

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIV.

Vol. XVIII.

ST. JOHN, N. B., WEDNESDAY, OCTOBER 22, 1902.

THE CHRISTIAN VISITOR
VOLUME LIII.

No. 43.

Watch the Bear. It is reported that Turkey is willing to declare the Dardanelles open for Russia and closed to all other powers. The whole situation in Eastern Europe gives color to the view that Russia is making preparation for some great move in the near future. It may be very near. After Russia had obtained the passage of the Dardanelles for several of her torpedo boats, Roumania acting on the advice of her allies applied for permission for the passage in the straits, in behalf of warships she desired to have repaired in foreign dock yards. It is a significant fact, to say the least, that this request has not been granted, and is not likely to be, since it would clash with Russian interests. If Russian unarmed warships are allowed to pass through the straits, they will not return unarmed. The Porte might be inclined to grant the request for a consideration, provided he could do so without arousing other nations, as Germany and Austria, to inquire too persistently as to what it all means, and for what purpose. Great Britain has some interest in the matter, for which she has made great sacrifices in the past. The Bear will stand a little watching just now.

The Coal Situation. This has been the most talked of subject on this continent for the past few weeks. It is a cause for profound thanksgiving that the strike has ended. President Roosevelt who had conferences with the operators on the one hand, and Mr. Mitchell as the representative of the miners on the other, has succeeded in getting both parties to submit their differences to an independent Board of arbitration, to be appointed by himself. To this both parties concurred. In the meantime the men will resume work pending the report of the arbitrators. The effect of the strike has been far-reaching. Few persons had any idea of the number of interests that have been affected, nor the straits to which many persons have been reduced. Now that a peaceful solution of the differences as between employers and employes has been reached, has not the time come when the laws of the realm should be such as to make the conditions through which the various industries of the country have passed, an almost impossible thing. It does seem to us that a condition bordering on the intolerable, ought to be prevented if such a thing is possible. If there shall arise disagreements between capital and labor, and there will be such from time to time, then let the laws of the land be so amended as to compel a resort to a tribunal of independent men, who will adjudicate those differences. If men with large capital at their command can combine for their own advantage, then the men who work for them should be permitted to do the same if they so desire. Brawn and muscle have the same rights as the possessors of wealth—as much and no more. In the difficulty which obtained in Pennsylvania the blame was not all on one side. Co-operation on the part of Capital and Labor would be a blessing, and profit-sharing might afford a solution of some of the problems which confront our legislators. There will be many valuable lessons learned by this event. It is hoped that many will be greatly profited by them.

General Booth. This veteran leader of the Salvation Army spent Sunday, the 12th inst. in St. John. He was accompanied by his daughter, Miss Eva Booth, who is in charge of the Army in Canada. A rousing welcome was given them at the depot by hundreds of officers and soldiers from all points of the Maritime Provinces. Three meetings were held on Sunday, and they were rousing ones. The eye of the General has not grown dim, neither has his natural force abated. He

knows how to get and hold an audience. He looks old and worn and his long flowing white beard gives him a patriarchal appearance. On Monday he lectured on "The past, present and future of the Army." In his mind, it has come to stay. The God who raised up one man, can raise up another or others to carry on the work. General Booth was born in 1829, converted in 1844, and founded the Salvation Army in 1865. At the age of 15 he was a successful street preacher. From 1844 to 1902, from an ash barrel pulpit in the slums, of Nottingham, his native city, to the centres of civilization in the old and new world, there has been no more striking figure in the social and religious life of the civilized world than General William Booth. Blessings untold have resulted from his efforts. A born leader, a tireless worker, like his Master he has gone about doing good.

Wood Pulp Industry. Most of our people have very little idea of the enormous development of this industry in the manufacture of paper. In 1897 the total value of wood pulp exported from European countries was sixteen and one-half millions of dollars and this has risen to nearly 18,000,000 in 1900. While the manufacture of wood pulp was introduced into America in 1854 the process upon which the present industry was based was not introduced until 1867. In 1880 there were 50 mills in operation with a capital of nearly 2½ millions of dollars. In 1890 there were 82 mills representing a capital of nearly \$5,000,000, while in 1900 there were 763 mills with a total capital of \$167,600,000 and the product of these mills was valued at \$127,285,000. The growth of the industry in the Dominion has been much more recent. In 1900 there were 40 pulp mills in operation while 19 others were either in course of construction or in contemplation. In 1895 the total export value of Canadian pulp was nearly \$600,000, while in 1900 it had risen to \$1,274,000. In 1900 the total value of pulp and pulp products exported was \$2,718,000 and in 1901 this had risen to \$3,335,000. It will thus be seen at what a rapid rate this industry is advancing. A glance at the map of northern Canada discloses an enormous area covered by our spruce forests. This is considered the one wood which most completely fulfils the necessary conditions. It is computed that this area embraces 1,400,000 square miles and if the half of this is covered by spruce it would give 450,000,000 acres of spruce or a total of 4,500,000 tons of available pulp wood. It would seem from this that as this industry is yet in its infancy in Canada, there ought to be a great future for it in the next twenty-five years and this should give us cheaper paper. Combines may prevent this. Healthy competition is not an unmixed evil. Some benefits accrue, at least to the consumer.

Sir John Bourinot. This distinguished man passed away at his home in Ottawa on the 13th inst. at the comparatively early age of 65. In his death the House of Commons loses an eminent and scholarly man. Sir John was of Huguenot descent. His father was a native of Jersey, one of the Channal Islands. He was born in Sydney, Cape Breton. His mother was a daughter of the late Judge Marshall who was a well known temperance advocate and writer on religious themes. He was a graduate of Trinity College, Toronto. His earlier years were devoted to newspaper work and for some time he had the editorial management of the Halifax Reporter, and was also official reporter to the Nova Scotia Assembly. When the question of a Union of the Provinces into one Confederation was under discussion he was an avowed champion of such Union. In 1868 he removed to Ottawa and became

short hand reporter to the Senate. In 1873 he was appointed second clerk assistant to the House of Commons. In 1879 first clerk, and in 1880 was named chief clerk. He discharged the duties of this position with great ability and his "Parliamentary Practice and Procedure" has made him an authority on all constitutional questions. It is by this work that he will be most widely known, though he is by no means a stranger to literary fame especially in that of historical research. Institutions of learning have vied with each other in conferring degrees upon him. In 1880 Trinity University, his Alma Mater, conferred the degree of D. C. L., and Kings College on the occasion of its centennial celebration, conferred the same degree. Queens followed the example of Kings and conferred the degree of L. L. D., and in 1893 Laval made him Doctor of Letters. He was also honored by his sovereign for distinguished services to Canada and the Empire, receiving in 1892 a Companionship of the Order of St. Michael and St. George, and in 1898 a Knight Commander of the same order. Sir John Bourinot was held in high esteem by both political parties. He was eminently fair in his decisions, and courteous to all. His place will be hard to fill. Thus it is that one after the other, the men who were active in founding this great Dominion are passing away. Only a few now remain. The generation of to-day owes much to these men.

Uralite. This is the latest invention of fireproof material. It originated in Russia, and was invented by a Colonel of the Russian artillery by the name of Ichenetsky. It is extremely light, is of great strength, is very durable and is manufactured in sheets of varying size and thickness, which makes it a first class material for building purposes. Its extreme lightness is another element in its favor. Although asbestos is the principal substance which enters into its manufacture, it is not the only substance of which it is composed. The asbestos is thoroughly disintegrated by being run through rollers with short, sharp, projecting pegs, which tear the fibres of the material to pieces during its passage between the rollers. As the shredded asbestos issues from the machine a blast of hot air plays upon it, and as it falls into bins specially prepared for its reception, the finely powdered mass is transferred to another mill where it is mixed with whitening especially prepared according to the color desired. After this it passes through various chemical processes of heating. These exercise a powerful hardening effect upon the substance; but to insure absolute stability, the sheets are once more steeped in the baths of silicate and bicarbonate of soda, respectively—washed and stoved. They are then finally immersed in a solution of calcium chloride to remove the remaining traces of the soda. The most noticeable feature of uralite is the facility with which it may be handled and adapted to other materials as a protection against fire. It can be glued and nailed without any fear of splitting during the latter process. It is specially available for paneling or other similar purposes, and can be grained or otherwise treated precisely as if it were wood. It does not swell or shrink under climatic changes, is waterproof, and is a complete electric insulator. It is capable of withstanding a great strain—13 tons per square inch in comparison with Portland cement, which is only capable of supporting 9 tons—so that it is an ideal material for floorings and ceilings. Its cost is very low, 7 cents per square foot. A practical proof of faith in its fire resisting qualities is attested by the fact that in London the fire insurance companies have decreased their rates where this material is employed from \$5.25 to \$1.90. If all that is said of this material is true it ought to revolutionize building, at least in cities.

The Great Revival.

BY REV. A. C. DIXON, D. D.

Before Mr. Moody died he declared that he believed we were on the eve of a great revival, and such has been the public expectation. Are we to be disappointed? I believe not, for there are signs that God is moving upon the ministry and the churches as never before since the great revival of 1857.

A revival cannot be gotten up; it cannot even be preached up, and worked up. Organization is important, but organization, however wisely manipulated, will not bring revival. It was God at work on the Day of Pentecost converting 3,000 in one day. Human agencies are not to be dispensed with, but let us be careful not to substitute the human for the divine. God is life, and it is only God who can give life to the dead, and more abundant life to the living.

The object of a revival is that Christians may rejoice in God. "Wilt thou not revive us again that thy people may rejoice in thee?" What now is the source of our joy? Is it the gifts of God rather than the Giver? Is it the blessing more than the Blessor? Is it the love more than the Lover? If so we are not truly revived. Our source of joy as well as life is in God, and if we rejoice in the latter we may rejoice evermore, for then we have the unfailing source of joy. Let us not even rejoice in joy, but in the God who gives the joy. Some of us would like to repeat the experience of past years. Time was when in the old country meeting house our hearts were filled with ecstatic joy; we shouted hallelujah and meant it. Since then we have had seasons of trial which have resulted in coldness, and we are hungry for another refreshing from the Lord. Such a motive will not bring revival. Christians may be guilty of spiritual dissipation; they want to be happy just for the sake of being happy. They like pleasurable emotions, and seek them.

It may be, again, that we desire a revival, in order that our church may be built up, our denomination prospered, our plans promoted, but such a motive will not bring a revival. When we turn from looking at our joys and seeking our own prosperity, unto God as the source of all joy, and the giver of all prosperity, we shall be truly revived. Our hearts yearn for friends who simply desire us, who do not want us for our money or our influence, but just for ourselves. I read in the Youth's Companion of two men who met in the restaurant of the Waldorf-Astoria. They had been boys together. One of them determined to be rich, and had succeeded. He was worth \$20,000,000. The other was content to remain on a farm in Western New York. He married a wife who loved him, and his children were like their mother in this respect. This country farmer had with him in the restaurant his wife and two daughters whom he introduced to his millionaire friend. "Where is your wife?" asked the farmer. "She is in Paris," was the reply. "Where are your children?" "My daughter is in London, and my son is on his yacht. I board in this great hotel and feel very lonely." When the millionaire went up to his room, he sat down and brooded in silence. He said to himself, "I wish that I had some one who cared simply for me and not what I have. When I went to England my daughter hurried me off to Brighton, that she might get me away from her English friends. When I visited my son on his yacht he was evidently ashamed of me, and when I left England for America, I felt certain that they were glad that I was gone." In a short time, the story goes on to say, this millionaire died in his lonely room, doubtless of a broken heart. The Western farmer still lives, and is happy in the love of his wife and daughters. As we prize the love which is for us alone, may not God prize the love which is for him alone. He looks for his children to love him, not for what he gives, but for what he is. He wants them to rejoice in him as he rejoices in them. A true revival means faith in God, love for God, joy in God.

There comes with every revival the searching of God's word, with a view not to know simply its literary merit, but to hear God's voice. A willingness to hear what God says goes with the willingness to do what God commands. He says, "Go ye into all the world and preach the gospel to every creature," and when we have truly heard this command, we are willing to obey it. The world is hungry for the Word of God. Other books may interest and instruct, but cannot feed the soul. The people go for light and comfort to those who give them the Word of God. The pulpits that are preaching anything else are losing their power. The preachers who are willing simply to be prophets of God, and speak for him, are the ones who draw the hungry multitudes to them. Travelers tell us that in the Transvaal, where the bees place their honey in the clefts of the rocks, the little honey bird sometimes twitters around their heads, even flutters on their shoulders, going back and forth to the rock where the honey is, and thus inviting them to come and lift the rocks that they may eat the honey that is left. The instinct of these birds has led them to associate the traveler with the honey in the rock, and seek the travelers for the sake of the honey. If we give out

the honey from the rock of truth, the people will be like these birds, coming to us for it. "It is sweeter than honey and the honeycomb."

It is easy to be saved when God's people are revived. "Surely his salvation is nigh them that fear him." When the waters are troubled by prayer and preaching God's Word, the people can step in and be saved. A broken hearted-sinner went to several churches in one of our great cities, seeking salvation. There was nothing in a sermon he heard that showed him the way of life. They were interesting and eloquent, but they lacked the one thing needful. When the life of God fills God's people, salvation is nigh to them in the sense that it will be easy for their friends to be saved.

God is glorified. "Salvation is nigh them that fear him that glory may dwell in our land." Earthly glory is like the early dew, evanescent and fleeting, but the glory that comes from winning souls to Christ is eternal. In writing to the Thessalonians Paul said, "Ye are my glory." A sinner saved by grace is greater glory than a nation conquered by arms. Let us pray and work that our land during this year may be filled with the glory of salvation.

There is harmony between all the attributes and acts of God. "Mercy and truth have met together, righteousness and peace have kissed each other." In Jesus Christ God can be true and at the same time merciful; he can be righteous, while he gives peace, but out of Christ he cannot be true and merciful. It would be unjust for him to be merciful; it would be untrue in him to forgive. His righteousness, without the stonement of Jesus, compels him to remain at war with sinners, but in Christ there is peace; while righteousness is maintained, he can be just and the justifier of them that believe. Now that truth and righteousness through Christ prevail, truth shall spring out of the earth and righteousness shall look down from heaven. The figure is that of the growing seed in the field. Truth under the genial rays of God's mercy germinates and brings forth a crop to his glory, while righteousness throws up the window of heaven and looks down, well pleased, upon the scene.

Our greatest need is a revival of righteousness, righteousness in business, righteousness in politics, righteousness in the home, righteousness in all the relations between men. But such righteousness cannot be without the regeneration of the soul, and this comes through Jesus Christ alone. If, therefore, we would make our people righteous, let us make them Christians. A friend told me the other day that he heard the oratorio of the Messiah, and such music had never thrilled his soul before. The music that comes from reconciling men to God, and God to men through Jesus Christ, is sweeter than any melodies produced by instruments or voice. It is the music of the soul.

"Righteousness shall go before him, and shall set us in the way of his steps." When men are made righteous by being brought into right relation through Christ, the way of the Lord is prepared. He goes forth conquering and to conquer. And this work of righteousness goes forward like an engine and a train of cars upon the two rails of the Spirit in the Word, and the Spirit in the Christian. The Holy Spirit is God with us today. He lives in his Word of truth, for it is God-breathed, and he lives in his people of truth who are God-filled. If we depend upon the Spirit of God in the Word and in his people, we need not fear what is before us.

When you sit for the first time beside a locomotive engine while his train is running through the darkness of the night at the rate of 40 miles an hour, you will think that the engine and cars may be pitched at any moment. The light shines straight ahead without following the curve, and reveals to you the ditches, the precipices and all other rough places into which you seem to be running, but the train follows the rails and not the light at its head. In the light of our own experience and reason, while we try to look into the future, we sometimes feel that we are going into the ditch of destruction, and all our plans and purposes will be wrecked, but, be not afraid, the Spirit of God is guiding and keeping his affairs on the track. Let us commit ourselves to him with soul abandonment. Let us believe in spite of our senses, for if we commit our way to the Lord, he will direct our path. Yield to Christ Jesus for salvation, yield to the Holy Spirit for guidance and power, then shall God, the Author of salvation, fill us with life, lead us to rejoice in him, using the means of confession of sin, prayer for salvation, hearing the Word, bring salvation nigh, glorify his name. Then will God make bare his arm in the salvation of the people, and righteousness shall prevail. —Western Recorder.

Sacrifice, the Law of Life.

BY S. C. MITCHELL.

We have been too wont to regard the principle of sacrifice which Jesus embodied as individual and isolated, whereas he meant for us to see in his example the expression of an universal law of life. Man has ever insisted that selfishness—or self-preservation, as we prefer to term it—is the first law of nature; Jesus, in opposition

to this, held up to view the fact that self-sacrifice is a force of even greater moment in the development of life. Too often has the life of Christ in this respect appeared as a single straight line, whereas it is in fact an arc of an all-embracing circle. Happy shall I be if this article enables any one to see at least the crescent of the hidden orb of truth.

IN THE PHYSICAL WORLD,

we live only as we die. "The moment we cease dying, we cease living. As the heart works day and night, it burns out in thirty days. We thus dissolve, melt away, and only the shadow of our bodies can be called our own. They are like the flame of a lamp, which appears for a long time the same, since it is ceaselessly fed as it melts away. Yet the action of oxygen, so destructive, is essential to our existence." No act, no thought can be performed without wearing away tissue. Jesus was really illustrating for us an universal law of nature when he said: "Except a corn of wheat fall in the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." In the rising tiers of existence, the mineral gives up its properties to the vegetable, the vegetable to the animal, and the lower animals, in turn, likewise suffer destruction in order to maintain the yet higher forms. At the very sources of life, we find that production, which is concern for others, shares with nutrition the prime function of the organism. Everywhere in nature, mother-love, with its birth-throes and solicitude for the young, foreshadows what we call sacrifice in the spiritual realm.

THE PROCESS OF CIVILIZATION

is the outcome of the sufferings of successive generations. Some time ago, in driving with a gentleman from Covington to Cincinnati, across the Ohio, he told me of the exceeding difficulty experienced in putting in the piers of that splendid structure. Although the men were carefully examined by a physician before they were allowed to descend into the deep pits at the bottom of the stream, yet, after remaining a while in those rayless depths, they were often brought to the surface with blood streaming from their ears and nostrils, so trying were the conditions under which they had to work. Now commerce and pleasure speed across that fine bridge without any thought of the severe labors of the men who risked their lives in those abysses. As Marshal Ney, in that final charge at Waterloo, filled the ditch with the dead and dying horses and their riders, in order that the cavalry and cannon might pass over to make the assault upon the enemy, so the chariot of progress has been borne over many a chasm by the agonizing forms of the men and women who were sacrificed to fill it.

FOR EVERY TRUTH SOME HEART HAS BEEN BROKEN

and some brow bathed in blood. Socrates, Huss, and the whole martyr roll confirm the accuracy of Bulwer's facetious remark: "There is a rod for the back of every fool who would be wiser than his generation." A book, to live, must be written with the heart's blood. In sending a copy of his poems to a friend, Robert Burns wrote: "I have put my life into this book." That discloses the secret of this plowman's power to move the hearts of men in all times and climes.

We love the cause for which we have to suffer, just as the mother feels the greatest tenderness for the afflicted child. Why? Because love is active and waves strong by sacrifice. Like the fabled bird, love pierces its own bosom to feed its dependent ones. On the contrary, gratitude is seldom a source of love. We know full well we must live for others, if we would live for ourselves. From human love, marred as it is by evil, we can, nevertheless, get some knowledge of him who is love. "The death of Christ," says one, "was a representation of the life of God. To me this is the profoundest of all truths, that the whole of the life of God is the sacrifice of self. God is love; love is sacrifice—to give rather than to receive—the blessedness of self-giving. All the life of God is a flow of this divine, self-giving charity. Creation is sacrifice—the self-impartment of the Divine Being. Redemption, too, is sacrifice, else it could not be love; for which reason we will not surrender one iota of the truth that the death of Christ was the sacrifice of God—the manifestation once in time of that which is the eternal law of his being."

