

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LXV.

THE CHRISTIAN VISITOR,
VOLUME LIV.

Vol. XIX.

ST. JOHN, N. B., WEDNESDAY, NOVEMBER 11, 1903.

No. 45

Cheaper Movement of Grain.

Competition between railway and steamship companies results in low freight rates to the general advantage of the country. But when competition becomes excessive, the companies are apt to put their heads together and establish a scale of tariffs to protect their own interests. At the present time it appears that competition between Canadian railways has worked to effect a substantial reduction in the cost of moving grain from the Northwest to Montreal. Mr. E. J. Chamberlain, manager of the Canadian Atlantic Railway, is quoted as saying that, as a result of keen competition, rates have fallen so low that, notwithstanding the big increase in business, the profits to the different companies have not increased to any extent. The Canada Atlantic Railway, he says, has handled on its upper lake boats and thence through to Côteau Landing and Montreal this season more than 8,500,000 bushels of grain. The entrance into the trade of so many new lines of steamers has resulted in the creation of entirely new rates. Whereas last year the lowest rate at which the Canadian Atlantic handled grain was 4½ cents per bushel, this year the average price has been 3½ cents per bushel, and in many instances the company was forced to go close to a 3 cent rate. This, of course, means that the farmer has saved a great deal more money. The result of the farmers keeping their grain says Mr. Chamberlain, means now that they will have to keep it right through the winter, and this will result in very heavy shipments as soon as the season reopens.

A Question of Importance.

A recent decision of the Supreme Court of the United States places the maritime jurisdiction, over the Erie Canal—and by inference all the other canals of the United States—in the hands of the National Government. The Montreal Witness points out that this establishment of the supremacy of the Federal Government over canals constructed, owned and operated by individual States, raises a question of considerable importance to Canadians. "When the Treaty of Washington was negotiated in 1871, it was agreed that Canada should allow vessels and barges of United States register to navigate Canadian canals on the same terms as Canadian boats. On behalf of the United States it was agreed that the same privileges should be extended to Canadian vessels in the canals of the United States. This seemed a fair reciprocal arrangement, but when the treaty went into operation, it was discovered that the United States Government had no authority over the State canals, and, as the States concerned refused to be bound by the treaty, or to permit Canadian boats to use their canals, our neighbors in the barge transportation business have had a monopoly of the trade ever since, because they can navigate the canals of both countries, while Canadian boats are stopped and compelled to unload at the frontier. Whether, or to what extent, the decision of the Supreme Court at Washington, will affect the operation of the treaty, remains to be seen. The question has not yet been raised, but it seems a reasonable deduction that, if the Government of the United States has maritime jurisdiction over State canals it can implement its agreement and open these to navigation by Canadian boats."

It Has Its Limits.

We must not look for old heads upon young shoulders. Even mature and sober age may indulge a little nonsense now and then without losing its reputation for wisdom. The effervescent vitality of youth must be allowed some liberty of expression, and we must not be too much disturbed if now and then the exuberance of youth works itself off in ways which to the elderly and more sober portion of the community seem distinctly open to criticism. It may therefore be permitted to the boys to indulge in a little goodnatured mischief on Halloween without too severely calling them to account. But goodnatured fun has its limits, and consequently indulgence must have its limits also. It seems quite evident from the reports of Halloween celebrations in different parts of the country that there is an element in our young Canadian life which in matters of this kind does not know where to stop. Goodnatured forbearance is abused, and the game that is played, like that of the boys with the frogs, is one in which the boys get all

the fun and the other party gets something very different. There is no virtue in encouraging acts of rowdism and vandalism among the half grown youth of our towns and cities even for one night in the year. To do so is indeed to afford a distinct encouragement to vice, and when certain boys in a community show that they do not understand the difference between fun and vandalism, they should be taken in hand and taught an effective lesson. A good deal of wanton destruction of property is reported to have taken place in connection with Halloween celebrations in certain parts of St. John. From Hantsport, N. S., the death of a boy named Corkum is reported. He was shot, it appears, by a man named Trefry who was greatly annoyed by the actions of the boys. There appears to be no justification for the man's terrible deed, but such tragedies are to be expected when persons of quick and ungovernable temper are wantonly subjected to great annoyance. At Montreal it is reported that some eighty students went out to celebrate at the village of Longueville, but they seem to have got much the worst of it for the villagers became infuriated, and chased them back to the city, smiting them hip and thigh. Fifty of the students are reported to have been badly hurt and eight of them were taken to the hospital in an ambulance.

The Saloon Keeper's Responsibility.

In a New Bedford, Mass., saloon a few days ago, an altercation occurred in which a man was stabbed. The row had begun between two men who had been drinking, and one of them threatened the other with a knife. Another man who, with the keeper of the saloon, interfered to prevent the fighting was wounded. Then the man who did the stabbing was arrested, the others supposing, no doubt, that they had no legal responsibility in the matter beyond that of witnesses. But Judge Milliken, before whom the case was brought, took a distinctly different view of the matter, and accordingly ordered the arrest of the two other men who had been concerned in the row, and also the saloon keeper. The Judge held that the assault committed was a result of the action of the men concerned in it, and that the whole affair was the outcome of the violation of the terms of a license which provides that liquor shall not be sold to anyone who is known to be a drunkard, to an intoxicated person, or one who has been drunk within the space of six months, and that there shall be no disorder in the licensed saloon. Accordingly, he had no difficulty in fixing the blame in such an affair, and he held that all concerned in it, including the saloon-keeper, must be held responsible. The stabbing in this case appears not to have been at all serious, but if it had been followed by a conviction for manslaughter or murder, the principle involved would have been the same. If Judge Milliken's ruling shall be upheld, it will naturally have the effect of rendering saloon keepers more cautious as to how they violate the terms of their licenses. Further, it may be said that if the judge's interpretation of the law is not the right one, then the law should be brought into harmony with that interpretation. Laws that will unequivocally place upon the liquor seller a share of the responsibility for the crimes committed by the men whom he helps to make drunken and criminal, would be simply just and would be distinctly in the interests of moral reform.

Canadian Apples.

It is estimated that the Canadian apple crop of 1903 will yield better returns to the growers than any crop ever before produced by the Dominion. The value of a crop does not always depend upon its largeness and as a matter of fact Canada's apple crop for the present year is not so great, measured by the barrels produced, as those of some previous years. But the average quality is said to be remarkably high, and the failure of the crop in France and Germany, as well as in England, has had the effect of bringing up prices to figures which must be very satisfactory to Canadian producers. Prices quoted from a Manchester, England, auction room about the middle of October were, for Baldwins, 17s; Greenings, 16s; Kings 21s; etc., while first class Canadian apples are said to have sold in England this season as high as \$7 or \$8 per barrel. In regard to the operation of the Fruit Marks Act, a government fruit inspector at Montreal is quoted as saying that previous to this year there was a great deal of misapprehension on the part of

growers and shippers generally; and even now the law is not fully understood by some who have had ample time to become better informed. An objection that was urged against the Act at first was that the opening of the barrels in transit would necessarily damage the package and also the contents and thus entail a loss to the owner. This idea, it is claimed, is entirely contrary to the facts, since the inspectors are all men of long experience in the business of packing and handling apples, and accordingly instead of doing harm to the shippers, the inspector does an incalculable amount of good by watching for and mending broken packages or calling the attention of the ship's coopers to them. Their presence also prevents, it is said, much of the pilfering which would otherwise be going on. The inspectors have also succeeded in having the fruit much more carefully handled than formerly. Through their representations each of the sheds has been provided with a small mattress on which the end of the skid is placed, so that instead of the barrel striking the floor hard as it used to in unloading, when it is turned and rolled off it strikes on the mattress and rolls easily down on the floor, thus saving the jar which was formerly the cause of much damage by bruising the apples and rendering them unsalable. As to the results of the regulations and inspection under the Act, it is said that, while there is still room for improvement in respect to more careful selection of fruit, the use of a felt pad in pressing and the more artistic facing of the pressed end, still a marked advance is apparent in the present methods of packing as compared with those formerly in vogue. The old custom practised by too many packers of putting the good apples at the ends and the little ones in the middle of the barrels has become almost obsolete, the authorities being particularly severe on that dishonest practice. The principal difficulty now is that many shippers are inclined to grade their apples too high, marking as No. 1, fruit which does not properly belong to that class.

The New York Election.

The defeat of Seth Low as candidate for the mayoralty of New York, is a distinct triumph for Tammany and a corresponding defeat for the cause of good municipal government in the great American metropolis. The defeat was decisive, the plurality for McClellan, the Democratic-Tammany candidate, being about 70,000 votes. Two years ago Low was elected by a majority of 31,632. At that time he carried all the boroughs but Queens, his plurality in Manhattan and the Bronx being 5,693, in Brooklyn 26,797 and in Richmond 793. In Queens Low's opponent, Shepard, had a plurality of 561. This year McClellan carried Manhattan and the Bronx by about 53,000, a gain of 63,000; Brooklyn by about 6,000, a gain of 31,000, and Queens by about 5,000 a gain of more than 4,000. This makes a total net gain for McClellan of about 103,000 as compared with Shepard's vote of two years ago. This reversal of public opinion—if we may call it such—is all the more remarkable in the face of the fact that nearly all the newspapers and practically all the clergymen of the city were in declared opposition to McClellan's election. The municipal administration of New York during the past two years has certainly not been perfect, but the cause represented by Mayor Low was recognized as the cause of good government, and it was well understood that his defeat would mean a return to the methods of Tammany, which have so cursed and degraded the administration of the city's government in the past. The fact appears to be that the Democratic party joined hands with Tammany to defeat Mayor Low who is a Republican and secure a Democratic victory. From a partisan standpoint and in view of the approaching presidential contest, it was thought worth while to purchase victory by handing over the city for another two years at least to the mercies of Tammany. The newly elected Mayor, George B. McClellan is a son of General McClellan of civil war fame. He is a Congressman, and it is said that, negatively at least, he is a man of good reputation, but it is well understood that the reins of government will be in the hands of Tammany and not of Mayor McClellan.

—The somewhat extended vacancy in the pastorate of the Jarvis St. Baptist Church, Toronto, has been filled by Dr. H. Francis Perry's acceptance of the call extended to him by the church about a month ago. Dr. Perry will enter upon his duties at Jarvis Street with the first Sunday in December. He is said to be about forty years of age, was sometime pastor of the Hyde Park Baptist Church, Boston, and left there seven or eight years ago to accept the pastorate of the Englewood Church, Chicago, from which he comes to Toronto.

An Eye on Heaven.

BY THEODORE L. CUTLER, D. D.

A wise man who is setting out for a foreign country—especially if he intends to reside there—will study the localities in that land, and seek to become acquainted with the language and the customs of its people. His thoughts will be much upon it. But do the great majority even of true Christians spend much time or thought about Heaven? Yet it is to be their dwelling place through innumerable ages. At no distant day—perhaps within a few days to some of us—the veil that hides the eternal world may drop, and the gates of the Father's House may open before our astonished vision! If Heaven is ready for Christ's redeemed people, then surely they should be making ready for Heaven.

We ought to be thinking more about our future and everlasting home. If our treasures are there, there our hearts should be also in frequent and joyous anticipations. John Bunyan tells us in his Pilgrim that his "heart waxed warm about the place whether he was going." This world is not our rest. It is only our temporary lodging place, our battle ground to fight sin and Satan, our vineyard in which to labor for our Master and our fellowmen until sundown, our training school for the development of character and youth in grace. A thoroughly spiritual person who makes Jesus Christ real and the powers of the world to come real, and who has set his affection on things above, must inevitably have some deep meditations upon his home, and his magnificent inheritance. He loves to read about it, and gathers up eagerly the few grand, striking things which his Bible tells him about the jasper walls and the gates of pearl, and the trees that bear twelve manners of fruit, and the crystal streams that flow flashing from beneath the throne of God. Among his favorite hymns are "Jerusalem the Golden" and the "Shining Shore," they are to him like rehearsals for his part in the sublime oratories of Heaven. Sometimes when cares press heavily or bodily pains was sharp, or bereavements darken his house, he gets homesick he says: "Oh, that I had wings like a dove; then I would fly away, and be at rest!"

Such devout meditations do not prove any man to be a dreamy mystic. They are not the pious sentimentalizings of mourners of whom this world has lost all its charms, or of enthusiasts whose religion evaporates in mere emotion. The hundred-handed Paul constantly reminds his fellow-workers that their citizenship is in heaven. The godly Samuel Rutherford, who was said to be always studying, always preaching, and always visiting the sick, found time to feed on anticipations of Paradise; he tells us that he often longed to stand at the outer side of the gates of the New Jerusalem and look through a crevice of the door and see Christ's face. He exclaims, "Oh, time, run fast! Oh, fair day, when wilt thou dawn? Oh, shadows, flee away! Oh, well-beloved Bridegroom, be thou to me like the roe or the young hart on the mountains!" No man in modern times has written any volumes so full of heavenly aspirations as Baxter's "Saints Everlasting Rest." Yet Baxter was one of the most practical of philanthropists. While meditating on the Better Country, he wore his busy life out in striving to make England a better country, and the town of Kidderminster was revolutionized by his ceaseless labors for the bodies and the souls of its inhabitants. Intense spirituality and intense practicality were beautifully united in the late Dr. A. J. Gordon of Boston. If he kept one eye on Heaven, he kept the other eye wide open to see the sins and snares and the sorrows of his fellow-creatures all around him. I verily believe that if we thought more about Heaven and realized more its ineffable blessedness, we should strive harder to get others there, we should not be content to travel thither on a path only wide enough for one.

It is no wonder that some professed Christians do not catch any more distinct glimpses of the celestial world. Their vision is obscured. As a very small object when held close to the eye will even hide the sun at noonday, so a Christian may hold a dollar so close to the eye of his soul as to shut out both Christ and Heaven, too. Fishes down in the Mammoth Cave become eyeless at last; and so will any of us lose even the faculty of seeing if we shut ourselves in a cavern of grinding worldliness, or utter unbelief. Perhaps some reader of this article may despondently say: "Well, I never get any sight of Heaven; I am all in a mist; nothing but clouds and darkness before my eyes." My friend, look where you were standing. You were in Satan's marshy grounds and among the quagmires where the fogs dwell continually. Even since you left the "King's highway," ever since you forsook the straight path of duty, ever since you quit honest praying and Christian work, and God's Book for your ledger; and the service of Christ for the service of Mammon, you have strayed away into the Devil's territory. Heaven is not visible to backsliders. And never until your feet take hold again of that straight path of sincere, unselfish obedience to Jesus Christ, and your eyes get washed out with some sincere tears of repentance, you will have any fresh, gladdening glimpses of that rest which remaineth for the people of God. Throw off your load, my friend, and the sins that so easily beset you, and getting your feet again in the track, "run with patience the race set before you, looking unto Jesus, the author and finisher of your faith. When you get your eye

fixed again on Christ, you will no longer complain that Heaven is utterly out of sight.

Those whose conversation is in Heaven, and who keep it constantly before them, have abundant source of spiritual joy. They renew their strength as they push upward and heavenward. What is it to them that the road is long and sometimes the hills of Difficulty are steep, that there are often lions in the way, and there are crosses to be carried, that there are some valleys of the death shadow to be threaded, and that not far ahead is that river over which there is no bridge? All these things do not disturb them. Heaven lieth at the end of the way, clothed in purple and in golden light. The Mount Zion is there—the city of the living God and the innumerable company of angels, some of whom may turn out to be old friends who have had their eyes on us ever since we were born into Christ. From the hill-tops we can, with the spy-glass of faith, bring Heaven so near that we can see its bulwarks with salvation strong and its shining streets of gold.

These views of the certain and assuredly promised inheritance of glory ought to quicken our zeal prodigiously. The time is short and shortening every day. If we are to have treasures there, we must be securing them; no time is to be lost. If we are to lead any souls there, we must be out after them. If we are to wear any crown there, however humble, we must win it. Christian zeal depends on inward warmth; and much of that heat must come from Heaven. "When" exclaimed grand old Baxter—"when, oh my soul, hast thou been warmest? When hast thou most forgot thy wintry sorrows? Is it not when thou hast got above, closest to Jesus Christ, and hast conversed with him, and viewed the mansions of glory and filled thyself with sweet fortresses and talked with the inhabitants of the higher world?" Certain it is that he who loves not Christ and his fellowmen loves not Heaven; and he who loves not Heaven is not very likely to see Heaven. A true life is just a tarrying and toiling in this earthly tent for Christ until we go into the mansions with Christ. Fellow-workers, the miles to Heaven are few and short; let us be found busy in heart and hand when the summons sounds, "Come up hither!"—Independent.

Pilgrimages in India.

Passing through Chicacole, are they? Yes, come and see—a silver palanquin, clothes of gold, banners waving, Sepoys and Lancers, Chobdars and Sowars, a youthful Raja riding a gaily caparisoned steed and forty or more followers in the train. Who are they? The Maharajah of Vizagapatam with her son and retinue, Vizagapatam? That is where Miss De Prazer lives and this must be the Ranees who so amply repay her medical services!

Yes, they came to Chicacole Road Station on the 26th; now they are taking the eighteen mile drive to Sreekrumam where the Ranees will worship the celebrated tortoise god, bathe in the waters of the sea into which so many holy rivers flow and give gifts to greedy bramins who will flock from far and near rejoicing that a Ranees, a wealthy Ranees has come.

Did she come direct from Vizagapatam? Oh no! Did you not read about it in the "Madras Mail"? She has been on a long pilgrimage. Her husband, the distinguished Maharajah Sir Gajapatee Row K. C. I. E., died recently. After many preparations the Ranees started for Benares. The Raja there kindly lent her palace and the Ranees placed her goshaboa which is artistically built with arches, pillars, gay coverings and screens, at their guests' disposal. The latter's first act was to visit the Kalighat and there while Vedic mantras were being chanted and other ceremonies performed she dropped into the sacred river a portion of the ashes of her departed husband. The ashes were mixed with precious stones, gold and sovereigns and all was covered with an exquisite silk cloth. Money was given to five thousand bramins and "Ganga Putras," men who frequent the shores of the Ganges to say mantras and offer libations of water for devout bathers in return for the shiny rupee.

The visiting Maharanees approached the temple. The visitors and attendants withdrew; then she entered into the presence of the deity. One hundred and one cocoanuts were broken, flowers in abundance were strewn around and several brass vessels of milk were poured on Sivas' image. Leaving Benares the Ranees visited Allahabad and Gaya; and when she returns from the place to which she is now going, she will proceed to Rajahnudry and bathe in the waters of the sacred Godavery.

Five places are included in the pilgrimage and in each place with great reverence and ceremony; a portion of her husband's ashes mixed with gold and precious stones is dropped into the respective sacred rivers; in each place she feeds thousands of bramins, fakirs and poor people; in each place the Hindu charities such as: "Godanams" (the giving of corn and money), "Salagranadams" (the giving of precious stones), "Dasadanams" (the giving of food, cloth, gold, etc., to the number of ten gifts), "Bhudanams" (gifts in land), "Kauajadanams" (the giving of the marriage expenses of a virgin girl), "Ghrudanams" (the gift of houses) and all other Danams prescribed by the Puranas are performed. In every place she devoutly performs the "Abishakam," that is the pouring of water on the idol to the repetition of mantras.

"No," says the educated bramin, with whom we are conversing, "I never went to Benares, but my grandmother and great-grandmother did. It was very easy for this Ranees to go! Why, she could reach Benares in three days by train but it took my relatives from six to eight months and what hardships they endured!"

This year 400,000 pilgrims met at Hardwar, the sacred spot on the bank of the Ganges in the United Provinces. The festival which they wished to celebrate is one of peculiar sanctity being observed every twelfth year. A century ago it is estimated that from two to two and a half million pilgrims assembled there and what a catastrophe then happened! The propitious moment arrived; the signal was given and as a result of the rush made to plunge into the bathing ghat (on the wall of which is Vishnu's foot-print) over four hundred were drowned in the sacred river! The Government has since constructed a ghat of sixty steps, one hundred feet in width.

This year only fifteen plague deaths are reported, but cholera broke out among the pilgrims, resulting in two thousand deaths in the Punjab and over eight thousand in the United Provinces.

That the soul may be saved and have joy for aye and aye, how the devout Hindu will wander and wander, bathe and bathe and give, give, give the greedy throngs of sinful men. Then the devotee will return home and sit down to meditate saying: "Well, I'm not so very happy after all but I have done what I could, yes all I could to bring joy to the dear departed and blessedness to my own soul." How pitiful! and how we long that this deluded people may fully understand that "we are saved by grace through faith; and that not of ourselves; it is the gift of God."

MADEL E. ARCHIBALD.

Chicacole, India.

Building for God.

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

Sixteen years after the return of the Israelites from their captivity in Babylon, Haggai was sent to them with a message of warning and hope. The temple hill was still covered with debris. The people had spent their time in rebuilding their own fortunes. They were living in ceiled houses while the house of God lay waste. As a punishment for this criminal neglect God had stayed the dew of heaven, and sent the drought. He blew upon their wealth and it vanished; their fields were soon as waste as the temple. Thus we read between the lines of this prophecy that there is a saving which is losing. We may earn wages and put them into a bag with holes. God can bring it about that our gain shall be loss and our wealth shall become poverty.

