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The War. The Russian retreat from Liao Yang toward Mukden, and probably beyond that ancient capital, has been carried out with great skill. General Kuropatkin has saved the greater part of his army and it is supposed that his loss in the ten days fighting around and at Liao Yang was less than the Japanese suffered in their furious and repeated assaults on the entrenched positions. The Russian commander-in-chief has sent to St. Petersburg a detailed account of the operations. The immediate reason given for the retreat was the failure of General Orloff to check Kuroki's turning movement. Briefly his story is that as the Russian army lay facing the south, with the Tai Tse river behind and the Japanese attacking in front, it was learned that Kuroki had crossed the river with a considerable force some distance to the west and was advancing down the northern bank. If this movement should continue the Japanese would cut the line of communication between Kuropatkin's main army and his base. Accordingly he sent with Orloff what was supposed to be a superior force to intercept Kuroki, and cut him off. But the Japanese force across the river was much stronger than was thought, while Orloff failed altogether to meet the emergency. A report, which is not official, says that the Cossacks who came to Orloff's rescue saved the retreat from becoming a rout, but could not permanently stop Kuroki. As a result Kuropatkin would have had an army in his rear as well as one before him and one on his flank if he had not moved his own main body across the river. It is considered that he was fortunate in getting away in time and considering the size, of his army, the character of the river, and the fact that he was opposed on two fronts by superior forces, the experts give him credit for his successful withdrawal. From Liao Yang to Mukden, nearly thirty miles, there is no point where he could rest without the danger of Kuroki getting behind him. Even at Mukden, which is a large city, the metropolis of Manchuria, there is no safety, and it is understood that the Russians will next take a position of some strength farther west. Meanwhile other Russian corps are going forward, and it is probable that Kuropatkin when he makes his next stand will have an army of nearly 300,000, a much larger force than he commanded at Liao Yang. But the retreat of the Russians leaves the Japanese in full possession of all Southern Manchuria except Port Arthur. They have all the ports in both bays. The Manchurian railway from Mukden south, with all its branches will be operated by Japanese. All the harvests of that rich country will be available for their food, and the 500,000 men that they have now on the mainland of Asia will be in a position to pass the winter there if necessary without danger of privation. At the time of writing Port Arthur still holds out and it appears that the Japanese have given up the idea of capturing the place by assault. The operations are now of the nature of a regular siege and bombardment. The Russian fleet imprisoned in the harbor has not made any further excursions, though it is altogether likely that the ships will make another dash for Vladivostok or the open sea before the place is taken or given up. Meanwhile the Baltic fleet, which includes four splendid battleships and several effective cruisers, together with a number of older or smaller vessels, has sailed from Kronstadt. It is not clear what this squadron is expected to do, or where it is to go. Vladivostok will be closed with ice by the time the ships arrive, and there appears to be no other port where they can find a home. They will need coal, and that cannot be procured in a neutral port.

If He Had

Accepted.

An interesting circumstance in the life of the late Rev. Dr. George M. Grant, Principal of Queens University, Kingston, has been brought to light in his biography, issued in Morang's, Makers of Canada Series. It seems that twenty years ago, Sir Oliver Mowat, then Premier of Ontario, strongly pressed Dr. Grant to become a member of his Government as Minister of Education. The President of Queens took time to consider, and discussed the matter quite fully. At length he declined

the proposition stating that he did not like to give up his vocation as a minister of the gospel or to abridge his political freedom, and that he desired to go on with certain literary work that he had undertaken. After this correspondence closed Sir Oliver offered the position of Minister of Education to Mr. G. W. Ross, who had been for ten years a member of the House of Commons. The offer was accepted, and Mr. Ross, after serving under Sir Oliver and Mr. Hardy, succeeded the latter in the Premiership. We are all at liberty to speculate as to what would have happened by this time had Dr. Grant joined the Mowat Government.

Of Political and

Public Interest.

Though no announcement has been made of the date of the election there is undoubtedly a general impression among the rank and file of both parties that the present Parliament has held its last session. The full term does not expire until November of next year, and the elections could be postponed until December. But it is not uncommon for a Government to appeal to the people at the end of four years. This was done by Sir Wilfrid in 1900, and by Sir John A. McDonald in 1882 and 1891. In Ontario both sides have selected nearly all their candidates, and the West is in the same position. Most of the candidates have been chosen in Nova Scotia, and all those in Prince Edward Island. In New Brunswick few formal nominations have been made outside the sitting members most of whom will seek reelection. The Cabinet was in session last week at Ottawa, and most of the ministers are still there. Party leaders and active workers are anxiously awaiting the announcement of election day, or the intimation that it will not arrive this year.