IT WAS THE PURPOSE OF JESUS

to body forth the might and majesty of this principle of sacrifice. The words which were perhaps, most often on his lips, as they were most expressive of his life, were: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." In the case of two young rulers the Saviour applied this principle and exemplified its truth. The one was rich, of pure morals, and so desirous of the noblest things that Jesus, beholding, loved him. He met Christ in the way with the eager question, "What shall I do to inherit eternal life?" The answer, in substance was, "Lose your life." At this the young ruler staggered, and slipped away sorrowfully into the crowd—never to be heard of more, not even leaving a name in the memory of man. What a contrast to this is presented by the young man whom Jesus met in the way near Damascus! Saul of Tarsus was in high esteem among the mighty in his

nation; zeal and culture combined with rare initiative talent, rendered his prospects most brilliant. Yet, when the Master bade him trample his life under foot, he obeyed without a murmur. His friends often told him how unutterably sad it was thus to throw away the fairest chances of any young man of the time. To all of whom he answered only, "I hold not my life of any account as dear unto myself." He was made as the filth of the world, the offscouring of all things. In dungeons he found a refuge from the mob. But does he not live to-day in the heart of every Christian, and inform the forces that make the modern world? To him the cross was interpretative of what was deepest in nature and in human life, and hence in it alone he gloried.—Religious Herald.

The Little Folks Abroad.

WESTMINSTER ABBEY AND THE BANK OF ENGLAND.

When we came back from the tower we all said we wanted to go next to Windsor Castle to see where Queen Victoria lived and all the grand things she had. But the next day was rainy, so mother concluded on that account to take us to Westminster Abbey and to the Bank of England, waiting for a pleasant day to go to the country, to Windsor, twenty miles away.

We never saw such a grand church as Westminster Abbey. Oh, it was so beautiful. It had such fine arches and carvings and fine windows and was so very large. It seemed strange to have tombs in a church and bury people there. There are so many in that church, for kings and queens and noted people and some, mother told us, who were not noted at all. All Englishmen and Americans are very proud of this old and beautiful abbey. A gentleman told us that many Englishmen would gladly die to-morrow if they could be certain of being there. I can't see what good it would do them after they were dead. Their children would feel proud to have them buried there, but I do not believe they would be thinking about where they were buried.

We are going to get Dean Stanley's history of Westminster Abbey to read so we can know more about this church. There are chapels and chambers, and beautiful cloisters in it, and oh, such fine carving on some of the tombs back of the altar. And in one of the chapels, Henry VII.'s, the carving on the roof is as fine and beautiful as lace. There was a church here as long ago as the year 616. That was torn down in the eleventh century by Edward the Confessor and the present one began to be built. The walls and the towers were not built until a long time after that, and the tomb or shrine to Edward the Confessor was not built until two hundred years after he died.

Mother had a guide, who was such a nice old gentleman, who took us all about and showed us what we would like best to see. He said he knew we would like the coronation chair in which every sovereign in England, from Edward the Confessor to Queen Victoria, had been inaugurated. It was not a very handsome chair, but I guess it would sell for a mint of money if it was offered for sale. There is a big stone in the chair just under the seat. It looks as if the chair had been built around it. They call it the stone of Scone. The guide said it was the stone upon which Jacob's head was plowed and was carried into Egypt by his descendants. Then it was brought back to Palestine and finally to Ireland, where it was used when the Irish kings were crowned. And if the king had not a true claim to the throne the stone groaned, but if he was all right it made no sound. Finally it was taken to Scotland and used when the Scottish kings were crowned, and was kept in the abbey of Scone in Perthshire. That is why they call it the stone of Scone. Edward I. brought it to England, and there it has been ever since, and the people think so much of it.

We went to the Poet's Corner, where there were more people than in any other part of the church. I suppose because they all knew what they had written, and felt as if they were their friends. The guide thought we would be pleased to see the bust of Longfellow there, and we were. On it were these words, which mother wrote down: "This bust was placed amongst the memorials of the poets of England by the English admirers of an American poet." A lady told us after our visit that more of his poems were learned in English schools than of any other poet.

We were coming again to some of the services in the abbey, so we did not try to see it all that day.

When we got to the Bank of England we exclaimed that we never knew there was such a big bank. Charles always liked to see big things, and he said he did wish we had so grand churches at home and as big banks as this. Mother had to get a permit of an officer so that we could go through the fine large building. It was so large it looked like the pictures of some great palace. Men called wardens strutted about with long embroidered coats that came nearly to their heels and with cocked hats on their heads. They dressed just as other wardens have dressed for hundred of years. The guide told us that the Bank of Venice was the greatest bank in the world for 600 years, and that Englishmen think

that the Bank of England which is two centuries old, will outlast that. He said if the Bank of England should fall there would be panic all over the world. He also said that during the Gordon riots in 1780 the directors asked for a guard of soldiers to be sent nightly to guard the bank until the danger of threatened attack had disappeared. It was duly commanded that a company of soldiers should go to the bank every night and return to their barracks in the morning, until further orders! The order has never been countermanded, and every day the military guard takes possession at seven o'clock in the evening and remains until the next morning, when the soldiers march back to the Tower. The bank gives the men a good supper and has a library for their use. There is a beautiful garden in the interior of this bank where there are fountains, grand old elms and fine shrubs and flowers. Just think of that. Charles asked the guard if he might go to one of the cashier's windows and ask for gold for a £10 note. He told him he might. Instantly the gold was passed out to him. The guide said if he had asked for gold for £10,000 it would have been passed out just as readily, for the bank is always ready to give gold for its notes. Charles thought he would keep a few pieces of that gold as souvenirs from the great Bank of England, the biggest bank in the world. We noticed as we went from room to room and saw piles of gold and bags of it and boxes of it and gold piled on trucks. Each pile worth nearly a half a million dollars, and three men followed us everywhere. They looked like porters and wore no coats, had leather aprons and whenever there were visitors three such men followed along after at a little distance. They were big fellows, and mother thought they probably had handcuffs in their pockets ready for use in case of necessity. There are tons and tons of silver in the bank, too, and we saw gold from Africa which the King of Ashantee had paid to England. We stayed there for a long time, for there was so much to see. We saw where the notes were engraved. And in one room machines which count the gold coins automatically and thrown out all that are light in weight, doing it just as well as if persons did it themselves.

We saw some albums in which there were many counterfeit notes which people had tried to pass; and in this album was a note of the bank which was out for one hundred and twenty five years which the bank paid when it was presented.

The last place we visited was the Treasury, where the notes and the gold which is ready for circulation are kept in iron safes which look like cupboards. Two old men came forward, each holding a key to a cupboard; the two men and the two keys are required to unlock the cupboard, and when it was opened one of the men took out a package of 1,000 notes of £1,000 each and allowed us one after the other to handle it. For a quarter of a minute each of us had \$5,000,000 in his possession, but did not look as if we could keep it long. The Bank of England has never been robbed, and from what we saw we do not think there was much probability that it ever would be.

When we passed out of the grand gate-way with the fine columns and statuary and carvings, and thought of the immense amount of money we were leaving behind us, money enough to carry on great wars, and to buy continents, and lend to kings, and emperors, we did not wonder that the men there looked sort of pompous, for we felt we had visited one of the biggest institutions in the world.—The Standard.

All Over the Lot.

RELIGIOUS FAL DE-ROL.

In a late paper, the organ of one of the parties into which the church of England is divided, I find the following indication of the length to which our Anglican friends have gone:

IN MEMORIAM.

Of your charity remember in your prayers Annie, beloved wife of C. J. D., who, in sure hope, passed from here into the hereafter on the 29th May, being the Tuesday within the Octave of the Feast of the Ascension, 1900.—R. I. P.

Of your charity, pray for the repose of the soul of William George B., who fell asleep, on June 2nd, 1901.—Jesu Mercy.

Pray for the soul of C. E. E., called away May 29th, 1892, aged 19.—"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."—R. I. P.

I give merely the initials of the names. Of course they appear in full in the original request. I want to call attention to the fact only, that a portion of the church of England boldly asks prayers for the dead. It is hardly necessary to make any comments on the practice of intercession for deceased friends, while we feel keenly solicitous for their welfare and concerning the unrepentant dead are in deepest agony, still what warrant have we to pray for them? I cannot remember any hint in the discourses of him who brought life and immortality to light through the gospel, nor do I call to mind any indication of such a duty in the particularly shrewd suggestions of the apostle Paul, as in the intermediate state, neither do Peter or John or James say one word

on this subject. They might easily have done so. This silence on such a subject, is most significant to me. Where, then, do our church friends, find their authority for this practice?

I must say, that it belongs with other absurdities which somehow commend themselves to Episcopalians, such as the use of incense, procession with the cross raised aloft, confession to the priest, the clergyman turning his back to the congregation at certain parts of the service, with a list of et cetera which any one may see for himself by attending Anglican worship.

Strange to Baptists, all this talking back to the beggarly elements, out of which our fathers were delivered at the Reformation. Why not let Roman Catholics have a monopoly of these childish ways? Why play at religion? "To smite all humbugs, however big; to give a noble tone to science; to set an example of abstinence from petty personal controversies, and toleration for everything but lying; to be indifferent as to whether the work is recognized as mine or not, so long as it is done."—Such were Huxley's aims in life, says John Fiske.

Query, How much was the great agnostic, quoted above, indebted to the Bible, or say Christianity, for such a commendable aim! Prophets, poets, apostles, all had that "aim." Jesus' spent his strength "smiting humbugs;" when will the world be able to dispense with the humbug smiter? JOHN OLDSTYLE.

Overcoming Obstacles.

The manner in which a person is affected by obstacles is a pretty good index of his character. If he is discouraged by difficulties, turned aside by dangers and overwhelmed by trials, then we do not give him credit for much strength of character. In his "Life of the Bee," Maeterlinck tells us that "the master and classic of contemporary apian science" was a blind man. His name was Francois Huber. Although he became blind when very young, his entire life was devoted to the study of the bee—a study presenting so many difficulties that keen sight would seem to be indispensable. His triumph is one of the most remarkable stories on record, and cannot fail to be a help and inspiration to all who are familiar with his career. Knowing that he should never be able to see bee or honeycomb himself, he nevertheless set to work with marvellous courage, to penetrate the secrets of the hive. Using the eyes of a faithful servant in place of those which had been darkened, he made investigations so thorough and arrived at conclusions so accurate that Maeterlinck says: "I will not enumerate all that apian science owes to Huber; to state what it does not owe were the briefer task." If a blind man could successfully study the bee, is there any obstacle that courage and patience may not surmount?—Advance.

A Prayer.

O! Lord, we do thy strength and grace implore. Ps. 27:1.
Help us to love and serve thee more and more. Rom. 13:10. Jno. 12:26.
Do Thou, O! God, our many sins forgive. I Jno. 1:9.
And give us grace that we may rightly live. II Cor. 12:9.
Purge us of self, and fill us with Thy love. Rom. 15:3.
Rom. 5:5
And grant that we may reach the home above. II Cor. 5:1.
And when we wake in Jesus' likeness sweet, Ps. 17:15.
We'll cast our crowns with gladness at His feet. Rev. 4:10.
Clements Vale, N.S. I. DWIGHT LITTLE.

October.

Calm, peaceful hours, filled with mellow light
And warmth and dreams, are never wanting when
October comes. The trees are leafless then—
For summer is a memory—and white
The stubble fields; and pleasant to the sight
The berries of the thorn so red and fair.
And evergreens 'mid lonely maples bare
And sighing for their crimson leaves in flight.
The spacious summer sky is gone away,
The fleecy clouds are melting into haze;
Along the meadows brown the horses stray,
The sheep still gather on the hills and graze;
The withered grass all through the sunny day:
The cattle range and browse or stand and gaze.

ARTHUR D. WILMOY.

The will of God respecting us is that we shall live by each other's happiness and life, not by each other's misery or death. A child may have to die for its parents; but the purpose of heaven is that it should rather live for them—that, not by its sacrifice, but by its strength, its joy, its force of being, it shall be to them renewal of strength, and as the arrow in the hand of a giant. So it is in all other right relations. Men help each other by their joy, not by their sorrow. They are not intended to slay themselves for each other, but to strengthen themselves for each other.—John Ruskin.

Messenger and Visitor

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

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK Editor.

Address all communications and make all payments to the MESSENGER AND VISITOR.
For further information see page nine.

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

The Denominational Paper.

Journalism is a great factor in the national life, and never more so than at the present time. Religious journalism with all that is good and bad in it, is pouring its contents into the minds and hearts of the religious world. Christians are growing by what they feed on, and while churches should be careful as to the kind of men they choose for pastors they should be no less careful as to the kind of newspapers they endorse and encourage their people to take. Denominational journalism enters largely into our denominational life, more largely than careless thinkers suppose. It is an agency for reaching minds that is second in importance to no other. It is a factor—a prime factor, in the development of the life of the denomination. For as there is an individual life, as also a civic and national life, so there is also a church and denominational life. And the paper which stands as the exponent and expression of this life is a powerful factor not only in creating its ideals, but also in fostering and nourishing all the single purposes of a good and noble life. God rules in His Kingdom. There is no doubt about this. He is King. He reigns whose right it is to reign. The means used for the promotion of His glory and the extension of His Kingdom are many and various. The religious press is His gift to men, and that paper which enters into the real heart of the Divine purpose among men, which takes into itself the real spirit and purpose of the Christ in His mission to this sinful world, will bring forth fruit, abundant and rich, to the honor and glory of Him, whose Kingdom has been set up on the earth.

To this end the Denominational paper should be a religious paper. It should thrill and throb with the spirit of the Christ whom it seeks to serve. Its messages should be hopeful, helpful and inspiring. The spirit of Christ should dominate its utterances and be a weekly messenger of peace and good will to men. It should feed its soul with what it most needs, refresh the heart and renew the life.

But more, the Denominational paper should be denominational. It should never be the organ of a party or of a man. It must never be personal. It should be a channel through which the heart and life of a common brotherhood may find expression. The newspaper plant may be private property, and the business affairs connected with the paper may be the same, but the thing that makes it a real denominational paper is the great denominational spirit that enters into its life, and that spirit is not the private property of any man. Its mission is to reflect the denominational life—to interpret that life and make it real and forceful. No editor has the right to foist his own individual opinions upon the public, and so far as he can do so, make these appear as the voice of the denomination. His personal matters and opinions are no more than those of any other man, and a wise man will act in harmony with the thought just expressed.

The real mission of a denominational paper is wide and far-reaching. It has a mission to perform at every fire-side where it goes. It brings a message of cheer to the home. It makes the home life loyal to the church and strengthens the work of the pastor. Happy indeed is that pastor whose flock feeds on a wholesome denominational literature. And the paper has a mission to the churches apart from that to the home. It is a medium through which the church keeps in intelligent touch and sympathy with the work of the denomination. The enlightened church will keep in the current and

will not stagnate. One purpose, one mind, one heart will be in all the churches that are thus kept in intelligent co-operation. An isolated church may have some little internal life. The real denominational paper keeps the warm currents of denominational life flowing and churches are kept in real sympathetic fellowship, and their lives broaden and deepen as they grow in the Kingdom. And beyond all this, the denominational paper has a mission to the cause at large. It is to be the great factor in the development of a strong denominational unity. Through the press the public mind is to be irrigated, and desert regions that have long been made barren and unfruitful are to be made to blossom as the rose. In a denomination as in a whole race, there must be held by the masses, common ideals and incentives before there can be a symmetrical development of the people as a whole. Common conceptions of life and duty must bind all together as one, and their patriotic loyalty will characterize the activity of the people. It is the mission of the denominational paper to uphold the common ideals of our denominational life, and to inspire the people with religious zeal and patriotic devotion to the one common cause. The paper that promotes denominational unity and inspires the denominational life to higher things deserves the support of the Baptist people.

The MESSENGER AND VISITOR aims to be such a paper. It falls short of its own highest and best ideals—but its purpose is to so touch and influence the life of its readers, as to make them better citizens, better Christians, and better church members. Its mission is a high one, but none too high. The hands of the editor should be supported by every pastor and by all who have the best interests of the denomination at heart.

Editorial Notes.

—In a note from Principal Brittain of Horton Collegiate Academy he says:—"The school is in a very satisfactory condition." This is what might be expected, when the personnel of the teaching staff is known. The work of our Academy is of prime importance and all who have boys of a certain age, and who desire to give them superior advantages cannot do better for them than to put them under the instruction of Principal Brittain and his associates.

—In the notice of the re-opening of the Baptist church of Campbellton there was a graceful reference to a brotherly act on the part of the pastor of the Methodist church in that place which is very pleasing to note. Such acts of Christian courtesy have a good effect upon the public and tend to promote a kindly spirit among brethren who are working for the interests of Christ's kingdom in the community where they dwell. They are far too infrequent.

—The Maritime Convention of the College Y. M. C. A., which met with the U. N. B. on Friday of last week, closed its session. There were some 50 delegates present. Dalhousie, Mount Allison, Kings and Acadia were well represented. The meetings were interesting and profitable. These intercollegiate rallies are most helpful. They bring together the best elements in the different Colleges and tend to promote the spirit of Christian unity and brotherliness where its influence will be most widely felt.

—In the death of Mgr. Connolly the Roman Catholic church has lost one of its most devoted priests, the community an honored citizen and all lovers of religion and good morals a devoted fellow-laborer. He was full of years and honors, having reached nearly four score. As a reformer and a leader in the temperance movement he was associated with such men as Sir Leonard Tilley. In every good word and work he was ready to do his part. To many of the older residents his was a familiar figure. He has gone to his reward.

—The Boer delegates have come and gone, they made a most excellent impression upon those who met them, and were impressed themselves by what they saw of the Maritime Provinces. It is a pity they were so limited as to time, because some of the best parts of the Provinces were not visited by them, Carleton Co. in New Brunswick being one of these. They were warm in their praises of Prince Edward Island, and deservedly so, because there is no part of Eastern Canada that affords better facilities for agricultural purposes than 'the tight little Island.' They will carry with them to their own South African homes a better idea of this Canada of ours, than they cherished when fighting on their native veldts.

—"A Sunday School teacher teaches his pupils more impressively by his example than by his precept," so says the S. S. Times. The lesson of his example was what he is seven days in the week. The lesson by

precept was what he is one hour on Sunday. Paul taught this same truth in what he wrote to the Romans, "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? . . . Thou that abhorrest idols, dost thou rob temples?" Example is a lesson all can easily read. Precepts can not so easily be understood. But example and precept go together, all can read and understand, consistency is a most effective preacher. Therefore let both precept and example be consistent if the larger and better work be sought.

—The cause of temperance in these Provinces has received great help from an unexpected source. The Dominion Iron and Steel Company and the Dominion Coal Company in a letter to Mayor Crowe of Sydney, protest in vigorous language against the existence of saloons in the vicinity of their works, and ask that immediate steps be taken for their suppression. They claim that the drink evil seriously interferes with the successful prosecution of their business, and adds enormously to the danger of accidents. The liquor traffic in Sydney is assuming large proportions. It is a good omen to see employers of labor take this stand. It will be good support to the men and women who have waged unceasing war against this most giant evil in the past, for other reasons. Self-protection demands the suppression of the liquor business, it injures the body, corrupts the morals, hampers all legitimate business and tends to the destruction of both soul and body. The wonder is that large corporations have not seen the blighting effect of this business long ago and used their great influence in its entire suppression.

Provincial Sunday School Convention.

The Provincial Sunday School Convention held its 18th annual session in the German St Baptist church on Oct. 14-16 with President Hubley of Sussex in the chair. There was a large attendance of delegates. Every county in the Province but one was represented. 143 delegates were present. Kings Co. had the largest delegation, while York Co. had every parish represented. The meetings were well attended, the church being crowded at the evening sessions. Rev. A. Lucas, the active secretary was a felt presence. Much of the enthusiasm was due however to the presence of Marion Lawrence, the efficient Field Secretary of the International Sunday School Association. His addresses were specially helpful in the line of organized work.

Another feature of the Convention was the singing under the leadership of R. O. Excell of Chicago. Mr. Excell did not do much of the singing himself, but led the others. The report of the Ex. Com. was presented by T. S. Simms of St. John. Tender references were made to some of the workers who had been called to higher service during the year.

The finances were shown to be in good condition, \$400 having been paid on the deficit of last year, thus reducing the indebtedness to \$300.

The Advocate, a paper published in the interest of Sunday School work in the Province did not pay the expenses of publication by about \$50. The Executive asked for increased support. According to the report of the Treasurer the receipts for the year were \$2329.93. The disbursements were \$2320.17 with all bills paid. There is needed \$2000 to meet the running expenses of the ensuing year, and an extra \$300 to cover past deficits.

The subjects of Mr. Lawrence's addresses were, "The church's opportunity" "A sketch of the International organization." "The Sunday School as a Business Investment," etc.