Another principle which runs through this brief book is, what ought to be done can be done. The people felt that they were not able to build the house of God. It was all they could do to look after their families. To reproduce the temple on a small, cheap scale would be a national dishonor, and they were waiting for the return of financial prosperity, when it would be easy for them to do what ought to be done. Haggai comes upon the scene with a ringing exhortation, "Consider your ways," and this way of laying up money for yourselves while God's cause is suffering needs to be changed. If they are not rich as they used to be, the temple ought to be built. What ought to be done can be done, and what can be done must be done, God is on the side of what ought to be, and his power can make it possible. It is a good motto for any young man to adopt as he starts in life, I will undertake what ought to be done, believing that in the strength of God it can be done.

But the great moral lesson for us, which is the gist of the book, is that the important part of life is building for God: The people were bringing upon themselves financial, political and moral ruin by a selfish policy. If they could prosper they must put God first in their plans.

First of all, they must be temple builders. A temple, you know, is a house set apart for God's use. Every nook and corner of it is holy. God is expected to fill it with his glory, and each one of us should be a temple builder. The book which the early Christians seem to have read next to their Bible was the "Shepherd of Hermas." It was an allegory, the Bunyan's Pilgrim's Progress of the early centuries. In it were some things that ought to be remembered. The shepherd says, "Pray not longer against iniquities, pray for righteousness." In other words, do not spend life simply fighting evils, but build up the good. The way to banish the darkness is to let in the light. If you would get rid of devils, introduce angels. Do not empty the house and leave it, though swept and garnished. If you do, evil will soon fill it again.

In another part of this "Shepherd of Hermas" a temple is building which stands in the midst of twelve mountains some of them black, one of them very white. The stones from the white mountain of childhood are ready to be put into the temple, and the stones in the black mountain must be made like the white stones of childhood before they can be built into its walls. The four angel-builders are truth, sincerity, patience and love. These early Christians had a proper conception of life. With truth, sincerity, patience and love each one was building a temple for God.

Are you building a home? Build it for God. To build it for wife and children is a noble motive, better to be sure

than spending money in the support of club life. But let us not be content with the good while we may seek the best. Wife and children will be better cared for and happier in the home that is built for God, for into that home nothing will enter that offends God, and, therefore, nothing that pollutes.

Are you building a business? Build it for God. Let him be the proprietor, you his steward. If then you fail in business, it is easy to say, "Thy will be done," for it is God's business. If you succeed in business it will be easy to say, "Lord, take the profits and use them for thy glory." The man who regards his business as his own is apt to blame God for failure, because he looks on God as an outsider, meddling with his affairs and bringing adversity. But the man who regards his business as belonging to God may even praise him for failure, because he is certain that God somehow or other makes all things work together for good, and in building a business for God we will, of course, adopt only maxims, motives and methods that please him.

Are you building a church? Build it for God. Personal and selfish ambition may have a large part in seeking a great membership or an organization that will be powerful in the community. I speak now of the spiritual structure, the building of God, more important than the building made of brick and stone. And I do not underestimate the importance of a material structure.

The need of Greater New York is a large building seating 4,000 or 5,000, plain enough to keep the poor from feeling ill at ease, and neat enough to make the rich feel at home. Well located, well ventilated and open all the time for spiritual, moral and philanthropic work. I would have three auditoriums, one seating 2,500 another 1,500 and another 1,000, and so constructed that all might be thrown into one great audience chamber for special meetings during the winter months. On top I would have an open-air auditorium, reached by elevators, where evening meetings might be held from the first of June to the first of October. Bright, breezy interesting services would attract thousands in hot weather from their doorsteps, and even from the parks. Such a building could be made the centre of a campaign for God twelve months in the year, and would bring large returns for time and eternity. Christians who regard themselves as stewards of wealth could not make a better investment. It ought to be built, and what ought to be done can be done. We therefore invite architects to give their thought to planning such a structure, and we may hope to see its walls rising before many months have passed.

Have you any part in building this nation? Build it for God. Our forefathers came here to found a nation for God's glory. The devil did what he could through slavery to prevent it, but slavery is now a thing of the past. The arch-fiend is doing what he can through the liquor traffic to prevent it. It has been truly said that there is not room enough on this continent for a prosperous nation and a prosperous liquor traffic, and I fear that the curse of God is resting upon his church because of the indifference of his people to this burning issue. Some of us are wearied with saving drunkards who must daily run the gauntlet of rows of saloons supported by the votes of Christian men. A city, a state, or a nation sustained by the price of iniquity cannot be built for God. Before we can build a nation for God this iniquity, which has so much to do with law-making and law-breaking, must be demolished. With all our hearts we welcome the "Prohibition Union of Christian men," who have adopted the motto, "In the name of Jesus Christ as King the liquor traffic must die."

Build character for God. Make it four square with a spiritual side, a moral side, a mental side and a physical side. On the spiritual side let the plumb-line square it with Jesus Christ. Let it be your ambition to be as spiritual as the Master. On the moral side be satisfied with nothing less than the standard set by the life of Christ himself. On the mental side let the thoughts of God rule, and on the physical side strive to make the body as clean as you believe was the body of the Lord Jesus Christ. Build the whole life for God.—W. Recorder.

The Value of Endurance.

BY J. B. GAMBRELL.

Discipline is training. Church discipline is a great deal more than dealing with members in conference, even to the point of exclusion. The discipline of a church is the training of the church towards the perfect model laid down in the scriptures. Teaching is a method of discipline. Holding conferences is a method of discipline. Taking collections is a method of discipline. Every part of the church work is a method of discipline.

A disciplined church is an aggregation of disciplined, or trained individuals, trained to act together under proper rule and regulations. Dealing with people on charges is only one method, and it ought to be the very last method of discipline.

Passing by all these forms of discipline, I want to speak of just one means of training, that is, endurance. That was a magnificent climax: Having done all, stand. When we reach a point in a difficult matter, where we must wait and patiently endure, then we come to the

supreme test of strength and character. Many soldiers can be relied on to make a charge, who would not endure inactivity under fire. Those who patiently endure and having done all "stand" to their post are the very flower of the army. Endurance is not only a manifestation of disciplined force, but it is a means of bringing our powers to the very highest development. Two great military leaders of a century back illustrate the point. Napoleon was the highest type of the aggressive soldier. The furia Franca of the French army terrified all Europe. He carried everything by rapid, concentrated movements. Glory was his key word, and for a long time he swept everything before him. But there was coming on a man with another word and other tactics. He was Sir Arthur Wellesley, later the Duke of Wellington. His word was duty, and his tactics were to cautiously make his advances, take up strong positions, and act on the defensive. He gave Napoleon more than enough in the peninsular campaign. It was hammer and anvil and the hammer had the worst of it. But the climax came at Waterloo. There glory met duty and fury measured its strength with endurance. Glory faded and fury rolled back like a wave of the sea. At the very climax of the battle the "Iron Duke" rode into the thick of it when Napoleon's old guards were bearing down on the British line like a wave of fire, and with his slouch hat waving over his head, said: "My men, victory is for them who hold out the longest." The value of endurance was never better illustrated.

Well doing is not such a rare thing, but continuing in well doing is one of the shining virtues of the race. Many run well for a season, but faint under the heat and burden of the long, weary day. The good husbandman plows and sows, then waits for the early and later rain. If men could plant peach seed to-day and reap ripe peaches to-morrow, there would no lack of fruit perhaps. The short run counts very little in life. It is the long run. The crown is for those who endure to the end. Great results do not come quickly. Time is a large element in God's plans. The discipline of waiting and enduring is most valuable. It is a great character builder, and character is the residuum of life's toils, conflicts and sufferings. We count them happy who endure.

What luminous examples are afforded us in the Holy Scriptures of men made great by endurance. Let us hastily glance at two of them. First in the annals of sacred history stands the man of Uz. A quiet, prosperous, conscientious country gentleman of the far back golden east was Job. Then came volcanic changes. He was put on the devil's anvil and hammered unmercifully. He was swept of poverty and children. His health was gone, his friends and wife could not understand. He could not. He cried to God in the thick darkness and no light nor voice came back to assure his trembling, tired heart. But he endured as seeing him who is invisible. After a long trial thunders ceased, the light broke, and Job stands a Colossus among men, because he endured.

David was greatly wronged and tried by Saul, who should have honored and protected him. There was every human reason why he should kill his adversary. But he endured Saul's malignant wrongs and loftily regarded the Lord's anointed, because he was the Lord's anointed. This endurance crowned David king without a stain on his escutcheon, and made him great among men. The lesson should not be lost on this nor any other generation. Revenge is not greatness. Passion is not greatness. Endurance and steady purpose to live for things worth while are greatness. The man who endures, animated thereto by a fixed purpose to do what is right, will find in the end that he was on the safe side of things. He is on God's side. Any man who lives for this life alone is living a little life, for our life here is but a hand breath, and then great eternity comes never to pass.

The lesson from the general considerations above are manifold. Lack of endurance is a singular weakness in the pastoral office. Here is a man wanting to move because conditions are hard and set. He has an untrained membership and unruly. There are constant annoyances. He can't stand it. His spirit fails. He becomes by turn down hearted and fretful. He flees from his hardly begun task and goes somewhere else to encounter new difficulties, which in their turn will upset him. This is in brief the history of many a failure.

Great leaders fail because they can't endure hardness long drawn out. They lose temper, become now gloomy, now rash. Relays of obstructionists beset them before and behind. No sooner is one difficulty settled than another is presented. The leader is tried by the sloth of some, the rashness of others, the meanness of more, and the want of reponsiveness in multitudes. Why don't they see the right of this and the necessity of that? Why will they turn from their own good? So it goes, till flesh and heart fail and Elijah cries out under the juniper tree and wants to die.

In every great forward movement there is an army, an old guard and others. Time after time, they are called to undertake large things. They get tired like the children of Israel in the wilderness. And like them they whine and complain. The leader, even if he be a Moses, longs for release. But all is lost without endurance.

This goes to prayer, to study, to all life. Whoever endures to the end shall wear the crown of rejoicing.—Standard.

Judicious "Letting Alone."

"Tell me," I said, to one of the most charming women I know, who seems to have made a wonderful success of her ten years of married life, "how you manage to do everything so easily, and to do so much more than other people, and to make everyone around you comfortable and happy."

She blushed at my praise, as she answered: "I am so glad to hear you say that; for if I am successful now, I have had to buy my knowledge with some bitter experience. You know what a nervous man my husband is. How could it be otherwise, with the strain he is under in his professional life, when, from the beginning, he had to do everything for himself and make his own way by hard work and struggle? Well, when we were engaged, I didn't understand him at all. People may say what they please about the engagement being the happiest time of one's life; I argue it isn't. I was always worrying John with little exactions, demanding of him reasons for this and that, interfering with him and not respecting his time or his individuality. Fortunately for me his love stood the test of my tactlessness during our engagement, and the first year or so of our married life, but his health didn't. He was nervous and restless—poor thing! He had so little rest or freedom with me. Then Dorothy came, and during those early peaceful weeks of her life, when I had time to think, I began to see things in their true light, and I made a few resolutions, which I have tried hard to keep ever since. Certainly things have been happier since I determined to let John alone."

I waited for her to go on, and watched the pretty little wifely light in her eyes.

"I don't think there could ever be a real difference of opinion between John and me on the big things of life; but one doesn't have to confront big things very often, and it is in the little things that the rub is apt to come, and where a wife can worry her husband to death unconsciously by her pettishness. Well, this was the result of my resolutions: I try not to interfere in any way with John's business, nor to demur when he is obliged to go away often, and to be often late at meals, and not ask him why, fretfully, when he finally makes his appearance, but to wait until he chooses to tell me. When he chooses to sit up late, as he does night after night, reading or writing, which I feel he is not prudent, according to my standpoint, I make myself keep quiet and not nag him with advice to go to bed, and I try not to worry him about his particular economics and extravagances. Very often he does what seems to me foolish and unnecessary, but I have learned to respect his judgment enough to give him the benefit of the doubt, or at any rate to keep from telling him my opinion when it is not asked. I have also learned never to ask him to do errands down town, or take any time from his business for me; and more than all I try never to worry him with any of the troublesome domestic problems that are continually arising."

"Wise little woman," I murmured, thinking of the many men who came home from a wearying day down town to find a wife who is waiting to pour out a tale of woe of the day's grievances, which are exaggerated, as they are related; and yet these same wives would feel it hard if they had to listen, night after night, to the recital of their husband's business troubles, and be shown his incapacity to manage his business as they show their lack of ability to regulate theirs.—Presbyterian.

Give What You Can.

THE REV. CAMPBELL MORGAN.

People say to me: "Well, what can I do for the crowd? I haven't anything. I cannot preach, and I have no gift." Well, will you give the Master all you have?

I well remember in some special services some years ago at home a woman came to me at the close of the first Sunday morning service and said, "Oh, I would give anything to be in this work actively and actually. I would give anything to have some living part in the work which is going on here next week in winning men and women for Christ, but I don't know what to do."

I said, "My sister, are you prepared to give the Master the 'five loaves and two fishes' you possess?" She said, "I don't know that I have five loaves and two fishes." I said, "Have you anything which stands out at all in your life? Have you anything you have used in any way specially?" No, she didn't think she had. "Well," I said, "can you sing?" "Well, yes," she said, "I sing at home, and I have sung before now in an entertainment."

"Well, now," I said, "come away. Let us put our hand on that. Will you give the Lord your voice for the next ten days? You shall settle with him at the end as to what you do then, but will you let the Master have your voice for the next ten days?" She said, "I don't think I can." I said:—"You can sing at an entertainment—can't you sing in order to fill hungry men?" She said, "I will." And I shall never forget that Sunday evening I asked her to sing, and she sang. She sang a Gospel message with the voice she had, feeling that it was a poor, worthless thing, and that night there came out of that meeting into the inquiry-room one man. I had been staying with that man within the last three months. That man said to me afterward that it was the Gospel that was sung which reached his heart; and from that day to this—that is now eleven or twelve years ago—that man has been one of the mightiest workers for God in that city and that country I have ever known.

How was it done? A woman gave the Master what she had, and he put his hand upon and blessed it, and then she had to take it, and the harvest was reaped right there, and has been going on ever since. Will you give him what you have? You business men, you have your business ability. Oh, that the business men in the church of Jesus Christ would bring to hear upon the things of God the same business capacity they put into their own affairs all the days of the week! Will you give what you have to the Master?—Sel.

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 Peterson & Co., 107 Germain Street, St. John, N. B.

THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

The meetings of the Baptist Union of Great Britain and Ireland held last month at Derby, appear to have been characterized by even more than usual of the stirring oratory and enthusiasm which, in greater or less degree, always mark the meetings of the Union. For the data for the brief—and of course very incomplete—account of the Derby meetings which is herewith presented, we are indebted to the *London Baptist Times*.

An event which took place at an early session of the Union, and which seems worth noting here, was an address of welcome presented by the local Free Church Council. The address represented thirty-four churches and twenty-five ministers. In supporting the address Rev. G. Hunsworth (Congregationalist) made mention of some of the men whom Baptists had given to the cause of Nonconformity in England—John Bunyan, Robert Hall, John Foster, Samuel Cox and the greatest preacher of the modern era—Charles Haddon Spurgeon, besides two living preachers—Dr. McLaren and Dr. Clifford, the latter of whom Mr. Hunsworth characterized as John Knox and Oliver Cromwell rolled into one. Mr. Balfour did not like Dr. Clifford's style, but that need not create surprise; the style was the man, and it was the powerful potentiality of the man that Mr. Balfour did not appreciate. "As Milton said of Cromwell they said of Dr. Clifford—'England hath need of thee.' To-day the priest was dominant in the church of the land. The Lord's table was turned into an altar and the Lord's supper was turned into a mass, and many bishops and clergy hated Nonconformity more than they did the flesh and the devil. If Protestantism was to be saved it was the Free Churches that must save it. Shoulder to shoulder they must stand together and fight under their own champion, Dr. Clifford. He trusted that those who belonged to other churches would follow his great and noble lead."

The acceptance by ministers of degrees from institutions of no recognized literary standing was deprecated and discouraged by the Union in the terms of the following resolution:

"That the action of the Baptist Union, so far as the insertion of degrees in the Baptist Handbook, except in the case of degrees inserted in the Baptist Handbook during the last five years, is concerned, shall not be retrospective, provided, however, that no degree shall be inserted unless the name of the body conferring it be added and the Council are satisfied that it has been conferred by a genuine educational institution. Further, with regard to degrees from any and all outside Great Britain, no new one shall be inserted in the Handbook unless the Council are satisfied that the institution conferring it has an educational status similar to that of the British universities."

Reference was made to the completion of the Twentieth Century Fund in a resolution which recorded the thanks of the Union to all who had taken part in this grand effort, thanks also to God for the grace of generous sacrifice so richly bestowed upon the workers and givers and for the revelation of the loyalty of the people to the denomination and to the extension of Baptist principles. In seconding the resolution Rev. J. H. Shakespeare paid a warm tribute to the workers whose self-denying efforts had made success possible. Out of the quarter of a million pounds promised to the Fund £238,500 has been received. Some small sums were yet to be received and also some large amounts were promised on the understanding that they would not be called for until 1904.

The Union always feels free to express itself upon the moral aspect of political questions of national or international significance and to denounce the Government for its shortcomings in respect to policy and administration. This freedom of criticism was never more in evidence than during the recent meetings. When such speakers as Dr. Clifford, Mr. Lloyd George, M. P., and Rev. J. G. Greenough undertake to criticize Mr. Balfour and his administration of affairs, they do it without gloves. They do not hesitate to say what they mean in the most pointed and vigorous fashion. For instance Mr. Greenough, in moving a resolution in reference to the misgovernment of Macedon-

ia under Turkish rule and the responsibility of the British Government in the matter, said, "It was a pity that the present Prime Minister was a man tinged with pessimism groping his way through the gloom of philosophic doubt, and who never made up his mind to lead until a stronger mind bade him follow." Mr. Greenough closed his incisive speech by saying: "We want a strong man like Cromwell or Gladstone, or even Palmerstone or Pitt. We say to the Government, 'Do something. It is not for us to say what. But do something. And if you cannot do anything, stand down and give way to men who can and will.'" Dr. Clifford, in another connection, said of Mr. Chamberlain that he was a charlatan who was degrading British politics. And as for Mr. Lloyd George—well Mr. Lloyd George is a politician and an orator, and is accustomed to giving and taking hard knocks in an oratorical sense.—Mr. George in referring to Mr. Chamberlain's policy, said: "If the nation followed Mr. Chamberlain it would follow him to perdition. It was a great time for the nation to choose, and as in every crisis during the last 300 years, it was the conscience of the Free Churches that would have to light the nation upon its true path."

All this illustrates an important difference between the situation of Baptists in Canada and their brethren in England. In this country, whatever men may think; they do not, in their denominational assemblies, talk in this fashion about political leaders and policies, but in England Free Churches generally, and Baptists particularly, are in so close agreement among themselves politically that such expressions as those quoted above elicit little or no dissent in the Union.

Passive Resistance was of course not passed, over silently by the Union. The greater part of an afternoon session was given to its consideration. At this session the letter adopted on this subject by our own Convention and sent to the Baptist Union of Great Britain and Ireland was read, and this letter, the *Baptist Times* says, "struck the note for the afternoon." The Union adopted a resolution sympathizing with those who have suffered the spoiling of their goods for conscience sake in the struggle for religious equality, urging the consideration of the movement on the attention of the members of the churches on the ground that the Education Act directly conflicts with liberty of conscience and menaces the true interests of the country by placing Romanism and sacerdotalism generally upon the rates, and further emphatically affirming the opposition of the Union to the policy embodied in the Acts of 1902 and 1903 and its purpose not to submit to them. An amendment was offered which proposed to omit from the resolution the clause expressing satisfaction at the success of the Passive Resistance movement. The temper of the Union was not however hospitable to such an amendment. Its mover found difficulty in obtaining a hearing at all. The motion however found a seconder, and although only two hands were raised in its support when the vote was called, the occurrence indicates the existence of at least a small minority among British Baptists, which does not believe that Passive Resistance is defensible as a demand of conscience.

Some proposals in reference to changes in the Constitution of the Union were introduced and explained by Rev. J. H. Shakespeare. The most important change proposed was the omission of the Spring session of the Union. The matter, it appears, was discussed in a very amicable spirit, notwithstanding there had been apprehensions to the contrary. Great praise is given to Mr. Shakespeare for the lucidity, ability and Christian spirit in which he presented the subject. It was evident, however, that the Union was not ready for the proposed changes, and the proposals were accordingly withdrawn.

A PSALM OF LIFE.

The twenty-third psalm, which forms our Bible lesson for next Sunday, contains only one hundred and sixteen words, but what a blank it would leave in the world's literature if this brief psalm could be lost. It is a perennial spiritual fountain to which thirsty pilgrims for many centuries have come for refreshment. For countless thousands it has been a song of trust in the bright days of prosperity and in the darkest nights of adversity. It has helped the grateful heart to utter its gratitude, it has helped the weary, sorrow-stricken soul to express its unflinching confidence in the unseen Arm that supports and defends, and to many a hard-pressed soldier of the King it has been as a table spread for him by the royal hand, even in the presence of his enemies. One truth to which the psalm bears evidence is the varied character of the believer's experience. It is not all sunshine and not all storm and gloom. There is brightness, and there is darkness, sweetness and bitterness. The soul of man is sometimes like a placid lake, still as if no wind ever had or ever could blow upon it, and reflecting from its placid breast the glory and the mystery of the heavens. And sometimes it is like the sea, so storm-tossed and disturbed that it seems as if peace could never come to it again. But in most lives there is much more of sweetness than of bitterness; the bright days far outnumber the dark days. It is not often that want really confronts us, though shadows which are the creation of our own distrustful hearts and our foreboding imaginations may often dog our

steps. For the most part our cups are running over. We have more than we know how to make use of, so that, with grateful hearts and trustful spirits, we should be abundantly happy. The unhappiness which clouds and embitters so many lives is not for the most part a real and a necessary thing. It comes rather because of a lack of gratitude for blessings received, a failure to make the best use of the good possessed and the lack of a trustful spirit towards God for the future. The man who can really say and mean it, "The Lord is my Shepherd, I shall not want," is possessed of a practical philosophy that is worth more than gold.

