I hope, will write for us a story of this great work on the mountains and in the valleys of Wales, Elvet Lewis, in a recent article on the subject, said: 'Its heart has been the

unveiling of the Crucified." You may have passed from end to end of Wales in these past months, and on the mountains and in the valleys, in the coal mines, and by the highways, the same quaint, weird old chorus has been sounding in your ears: "Oh the Lamb the gentle Lamb, The Lamb of Calvary."

And if you ask me what has brought Wales into this consciousness of religious life, I say Wales has seen the Crucified. You and I must see him, but we must not see him merely; we must yield to him, not merely in this first matter of the will of God, but understanding that Christ was on the Cross for the salvation of men we must put ourselves into line of co-operation with him, and sink the pride and sink the prejudice, and, abandoning doubt and fear, we must pour out our lives, as men have been doing through the length and breadth of that land, to win others, even by suffering for Christ.

The only humility that is really ours is not which we try to show before God in prayer, but that which we carry with us and carry out in our ordinary conduct.—Andrew Murray.

There are things which hinder that are not sins, save as they become sins by hindering. There are many things which in themselves can hardly be called wrong, but they impede us in becoming what we ought to be in doing what we ought to do, and therefore they become really sins. A taste that leads to pride, a habit that leads to slavery, are not hindrances only; they are sins.

Every kind word you say to a dumb animal or bird will make you happier.

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, or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

All druggists sell charcoal in one form or another, but probably the best charcoal and 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."

FERROVIM

TRADE MARK

A TONIC FOR ALL.
It makes new blood
It invigorates
It strengthens
It builds
BONE AND MUSCLE

Tried with the greatest advantage by all weak people. Prevents fainting, makes pallid cheeks into rosy ones.
Davis & Lawrence Co., Ltd., Montreal.

WHAT SCHOOL

Shall I Attend?

That is the question which will be considered by many within the next few months. If all the advantages to be gained by attending

FREDERICTON BUSINESS COLLEGE.

were fully known it would not be difficult to decide. Send at once for catalogue, Address
W J OSBURNE, Principal, Fredericton, N. B.

FOR SALE

FARM AT LOWER SELMAH. A great bargain 100 acres, Hay, Tillage, orchards, 60 trees, all in bearing. Cut 30 tons hay could be made cut 50 tons, has wintered 18 head of cattle, 6 horses and 12 sheep. House 18x33, Ell 24x16, Barn 60x39, wagon and tool house 24x26, one of the best mud privilege on the C-bequid bay—sufficient to keep up the farm for all time, has a fine wood lot and pasture. Price \$14,000.00 Address A. A. Ford, Berwick and Hants County, Real Estate Agent
A. A. FORD, Manager

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in Book-keeping, Shorthand Typewriting, Civil Service, Accounting at

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KAULBACH & SCHURMAN
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Insurance.

Absolute Security

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

GOD KNOWS.

My life is not what I would have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things gather the glorious riches of intellectual culture. God has forbidden it in his providence. I must spend hours in receiving people to speak to me about all matters of trifle; must engage in public work on everything; employ my life on what seemed uncongenial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses; what I can do and what not to do. So I desire to be led, and not to lead; to follow him I am quite sure that he thus enables me to do a great deal more in ways that seemed to me to be almost a waste of life, in advancing his kingdom, than I would have done in any other way. I am sure of that.—Norman McLeod.

Caller—Are you sure your mistress is not in?
Bridget—Of am not; but she sames to be, so 'tis not fur me to doubt it.—Philadelphia Ledger.

INTERCOLONIAL RAILWAY

On and after SUNDAY, Sept. 17th, 1905, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

No. 6—Mixed for Moncton	7 45
No. 2—Express for Point du Chene, Halifax Sydney and Campbellton	6 00
No. 26—Express for Point du Chene Halifax and Pictou	11 45
No. 186—Suburban for Hampton	13 15
No. 8—Express for Sussex	17 15
No. 138—Suburban for Hampton	18 15
No. 134—Express for Quebec and Montreal	19 00
No. 10—Express for Halifax and the Sydneys	23 25

TRAINS ARRIVE AT ST. JOHN.