The Secy's report showed the number of miles travelled, meetings attended and addresses given, going into some detail as to methods adopted in the prosecution of the work, closing with an earnest appeal for co-operation on the part of all interested in securing the greatest efficiency for our Sunday Schools.

There may be some differences of opinion as to the best means for the attainment of so desirable an end. But one thing is certain that a great many valuable lessons can be learned by workers from different parts of the country coming together and comparing notes. And if such gatherings are supplemented by the presence of Sunday school experts, such conferences will be of still greater value. The difficulty arises when some zealous brother endeavors to push some phase of his own denominational belief to the front, to the annoyance of his brethren who do not see through his ecclesiastical glasses.

Perhaps the best plan to adopt would be for each denomination to have its own Convention each year with an interdenominational rally once in three years. We can all learn from one another, and if we are wise we will do this. Great changes are taking place in Sunday School work, and there are great improvements in methods. Let us learn from every possible source. The Convention which has just been held in St. John was a good one, and must be helpful to those who attended its sessions. The hospitality of the church and friends was

abundant and hearty. J. D. Chipman of St. Stephen is the president for the ensuing year, and J. S. Trites of Moncton is one of the vice-presidents. Mr. Trites is almost a veteran in this department of Christian endeavor.

Free Baptist Conference.

The annual conference of the Free Baptists of New Brunswick was held in Waterville, Carleton Co., beginning on Saturday the 11th inst. The attendance of ministers and delegates was large and the meetings throughout were more than usually interesting. There were present Rev. A. McNinch, representing the N. S. Conference, Rev. Dr. Mosher of Boston, President of the General Conference of the United States, and Prof. A. W. Anthony of Bates College, Lewiston, Me. These latter gentlemen in the course of their remarks urged a union with their brethren across the border, but this did not seem to meet with approval.

Rev. J. A. Cahill, the Baptist pastor of the Jacksonville and Jacksontown churches, was also present, and invited to a seat in the Conference. The question of union with their Baptist brethren does not seem to be any nearer than it was some years ago if one is to judge by the reception which Pastor Cahill's suggestion called forth. A union of the Baptist hosts in New Brunswick, if consummated and loyally worked, would be of great advantage to the cause of Christ. But let it be a union of heart and mind. Undue anxiety for such union on the part of either will tend to retard a movement which should have only one end in view, viz., the glory of the common Lord in the extension of his kingdom.

The report of the Cor.-Sec'y, Rev. Dr. Jas. McLeod, was full and encouraging. There were reported 111 churches this year against 115 last year. Yet the 111 churches reported a membership of 9,178, while the 115 gave only 9,001 members. 17 others were heard from indirectly with a membership of 423. There were 26 unreported. The total estimated membership is 11,599. Thirty-six churches reported revivals. The additions to the churches by baptism and otherwise were 73. The net increase is 170 being 83 more than last year.

It will be seen by this and previous reports that the census returns which show a decrease of 10,172 in adherents indicate a loss which it is impossible to explain.

There are 46 ordained ministers, 5 Conference licentiates, and 3 district meeting licentiates. One has died—Rev. J. Wesley Clark of Woodstock.

There were raised by the churches for all purposes during the year \$29,965 61—apportioned as follows:—Salaries, \$14,214 10; current expenditure of churches, \$3,609 81; improvement of church property, \$7 149 06; Sunday Schools, \$1,243 09; Conference Fund, \$529 75; Home Missions, \$536 98; Foreign Missions, \$414 68; Aged and Sick Ministers' Fund, \$74 10; Students' Fund, \$59 51; Women's Mission Society, \$1698.95 and other purposes, \$435.64.

From these figures it is learned that there has been an increase in offerings of nearly \$3,000. The neighboring pulpits were supplied by the ministers in attendance at the Conference. The sisters held their annual meeting and made a most excellent report of work done under their auspices.

The next session of Conference is to be held at Lower Millstream, Rev. F. J. Francis was the moderator. The Conference which has just been held was well attended, and its meetings were enthusiastic and interesting. We trust that our Free Baptist brethren may be abundantly blessed during the coming year in their efforts to save men.

Only Ten Days Left.

DEAR MR. EDITOR:—By the time this issue of the MESSENGER AND VISITOR is in the hands of your readers, there will be only ten days left for the completion of the Forward Movement. In order to secure the final instalment of Mr. Rockefeller's pledge we must be able to certify that "by November the first the Board had received in cash or bankable cheques" the full balance of the conditional sum to be raised on the home field.

At the present writing we need not less than eighteen hundred dollars to make up the balance.

We are deeply grateful to all those individuals and churches that are taking this matter to heart and are co-operating to secure final success. We still bespeak with all urgency the co-operation of many others. Those who made pledges at Yarmouth who have not yet remitted will kindly see that their pledges are redeemed by the earliest mail possible. Others who have moved in response to the recent appeal of the Board will also let us hear from them as promptly as may be. Those who made pledges at the beginning of the movement, which have not been redeemed in full, may do us great service now, if they will make a final effort to make good these pledges on which we have been depending. Others, too, who have already helped generously, may feel that God has so prospered them that they can make a supplementary contribution in this crisis.

It is quite evident that we shall need very generous

assistance in all these ways, and from a good many persons and churches, if November first is to record a successful issue to this campaign. Let there be a coming up to help of the Lord within these ten days which shall secure to the treasury the last dollar needed, and fill all our hearts with joy.

Wolfville, Oct. 18th.

Notes from Newton.

Since last writing, Rev. W. J. Rutledge, (Acadia '96.) and Mrs. Rutledge made a call at Newton; as also Mr. H. C. Todd, M. D., (Acadia '97.) Mr. Todd is practicing medicine at Brunswick, Me. He was returning from Washington, D. C., where he was one of a very small minority who successfully passed the examination for medical service in the army.

Rev. John R. Hague, assistant pastor at Ruggles St. church, Boston, and Mr. Henry Varley, Evangelist, of London, England, have recently addressed the students of the Seminary; the former on "Personal Work" and the latter on "Hindrances to the Spiritual life."

The New England Christian Endeavor Convention held its sessions in Tremont Temple from the 14th to the 17th inst. Your correspondent was able to attend only one meeting, that of Tuesday evening, but if that one could be taken as an index of all, the Convention could safely be called "rousing." The speakers were P. S. Henson, D. D., of Brooklyn, N. Y.; and Dr. Conwell of Philadelphia. Dr. Henson's subject was characteristic of the address itself, "Stick." The reputation of the speaker as the wittiest preacher in our denomination was unquestionably sustained. The vast congregation was kept in spasms of laughter for over half an hour. It was a question in some minds whether the superb opportunity of the occasion was adequately used. It is true that in no uncertain manner the Endeavorers were admonished to "stick to the Testimonies," yet probably the majority will remember the funny stories more vividly than the wholesome advice, and for a longer time.

Dr. Conwell was introduced as the minister who has 16 C. E. Societies in connection with his church. He was evidently very weary when he rose to speak yet he had a message concerning "Young People's Mistakes," the seriousness of which he felt and made others feel as well. His words were exceedingly helpful and stimulating. The singing was inspiring at the services and the tone of the meetings was warm and enthusiastic.

Oct. 17.

A. F. N.

McMaster Items.

Promptly, as always, School opened on the first of October, and lectures commenced the following day.

The number of students enrolled this year in Arts and Theology will be in the neighborhood of two hundred. The Autumn Convocation was attended by many friends of the institution. It is worthy of note, that McMaster for the first time in her history has been able to enjoy the free and commodious chapel of Castle Memorial Hall, for the autumn Convocation.

Both students and friends were highly pleased and edified by the address of Rev. J. D. Freeman, the speaker of the evening. Mr. Freeman is increasing his fine reputation, and will do much good to the students who sit under his preaching.

During the present year, we regret to say, Chancellor O. C. S. Wallace will not be with us.

The Board of Governors has granted him leave of absence for a year's travel abroad. The Chancellor expects to visit England, France, Switzerland and Italy. At Geneva he will have the pleasure of visiting Prof. Fox of Brandon College and Mr. Glen Campbell, graduates of McMaster, who are pursuing post-graduate studies in that place. In Italy he will be joined by one of the Board of Governors of the University, and from thence they will proceed to Palestine.

It is to be hoped the chancellor's health may be perfectly restored by the proposed trip.

H. L. KEMPSON.

McMaster University, Toronto, Oct. 14.

New Books.

SELECT NOTES. A Commentary on the International Sunday-school Lessons for 1903. By F. N. and M. A. Peloubet. Illustrated.

"Select Notes" makes its twenty-eighth annual appearance, and is certainly one of the most time-tested books which has ever been published. To-day it is the foremost exposition of the International Sunday-school lessons that is issued. Wherever Sunday-schools have been thoroughly organized and supplied with the best of Sunday-school helps, there you will find Dr. Peloubet's name held in the greatest esteem, as the author who has been the guide of so many thousands of Sunday-school teachers. In the volume for 1903 the high record attained in preceding years seems to be more than sustained. The wealth of expository and illustrative material bearing on the lessons is all that teacher or

student can desire. Things new and old are brought forth with a judicious and bountiful hand. Mechanically the "Select Notes" for 1903, is a step in advance of previous years. Neither time nor expense have been spared to make this year's volume as attractive as the best of illustrations, typography, good paper, and fine printing can produce. One feature which is deserving of special mention is the new map which shows at a glance, by contrasted coloring, the elevation of the land and depth of water at given places.

—W. A. Wilde Company, Boston. Price \$1.25.

BIBLE LESSONS FOR LITTLE BEGINNERS. By Mrs. Margaret J. Cushman Haven.

The fifty-two lessons contained in this volume comprise the second half of a two years course for young children beginning the study of the Scriptures. The lessons are the work of an experienced kindergarten teacher who is also a religious teacher of great spirituality, and they appear to be in every way adapted to meet the need of primary classes in Sunday Schools. The lessons have been carefully arranged with a view to the child's capacity and needs. "The aim of the course," as the author says in an introduction explanatory of the purpose of the book, "is to impart to the little child the great, fundamental truths concerning God and our relations to Him and to one another, and to lay in the child's soul a living foundation of love and repentance toward God, of faith in our Lord Jesus Christ and personal devotion to him, together with that unselfish love for others, founded upon love to God, which shall prompt to the fulfilling of the whole law." The teaching of the lessons presented are embodied in language within the comprehension of young children and with illustrations adapted to arouse their interest. There are also valuable hints and examples of black board work, hymns and music. The teacher who makes faithful and wise use of the book will certainly find it of great value in primary class work. Mothers also will find here much that will be most helpful in the instruction of their little ones.

—Fleming H. Revell Company: Toronto. Price 75 cents net.

EIGHTY GOOD TIMES OUT OF DOORS. By Lillian M. Heath, Author of "Eighty Pleasant Evenings."

The growing inclination of the residents of cities and towns to out of doors life is to be commended. Such life is healthful both physically and morally, and acquaintance with nature in its various moods and manifestations is wholesomely educative. Out door games are good for the younger folks, and not without interest and value for the older folk. They occupy and stimulate the mind, affording wholesome amusement and exercise. In the large number of games and sports which the author here presents and describes there will be found something appropriate to every season of the year and to a wide range of taste and ability. Prominence has been given to the simpler amusements both attractive and easy to manage, with some articles on curious foreign customs. There are also a number entirely new games and plans, some devised by the author of the book and others by special contributors; and a few of the folk songs and singing games always holding their place as favorites. There is certainly ample suggestions here for many a good time out of doors.

—Fleming H. Revell Company, Toronto. Price 75 cents net.

JESUS THE JEW AND OTHER ADDRESSES. By Harris Weinstein.

Progressive Hebrew thinkers, such as Dr. Felix Adler and late Rabbi I. M. Wise, have never lacked an interested and appreciative public for their utterances even when these have run counter to the fixed beliefs of orthodox Jews and sectarian Christians. A similar reception has been accorded Mr. Harris Weinstein, a Jewish liberal, who recently delivered at Stanford University a course of lectures upon the relation of the Jews to the Gentile world, and, in particular, their attitude toward the person and teachings of Jesus. Owing to the widespread attention which these addresses commanded, both from Jew and Gentile, and the continual demand for printed copies, their publication in a single volume was determined upon, and this book, which takes its title from the initial address, is the result. As to the nature of its contents and the kind of readers to whom it appeals, we quote the words of President Jordan of Stanford University, who writes the introduction:

"What is the modern Jew's idea of Jesus? Do the Jews look forward to the coming of a Messiah? Do they continue to look upon themselves as God's chosen people? Does the modern Jew approve of intermarriage? These and similar questions have been asked of the author by non-Jews who were seeking enlightenment on these subjects.

"These addresses are designed, not especially for the theologian, nor the layman; not for the churchman, nor the unchurched; not for the Christian, nor for the Jew; but for all who are earnestly interested in these inquiries. An effort has been made to be as explicit and simple as possible."

—Funk and Wagnalls Company, New York, and William Briggs, Toronto. Price \$1.00 net.

STUDIES OF THE JEWISH QUARTER.

Funk & Wagnalls Company, whose Jewish Encyclopedia entitles them to a leading place in the publication of literature pertaining to the Hebrews, will issue, during the last week of October, a book of studies of the Jewish Quarter of New York, entitled "The Spirit of the Ghetto." It is by Hutchins Hapgood, whose articles upon the Yiddish drama and dramatists, the poets of the sweat shop, odd characters in the East side, and similar subjects, appearing in The Atlantic Monthly, The Critic and other leading publications, have opened the eyes of the Gentiles to a new and strange world lying within their own, but wholly separate from it. The best of these form the contents of the present book. It is a companion volume in appearance to "The Real Latin Quarter," by F. Berkeley Smith, published by the firm last fall. The illustrations are by a young "Ghetto" artist, Jacob Epstein. They are marked by an extreme realism and individuality which are bound to attract severe censure from some critics and enthusiastic praise from others.

* * * The Story Page. * * *

"Me'n' Bose."

A sharp bark testified to the presence of a dog in the court room.

"Whose dog is that?" asked Justice Murray.

"Mine," said the prisoner, with aplomb, and his small brown fist gripped the hair on the dog's neck.

"A curly, brown-haired, brown-eyed boy; a curly, brown-haired, brown-eyed dog."

"What have you been doing?" demanded the Justice.

"Noffin," replied the boy, with conviction.

"Vagrancy," said the big blue-coated man.

"Now, Jedge," remonstrated the prisoner, "tain't vagrancy, is it, jest to sleep in a box w'en you have to, 'long of Miss Rose bein' gone to the country, an' her room locked up?"

"Where is this Miss Rose?"

"Gone to the country for her health."

"Where?"

"County Farm."

"You'll be much better off in the House of Refuge, or the Reform School, or the Industrial Farm—"

"No, I wouldn't," said the prisoner, emphatically. "Them's the places for bad ones. I ain't a bad one. Me'n' Bose is all right, ain't we, Bose?"

Bose assented waving his bushy brown tail—we had almost said vociferously, so intense was the affirmation conveyed by the action.

After this defence the officer thought best to proffer a more definite charge.

"Have you paid your dog tax? You have broken the law against letting dogs run at large."

"I don't have to pay dog tax, 'cause I never bought him. You see, Jedge, it was jest this way. I was walkin' 'long Water Street when up comes this dog an' puts his cold nose right into my hand, an' my hand kinder went to patten' his head; and we've been together jes' like brothers ever since; 'cause I ain't got no folks, an' he ain't. I didn't know his name, so I called him Bose, an' he liked it; didn't you, Bose?"

The dog settled upon his haunches and gave an affirmative double rap on the floor with his tail.

"The dog may go to the pound. Put the boy in a cell until the Children's Aid Society can look after him."

"No, no, Jedge!" shrieked the boy, great tears welling into his brown eyes, a note of agony in his voice. "No, I can't be put from Bose! Don't take him from me, Jedge! We're alone in the world; ain't we, Bose?"

Bose licked the face bent towards him and gave a consenting howl.

"I cannot send a dog to jail, and they won't take him at a Reform School," said the Judge.

"Then let me go to the pound with him," cried the boy, eagerly. "Say, may I, Jedge?"

"Why, boy, if you go to the pound you'll be put in the cage with dogs, and tomorrow you'd be drowned," said the Justice, smiling.

"Never mind; I don't care, so me'n' Bose keeps together. Yer see, Jedge, I tried twict to buy a shoe-black's kit, and make my livin'; but when I had most got enough some one stole it. Nobody dast steal from me when Bose is 'round. I've tried to set up for a newsboy, too. If you'll let me'n' Bose off, mebbey we'll have better times, 'n' make it yet. I can't if Bose ain't along."

Bose's brown tail wagged frantically.

"How old are you?"

"I duanno, mebbey 'bout 'leven."

"Where did you come from?"

"My folks all got drowned when the flood was up the river. Some other folks brung me to the city, an'—I've—been 'round since."

"Maybe I'd better put them both in the cell until the pound-wagon comes round," said the policeman, with a sly wink at the Justice.

The big officer put his double charge into a cell. It was warm and clean. The boy promptly lay down on the floor, clasped his arms under his head, and took up the thread of those slumbers broken earlier in the morning by his arrest. The dog crouched by his side, laid his head on his master's chest, put one ear up in a manner of expectancy, trailed the other low, as a banner in the dust, and so remained on guard, growling sotto-voce if any one neared the half open door.

The reporter who had been making a telling item of "Me'n' Bose," lounged into the street, then looked alert, and lifted his hat to Mrs. Randolph Nugent.

"I have an item here that will suit you exactly." He held forth his tablet with "Me'n' Bose" fairly written out for the printer.

"He is asleep in there now, with his 'brother Bose' lying on his breast."

Mrs. Nugent entered the police station. The Lieutenant of Police privately dropped his cigar into a box behind his desk; the Sergeant took his feet from the top of the stove, and two "blue-coats," seemingly asleep on leather sofas, awoke and sat up. Mrs. Randolph Nugent trea ed them to a smile apiece, after which she remarked: "I came to see that boy and dog."

"Here they are," said the Sergeant, pushing the cell door wide open. At sight of the blue-coat, Bose gave a long, low, warning note, intended to strike

error to the heart of an invader. When the Sergeant gave place to Mrs. Nugent, Bose fell into silence. His eyes were steadfast, his muzzle quivered, his tail moved slowly through an arc of a half circle, he breathed deeply.

Mrs. Nugent understood him; she was on terms of intimacy with dogs, cats, and small boys. Bose saw kindness in her eyes. He returned to Richard, licked his ear, and the dog sat up, alert.

"I came," said Mrs. Nugent, "to ask you and Bose to make me a visit."

"All right! Come on Bose!" said Richard, for here was a Christian who said "You and Bose." They departed under a fire of respectful smiles of relief from the representatives of the police force.

Justice Murray came in with a big silver dollar. "I thought I'd set him up in the shoe-black business," he explained.

"They're gone—with Mrs. Nugent."

"Mrs. Randolph Nugent? Oh, then they are all right."

"Mournin', ma'am; brought me another stray?"

Mrs. Nugent handed over the boy and dog to a very big and dignified negro barber, splendid in white shirt, white apron, white jacket, and with an orange silk necktie pulled through an enormous ring.

"Now, my little man, you see, here's soap and towels and tub; you pull this out to let off the water, and you turn this on for hot, and this for cold. So go for yourself now."

What a most delightful china tub; what delicious smelling soap; what warm floods that cradled and soothed and made supple the wanderer's little body! Bose, with his nose over the edge of the tub endured as long as possible that enticing spectacle, then he flounced in with a mighty splash.

"Now we'll go for you," said Richard; so the brown coat was soaped and rubbed until Bose had enough of it, and leaped to the floor, shaking himself.

That did not matter; the room was lined with china tiles. Bose repaired to the register and alternately warmed and shook himself as if he had taken baths all his life. Richard ran the water off from the tub; ran in more. Oh, blessed water! Every fibre of his frame was relaxed and comforted. Could he ever be cold and aching again! Rub, snap, dive, splash, splutter! The door opened, a black hand introduced to the room a complete suit of clothes with the remark, "Dress yo'sef youngster." There lay an undersuit of red flannel, long black hose, gray jacket and trousers, and a red tie.

How could one boy wear so many clothes? Richard thrust his head into the hall, calling, "Ho, mister! I dunno how to get into two suits at once."