Again, there seems to be in the psalm the suggestion that the believer's experience is upwardly progressive. The course of the psalm is into more and more intimate and conscious relationship toward God. It is much to know God as a shepherd, providing abundantly for our wants, surrounding us with conditions of peace and prosperity. It is more to come near to God as our guide and protector, to lean upon him even in the darkness, to know that he walks with us along the rugged ways of life, and to prove that the valley of the shadow of death can be traversed without fear in his company. It is most of all—the supreme blessing—to sit as a guest at God's table, to receive his anointing, to enter into fullest consciousness of blessed relationship to the Divine Source of our being. This is indeed deliverance from all want and from all fear. Are there enemies? Ah, there may be, but what can they do to the man who sits as an anointed guest at God's own table? "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn?"

Then again surely the psalm teaches that not merely the easy and the bright experiences, but the hard and dark things also, bring good to the believer. The sheep would not know the shepherd so well or experience so much of his loving care if it were all green pastures and still waters, if there were no dark and fearful valleys to pass through. The child could know the parent but imperfectly if life were all a merry summer holiday, with no wants to be supplied and no dangers to be guarded from. It is through its weaknesses and wants and failures—through hunger and thirst and illness, even through its follies and shortcomings, that the child makes proof of the parental strength and wisdom, the parental righteousness and love and forgiveness, and so gathers to its manhood things infinitely more precious than could be afforded by any life, however careless and pleasant, which never unlocked the treasures of parental love and wisdom. So also it is in respect to men's relationship with God. Life is not all a matter of green pastures and still waters, because it is not best for us that it should be so. We are made for better things. We need to be made sensible of our limitations that we may find our sufficiency in God. The supreme good for men consists not in the abundance of worldly possessions. It is not through meat and drink that we attain unto our true stature, but through every word of God. Fellowship with God is the soul's true goal, and we may well be willing to walk through valleys of the shadow of death if we may have the consciousness that a divine presence guides and depends us there; and if we may have the assurance that so we are being led into fuller fellowship with Him whose name is Love.

Editorial Notes.

—After six months seeking for a man to fill the important office of its General Secretary, the Religious Education Association has appointed Ira Landrith LL. D. of Nashville, Tenn. It is believed that Dr. Landrith possesses that combination of high qualities and experience which the office demands. He is a southern man, a native of Texas, born in 1865, is a member of the Cumberland Presbyterian church and has been for some time editor of the *Cumberland Presbyterian*, the official organ of the denomination. In his theological position and church relations Dr. Landrith is said to have established a reputation for wise conservatism.

—The first Baptist Church of Chicago of which Rev. Dr. DeBlois is now pastor, has lately celebrated its seventieth anniversary. It was in August 1833, a month before the Pottawattomie Indians had ceded the site of the present city of Chicago and the territory of Illinois to the United States Government, that Rev. B. Freeman, a missionary sent by the American Baptist Home Missionary Society, began work in what was then a small village. The first church building erected cost \$600, and in October, 1833, the First Church was organized with fifteen constituent members. The difference between the Chicago of 1833 and of 1903 is bewildering to contemplate.

—The *Watchman* considers that while some of the criticism which at present is being directed against the theological seminaries is quite wide of the mark, "there is real force in the criticism that the courses of study in our seminaries have not kept up with the times. While almost everything else in science, habits of thought and methods of work has been revolutionized within fifty years, the average theological seminary remains just about where it was then, and consequently is far less perfectly articulated to the needs of the times than it was fifty years ago. . . .

They fail to set before their pupils the outlook of the modern man, they do not show with sufficient clearness what actual living men are thinking about and from what point of view. In other words, the seminaries are not adequately in touch with modern thought and life. . . . It is vastly more important that a minister should confute the agnostics in his own congregation than the agnostics of thirteen hundred years ago."

—Dr. Theodor Morsen of Berlin, author of a standard history of Rome and other works, has lately died at the age of 85. Dr. Morsen was not only an eminent scholar but an influential force in contemporary affairs. He was an uncompromising opponent of Bismarck and his policy, and was once arrested and tried for slander for having characterized Bismarck's tariff policy as "a pure swindle," but was acquitted by the courts. Dr. Morsen warmly espoused the anti-British side in the Boer war and expressed his opinions with strong emphasis. Shortly before his death however a letter from his pen appeared in the *Independent Review* of London, which was conciliatory and friendly in tone and which was regarded as a partial recantation of his former hostility. Stories are told of Dr. Morsen's absent-mindedness. It is said to be authentic that in a fit of abstraction he put his first baby into the waste-paper basket and covered it up because it cried. However, we are told that he was devoted to his children, of whom there were twelve, and his domestic life was altogether happy.

—It is well to recognize our debt to the men of former generations. Alluding to the fact that it is just a hundred years since the arrival of Rev. Thomas McCulloch at Pictou, the *Presbyterian Witness* remarks: "That day was the beginning of much good for Nova Scotia and for Canada. For Dr. Thomas McCulloch was the founder of Pictou Academy, and the originator of the first seminary in Canada for the training of ministers for the Presbyterian Church. He was the first professor of theology in connection with Presbyterianism in Canada. He was the first president of Dalhousie College. Dr. McCulloch was a faithful preacher, an indefatigable and highly successful teacher, a keen contestant in the arena of controversy, a champion of civil and religious liberty, a sincere and large-hearted advocate of co-operation among all evangelical Christians. . . . Who can trace with accuracy the influence for good of those beloved fathers—the McGregors, the McCullochs, the Rosses, the Keirs, the Gilmores, the Waddells and other faithful pioneers? Who? Only the all seeing Lord and Master of us all."

From Halifax.

Halifax is not neglected. Take as an example the extra labors of last Sunday. In addition to the labors of the ministers and church workers, Mrs. J. Woodbridge of Newark, N. J., lectured in the Academy of Music on "How to Teach and What to Teach." Of course this excellent lecture was in the interests of Sunday Schools. In the afternoon at Dalhousie College, Dr. Trotter lectured to the students—a large gathering—on "Theology as a Study for Laymen." Two Y. M. C. A. young men, one from Yale and one from Harvard, lectured to Dalhousie students in Fort Massy church in the evening.

Dr. Trotter said it was quite too common an attitude of mind on the part of laymen to regard theology as the peculiar field of ministers and aspirants to the ministry. This was greatly to be regretted for every reason. What was theology? Theology embodied the results of intellectual attention to religion. It was to religion what botany was to the life of plants. Religion was the reality of which theology was the study. If religion was the supreme concern of laymen as well as ministers, then surely theology, which was the study of religion, should command the attention of all.

One might not be able to address the plea to the man in the street with any large hope of success, because as a general thing he had no keen intellectual interest in anything. He had no keen interest in scientific sociology and economics, in botany, astronomy, or scientific psychology, and it might be futile to expect of him intellectual effort or enthusiasm of a high order in respect to the subject-matter of religion. But when addressing lay students, who had learned and were learning that no department of life or nature was properly known until it had been intellectually investigated, one might reasonably hope for success in his plea for intellectual interest in religion.

Dr. Trotter thought that the indifference to theology on the part of lay students and laymen generally might be attributable not a little to the unattractive form in which theological discussions have been cast. Theological books, quite too generally, have continued to embody the extreme analysis of the mediæval schoolmen, have resembled treatise on logic rather than pure literature. He pointed out that happily this reproach was swiftly passing away, and that the typical theological works of the day constituted true literature of the richest and most readable kind. In this connection he called attention to some of the best of the series of books which make up the expositor's Bible to the Mind of the Master and the Doctrines of Grace by Ian Maclaren, to the Christology of Jesus by Dr. Stalker, to Studies in Christian Theology by Dr. Denney, and to the Outline of Christian Theology by Dr. W. N. Clarke. These,

and a rich catalogue of similar books, he claimed were effecting the redemption of theology for the lay mind, were freshening the whole field of theological enquiry, were investing its themes with modernness, livingness, fascination, and in the form and spirit of the best intellectual life and literature of the day, were opening afresh to laymen the gateway to the fields of God.

With a view to demonstrating to his lay hearers, the interesting nature of theological problems, Dr. Trotter then took up two specimen doctrines from Dr. Clarke's work, summarizing the author's treatment, and offering at some length counter critical comments. The doctrines thus treated were the Doctrine of the inspiration of the Scriptures and of Christ's death.

The lecture occupied nearly an hour, was listened to with the most earnest attention, and closed with the words, "I wonder whether I have convinced you of the interesting nature of theological problems, and whether I have effectively called your attention to that splendid literature of the Kingdom, which in our day lies to every man's hand. I wonder if any lay student will buy a new book or feel a new impulse because of anything I have said. Of one thing I am sure, viz: that it will be a great day for the men themselves, and a great day for the church of God, when the lawyers, the judges, the doctors, the scientists, the law-makers, and the men of affairs, shall not only be good men, but shall add to their other varied learning, genuine learning on the great themes of religion, and when, in the estimation of thoughtful men other than ministers, theology, which is the science of religion, the science of man in his relations to God, shall again have become the queen of all the sciences."

The condemnation of Dr. Clark's views of inspiration and of the atonement was distinct; but not as emphatic as it should have been. Full time was given to a statement of Dr. Clark's, the theory of the atonement; but not enough time to its reputation. Let me here give the good doctor a well deserved hit, which all such teachings as those of Dr. Clark's received at the last meeting of the Congregational Union of England and Wales, held in Bourmouth. Dr. Horton who gave the opening address, while advocating missions said: "The church should be an army on the march; but it is in barracks. When the church forgets that her task is that of an ambassador, she falls to quarrelling about points which cannot be determined, and like the spirits of the lost in Milton, discusses an impossible metaphysics."

"To find no end in wandering mazes lost."

And in the same way the disintegrating work of criticism, which like a blind mordant tooth, gnaws indiscriminately at the excrescences and at the vitals, is the punishment for a wrong preoccupation of the church. We publish a Bible encyclopædia at immense labor and cost, which tends to show us that we have no bible, no divine Redeemer, and no miraculous power to work."

Dr. W. N. Clark and the army of so-called higher critics, like a colony of hungry rats, are gnawing away at the "excrescences and vitals" of God's word. Dr. Clark has put his mordant teeth into the very heart of our religion and gnaws away as amiably as a French executioner would work the guillotine. If these scholars would content themselves with cutting away from the Scriptures the excrescences of the ages, then they would be of service to religion; but, intoxicated with intellectual pride and ambition, as Dr. Horton says, they seem determined to leave us "no Bible and no Divine Redeemer." But no such calamity can befall the world. We have evidence of Christ as a substitute and Saviour of guilty sinners, written in letters of fire, read and known of all men. Take for instance Isaiah Wallace, the prince of evangelists, surrounded by the three thousand souls, buried by him in baptism, as an expression of their death to sin, and life in Christ, and the haggling, hacking and chipping up of God's Word, is swept away by their consciousness, and that of the untold thousands who know that they have passed from death unto life, because they love the brethren. Oh, that unique grand brotherhood which has come down the stormy ages with hearts all one in Christ Jesus, who is their life, their all.

By the way Mr. Wallace has written and published an account of the revivals under his ministry, this book is the journal of Henry Alline the 2nd. No Baptist home should be destitute of a copy. It is only 60 cents. Let us here extemporize a donation visit. Dollar bills are plenty and handy. Let there be a stream of letters addressed Rev. Isaiah Wallace, go to the Wolfville post office, each enclosing a dollar bill. Wallace will take the hint. Each one will get in return a copy of his most interesting book. If any one should give himself up to the reading of the exploits of the destructive critics, keep a copy of Mr. Wallace's book in your pocket. Take it out and read a few chapters, and then ask yourself what effect the nibbling teeth of the mice have had on your old Bible?

One hundred years ago a clique in the German school undertook to destroy the integrity of the Bible. The theories of these learned men in that kaleidoscope history have passed over to Great Britain and America, but they have not been able to either add or subtract one book from the Holy Bible. At the end of another century after acknowledging the service to religion in clearing away some interpretations and making clearer the origin and history of the books of the Bible, some other scribbler will say just what this one now says, not a book has been taken away, not a book has been added.

The New Church at Billtown.

Perhaps a few lines, from an observer, with respect to Billtown church and pastor, might be of interest to the readers of the MESSENGER AND VISITOR, especially to those who love and rejoice in the advancement of the Redeemer's Kingdom.

About sixteen months since, the Rev. D. H. Simpson, B. D., retired from the pastorate of the Berwick Baptist church, after some more than seven years of grand and successful labor, in which was cleared off all old debts, and a new and commodious home for the pastor built. He left the church free from debt, and united in church life and service.

Bro. S., having accepted an urgent and unanimous call

to the Billtown church entered upon the work there at once, June, 1902. The church was without a house of worship, the old building being untenable. The people soon became inspired through the hopefulness and zeal of their new pastor, and rallied about him, and came up to work with him. The spirit was poured out graciously in all parts of the field, and between seventy-five and a hundred united with the church. They had the disadvantage of carrying on all their meetings in halls. The church, feeling the need of a house in which to worship, resolved to rise and build. A strong committee was appointed, with their pastor chairman. Plans were called for. The one furnished by a Billtown man after careful study was adopted by the committee and the church. The old house was taken down, and a new and modern church home built, according to plans received; which is a credit to the people, and an ornament in the place. This new church speaks volumes for the wisdom and push of Pastor Simpson and his people. The house is modern in all its appointments; so arranged, that, if needed, the fine and commodious vestry may be opened, so as to make one continuous and natural auditorium, the church and vestry being finished to correspond. I am unable to give the exact measurement of the building, but on the day of dedication, as many as six hundred were seated. The inside is finished with metallic sheathing, of very pretty and artistic designs; and painted and tinted, by one of their own men, in a highly ornamental, and pleasing manner. The edifice is quiet and restful. The pews are circular with concave seats; so the occupant can sit in comfort and hear the gospel of peace. The baptistery is both ornamental and convenient in all its arrangements.

The Billtown church are to be congratulated, for they did not have to ornament their new church with a mortgage, there being less than \$500, due on the building, which they expect to remove by the end of the year. All seats are free. It is evident, when the Billtown people move they move to attain an end.

The dedicatory services were delayed from the 11th of October until the 25th, owing to two very stormy Sundays, but a programme of very appropriate services was carried out from the 11th to the 18th in which Rev. E. P. Calder, of P. E. L., Dr. Keirstead, of Acadia College, Dr. Boggs, of Wolfville, and others took part. On the 25th of Oct., the dedicatory services were held at 3 p. m., sermon by Rev. P. R. Foster from Ezk. 47:12; subject, "The Lord's house a visible starting point of Divine blessing and spiritual life." The prayer of dedication was by Rev. E. O. Read. Rev. L. D. Morse, of Berwick, preached in the evening, dedicating the house to missions. OBSERVER.

The Maritime Baptist Historical Society.

Such an institution as is named by the caption of this article came into existence at the last yearly session of our Convention held in St. John in August last.

It has for its object the gathering and the preservation of the history of the Baptist work done in these Maritime Provinces. Special attention is to be given to the early history of our denomination. The records of the labor of the men who did the pioneer work is greatly desired. It is beginning to appear that quite a number of our pioneer laborers are being lost sight of, and with them of course many chapters of interesting history. One of such names is that of Rev. Titus Stone, whose sister Lavinia was the first wife of Rev. Chas. Lewis, who was ordained at New Canada in 1807. Bro. Stone has not been mentioned by any Baptist writer—to my knowledge. He labored in the vicinity of Penobscus and Pettitcodiac. He is remembered by many of the old people as having delivered an address at Penobscus, on the occasion of the coronation of our late lamented Queen. A record of his life would doubtless add something to our knowledge of the early history of our denomination in this region.

The Society will aim to encourage the securing of such records from all parts of these provinces. Moreover it is desirable that the histories of all our churches down to the present time be carefully written by competent writers. A system will doubtless be inaugurated to have this systematically done.

The Society consists of three persons chosen from the constituencies of each of our eight Associations together with the Librarian of Acadia University. The Librarian to which reference has been made, Prof. E. W. Sawyer, Wolfville, has consented to receive all records and books sent containing such history, and place them in the library of the College so that they will be available for future historians. A repository of Baptist History is thus to be made that will be most valuable in many ways.

One member of the Society in each Association has been addressed by circular, who have been asked to confer with the others as to the best means to carry on the work of the Society in each Association. It is hoped that all our churches will co-operate with the members of this Society in accomplishing the work which we have undertaken. The names of the members are as follows:—

For N. S. Western Association.—Rev. Dr. J. H. Saunders, Rev. H. F. Adams and Rev. M. W. Brown.

Central.—Rev. Dr. E. M. Saunders, Rev. Dr. A. C. Chute and Dr. B. H. Eaton.

Eastern.—Revs. E. L. Steeves, T. B. Layton and F. M. Young.

For N. B. Eastern Association.—Revs. D. Hutchinson, J. W. Brown and E. B. McLatchy.

Southern.—Revs. W. E. McIntyre, B. N. Nobles and W. C. Goucher.

Western.—Revs. Z. L. Fash, J. A. McDonald and Dr. H. C. Creed.

P. E. I. Association.—Revs. J. C. Spurr, A. F. Browne and Bro. Arthur Simpson.

African Association.—Revs. A. S. Greene, W. A. White and P. E. McKaroy.

Will all who read this article interest themselves in the work of the Society? If you know of valuable records in manuscript form, or if you have in mind facts bearing upon our early history, will you please communicate with some of the members of the Society in your Association, that these manuscripts or facts may be preserved for future use?

Our history in these Provinces has been a most inspiring one; shall it not be preserved for the inspiration of the generations that are to be further removed from it than we, and for the glory of God?

Havelock, Nov. 2nd,

J. W. Brown, Secy.

* * The Story Page. * *

Johnny's Tommy.

BY HILDA RICHMOND.

Johnny and Tommy had a whole big beautiful orchard to themselves to play in. In spring it looked as if it had been covered with pink and white snow, the blossoms were so thick in the trees, and in late summer and the fall there were ripe apples lying in the grass under the green trees. Johnny liked summer best, and so did Johnny's Tommy.

Johnny was a very small boy, and his Tommy was a very small calf. This little calf was as white as snow, and had the dearest dark eyes and the most silky ears one ever saw. Tommy belonged wholly to Johnny, and every day the little boy went three times to the orchard with milk in a pail for his pet. Sometimes greedy Tommy upset his bucket and spilt the milk, and then Johnny would have to travel back for more.

Just outside the beautiful orchard lay the railroad track, and sometimes the upright train had to wait right in front of the orchard until the man in the tower by the track signalled for it to come on. This was great fun for Johnny, for Johnny's father had fixed up a pulley-post by the hedge, with a wheel that Johnny could turn, and which would wind up the long rope hanging from the top of the post, and to the end of the rope was fastened a small basket. Johnny would fill the basket with big red apples, and wind it slowly to the top of the hedge. Then, quick as a wink, the fireman's big black hand would seize and empty the basket, and all the trainmen would call out: "Thank you, Johnny!"

Johnny dearly loved to work the little pulley, and if the train had to wait very long for the signal, the basket was raised more than once, and every man on the train was sure to have several apples in his pockets to take home to his children.

One morning when Johnny went out to the orchard, the little white calf was nowhere in sight. The inquisitive little creature had squeezed through the hedge, and when at last Johnny spied him, he was standing exactly in the middle of the track.

"Come, Tommy! Come, Tommy!" called Johnny in a fright, for it was not long until train time. "Oh," said he to himself, running up and down behind the hedge, "if mamma only hadn't told me never to go on the track, I could get out and drive him off, but I promised her I'd never go outside the orchard!"

There was no use in running to the house for help, because his mother had gone down to the village and there was no one at home but grandma, and she was lame. So Johnny could only coax and call to Tommy, and hold out a tempting apple through the hedge. But Tommy had had all the apples he wanted, and he paid no attention. "You'll be killed, Tommy!" screamed Johnny suddenly, for he heard the freight train coming.

The engineer had told Johnny that he would always whistle once if the train must stop, but if the track was clear and the signal was out, he would blow twice as he came on.

Clear and sharp came the two blasts that said, "No stop!"

Johnny had down on the grass and sobbed to think of his dear white Tommy being crushed by the big engine. But Tommy, outside, planted his feet firmly on a tie, and like the "goose" a calf often is, stood and faced the monster.

Suddenly the engineer saw Johnny's Tommy and brought the train to a standstill. A grimy brakeman leaped off, seized the stubborn fellow, rushed down the bank, and in spite of his kicking, thrust him through the very hole where he had crawled out to the track an hour before.

"Don't cry, Johnny!" he called cheerfully. "Tommy is all right. You watch this hole till some one comes, for another train'll be along pretty soon! Can't wait!" And in a minute the train was rushing along again.

When he had wiped his tears, Johnny buckled on Tommy's strap, and led him to the house; for he couldn't leave him in the orchard until the hedge was mended. He led Tommy up to his mother, and told her the story.

"That was a very kind engineer," said Johnny's mother after she had heard it. "Guess he remembered the apples!"