No. 9—Express from Halifax, Pictou, and the Sydneys	6 25
No. 135—Suburban from Hampton	7 45
No. 7—Express from Sussex	9 00
No. 133—Express from Montreal and Quebec	12 50
No. 137—Suburban from Hampton	15 30
No. 5—Mixed from Moncton	16 30
No. 26—Express from Halifax, Pictou and Campbellton	17 15
No. 1—Express from Moncton	21 20
No. 81—Express from the Sydneys, Halifax, Pictou and Moncton (Sunday only)	1 35

All trains run by Atlantic Standard Time; 24.00 (clock is midnight).

D. FOTTINGER,

General Manager.

Moncton, N. B., Sept. 16th, 1905.

GEO. CARVILL, C. T. A.,

City Ticket Office—3 King Street, St. John, N. B.

CANADIAN PACIFIC RY.

Montreal EXCURSIONS

Via the Canadian Pacific Short Line

Going Good for Return
Oct. 2, 3, 4. Oct. 18th.

\$10 From St. John To Montreal and Return.

Portland & Boston EXCURSIONS VIA THE ALL RAIL LINE.

Going Sept. 20th to Oct 18th. Returning 30 Days From Date of Issue. From St. John to Portland and Return, \$8.50. Boston and Return, \$10.50

EQUALLY LOW RATES FROM OTHER POINTS

For Full Particulars apply to W H C MACKAY, or write to F R. PERRY, D.P.A., St. John, N. B.

EVERY 1

Likes good PASTRY. Its quality depends upon the material used. The result with

Woodill's German Baking Powder

Will always be satisfactory.

Aberdeen Hotel

18-20 22 Queen St., near corner of Prince William Street, St. John, N. B.

Home-like and attractive. A temperance house. Newly furnished and thoroughly renovated. Centrally located. Electric cars pass the door to and from all parts of the city. Coach in attendance at all trains and boats. Rates \$1 and \$1.50 per day. Tel. 241
A. C. NORTHROP, Proprietor.

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Battle Creek
Ten days'
There's a

This and That

THE OLD ATTIC TRUNK.

Up in the attic where mother goes
Is a trunk in a shadowed nook—
A trunk—and its lid she will oft un-
close
As if 'twere a precious book.
She kneels at its side on the attic
boards.
And tenderly, soft and slow,
She counts all the treasures she fond-
ly hoards—
The things of the long ago.
A yellowing dress, once the sheerest
white—
That shimmered in joyous pride—
She looks at it now with the girl's
delight
That was hers when she stood a
bride,
There is a ribbon of faded blue
She keeps with the satin gown;
Buckles and lace—and a little shoe;
Sadly she lays that down.
One lock of hair that is golden still
With the gold of the morning sun;
Yes, and a dollie with frock and frill—
She lifts them all, one by one,
She lifts them all to her gentle lips,
Up there in the afternoon.
Sometimes the rain from the cave
trough drips
Tears with her quavered croon.
Up in the attic where mother goes
Is a trunk in a shadowed place—
A trunk—with the scent of withered
rose
On the satin and shoes and lace,
None of us touches its battered lid,
But safe in the niche it stays,
Sacred to all that her heart has hid—
Gold of the other days;
—W. D. Nesbit, in Chicago Tribune.

A traveler entered the dining-room
of a leading hotel in Colorado
Springs on Saturday, and after he
was served with soup he drew a two-
dollar bill from his pocket and show-
ed it to the waiter, saying:
"Jim, I shall be here until next
Wednesday night and then this will
be yours."
"All right, sir, I'll take the best
care of you, sure," replied the waiter.
And he did serve the traveler excel-
lently. It happened that on Wednes-
day morning the traveler was hastily
summoned to Denver and it was six
weeks before he returned to the Colo-
rado Springs hotel. Presently his for-
mer waiter, whom he had forgotten
along with the incident, came up to
him and said:
"Say, boss, please play that two-
dollar trick on your waiter, for he's
de meanes' man what's in de whole
house."—"Under the Spreading Chest-
nut Tree," Everybody's Magazine for
September.