The big black man had dressed him, stockings braced up, and his hair was shampooed, combed, trimmed, while a man buttoned his feet into such a pair of shoes as forced him to say, "Reg'lar swell; ain't they, Bose?"

Then a sudden light flashed on his mind. Mrs. Nugent came and held out her hand. "Come to dinner, Richard. Send Bose with Mary; she will give him plenty of bread and meat."

That table! Dare he sit down? White napery, china, silver, a tall central bouquet. Mrs. Nugent cast down her eyes and said a few soft words, not as though complaining of the dinner; oh, no! she seemed to be thanking some One who was not there.

The sight and smell of food brought a strange goneness and dimness. On his plate stood a cup of brown, warm, enticing drink.

Mrs. Nugent said: "Drink your beet tea, Richard." When he drank it he was so strengthened that he could eat his dinner. Yes, two dinners; for one dinner being ended, straightway the maid cleared the table, gathered the crumbs up in a silver tray, and set forth—was there ever the like!—another dinner, "all the same as a bake-shop window."

"She asked you an' me, Bose, to stop for a week; an' I tol' her I'd learned to read off'n signs an' posters, an' sech." Thus Richard said during the first opportunity for private conference with his dog.

Over six years later a young collegian ran briskly up Mrs. Nugent's front steps one April day; a dignified dog with advanced doghood stood waiting for him.

It was the old story told to Justice Murray: "He held up his cold nose and put it right into my hand, and my hand dropped down and began to pat his head."—The Advance.

* * * But for the Grahams. * * *

"This is a dear home, Evelyn! I am going to be a better traveler along duty's dusty highway for having known its sanctities."

"Yes," answered Evelyn, without enthusiasm; "yes, it is a dear home."

But she spoke languidly, as if not greatly valuing its peculiar dearness.

Miss Joliffe threw a keen glance across the grass to where her friend sat under the elm tree, paring peaches for marmalade. Her look had such a questioning power that Evelyn looked up uneasily and colored, as if she were being put on the witness stand.

"Of course, Patty," she said, "I know it is everything one could ask for in comfort and happiness—that is, the happiness that comfort does bring."

The silver knife slipped from her slender hand and rings of fuzzy parings clung forgotten to the peach, while Evelyn threw herself back in the rocker and clasped her fingers behind her head.

"But it is a narrow life you know," she went on, after a moment. "We see the same country people week in and week out, there are no new books, no lectures, we hear no good music, see nothing." Oh, Patty!—and now there was a passionate sound creeping into the girl's voice—"you don't know how hard it is to feel life slipping away without ever having a chance at anything! I don't mind so much not having things or not seeing them, but it almost kills me to do anything! How would you feel if you never had a chance to make any impressions on your circle for good—if you felt that you had to die like a worthless weed by the roadside and leave the world no better or happier because you had been in it?"

Evelyn's gloomy words came to a sudden halt, for the pastor of Tinkling Creek church came out to the shady lawn and joined his daughter and their guest. The pastor was not a man whose presence encouraged fame or fret. Strong, grave, earnest, there was yet about him a sunny tenderness which compelled cheer; one would no more violate it by fretfulness than bring a noisy disturbance into some cathedral sanctity.

"You've had an interrupted morning, father," said Evelyn, with a sudden change of tone. "I'm afraid our Sunday morning sermon has suffered."

"I wouldn't be surprised," answered Dr. Graham, helping himself from her peach basket; but I often find interruptions the most important work of the day."

"This morning's, for instance?" asked Miss Joliffe.

"This morning's, decidedly, Miss Patty. Young Conrad came to ask my help in getting work. He is about half-way through his college course and must now earn a little more money to carry him through to his degree."

"Could you help him about the work, father?" asked Evelyn, and Miss Joliffe looked at her in surprise. Gone was the air of indifference and lassitude with which she had taken part in the morning's talk. Evelyn was keenly on the alert now.

"I gave him several strings to his bow," answered Dr. Graham, turning back to his study; "and there are some letters I want you to write for him. This is Evelyn's job, Miss Patty—one of her Sunday school boys, of whom she expects to make a great man one of these days—a saint and a sage."

"If he is a saint," murmured the Sunday school teacher, somebody else's boy must be the sage."

And then some other topic of conversation came up, and Miss Joliffe, in her brief stay at the Tinkling Creek parsonage, did not hear Robert Conrad's name again, nor did she again draw out of Evelyn the passionate discontent which seemed to lie under the quiet of her monotonous days.

But long afterward—ten years, indeed—when Miss Patty Joliffe was no longer Miss Patty, but the wife of Mr. Clinton Park, a well known city lawyer, she suddenly met the quondam Sunday school boy of Tinkling Creek and remembered him perfectly. It was one of those meetings which story-writers hesitate to invent, being careful of their art, but which life, that greatest of story-tellers, uses lavishly and boldly to the best advantage.

Mrs. Park was one of the receiving party at a great social function on this occasion, and if anything was entirely below the line of memory and consciousness it was the Tinkling Creek parsonage, its past or its present. Suddenly she found herself confronted with a strange young man who was claiming her acquaintance.

"I am taking an unfair advantage of you, Mrs. Park," he said, "because I have just found out who you are, while you,—"

"Even as ignorant a person as Patty knows something about the new superintendent of the steel works," said Mrs. Park's brother, and the lady's eyes brightened with a quick interest for now she knew him as a wonderfully successful manager of machines and of men—"a rising man," of whom people were saying that Mr. Conrad's rising meant always the upward life of many other people and the betterment of the whole community. But she was now to feel a new interest in him.

"My claim," said Superintendent Conrad, "is on Mrs. Park's part." Then he spoke of the Grahams, and straightway out of some unsound depth in memory rose the fair picture of the parsonage lawn, the girl paring peaches, the noble pastor of this country flock, and the whole morning's conversation, which had been so long forgotten.

"So you are Evelyn's saint and sage!" she cried. "By no means!" laughed the stranger. Then, with a look of great earnestness, he said: "I hope I am an honest workman, Mrs. Park, whose success as it is, is due under God's grace, to your friends, the Grahams. I would go far to touch the hand of any friend of theirs and to find a listener who will echo my 'God bless them!'"

He had found his listener, and Mrs. Park suspended her gracious duties as hostess while she stood aside with the distinguished superintendent and heard his glowing tribute to these simple country friends of hers, who had given him an inspiration for his whole life.

If Robert Conrad was too modest to speak of his own career, he was eager to tell of the many young men and young women to whom the pastor and his household has been an inspiration for time and eternity.

"Just the knowing such people, with such aims, was an illuminated gospel," he said, waxing eloquent.

"And I used to think them buried—cut off from the usefulness they might have had in the city," Mrs. Park exclaimed.

"Oh, yes—a city!" Miss Evelyn's boy said, scornfully; all the world runs to a city. If you are looking for people who can be influenced for good—well—please give me Tinkling Creek, where I can find you home after home with the name 'Graham' engraved into its life, and all for good."—Pittsburg Christian Advocate.

Honest Little Dick.

In all my life I never saw so honest a little cat as our Dick. He not only never stole himself, but he would not allow any other cat to steal if he could help it. The dear little fellow was strongly tempted once, and came very near losing his good name.

One day the cook carried out a pail of nice little frost fish and set it down in the yard. Dick was there. Dick always was near by when there were good things to eat. The cook went back into the house and Dick sat down to wait for her return; and two of his especial friends were at the window upstairs, looking down to see what "honest little Dick" would do.

The cook was a long time coming cack to dress the fish; and all the while Dick kept watch—now on the pail, now on the kitchen door. At last he went somewhat nearer to the pail, then nearer, then nearer. Ah! frost-fish smell so good. Dick's little nose almost touched them! And then he sat down and cried at the top of his voice for cook to return quickly and save him from becoming a thief.

Still she did not come. At last Dick put his forepaws on the edge of the pail. Then he looked at the kitchen door and cried again. But the door did not open. So, slowly, softly, a paw reached down into the pail. But, before it had gone down as far as the fish, it came back with a jerk, empty; and its owner ran around the corner of the house where he would not see or smell those nice frost-fish any more. He did not want to be a thief; and we believe that the little fellow never came so near it again.—Little Folks.

She Did Not Know What to Do.

There was a girl—perhaps you know
The little maiden's name,
For maids in country and in town
Are apt to be the same;
She went to bed at eight o'clock
And slept the whole night through,
And when the morning came she said
She didn't know what to do!

She went downstairs and breakfasted,
With many a frown and pout,
And quarreled with the servants, while
She ordered them about;
She made her little brother cry,
Then cried herself—she knew
She'd have no fun that day, because
She didn't know what to do!

She had more dolls than you could count,
She had a hundred toys,
And bookshelves filled with handsome books
For little girls and boys;
And dainty dinner-sets and games
To play with one or two;
But yet she wouldn't play, because
She didn't know what to do!

So all day long, from morn till night,
This little maid would sigh,
And mope and fret about the house,
And say she didn't know why
She never could have any fun
Like little sister Sue—
Because, with all her pretty things,
She didn't know what to do!

—Little Folks.

"You can't go home when it's raining like this. You had better stay and have dinner with us!" "Oh, it's not so bad as that!"—Golden Days.

The Young People

EDITOR W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday. Treating a gracious in ion lightly. Matthew 22: 1-14. vitat
Tuesday. Excuses Luke 14: 16-24.
Wednesday. Withholding the fruits of the vineyard. Matthew 21: 33-46.
Thursday. Folly of rejecting Wisdom's warnings and invitations. Proverbs 1: 20-33.
Friday. Jesus inviting to rest. Matthew 11: 28-30.
Saturday. Jesus inviting the thirsty. John 7: 37-39.
Sunday. Closing invitations. Revelation 22: 10-17.

The Comments on Prayer Meeting Topic will be furnished by Rev. G. R. White of Hantsport during the month of November. The young people are always glad to listen to the wise words of Bro. White.

The attention of the readers of this page is called to the letter from Pres. H. H. Roach of the Maritime B. Y. P. U., which appears below. As an opposing force to the evil tendencies of our day, Christian Culture cannot be over emphasized. The advantages offered by our Christian Culture Courses should be fully appreciated and appropriated.

Prayer Meeting Topic, Oct. 26.

Treating a Gracious Invitation Lightly, Matthew 22: 1-10.

I. THE TWO SCENES.

In the portion of the parable that we are to study there are two scenes. First, there is a king about to make a great feast in honor of his son's marriage. Great preparations have been made. Invitations have been sent out long previous that no engagements may be made. Then again on the morning of the feast the servants were sent out to call them that were bidden. But they were met with a blank refusal. The king however invited them once more; but they made light of the whole affair. Some were too busy, and others met the messengers with violence. Then the king in anger sent forth his armies and destroyed these men and their homes. The second scene is the king now commanding his servant to go into the highways, to the outcast and to bring as many as they could find to the feast.

II. THE LESSONS FROM THESE TWO SCENES.

(1). It is to a feast that God invites us. A feast suggests provision, excellent in quality, abundant in quantity, and varied in character, in the enjoyment of which many guests have fellowship and happiness. Glance for a moment at the spiritual feast prepared by God—Pardon of sin, favor with God, peace of conscience, precious promises of Scriptures, access to God, and the abiding of the Holy Spirit. At this feast we have fellowship with one another.

(2). It is God who is inviting. One would have thought that man in need and want, would have been the one to make advance. But no, God makes the first offer of reconciliation. It is thus Almighty God, who has seen fit to bid us to a feast of his own preparation. To be feasted by our king would be an honor indeed. To be feasted by God, who can measure the honor thus given!

(3). God's invitation may be rejected. God does not force us to his feast. In our lesson, those invited rejected in two ways. A—Some neglected. They simply ignored the invitation and went about their farm, or their shop as if nothing had happened. At first sight we are apt to think that they who abused the servants were more guilty than they who neglected. But if you will think a moment you will see that this is not the case. He who ignores us altogether, does thereby say that we are not worthy of notice; and we feel that he has a greater contempt of us than if he had violently opposed us. It is therefore a greater insult to the grace of God for a man simply to ignore the gospel, than if he set himself strong against it. Yet how many are today thus as we say, only neglecting the gospel and the gospel's Lord! They go on their way in business, in pleasure, in sins, just as if Christ had never called them to himself. They use him in a way that would be insulting to a man, and then solace themselves with the idea that they have not rejected him. Neglect of the gospel is just as perilous, as the open, violent rejection of it.

B.—VIOLENTLY REJECTED.

Some of the invited guests slew the messengers of the king. There are still the violent rejectors of the gospel. There are still those who seek to harm the church of God, its good name and its reputation. They might well take to themselves Paul's words "It is hard for thee to kick against the pricks." The pricks will be unharmed, but the man that opposes them will receive the hurt. He who opposes the gospel will die by the Gospel.

(4). Rejection of the invitation seems the wrath of God upon the rejector. God will not be treated lightly by man. God will not be despised, he will not be insulted, he must vindicate his character.

5. This is an eternal feast to which we are hidden. It is not for an hour or two, or even a day but for eternity. And as we sit at this feast, if we continue there we must grow in likeness to him who hath invited us. That is we must have on that which the last scene of this parable bring out, the wedding garment of a poor and holy character.

A. C. ARCHIBALD.

Middleton, N. S.

Letter from the President of the Maritime Union.

MR. EDITOR:—Some days since I sent out, to all the churches in the Maritime Provinces, literature of the International B. Y. P. U., which sets forth the study of C. C. C. for the coming year. As the systematic work of Christian truth is one of the most important things that our Unions can take up, we urge that this literature be not laid aside; but that classes shall be formed in every church in the Maritime Provinces.

It is true that we have lost some ground in cutting ourselves off from the International Union, and it will require some time to regain lost ground; but that should inspire us to put forth a more determined effort to make no other serious mistakes in the future. We are quite sure of one thing, we have blundered, and we are equally sure that it was done with the best intentions, but now we face the future with the lessons of the past well learned. Now for steady persistent work, covering a period of years. Who will take up the task?

The prevalence of crime among the youth of our land re-opens again the question of the needs of our young people. That they may be saved to become good citizens, as well as Christian men and women of moral worth, and stability, they must receive a training immeasurably different from that which many now receive. Countless homes are being founded where both of the young parents are profoundly ignorant of the first principles of morality, and Christianity. We would be surprised to know how many of these come up out of homes that should be a guarantee for the highest moral discipline, but sad to state this is not so. By common consent, the moral training of the conscience of the young has been left to the Christian church. But how well is she discharging her duty? No religious training, and little that in the best sense can be called moral training, is provided in our common schools. Outside of a few parochial and denominational schools, for the higher education, the entire burden of the moral Christian education is thrown upon the church. This is so because great majorities of the families have washed their hands of such an undertaking, and are ready to pass the entire matter over to the hand of the first comer, regardless of the resultant effect upon the soul of the child. And so from this stock the next generation comes on. This condition of affairs is largely due to the fact that the church, of her own free will prefers to reserve all Christian teaching to herself; and is jealous, for denominational reasons, of every attempt on the part of others to instruct the young? And so we have the anomaly, of godless common schools in the midst of a professedly religious community.

But it is not my purpose to criticise adversely. In the present temper and mood of Christendom, this question is not open for immediate settlement. The question which we must now solve, is how to meet existing, and as yet unremedied conditions, so as to quicken to life all the latent forces in man through the open avenue of the Christian church. For all this we have the necessary machinery at hand, and all we need to do is to make the most of our opportunities. Great wisdom has been shown by the International Committee in the selection and preparation of courses of study now offered. The Bible Readers' Course is well arranged and suited to the needs of our people; the Missionary Conquest Course leaves little to be desired and the Sacred Literature Course will be on Christian Ethics, a course at once both timely and profitable.

I appeal to pastors to take this question under your careful and prayerful consideration? Depend upon it there is no one thing you can do that can bring larger returns. I appeal to district school teachers everywhere. You have by the blessing of our modern institutions secured a training fitting you for advanced positions as instructors of the youth of our land. Multiply your manhood and womanhood by a hundred by assisting to organize, and to carry on such classes for the study of Christian truth. I appeal to our educated Christian laity. Do you love the land of your nativity? Did you appreciate the God given favor of her citizenship, and the enlightened moral fellowship of her children? If you are not serving for self, then will you not live for others?

It is not too late to organize classes now. Subscribe for the "Baptist Union" (\$2.00) and take up the lessons. I shall be glad to receive a report from every society, or class taking up these studies.

Yours in "culture for service."

HOWARD H. ROACH.

St. John, Oct. 7, 1902.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR OCTOBER.

For Tekkall, that our missionaries may be physically prepared for the work before them and that large numbers may be won for Christ this year. For our out-going missionaries that they may have a safe and speedy voyage.

Notice.

Crusade Day has been appointed for Oct. 30th. Will all our W. M. A. S. endeavor to observe this date or some other more convenient? Remember the prayer in the home in the morning. From ten to twelve may there be a continual stream of petition and thanksgiving going up to the Father in heaven who hears in secret and rewards openly. We should call down great blessings that day upon our faithful, patient workers on the foreign field as well as receive new zeal and inspiration for enlarged service at home. Let every woman in the church who is not a member of the W. M. A. S. be visited and tenderly invited to join with us in this great work. Please do not find fault or scold or even impress upon them what dreadful sinners they are; but from a heart filled with love to Christ and the perishing multitude of our sisters in India, tell them of our mission work and how much they are needed and how much they are losing by not being actively engaged in this God-given service. Then the sick ones should be visited, the October Tidings left with them to read and their prayers and sympathies enlisted. We receive great blessing and much of our success is due to the prayers of those devoted, consecrated "shut in ones" who never have the privilege of meeting with us in a public way. A missionary meeting in the evening to which all should be cordially invited and an offering made. May this Crusade Day be the most fruitful we have ever enjoyed.

In Memory of Mrs H. G. Tedford.

From the Ohio, and North Temple Aid Society of which she was a Member.

One of our number has entered the pearly gates. Sept. 5th, 1902, Mrs. H. G. Tedford, formerly Martha Goudey, aged 55 years, went home to be with her Lord and Elder Brother, Sunday, Sept. 7th, a short service was held at her home. Relatives and friends then repaired to the North Temple church, where her Pastor, Rev. J. H. Saunders, D. D., preached a sermon from Hebrews 11: 13. Our sister was for many years an invalid and for months an intense sufferer, but, through it all, her pathway was cheered by the Christian's faith, and, whilst grasping the promises her cry was: "I do not want to murmur. Oh, Jesus give me patience." And he was with her in the furnace until the purified spirit soared aloft. When her health permitted her to meet with us she was both willing and anxious to do what she could for the cause, and now, that she has gone from us, we feel that we have a representative in the courts above, one whose interest in the work, and its results, is intensified by the revelations of heaven. Can we doubt that those, who have been called from the various Societies in the Union to higher service meet together in sweet communion? When, lo, "Jesus Himself draws near," and talks with them, whilst he makes Oasia our midst, on earth, thus the link is unbroken.

Mrs. I. C. Archibald writes from Chicacole, India, September 16:—I do not think that I am good for much today, so will write to you in reply to yours from your sylvan retreat, that came last week. Our weather is enough to take the heart out of anyone, and we all show its ravages on us. I am so tired that most of the time my feet, hands and eyelids are too heavy to lift. This debilitating heat bears down upon us with such tremendous force, that we have to push with all our might against it, or it will get the better of us. The lack of proper monsoon rains has given us a very hard season, but we are thankful that we at least have a hope, that we are nearing the end of it. If the northeast monsoon does not fall also, one month more should bring a change. The mercury does not rise high, that is it is only 86 now at 9.30 in the coolest room, but the air has no life in it, and your lungs cry out for better food. Still we keep at it, and from six this morning have been going steadily from one thing to another, and have just set down to this. Sent a coolly with supplies off to Mr. Archibald, who is still having a fine time among the people, with no word about coming home. Attended to the boarding children, the cows, had worship with the servants, and went over

to the hospital, but did not feel equal to my usual talk with the women who are there.