Then they both laughed at the big black finger-marks on Tommy's white coat; but that foolish fat little animal just kicked up his heels, broke loose, and scampered to the pail by the gate to see if dinner had been served.—Little Folks.

The Minister's Resignation.

BY F. E. C. R. ROBBINS.

"Let me see," said Miss Eleanor Banks, on the first afternoon of her visit to her aunt at Farmington village, "didn't you write to me last winter that your pastor had resigned?"

"I guess perhaps I did," was the reply, in a somewhat absent-minded tone.

"It seems to me that I got the impression from your letter that the resignation did not cause universal regret," suggested the niece, after waiting a moment for her aunt to enlarge upon the theme.

"Maybe you did," said the old lady, apparently absorbed in learning how hard it may be for a thread to pass through the eye of a needle.

Presently she added, with the manner of one who, after all is not quite willing to let the subject drop, "There were some of the people who thought that Mr. Pease had kind of lost his usefulness."

"He had been here a long time, hadn't he?" asked her niece.

"Yes, that was just it. Mr. Pease had been here going on thirty years; and as you might say, we'd got him learned by heart. We always knew what he was going to say next, and it's no use denying that he was getting to be very dry in the pulpit. I did not mind it so much myself, but your Uncle Andrew did, and that was worse. The preaching, but what with that of a Sunday, and Andrew's taking on about it all the rest of the week, I was beginning to get about beat out myself.

Every now and then someone would come around and want him to speak to the minister about resigning. Of course, if anything of consequence is to be done in the parish, it is always your Uncle Andrew that has to go ahead with it. They would argue that Mr. Pease was comfortably off, and his wife had property besides, and so it would be no hardship for him to step aside.

"But Andrew couldn't make up his mind to do it, so things went along, with the society fast running to seed, when all of a sudden, and without any help from anybody, the minister did resign."

"Well, I presume a good many felt to rejoice, but I guess nobody was quite so tickled as Andrew. For a few days it seemed as if he could not do enough to show how kind of grateful he was.

"He did the papering and painting that I had been all him about for two years, and he bought a new parlor carpet that I haven't so much as asked for. Then he took it into his head that we must get up a farewell reception to the minister.

"Well, all the folks seemed to fall in with that idea, and if you'll believe me, they raised a hundred dollars in gold for a parting gift."

"Of course there was a general invitation to the reception and we had to hold it in the town hall. Well, after we had all shaken hands with the minister and his wife, Andrew came up front and made the presentation speech.

"I do wish you could have heard him! Of course your uncle is gifted in speech, but I guessed he surprised himself that night. Yet he didn't say anything but the truth. Mr. Pease had been a faithful minister—one that had visited the widow and fatherless in their affliction, and been helpful in sickness, and stood by us all in trouble, and tried to comfort us when we buried our dead.

"But it was wonderful the way your Uncle Andrew worked all these good things Mr. Pease had done into his speech. It took hold of us more and more as he went along, until by the time he got through, and handed over the hundred dollars in gold to the minister, about everybody in the hall was having a good hard cry.

"As for Mr. Pease, he could hardly speak at first. But when he found his voice I guess what he said made full as much impression, as Andrew's talk.

"He said he had been simply amazed at the feeling that had been manifested, and it led him to think that perhaps he had been hasty in the step he had taken. Perhaps it was his duty, after all to spend the rest of his days as the pastor of his dear flock. He went on in that way for a while, and finally he asked all those who desired him to withdraw his resignation to rise.

"Well, there were some queer looks went over a good many faces, but in a minute all those who hadn't been standing before got up from their seats.

There were to have been other exercises after the presentation. Adelaide Tinkham had written a poem appropriate to the occasion as she had expected it to be, but she slipped around to Andrew and told him not to call on her.

"And the choir had been rehearsing a very handsome song for a week, but it was all about parting, and they wouldn't sing it. When they were called on they whispered together for a while, and then announced that they would sing. "Blest be the tie that binds our hearts in Christian love," and they requested all present to join.

"Then we partook of our refreshments, and the reception broke up."

"So you will have the same minister," said Eleanor, with a smile.

"Why, yes, in one sense we do. But, really, Mr. Pease has seemed like a new man ever since. It's wonderful how that reception seemed to freshen him up. He preaches a new sermon almost every Sunday, and the whole parish seems to be alive again. As for your Uncle Andrew, you'd think to hear him talk there was nobody like Mr. Pease. You see, he's bound to stand by that presentation speech. So in one sense, I suppose, we've got our change, after all." —The Youth's Companion.

How the Boys Bought the Books.

(R. B. BUCKHAM, IN "UNITED PRESBYTERIAN.")

The young people connected with the church of the little town of Marshall were few in numbers, but nevertheless enthusiastic and interested, and always on the watch for an opportunity to be of service, or to do some good or kind deed. They were in the habit of holding meetings at their several homes Sabbath afternoons, and often these little gatherings were the beginning of some good or commendable undertaking.

One Sunday afternoon in the early spring such a meeting was in progress at the home of Ben and Harry Searles. Just before it closed, Ben proposed that they make an attempt to purchase some much-needed volumes for the Sunday-school library. The suggestion met with the hearty approval of all; but how was the money to buy them to be secured? The question was warmly discussed, without any satisfactory solution being arrived at. Finally it was agreed that each should begin in his own way to do what he could towards raising the much-needed money, and with this the meeting adjourned.

"Well, what is your plan?" said Ben to his younger brother, after all the little company had gone. "I don't know, just yet," was the reply. "But wait. What do you say to this? You know that Farmer Perkins, away over in the farthest part of the town, has been losing a number of sheep lately, from one cause or another. He thinks that a catamount must be lurking somewhere about the mountain, and offers a reward of twenty dollars to anybody who will bring him its skin. How would it do for us to go on a hunt after it?"

"No," replied the older and more prudent brother, "that plan is too visionary. Our chances of success would be altogether too small. We must put our time and labor in where it will be sure to count. Now you know that there is an abandoned sugar orchard over in the pipe woods back of the hill, how would sugar-making suit you?"

"Splendid! Just the thing. We'll do it!" and Harry fairly danced with joy at the thought of the successful project before them. The boys attended school, so that it would be necessary for them to do their work after school hours, but this fact did not disturb them in the least, and they were soon busy at their task.

First of all they secured a number of buckets and pails, then whittled out some spouts with their knives, and repaired to the sugar grove. Holes were now bored in the trees with an auger, the sap spouts inserted in them, and the pails adjusted to catch the sweet liquid, as it dripped from them. The old sugar house had been long deserted, but a few hours work put it in fair order again, and all was going on finely, and the prospect ahead was of the very brightest.

Now, one Friday night, some two weeks later, as it would not be necessary to attend school on the morrow, Ben proposed that they take some provisions with them, and stay all night in the sugar house, keeping their sap boiling up as far into the night as they pleased.

"Yes, and we'll take the rifle with us to ward off any danger, so that we will be perfectly safe!" added Harry enthusiastically.

The consent of their parents to this arrangement was finally reluctantly given, and the boys set out for the sugar house, to be gone all the following day. It was splendid fun, they declared, being all alone in the woods at night, watching the fire, and the sap boil. But along toward morning, after they had been asleep for some time, they were suddenly awakened by a strange sound outside, which was not unlike a long drawn out "snuff" of some animal, prowling around the camp.

The two sprang to their feet, and seizing the rifle, peered cautiously out through a crack in the boards. The fire had burned low, but by its dim light they could distinctly see two great staring eyes, like coals of fire looking toward them out of the darkness. Ben raised the rifle to his shoulder, and taking aim at them as steadily as his trembling hand would permit, pressed the trigger. There was a commotion as of a struggle for a time, and then all was quiet outside, but the two were too frightened to sleep any more that night, and sat waiting for the dawn. When at length the light of day crept through the woods, they stole out of the sugar camp to see what their night visitor could have been. There on the snow near the fire lay a catamount stretched at its full length. It had probably been attracted by the smell of the cooking, or the boiling sap. Ben stooped down and ran his fingers through its long fur. "Its pelt alone will pay for the books," he remarked, "without saying anything at all about the value of the sugar we have made."—Sel.

A Turning Point.

Last winter the confidential clerk of a firm in an inland town was sent to Philadelphia on important business. He had always been a steady fellow, was married, and was fond and proud of home, wife and child.

But he was young, and it was his first visit to a fir

city. He was elated with the importance of his errand, and had a vague idea of "seeing life. A single secret sip of the intoxicating pleasures of a large city could surely do him no harm. He hid the thought away almost out of his own sight.

Arriving at the city on Saturday night, he went to one of the principal hotels, registered his name carefully, reading it over after the manner of unaccustomed travellers, and went to supper.

Before he had finished, the waiter brought him two letters.

"Already! why, these are from the city! Nobody knows I am here!" he exclaimed.

"City folks mighty wide awake!" ejaculated John.

Our traveller tore open one envelope. Within was an invitation to a variety theatre of a bad reputation that evening, with a hint of a "sacred concert" on the next day, and "unlimited fun."

The young man's face reddened, and his heart throbbed hotly. The door was open for that secret glimpse into iniquity. What harm could it do him—or anybody?

He opened the other letter. It contained a few words:

"Dear Sir,—In order that you may not pass a lonely Sabbath in a strange city, we enclose a list of churches open tomorrow near your hotel, in any of which you will be cordially welcomed. Our rooms and libraries are always open at your disposal. You will find friends there who will be glad to serve you."

It was signed by an officer of a Christian Association.

"These invitations of both kinds are left at the hotel, and directed to each guest as soon as he registers his name," explained the clerk. "Which will you accept?"

The young countryman colored and laughed. "The first is tempting. But that," touching the second, "has the true ring about it. I'll accept that." He kept his word. It seemed to him as if he was close to his wife and little boy all day. Going to the hotel in the evening, he saw a group of pale, bloated creatures coming out of the "sacred concert hall." One or two were arrested for disorderly conduct.

"They have been 'seeing life,'" said the clerk. "They accepted the other invitation."—Source Unknown.

A Sensible Suggestion.

"If I could only be of some use in the world or fill some place in it," cried Frances, impatiently, "I would not complain."

"Well, suggested Cousin Patty, "making beds is very useful work and your mother seems to need someone to fill the place of mender-in-ordinary to the family. Why not begin where you are. I never saw anybody willing to be of use who couldn't be used right where he stood. And as for filling places—did you ever think that you are put in your place so as to fill it? This business of wanting to climb out of your own place before you've filled it, to go hunting for an empty one somewhere else, never did seem sensible to me. Start at once to be of use and you'll be useful, never fear."

It was a sensible suggestion. There are many sensible people excusing themselves today by saying that they would rejoice to be of use—somewhere else. Our own place, after all, is the only one we can ever fill. The moment we fill it full, we shall overflow it into wider bounds. Mending and making beds, running errands, doing odd jobs—the large careers begin by these small usefulnesses, and widen irrepressibly as the man and the woman develop into broader activities. "Begin where you are" is common sense. As a matter of fact, we cannot begin anywhere else. Only from what we are can develop what we shall be—only from where we stand can the first forward step be made. Shirking and complaining belong together. They are a poor pair of twins to have about, and the sooner we turn them out of doors and determine to be thoroughly useful in our own present place, the better.—Christian Uplook.

The Mountains Do Move.

An officer of a western railway which runs through the Rocky Mountains is convinced that the mountains are always on the move. "We find from actual experience," he says, in maintaining tunnels, bridges, and tracks in the mountains, that the mountains are moving. It costs a railway passing through the mountains a great deal of money in the course of ten years to keep the tracks in line, and maintenance of tunnel is even more expensive. Drive a stake on the side of a mountain, take the location with the greatest care, and return after a few months. The stake is not in the same location. The whole side of the mountain has moved. This experiment has often been tried, and in all cases the result proves that the mountains are moving. The mountains are gradually seeking the level of the sea."—Morning Star.

"Why, Edith, how rumpled your shirt waist is!"

"Dear me, and it has only just been pressed, too."

Edith was quite as self-possessed as ever. But John colored deeply.—Detroit Free Press.

The Young People

EDITOR A. T. DYKEMAN.

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

Officers.

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

Our Missionary.

Last week we were pleased to place before our readers the interesting letter of Rev. H. G. Estabrook, of Springhill, containing the pleasing statement that his Young People had voted twenty-five dollars for our Missionary's salary. This week we have a letter full of hope and encouragement from Rev. Z. L. Fash, of Woodstock. This is it:

Dear Brother Dykeman,—Glad to read your strong words in reference to our Young People's Missionary. This movement is of God, and I am rejoiced to know that our Young Peoples' Societies are responding so promptly. There is no reason why we should not raise at least \$700 this year. Our Societies have been waiting for the call. At the same time much depends upon the Pastors and Presidents. Now is the time for them to bring the matter before each Society in the Maritime Provinces. The Young People in churches where no Society exists will do something if asked. Woodstock B. Y. P. U. two weeks ago, pledged twenty-five dollars, and is planning to raise that soon. Now is the time to act. Z. L. Fash.

We can make good use of many such letters as the above. Come Pastors and Presidents, don't be bashful! Lay aside your modesty, and put your shoulder to the wheel, and give us a lift. As Bro. Fash says truly, "now is the time to act."

"Act in the living present.
Heart within and God overhead."

Daily Bible Readings

Monday.—The Question of Fellowship. Eph. 5:6-18.
Tuesday.—An Important Warning. Proverbs 1:10-19.
Wednesday.—Sensuality Exposed. II Peter 2:9-19.
Thursday.—A Man of Low Ideals.—Luke 12:13-29.
Friday.—A People Cursed by Drink. Isaiah 28:1-18.
Saturday.—Strenuous Measures. John 2:13-17.
Sunday.—A City with No Saloons. Rev. 21:1-8, 22-27.

Prayer Meeting Topic.—November 15.

How we may help abolish the saloon. Eph. 6:10-13. This is a subject of tremendous practical importance. Justice says, give it a volume, not a few paragraphs; but paragraphs only are ours, therefore a few broad hints must suffice. If the saloon is ever abolished it will be because we as Christians have come to recognize more vividly, its villainy, its strength and the Christians proper attitude toward it. I say we can best help abolish the saloon by

I. Recognizing its villainy. He who knows not why he fights will never fight well, but "thrice armed is he who knows he hath his quarrel just." The saloon stays because the church as a church, does not fully realize it malignant character. There are a few in the church who do and they raise a cry, but many doze on, or rouse themselves only to say, "you are always crying out about something. Let us alone." What pleasure can we have to war with evil? Is there any peace in ever climbing up the climbing wall? When the church once realizes that the saloons are gilded vestibules of hell and council chambers of her deadliest foes, then they will have to go, as indeed, a famous Canadian statesman is alleged to have told the liquor dealers on a certain occasion

It is ours as young people to enquire into the saloons record. Some very grave charges against it have been made. To investigate and find them true might mean a lively change of attitude on our part. Ignorance is easy but is it excusable. Lethargy is easy, but it is criminal, if statements like the following be true: that the saloon slays more men every year in Canada and Great Britain than were slain on both sides during the three years of the Boer war. That the collective evils of the liquor traffic are more than those entailed on humanity by war, pestilence and famine combined. That poverty would be largely done away in United States if the thousand millions of dollars employed destructively in the saloon every year were productively or legitimately used. That boys and girls are the natural prey of the saloon, without which it could not live. Is it true that any such grim Moloch builds his palace under the shadow of the church steeple?

II. But we must do more than recognize the saloon's villainy, we must recognize the saloon's strength. It is a fool's policy to underestimate the strength of an enemy, as the British taxpayer has more than once found opportunity to testify. Evil is a confederacy, a hydra-headed monster, and the saloon is simply one manifestation of it, yet because evil is confederate the strength of all is behind each malefic agency. Evil is not only confederate but well organized and intelligent. Hear the significant words God takes to describe it: "wiles," "not flesh and blood," "principalities," "powers," "world rulers," "spiritual hosts of wickedness." That spells intellect, malice and huge capacity for making trouble. All that lies back of the saloon, and he is not alive to the issue who fails to re-

cognize it. Just try to put the saloon out and you will find its strength. The effort will also afford a good commentary on the word "wrestle" in v. 12. The Greek word is from one which means to sway backward and forward as in a death struggle. Hier archies which, when allowed, stirred up the Sabaeans against poor Job's cattle, and harnessed the whirlwind against his dwellings; hier archies which were too many for sinless Adam and which compassed the death of the sinless Christ—these are not soon dislodged. No wonder the apostle says, "be strong in the Lord."

III. Finally, we must not only recognize the saloon's villainy and the saloon's strength but we must recognize the Christian's proper attitude toward it. His attitude will depend on the character of the saloon. If the saloon be innocent it should be taken to our hearts at once and fondled and petted; if it be guilty it should be hanged. If it be true its hands are thickly encrusted with human blood, and that it is found by its fruits to be evil and that continually; that in fact it is one of the wiles of the devil whereby he ruins men, having at its back puissant legions from "the vasty deep," then our attitude is at once clear, for God defines it. It is one of aggressive hostility. God cries to us, "Put on the armor! Put on the armor, the armor of God, the whole armor of God that ye may be able to stand in the evil day, and having done all, to stand. And when we look at the armor provided we find eight pieces of which six are defensive and two offensive and defensive; but there isn't one piece among them all to protect a fellow's back. God meant the foe should never see our backs. "Heart within and God overhead" we are to stand up to this evil, foot and point and eye opposed in deadly strife, and having nothing between us and it, save war and implacable hatred. I make bold to say that if the indictment against the saloon be true, every Christian who is not waging aggressive war against it is a traitor to his God and false to some of the deepest interests of his neighbors. "Put on the whole armor" means go out and fight, and, as Pat said to his less-experienced companion at Donnebroke fair, "wherever ye see a head, hit it."

Doubtless when Paul wrote our text he was thinking chiefly of subjective foes, since he speaks of a father's disposition to be harsh sometimes with his children or his charge, and the natural disposition on the part of the latter to resent that kind of thing v. 30. But there are other foes, outside foes, which no amount of mere healthy disposition on our part will affect, because they are outside foes. When these are big and ugly we take to prayer and preaching, but when the house is on fire we holler for help and run for a bucket of water. Prayer may be good to put out fire, but prayer might be presumption when God supplied water for that purpose. The soldier may have the most determined spirit in the world, but that alone won't harm his enemy very much. He must get his little gun and lay about him with his sabre, and then he will be left. War within and weapon without make a formidable combination, but neither is any good alone. If I meet a rattlesnake in the midst of a children's garden party God doesn't want me to begin praying over it, but to go at him with that club I see lying in the grass. Christ didn't pray with the crooks he found in His temple; he went at them with a scourge of cords and the lash of His tongue, and His good right hand, over-turning their iniquitous money counters. Even so we must go at the saloon. We must go for it with a club; that club is the ballot. If you haven't got a ballot get some boiling water. If you haven't a ballot you have a tongue; use it to protest everywhere that this thing is evil, and to teach the children you can influence an undying hatred of the whole business. So Hamilcar the Carthaginian general taught the nine-year-old Hamilbal when, by the Punic altar fires, he made him swear never to be at peace with Rome so long as he should live. Is it any wonder that boy crossed the Alps to get at the throat of the foe?

A. T. ROBINSON.

Middle Sackville, N. B.

Illustrative Gatherings.

SELECTED BY THE EDITOR.

The Saloon's Villainy.

Among all causes of crime, intemperance stands out the unapproachable chief. Judge Noah Davis.

I can keep no terms with a vice that fills our goals, that destroys the comforts of homes, and the peace of families, and debases and brutalizes the people.

Chief Justice Coleridge.

The Saloon's Strength.

Capital invested in breweries distilleries and malt houses in Canada. \$15,588,953

Value of real estate owned or occupied by liquor vendors, 38,000,000.

Number of men engaged in the various branches of the liquor traffic, 13,000.

The past plebiscite votes in Manitoba, P. E. Island, Ontario and Nova Scotia show a majority of 132,918 for prohibition and yet prohibition has only come to P. E. I. There is a mighty adverse power somewhere.

The Christian's Proper Attitude.

At the Baptist Convention of the Maritime Provinces held in Yarmouth in 1902, the following report was adopted: "Intemperance is a sin against God, and a crime against society, as well as manhood. The most gigantic evil viewed from an economic, moral, or social point of view, which curses the world. The contest is narrowing to the church and the saloon. Both cannot survive, and both cannot be right. The triumph of one means the defeat of the other. The church is the constructive, the saloon is the destructive institution of society. Your committee recommend that this Convention again record its unanimous adherence to the principles of total abstinence for the individual, and for the masses the total prohibition and abolition of the liquor traffic. That by voice and vote we will endeavor to elect to Parliament men who are Prohibitionists, as well as possessing other statesmanlike qualifications. . . . Let this be read and adopted at the prayer meeting by your B. Y. P. U."

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 NOVEMBER.

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

The Quarterly Meeting of the Executive Committee of the W. B. M. U. took place on Tuesday, Nov. 3rd, Mrs. Manning in the chair. The 14th chapter of Hosea was read, Mrs. N. C. Scott and Mrs. Halseman offered prayer, after which the minutes of the last Executive meeting held in August, at Woodville, were read by the Recording Secretary and approved. The financial reports were then taken up. Mrs. Smith's statement for the quarter showing the receipts to have been \$967.47, the expenditure \$2,461.60 which shows it is a good thing that the Treasurer had a balance on hand. The report from Mrs. Crandall, Treasurer of Mission Bands, showed the receipts for quarter to have been \$163.12. Only \$14.23 of this amount was contributed by New Brunswick Bands. Discussion followed as to the cause of such a small sum being sent this quarter. Both these reports adopted.