Lord Minto has been making a farewell tour of the West. He visited the Coast; returned to Edmonton and started thence on a horseback ride across the prairie toward Winnipeg. Last week he travelled several hundred miles making excellent time.

Three of the eight provincial election petitions set down for trial in Ontario have been concluded, with the result that two members have been unseated. As these were both supporters of the Ross Government, which had a majority of four including the speaker at the close of the session, the situation is not without interest.

Engineers have been appointed to direct the surveys on the Grand Trunk Pacific from Moncton to Quebec and thence to Winnipeg. This part of the Transcontinental is to be built by the Government, and it is announced that no time will be lost in locating the line.

R. L. Borden, M. P., leader of the Opposition, is addressing a series of meetings in Ontario.

Exhibitions.

The Halifax Exhibition, which closed last week, is described as one of the most successful ever held in that city, and the Fair now in progress in St. John is a remarkably fine display of the products of Eastern Canada. There are some features connected with all these Exhibitions to which objection is properly taken. Yet the Exhibitions themselves have a great educational value, and are a wonderful stimulus to farmers, fruit-growers and other producers who are in a position to compete. They bring the local producer and the consumer together, and enable men in the same vocation to hear from each other. The usual methods of advertising used by traders and men in large business are not available to the average farmer. An Agricultural Exhibition gives him and his products valuable publicity. Probably fifteen or twenty columns of this paper could be filled with the bare list of farmers' exhibits alone at the St. John or Halifax Fair. These are seen by tens of thousands of people, and this in most cases is of more advantage to the owner than the first prize. In addition it has lately become the custom of the managers to bring to the Exhibition competent lecturers on general agriculture, stock raising and fattening, dairy management, fruit-growing and packing, and kindred subjects. These are impar-

tial and capable judges of exhibits, and their addresses are followed with great profit by those interested in the subjects.

Free Baptists

and Union.

The Free Baptists of this Province met on Saturday in open annual conference at Tracy Station. During Thursday and Friday the Elders' Conference was in session. It is understood that the question of Baptist Union was the principal subject of discussion. The amendments made at Truro to the basis of union were considered, and after full debate were accepted by the large majority. This week the subject is before the open conference of ministers and lay delegates.

King Edward.

The following paragraph on King Edward from the entertaining pen of "Lally Bernard," the well known correspondent of the Toronto Globe, now in London will be read with interest:

"King Edward is without doubt a very wonderful specimen of manhood; he has lived his life at the very highest possible pitch, and he has had two most serious illnesses since he arrived at manhood. I doubt if there were six people in the kingdom who believed that after the operation performed in 1902 King Edward would ever be able to carry on his existence on the same lines as before. Contrary to all expectation, he has lived a more strenuous life than he hitherto did, and those who know him best say that he is more active than he was before his illness. He has grown much slighter, takes more exercise and is more particular about his diet. Yet certainly no royal household ever kept so eternally "on the move" as our English one. Half the year, or very nearly half, is spent on a yacht, and the royal ladies are almost as good sailors as the men. The king who goes for his "euro" this week, is an especially good traveller, delighting, I am told, in the incognito which preserves him from continual wayside addresses. Extraordinary precautions are to be taken, it appears, by the secret police service during his trip to Marienbad, for the recent tragedies in Russia have roused all sorts of fanatics the world over to deeds as desperate as they are dastardly. The King is said to be a man totally devoid of fear, but he recognizes that when a crowned head travels, those with him share in his peril, and so he assents to precautions of an unusually careful nature being carried out. The other day a man who should know said that in Geamahy alone the secret police number something like ten thousand, while Italy and Russia have even more. In all great functions in England there are included hundreds of detectives in plain clothes, and upon certain occasions scattered among the guests at large banquets members of this body have been recognized by those who were 'in the know.'"