We have had two bad cases lately, but both are on the mend. One, an inward tumor, removed last Saturday, and when it was over, the woman smoothed my face with her hands then kissed them. Another, a case given up by her friends, but at last brought here. I knelt down beside her, half unconscious as she was, on Sunday and prayed, and Miss D'Silva has been most faithful, and there is a change for the better. How good the Lord has been to us in bestowing his help so freely and so continuously. Still I often say to myself, and sometimes to others, what the Lord Jesus said one time, one thing thou lackest, and in my mind, that is the sin convicting power of the Spirit of God. If you had seen some men with whom I talked this morning, and some more, who were in the chapel Sunday night, and heard them talk, and see how near they come up to the door of the kingdom, and yet do not come in, your heart would ache. Just as mine does, and in spirit, you would be prostrate on your face before God, confessing your helplessness, and begging for his power. One man said he did believe, but should he not consider before going farther? Yes, I said, you should consider about as long as a drowning man should to whom a rope was thrown. How long do you think that would be? Subraido preached and his few words of prayer that followed, or its tone of yearning, brought the tears to my eyes.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It will be an interesting fact and one that is worthy of note in this connection in view of the action taken at our recent Convention in Yarmouth, at which there were special pledges made toward the support of a missionary on our field in India, to learn that the West 33rd St. church, New York, of which the Rev. E. S. Halloway is pastor, has adopted Rev. Charles S. Keen, who goes to China under the American Baptist Missionary Union, as its representative on the foreign field, and will pay his salary. There may not be many churches in these Provinces who could do that just now, but there is nothing to hinder a number of churches in a given district from doing so, greatly to their own spiritual profit and to the best interests of the Kingdom.

The missionary enterprise helps work at home in the truest sense. The very thought of winning the world for our Lord has reacted upon every pulpit in the land that has taken up the cry. Before Judson went to Burma, but little effort was put forth to save the lost; preaching was for the most part metaphysical and devoted largely to the defence of an ultra Calvinism. Today our pulpits are aiming at the salvation of men, and the hearts of God's people are yearning for the conversion of souls. Apathy in soul winning will never be found in those churches or pastors who are fired with zeal for the conversion of the heathen world. We have given a little of our strength for the work abroad and in doing this there has been the most marked progress at home. Instead of impoverishment there has been enrichment. Unless there is an interest in world-wide missions, there may be for a time successful work, but by reason of God's eternal law the church that does not fulfil its mission will soon languish. Thousands of vigorous churches and thousands whose light is almost extinguished bear witness to the vital connection between God's command to go and the presence and power of the Holy Spirit. The Foreign Mission spirit has kept us true. The churches of the anti-mission period, in spite of their zeal for orthodoxy were barely able to cope with the onslaught of their enemies. The new evangelism born of foreign missions has rolled back the tide of liberalism and planted the cross firmly in the centre of our religious life. It is at the cross where men are safest and best, the heart that has a fervent zeal for salvation of the lost will never drift into too great liberalism on the one hand or a dead formalism on the other. The pendulum of his convictions will not swing far either way.

Dr. Saunders' History.

As the MESSENGER AND VISITOR has given an able and appreciative review of "The History of the Baptists of the Maritime Provinces by Rev. E. M. Saunders, D. D." further endorsement seems scarcely necessary. But having been kindly allowed the use of the advanced sheets of this work while I was preparing a chapter for Dr. A. H. Newman's "Century of Baptist Achievement," it is only fair to Dr. Saunders and to myself to say through our denominational paper that I value very highly the work just named and that I hope it will have an extensive sale and be read by very many. The reading of it will prove both interesting and profitable.

The sketch of the early settlement of Baptists in these provinces, of the growth of Baptist principles, of the struggles of the Fathers of the body and the success that

attended their efforts will show what our heritage has cost and thereby make it more precious in our esteem.

We cannot fully understand our present position and life without knowing our history as a denomination. The study of this book on which Dr. Saunders has labored so industriously will, I believe, not only inform us of the past, but make us prize more highly the great truths of the gospel that have fed our denomination's life and the institutions through which that life has found expression and by which it is perpetuated.

Wolfville, N. S., Oct. 10.

E. M. KEIRSTEAD.

Our Tall Man.

That tall man Stackhouse has come and gone, but his message abides, his story sticks, the vision of Western Canada's needs and her large possibilities which he (Stackhouse) caused to pass before our eyes, still tarries—"it will not down." God has surely given us a rich heritage, but we are slow to believe. To some of us who have heard the story a half dozen times or more in the last ten days, it is becoming real.

The gathering of the 20th Century Fund will prove a blessing to our people and churches. Heretofore only the cities and larger towns have heard the representatives of Grande Ligne and the Northwest, but the canvass for the 20th Century Fund is reaching our smaller towns, villages and mission fields, and they are responding with a becoming generosity. Herein lies the hope that the \$50,000 will be raised that we are touching all our people. We said in committee and now say again to our agents in the field go slowly, make the canvass thorough. In many cases we have asked it worth while to go there, the agent has returned after two week evenings with an hundred (\$100) and more dollars, beside the hearts of the people visited and cheered and strengthened. Yes, brethren, it is worth while. Leave no town, village or hamlet untouched where beats Baptist hearts. We want the blessing of raising the 20th Century Fund to reach all our people; and we shall need their help to make the work a success—go slowly brethren, let the canvass be well done, and the \$50,000 will be raised. With such strong and eloquent men on the field as Revs. H. F. Adams, W. T. Stackhouse and E. Bosworth, by the blessing of God the work must succeed.

G. R. WHITE, one on Com.

Hantsport, N. S.

Trouble we must have. It is a covenant blessing. By this we live. But it is an environment only. All may be quiet in the deep dark centre of our being, and there peace may abide. A day in foreign travel is often recalled. On the island of Malta the sun shore, among the trees the birds sang, and the gardens along the way, spread out on their rocky beds, were as fragrant as they were fair. Yet there was a storm on the sea. In the harbor of Valetta the ocean vessels were rocked by it as the cedars of Lebanon by the passing tempest. Great waves smote the rock-bound coast and the sound of the breakers was heard all along the outer edge of the ancient Melita. What matter'd that so long as it was calm and bright on the island itself, and on it rested the smile of heaven? So the Christian often lives in the environment of trouble. Storms are abroad; temptations crowd upon him; enemies are thundering at the gates. But all may be, ought to be, peaceful within. Why not, when Jesus says, "Let not your heart be troubled, neither let it be afraid?"—Robert F. Sample.

I have no respect for that self-boasting charity which neglects all objects of commiseration near and around it, but goes to the end of the earth in search of misery for the purpose of talking about it.—George Mason.

King's Evil

That is Scrofula.

No disease is older.

No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth.

There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cures of scrofula in old and young.

Cumberland County Conference.

The Cumberland County Conference met at Westchester Harbor on the 6th inst. Monday evening Pastor Bates delivered a stirring sermon from John 4:35. He dwelt upon the four points,—the sight, the sickle, the sheaf, the shekel. The sermon was excellent throughout and will do good. Pastor McGregor led an interesting and profitable after-meeting. In the absence of Chairman McQuarrie, Pastor Bates was asked to act as chairman and Pastor Belyea was elected secretary for the year.

After a half hour spent at the throne of grace on Tuesday morning the reports from the churches were taken up. All the fields with the exception of the Linden group on the Amherst Shore are supplied with pastoral labor, and the reports showed that if few additions were being made yet the ground was being held and indications were to be seen of encouraging advance in the near future. Dr. Steel read a paper on Calvinism which was generally admitted to be the best that has been yet given the conference by our learned brother. On motion it was resolved that the conference express its high appreciation of Dr. Steel's paper and strongly approve of his purpose to publish the same in the MESSENGER AND VISITOR.

At the afternoon session a paper was read by Mrs. Smith of Amherst; subject, "The Ideal Sunday School Teacher." The paper was prepared by a teacher of the Amherst Baptist church. Pastor Haverstock gave some very practical and useful suggestions on "Hand to Hand Work." From 3 to 4.30 the sisters of the W. B. M. U. had their meetings, of which you will be furnished an account for the proper column.

At the evening session Pastor Richardson, of Ontario, gave an old time gospel sermon that had the right ring. At the after-meeting, led by Pastor McQuarrie, a large number took part.

The programme for the next meeting was adopted as follows: Sermon by Rev. M. S. Richardson. Tuesday morning—Reports from churches; paper, Conversion of Children in the Church and for the Church, Pastor J. G. A. Belyea. Afternoon—Paper, Individual Work, Pastor A. T. Robinson; paper, The Christian between Sundays, Pastor McQuarrie. Evening Session—Missionary meeting to be under the auspices of W. B. M. U. and in charge of the County Secretaries, Mrs. McQuarrie and Mrs. Steeves.

The next meeting will (D. V.) be held January 12 at Springhill. The present session was one of the best, if not the best, held in the county. All the pastors except two were present, and a number of the sisters met to discuss mission work.

J. G. A. BELYEA, Sec'y.

Personal.

The editor of this journal is off on a well earned and well deserved vacation. The constant grind of newspaper work is most taxing, and especially is this true of one who is so painstaking and thorough in all his work as is Dr. Black. We trust that his outing may be most refreshing and stimulating. The

CARRIES THE STRAIN

Quite a strain on a child to grow. You find it about all you can do to live along as you are and keep well. Your child has to do all that and grow besides. Some children can't stand the extra strain. They get weak and sickly as a result of it.

This is where Scott's Emulsion does some of its best work. It is a strong "growing" medicine. It starts up new life in the backward child and strengthens the weak ones.

Scott's Emulsion takes all the extra strain and carries the children along until they are strong enough to stand it alone.

Will send you a little to try, if you like. SCOTT & BOWNE, Chemists, Toronto.

gain will not be his only. Every reader of the MESSENGER AND VISITOR will be the gainer.

The death of Rev. S. C. Moore of Albert Co. at the advanced age of 79 was sudden and unexpected. He was away from home at the time. Bro. Moore had some pastorates in this province, but spent most of his ministerial life in Albert Co. He was honored by his brethren and held in high esteem by those who knew him best. Further reference will be made to this event by some of the brethren. We tender to the family our sympathy in this hour of sore bereavement.

Three of our active pastors in the Eastern association, v. z., Brethren Brown of Havelock, MacNeil of Pettitcodiac, and Thomas of Dorchester have been on a hunt in the Canaan woods. They are doughty hunters and no doubt will get what they are after. The wife of one of these good ministers has been in St. John on a hunt too but she has been after very different game. Her presence at the Provincial S. S. convention will be of great benefit to the church and school in both of which she is such an enthusiastic worker. We trust that these pastors will be greatly rewarded in their hunt for souls during the coming year and their hearts greatly cheered by large accessions to their respective churches.

Rev. G. W. Schurman, late of the Tabernacle church, Halifax, preached for the Germain St. people last Lord's day with much acceptance. We hear that Mr. Schurman has calls from two churches under consideration, one of them in Massachusetts and the other in Nova Scotia. We trust he may be divinely guided.

Charlotte County Conference.

The Charlotte County Quarterly Conference convened with the Pennfield Baptist church on Tuesday, 7th inst., at 7.30 p. m. The only church represented besides Beaver Harbor and the convening church was Oak Bay. We have not as yet learned the reason of the absence of brethren, specially the pastors. Some conjectured one thing and some another, but the final conclusion reached was that they had all been laid up, and hence needed the prayers of the anxious few, and the disappointed ones, that they might be again restored to their duties.

Pastor Worden, of Oak Bay, arrived just in time to save the audience from a serious collapse. His preaching and singing delighted and helped us all. He is surely a fine singer and a good preacher. We profess to be all good preachers in this county, but the trouble is there are few who know it.

The business of the conference consumed but little time, the most of which was spent in Christian communication. As to the minutes of the preceding meetings, they were minus. I think it would be just about as difficult to find them as it would the first robin that fitted across the garden of Eden.

Our next conference will be at Bartlett's Mills in January. We concluded to get back in the old way of meeting on Friday and continuing the meetings over the Lord's Day. We hope all the pastors will fall in line. T. M. MUNRO, Pres.

Dedicatory Service.

Dedicatory services will be held in the new Baptist church, Cavendish, Oct. 26, at 11 a. m., 3 p. m., and 7 p. m. These services will be full of interest. Visiting pastors will preach. We hope to see a large number of friends from our Island churches, as the Island conference convenes with us on the 27th. C. P. WILSON.

Bay View, P. E. I., October 14.

RE-OPENING THE FOUNTAIN OF LIFE.

Rev. F. B. Meyer has recently told how, in olden days, amid the Roman Forum, there was a little brooklet called the Girl's Fountain, which sang merrily as it broke into the light and passed on its way toward the yellow Tiber. For centuries, however, it was lost sight of; not that it had ceased to exist, but that it had become covered and almost choked by tons of rubbish, accumulated thickly on the spot as the proud city was subjected to repeated and ruthless violence at the hands of many spoilers. But when, in recent years, the debris was removed, that fountain, so long choked and hindered, freed from all restraints, again took up its song and recommenced its useful ministry. Is not that a type of the work of the Mighty One within us? He has not left us; but his gracious power, which would have been put forth in us and for us, has been rendered almost inoperative and dead. What shall now hinder us ridding ourselves of all which has hindered him from doing his mighty works, so that he may do that which he so loves, and which we so much need?—Ez.

AN INTERESTING DOCUMENT.

The American Institute of the Sacred Literature issues for the first time this year a complete calendar of its work. This calendar presents the following table of contents:

HISTORICAL STATEMENT.

THE COUNCIL OF SEVENTY:

- Constitution.
- Declaration of Principles.
- Officers.
- Names of Members.
- Associate Members.
- Special Committees.
- Annual Meetings.
- Fellows of the Council.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

- Management and Location.
- Members of the Institute.
- Officers of the Institute.
- Elementary Bible-Study Courses.
- Professional Reading Courses.
- Linguistic Correspondence Courses (Hebrew and New Testament Greek).
- English Bible Correspondence Courses (The English Bible).
- Special Examinations.
- Lectures, Institutes, and Summer Schools.
- Bible Study Sunday.
- Financial Supports.
- Statistics.
- Affiliation of Other Institutions.
- Publication Work.

It is an interesting document, and together with the historical article on the same subject written by the late President Barrows and published by the Institute last March, presents a fine view of the history and work of the organization. Ministers and others having a serious interest in the growth of modern ideas and methods connected with Bible study should send for these pamphlets. They will be furnished free of charge by the office of the Institute, Hyde Park, Chicago, Ill.

FOOT-BALL ETHICS.

It seems strange that in this enlightened day a game of foot ball could not be played because one of the teams had as one of its members a gentleman of color. The game was to have been played in Wolfville, and the visiting team was on the ground. The Acadia men had selected as one of their number an under-graduate, and a colored gentleman—honored by his fellow students and respected by all who knew him, yet the color of his skin was a bar to his participating in the game. And none was played. All men are free and equal in this land. We say it—as Christians we preach it. And as citizens we should practice it. Better have no foot-ball, no healthy sport than trample under foot such a fundamental principle of the rights of man. It will be a sorry day for us, if this conduct of the Truro footballists is to be upheld. "A man is a man for a that."

Laces

I prefer PEARLINE to other soap powders. I like PEARLINE for washing lace collars and embroidered and lace doilies, which I do, myself, at home, not trusting them to the washerwoman.

Mrs. Rev. J. L.

One of the Millions. 677

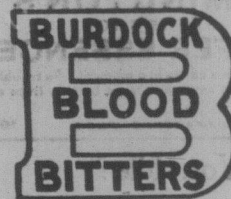
The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrears (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.



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

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

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

For Sale by all Druggists.

Notices.

"All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor E. J. Grant, Arcadia, Yarmouth, N. S."

THE TWENTIETH CENTURY FUND
\$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

The P. E. Island Baptist Quarterly Conference will convene with the Baptist church at Cavendish on the 27th and 28th of October. First session on Monday evening. The new church edifice will be dedicated on Sunday, 26th, and the meetings of the Quarterly will be held in the new church. A helpful programme has been prepared. Let all our churches be represented as our denominational interests are to be considered.

J. L. MINER, Sec'y.

Charlottetown, October 9.

The next session of the Digby Baptist District meeting will convene at Barton, Monday evening and Tuesday, Nov. 10-11. I. W. PORTER, Sec'y.

The annual Convention of the Nova Scotia Sunday School Association will be held in Wolfville, October 28-30. Prof. E. D. Excell, of Chicago, who directed the music at the great international convention at Denver, will lead the music at this convention. Prof. Excell is without question the greatest leader of sacred song on the continent, and he alone should draw a large number of Sunday School teachers to this convention. Those who attend will learn something about Sunday School music. General Secretary, Mr. Marlon Laurance, will also be there to represent the International Association and will give addresses at almost every session. It will well repay every Sunday School in Nova Scotia to send at least one delegate. Free entertainment will be provided for all delegates by the people of Wolfville, and the railways will return free all who attend who buy a first-class ticket going and get a standard certificate. The complete programme will be published in the October number of the Sunday School Worker. Delegates must send their names to Mr. C. R. H. Starr, Wolfville, chairman of the entertaining committee, not later than October 21, to ensure entertainment. If you are going to stay with friends send names all the same and say with whom you will stay. In sending names do not omit titles Mr., Mrs. or Miss. It prevents confusion. All pastors and superintendents are members of the Association and are earnestly invited to attend. All Sunday Schools are entitled to send delegates and every one interested in Sunday School work is invited to attend and take part in the proceedings.

A GUARANTEED CURE FOR DYSPEPSIA, K.D.C. OR MONEY IS FOUND IN K.D.C. REFUNDED. Highest endorsements. Write for testimonials & guarantees. K.D.C. CO. Ltd. Boston, U.S. and New Glasgow, N.S., Can.

SYMINGTON'S
EDINBURGH
COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 600

Are You Idle?

There is employment for the Maritime-trained all the time. Read calls of past few days:

Oxford, 2 young men; Truro, 2 young men; Shubenacadie, 2 young men; St. John, 1 young man; Sydney, 1 young man; Sydney, 1 young lady; Pictou, 1 young man; Windsor, 1 young lady; Halifax, 6 young men; Halifax, 8 young ladies.

Enter at once: individual instruction; here you get the benefit of the experience of 7 teachers: send today for Calendar to

KAULBACH & SCHURMAN,
Chartered Accountants.

MARITIME BUSINESS COLLEGE,
Halifax, N. S.

You May Need

Pain-Killer

For
Cuts
Burns
Bruises

Cramps
Diarrhoea
All Bowel
Complaints

It is a sure, safe and quick remedy.

There's only one PAIN-KILLER.
PERRY DAVIS'.
Two sizes, 25c. and 50c.'

Joggins Coal

This **FIRST CLASS COAL**

can be purchased by the Cargo in ROUND RUN of MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes.

CANADA COALS & Ry. Co., Ltd.
Joggins, N. S.

Try an Investment of \$100.00 in a British Columbia Coal Company.

Write for prospectus.

A. W. BELFRY & CO.,
Rooms 40 and 41 Royal Ins. Building,
Montreal.

Invigorating!

WHAT IS?
GATES' SYRUP.

WHY?

Because it tones up the system, imparts fresh energy, restores the fastidious appetite to heartiness, and is unequalled as a GENTLE physic.

That is why you should take a dose every other night.

The effect is remarkable in restoring buoyant spirits and robust good health

—SOLD EVERYWHERE BY—

C. Gates, Son & Co.,
MIDDLETON, N. S.

The Home

HOW TO WASH FINE LACES.

I do not suppose there are many places where culture and refinement have held sway longer than in our dear Richmond, Va., and there are many old heirlooms in the way of fine laces. I have had several very earnest inquires of late, as to the care of them—if they could be cleaned successfully, etc. The reason so many lose their fine laces or have their cobwebby laces fall into holes is because they do not know how to care for them. It is ruinous to fold fine laces, and the best way to keep them fresh is to drop them carefully into a satin-lined box and allow them to remain just as they fall until next used. Laces that are seldom worn should be kept upon strips of dark blue paper, the two being rolled together. This keeps the lace firm, without creasing it, and preserves its freshness. To clean laces that are slightly soiled, sprinkle some magnesia upon a smooth sheet of wrapping paper; lay the lace upon it; then sprinkle more magnesia over it; cover with another sheet of paper, and place a book or weight over it and let it remain there several days. Then take the lace up and shake the powder all out. When it is necessary to wash laces, make a warm suds of rain-water and pearlina, and sew the lace upon strips of muslin and wrap it tightly around a smooth glass bottle and drop it in the suds. Roll it around and pat it until clean; then rinse and dry in the sun. It will look like new.

—Religious Herald.

CHILI SAUCE.

Twelve large ripe tomatoes, four onions, four peppers, three cups vinegar, one cup sugar, four scant tablespoons of salt, one-half tablespoon of ground pepper, one tablespoon each of ground cinnamon and cloves; boil all together for one and a half hours; place in small pint jars while hot.

TOMATO KILLY.