Since last we met Mrs. Allwood, one of the oldest members of the Executive, has been called to higher service. Resolved that a note be sent to Mr. Allwood expressing our sympathy. On motion Mrs. J. N. Galding was appointed to fill the vacancy made in the Executive by the removal of Sister Allwood. Miss Eva McDorman was on motion appointed Superintendent of Literature. The following appointments were also made. Superintendent of Mission Bands in N. B., Miss Clara Colpitts, Rose Vale Albert Co.; County Secretary for Cumberland Co., Mrs. H. G. Estabrook, Spring Hill. Mrs. Manning brought to the notice of the Executive a letter received from Mr. Higgins, in which he asks permission to use the money voted by us some time ago to purchase a tent for the Tekkali field, towards the building of a chapel, as he finds the tent not necessary at present. On motion his request was granted. A letter was read from Miss Grace, Brookling of Winnipeg, offering her services as a missionary to India. She sends references and wishes an answer as soon as convenient, as she anticipates, if we accept her offer, taking a course of Bible training at Toronto. Decision was deferred until we get further information in regard to this matter when a special meeting of the Executive will be called. In the meantime the sisters are asked to pray for guidance. A letter from Mrs. Archibald was read telling of the good work now in progress at Chicacole. She asks for special prayer that a glorious victory may be won over the powers of darkness. Also extracts from a letter from Miss Sanford and others. A letter from Mrs. Churchill describing a sad case they had to deal with, which is one of many, a family of orphans left to be cared for. The missionaries feel unable to bear these burdens without help, and they wish as we do, that some way could be devised whereby we could assist them. Some informal discussion ensued regarding establishing an Orphan's Home as soon as possible. Our mission studies for the coming winter were talked over, and by consent the evening meeting was changed from Tuesday to Thursday fortnightly for our city class, and some plans were made in regard to the work. After prayer by Mrs. Gates the meeting was adjourned.

REC. SECRETARY.

Crusade Dry at Middleton.

At the meeting of the W. B. M. U. at Woodstock, the importance of Crusade Day was strongly urged upon the sisters. At our last Aid Society meeting a resolution was passed that we observe Friday, Oct. 30th, for this purpose. A house to house visitation being impracticable as well as unadvisable, we decided to hold a woman's meeting in our vestry at 3 p. m. to which the sisters of the church and congregation, numbering about one hundred and twenty-five were invited by written invitations enclosing a small envelope in each to receive a Thankoffering. Some fifty responded. A programme was prepared opening with a Bible reading by our President, Mrs. Eaton, who also read a deeply interesting paper upon "Mission Work in India." Solos and recitations followed. Sister Burditt gave some thrilling sketches from her own experience, as well as from that of others while a missionary in India. The envelopes being opened were found to contain the sum of \$22.05 since supplemented to the amount of \$27.75. With \$25 of this we make our dear Sister Roop, wife of our highly esteemed deacon, S. F. Roop, a life member, hope to make another before the year closes. Seven names were added to our membership list. At the close of the session an enjoyable social hour was spent and refreshments served, the prominent feature being rice and curry, which Hindoo

practice promises to find many followers among us. A noted speaker being in town the evening service was short but full of interest, and we separated feeling that the Master in very deed had been with us, owning and blessing our weak efforts for the extension of His Kingdom. Recently a "Junior Aid Society" has been organized among the younger girls of the church, which has a promising outlook. It is presided over by a dear invalid sister who, although debarred from active service, is being used by the Master to guide these young Christians who are so willingly making their lives tell for Christ. We listen down through the future to hear some of these saying, "Here am I send me." A Mission Band has been working for a few months, which with the faithful seed sowing of our dear Sister Burdett must bear fruit in the lives of the little ones. Often we have heard of the woes of India's women, yet we were stirred anew as the thought of the cry going up from four millions of child widows, who in misery, degradation, and hopeless despair, wail out a wretched life, then think of what the gospel has done for us and can do for them. Listening, we hear the voice of Jesus floating down through the centuries, "Go tell, tell those widows, tell everyone that never heard it 'The old, old Story.'" This mighty work is entrusted to the church of God, to us, sisters, and oh! we are so glad that the Master has honored us by permitting us to be co-workers with Him. The needed strength will be given if we labor and pray earnestly, perseveringly and believingly. "Lo I am with you always." Sec'y.

On Friday afternoon, Oct. 2nd, the two W. M. A. Societies of Sydney, Pitt Street and Bethany, held a very pleasant union service in Bethany church, Miss Lewis, our District President, conducted the service. Mrs. Crawley, whose presence in a meeting is always an inspiration, gave a helpful Bible reading showing in Jacob's life the working out of God's plans for him, and through him for us; and teaching the wisdom of letting God plan our lives, and our work, rather than trying to manage things our own way. We then had the pleasure of hearing from Mrs. Young, of North Sydney, a most interesting account of the Woodstock Convention, which made more than one of us wish that we too, might have been present there. Mrs. Schurman gave a short talk on Hospital work in India, after which a special collection for the Chicacole Hospital was taken, amounting to six dollars.

S. HARRINGTON, Cor. Sec'y.

Macnaquac.

The Mission Band in connection with the Macnaquac church is still in good working order. On Sunday, Sept. 15, a public meeting was held. A large congregation was present and a programme consisting of singing, missionary exercises and recitations was well carried out by the members of the Band. This was followed by an address by the pastor, after which a collection was taken up amounting to eight dollars. This with five dollars contributed has been sent for foreign missionary work.

LIBBY SMITH, Sec'y.

VIOLA PATTERSON, Treas.

The W. M. A. Societies held a meeting on the afternoon of Oct. 20, in the beautiful new church building at Glace Bay. The meeting, led by Miss Lewis, opened with a short service of song. Then the leader read the twenty-first chapter of Revelation, calling attention to the beauty and glory awaiting us, and several of the sisters led in prayer. Three of the young ladies then sang that beautiful duet, "O Morning Land." Five Societies were represented by delegates, four sent written reports, and three were not heard from at all. The reports received all expressed interest in the work, and a determination to carry it on. After hearing these reports, special prayer was offered for the societies and their officers. Next came a short but very interesting report of the annual meetings at Woodstock, given by Mrs. F. M. Young, who was the only representative Cape Breton had there this year. We all regret very much that Mrs. Young is about leaving us, as she has helped so willingly, our Woman's Aid work. Mrs. Beattie read a paper, giving a number of practical suggestions on how to increase the interests in our monthly meetings. The secretary then called attention to the \$1000 increase in the years estimates, and urged each member of each society to do all possible to help make it up. The meeting was closed by singing. Collection \$3.60.

SADIE HARRINGTON, County Sec'y.

Amounts received by the W. B. M. U. Treasurer from Oct. 12th to Oct. 31st:—Little Bras D'or, F. M., \$4.25; G. L. M., 25c; H. M., 75c; Little Charley Moffat, for Hospital, \$1.57; Forbes Point, F. M., \$11; Hartford, Amanda McKim, G. L. M., \$1; Louisa McKim, F. M., \$1; Wallace Bridge, Mrs. M. Slack, F. M., \$1; Gavelton, F. M., \$4.25; H. M., 50c; Tidings,

Eczema

It is also called Salt Rheum.

Sometimes Scrofula.

It comes in patches that burn, itch, ooze, dry and scale, over and over again.

It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Cuthbert, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.

25c; Steeves Mt., F. M., \$4; H. M., \$3.25; Whitinsville, W. W. Rockwell, in memory of his wife, F. M., \$5; Fourchie, leaflets, 91c; Nictaux, F. M., \$4.75; N. W. M., 7.50; H. M., \$1.55; St. Martins, F. M., \$8.50; Jordan River, leaflets, 60c; Riverside, F. M., 3.65; Hampton, F. M., \$9.50; Halifax 1st Church, F. M., \$15; H. M., \$10; St. Stephen, F. M., \$17; Fredericton, F. M., \$25; Milton, F. M., \$8; H. M., 50c; Tidings, 25c; Freeport, F. M., \$3; H. M., \$3; Tyrone, F. M., \$9.00; H. M., \$3.00; Newcastle Creek, support of pupil in Bobboli Mission school \$4; Truro, Immanuel Church, F. M., \$6.10; H. M., 2.20; Lunenburg, F. M., \$4.45; River Hebert, \$8.50; H. M., \$6.50; Tidings, 50c; Homeville, F. M., \$5; H. M., \$1; Petitediac, F. M., \$14; Dartmouth, Mr. George W. Keeler, to constitute his wife a life member, F. M., \$15; H. M., \$10; Elgin, Tidings, 25c; leaflets 35c; Billtown, F. M., \$3; H. M., \$2; Collection; F. M., \$4.10; Digby leaflet, 10c; Laconia, F. M., \$2.00; Kempf, leaflets, 30c; St. John West, F. M., \$4; Halifax Tabernacle, F. M., \$3.50; H. M., \$2; Harvey, F. M., \$5; H. M., \$10; Tidings, 50c; Linden, F. M., \$3; Tidings, 25c; Chipman, F. M., \$12; H. M., \$3; Amherst, F. M., \$30.50; Alberton, F. M., \$2.50; Canard, F. M., \$6; H. M., \$3; Cambridge Narrows, F. M., \$4.50; New Germany, F. M., \$4; St. John Mrs. T. S. Simms to constitute her little daughter, Helen Louise Simms, a life member, F. M., \$10; H. M., \$10; N. W. M., \$5; 3rd Yarmouth, Deerfield and Pleasant Valley, F. M., \$7; H. M., \$1; Charlottetown, F. M., \$35; H. M., \$5.75; Paradise, F. M., \$5; H. M., \$2; Wallace River, F. M., \$4.50; Centreville, F. M., 9.25; H. M., \$2.80; Sackville, Main St., F. M., \$9.50; H. M., \$3; Oxford, Greenwood, Charlottetown, Weston, Richfield, Parrsboro, each Tidings, 25c; Mission Band Treasurer, F. M., \$148.09; H. M., \$15.03.

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

Amherst, P. O. Box, 513.

Quarterly Statement of the W. B. M. U.

	F. M.	H. M.	Total
Rec'd from W.M.A.S.N. S.	\$266 56	\$106 37	\$372 93
" " N. B.	216 60	79 35	295 95
" " P. E. I.	81 42	45 13	126 55
" " Tidings,			10 00
" " Leaflets,			2 92
" " Literature,			5 00
" " Donation,			13 00
" " Mis. Band Treas.	148 09	15 03	163 12
			\$969 47

Paid Treas. F. M. Board,	\$2168 75		
" " G. L. Mission,	225 00		
" " Miss Martha Clarke,	29 21		
" " Pro. Sec. Nova Scotia,	12 00		
" " New Brunswick,	5 54		
" " Asso. Director,	6 85		
" " Freight on Curios,	8 00		
" " Postage on Leaflets,	3 00		
" " Drafts, discount, postage,	3 23		
	\$2461 61		

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

Amherst, Oct. 31, 1903.

Financial Statement for Quarter ending October 31, 1903.

	F. M.	H. M.	Total
Rec'd from Bands Nova Scotia,	\$94 80		\$94 80
" " S. S.,	10 06		10 06
" " Bands N. B.,	6 70	7 53	14 23
" " P. E. I.,	36 53	7 50	44 03
			\$161 12
Paid Mrs. Smith, F. M.,	148 09		148 09
" " " H. M.,		15 03	15 03
			\$163 12

IDA K. CRANDALL, Treas. M. B.

Chipman, N. B.

SCOTT'S EMULSION

makes pale, thin children fat and chubby. Overcomes wasting tendencies and brings back rosy cheeks and bright eyes.

It's surprising how quickly children respond to Scott's Emulsion. It contains just the element of nourishment their little bodies need. They thrive on it.

Even a few drops in the baby's bottle have a noticeable effect for good. Nothing better than Scott's Emulsion for growing children.

• Why do substitutes for Scott's Emulsion cost less? Because they're worth less. With one you wait in vain for the benefits you had looked for. In Scott's Emulsion you get them. It never disappoints. That's worth the few cents difference in cost.

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

Annapolis County Conference.

The Annapolis County Conference met in recent session at Port Town, October 26th, 27th. Nearly all the pastors of the county were present. Monday evening being stormy and the attendance small, the prepared addresses were postponed and a devotional service held.

Tuesday morning in the absence of Bro. Parry, our President by reason of his moving from the county, and of Bro. Blackadar, 1st Vice, Bro. Kinley, 2nd Vice, took the chair. Officers elected to fill vacancies were Bro. Kinley, President; Bro. Fisher, 1st Vice; Bro. Colpitts, 2nd Vice. The reports from the churches were not all they might have been, but were nevertheless hopeful, and on the whole quite encouraging. Bro. W. L. Archibald gave a paper on "The Person and Work of the Holy Spirit." Bro. H. H. Saunders, gave an address on Evils and Remedies, and Bro. Kinley closed the morning session with an address on "Ministerial Courtesy."

In the afternoon, after devotional services led by Pastor Callishaw, a committee consisting of Bros. Archibald, Saunders and DeWolfe were appointed to draw up a system of Exchange, or make recommendations for the increasing of interest in our denominational enterprises. Report of Committee, which was as follows, was adopted: "We recommend—That representatives of the various denominational objects be selected from among the Pastors, whose business it shall be to see that the several interests are properly cared for and presented at the County Conference and among the churches. And that for the accomplishment of this purpose when deemed advisable a system of Exchanges be inaugurated." Representatives are appointed as follows: Foreign Missions, E. LeR. Dakin; Home Missions, H. H. Saunders; Grand Ligne, H. G. Colpitts; North West, J. H. Balcom, Education, W. L. Archibald; Annuity, R. B. Kinley.

A committee consisting of Bros. Dakin Saunders and Porter were appointed to have charge of the Young People's work in the County. The Conference was then favored with a stirring address by Rev. Bro. Calder of Summerside, P. E. I., on the "Deeper Needs of Your Churches." This was followed by an address by Bro. Fisher on the value of the MESSENGER AND VISITOR.

The evening session opened with a praise service, after which Rev. H. T. DeWolfe, Principal of Acadia Seminary, gave an address on Education, with special reference to his work at Acadia Seminary. Rev. H. G. Colpitts preached a strong sermon on "Eternal Life" and conducted an evangelistic service, after which session closed with benediction. REV. E. LeROY DAKIN, Sec.

Notices.

Money for the Twentieth Century Fund

All money for the Twentieth Century Fund in Nova Scotia should hereafter be sent to Rev. J. Howard Barss, Wolfville, N. S.
By order of Committee, A. C. CHUTE, Sect'y.
Wolfville, N. S.

Our Twentieth Century Fund \$50,000.

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

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

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

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

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

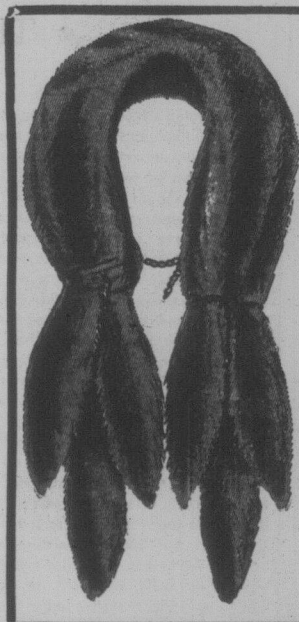
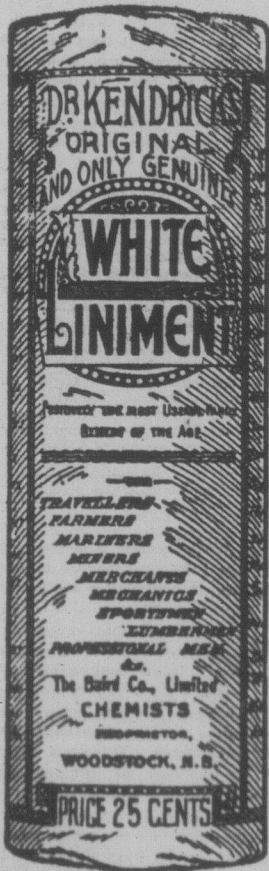
Will all pastors and other persons holding pledges of churches please send them to the Field Secretary, retaining a list of such for their own use.

CAPE BRETON QUARTERLY.

The Cape Breton Quarterly meeting convened with the Glace Bay Church on the evening of Oct. 19th. The first session opened Monday evening at 7.30. Pastor Vincent preached from text, Luke 15:1-2. Subject, "Where Jesus is the sinner will come." Tuesday morning Brother Beattie conducted the devotional service. Chair was taken by President at 10.30. After prayer and reading of minutes, proceeded to business. First item—reports from churches. There was nothing new to report. Churches also held their own during quarter. Motion was made and carried that all the churches be requested to report by delegate or written report.

Afternoon session was given to the ladies. The evening session was a platform meeting; speakers, Pastors Beattie, Steeves and Vincent. Meeting adjourned to meet with Mira Church in December.

A. J. VINCENT.



FREE!

Ladies and Girls,
You Can Earn This

Handsome Fur Scarf

In a Few Minutes

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

HANDSOME FUR SCARF

Over 40 inches long, 2 inches wide, made from selected full-furred skins with six fine full black tails, the very latest style. We know you will be more than pleased with it. Miss J. Boekers, Rossberg, Can., said: "I write to thank you for the handsome fur scarf. It is just beautiful. I could not buy one like it in our store for \$3.00." The regular price in all fur stores is \$3.00, and they fully equal in appearance any \$10.00 Fur Scarf. We could not think of giving them for so little, were it not that we had a great number made specially for us during the summer when the furriers were not busy. Ladies and girls, take advantage of this chance and write for the pictures to-day. We guarantee to treat you right, and will allow you to keep out money to pay your postage, so that your Fur Scarf will not cost you one cent. Address THE COLONIAL ART CO., Dep. 42 Toronto.

The Lower Aylesford Baptist church has extended an invitation to the N. S. Central Association, to meet with them in June next at Tremont. As Secretary of the Association I have notified the church, through their clerk, of our acceptance of the invitation.
H. B. SMITH.

York and Sunbury Co.'s Quarterly.

The above Quarterly meeting will convene with the Nashwaak Baptist Church, (D. V.) Dec. 4th to 6th inst.
Opening session, Friday evening, beginning at 7.30 o'clock.
Churches will kindly appoint delegates.

N. B. ROGERS, Secy.-Treas.

N. B.—In referring to my report of Oct. quarterly, the following errors were made in printing: Second paragraph read, "The third session was opened at 7.30 p. m., by prayer and was led by Rev. G. Howard," instead of "by prayer led Rev. G. Howard." And third paragraph, 2nd sentence, I was made to say "speaking of the promises from which the Apostle drew his conclusions as" etc., instead of "speaking of the premises from which the Apostle drew his conclusions" etc.

With the above corrections the report will be more intelligible.

N. B. ROGERS.

Bible Study and Personal Experience.

The American Institute of Sacred Literature desires to announce the publication, November 15, of an address by President William Rainey Harper of the University of Chicago on Bible Study, and Personal Experience. The address was delivered in October, 1903, before the Young Men's Christian Association of Chicago, and the Illinois Association of Baptist Young People. The Institute wishes to make this address, which embodies the strongest possible plea for Bible study as a factor in the growth and development of the personal religious life, accessible to as large a number of persons as possible. It therefore offers the pamphlet at the actual cost of publication to all ministers, Bible teachers and others interested in the theme which it presents.

The distribution of copies of this pamphlet in any church or community ought to increase the number of Bible students, and deepen the desire for growth in the religious life by the eminently practical process of the study of the Word of God.

Address—The American Institute of Sacred Literature, Hyde Park, Chicago, Ill.

Wanted.

A good Company with well established business desires two honest ambitious representatives between 25 and 35 years old, for positions as travellers in the Maritime Provinces. Good change for a college man; salary and commission. References required.

ADDRESS—

IMPERIAL,
Messenger and Visitor Office.

To our Sunday School Superintendents,

DEAR BROTHERS:—I wish to thank you for the hearty interest which so many of you took in our Twentieth Century Fund last year. The offerings from our Sunday Schools in cash amounted to the goodly sum of nine hundred and eleven dollars and sixty-four cents. Many of our schools took the one offering last year, but did not pledge for the four years. Those schools that returned the pledge forms filled in, pledged eighteen hundred and thirty-nine dollars. As the latter covered less than a fifth of your schools, I am relying upon the remainder for a generous annual offering till the time is up for the completion of this 20th century offering.

I have mailed to you an envelope for every scholar in your school. Kindly read my little letter to the scholars, and distribute the envelopes, asking scholars to return them to you the 4th Sunday in this month. I see by our year book that many of our schools have branch schools. Please see that these are supplied with letter and envelopes as sent to you, with those required by your own scholars.

Yours truly,
H. F. ADAMS.

P. S. If your school is in Nova Scotia please send your offering to Rev. J. H. Barss, Wolfville, N. S. If in New Brunswick or P. E. Island to Rev. J. W. Manning, St. John, N. B.

Mrs. Leonaro H. Bodamer, Buffalo, died on Saturday under peculiar circumstances. She was found by her mother cramped up in a heap on the floor of the kitchen. Medical Examiner Danser, after an investigation, said that in his opinion Mrs. Bodamer had fainted, and that she had fallen in such a position that her collar cut off the supply of air to her lungs and that she was strangled. She was 51 years old.

CANADIAN PACIFIC

Commencing Sept. 15th until Nov. 30th, 1903,
Special Colonist Rates

To North Pacific Coast and Kootenay Points.