—Our readers will join us in expressions of sympathy with the family and immediate friends of Brother Charles E. Knapp, of Dorchester, whose sudden death at Halifax last week is deeply regretted. Mr. Knapp died from injuries received while he was boarding an electric tram-car, a carriage struck him and inflicted fatal injury. Mr. Knapp attended the Convention at Truro and spoke on behalf of work for the African portion of our population. He combined in his speech a gentle humor and a kindly feeling that had the unmistakable Christian ring. His testimony to his personal interest in the salvation of the colored people was what one would expect from Mr. Knapp who for a very long period was faithful to his Christian belief and the principles of his denomination when it was anything but popular for him to do so. He gave continuous testimony by his personal endorsement, and by the devotion of his means to the maintenance of the church to which he belonged and which owes much to him. He was a regular attendant at our denominational gatherings in which he took a deep interest, as he did in all that concerned the welfare of the body and of the community.

—The reference in the "Personal" column, in last week's issue, to Mr. Ralph M. Jones, was prepared before his appointment as instructor at Acadia. Its insertion was an oversight. Mr. Jones will teach in the College as we reported last week.

Faithfulness.

BY REV. GEORGE C. LORIMER, D. D.

We have fallen on poetic and sentimental times, on times when preachers are expected to be melodious, and when the public ear is only open to soft sayings and sweet sounds. No community seems particularly athirst for truth, but alive to dulcet harmonies and the witchery of the pleasant speech. Our pulpits are gently vocal with smooth words concerning Christian charity, Christian love, the grace of faith, and the splendours of hope. For one discourse on positive duty, we have a score on privilege; and for one on the inflexibility of obligation, we have many on the pliability of belief. The sharp, stern, moral aspects of religion are retired from the forefront of discussion, and the more æsthetic features are revealed to delighted thousands. So much is said about Christian freedom, independence, and enjoyment that we quite overlook the law of right and righteousness which enters so fully into the teachings of our Saviour.

One unacquainted with Christianity would be likely to infer from the tone of modern exposition that its supreme aim is to beautify life, not to regenerate it; to adorn society, not to purify it. Even its Almighty Author is presented in such a manner as to leave the impression that the ethical forms a secondary and lower stratum in his character, that he is more emotional than upright, deciding his dealings by effectual impulses more than by righteous convictions. We hear much of his love, his pity and sympathy, and but little of his rectitude, justice, and unwavering integrity. And yet, according to the Scriptures, the God of love is primarily and pre-eminently the God of righteousness, who, though he keepeth mercy for thousands, will not clear the guilty, and who, though he pardoneth the sinner, will not do to save through the intercession of Christ, who, died, as the new version has it "the righteous for the unrighteousness." Equally faulty are the prevailing sentimental views of personal religion. Conscientiousness, principle, obedience, steadfastness in duty, are treated in the Bible as fundamental to discipleship. It is, of course, described as generous, loving, and sympathetic; but it is, after all, devoted to the less pretentious virtues of honesty and fidelity. Hence the large place which the duty of faithfulness occupies in the Book. The Apostle Paul addresses two of his epistles respectively to "the faithful in Christ Jesus," and to "the faithful brethren in Christ." He urges Timothy to commit what he had received to "faithful men," for, as he says in his letter to the Corinthians, "It is required in stewards, that a man be found, not eloquent, nor attractive, but 'faithful.' Nor is this qualification exclusively important in the clergy for our Saviour points out its indispensableness in all who claim to be his followers. In the parable of the "Talents," He pronounces this approval on the servants who were even loyal to their trust. "Well done, good and faithful servant. Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of the Lord." And in the Apocalypse the living and triumphant Redeemer exclaims: "Be thou faithful unto death, and I will give thee the crown of life."

It is natural for us to discriminate between different beliefs and duties, to regard some as of higher moment than others, and to ascribe to them various degrees of rank and dignity. Fidelity, however, considers them all as demanding recognition and honor. When Jesus condemned the Pharisees for their scrupulous attention to the lesser matters of the law, while they neglected the weightier, he was careful to add, "these they should have done, and not have left the others undone," and the rule, impliedly, at least, is laid down, that the great and the small, the essential and the non-essential, are of equal binding force. Faithfulness does not stand choosing between them, preferring one over the other; but with impartial love zealously embraces both.