"GOLD GOLD"

"Good," He Says, "But Comfort Bet-
ter."

"Food that fits is better than a
gold mine," says a grateful man.

"Before I commenced to use Grape-
Nuts food no man on earth ever had
a worse affliction from catarrh of the
stomach than I had for years.

"I could eat nothing but the very
lightest food and even that gave me
great distress.

"I went through the catalogue of
prepared foods but found them all
(except Grape-Nuts) more or less in-
digestible, generating gas in the
stomach, (which in turn produced
headaches and various other pains
and aches) and otherwise unavailable
for my use.

"Grape-Nuts food I have found eas-
ily digested and assimilated, and it
has renewed my health and vigor and
made me a well man again. The cat-
tarrh of the stomach has disappeared
entirely with all its attendant ills,
thanks to Grape-Nuts, which now is
my almost sole food. I want no
other." Name given by Postum Co.,
Battle Creek, Mich.

Ten days' trial tells the story.
There's a reason.

THE CUNNING CROW.

Once a chained-up watch dog lay in
front of his kennel lazily picking a
bone. A hungry crow looked on with
longing eyes, and hoped that by di-
verting the attention of the dog it
might succeed in securing the bone for
itself. So it came as close to the ani-
mal as it dared, and began to indulge
in all sorts of ridiculous antics; the
dog, however, took not the slightest
notice.

Then the crow hurried off and fetch-
ed a friend, who seated himself on the
bough of a tree just behind the ken-
nel, while the first crow again danced
before the dog. As the animal contin-
ued to remain absolutely indifferent
the crow friend flew into the air, sud-
denly swooped down, and struck the
dog's spine a tremendous blow with
its beak.

The dog started with surprise and
pain, and dropping the bone, made a
fierce but unsuccessful grab at his as-
sailant. Meanwhile the first crow
snatched up the bone as quick as
lightning, and flew off with it; the
two conspirators then shared the sto-
len property between them,—Watch-
man.

SURE OF ITS GENUINENESS.

"Yes," remarked Mrs. Upstartin,
"that picture is an original of Raph-
ael. Husband had heard so much
about counterfeit Raphaels that he
not only ordered this from an artist
upon whom he could depend, but he
went so far as to go to the studio
every day while it was being painted;
so you can take my word for it that
this is a real original Raphael."

A DREADFUL PLACE.

Among the visitors at an art ex-
hibition were two old ladies from the
country. They were examining with
great interest a bas-relief of a young
Greek shepherd, beneath which were
inscribed the words, "Executed in ter-
ra-cotta." "I wonder where Terra-
cotta is," ventured the elder of the
two, turning to her companion. "Well
now I ought to know," hesitated the
other, "but I can't seem to place it
just now." "Ah, well," rejoined the
first speaker, as they passed on, "it
must be a dreadful place if they ex-
ecute harmless young boys like that
there."

SAYING SOMETHING NICE.

(From the Marion (Kan.) Record.)
The young ladies of the Thompson
Dry Goods Company invited us in the
other afternoon to drink lemonade
with them, prefacing the invitation
with the remark that we must say
something nice about them in the
paper. And of course we could not do
otherwise, for they are all, without a
single exception, just as nice and
sweet as they can be, and our only
wonder is that they have been allow-
ed to remain single so long—and some
of them, oh, so long!

'YANKEE DOODLE' AN IRISH JIG.

(From London Truth)
Mr. W. H. Gratton Flood writes:—
Will you allow me to point out to
you that the tune of "Yankee Doodle"
is an old Irish jig of the early
eighteenth century, well known in Ire-
land still as "All the way to Gal-
way?" Your statement that it was
composed by Dr. Schuëkburgh is a
slip. You probably meant that he
wrote the doggerel words, which is
generally admitted, but he merely
adapted his verses to the Irish jig,
which was printed as "Yankee Doo-
dle" in 1782, and was subsequently
introduced by Arnold into his "Two
and One."