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- To Nelson, B. C.
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Proportionate Rates from and to other points.
Also Rates to Points in Colorado, Idaho, Utah, Montana, Washington and California.

For Full Particulars call on
Or Write to C. B. FOSTER,
D. P. A., C. P. R., ST. JOHN, N. B.

VIM TEA

Needs no propping up with premium; it's
"Sold on Merit."

**HEAD
BACK
LEGS** **ACHE**

Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe.

Painkiller

taken in hot water, sweetened, before going to bed, will break it up if taken in time.

There is only one Painkiller. "PERRY DAVIS"

Mothers

who have not yet used that English Home Dye of high quality, Maypole Soap, can save time, money and patience, by discarding the old-fashioned powder dyes and buying Maypole. Quick, sure, brilliant, fadeless. It washes and dyes at the same time.

Maypole Soap Dyes

Sold everywhere
10c. for Colors. 15c. for Black.

Eating Became a Dread.

HOW MANY PEOPLE ARE ALMOST AFRAID TO SIT DOWN TO THEIR MEALS?

YOU MAY BE ONE OF THEM. IF YOU ARE, THERE IS A CURE FOR YOU.

BURDOCK BLOOD BITTERS

CURES INDIGESTION, DYSPEPSIA, BILIOUSNESS, SOUR, WEAK AND ALL STOMACH TROUBLES.

Mr. J. G. Clunis, Barney's River, N.S., tells of what this wonderful remedy has done for him:—It is with gratitude that I can testify to the wonderful curative powers of B.B.B. I was so badly troubled with indigestion that whatever I ate caused me so much torture that eating became a dread to me. I tried numerous physicians, but their medicines seemed to make me worse. I thought I would try B.B.B., so got a bottle, and after taking a few doses felt a lot better. By the time I had taken the last of two bottles I was as well as ever, and have had no return of the trouble since. I recommend your medicine to the highest degree. B.B.B. is for sale at all dealers.

WASH-BASKET APPLICATIONS!

We know of a man who advertised for help, but who afterwards carelessly addressed the wash-baskets in the waste basket, and allowed another placing all these in a MARINE TRAINED candidate's wash-basket. Enough said. Send for our free catalogue.

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

**A Cure For
Rose Cold
Hay Fever and
ASTHMA**

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

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

Send for a generous free sample to-day and try it. It will not disappoint you.

HIMROD MFG CO.,
14-16 Vesey St., New York.
For sale by all Druggists.

The Home

HINTS FOR BOYS.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one and dismissed the rest. "I should like to know," said a friend, "on what grounds you selected that boy without a single recommendation?" "You are mistaken," said the gentleman; "he has a great many. He wiped his feet when he came in and closed the door, showing that he was careful; gave up his seat to that old lame man, showing that he was thoughtful; he took off his cap when he came in, answered my questions promptly and respectfully, showing that he was polite and gentlemanly; he picked up a book which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing or crowding. When I talked with him I noticed that his clothes were carefully brushed, his hair in nice order and his teeth as white as milk, and when he wrote his name I noticed that his finger nails were clean, instead of being tipped with jet, like that handsome little fellow in the blue jacket. Don't you call these letters of recommendations? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than by all the recommendations he can give me." Standard American.

EMERGENCIES.

In a serious emergency first rule is send for the doctor.

Did you know that alcohol was the antidote of carbolic acid? Pour alcohol on the burn, if external. If internal take whisky, but if the burn is severe see the doctor also.

For an insect in the ear pour in a teaspoonful of tepid water or oil and water. Let the fluid remain some moments and turn the ear down to empty, repeating, if necessary, to remove the object.

A fainting fit often spreads consternation but this is unnecessary. It is caused by the blood leaving the brain and the patient must be laid down at once, with the head somewhat lower than the body. Sprinkle the face with cold water, hold smelling salts to the nose and give a dose of aromatic spirits of ammonia, half a teaspoonful in a glass of water.

If hiccoughs do not yield to the usual remedy of drinking water very slowly, take a small piece of sugar and dissolve gradually on the tongue.

An excellent cement for mending almost anything may be made by mixing together litharge and glycerine to the consistency of thick cream or fresh putty. The cement is useful in mending stone jars or any coarse earthenware, stopping leaks in seams of tin pans or wash boilers, cracks and holes in iron kettles, etc.

It may also be used to fasten on lamp tops or tighten loose nuts, to secure loose belts whose nuts are lost, to tighten loose joints of wood or iron, or in many other ways about the various kitchen utensils, the range, sink, and in the pantry fittings. In all cases the articles mended should not be used until the cement has hardened, which will require from one day to a week, according to the quantity of cement used. The cement will resist the action of water, hot or cold, acids and almost any degree of heat.

A tiny vial of pure chloroform is a good but dangerous thing to keep on hand. But it must be kept in a safe place beyond the reach of children and careless persons. A few drops on cotton held to the nose of a child struggling with a paroxysm of whooping cough will generally be found the most immediate relief; and given similarly to a person in a spasm it yields most effective relief, relaxing the muscles and the convulsive tremor. But keep the chloroform safely put away.—Michigan Christian Herald.

finest results from the possession of money is where the scales hang evenly poised from the beam; where need and supply make their equilibrium—enough to meet the refining as well as the sustaining wants of the household and to leave the wage-earner without fear of exigencies. I say of the wage-earner with a definite meaning, for the fruit of his labor tastes sweet in the mouth of those who look to them for their sustenance. The adorning of his wife's beauty, the embellishing of his house, the hospitality of his board are matters of grateful joy to those who receive and of happy pride to him who gives, when these come by the gift of his brain and hand as well as his heart. A check drawn from a great inheritance which requires but a moment's use of his pen is a business transaction; the results of his earnings, the reward of his intelligent effort, is a gift to himself. The whole face of the matter is altered by the base of the supply from which the means are drawn.—"C." in New York Evening Post.

CHILI' COLORADO.

Take two good sized fowl and prepare as for stewing; cook gently until nearly done then add a little parsley and a few small onions. Take half a pound of large pepper pods, remove the seeds, cover them with boiling water and steam for a quarter of an hour, then drain off the water, rub them in a sieve until all the juice is expressed; add this to the chicken and cook until the chicken is tender. Add salt to taste and thicken with a little flour and butter rubbed together. Served on a hot dish with a border of plain boiled rice.

CHICKEN PIE WITH OYSTERS.

Take a year old chicken and boil until tender, then cut into twelve pieces. Also use the liver, heart and tender meat of the gizzard. Drain the liquor from a quart of oysters, wash the oysters, boil, skim and strain the liquor. Line the sides of a deep earthen dish with a good paste—wetting it with the chicken broth instead of water—put in a layer of chicken, then a layer of raw oysters, season with salt and pepper and bits of butter; put in all the chicken and oysters in this manner, then pour in the oyster liquor up even with the top layer; cover closely with a crust, making an opening in the centre to allow steam to escape.

Bake in a moderate oven for forty minutes. If the liquor evaporates, add chicken broth or hot water enough to keep moist. Use the chicken broth for making a cream sauce to serve with the pie and thicken it with equal quantities of butter and flour rubbed together. Season with salt and pepper to taste.

"Cast thy burden upon the Lord, and he will sustain thee"—burden and all. "Thee" is the greatest burden that thou hast! All other burdens are but slight, but this is a crushing burden. But when we come to the Lord with our burden, he just lifts up his child, burden and all, and bears him all the way home.—Charles A. Fox.

THE FIRST BABY.

What joy there is in the home when the first baby comes, and yet to the young and inexperienced mother who has to care for it there is no other period of her life so trying. In the little ills that are certain to come the inexperienced mother scarcely knows what to do. To the young mother—to all mothers—Baby's Own Tablets are a real blessing. They promptly cure such troubles as constipation, colic, sour stomach, diarrhoea and simple fevers. They break up colds, destroy worms, allay the irritation accompanying the cutting of teeth and prevent more serious ills. These Tablets are sold under a guarantee to contain no opiate, nor any other of the harmful drugs always found in the so-called "soothing" medicines. They are good for all children from the new-born babe to the well-grown child. If you do not find the Tablets at your medicine dealers send 25 cents to The Dr. Williams Medicine Co., Brockville, Ont., and a box will be mailed you post paid.


THE FRUIT OF LABOR.
Where we find the best enjoyment and the

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.



O. J. McCully, M. D., M. R. C., S. London.
Practice limited to
Eye, Ear, Nose and Throat
Office of late Dr. J. H. Morrison.
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The D.L. Emulsion.

Trade-mark.

Extensively used in Hospitals
The most palatable Emulsion made
Very easy to digest
Gives strength to the body
Increases the weight largely
The best Remedy for
General Debility,
La Grippe, Anaemia,
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**This School Has
Been the 'Making of Me'**

Is what a young man who has just graduated from
**Fredericton
Business College,**
Remarkable to the Principal, as he said a good-bye before leaving for Toronto to accept a position in that city. It can do the same for you. Send for catalogue.

W. J. Osborne,
Fredericton, N. B.

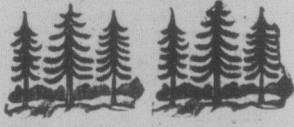
BEWARE

Of the Fact that

White Wave

disinfects your clothes
and prevents disease.

Dr. Wood's



Norway Pine Syrup

Cures Coughs, Colds, Bronchitis, Hoarseness, Croup, Asthma, Pain or Tightness in the Chest, Etc.

It stops that tickling in the throat, is pleasant to take and soothing and healing to the lungs. Mr. E. Bishop Brand, the well-known Galt garlener, writes:—I had a very severe attack of sore throat and tightness in the chest. Some times when I wanted to cough and could not I would almost choke to death. My wife got me a bottle of DR. WOOD'S NORWAY PINE SYRUP, and to my surprise I found speedy relief. I would not be without it if it cost \$1.00 a bottle, and I can recommend it to everyone bothered with a cough or cold.

Price 25 Cents.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.
Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson IX. November 29. David's charge to Solomon.—1 Chronicles 29:1-10.

GOLDEN TEXT.

Trust in the Lord with all thine heart.—Prov. 3:5.

EXPLANATORY.

SOLOMON.—1. His name means "The Peaceful," still common in the East in the form of Suleiman. Nathan called him Jedidiah, "The Darling of Jehovah," or "Beloved of Jehovah."

He was born about B. C. 1035 or 1034, in Jerusalem, and must have been nineteen or twenty years old when he was called to become king.

THE RATIFICATION ASSEMBLY.—V. 1. The kingdom was a constitutional monarchy, and it was necessary that the selection of Solomon should be ratified by the tribes through their authorized representatives. Hence DAVID ASSEMBLED, at Jerusalem, the capital, ALL THE PRINCES OF ISRAEL, which name included all the tribes. The distinction between Israel and Judah was not made till forty years later when the kingdom was divided. These princes included (1) THE PRINCES OF THE TRIBES, named in 1 Chron. 27:16-22, and called in 1 Chron. 27:1, R. V., "the heads of the father's houses." (2) THE CAPTAINS OF THE COMPANIES THAT MINISTERED TO THE KING BY COURSE. These are named in 1 Chron. 27:11-15. These each served one month of each year, and had twenty-four thousand men under him, and were probably engaged in building (1 Kings 5:14-18), cutting timber, quarrying under Jerusalem stones for the temple, caring for the king's gardens, and such like work. (3) CAPTAINS OVER THE THOUSANDS, AND . . . HUNDREDS, officers under the first named, as colonels and captains are under generals in the army, or they were the chief officers in the army. (4) THE STEWARDS (R. V., "officers") OVER ALL THE SUBSTANCE AND POSSESSION. Such as store-houses, olive orchards, vineyards, wine cellars, sheep, cattle, camels and asses, which are named in 1 Chron. 27:25-31. (5) OFFICERS of his household, secretaries, councilors, perhaps including those named in 1 Chron. 27:32-34. (6) THE MIGHTY MEN, men of wealth and power, of large estates and influence, who were not officials, including the VALIANT MEN, which the R. V. makes synonymous with "mighty men."

DAVID'S ADDRESS TO THE ASSEMBLY.—VS. 2-7. Introduction. 2. THE KING STOOD UP UPON HIS FEET. He usually spoke sitting on his throne, and in his feeble condition this would have been natural. But he now stood up to show the importance of the occasion, and to make sure that all the great

assembly could hear every word. MY BRETHREN, AND MY PEOPLE. David addresses them with tender affection. He is one of them. He is seeking their good, and their co-operation in all his plans.

His Plan and Hope. AS FOR ME, I HAD IN MINE HEART TO BUILD AN HOUSE OF REST where could abide in a worthy home THE ARK OF THE COVENANT OF THE LORD, the centre of the religious life of the nation. AND FOR THE FOOTSTOOL OF OUR GOD. "Heaven is his throne of glory; the earth, and the most magnificent temples that can be built upon it, are but his footstool. HAD MADE READY FOR THE BUILDING. David had gathered immense sums of gold and silver, worth hundreds of millions of dollars, besides iron and brass beyond counting, and cedar from Mt. Lebanon, and marble building stones. See 1 Chron. 22:14-16. David had set his heart on this great work.

His Disappointment. 3. BUT GOD SAID . . . THOU SHALT NOT BUILD AN HOUSE FOR MY NAME. God denied David's wish only to have it accomplished in a nobler, larger, more perfect way, with richer meaning and wider influence. BECAUSE THOU HAST . . . SHED BLOOD. "The shedding of blood, even in war, was held to render a man unclean, and so to disqualify him for a time from association with the worshippers of God (Num. 31:19). The odor of his work clung to his garments. The blood-stained hand might not rear a house for the God to whom slaughter was 'strange work,' who found no pleasure in it."

The Divine Way of Answering David's Desire. 4. THE LORD . . . CHOSE ME . . . TO BE KING OVER ISRAEL FOR EVER. God did not forget him, as might seem to the people from his refusal to let him build the temple. But God had given him a perpetual kingdom, which was as glorious a promise for the nation as for the king.

Solomon Appointed to be David's Successor. 5. HE HATH CHOSEN SOLOMON MY SON TO SIT UPON THE THRONE. His own title having been made secure, he shows that the same title, by the same authority, descends to Solomon. God's choice of Solomon was shown through the prophet Nathan, through the character of Solomon, and his fitness to be king.

6. HE SHALL BUILD MY HOUSE. Carrying out David's plans and hopes. I HAVE CHOSEN HIM TO BE MY SON. "Greatness in origin, as well as elevation in rank, has always been relied upon by rulers in the Orient to impress their subjects with a due sense of their dignity."

The One Condition. 7. IF HE BE CONSTANT TO DO MY COMMANDMENTS. Only through this condition could the kingdom be established forever. The whole history of the Jews is a commentary on this verse. "If we be constant to our duty, then, and not otherwise, we may expect the continuance of God's favor. Let those that are well taught and begin well notice this: if they be constant, they are happy; perseverance wears the crown, though it wins it not."

AN APPEAL TO THE PEOPLE.—V. 8. A good king could do very much, by precept and example, by rewards and punishments, to make the kingdom what it ought to be, but he could not succeed unless the people joined with him. And this was especially necessary with so young and inexperienced a king as Solomon. David therefore besought the people to do their part. IN THE SIGHT (the eyes) OF ALL ISRAEL, who were the CONGREGATION OF THE LORD, Jehovah, their God. These rulers were surrounded by "a great cloud of witnesses" (Heb. 12:1), who would watch their course. AND IN THE AUDIENCE (the ears) OF OUR GOD (who would hear their promises and listen to the report of what they should do), KEEP (observe, obey) AND SEEK FOR (do your best to learn) ALL THE COMMANDMENTS OF THE LORD. Because of their position and power the rulers should be most careful to set a good example before the people. No nation can win the highest success unless its people are righteous.

AN APPEAL TO SOLOMON.—VS. 9, 10. David now turns from the princes of Israel to his son Solomon, and urges him to the only course by which his life can be a success.

1. 9. KNOW THOU THE GOD OF THY FATHER. It was through God that David had accomplished his great work, and from a shepherd boy had been transformed into a king, a poet, a statesman, whose influence has been felt all down the ages. What God had done for the father he would do for the son on the same conditions.

2. SERVE HIM WITH A PERFECT HEART. An undivided allegiance, seeking first the kingdom of God and its righteousness, being free from self-seeking.

3. A WILLING MIND. Freely choosing the right way, delighting in God. An unwilling obedience is no obedience at all.

4. A motive for obedience: FOR THE LORD SEARCHETH ALL HEARTS. He will know whether the obedience is sincere and true, or unwilling and, therefore, transient and unworthy.

Another motive: IF THOU SEEK HIM, strive to know his will and obey him; HE WILL BE FOUND. No one ever seeks him in vain. But

there is no finding without seeking. The best gifts always come in that way.

6. A third motive: IF THOU FORSAKE HIM. God cannot give to the evil and the disobedient the blessing that belong to righteousness, without overturning the moral world.

7. A fourth motive: 10. THE LORD HATH CHOSEN THEE. He has given you a great and blessed work to do, which can be done only by obedience and righteousness. One of the strongest motives for serving God is found in the assurance that one is chosen by God for the service, that he is fulfilling God's designs and carrying out His will.

Cured of Asthma.

THE REMARKABLE EXPERIENCE OF A NOVA SCOTIA MAN.

He Had Suffered for Years and Often had to Sit Night After Night at an Open Window Gasping for Breath.

Mr. Thomas Johnson is well known in the vicinity of Hemford, N. S. He has taught school in Lunenburg county for more than thirteen years, and his reputation as a teacher is deservedly high. It is known that Mr. Johnson has been a severe sufferer from asthma, and as he had found a cure for the trouble a reporter thought the facts of his case would prove interesting to similar sufferers. "One evening," said Mr. Johnson, "while lighting my pipe I inhaled the sulphur from the match. The fumes appeared to penetrate every portion of my lung, and nearly strangled me. It was more than an hour before I recovered from the effects of this mishap, and I believe that that was the starting point of the trouble that has made life so frequently miserable since. At all events a few days later I had my first attack of asthma. Following this the attacks became more and more frequent, sometimes continuing for a week at a time. When these attacks came on I dare not lie down, and many a long, cold winter night I have passed at an open window gasping for breath. I was treated by two of the best doctors in the county, but derived no benefit. Then I began trying the remedies usually advertised as a cure for this trouble, but with no better results. I was continually growing worse and life was becoming a burden. About a year ago my wife was using Dr. Williams' Pink Pills, and was deriving so much benefit from them that one day she said to me, "Why don't you try these pills, they might do you good, and they certainly can't do you harm." To please my wife I began taking the pills, but only occasionally at first, but inside of a few weeks I felt that I was improving in many ways.

Then I began to use the pills in earnest, and soon found that breathing was becoming easier, the spasms came less frequently, and I could go about out of doors without danger of bringing the trouble on as was formerly the case. I took twelve boxes of Dr. Williams' Pink Pills in all, and after the improvement began every box added to it until all signs of the trouble disappeared and I have not since had any recurrence of it. Dr. Williams' Pink Pills have saved me from a life of misery, and I am glad to make this public acknowledgment.

The above strong evidence proves that Dr. Williams' Pink Pills are not an ordinary medicine and that they cure when other medicines fail. Every pill makes new, rich red blood, and thus enables the system to resist the inroads of disease and works a cure. Only the genuine pills can do this however, and the purchaser should see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

"But, my good fellow," said a customer to the man who was cutting his hair, "why do you always tell me such terrible stories—such blood curdling details of the latest murder—when you are waiting on me?" "Oh, sir, there is a very simple reason for that," replied the barber. "If I make your hair stand on end, my work is twice as easy."

Troubled with Kidney Trouble for Six Months.

Many Men and Women Are Troubled With Kidney Trouble, Some For Less Time, Some For Longer—No Need To Be Troubled For Any Length Of Time, If They Only Knew Of The Cures Being Made By

DOAN'S KIDNEY PILLS.

Backache Is The First Sign Of Kidney Trouble—Then Come Complications Of A More Serious Nature.

DOAN'S KIDNEY PILLS

TAKEN AT THE FIRST SIGN OF BACKACHE WILL SAVE YOU YEARS OF MISERY. Mrs. William H. Banks, Torbrook Mines, N.S., tells the public about the great qualities of Doan's Kidney Pills in the following words:—I was troubled with kidney trouble for six months, and had such terrible pains across my kidneys all the time that I could hardly get around. After taking one box of Doan's Kidney Pills I began to feel better, and by the time I had taken three boxes I was completely cured.

Price 50c. per box, or 3 boxes for \$1.25; all dealers or The Doan Kidney Pill Co., Toronto, Ont.

You are the Man

If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

THE E. R. MACHUM CO., Ltd. St. JOHN, N. B.

Agents Wanted.

Church Bells in China in Peals or Singly. None so satisfactory as **McShane's** McSHANE'S BELL FOUNDRY, Baltimore, Md., U. S. A.

Gates' Acadian Liment.

reaches the homes of the Maritime Provinces. Thousands of people keep a bottle ready for immediate use in case of accidents, to break up colds by taking a few drops in hot water, to allay the effects of Quinsy and Diphtheria, etc.

FISHERMEN all around our coasts are using it for application to cuts and bruises when their hands get sore from working in salt.

LUMBERMEN regard it as unequalled and everywhere use it for their horses and cattle in camp.

ATHLETES find it the best rub-down as it thoroughly invigorates the skin.

In short, wherever its effects have been sought after, the result has been most satisfactory.

Now add YOUR experience to that of the rest.

Price, 25 cents.

Manufactured by

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

To Housekeepers!

Woodill's

German Baking Powder.

DO YOU USE IT?