The duties of a general officer may be more important than those of a subaltern, and the responsibilities of a sea captain may be graver than those of a sailor, and yet who will deny the obligation of the inferior to be as loyal to their trust as the superior? Were we for a moment to admit that the obligation diminishes in proportion with the value and dignity of the service due, we should be encouraging general laxity and ultimate lawlessness. Yet there are those among professors of religion who practically, though perhaps unintentionally, subscribe to this pernicious doctrine. They decline to unite with the church, because that step is not as vital to the soul's welfare as trusting in Christ; or they refuse to submit to the baptism Jesus appointed, as they are pleased to regard the baptism of the Spirit as all-sufficient; they neglect attendance on public worship, the service of the Lord's supper, and the gathering in the Sunday school, as these duties are not to be compared with the more important ones of private devotion, spiritual communion and family religion. We might well ask, Who gave them the right thus to discriminate? It is certainly not conferred by divine authority, and at best it is only a usurpation which loudly proclaims either their ignorance or their infidelity.

If they are correct, their large debts should only be paid, not little ones; contracts of magnitude, should be kept, but not small ones; and leaders of grave commercial or political enterprises should be true to their trust, but careless when it assumes less imposing proportions. No casuist in

his senses would commit himself to any such theory. It is thoroughly untenable and unsound. The law of Christ on the subject seems to provide against two extremes: against neglecting the more important for the less important; and against condemning the less important in the fancied interest of the more important; and in both directions we find the law of faithfulness being constantly violated.

There are excellent persons in every community who err in contending for the microscopically minute, and who are oblivious to the claims of everything beyond. I remember a respectable clergyman taking me to task for preaching on the second advent of Christ, a theme of vast moment, while he had been spending weary days and hours in deciding a trifling question in Greek exegesis. I have known others to be inveterately intent against every kind of amusement, but generously charitable towards the more withering blight of evil-speaking and slander. Others there are who would exclude a fellow-member from the church on account of his failure to sympathise with some ceremony, as infant baptism or close communion, while they are ready to tolerate among them men and women of censorious, worldly spirit who are more attached to the rubric. And yet there are others who are circumspect in outward religious observances, but whose everyday business life in society is beneath contempt. They delight to extol free grace and the unmatched mercy of God; and well they may, for they have not the ghost of a chance to be saved by works. They will wrangle for hours about the act of baptism, apostolic succession, or something else of the same kind, while the weightier matters of the law are totally neglected. This inconsistency we all perceive at a glance and condemn; but there is similar, if not as serious an inconsistency committed by those who feel called on to exalt the sublimer verities of the gospel by depreciating the more commonplace. They deem it necessary to undervalue ordinances and ordinary duties, that the grandeur of grace may be discerned. But the great truths of God's Word do not require the humiliation of the lower ones. They are like noble men, whose nobility is not enhanced by degrading others. In their own solemn worth they stand, and they can well afford that full justice should be done their inferiors. What right have men to array as rivals what Christ has allied in fellowship? What right have they to thrust the copper out of circulation on account of the gold? What right have they to cause the feet of the mighty to trample down the head of the weak? Faithfulness answers "None;" and with heart of loyalty to every word spoken by Christ, with brow of reverence, and with lips of truth, faithfulness accepts his mandates, choosing not between them, and without partiality acknowledges their authority and bows to their requirements.

Jesus says, "He that is faithful in a very little is faithful also in much;" that is, fidelity in affairs of comparative insignificance will educate the mind up to fidelity in graver concerns. This does not preclude the possibility of men who have been careless of ordinary obligations rising under the stress of circumstances and the impulse of sublime motive to a lofty ideal of duty and to the height of self-sacrifice in its discharge. Ordinary men have suddenly become heroes, and questionable Christians have become martyrs. Youths who never felt sufficient interest in their country to attend a political meeting were ready when the war began to lay their lives upon its altar. Pilots, who were not distinguished for attention to the ordinary claims of home or society, in a grave crisis remained at their post until relieved by death; and rough miners, who could not be credited with very high moral ideas, have not hesitated to go down into the mine, breathing foul gases, for the sake of rescuing stifling comrades.

We never can tell what humanity will do under peculiar circumstances. A man the other day permitted a child to drown, because, as he said, "it was none of his business." But the way to prevent such disgraceful exhibitions of cowardice, and to fit ourselves for the graver emergencies, is to seek the moral training which comes with fidelity to little things. We may be faithful on supreme occasions even if this is neglected, but we will be if it is scrupulously cared for. The reason for believing this lies in the habit of duty-doing because it is duty, which this devotion forms. A soldier who has been trained under fire gradually acquires such firmness, and such a sense of submission to command, that he will dash onward in the face of a blazing battery; and by a similar process the sailor is educated to invade the darkness of the stormy night, and mid-air wage that battle which is to decide the safety of ship and cargo. The business man who school himself from the beginning to regard as sacred the smallest money trusts, will at last attain to that condition of mind where the largest cannot tempt.