One peck green tomatoes, eight onions, six peppers, chopped together; boil three minutes in one quart of water, one pint of vinegar, then strain (and throw away this liquid after straining.)

Mix two quarts vinegar, two cups of sugar, one cup mixed mustard, one tablespoon cloves, two tablespoons of cinnamon, two tablespoons salt. Let this mixture come to a boil and pour over the tomatoes, etc., while hot.

RUSSIAN PICKLE.

Two gallons of chopped cabbage, one gallon of green tomatoes, one ounce of celery seed and one ounce pepper, one-quarter pound of white mustard seed, four large tablespoons of salt, one-and-one-quarter pounds brown sugar, one gallon of vinegar. Boil all together till tender, then, while hot, add one-half ounce of tumeric. Bottle in pint jars.

PICKLE SAUCE.

One quart of vinegar, one quarter pound mustard, two tablespoons butter. Boil the vinegar. Mix the mustard and butter to a paste, then with a little cold vinegar; then add to the boiled vinegar after it cools a little.

APPLE JELLY

makes a pretty dessert or tea dish at this or any time of the year. Pare and slice the apples, put them in a saucepan, with sufficient water to cover them; boil gently until very tender, then strain through a jelly-bag. To every pint of clear liquid, add a pound of loaf sugar. Boil for about ten minutes, and as soon as it begins to "jell," pour it into your mould. This ought to give a sparkling and beautiful jelly. A little fresh lemon peel may be boiled with the apples if desired.

APPLE PUDDING.

Take a ten-cent earthen milk-pan, fill it quite full of apples prepared as for pie,

add a teacupful of boiling water; place over and on the apples a piece of light bread dough a full inch thick. Cover with another pan or basin not exactly airtight. Set the pan on the stove where the steam from the apples will cook the dough and make it raise very light and nice in about one and one-quarter hours. Turn out on a large dish; the apples, of course, will be on top. Slice off through all, and serve with sugar and cream. Rx.

THE SUMMER GIRL'S COMPLEXION.

"A good complexion is not to be had for the asking," says Priscilla Wakefield, in August Delinctor, in an answer to a girl who complains that all complexions do not take kindly to the sun's rays. "The first requisite for a clear skin are fresh air, exercise, regular bathing, careful diet, and plenty of sleep. Eat fruit and vegetables drink milk, and take a generous quantity of water between meals and before retiring two glasses each time. Avoid candies, pastry, pickles, hot bread, tea and coffee. Take a bath every day and rub the body well with a rough towel. Wash the face carefully, and never with very cold water. Wipe with a soft towel, rubbing up, and not down. If very tired or overheated, wash the face with water almost hot and containing a little glycerine. A lather of castile soap rubbed in well will remove dust and perspiration from the pores of the skin. The soap must be rinsed off thoroughly. A good remedy for sunburn is to bathe the face with a mixture of sliced cucumber soaked in milk. A mixture of lemon juice, pure borax, and powdered sugar is excellent for freckles, or a combination of sour cream and finely grated horseradish. Rose water and elder-flower water are beneficial in softening the skin."—Rx.

LIVE WELL.

It is impossible to live well unless one eats well. Good food supplies the body with proper nourishment and therefore, is the cause of strengthening and beautifying it. When we cultivate health we insure for ourselves beautiful bodies, and we bring success in our daily affairs nearer on account of being better fitted to perform our duties. In the social as well as the business world. The girl with good health and a pleasing personality overshadows the girl whose face and form plainly reveal a lack of hygienic living. Good health demands the following five necessities: Good food, pure air, plenty of exercise, cleanliness and pure, elevating thoughts. That old proverb, "An ounce of prevention is worth a pound of cure," holds volumes of condensed wisdom. It is a foolish idea to wait until one gets sick before regarding the full importance of health, and what a vital thing it is to happiness. Our bodies were given to us to be taken proper care of, and to give outward evidence of the inward beauty of the souls they contain.—Witness.

A COMFORT AND A CARE.

If Your Home is Blessed with a Baby You Will Appreciate This.

A baby is a priceless comfort, but in its utter helplessness is also a great care. Anything that will relieve the tired mother and add to baby's health and happiness is both a help and a friend. This is what makes the statement of Mrs. Thos. Little, of Kingston, Ont., so interesting to all mothers. She says:—"When my baby was eighteen months old he was troubled with a sour stomach and was badly constipated. These troubles made him cross and restless, and I had to be up with him a number of times during the night. I finally got a box of Baby's Own Tablets, and after giving them to him for a few days his bowels became regular, his stomach was sweetened and he slept well. I think these Tablets are just what mothers need for their little ones." Baby's Own Tablets are the best and most convenient form for administering medicine to the very young. They are safe and harmless and free from opiates. Sent postpaid on receipt of price, 25 cents per box, by the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. A book on the care of infants and children sent free on request. Write for it.

THE VALUE OF CHARCOAL.

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

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

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

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

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

RECOMMENDED BY PHYSICIANS.

Pond's Extract

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises, Coughs, Colds and all accidents liable to occur in every home.

CAUTION--There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappers.



Lots

of comfort and a great saving of time to the housekeeper who uses

Woodill's German Baking Powder.

CANADIAN PACIFIC

FALL EXCURSIONS TO **MONTREAL.**

GOING SEPT. 23, 24, 25.	GOING OCTOBER 8, 9, 10.
RETURN TO OCTOBER 9, 1902.	RETURN TO OCTOBER 24, 1902

Round Trip From ST. JOHN } **\$10.00**

ASK FOR TICKETS VIA **Canadian Pacific Short Line.**

See nearest Ticket Agent for particulars, or write to
C. B. FOSTER,
D. P. A., C. P. R., ST. JOHN, N. B.

INDICESTION CONQUERED BY K.D.C.
IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson V. November 2. Joshua 20:1-9

CITIES OF REFUGE.

GOLDEN TEXT.

God is our refuge and strength, a very present help in trouble.—Psa. 46:1.

EXPLANATORY.

I. THE GOEL, AVENGING JUSTICE—There are some crimes that must be removed if a nation would exist and prosper. Such are treason, which strikes at the life of the nation, and murder, which strikes at the existence of the family as well as of the individual. Breaking the sixth commandment wrongs not merely the individual. It is a threefold crime: 1. Against the individual. 2. Against the family and the nation, for it takes away the support of the family, and one of the essential members and defenders of the nation. 3. Against God, the giver of life. Hence the severest punishment possible is meted out to whoever perpetrates this crime, and ought to be, in order to prevent as many as possible from committing the crime.

The Goel, translated here 'avenger of blood,' and in Ruth 'kinsman,' next of kin, because it was the duty of the next of kin to perform the duties of the 'goel,' is really the vindicator, one 'whose duty it was to secure justice to the injured,' 'to restore the violated family integrity,' one 'who is authorized to obtain blood for blood as an act of justice,' 'the balancing of a blood account.'

II. THE CITIES OF REFUGE.—Vs. 1, 2, 7, 8. 2. APPOINT OUT FOR YOU (R. V., 'Assign you the') CITIES OF REFUGE. Under the circumstances described above, it was necessary that there should be places of asylum, where one who had unintentionally killed another could be safe from the avenger, and where any one could have a fair trial. WHEREOF I SPOKE UNTO YOU BY THE HAND (the agency) OF MOSES. See Num. 35:9-34; Deut. 19:1-3, where may be found a more detailed account of the object of these cities.

7. KEDESH IN GALILEE IN MOUNT, better, 'the hill country,' the mountainous region of NAPTALI, in the extreme north, west of the waters of Merom. SHERKEM, the central city of Samaria, between Mounts Ebal and Gerizim, a place well known in Bible history. MOUNT HILL country. HEBRON. Twenty miles south of Jerusalem.

8. BEZER. The most southerly of the cities of refuge east of the Jordan, twelve miles northeast of Hebron. IN THE WILDERNESS. A wild, uncultivated, but not uninhabited region. RAMOTH IN GILEAD (heights of Gilead.) One of the great fortresses east of the Jordan, twenty-five miles from the river, and thirteen miles south of the Jabbok, in the tribe of Gad. GILEAD. The mountainous region east of the Jordan, extending some sixty miles from the Dead Sea to the Lake of Galilee. Bounded on the east by the Arabian plateau, and on the west by the Jordan Golan, 'was the most northerly city chosen on the east of the Jordan. Its very site is now unknown, though once a place of great power and influence, which gave its name to a province "Gaulanitis,"

NO DRUGS.

Just Proper Food and Rest.

The regular uses of drugs to relieve pain is on the wrong track. Find the cause and remedy it by proper food and quit drugs for temporary relief or you will never get well.

A minister's wife writes:—"Three years ago, while living at Rochester, N. Y., where my husband was pastor of one of the city churches, I was greatly reduced from nervous prostration and anemia and was compelled to go to a well-known Eastern sanitarium for my health. My stomach was in bad shape from badly selected food; I was an habitual user of Carbonate of Magnesia and my physicians made every endeavor to break up this most damaging habit, but all to no purpose.

At the sanitarium I was given Grape Nuts and learned the value of the food. I used it continuously, eating it at nearly every meal and my recovery was rapid. Its use enabled me to eat and digest food and to give up the drug habit and I am now completely restored to good health.

At the present time I am able to attend to my household and family duties, pursue music which was formerly my profession, besides reading and studying, all of which I was totally unable to do at the time referred to." Name given by Postum Co., Battle Creek, Mich.

east of Galilee." BASHAN. A region east of the Sea of Galilee and the northern Jordan, extending north to Mount Hermon.

III. HOW THE CITIES OF REFUGE ACCOMPLISHED THEIR OBJECT.—Vs. 3-6, 9. First. The person for whom they were set apart were only those who killed ANY PERSON UNAWARES AND UNWITTINGLY. Literally, "by error, without knowing," by some mistake of judgment, or accidental blow, without intending to injure. THEY SHALL BE YOUR REFUGE, the refuge for all the nation.

Second. 4. FLEE UNTO ONE OF THOSE CITIES. The one who had killed another must flee to a city of refuge. In no other place was he safe. If he refused to go, the blood was on his own head.

Third. The preliminary trial something like our grand jury trials. SHALL STAND AT THE ENTERING OF THE GATE OF THE CITY, i. e., not outside of the gate of the city, but in the forum, or public square which was near the city gates, and used as a place for public meetings and trials (compare Ruth 4:1, 2.) "Whoever reaches one of these cities is entitled to trial." SHALL DECLARE HIS CAUSE, state his case, declare what he has done and why he had to flee from home. It was uncertain whether he was a criminal, or one who had a right to claim asylum from his pursuers. In either case THEY, the elders, the rulers, SHALL TAKE HIM INTO THE CITY, receive him, care for him, and assign him a dwelling-place, as he probably left home suddenly without preparation for a prolonged stay. If no accuser came, he was safe as long as he remained in the city.

Fourth. A regular and fair trial. 5. IF THE AVENGER OF BLOOD PURSUE AFTER HIM, as it was his duty to do if he believed the man to be a murderer, THEY SHALL NOT DELIVER THE SLAYER UP INTO HIS HAND, BECAUSE ON THE FACE OF IT HE SMOTE HIS NEIGHBOR UNWITTINGLY, and should have a fair trial before the avenger of blood could punish him.

6. UNTIL HE STAND. "The judges and elders of the people, in trying civil and criminal causes, always sat; the person who came for judgment, or who was tried, always stood." BEFORE THE CONGREGATION. The rulers and representatives of the city, who are frequently spoken of as if they were the body of the people (compare Josh 24:1 and 24:2, 19, 21.) FOR JUDGMENT, for a just trial and decision.

Fifth. If the fugitive was found guilty of wilful murder he was delivered over to the executioner. He was no longer entitled to safety either in the city or out of it. Thus the great danger that the right of asylum should be abused, the bad men take advantage of it to escape punishment, and thus make such places hot-beds of crime, was removed.

Sixth. If he was exonerated from wilful murder, he was safe, but only so long as he remained within the city and its suburbs of one thousand cubits beyond the walls (Num. 35:5, 6, 23.) He must remain here, away from his home and business, till the death of the high priest.

IV. THE CITIES OF REFUGE AS A TYPE.—1. The Avenger. "Who is the avenger? Law. What Law? Criminal law, sanitary law, social law, natural law. Wherever want stares, and vice reigns, and rags rot, there the avenger takes his stand. Delay him not. He is the messenger of Christ. The very nature of things is God's avenger." Conscience, the law of God in the soul, is an avenger. All these are made clearer and truer by the statement of the work of the Goel, the avenger of blood, as given above. It is not revenge, but justice and righteousness, through punishment.

DRINK DID IT ALL.

The Fairmont (Minn.) News makes, regarding intemperance, the following statement which, while it may relate to an exceptional condition of affairs, is full of instruction and warning:

When sentencing a person convicted of selling liquor without a license, Judge Quinn, of the 17th Judicial District (Fairbault, Martin, and Jackson counties) recently said that 97 per cent. of crime was due, directly, to drink. The statement being challenged in private, the investigator was referred to the court records, and it was found that of the persons sentenced by Judge Quinn during the five years of his service as judge of this district there is but a single exception to the rule stated by him. Every case can be attributed to the use of intoxicating liquors, with the exception alone of Otto Frankfur, a young boy who was charged with burning a school-house to avoid going to school, but even in this case the boy's father was an habitual drinker of liquor.—Rz.

A Mother's Praise.

FOR THE MEDICINE THAT RESTORED HER DAUGHTER'S HEALTH.

She Had Suffered from Severe Headaches, Vomiting and Extreme Nervousness, and Feared She Would Not Regain Her Strength.

Every prudent mother will watch carefully the health of her young daughter at the period when she is passing from girlhood to womanhood. This period is the most critical in the young girl's life. It is then that she becomes pale, easily tired and troubled with headaches, without apparent cause. The blood becomes thin and watery, and unless prompt steps are taken to restore it to its rich, red, health-giving condition, decline, and perhaps consumption will follow. Dr. Williams' Pink Pills have cured more pale, anemic, easily tired girls than any other medicine, and mothers will make no mistake if they insist upon their growing daughters taking these pills from time to time. Mrs. P. Page, a lady well known in Rowanton, Que., tells what these pills have done for her daughter. She says:—"My daughter, Catherine, aged fourteen years, was suffering greatly with severe headaches, vomiting and nervousness. She was so completely run down that we feared that she would not recover her strength. We tried several medicines, but they did not seem to do her any good. I then thought we would try Dr. Williams' Pink Pills, and the result has been up to our fondest hopes. She has fully recovered her health and strength, and I shall be very glad if this experience will help some other suffering girl regain her health."

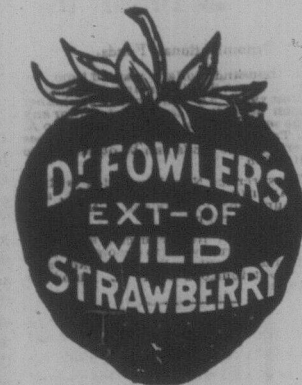
Dr. Williams' Pink Pills make rich, red blood and give new strength with every dose. They cure anemia, headache, heart palpitation, dizziness and bring the glow of health to pale and shallow cheeks. These pills are also a certain cure for the ailments that mark the lives of so many women a burden. Be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50c. per box or six boxes for \$2.50, by addressing The Dr. Williams Medicine Co., Brockville, Ont.

MY FLEET.

(Edwin A. Schell in the Outlook.) My gallant bark sailed out at morn, Out on the tide; Fair blew the wind, serene the skies, I laughed in pride. The welcome waves like faithful friends Rolled in its track; The ship was youth—I watched in vain, It came not back. Still brave of heart, a second craft I sent to sea, Wealth, friends and honor from afar To bring to me. A passing captain spoke it once, Such is report; Though signalled oft, my ship of Hope Comes not to port. Then, feeling deep, and anxious still To do my best, A loyal fleet, with captains bold, Sailed to the west. The big four-master, "Industry," "Economy," "Ambition," "Fame," they too were lost; Alas, for me! But faith unmoved persuaded me To try again; And so the ship of Love I sent Across the main. Quick the return, and loaded deep With charity; O happy ship, fitted to bear Life's argosy!

A father said to his hopeful son, "Who was Leonidas, my cherished one?" The boy replied, with words of ardent nature, "He was a member of the legislature." "How?" asked the parent; then the youngster said, "He got a pass, and held her like grim death." "Whose pass? What pass?" the anxious father cried; "Twas the r' monopoly," the boy replied in deference to the public we must state, That boy has been an orphan since that date. —From "Rhymes of Ironquill"

These trade-mark crosses lines on every package. **Gluten Grits** and **BARLEY CRYSTALS**, Perfect Breakfast and Dinner Health Cereals. PANSY FLOUR, or Biscuits, Cakes and Pastry. Unlike all other foods. Ask Grocers. For book of samples, write FARWELL & RHINES, Watertown, N. Y., U.S.A.



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

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

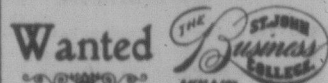
Pleasant, Rapid, Reliable, Effectual.

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

PRICE, 50c.

DON'T GO TO A BUSINESS COLLEGE

Until you have seen the Year Book of Fredericton Business College outlining our Commercial, Shorthand and Typewriting Courses. Send your name and address on a post card and you will get it without delay. Address W. J. OSBORNE, Principal. Fredericton, N. B.



Wanted Capable and intelligent young men to learn Shorthand. We cannot begin to supply the demand for such writers, and no class of work gives better opportunities of advancement.

Send for pamphlet, "Ma's Stenographers Wanted," showing the demand, and the openings a stenographic position gives for rising in the world.

Students can enter at any time. S. KERR & SON, Oddfellows' Hall.

Use the genuine MURRAY & LANMAN'S FLORIDA WATER "The Universal Perfume." For the Handkerchief Toilet and Bath. Refuse all substitutes.

Wanted Everywhere

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England. Address to-day the

VARIETY MF'G CO. Bridgetown, N. S.

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

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches. Nova Scotia during the present Convulsion year.

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

All contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. MANNING; and all such contributions in P. E. Island to Mr. STERNS.

GREENWOOD.—Bro. A. S. Lewis has our hearty thanks for three nights able assistance in special meetings at Greenwood. J. A. HUNTLEY.

PORT HAWKESBURY, N. S.—The Port Hawkesbury church is again without a pastor, owing to Mr. Whitney's return to New York to continue his studies.

SECOND MONCTON, N. B.—I feel quite sure that some of the pastors will be glad to learn that the Lord is blessing this church. There has been a shaking of hands and a coming together among the members.

Oct. 18th, 1902. J. A. MARPLE.

BERTON, N. B.—Some weeks ago we held special meetings here. Four have united with the church by baptism two by experience. Backsliders have returned unto the work of the Lord.

HOPEWELL.—We held our roll call on Oct. 10th. It was such a busy time the attendance was rather small, a good time was enjoyed, reports were received from all branches of our work.

BRAR RIVER, N. S.—Five members have recently been received by letter. Among these are Bro. Josiah Purdy, his wife and daughter who are returning to their old home.

BILLOWN.—Since coming to this pastorate in June last many tokens of the Divine favor have been received. Five have been received into the church by letter.

OAK BAY, CHAR. CO.—Sabbath, Oct. 5, was a blessed day at this place. Our congregations were the largest that day they have been during our four years pastorate.

sang and went home praising God for his love and sacrifice and eternal purpose. H. D. WORDEN.

CAMPBELLTON, N. B.—The Baptist Church at Campbellton, N. B., which has been extensively improved and enlarged this summer, was re-opened to the worship of God Sunday morning the 12th inst.