HAPPY DAYS

When Friends Say "How Well You Look."

What happy days are those when all our friends say "How well you look."

We can bring those days by a little care in the selection of food just as this young man did.

"I had suffered from dyspepsia for three years and last summer was so bad I was unable to attend school," he says. "I was very thin and my appetite at times was poor while again it was craving. I was dizzy and my food always used to ferment instead of digesting. Crossness, unhappiness and nervousness were very prominent symptoms.

"Late in the summer I went to visit a sister and there I saw and used Grape-Nuts. I had heard of this famous food before, but never was interested enough to try it, for I never knew how really good it was. But when I came home we used Grape-Nuts in our household all the time and I soon began to note changes in my health. I improved steadily and am now strong and well in every way and am back at school able to get my lessons with ease and pleasure and can remember them too, for the improvement in my mental power is very noticeable and I get good marks in my studies which always seemed difficult before.

"I have no more of the bad symptoms given above but feel fine and strong and happy and it is mighty pleasant to hear my friends say: 'How well you look.'" Name given by Postum Co., Battle Creek, Mich.

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

From the Churches.

DENOMINATIONAL FUNDS.

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

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

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

MONTAGUE, P. E. I.—On Sunday, Nov. 1st, the ordinance of Baptism was administered to one candidate at Sturgeon. Our sister received the hand of fellowship together with her husband who had been received on experience. Two others have been received by letter. A social was held at Sturgeon a short time ago and \$24.60 cleared. We painted the house of worship there this summer and had incurred a small debt which we wished to pay off. All our services are well fairly attended and we are hopeful.

F. O. DAVIDSON.

NEW GERMANY, N. S.—We spent part of September and October in New England. On our return the church and congregation gave us a hearty welcome. They had prepared tea for us, and after tea they filled the house; we were pleased to see them. During the evening Bro. W. R. Bars was called to the chair, and Deacon J. L. DeLong was called upon to "make some remarks." This he did in a pleasing manner, and before he finished he, on behalf of those present, presented Mrs. Smith with a beautiful music cabinet, in recognition of her services as organist for five years. To this she and the pastor made suitable reply. This is a bright spot in our pastorate which tends to bind us more affectionately to the church. May the Lord richly bless the donors.

Oct. 19.

H. B. SMITH.

BELFAST AND UIGG ISLAND.—Some time ago the H. M. Board sent Rev. A. F. Baker our General Missionary, to assist me in holding special services on my large field. We commenced work at Belfast. The meetings there were from the first full of interest. The church was revived and souls saved. Four were baptized and received into the fellowship of the Belfast church. We then went to Grand View and Heatherdale, sections of the Uigg church. In these places the presence of the Lord was with us. A goodly number manifested an interest in their souls welfare, most of these found peace. On Sabbath morning, Nov. 1st, I baptized and received into fellowship of the Uigg church five happy believers. Others will unite with us in the near future. At present we are at Uigg where good congregations are gathering to hear the Word. We trust that here also some will find the pearl of great price. Brother Baker is a most faithful and valuable helper.

J. C. SPURR.

UPPER WICKLOW, CAR. CO.—Although silent as far as my pen is concerned, I have been busy working for the Master. At the request of General Missionary Hayward, I went to Cloverdale the first part of the summer, and am now looking after our interests there. I also preach at Upper Wicklow and Homesville. The former place is where I now live. The Primitive Baptists once held the ground here. On invitation last fall I came here and preached for the people, and now there is bright prospect before us, and I hope ere long, to see a Baptist church organized in Upper Wicklow. At Homesville, I held some special meetings, with good results, I baptized one, and a number of backsliders returned to the fold. Both of these places, will before very long be Baptist ground. I felt it my duty to look after these souls which had so long been neglected, and the Lord has blessed my humble efforts to do good. The good old Baptist doctrine does not seem to be too strong for them. A Deacon, not a Baptist, came to me the other day and said, "brother I like it, it is what we need here." A number with the Deacon have expressed a desire to join our ranks. Praise God for salvation. We trust that our H. M. Board will consider the Cloverdale church in its struggle for life and also the Pastor who drives 30 miles once a month to minister to our people there. Pray for us.

PASTOR STIRLING.

SACKVILLE, N. B.—In about six weeks we subscribed and paid \$1050.00 the amount due Bethel to complete the terms of separation. We discussed, planned and prayed. Went out from our prayer meeting convinced that we should subscribe and pay at once because to mortgage rather to contribute was

to prove false to our responsibilities in the Lord. Both pastor and people gave up all thought of vacation giving our hearts to the work of the Lord as he had placed it upon us. It reminded us of the time of Jehoiada the priest, for from all came the cheerful response until more than the \$1050 was placed in the treasury of the Lord. The church building has been suffering for repainting for some time and the trustees decided to use the overflow for that purpose. Our meeting house now in its resplendent beauty is fitted to crown the brow of Dufferin Square, which opens into the most beautiful street in our city. "So have we completed the undertaking, for the people had a mind to work." We have all thoroughly enjoyed the service. We are thanking God and taking courage as we are soon to undertake to place a pipe organ in our audience room for which indeed we have some \$350 now on hand.

Oct. 25th.

3RD YARMOUTH, CARLETON, AND FOREST GLEN.—Some six months or more have elapsed since you have had any news from the above group of churches. Since then all have had additions by baptism. On the 28th of April the third Yarmouth church, celebrated its sixtieth anniversary and roll call. A well prepared history of the church was read by Dr. J. H. Saunders of Ohio, and an excellent and inspiring sermon was delivered by Rev. H. C. Newcombe of Temple church, Yarmouth. At the roll call over one hundred and twenty-six responded to their names either in person or by letter. A good thank offering was made. It was a day to be remembered. Also on the evening of the 20th of September, a public meeting was held under the auspices of the W. M. A. S. At the close of the meeting sister Edwin Crosby was presented by the society with a certificate of life membership of the W. M. B. U. and Deacon Edwin Crosby who has been clerk of the church for over 43 years was presented by the church members and friends with a beautiful morris chair as a slight token of appreciation for service done. He is a clerk of whom any church might well be proud. Well ordered Sunday Schools are conducted in all the churches. The Sabbath services are well attended. The church building at Forest Glen has lately undergone much needed repairs and now presents a very respectable appearance both inside and out. Now after a very pleasant and successful pastorate covering a period of three years and four months it is with feelings of sadness that I leave this field to take up work under the Home Mission Board, I enter upon my new duties to day. The field is now vacant. I trust the Lord will send some good pastor this way. He will find a grand field for labor, one of the very best in the Maritime Provinces, a people kind, united and loyal. A splendid parsonage with comfortable and convenient meeting house, school, post office and telephone office all within a few rods of it. Salary promptly paid. May the dear Lord bless the people abundantly in the prayer of the retiring pastor.

M. W. BROWN.

Monday, Nov. 2, 1903.

PARRSBORO, N. S.—On the eve of our departure from North Sydney, a farewell social was held in the church at which Bro. J. N. Armstrong, speaking for the church, presented us with a very pleasing address, also another to Mrs. Young by the young ladies Bible class of which she was teacher, presenting her with a very beautiful and valuable gift. On the 10th we turned our face toward our new field of labor, Hon. J. N. Armstrong and Geo. Dobson, Esq., representative men in the church, being to us veritable Ephesian elders accompanying us on our way as far as the Junction. We bid them farewell, they returning and we continuing on our journey. On the 17th we reached Parrsboro. It is practically our first visit to the beautiful town as we had not been asked to candidate, the church having learned a better way. Here a more royal welcome could scarcely be given to any man than that given to their new pastor. A double emphasis was given to the welcome when the family joined him. The pastor's home is all that could be desired. Comfortable before, doubly so now in that it has been renovated within and without and furnished with all modern improvements, so that the parsonage can now be classed as one of the best in the convention,

Manchester Robertson Allison, Limited. 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.



On Friday evening, 30th, an Induction Service left nothing that could be desired. Pastor Bates preached and gave the hand of fellowship and welcome to the pastor, and Pastor Estabrooks addressed the church. "The chariots of God are twenty thousand" was the text, and those who know the preacher will know that the thought was fresh and inspiring. The address to the church was a model and most helpful. Cordial greetings were conveyed to the pastor by Pastors Grant, (Pres.) and Gatz, (Meth.) The outlook is most hopeful, and attempting great things for God we may expect great things from Him. Pastor and people are expectant and He whom we serve will not disappoint us. Nobler women and better men it has never been our privilege to meet than are found here in Parrsboro church. Being counted in, in God's large plans, stimulated by his sleepless energy, we will go on to victory, in the "chariots of God which are twenty thousand."

F. M. YOUNG.

Oct. 31st.

Denominational Funds for Nova Scotia

FROM SEPT. 28 TO OCT. 31.

"A Sister," (Falmouth) \$5.00; Wilmot Mt. church, \$10.75; Port Lorne S. S., \$3.00; Yarmouth 1st, \$5.00; do. Special, \$8.48; Hantsport church, \$9.21; Great Village church, \$10.00; Nictaux church, \$3.31; Lunenburg church, \$10.00; Mabou church, \$16.00; Margaree church, \$16.82; Bridgewater church, \$20.08; Homeville church, \$10.00; Onslow West \$21.95; do. special, \$2.00; do. Glendinning Fund, \$11.75; Onslow East \$3.80; do. Glendinning Fund, \$6.00; Wolfville church, \$32.95; First church, Truro, \$32.90; do. Special, \$8; Hawksbury church, \$18.00; Hampton church, \$8.70; do. S. S., \$1.30; Brookfield church, \$6.00; Upper Stewiacke church, \$5.00; Guysboro church, \$20.00; P. R. McIntyre, \$7.00; First church, Halifax \$56.75; Upper Wilmot church, \$48.91; Middleton church, \$28.31;—\$440.16. Total for first quarter, \$799.00.

A. COHOON.

Treas. D. F., N. S.

Wolfville, N. S., Nov. 4th.

Horton Academy.

DEAR MR. EDITOR:—It is with great pleasure that I present to you an encouraging budget of news from Horton Collegiate Academy.

Our total enrolment is seventy-five, of whom over forty are taking the course preparatory for college. Thus we not only register a greater number of students in the autumn term than we have for some years, but a very much larger percentage are pursuing the studies of the Matriculation Course. The senior class number nineteen. The Academy Home has more than its full quota, the number of resident students numbering forty-four. Eight young men have the Christian ministry in view.

Yours respectfully,

H. L. BRITAIN.

Wolfville, Nov. 4th, 1903.

MARRIAGES.

MCLEOD-BROWN.—At Springhill, N. S., on Nov. 4th, by Rev. J. T. Eaton, I. L. Church of Yarmouth to Carrie E., daughter of J. A. Vroom, Esq., of Annapolis Co., N. S.

MULLEN-MULLEN.—At Easton, Nov. 4th, by Rev. J. T. Eaton, Sankey Mullen to Olive, daughter of Heartshorne Mullen, Esq., of Easton, Digby Co., N. S.

THURSTON-GOUDY.—In the Baptist church, on the evening of Oct. 21, by Rev. W. J. Rutledge, Charles Knowles Thurston and Mary Janette Goudy, all of Port Maitland, Yarmouth Co., N. S.

CROSBY-WETMORE.—At the home of the bride's parents on the evening of the 2nd inst, by Rev. W. J. Rutledge, Horton J. Crosby and Bertha W., daughter of Thomas Wetmore, Esq., all of Richmond, Yarmouth Co.

MELVIN-CROSSMAN.—At the parsonage, Havelock, by Pastor J. W. Brown, Sept. 23, Everett Melvin of Havelock to Mina D. Crossman of Moncton.

BEACH-LEWIS.—At the home of the bride's parents, Oct. 19, by Rev. J. W. Brown, Eli H. Beach of New Canada, to Wilhelmina Lewis of Young's Cove, Queens Co., N. B.

KEIRSTEAD-RYDER.—At Mr. Amos Cury's, New Canada, Oct. 14th, by Rev. J. W. Brown, Cyrus L. Keirstead and Mahalath J. Ryder.

PERRY-THORNE.—At the parsonage, Havelock, Oct. 31, by Rev. J. W. Brown, Eathel M. Perry and Hettie B. Thorne, both of Havelock.

STEPHENS-VAUGHAN.—At the residence of the bride's parents, Windsor, N. S., Nov. 4, by Pastor W. F. Parker, William Tupper Stephens of Wolfville, N. S., and Mary Maud Vaughan of Windsor, N. S.

GILDART-STEVES.—At the home of the bride, Chester, Albert Co., N. B., on Sept. 15, by A. A. Rutledge, Miles Gildart to Annie May Steves, both of Albert Co., N. B.

JONES-WILSON.—At the residence of the bride, Sept. 16, by A. A. Rutledge, James Jones of Petitcodiac, Westmoreland Co., to Angelina Wilson of Caledonia, Albert Co.

WILSON-RICE.—At the home of the bride, Rosevale, Oct. 21st, by Rev. A. A. Rutledge, Munro Wilson to Beatrice Rice, all of Albert Co., N. B.

McKAY-McADAM.—At Woodstock, N. B., Oct. 22nd, by Rev. Z. L. Fash, Samuel W. McKay, Calais, Me., and Mrs. Millie McAdam, East Florenceville, N. B.

FOSTER-McKAY.—At Woodstock, N. B., Oct. 31st, by Rev. Z. L. Fash, Odor M. Foster and Rachel McKay, both of Houlton, Me.

JOUDREY-DEAMON.—At the parsonage, New Germany, Oct. 29, by Rev. H. B. Smith, M. A., Edward A. Joudrey to Lettie Deamon, both of New Cornwall.

CREAMER-SNOW.—At the Baptist parsonage, Half Island Cove, Guysboro Co., on the 28th inst. by Rev. W. E. Carpenter, Gordon Creamer of Philip's Harbour to Etta Snow of Upper White Head, Guysboro Co., N. S.

HOMLES-PARISH.—At Upper Wicklow, Car. Co., Oct. 15th, at the residence of the officiating minister, Rev. C. Stirling, Joseph Homles to Elizabeth Parish, both of Homesville, Car. Co.

SCHOFIELD-FORSYTHE.—At the Baptist parsonage, Kentville, N. S., Nov. 2, by the Rev. C. H. Day, Ernest Ivison Schofield to Maud Forsythe, both of Gaspereaux, Kings Co., N. S.

COSSETT-SULIS.—At Smith's Cove, Digby county, N. S., Oct. 28th, by Rev. Ward Fisher, Ralph Edward Cossett to Mabelle Elizabeth Sulis, both of Smith's Cove.

BARTEAUX-WIN.—At Annapolis Royal, Sept. 30th, by Rev. E. LeRoy Dakin, Frank W. Bartheaux to Minnie G. Win, both of Annapolis.

FORD-ORDE.—At the parsonage, Annapolis Royal, by Rev. E. LeRoy Dakin, Oct. 18th, Albert E. Ford to Laura B. Orde, both of Milford.

BERRY-STEEVES.—At the home of the bride, Sept. 30th, by Rev. F. B. Seelye, Millege Berry of Turtle Creek, Albert Co., and Jamie Steeves of Dawson Settlement, Albert Co.

SCRIBNER-SCRIBNER.—At 51 Queen st., St. John, Nov. 5, by Rev. G. O. Gates, Frank T. Scribner of Havelock, and Clara V. Scribner of Boston, Mass.

DEATHS.

CURRY.—At her home, New Canaan, Sept. 13, of rheumatism and paralysis, Mrs. Amos Curry, aged 53 years.

ALLEN.—At Allendale, Shelburne county, N. S., October 24th, Burns Allen, aged 45 years. He leaves a widow and 4 children. He was a worthy, upright man and much respected.

WOODBURY.—At Spa Springs, N. S., Oct. 23, after an illness of only a few days, Winnifred, beloved daughter of Austin Woodbury, aged 28 years. Father, mother, three sisters and two brothers mourn the loss of a faithful, loving daughter and sister. The stricken family have the sympathy of the entire community.

FALES.—At Victoria, Anna. Co., N. S., Oct. 25, after a protracted illness, Isaac R. Fales, aged 67 years. A family of two sons and three daughters are left to comfort the mother in her loneliness and to share in her sorrow of bereavement.

DICK.—At his residence, St. George, on the 3rd inst., Mr. Alexander Dick aged 79 years and 6 months. For years Mr. Dick was a resident in St. John, where he was much respected. His funeral service which was held in St. John, was conducted by Rev. G. O. Gates, of the Germain st. church.

MERRITT.—At Smith's Cove, Digby Co., N. S., on Oct. 29th, Elizabeth Merritt, in the fourteenth year of her age. She was thoughtful beyond her years and gave rare evidence of trust in her Lord.

CORKUM.—Mrs. Mary Corkum in her 77th year, wife of the late William Corkum, died at Annapolis Royal. The deceased was a member of old Granville street Baptist church and later of the Tabernacle church, Halifax. She lived a devoted life of Christian service. Many friends mourn her decease and extend sympathy to bereaved daughters.

DUNLAP.—At Lakeville, Carleton county, on Nov. 1st, of consumption, Maggie E., beloved wife of Gideon Dunlap, aged 22 years. Though our sister had not publicly confessed Christ, yet she crossed the River in the triumphs of faith. The funeral was at Avondale and was attended by Rev. Jos. A. Cahill. The large congregation spoke of the esteem in which the deceased was held.

FREEMAN.—At the home of his father, on the 29th ult, after a lingering illness, Roland, the 4th son of Burton Freeman, aged 20 years. The deceased united with the church a few months ago having "professed a good profession" which he "held fast unto the end." A great sufferer but a patient one. Beside the sorrowing parents three sisters and four brothers together with a large circle of relatives and friends are left to mourn but not as they who have no hope.

MARKS.—On Monday Nov. 7 at West River, Clark Marks, while in young manhood, was called home. He had been suffering with the dead disease consumption about two years. Three years ago he gave himself to his Redeemer and was supported by His comforting arms during his illness. Death had no terror to him. It had lost its sting in his Saviour's bosom. The funeral service took place in the church at Waterside. Truly "Blessed are they who die in the Lord." The community extends their heartfelt sympathy to the bereaved ones.

HANSON.—At the Riverside Hospital, Oct. 23, Jennie, beloved daughter of Mr. Saul A. Hanson of Waterside. The death of Miss Hanson, following an operation for appendicitis, and removing one who a few days before was in the enjoyment of her usual

health, has cast a gloom over the community. Her remains were brought to her former home on Saturday and on Sunday a large number followed her to her last resting place in the Waterside burying ground. A very touching and sympathetic sermon was preached by the pastor, Rev. Ritchie Elliott, from Rev. 21:4. The sorrowing friends have the sincere sympathy of the entire community.

VAUGHAN.—At the residence of her daughter-in-law, Mrs. LeB. Vaughan, on the 27th ult, Hannah, aged 83 years, relict of the late Henry Vaughan, of St. John. For many years Mrs. Vaughan was a member of the Germain street church, and by a quiet consistent life adorned her profession. Her last sickness was borne in a sweet resignation to the Divine Will. When the call came she was ready and boldly stepped into "the valley of the shadow of death," fearing no ill. Her funeral service was conducted by her pastor who spoke briefly to those present from "Comfort one another with these words."

MULLIN.—At the home of his son, Deacon R. Mullen, Lower Ridge, October 10, Stephen J. Mullen, aged 93 years and 10 mos. Bro. Mullen was baptized by Rev. James Blakney, sr., October 23, 1839, into the fellowship of the Havelock Baptist church, and so has been a member of this church for 64 years. A quiet, upright and consistent Christian has been the record which he has borne. For the last few years he has been practically helpless, and has patiently waited for the end, lovingly cared for by the family of his son. He leaves five children, 41 grandchildren and 44 great grandchildren.

FULLER.—At his late residence, Stannis st., Windsor, N. S., Oct. 24th, George Fuller, aged 83 years, having served his generation by the will of God, peacefully fell asleep in Jesus. Bro. Fuller was the son of Josiah Fuller, who was baptized in Falmouth, N. S., by Elder Theodore S. Harding in the year 1807, and ordained Deacon in the Windsor Baptist Church in 1821, A. D., which position he filled with acceptance until his departure to be with Christ on Feb. 1st, 1862. A few days after his father's decease Brother George Fuller was ordained a Deacon of the church which his parent had served. The son proved to be a worthy successor of his father in this office. He walked with the church worthily, and worked in it steadfastly until smitten with his last illness. Thus we have had in the Windsor church the rare instance of a Deaconate held by father and son during a period of nearly 83 years. Deacon Fuller's home-going was peaceful and triumphant. Two sons and two daughters are left to mourn the loss of a worthy father.

CLERKE.—At the residence of his son-in-law, Mr. Ramsey Clarence, N. S., on the 3rd inst., James Clerke, aged 83 years. Brother Clerke for many years conducted a business in St. John, and was known and respected as a man of marked integrity of character. He was also for years a consistent member of the Germain street church and was held in high esteem by his brethren. When able he was ever in his place at Sunday and week evening services of the church and ready to take some part in prayer or exhortation. For his salvation he rested confidently on the finished work of Jesus and lovingly recommended him a Saviour ready and able to save all coming unto him. The closing years of his life were mostly spent with his children in Lynn, Mass., and Clarence, N. S. The end came quite suddenly, but our brother was ready for the exchange and quietly met the messenger sent to summon him hence. His body was brought to St. John for burial and after a funeral service at the house of his son, conducted by the pastor of the Germain street church, it was laid to rest in Fernhill Cemetery. Loved ones left behind for a little sorrow; but not as those who have no hope.