In every stage the moral life obedience, prepares for obedience, and one act of rectitude opens the way for another. If the doctrine is accepted that right is right, and must be honored, to whatever range of duty it belongs, conscience will be cast in its mould, and every exaction will be joyfully met. The subtle connection between our deeds which accounts for this growth in fidelity also operates in the opposite direction, and explains what we have frequently seen to be true, that one sin prepares the way for another. Evil habits beget evil habits; one betrayal of confidence makes a way for a second, and the second for a third, and so on through all the history of iniquity. It is the old story of the worm in

the flower, the speck of corruption in the tree, the leak in the ship, the flaw in the iron, the break in the embankment, the steady progress from bad to worse, from Hades to Hell. But though moving in the direction of evil, nevertheless it illustrates the educating power of conduct.

That faithfulness to the claims of the ordinary and the unimportant prepares for faithfulness to the important and extraordinary, may be inferred from the fact that in the former case there are lacking many stimulants to duty which are generally present in the latter. In fulfilling the commonplace obligations of life no encouraging words of praise are heard, and one supreme act of devotion will win more plaudits than an entire career of plodding rectitude. Indeed, such characters, instead of being commended are censured by some for their lack of spirit, and their slavish conformity to a rigid, narrow system. Frequently they are ridiculed by the reckless—the ridicule is hard to bear, and at times almost impossible to endure. The youth who entered on his business life with the most exact notions of duty has been swerved from rectitude by sneer and mockery when all other means had failed to move him. If he could only have seen the moral grandeur of his position, he would have been saved. But that is just what he usually does not see? and what heroes, martyrs, and reformers most likely know will be seen by an applauding world when they measure strength with their powerful antagonists, and pour out their blood in sacrifice for the right, or for the truth. Some one has spoken of the nettle cares of life, and of the corroding of daily trials, and we can all of us understand from experience how difficult it is steadily to pursue the monotonous path of duty with these tormenting and wearing us away. If, under circumstances such as these, where there is neither inspiration nor sense of elevation, what the hand finds to do is done, done sternly, because it ought to be done, how easy would it be for such an one to stand undismayed and unaffected in the presence of a great crisis, and with the conscientiousness of an immortal award awaiting the issue, grapple with its problems and overcome its difficulties. Thus, then, fidelity in the lower ensures fidelity in the higher.

As for myself, and recalling how near I stood a few weeks ago to the end of life, my sincere ambition is when that end shall come and I am laid away at rest, to be worthy of this epitaph:

Faithful unto death.

Greater honour this than to inscribe on this perishing stone fulsome eulogies on the dead man's eloquence or liberalism. Eloquence is only a gift, faithfulness is a virtue; liberalism is merely a good natured indifference—most common among men who find it a task to think—but faithfulness is steadfastness and loyalty.—Sel.

Righteousness.

Character is not complete unless to the possession of the elements of health, wealth, knowledge, sociability and beauty we add another, viz., righteousness or rightness or virtue. In a measure it may be regarded as the rational voluntary combination of the other five elements. It may be described as right disposition of one's self toward all known or knowable things. If the school trains for the best citizenship in the final analysis it is of primary importance that earnest attention be given to this last and crowning element in the scheme of human welfare. The boy or girl who goes from the public school without strong notions of right and wrong is all the worse and more dangerous to society for having attended school. Our youths need to be thoroughly grounded in the elements of radically wrong with our educational system for instead of building up a strong virtuous, intelligent and law abiding citizenship it will simply feed the destructive forces of our civilization.

Does it make but little difference whether the multitude of young men and women leaving our schools every year to enter the great field of active life are shrewd, dextrous, bold capable persons and are yet without sturdy moral character. We should not forget that the condition of social political and religious life in our country rests upon no other basis than that of the honesty and purity of the individual citizen. Indeed, public morality, is only the collective of private morality, and the standard of the one is a true index of the other—public morality, like the river, never rises above its source.