We have noticed that when a man
occupies the centre of a room, and
amuses the crowd, you will find his
wife in one corner disgusted.

... FOR ...

Diarrhoea, Dysentery,
Colic, Stomach Cramps, Cholera
Morbus, Cholera Infantum,
Seasickness,
Summer Complaint,
and all Looseness of the Bowels in
Children or Adults.

DR. FOWLER'S
Extract of
Wild Strawberry

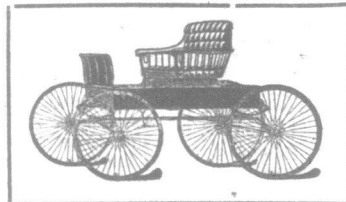
is an instantaneous cure. It has been
used in thousands of homes for sixty
years, and has never failed to give
satisfaction. Every home should
have a bottle so as to be ready in
case of emergency.

Mrs. GEORGE N. HARVEY, Roseoath, Ont., writes:
"I can recommend Dr. Fowler's Extract of Wild Straw-
berry as the best medicine I have ever used for
Diarrhoea and all summer complaints. I always keep
it in the house and praise it highly to all my friends."

Head Office: Fredericton, N. B. St. John Branch: 17 Germain Street

J. CLARK & SON,

WHOLESALE AND RETAIL DEALERS IN
**FARM IMPLEMENS, CARRIAGES, SLEIGH and
HARNESS.**



A Complete Stock of **Farm Machinery** including the **Deering
Ideal Mowers.**

A large variety of **High-Grade Carriages.** Express and
Road Wagons.

Right prices and easy terms. Good discount for cash.

MADE IN CANADA!
FOR CANADIAN STOMACHS.



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



Rev. P. C. Hedley

667 Huntingdon Avenue, Boston, Mass.—
"Of all the preparations for dyspepsia trou-
bles I have known, K. D. C. is the best, and
seems to be entirely safe for trial by any one."

Rev. Wilson McCann

Rector of Omeme, Ont.—"I have tested
K. D. C. and knowing its value can recom-
mend it to all sufferers."

Rev. J. Leishman

Argus, Ont.—"It gives me much pleasur-
e to testify to the excellency of K. D. C. as a
"cure for dyspepsia."

r. McDonald

Ste. Agnes de Dundee, P. Q.—"I have
never known K. D. C. to fail where fairly
tried."

Rev. A. Purdock, P. A. L. L. D.

Springford, Ont.—"It is only justice to you
to state that in my case your K. D. C. has
wrought a perfect and I believe a per-
manent cure."


Rev. Geo. M. Andrews, D.D.

Auburndale, Mass.—"I recommend K. D.
C. very strongly—in my case it has proved
singularly efficient."

We hold a host of Testimonials from the
best people of America. Testimonial sheet on
application. Above are a few extracts.

K. D. C. COMPANY, Limited, New Glasgow, N.S.

When answering advertisements plea-
se mention the Messenger and Visitor.




Lotasine
Gall Cure

CURES
Harness
and Saddle
Calls quickly,
sores, wounds—barbed wire
cuts and all skin diseases
in horse, cattle and dogs.

25 cts. at all dealers.


THE BAIRD CO., Ltd., Proprietors,
WOODSTOCK, N.B.



No better chocolates than

H. & S.

are made in any part of the
world at the same price.



FOR SALE.

A cabinet "Thomas" organ in excellent condition, suitable for use in a small church or home. Apply to Miss Ella McCarthy, Provincial Hotel, Cottingen St., Halifax, N.S.

Permission to begin suit against John A. McCall, president, and George W. Perkins, vice-president of the New York Life Insurance Company, for the restitution of \$150,000, contributed to republican campaign funds, was asked of Attorney General Mayer on Tuesday by William Hepburn Russell, acting as attorney for several policy holders. Under the law the sanction of the attorney general is required in order to bring a suit of this character.