BROWN.—On the 24th of October, after a painful and lingering illness, Laura, wife of A. D. Brown of Bridgetown, passed into the life beyond. Our departed sister was in the 47th year of her age. Death came to her while in the prime of life but for years she had been a loving and loyal follower of the Prince of Peace. She was a woman respected and loved by a large circle of friends. Hers was a cheerful nature. She saw the bright life. It found a response in her soul while at the same time her sympathies were large for those in trouble and her hand open to give the needed relief. In the days of her painful illness she found great comfort in the religion of Christ. His word was her pillow. His spirit was her comforter and His peace was her abiding portion. She was a useful sister in the church and in the Aid Society, her presence will be much missed. While her life was short it has not been lived in vain, and while she has gone from us she has won for herself an enduring place in many a memory. On the morning of her birthday into this life, she passed into the new life of the beyond. She leaves behind her to revere her memory and mourn their loss a husband, a son and a daughter, three brothers and a large circle of friends. "He giveth His beloved sleep."

At the "London House."

St. John, Nov. 10th.

New Metal Printed Velvets For Waists.

These fancy metal printed velvets are extensively used for waists and whole costumes.

They come in black or dark navy blue grounds with fine silver stripes, spots or figures.

Write for Samples.

Metal Velvets, - - - 55c. yd.

1000 YARDS BRITISH AND JAPANESE WASH SILKS FOR WAISTS.

White, cream and all colors, hair line stripes or plain.

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1,500 Yards New American Waistings Just Arrived

Bright, New, Fresh Designs, That Have Not Been Shown in St. John.

Just look like French Flannels. All washing goods. Some very pretty light grounds with dainty colored stripes---the newest thing out.

Special, 15c. and 22c. yard.

F. W. Daniel & Co.,

London House, - - - Charlotte Street.

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

POSITIVENESS OF TRUTH IN THE PRESS AND PULPIT.

There can be no question but that the attitude of the religious teacher whether in pulpit or press should be a positive one. There is no inspiration in negations. There is no victory wrought out under the banners of doubt. It is in the ringing tones that cry forward that the people find confidence and inspiration. Possibly one secret of the success attending such unworthy bidders for popularity as Lowie and Mrs. Eddy is found in the positive tones that characterize their deliverances. If one believes in himself, even though he is misleading, and in his message even though it is harmful, he will find some to follow him. Let him say that with positive emphasis we speak that we do know and people are going to take him at his own valuation, even though the final result may prove him mistaken. In positiveness there is power. It may not be universal, but it will always reach some.

While this is so and teaching in pulpit and press should be positive along religious lines, we feel like suggesting a word of caution. While it is essential to be positive in tone, it is also essential to be measurably certain of that which we assert. Mere positiveness will not keep our message from final derision or denial if it itself has not in it the elements of certitude. John Jasper could be positive in asserting that "the sun do move" and be convincing to a few of his followers, but none the less be ridiculous to those who know. There are those we presume who are still asserting the creation of the world as having taken place in six literal days. Positiveness in this assertion will not convince those who know otherwise. Other examples will suggest themselves; we cite these simply as illustrations of our thought. There are doctrines which have been proclaimed, which to-day as to their form cannot be thus set forth. Advanced science and critical knowledge have undermined the formal statement in which once they were embodied. The truth is behind them and that truth remains unchanged. Essential truth is eternal as the ages. This can still be proclaimed along lines which at once will suggest themselves, while the exact form in which it is to be held, will not so readily permit itself to take shape. There is a vast body of Christian truth which in its essence is unmistakable, but as to which exact formulation is beyond the power of finite intellect. Let us then seek to be cautious just here; let us be positive to the truth, as to fact, but let us exercise due discretion in asserting the exact method in which our fact may have been or will be wrought out. Let us proclaim positively essential doctrinal truth, but let us be modest in proclaiming just how that truth embodies itself. The one is unchangeable, the other may need revision. In the one we are impregnable; in the other we may find defeat.—The Commonwealth.

CHURCH ATTENDANCE.

The recent census taken in London, Liverpool and New York reveal a sad falling off in church attendance, a growing disregard of the Sabbath and remarkable indifference to the claims of religion. Doubtless we have reached ebb tide in spiritual things—and yet there are signs that the tide is about to turn. The change may be as yet very slow, but it has been observed. Careful study of the situation has led the efficient representatives of the Federation of New York churches to predict a speedy improvement. Last year, for religious purposes, for the building of churches and edifices, devoted to ethical culture, and for the support of worship and missions, the people of Greater New York gave \$20,000,000. That amount of cash represents a pretty large amount of conviction that religion is not dead and is yet worth paying for. From what I can gather, church attendance also has improved and ministers are more hopeful, and yet much has to be done if the religious problem of the city is ever to be practically solved.

This problem means more than how to bring people to church on Sunday. When they are there what then? When Easter comes the sanctuaries are crowded, and it is conceivable that attractions might be devised which would induce thousands to fill the now poorly attended services. But

when they have been brought together in those vast numbers, what then? Have the masses been "reached" by this simple process? No; the problem we are considering comprehends more than the mere enlargement of congregations, and contemplates the ennobling of character, the transformation of the soul, the purification of conscience, the exaltation of motives, the regeneration of life.

Not for conventional observance of a duty, not for diversion, not for social recognition, not for smug sanctimonious self-exultation, ought the millions to seek the house of God but for the joy of experiencing the enthusiasm of righteousness and the inspiration to high endeavor that comes from a deep sense of God's fatherhood or human brotherhood. And were we who officiate so endowed with spiritual genius that we could make what we call "divine service," and which is now too often lacking in warmth, intellectual force and spiritual power, a real and heavenly agency for getting at the better nature of man and imparting to him the joys that rise from the wells of religious feeling, we should never lack for congregations, and congregations would never need to be urged to return again.

The mass of our fellow beings are not indifferent to what opens to them the wonders of existence and braces them for more earnest efforts for the right; and if they are not anxious to go to church it must be, in part at least, that we who are in the pulpit have lost the sacred art of meeting their legitimate longings.—George C. Lorimer in the Watchman.

"Whatever may be the possibilities or

probabilities, there is no difference of view among the scientists as to the matter of fact that the evolution of man is not yet scientifically established. If anybody can show otherwise let him bring out his proofs and he will be famous. It is still true, as was written by Claus in his Zoology about twenty years ago, that the view of man's evolution is only a deduction from the theory as applied elsewhere. This year the subject was discussed in Washington at the zoological section of the American Association by eminent specialists who believe that man has been evolved, but who do not pretend that they have proved their case or even that they know the line of man's probable descent. By present showing, man's evolution would probably consist in the production of a single pair of ancestors. If Adam and Eve and paradise were not historical, our scientific friends would insist up on them as prehistoric realities; in fact, this is what Bible repudiators have already done."—Dr. George Macloskie.

NO DIFFERENCE.

The French man did not know all about the English language.

'I would like to come to see you ver-much. In fact I would have come, only I thought you were ver' busy. I do not like to cockroach on your time.'

'Not "cockroach," that's not right. You should say "encroach, encroach."'

'Aha, that is it, "hencroach, hencroach," I see., I have got de gender of de verb wrong.'—C. Stratton in 'Lippincott's Magazine.'

WEAVER'S SYRUP

is a reliable preparation for Purifying the Blood and thus cures permanently

**Boils
Erysipelas
Scrofula
Eczema**

which arise from it's derangement.

Davis & Lawrence Co., Ltd.,
MONTREAL. Proprietors, NEW YORK.

SOCIETIES.

'My mama belongs to eighteen societies.'
'Well, my mama belongs to nineteen.'
'Yes, but, three of the societies your mama belongs to are for the s'pression o' the same thing.'—'Life.'

ASTRACHAN JACKET--

Made from skins purchased direct in Leipzig and manufactured in our own establishments—no intermediate profits to pay when you buy here. We have a limited number of Astrachan Jackets irregular lengths, styles and sizes at exceptionally close prices while they last.

\$18 50, \$20, \$25, \$30, \$35, \$40.

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This and That

CONSIDERABLE OF A DRAW.

On a certain occasion, while Thomas Hill, the artist, was rusticated up in the White Mountains, he was commissioned by a wealthy farmer named Perkins to paint the old home-stead, and particularly requested to give a large maple tree standing near the house a prominent place in the picture. A few days after the completed picture had been delivered, Mr. Hill heard the following dialogue between rustic in the neighborhood.

"I hear that artist fellow has been up and draw'd Perkins tree."

"For a moment there was a pause, then a drawing voice said:

"He has, eh? Well, where has he draw'd it to?"

DRUNKENNESS AMONG CHRISTIANS.

Major-General Sir R. C. Hart, V. C., K. C. B., wrote a letter recently to the secretary of the Royal Army Temperance Association at Simla, in India, in which he expressed his deep sympathy with the efforts of the associated to save soldiers from "that accursed drink," and went on to say:

Next to the microbes, drink is the most prolific parent I know, and its wretched offspring are physical, mental, and moral degeneracy, poverty, the whole of the crimes in the penal code from murder down, and untold misery and wretchedness, not only to those men who have become victims to drink, but to many innocent women and children who die dependent upon them. How much happier the nation would be if it were prohibited by the Old and New Testament to even taste spirituous liquor. Surely great good was done by Koran when it prohibited the drinking of any strong drink? I fear we must acknowledge that, with regard to drink, the Mussulmans set the natives of Africa a better example than the Christians. I do not think there is nearly so much drunkenness in the streets of Chatham as I can remember thirty-four years ago, but the men are much younger, and there are now R. A. F. A. and other harbors of refuge in a sea where public-houses are the rocks that are responsible for many awful wrecks. —Pioneer.

WHAT BEER DID.

What beer did with a boy sixteen years of age is told by the Chicago Record-Herald in its report of a trial in which Arthur E. Horr was sentenced to the State Reformatory for killing his friend, Harry Wiggins, nineteen years old. The report says:

Horr has bright eyes, and ruddy, wholesome face. His parents are working people living at Fifteenth Street and Fairfield Avenue, and he has always been known as an upright, industrious boy. He joined some boys of the neighborhood one Sunday last

HARD ARGUMENTS

Coffee Uses Them Whether one Likes or Not.

The ill effects of coffee are present in many coffee drinkers but some people pay no attention to the warning signals like dyspepsia, insomnia, nervousness, fluttering of the heart, etc., until coffee finally uses a knock down argument which means collapse on the part of the coffee drinker.

"I am 30 years old and have drunk coffee since I can remember until four years ago when I broke down completely with nervous prostration and indigestion. I simply cannot describe the agony I suffered.

"Doctor told me he could not help me if I did not leave coffee alone so I bought some Postum to give it a trial. At first I did not know how to make it and was disappointed in the taste, but after reading the directions on the package carefully, made it right, and then I thought it better than coffee. At that time I weighed 140 pounds and now I weigh 185 pounds, that's quite a gain isn't it? I never have indigestion now and the headaches are all gone and I am otherwise entirely well and strong.

"I never had any troubles that were not due to drinking coffee and these disappeared and health came in their place when I shut off coffee and drank Postum." Name given by the Postum Co., Battle Creek, Mich.

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

July, and went to a picnic at Lyons. Beer was sold at the picnic, and following the example of the elder boys he drank. When the party started home late at night all are said to have been intoxicated, and Wiggins was troublesome. He attacked Horr, it is said, on the Ogden Avenue viaduct, and Horr, who was much smaller, drew a knife and stabbed him twice. Wiggins died six days later at the county hospital.

"It was the first time I ever drank," said Horr in the witness stand, as the tears streamed down his cheeks. "I never had drunk any intoxicating liquor before in my life, and I will never again if you let me go. Wiggins was my friend. I did not mean to kill him. I did not know what I was doing."

But the lads tears and entreaties did not change the jury's verdict.

CURED OF HIS BAD HABIT.

A few months ago the son of a railway director was, through his father's influence, given a position of some importance on a large railway. He was fresh from Cambridge, and in the orders which he from time to time issued to the men under him always made use of the longest, most unusual words. This habit led to some father expensive blunders, and, the matter coming before the general manager, he wrote the young official the following letter:

"In promulgating your esoteric cogitations and in articulating your superficial sentimentalities and amicable, philosophical, or psychological observations, beware of platitudinous ponderosity. Let your conversational communication possess a clarified conciseness, a compacted comprehensibility, a coalescent consistency, and a concatenated cogency. Eschew all conglomeration of flutulent garrulity, jejune babblement, and asinine affectation. Let your extemporaneous descantings and unprepared expatiations have intelligibility and veracious vivacity without rhodomontade or thronal bombast. Sedulously avoid all polysyllabic profundity, pompous prolixity, psittacous vacuity, ventriiloquial verbosity, and vaniloquent vapidity. Shun double entendre, prurient jocosity, and pestiferous profanity, obscurant or apparant. In other words, talk plainly, briefly, naturally, sensibly, purely, and don't use big words."

The young official took the gentle hint and changed his style.—Los Angeles Times.

A WARNING INCIDENT.

In the Pineville Democrat, Lora S. Lamance reports the following instructive incident, full of warning for drinkers and encouragement for abstainers and temperance advocates:

About seven years ago Bennie Nichols, a fourteen-year-old school-boy, was accidentally discharged and a heavy charge passed through his arm, almost tearing it from the body, shattering the bone in several places, and lacerating the flesh until it hung it strips from the bone. An old soldier who help to care for the boy until the doctor could get there, said he never saw such as sickening a sight upon any battlefield, or saw as fearfully a lacerated wound.

When the doctor came he made immediate preparations to amputate the arm. The boy begged piteously that it might not be cut off. Moved by his pleading, the physician took the father to one side and said this to him:

"Mr. Nichols, if that were any other man's boy in this whole township, I would amputate that arm at once, as the only chance of escaping blood-poisoning. But I know you never touched beer, whiskey or tobacco in your life. You gave your boy pure blood, and you have brought him up in the same way. I take the chance. Watch him closely, and, if blood-poisoning appears, we'll remove the arm at once."

The boy's arm healed perfectly, but frightful scars will always mark it. Repeatedly the doctor has told: "Young man, you can thank your father for your good fortune. If there had been alcohol taint there, you'd have but one arm now." This boy is our own nephew, and we know these facts to be exactly as stated.

What was a total abstinence father worth to this boy?

C. C. RICHARDS & CO.

I was very sick with Quinsy and thought I would strangle. I used MINARD'S LINIMENT and it cured me at once. I am never without it now.

Yours gratefully,
MRS. C. D. PRINCE.
Nauwigewauk, Oct. 21st.

RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World. Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For BRUISES, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN. PAINS, COLIC, SPASMS.

**Dysentery,
Diarhoea,
Cholera Morbus.**

A half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

Radway's Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure fever and ague and all other malarial, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c a bottle. RADWAY & CO., 78 St. Helen Street, Montreal.

A Little Girl's Life Saved.

Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully,
MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my bearing, that has been troubling me lately, etc., etc.

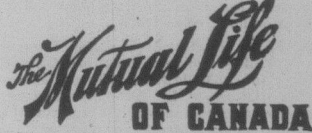
S. PULDA,
1704 Edward Street, Houston, Tex.

Wanted.

A man and his wife to take charge of the "Residence" of Acadia College students Wolfville, N. S. Either the husband or wife must be qualified for the work of head cook. Testimonials or references should accompany application. College opens September 30th. For further information apply to
A. COHOON,
Treas. Acadia University.

INVEST YOUR MONEY

in the Savings Bank, and you will get a yearly return of about 4 per cent at the most. Put it in an Endowment Policy in the



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

E. E. BOREHAM, Manager for Nova Scotia.
Halifax, N. S.

Deranged Nerves

AND

Weak Spells.

Mr. R. H. Sampson's, Sydney, N.S.,

Advice to all Sufferers from

Nerve Trouble is

"GET A BOX OF MILBURN'S HEART AND NERVE PILLS."

He says: "I have been ailing for about a year from deranged nerves, and very often weak spells would come over me and be so bad that I sometimes thought I would be unable to survive them. I have been treated by doctors and have taken numerous preparations but none of them helped me in the least. I finally got a box of Milburn's Heart and Nerve Pills. Before taking them I did not feel able to do any work, but now I can work as well as ever, thanks to one box of your pills. They have made a new man of me, and my advice to any person troubled as I was, is to get a box of Milburn's Heart and Nerve Pills."

Price 50 cts. per box, or 3 for \$1.25, all dealers, or
THE T. MILBURN CO., Limited,
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Variety,
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General Agents.
74 Prince William St., St. John, N. B.

INTERCOLONIAL RAILWAY

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

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

TRAINS ARRIVE AT ST. JOHN.	
9—Express from Halifax and Sydney	6.20
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Point du Chene	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35
All trains run by Atlantic Standard Time	24.00 o'clock is midnight.

D. POTTINGER, ager.
General Man
Moncton, N. B., Oct. 9, 1903.
CITY TICKET OFFICE,
7 KING STREET, ST. JOHN, N. B.
Telephone 1053.
GEO. CARVILL, C. T. A.

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

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IT CURES

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Curbs, Splints, Sprains,
Bruises, Slips, Swellings
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PRICE FIFTY CENTS.

T. B. BARKER & SONS, LTD.

ST. JOHN, N. B., Sole Prods.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 20, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 100 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART,
Deputy Minister of the Interior.

N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

News Summary.

Albert Power, of Halifax, who was struck on the head by a falling plank on Tuesday, died from his injuries.

The government dredge, Tarte, which was wrecked by a boiler explosion in the St. Lawrence, cost \$250,000. She was built by the Pisons, of Toronto.

Negotiations are a foot for the amalgamation of the Dominion Cotton Company and the Merchant's Cotton Company, and it is understood that they are practically completed.

David Stewart has been appointed to the position of assistant to the general manager of the Cumberland Railway & Coal Company, with headquarters at Springhill.

Militia orders announce the formation of a new corps, including a Canadian engineer corps, consisting of 122 officers and men, and an ordnance stores of 106 officers and men.

The purchase of between twenty and thirty thousand acres of land in the Gatineau district by the government for military purposes is settled.

Henry Johnson, a negro, was taken from jail at Lake Henry, Ark., on Tuesday by a mob and hanged in the centre of the town. The act followed a fight between the whites and blacks early in the day, in which Fred Anderson was killed and several others were wounded.

At a meeting of the Humane Society in Ottawa on Tuesday medals were presented to Lieut. Palmer and Miss Amy Ritchie for conspicuous bravery in saving Muriel Burrows from drowning at Brockville in August last. Miss Ritchie is the accomplished daughter of Lady Ritchie.

In the Northwest Assembly Premier Haultain said the government would fight for the rights of the territories as it had in the past, and the house ought to support his claim for government on the same basis as the other provinces.

The Militia department has been notified by a cable from Col. Swayne, engaged in Somalia East Africa, saying that Major R. G. E. Leekie a Canadian officer with the force, has been badly injured by a leopard, and was in a dangerous condition.

At the meeting of the local government held Thursday afternoon, it is understood that decision was made to increase the stumpage on lumber cut in New Brunswick to \$1.50 a thousand feet upon spruce and pine and in proportion upon other timber.

Dr. Fisher, secretary of the board of health has been advised of an outbreak of small-pox in the county of Madawaska. Twelve houses in the parishes of St. Leonard's and St. Ann's are under quarantine. At St. Leonard's there are eight cases and six are reported from the surrounding country.

It is denied in well informed London quarters that the schooner which Geo. L. Watson is designing is intended for King Edward. It is probable that the owner is Emperor William himself. Mr. Watson declines to confirm or deny the latter report.

Jerome Daggett, a Grand Manan fisherman, recently took a boat load of herring ashore and left them in a fish cart while he went to dinner. A flock of seagulls swooped down upon them. So closely were the birds packed together that they could not liberate themselves for flight, and Mr. Daggett gathered in three hundred dead birds.

Andrew Olsen, a gunner in the United States navy stationed at the shipyard at Newport News, in the presence of a number of Sons of Confederate Veterans, on Saturday threw a small confederate flag to the floor and trampled it under foot. Mayor Thornton Jones, of Hampton, who was in the crowd, knocked Olsen down, repeating the punishment five times.

There was an immense gathering of Salvationists at Congress hall, Clapton on Monday, at a memorial service for Mrs. Booth-Tucker, consul of the Salvation Army in the United States. General Booth, father of Mrs. Booth-Tucker, made a touching address, in which he reviewed the active and effective life work of his daughter in connection with the Salvation Army.

Russia now demands the appointment of a Russian resident at Mukden as adviser to the Tartar general. The Russian minister to China said the re-occupation of Mukden was due to China's persistent refusal to accede to the Russian demands. China now shows a greater inclination to favor the demands of Russia and appears disposed to pay a large price to "save her face" and avert the disaster brought about by the loss of Manchuria. Japan has re-assured China that she will accept no Russian sovereignty in Manchuria, but at the same time she has warned China that if the Russian demands are accepted, Japan will be compelled to reconsider her attitude.

Chaloner's Croup Cure WILL CURE CROUP

and is an infallible medicine for Croupy Coughs.
No family should be without this valuable medicine where there are small children.
Price, 25c. per bottle at the drug stores.

If local dealers cannot supply send 25 cents to The
McDIARMID DRUG CO., and they will mail a bottle.

"ONE LONG PICNIC."

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

For Further Information ask
Pickford & Black.
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Our goods make trade and keep it.

Headquarters of "OLD RELIABLES"

Six Carloads Rubber Footwear just put in our warehouses at Amherst and Halifax. Write us and let us supply your wants or direct one of our travellers to call on you.
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If You Like Good Tea try RED ROSE.