Childhood is the nations one opportunity to build a strong, virtuous, courageous, earnest and righteous citizenship. A nation is strong only as its men and women are strong, and the responsibility for successful free government finally reverts to the men and women of that government. We grumble and complain of bad conditions in municipal affairs and decry corruption in state and national politics and condemn our public officials in unmeasured terms for maladministration of law. That is manlike. Let us be Godlike and look within ourselves for the real cause of civic unrighteousness. If our beloved country escapes the fate of all nations that have forgotten God and thrown moral principle to the winds it will be due to the training of our children in the home, the church and the school that instills into them a reverence for law and order and decency and that admits of no compromise that attacks the principle of moral integrity. Some one has said "If we train the intellectual powers it serves but to exhibit the skeleton of the mind, which must be filled out with the beauty and symmetry of

moral principal before it is capable of the highest power." Emphasis must be laid upon ethical culture thereby saving the youth of our land from moral degradation if we would add life and vigor to the republic. If the public school fails to do its work in this respect the story of free government will soon be written.

Youth—that period of mad passions and generous impulses, mighty purposes and defective reasonings—that period so full of hope and danger, when the forces of evil and of good are fighting for the mastery over the soul! How much, oh teacher, depends upon the character of your work! Think of the sacred charge given into your keeping! Lose neither time nor opportunity for the future citizenship of the country lies plastic in your hands to mould it as you will? Believe in yourself—believe in the dignity of your work, and be loyal to both. Rest assured there is no nobler and no more important calling than yours. Be assured also that your work is appreciated more and more by the people as they understand what you are really doing in the service of God and man; and if you are doing it well and leading those in your keeping to larger and purer purposes in life many will rise up in after years and call your name blessed. After all there can be no greater reward than gratitude, for it is the tribute of the soul. Go forth then to your work with courage and hopeful enthusiasm; make the most of yourself and do the best for your pupils. Let your motive be love for the work; let your arm be power and culture and righteousness for those you lead and inspire to the better life. Thus you will emulate the ideal teacher who,

"Day by day for her darlings
To her much she added more.
In her hundred gated Thebes
Every chamber was a door;
A door to something grander,
Lottier wall and wider floor."

Popular sovereignty is the genius of modern free government only so long as it is properly educated, and in order to make it complete and effective we must educate the whole man, and how much that means for better conditions of life! When we are able to do this we will have a virtuous citizenship and a sound and righteous government.

An idea is the conception of a possibility. What were once ideas are now realities. Liberty has a new meaning, the mind a new freedom, conscience a new power, history a new era. Yet we must remember that if we are to perpetuate our free institutions amidst the rapidly increasing complexities of modern life, the laws of righteousness cannot be violated. When righteousness exalts our nation, then our people will be happy, for their lives will be directed by "the piety not merely of the heart, but the piety of the intellect that beholds truth, the piety of the will that does good deeds wisely, the piety of the senses that sees the beautiful and realizes it in works of art." Our country with its mighty mission among the governments of men in the future stands or falls on the fundamental proposition of universal suffrage and universal education. The first would be a destructive force without the latter; the latter is dangerous unless it educates the whole man. This is the mission of the free school and the only reason for its existence, as I understand it, viz., to produce the very best type of citizenship, which in turn contributes to the highest human welfare. Let us guard it with jealous care and a willingness and readiness not only to live by it but to die for it, if necessary, and meanwhile to remember with Emerson that "Cause and effect, means and end, seed and fruit, cannot be severed, for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed."—Eugene A. Mead.

Christ's Prisoners.

BY REV. THEODORE L. CULYER, D. D.

These two words, when read together, sound like a single pair of bedfellows. For to be behind the bars of a jail in our day commonly indicates an accomplice of Satan. But in apostolic days imprisonment often was a badge of honor. The chiefest of the Apostles, when he wrote a letter to his Colossian friend, Philemon, signed himself, "Paul, a prisoner of Jesus Christ." The old hero is Christ's ambassador in Nero's fetters—a prisoner not for evil doing, but for well-doing, his manacles are badges of honor; and while his scarred body is bound; his soul is rejoicing as Christ's freedman from the yoke of sin, and there is not a happier man in Rome.

The essence of imprisonment is to be confined in one place, without the permission or possibility of going where one chooses. In this sense there are a great many good people who are Christ's servants, and yet are prisoners. They are shut-ins without their own consent. Some of them are unable to get into God's house on Sabbath, though the Lord of the house comes to them. Some have been confined within the walls of one room for long, weary years. During my pastorate I used to visit, year after year, a lovely and cultured young lady who knew nothing of the outdoor world, except the glimpses she got from her bedroom window. What sermons that brave girl used to preach to me on the beauties of Christian patience! I learned from her what a sweet rest there is in the everlasting Arms." She never uttered to me one syllable of dis-

content during the whole fourteen or fifteen years of her imprisonment in that sick chamber! When I read to her some cheering passage from God's Book, or gave her a sip of honey from that inexhaustible honey comb, a joyous smile passed over her face (which was sadly distorted by long disease), as if she were saying, "Oh, how good that tastes!" If there was one room in Brooklyn that the Master "ofttimes restored to," it was that in which this bright sunny-souled girl spent all her youthful years as a "prisoner of Jesus Christ."