The visit of the Irish Guards Band to St. John on Monday next promises to be the principal musical event of the season. This band, which is on a two months' visit to Canada by express permission of King Edward, played at the Toronto exhibition, and has since been on a tour of the West. It has been enthusiastically received everywhere and the music rendered is described as the best ever heard in Canada. The band consists of forty-one pieces under Bandmaster Haskell, the most highly paid conductor in the British army, and is in command of Viscount de Visci. The concerts in St. John will be under the patronage of his worship Mayor White, Lt. Col. G. Rolt White, D. O. C., and officers of the militia. Special rates on the different railways will be granted to parties of ten or over. At the matinee on Monday school children will be admitted for ten cents. Only two concerts will be given on Monday, 16th inst., afternoon and evening, in the Victoria Rink.

NEWS SUMMARY.

Five thousand yards American waists—read Messrs F. W. Daniel and Company's announcement on page 13.

Frederick W. Freeze has been appointed sheriff of Kings county. Mr. Freeze, who succeeds the late Sheriff Hatfield, has been deputy for many years.

Dr. Marcus Fitzherbert Wheatland, a colored physician of Newport, R. I., is recognized as New England's leading specialist in electro-therapeutics and the X-ray. In early life he was a shoe-maker.

Sir Wm. Murdoch has determined to open places in city post offices to deaf and dumb persons. Six mutes are to be appointed to serve in city post offices throughout Canada. They will have to have sufficient education to sort ordinary mail matter and be under thirty years of age.

The Pall Mall Gazette comments on the facts that in a six column statement of the finances, recently issued by the Independent Order of Foresters, no balance sheet is submitted. The salary of its leader, Oronhyateka, adds the Pall Mall Gazette, is omitted, along with a whole mass of other financial information that would be valuable as well as interesting.

The provincial government on Wednesday considered the proposed agreement with the New Brunswick Railway Company for the sale to the province of 50,000 acres of land in Victoria County for settlement. It was decided to send a competent surveyor and land examiner to inspect the proposed tract with a view to its suitability for agricultural purposes.

George J. Milton, manager of the Five Fingers Coal Company, Whitehorse, Yukon, is prospecting for further deposits of coal, besides those already discovered and which are claimed to be of excellent quality. Mr. Milton expects in time to be taking out several tons of coal daily, making it profitable to operate smelters on the great copper properties that exists in the territory.


Australia is not taking any tariff making suggestions from Canada. The last Australian tariff adds inland freight to value of goods for duty valuation. Canada suggested this should be remitted in the case of goods from the country, as it would injure the business of the steamship line, which Australia and Canada subsidized. A reply has been received from Australia stating there will be no change in the tariff arrangements.

Mr. Robin, premier of Manitoba, is much interested in the experiment to produce binder twine from Manitoba flax and has arranged to have two tons of straw packed at Gretna, Man., and shipped to Toronto research laboratories, where it is to be put through a process to convert it into fibre for twine manufacture. If the experiment proves successful it will be a great event for Manitoba farmers, as furnishing a market for straw which is now waste material and also reducing the price of twine in the province.

Boston police believe they have learned the name of the man who bought the two dress suits cases (which figure in the Winthrop mystery.) The police have also secured a photograph of the man in question, and it is possible that an arrest will be made to-day.



OR "FRUIT LIVER TABLETS"
Fruit with tonics make them. The natural remedy for constipation, biliousness, headaches, kidney and skin diseases.
"I am taking Fruit-a-tives and must say they are the best remedy I ever used for Stomach and Liver Trouble. I would not be without them at any price."
Mrs. FRANK BUSH, Essex, N.B.
At druggists—50c. a box.
Manufactured by FRUIT-A-TIVES LIMITED, Ottawa.



This Label in colors

on all genuine Hewson Goods

—Better ask your dealer to let you see it and get acquainted with the brand, so you can always tell HEWSON TWEEDS. They don't cost high but are high quality.



SURPRISE
A PURE
HARD SOAP

You Can Use
"SURPRISE" Soap
in any and every way,
but we recommend a
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