ACADIA UNIVERSITY FORWARD MOVEMENT. RECEIPTS FROM OCTOBER 1ST TO OCTOBER 14TH. Port Hawkesbury church, \$5; James I King, \$2.50; Robert Mills, \$1; Salisbury Sunday School, \$5; E. D. Sterns, \$5; Glace Bay church, \$10; Osborne church, \$5; Samuel Gillmore, \$5; Second Chipman church, \$15.11; I. E. Gillmore, \$2; Rev. I. B. Coldwell, \$2; John H. Kennedy, \$2; E. Frank Hayes, \$1; H. R. Christie, \$5; James R. Christie, \$1; Howard Ross, \$50; Waterville Section of Cambridge church, \$5; Parrsboro, per Rev. D. H. McQuarrie, \$5; Sussex, \$20.85; E. S. Woodworth \$1; J. G. Hull, \$3; L. S. Messenger, \$5; Mrs. Jacob Walton, \$6.25; A. G. Millet, \$8.75; Lewis Rice, \$5; Middleton church, \$10; Lawrencetown church, \$10; N. A. Rhodes, \$100; Granville Ferry church, \$5; Rev. F. H. Beale, \$5; J. W. Consins, \$5; 1st Sable River church, \$6.25; 2nd Sable River church, \$2.75; Lewis Head, \$3; Rev. S. S. Poole, \$5; Simeon K. Freeman, \$1; Billtown church \$10; C. R. Bill, Jr., Billtown \$3; North church Halifax, \$15; D. P. Saunders, \$2.50; Tancook church, \$5; Stephen Linard \$2; Obed Barker, \$1; N. E. Everett, \$5; Jeddore church, \$5; Ira C. Moss, \$2; C. H. Burgess, \$2; John M. McLeod, 6.25; Robert Longard, \$2; Uteg church, \$2.80; Grand View church, \$3.84; Belfast church, \$4.50; 1st Halifax church, \$3.10; Dartmouth church, \$10; C. M. Baird, \$5; Mrs. Jessie L. Prescott, \$15; Advocate Harbor church, \$21.50; Edwin D. King,

\$25; Charlottetown church, \$25; Rev. G. P. Raymond, \$5; Calvary church, North Sydney, \$20; I. C. Harper, \$10; Pitt St. church, Sydney, \$10; Rev. A. J. Vincent and wife, \$10; J. C. Blackadar, \$5; Perreux church, \$5; Thomas Johnston, \$3; Paradise and Clarence church, \$10; Mrs. Bay, \$7.70; Homeville church, \$5.20; Rev. R. B. Kinlay, \$5; Havelock church, \$7; James Hopkins, \$2; Pollet River church, \$3.50; Forest Glen church, Westmorland county, \$3; 1st Elgin church, \$5.21; J. L. Horseman, \$5; Aylesford church, \$6; Kingston church, \$5; J. S. Marshall, \$1; Smith Cove church, \$5; Hampton church, \$4; Rev. H. G. Estabrook, \$5; Alexander Barnett, \$6.

REMARK. We still need \$1954.75 to make up the full amount. We need the help of all. A. COXON, Treas. Acadia University. Wolfville, N. S., Oct. 14th.

Receipts 20th Century Fund. Havelock, LeBaron Corey, \$2; Pollet River, Mrs. B. W. Keye, \$2; Fredericton, (Mrs. E. B. Perley, \$2; Est. A. F. Randolph, \$100; A. H. F. Randolph, \$10); \$112. Sackville, (Walter Kelcup, \$2; Mrs. H. E. Goodwin, \$1); \$3. Gibson, (H. R. McGill, \$2; Rev. and Mrs. W. R. Robinson, \$6.25; Thos. Hoben, \$2.50; Mrs. A. Colwell, \$1; Mrs. C. Bleakney, \$1; Belle M. Miles, \$1; Geo. A. Miles, 50c; Wm. Carter, 50c); \$14.75 Kingsclear, (Alfred Beverett, \$2; Mrs. M. Dunphy, \$1); \$3. New Maryland, (Wm. Nason, \$1; Wm. Smith \$1; Mrs. L. G. Nason, \$1; Nellie G. Morgan \$1; Clarence L. Noble \$1); \$5. New Canaan church \$2; Harvey, 1st church, Geo. A. Coonan 50c; Newcastle, Est. Geo. A. Lounsbury, \$100; Newcastle (Lower), (Ellen G. Sturt, 50c.; Thos. Bailey, 25c.; Jas. Bailey, 25c.; Maggie D. Bailey, 25c.); Total, \$1.25; Sackville, (Chas. W. Ford, \$5; Walter Fowler, \$4; Chas. E. Carter, \$1; G. W. Mitten, \$2; Burpee Estabrooks 50c.; E. H. Fowler, \$2; A. E. Wry, \$8; Samuel Alward, Woods, P. \$1); Total, \$23.50; Marysville, Eva Smith, \$1; Cambridge 1st (Mrs. A. McDonald, \$1.25; Jas. McAlary, \$2; Alice McAlary, \$1.25); Total, \$4.50; Germain St., B. S. Price, \$5; Woodatock, Mrs. Samuel Stephenson, \$1; Chilmam 2nd, (Miss S. Frazer, \$1; A. E. Nugent, \$1); Total, \$2. Total, \$282.50. Before reported, \$367.18 Total to Oct. 13, 1902, \$649.68. J. W. MANNING, Treas.

CULTIVATE GRACEFULNESS. The carriage and position of the body, during both the day and the night, have much to do with one's figure, health, and appearance. How quickly one can distinguish an army or navy officer on the street, though he is a stranger! Always, standing or walking, hold yourself as erect as possible; throw shoulders back and down, elevate the chest a little, and draw the chin in a trifle. When standing, the weight of the body should fall upon the ball of the foot, neither upon

the heel nor the toe. No one can have a good figure without throwing the chest well forward, the shoulders back and down, and carrying the body in an erect position. Follow these simple rules strictly, and you will greatly improve your figure and bearing. Do not bend the legs too much when walking; and let the weight fall slightly more on the heel first. Swing the arms naturally, but not too much. Be careful not to bob up and down when walking. A graceful walker seems to glide easily along. Carves are always graceful and an angular, jerky movement is always ungainly. Grace is an acquirable quality, but we must remember that nature abhors angles and spasmodic movement; she always uses curves which are most graceful and delicate. Most people, when sitting, slouch at the waist; in fact, this fault is nearly universal, except in those who have been trained. It is impossible to slouch on chairs or on a sofa all day, and then expect to have a good bearing and poise when standing or walking. Again, slouchy positions will soon react upon the mind, and produce mental shiftlessness and slouchiness in thought. A habit of reading in bed, or lying down, or in a careless position, slouching down in one's chair with the feet up, will very soon tell upon the quality of one's thoughts. It is impossible to do good thinking in these positions. The body must be in an erect and dignified posture without being cramped by position or dress. No one can think well without freedom and ease of body.—Selected.

EVERY HOME should own the New EDITION. Hundreds of the most eminent authorities agree that it is the most accurate and useful dictionary published. It gives correct answers to questions concerning words, places, notable persons, fiction, etc. The New Edition has 25,000 new words and phrases, 2364 pages, 5000 illustrations. Let Us Send You Free "A Test in Pronunciation" which affords a pleasant and instructive evening's entertainment. Illustrated pamphlet also free. G. & C. MERRIAM CO., Publishers, Springfield, Mass.

It's a Proverb THAT rich young men who begin where their father left off, leave off where their fathers began. The best fortune to leave a boy is a good practical education; no danger of losing it. MORAL: Send your son for a business training to KAULBACH & SCHURMAN, Chartered Accountants, MARITIME BUSINESS COLLEGE, Halifax, N. S.

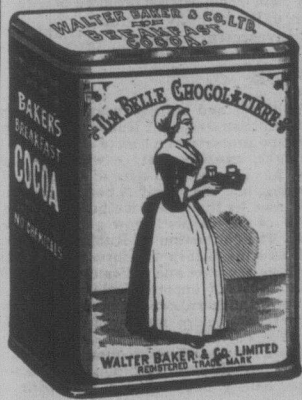
To Intending Purchasers~ Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the "THOMAS" for that instrument will fill the requirements. JAMES A. GATES & CO. MANUFACTURERS AGENTS. Middleton, N. S.

AGENTS WANTED CONFEDERATION LIFE ASSOCIATION Wants two or three reliable men to act as Agents for the Province of New Brunswick. Liberal contracts to good men. Apply to GEO. W. PARKER, Prov. Manager, St. John, N. B.

Delicious Drinks
and Dainty Dishes

ARE MADE FROM

**BAKER'S
BREAKFAST
COCOA**



ABSOLUTELY PURE
Unequaled for Smoothness, Delicacy, and Flavor

Our Choice Recipe Book, sent free, will tell you how to make Fudge and a great variety of dainty dishes from our Cocoa and Chocolate.

ADDRESS OUR BRANCH HOUSE

Walter Baker & Co. Ltd.
12 and 14 St. John Street
MONTREAL, P. Q.

MARRIAGES.

CONNOLLY-HIGGINS.—On the 8th Oct., at the Baptist church, Onslow, by Pastor Jenkins, Jay Spencer Connolly of Bible Hill to Louise Higgins of Onslow.

DURKER-CROSBY.—At Pleasant Valley, Oct. 8, by Rev. M. W. Brown, Adelbert A. Durkee of Swampscott, Mass., and Mary B. only daughter of Edwin Crosby, Esq., Pleasant Valley, Yar. Co., N. S.

THURBER-HARRIS.—At the residence of Mrs. Emma Thurber, Freeport, Digby Co., N. S., October 11, by the Rev. E. H. Howe, Garfield I. Thurber, to Hattie B. Harris, both of Freeport, Digby Co.

SIMPSON-SIMPSON.—At the bride's home Oct. 6, by Pastor C. P. Wilson, Roger W. Simpson, to Janie Simpson of Cavendish, P. M. I.

ARCHIBALD-RANDOLPH.—At Lawrence-town, Ann. County, N. S., Oct. 7th, by Rev. W. L. Archibald, assisted by Rev. A. C. Archibald, Rev. E. N. Archibald to Mrs. R. Fitz Randolph, of Lawrence town.

SLAWENWHITE-CORKUM.—At Pleasantville, Lun. Co., N. S., on the 12th of October, by Pastor J. E. Blakney, Edward A. Slawenwhite to Lena Corkum, both of Pleasantville.

ARCHIBALD-SCHAFFNER.—At the residence of the bride's parents, Truro, N. S., Oct. 8, 1902, by Rev. W. H. Hutchins, M. A., Willis Samuel Archibald to Hattie Charlens, daughter of Lt. Col and Mrs. C. Willoughby Schaffner.

GWILLAM-HARDING.—At Jordan Falls, Shelburne county, N. S., on Aug. 26th, by Rev. J. B. Woodland, Richard Harry William of Gloversville, N. Y., to Emma Jackson Harding, of Jordan River, eldest daughter of Imeon Harding, Esq.

COOPS-MCKENNA.—At Lockport, N. S., by Rev. J. B. Woodland, on Sept 11th, Gullford Stanley Coops of Milton, Queens county, N. S., to Elizabeth Olivia McKenna, daughter of John McKenna, Esq., and granddaughter of the late Rev. John McKenna, one of the old Baptist fathers of blessed memory.

PAUL-EVERETT.—On the 8th of October at the Baptist parsonage, Pennfield, by the Rev. T. M. Munro, Albert Paul of Beaver Harbor, N. B., and Matilda Everett of Victoria Beech, N. S.

STEVES-BANNISTER.—At Pollet River, Oct. 15, by Pastor H. H. Saunders, William Steves and Sarah Bannister, both of Pollet River, West. Co., N. B.

KAY-KILLAM.—At Elgin, Oct. 15, by Pastor H. H. Saunders, Willis Kay, and Beale Killam, both of Elgin, Albert Co., N. B.

HATT GAUL.—At Inglesville, N. S., Oct. 15th at the residence of John A. Smith, by Rev. W. E. Archibald, Andrew Hatt of Inglesville to Alma Gaul of same place.

WOODWORTH-KINSMAN.—At the home of the bride's mother, Billtown, Sept. 10, by Rev. D. H. Simpson, B. D., Spurr H. Woodworth of Canning and Mrs. Daisy Kinsman of Billtown.

DODGE-RAINFORTH.—At the home of the bride's parents, Windermere, Kings county, September 24th, by Rev. D. H. Simpson, B. D., Aubrey Dodge and Elizabeth Rainforth, both of Windermere.

SHEPHERD-PORTER.—At the Baptist parsonage, Billtown, Sept. 27th by Rev. D. H. Simpson, B. D., William Shepherd and Stella Porter, both of Berwick.

ROSCOE-CHUTE.—In the Baptist church at Berwick, Oct. 8, by Rev. D. H. Simpson, B. D., assisted by Rev. L. D. Moise, B. A., Everett Roscoe of Durango, Colorado and Miss Essie Chute of Berwick.

DEATHS.

IRVIN.—Mrs. Thomas Irvin of Dumbar-ton, Charlotte county, died aged 67, leaving a husband and family to mourn a great loss.

YOUNG.—Mr. Levi young of the Ledge Dufferin, Charlotte county, aged 68. Our Bro was a member of this Baptist church and aided in the work when present.

DELANEY.—Sept 1 Stella May aged five years 6 weeks and 2 days, the daughter of Patrick Delaney of Onslow. "Suffer the little children to come unto me."

DELANEY.—Oct. 7, Viola Agnes aged six months and twenty-one days, the daughter of Will E. Delaney of Onslow. "Of such is the Kingdom of heaven."

EISNOR.—At New Cornwall, Lun. Co., Oct. 6th, Josiah Eisnor aged 82. Last spring he had an attack of pneumonia from which he never recovered. He was one of the oldest members of the New Cornwall church, a regular attendant at all the services. Beloved and respected by all and will be greatly missed. May God bless and comfort the sorrowing widow and family.

MCNEIL.—Fell asleep at Fourchie, Aug. 31st, at the home of her adopted daughter, Mrs. John McNeil, aged 83 years. She suffered much for the last 24 hours but bore it with patience and fortitude endured only by one who leaned on the everlasting arm. Our dear sister had no fear of death for blessed are the dead who die in the Lord.

LEVER.—Mrs. Rebecca D. Lever of Lever Settlement, Charlotte Co., aged 67. Our sister was a great sufferer the last year of her life. She had professed religion, about one year and a half ago and was baptized at Rolling Dam and received into the church fellowship. She was a good Christian, her heart's desire was to do her Master's will. She was resigned to her suffering which came on slowly but surely and caused her to cry unto the Lord saying how long. Oh how long Lord must I wait in pain. The Lord released her out of pain and took her home to Paradise.

RICHARDSON.—Mr. John A. Richardson died October 1 at his home, South Bar, C. B. The deceased was in the 90th year of his age. He was born in Tipperary, Ireland, and came to this country when a mere child with his father, the Rev. Geo. A. Richardson, one of the first Baptist clergymen to come to Cape Breton. Like his father he was a firm believer in Jesus Christ and died sweetly trusting in Him.

JENNER.—At Oyster Pond, Halifax Co., September 17, John Jenner, in his 93rd year. It is more than seventy years since he was baptized and was a member of the church at Jeddore until his decease. He was ever interested, and while strength lasted, active in the cause, and was a man mighty in the Scripture. He leaves to mourn his loss five sons and one daughter. Bro. Jenner had that strong faith that takes hold of the promises and realizes that they are "exceeding great and precious." He passed away very peacefully, and makes us wish that our "last end be like his."

KINNEY.—Deacon John Kinney was born at Yarmouth, August 4, 1844. In early life he came to Weymouth to reside, and under the ministry of Rev. Charles Randall, was led to accept of Christ as his Saviour, and was baptized and welcomed into the Weymouth Baptist church by him. He was an earnest worker in the

cause of Christ. It was his delight to be in the house of the Lord. He made it a matter of principle to be present at all the services of the church. He was interested in everything that pertained to the welfare of Christ's kingdom. For some years he was a member of the St. Mary's Bay church, and filled the office of a deacon well. He was a generous supporter of the church, giving even beyond his means. He was ready to do what he could in aid of every good work. For several years he was in declining health. He passed to his rest Sept. 16th and was buried the 18th. In the absence of his pastor the funeral services were conducted by Rev. J. T. Eston. His end was peace. We mourn his loss, but feel assured that for him death was gain.

LONGLEY.—At Paradise, N. S., on the 6th inst of heart failure, brother I. M. Longley in the fiftieth year of his age, leaving a wife with six children and a large circle of friends to mourn his loss. On account of the suddenness of the death, and the high esteem in which our brother was held, the funeral was a particularly sad one and the largest ever held in the place. The deceased was a licentiate of the Paradise and Clarence church in which he had long been a valued and active member. He was a graduate of the class '75, Acadia, and at the time of his graduation had the ministry in view, but a serious illness leaving him with impaired health which made impossible the calling on which he had set his heart, he turned his attention to teaching, which profession he has followed with marked success. During this time however he has on many occasions occupied the preacher's desk with acceptability and profit to his audiences, besides finding innumerable opportunities for doing the Master's service. He was superintendent of the Sabbath School, and an officer in the church in which he was a loyal member. About fifty members of the I. O. F. and the children of the public schools added to a lengthy funeral cortege. The service took place in the church and was conducted by Rev. E. L. Steeves assisted by Rev. W. L. Archibald and Rev. E. Daley. Our brother's death was most triumphant and for him there was "no dark valley when Jesus comes."

LOCKE.—The church at Lockport, N. S., has lost one of its oldest and most respected members. On September 13th Brother Enos Locke, "Uncle Enos", as he was familiarly known, entered into rest at the advanced age of 88 years. With respect to our brother the phrase "entered into rest," had a larger meaning than that which is expressed in the general use of the term. For several years past his physical and mental powers were breaking down until the poor human machine was completely worn out and at length passed into the rest of the grave, God's great workshop for reconstruction, whence it will one day reissue perfected anew as was the divinely fashioned body which God first placed in Paradise. Bro. Locke was one of the pioneers in the business life of Western N. S. In his younger days he followed the sea, as master of vessels owned by himself and others. Over forty years ago he formed a partnership with his brother, Capt. Jonathan Locke, and, for a long time conducted an extensive and successful mercantile business in the town of Lockport. The firm of "J. & E. Locke" were for many years one of the largest marine outfitting concerns and general West India traders in western Nova Scotia. During forty years of successful business he had amassed a handsome fortune when the firm, by mutual consent, dissolved a few years ago. He professed religion and united with the Baptist church many years ago and until his death remained a consistent member of the church, a generous contributor to her funds and, while his physical powers permitted, an active participant in all the work of the Master's kingdom. He was twice married and leaves a widow three sons and two daughters to mourn his loss. Few men have ever lived in Shelburne county who were more widely known and universally respected for integrity of life, uprightness of conduct and consistency of Christian character, than was brother Enos Locke. In his death the church, the community and the work of the Master's kingdom have suffered a distinct personal loss. He entered into the cloud which hid the soul from our vision sometime ago, with a faith unshaken in God's promise of the full birthright privileges of his children in the life to come.

Manchester, Robertson & Allison,
St. John, N. B.

**GLOBE-
WERNICKE
ELASTIC
BOOK-CASE**

The kind that grows
with your library.
It's made up of
units, or sections.
Ten or a dozen
books, one unit—
more books, more
units, and get them
as wanted. Call,
or write for booklet.



An Ideal Book-Case
for the Home.

"An Ounce of Satisfaction is Worth a Ton of Talk."

TRY VIM TEA but once and our advertising as far as you are concerned will not be necessary. **VIM TEA** Lead Packets Only.

BAIRD & PETERS, Tea Importers and Blenders, ST. JOHN, N. B.

"HERE IS A COMPANY WHOSE LITERATURE AND PLANTATION ARE AS ONE"

(AN INTERESTING LETTER FROM A DISINTERESTED PARTY)

JAMESTOWN, N. Y., AUG. 20TH, 1902.

REPUBLIC DEVELOPMENT CO., NEW YORK CITY.

GENTLEMEN:

It was my good fortune, while on my recent trip to Mexico on other business, to spend some days on your Obispo property, as well as on others in the immediate neighborhood, and on the adjoining river, the Tesechoacan. I have made various trips to Mexico and Central American countries, and have visited numerous tropical plantations, and I have this to say—that never before have I seen a plantation that would begin to equal the Obispo. Not in one point alone, but in many, did the property strike me as being what a tropical plantation should be, and can be made to be, when properly located, with good management.

Your location could hardly be improved upon, situated as you are on the banks of the Obispo, and near the V. C. & P. R. R., and with a soil that will grow anything tropical to perfection.

I have seen Rubber trees before and numerous photographs of different trees, supposed to be selections of the best, (which would not be a fair test of what a large number would be,) and had my doubts about some of the promises made and photographs shown by some companies, but when I saw your thousands and thousands of rubber trees and cornfields only to be measured by miles, I said to myself, "Here is a company whose literature and plantation are as one."

No one could ask for a better showing and need not expect to find a better, than has been made on your property. Mr. Watson, is better versed in the Fauna and Flora of the tropics than any man I ever met, and Mr. Tacker has the rare tact of managing laborers so that they seem glad of the chance to work for him.