Just why it is that the all-wise and loving Master permits some of his choicest servants to be laid aside from all active service and to be tortured often by sharp bodily pains I cannot understand. When every voice is so needed to teach and to preach His gospel, why are so many doomed to silence? When every hand is needed in his service, why are so many of his soldiers destined to lie helpless in the hospitals? It is not my business to explain all these mysteries. But there are some explanations that give me partial relief.

One is, that Christian life is a school for the promotion of that vitally important thing—Christ-like character. And some of the most beautiful traits can only be got through suffering. Hot furnaces often make the brightest Christian. It is not those whom he hates but those whom he loves, that he thus chasteneth. The Master sits as a refiner beside the furnace of affliction. He heats it until the metal melts, and the dross of selfishness and impatience and unbelief runs off. He often keeps his silver in the furnace till he can see his own face reflected in the clear metal of the heart as in a mirror. Then the affliction is doing its appointed work, and Jesus has made the vessel unto his own honor. During my pastoral experience I have discovered what some of the most attractive and well ripened Christian characters belonged to those who had been schooled by intense bodily sufferings. Perhaps when such reach heaven, they may be more than content that in this world they were among the Lord's shut-ins.

The prisoners of Jesus Christ may be among the most useful of his servants I mean useful to others. A gaoler locked himself up at Philippi; but in a few hours he had that very gaoler at his feet crying out "What must I do to be saved?" At Rome he preached the Gospel to those around him until there were many converts in Caesar's household. He wrote seven of his inspired epistles while he was Nero's captive—one of them was the letter to Philippi, which is the special epistle of gratitude for divine mercies, and of exultant joy under sharp afflictions.

I need not remind my readers of the case of John Bunyan who would probably never have written the immortal "Pilgrim's Progress" if he had not been an inmate of Bedford Goal.

Miss Charlotte Elliott composed that wonderful hymn, "Just as I am, without one plea," and some of her exquisite songs of the soul, while she was imprisoned in a sick chamber. An invalid lady, who could no longer be a tract distributor in her district, spent her time in folding and directing leaflets of awakening to the impenitent, or consolation to the troubled—and these she sent through the post or by special messenger. You may imprison a body, but you cannot imprison a soul that is luminous with the light of Jesus, and vocal with the inspirations of his spirit.—Baptist Commonwealth.

Aim of the Church.

It is important and even essential that every Christian should have a definite and correct view of the true aim of the church. Men engaged in worldly pursuits know exactly what they are trying to do. Ask a farmer or any one of the men working on a farm what they hope to accomplish by all their toil, and without a moment's hesitation he will answer correctly: "In this field we are raising corn; in that field wheat; in another field clover." Ask the proprietor of a great factory or any employee in the establishment what all the labor and machinery are for and he will give an immediate and correct answer: "We are making carpets, or watches, or sewing machines, or reapers." There is no uncertainty no doubt. Go into a school where hundreds of young people meet together five days in the week, and ask any teacher or scholar what it is all for, and he will tell you that they are teaching the young to think. If it should be a school with a special purpose, a teacher or student will say, "We are making physicians, ministers, or soldiers here." In every case the answer is definite and correct.

How many members of a great church can tell just what all the machinery and effort of the church are for? Yet this is one thing which everyone who belongs to a church should know perfectly. The aim of the church is not to furnish entertainment. Many persons go to church to be entertained, and if the entertainment is satisfactory they will go again, but if it is otherwise they are not attracted by what they have heard and seen. The church should not be dull and stupid. The minister should not be indifferent to the desire for entertainment. He should do what he can to interest and attract even the worldly to the sanctuary by presenting the truth in the most forcible way. But entertainment must not be the aim of the sermon, the song or the prayer. This is a secondary and incidental consideration.