It would do a northern farmer good to get a glimpse of your trees—such stocky, thrifty growths, that it would be hard to convince him that they were not three times as old as they really are.

As to the yield of rubber trees, I was on the plantation of Don Joaquin Jimenez, near your place, saw his trees and made photographs of them, and he told me personally that his 8 year old trees averaged one pound or a little over to a tapping, and that was with several hundred trees, which would make a fair test.

Yours truly,

(Signed) E. L. ROBERTSON.

"Trees planted in land having the desired climate and elevation adapted for the culture will produce from five to six pounds of juice on the first year that they are tapped (at the expiration of the fifth year from planting), which amount is equivalent to 2 1/2 pounds of rubber. This product will be gradually increased every year for the next four or five years. Don Juan Aleman, Acayacan, has a grove of several hundred rubber trees of all ages, nine years and down, and irregularly planted, with coffee between, in healthy condition. Last year forty rubber trees were bled, producing 125 pounds of rubber (3/4 pounds to the tree), or over \$480 per acre."—Consul-General Sir Henry Neville Dering to the British Government.

"Trees growing in the forest to the height of about forty feet, and the diameter of three feet yield from twenty-five to one hundred pounds of the raw rubber per annum, according to the size of the tree."—W. E. Sims, Consul, Colon, Columbia.

"A rubber plantation in full bearing, say the eighth year, should yield anywhere from \$250 to \$350 gold profit per acre. Matured rubber plantations are not for sale."—Philadelphia Museum, W. P. Wilson, Director.

EARNINGS.

\$.60 Annually from one share—An investment of \$300.

The average yearly income on each share (\$300) up to January 2, 1909, is \$26 25 per year, or 8 2/3 per cent. Commencing 1909 the permanent trees are tapped, and the income from this source alone, not considering short crops, live stock, etc., on each share reaches an average of 115.2 per cent. or \$345.62 annually, as follows:

Revenue from one acre (one share) commencing the eighth year, when the 200 permanent trees are ready for tapping:

Year	8th year	9th	10th	11th	12th	13th	14th	15th
1909	1 1/4	1 3/4	2 1/4	3 1/4	4 1/4	5 1/4	5 1/2	5 3/4
1910	1 3/4	2 1/4	3 1/4	4 1/4	5 1/4	5 1/2	5 3/4	5 3/4
1911	2 1/4	3 1/4	4 1/4	5 1/4	5 1/2	5 3/4	5 3/4	5 3/4
1912	3 1/4	4 1/4	5 1/4	5 1/2	5 3/4	5 3/4	5 3/4	5 3/4
1913	4 1/4	5 1/4	5 1/2	5 3/4	5 3/4	5 3/4	5 3/4	5 3/4
1914	5 1/4	5 1/2	5 3/4	5 3/4	5 3/4	5 3/4	5 3/4	5 3/4
1915	5 1/2	5 3/4	5 3/4	5 3/4	5 3/4	5 3/4	5 3/4	5 3/4
1916	5 3/4	5 3/4	5 3/4	5 3/4	5 3/4	5 3/4	5 3/4	5 3/4

Earnings from this source alone, \$2,765

2 shares	will pay	\$1,120	per annum
5 "	"	2,800	"
10 "	"	5,600	"
25 "	"	14,000	"

At fifteen years of age the trees are at maturity, full of strength and vigor, and yield ten to fifteen pounds of rubber every year thereafter for at least fifty years, the yearly income from one acre or for each share being \$560.

Obispo Rubber Plantation Company

NOW EARNING FOURTEEN PER CENT. — Dividend Paid January 2, 1902.

An Assured Permanent Income, Within the Reach of Investors of Moderate Means.

This Investment can be made at the rate of \$5 monthly, \$15 quarterly, \$30 semi-annually, or \$50 annually for each \$300 share—4 per cent. guaranteed, paid 7 per cent. January 2nd, 1902, with a promise of 14 per cent. this year, and eventually will pay an annual income of \$560 from an investment of \$300.

PURPOSE

The purpose of this Company is to cultivate and market tropical products, principally Rubber. Actual experience has demonstrated that Rubber can be produced and delivered in New York from the Obispo property at a cost of FIVE CENTS per pound, including all expenses (labor, freight, executive, etc.), while the price has steadily advanced from 66 cts in 1892 to \$1.14 in 1900, in spite of a steadily increasing supply. The demand is still increasing, but the supply is now decreasing, caused through the destruction of the forest trees by the native method of tapping. Conditions in the far off wilds, where the bulk of the supply is now gathered, absolutely preclude any change in these methods. The cultivation of Rubber has passed the theoretical stage, and is a demonstrated existing fact in the form of cultivated groves of matured and producing trees, furnishing accurate and indisputable basis for these figures, in addition to which are the statements of experts, dealers, importers, manufacturers, governmental reports, and all known authorities connected in any manner with the industry, who also admit and assert that before many years CULTIVATED TREES MUST FURNISH THE SUPPLY. Further, so wild product can compete with intelligent cultivation, either in quality, quantity or economy of production. Finally, there is not even the remotest possibility of overproduction because cultivation on the most enormous scale could hardly hope to keep pace with the destruction now being accomplished.

PROPERTY

This Company owns the property known as "SAN SILVERIO EL OBISPO," consisting of nine thousand (9,000) acres (over fourteen square miles) of the most fertile land in the Valle Nacional, seven miles from Taxtepec [Pop. 7,000], State of Oaxaca, Mexico, and sixty-two miles from Vera Cruz on the Vera Cruz and Pacific R. R., and has its own station. It is also on the Obispo River, giving direct communication by steamer with the Port of Alvarado. An abundance of labor is available at twenty-five cents a day, and the quoted freight rate from the plantation to New York is one cent per pound. It is in the true rubber belt, and there are thousands of wild rubber trees now growing on this property.

IMPROVEMENTS

To improve the Company's acres, a contract has been entered into with the Republic Development Company of New York and Mexico, to thoroughly organize, equip and develop this plantation, putting eight thousand (8,000) acres into rubber trees, and using one thousand (1,000) acres for short crops, pasturage, buildings, etc., and to bring the plantation to an approximate earning capacity of \$1,473,000 by January, 1909, increasing annually to \$4,530,000 in 1916. This contract has been in operation since March 2, 1901, when actual cultivation was commenced. Since then hundreds of acres have been cleared, buildings constructed, camps started and forces thoroughly organized; short crops have been planted, nurseries laid out, and considerable progress made generally, with the result that the Company now owns 1,000,000 rubber-trees, eight months old, 70,000 of which have been transplanted, and the earnings from short crops (rice, beans, corn, etc.), the Company's store and live stock, have placed the shares on a 14 per cent. dividend paying basis.

PLANS

To provide funds for the continuation of this contract, we offer, subject to prior sale, \$1,200,000 Four Per Cent. Cumulative and Negotiable Share Contracts, Maturing 1907. (Gold Improvement Income Bonds, with Interest Guaranteed. Maximum issue, \$2,400,000).

Each share represents one-eight thousandth interest in all of the assets of the Obispo Rubber Plantation Company, together with all improvements which from time to time may be made on this property, and the contract above referred to expressly stipulates that one acre shall be planted in rubber for every share that is sold, thus giving each share a definite, tangible value. These shares are offered at par.

Shares are \$300—\$5 Monthly—\$60 Yearly

The \$60 yearly provision is made because the money is to be used over a period of five years. All payments draw 4 per cent. interest and extra dividends as earned, from date of payment until January 2, 1909. Interest payments are made January, each year, commencing 1902. The principal and interest for these share contracts and the execution of the aforesaid contract by the Republic Development Company in exact accordance with the stipulations and conditions therein set forth, is secured by the conveyance of the entire, title perfect, absolutely free and clear, to the Trustee by deed of trust and a trust agreement, with a further security in the form of a cash sum to aggregate \$240,000 (10 per cent. of the par value of all shares sold) to be deposited with the Trustee by the Republic Development Company, as payments are made and to be held in trust with, and as a part of the original trust agreement, and released until the property is accepted by the shareholders. Said sum, together with the entire assets of the Company, to be forfeited to the shareholders in the event of any default in the execution of the contract. Further, all moneys derived from the sale of the above mentioned share contracts are to be paid to the Republic Development Company for actual development work.

Mr. M. H. Lewis, a rubber planter on the Isthmus, says in a letter written to the "India Rubber World" July 1st, 1899, that at an estimate conservative in the extreme, an acre of rubber trees will yield the first year's tapping eighty dollars per acre, four hundred dollars per acre four years later and eight hundred dollars per acre when the trees are in full bearing.

Address Application for information, prospectus, or shares to

MITCHELL, SCHILLER & BARNES, Incorporated
SUITE 1119-21 EXCHANGE COURT BUILDING, NEW YORK CITY

or **ELKIN & CHIPMAN, General Agents, Eastern Canada.**

BANK OF NOVA SCOTIA BUILDING, ST. JOHN, N. B.

or LOCAL AGENTS: F. L. Potts, St. John; E. M. Fulton, Truro;

A. N. McLennan & Co., Sydney and Glace Bay; John Nalder, Windsor.

This and That

THE SUCCESSION.

"Of course," said the bachelor thoughtfully, "there can be no such thing as a joint rule in a family. Some one must be the head."

"True; but the scepter passes from one to another."

"How?"

"Well, at the beginning of married life the husband holds it; then it gently and unobtrusively passes to the wife, and he never gets it back again."

"She keeps it forever?"

"Oh, no; the baby gets it next."—Ex.

GROWING SUSPICIOUS.

"I wonder who it was that said politeness doesn't cost anything," said Farmer Cortotssel.

"Don't you believe it?"

"Well, I have my doubts. Whenever I go to town and some stranger is especially polite to me I always feel as if it were liable to cost me anywhere from \$1 to \$75, according to how much I happen to have."—Ex.

A SNUG FIT.

An English tourist in the highlands tells the following amusing story: He was travelling one day last summer by rail in the north of Scotland, and at one of the stations four farmers entered the train. They were all big, burly men and completely filled up the seat on the one side of the compartment.

At the next station the carriage door opened to admit a tall, cadaverous individual with about the girth of a lamp post. He endeavored to wedge himself in between two of the farmers, and finding it a difficult operation he said to one of them: "Excuse me, sir; you must move up a bit. Each seat is intended to accommodate five persons, and according to act of parliament you are only entitled to eighteen inches of space."

"Aye, aye, my friend," replied the farmer: "that's a very good for you that's been built that way, but ye canna blame me if I ha'n been constructit according to act of parliament!"

"COME HOME."

A poor woman lost her only daughter in the vicious whirlpool of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnado, and telling him the story, asked if he could do anything to find the lost one. He said:

"Yes, I can. Get your photograph taken, frame a good many copies, write under the picture, 'Come Home,' and send them to me."

Dr. Barnado sent the photographs to the gin palaces, dance halls, and other places which wretched outcasts are in the habit of frequenting, and got them hung in conspicuous places. One night, the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's picture. Struck with astonishment, she looked closely at it, and saw

ALLURING COFFEE.

Nearly Killed the Nurse.

When one of the family is sick, Mother seems to be the only person who can tenderly nurse the patient back to health. But we forget sometimes that it pretty hard on Mother.

Mrs. Propet of Albany, Ore., says:—"About twenty-seven months ago, Father suffered with a stroke of paralysis, confining to his bed for months, and as he wished Mother with him constantly, his care in a great measure fell to her lot. She was seventy-four years old, and through constant attendance upon my father, lost both sleep and rest, and began drinking coffee in quantities until finally she became very weak, nervous and ill herself."

By her physician's order, she began giving Father both Postum Food Coffee and Grape-Nuts, and in that way began using both herself. The effect was very noticeable. Father improved rapidly, and Mother regained her strength and health, and now both are well and strong. Mother says it is all due to the continued use of both Postum and Grape-Nuts."

the invitation, "Come Home," written underneath. To whom was it addressed? To her? Yes. She saw by that token she was forgiven, and that night she returned to her mother's arms just as she was. This is God's loving cry to every wanderer, "Come Home."—Selected.

NOT MY BUSINESS.

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed he said:

"Gentlemen, it is not my business."

A few days after his wife and daughters were coming home on the lightning express. In his grand carriage with liveried attendants he rode to the depot, thinking of his splendid business, and planning for the morrow. Hark! Did some one say, "accident?"

There are twenty-five railroads centering in St. Louis. If there has been an accident it is not likely it has happened on the — and Mississippi railroad. Yet it troubles him.

It is his "business" now. The horses are stopped on the instant, and upon inquiry he finds it has occurred twenty miles distant, on the — and Mississippi. He telegraphs to the superintendent:

"I will give you \$500 for an extra engine."

The answer flashes back: "No."

"I will give you \$1,000 for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow the man pressed to the station and walked to and fro. That is his business. In half an hour, perhaps, which seemed to him like half a century, the train arrived. He hurried towards it, and in the tender found the mangled and lifeless remains of his wife and daughters. In the car following lay his other daughter, with her ribs crushed in, and her precious life oozing slowly away.

A quart of whiskey, which was drunk fifty miles away by a railroad employee, was the cause of the catastrophe.

Who dares to say of this tremendous question: "It is not my business?"—The Free Press.

FATHER MATHEW'S TACT.

The southern love of music clings to the Irish peasant. When for any purpose he and his fellows are organized, he is nothing without a band. I can remember well how, in the far-off days of Father Mathew's Temperance movement every temperance association prided itself upon its band.

Father Mathew encouraged this artistic feeling, and was very patient with the defects of execution which occasionally followed even the most musical intentions. He was entertained once at a tea-meeting in a small country town. There was a band, and the band struck up for his gratification an air from one of Moore's melodies. Father Mathew made every expression of delight. There was a pause, and then the band began again the same air. Another pause, and still the same familiar tune.

One of the guests to whom no particular reflection had occurred, suggested in an ill-starred moment that Father Mathew should be allowed to select his own favorite air for the next performance. The good father had, however, long since grasped the full meaning of the situation. He rose and smiled his sweet, winning smile, and declared that he liked so much the air he had just been listening to, that for his part he would prefer to hear that, and nothing but that, for the whole evening.

Dear Father Mathew, how he won the hearts of that orchestra; how he softened away all difficulties, and relieved all distressed minds! The band was made up of very young men; it had been practising but a short time, and rose to the performance of only one single air. Father Mathew had guessed this almost from the first, and made things pleasant for every one.—Justin McCarthy.

The observance of the 37th anniversary of the Bodleian library at Oxford University will begin on Thursday. Among the honorary degrees to be conferred is that of doctor of civil law on Lord Strathcona.

Few People Realize

The Danger in That Common Disease, Catarrh.

Because catarrhal diseases are so common and because catarrh is not rapidly fatal, people, too often overlook and neglect it until some incurable ailment develops as a result of the neglect.

The inflamed condition of the membrane of the nose and throat makes a fertile soil for the germs of Pneumonia and Consumption, in fact catarrhal pneumonia and catarrhal consumption are the most common forms of these dreaded diseases which annually cause more than one quarter of the deaths in this country.

Remedies for catarrh are almost as numerous as catarrh sufferers but very few have any actual merit as a cure, the only good derived being simply a temporary relief.

There is, however, a very effective remedy recently discovered which is rapidly becoming famous for its great value in relieving and permanently curing all forms of catarrhal diseases, whether located in the head, throat, lungs or stomach.

This new catarrh cure is principally composed of a gum derived from the Eucalyptus tree, and this gum possesses extraordinary healing and antiseptic properties. It is taken internally in the form of a lozenge or tablet, pleasant to the taste and so harmless that little children take them with safety and benefit.

Eucalyptus oil and the bark are some times used but are not so convenient nor so palatable as the gum.

Undoubtedly the best quality is found in Stuart's Catarrh Tablets which may be found in any drug store and any catarrh sufferer who has tried douches, inhalants and liquid medicines, will be surprised at the rapid improvement after a few days' use of Stuart's Catarrh Tablets which are composed of the gum of the Eucalyptus tree, combined with other antiseptics which destroy the germs of catarrh in the blood and expel the catarrhal poison from the system.

Dr. Ramsdell in speaking of Catarrh and its cure says: "After many experiments I have given up the idea of curing catarrh by the use of inhalers, washes, salves or liquid medicines. I have always had the best results from Stuart's Catarrh Tablets; the red gum and other valuable antiseptics contained in these tablets make them, in my opinion, far superior to any of the numerous catarrh remedies so extensively advertised. The fact that Stuart's Catarrh Tablets are sold in drug stores, under protection of a trademark, should not prejudice conscientious physicians against them because their undoubted merit and harmless character make them a remedy which every catarrh sufferer may use with perfect safety and the prospect of a permanent cure."

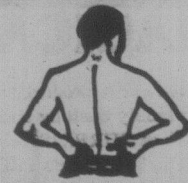
For colds in the head, for coughs, catarrhal deafness and catarrh of the stomach and liver, people who have tried them say that Stuart's Catarrh Tablets are a household necessity.

The National Council of Evangelical Free Churches has sent an identical letter to Premier Balfour, all the members of the house of Commons and all the members of the house of lords, appealing for the withdrawal of the government education bill. At the same time the council has issued a manifesto to non-conformists, offering to enroll the names of all those who are willing to refuse to pay the school rates.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

Henry I. Toews, a Mennonite school teacher in Aitons, Manitoba, shot John Hiebert, Abraham Rempet and Peter Keller, school trustees, also three children, girls, 8, 10 and 13 years of age, and then shot himself after running a mile towards the railway station. The cause of the tragedy was some complaints about the teacher's management of the school. Toews, Rempet and Hiebert and two of the girls will die.

Messrs C. C. RICHARDS & Co. Gentlemen,—My daughter, 13 years old, was thrown from a sleigh and injured her elbow so badly it remained stiff and very painful for three years. Four bottles of MINARD'S LINIMENT completely cured her and she has not been troubled for two years. Yours Truly, J. B. LEVESQUE. St. Joseph, P. Q., Aug. 18, 1900.



THAT'S THE SPOT!

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

A sure sign of Kidney Trouble.

Don't neglect it. Stop it in time.

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

DOAN'S KIDNEY PILLS

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

Price 25c. a box or 5 for \$1.25, all dealers.

DOAN KIDNEY PILL CO. Toronto, Ont.

WANTED.

In Connection with our Schools at Wolfville.

1. A man and his wife to work in Acadia Seminary, the man to do the work of a man servant and the woman to do laundry work.

2. Two girls to work in dining-room of Acadia Seminary.

For full particulars as to terms, duties, etc., write to the undersigned.

A. CONNOR, Sec'y Ex. Com.

Wolfville, N. S., July 1.

Society Visiting Cards

For **25c.**

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage.

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

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

Wedding Invitations, Announcements, etc., a specialty.

Holy Land and Mediterranean Cruise.

A SELECT PARTY OF CANADIANS WILL SAIL FROM NEW YORK, FEBRUARY 7, 1903, (under management F. O. Clark of N. Y., London and Paris) by the specially chartered "KAISERIN MARIA THERESIA" for a cruise of the MEDITERRANEAN, EGYPT, THE Nile AND HOLY LAND. Cost of 65 days tour—travelling throughout, \$400.00 and up, according to location of berth, including all necessary travelling expenses. Tickets good to return until December 31—\$10.00 secures berth at once. References required. CRUISE TO WEST INDIES, MARTINIQUE, St. VINCENT, ETC. JANUARY 14—FEBRUARY 4, 1903, \$175.00 and up. CRUISE TO NORWAY, SWEDEN AND RUSSIA, JULY 2—AUGUST 12, 1903, \$300.00 and up. Write for circulars. A. M. ORUW, Truro, Nova Scotia.

THE SUN and HASTINGS

SAVINGS AND LOAN COMPANY OF ONTARIO Head Office, TORONTO. Branch Office, BELLEVILLE

MONEY TO LOAN on favorable terms and easy re-payment.

Also Company's Stock for sale drawing good dividends.

SAFE AND PROFITABLE INVESTMENT.

DEBENTURES sold, drawing from 4 per cent. to 5 per cent. interest.

For particulars correspond with Head Office, Toronto, W. Pemberton Page, Manager.

THERE IS NOTHING LIKE **K.D.C.** FOR NERVOUS DYSPEPSIA. HEADACHE, DEPRESSION OF SPIRITS, ETC. FREE SAMPLE K.D.C. AND PILLS. Write for them. K.D.C. CO., Ltd., Boston U.S. and New Glasgow, Can.