It is not the aim of the church to gratify the social longings of the people. Those who manage the affairs of the church must not forget that men and women have social feelings. Many are driven from the church by the coldness and indifference of its members. But the church is not a social club, and all efforts to attract and hold the people by appealing to their social nature must be subservient to a higher end. It is not the aim of the church to cultivate and improve the intellectual life of men. Some are so intellectual that they cannot enjoy a religious service unless it is of high intellectual order. The church does appeal to the intellect, quicken and stimulate the intellectual faculties and improve the intellectual life of the community. But this also is incidental. The aim of the church is higher.

The church cannot afford to direct its energies toward the support of a political party. No doubt every true church does influence the political movements of the country. It is a great blessing to the state. But the church which lends or sells itself to a political party or leader, or a political machine, is not a church of God. Nor is it the aim of the church to build up a strong and influential society founded on wealth, fashion and culture. We have witnessed a deal of rivalry in this direction. Many laymen appear to think that the church will be strengthened by adding to its membership as many rich men as possible, and it is necessarily a weak church if its members are all poor. Their ideal of a church is a wealthy society. We do not disparage wealth. Those who condemn men simply because they are wealthy are narrow and partisan in spirit. Some rich men are humble, unselfish pure, and honest as any that live. Some poor men are as worldly-minded, as proud and cruel as it is possible for men to be. The church should not ask whether a man is rich or poor, but remember that he is a man. In the church the rich and poor should meet together, for the Lord is the maker of them all.

The true aim of the church is to make good men, women, and children. To bring men to God and lead them in the paths of righteousness, to train them in virtue and holiness, is the work of the church. All else must bend to this. Men need nothing so much as a good pure heart. They need education, culture, refinement, money, bread, and a thousand things. But they can do without all these. They cannot do without a pure heart and a right spirit. The world needs nothing so much as good men. It needs great men, educated men, rich men, men of genius, statesmen. But most of all it needs men with right hearts, men whose goodness is not merely outward but inward also. True men are needed everywhere and at all times. This is a great work. The farmer is doing a great work, but his work is to produce bodily food. Important as it is, it can not be compared with the bread of life which nourishes the soul. The manufacturer is doing much for the world, but he is dealing with material things. The teacher is a great blessing and the school is indispensable. But the school deals with the intellect and with conscience. The church deals with the heart, the conscience, the affections, and the relation of the spirit of man to the Spirit of God.

If all ministers and all Christians would make everything in the church bend to this one great purpose their labors would be lighter and the results would be grander. Set the heart right and all will be right. There will be little trouble about entertainment and social enjoyment and all the rest when the heart is right. Everything in its order. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Christian Advocate.

The Minister's Duty.

The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks who carry the guns. No idea could be more non-Christian or more irrational than that the religious colonel is engaged to do the fighting for his men, while they sit at ease. And yet, perhaps, there is one idea current which is more absurd still. That is that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle, educative instruction, not destined ever to result in any downright manly effort on the part of the whole regiment to do anything against the enemy. Laymen are bound to propagate their religion by speaking about it, by preaching it, in fact. When one meets another in a railway train and speaks of Christ to him, it is as legitimate a type of preaching as the delivery of a set discourse by another man from a pulpit in the church. Telling men the gospel, explaining what Christ can be to a man, is preaching, as scriptural as any preaching can be made. Ministers ought to make this plain, and lay the duty of such preaching upon all their laymen, and teach them how to do it. It makes no difference if it is done haltingly. A broken testimony from a laborer to his friend is likely to be more effective than a smooth and consecutive Sunday morning sermon. It would be a good thing if all ministers should read aloud to their people chapter after chapter on Sunday mornings, as preludes to their sermons most of the chapters of Dr. Trumbull's little book on "Individual Work for Individuals," and thus set before the layman in their churches the true ideal of Christian evangelism, which is the propagation of Christianity, not by public preachers so much as by private conversation and the testimony of common men.—Robert E. Speer.

Messenger and Visitor

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REV. GEO. C. LORIMER D. D., LL. D.

The announcement of the death of Dr. Lorimer brings pain to many of our readers whom he had made his debtors by his sermons, lectures, books, and labors as a Baptist Minister of celebrity. He died in France whether he had gone seeking health. For more than twenty years he was pastor at Tremont Temple, Boston, where he ministered to a great congregation. He travelled extensively lecturing and preaching and found time to write books of value in the department of apologetics, and for extension of the Gospel among thinkers, as well as the common people. He was a man of large gift as an orator. He could present the great themes of the Gospel with power of appeal that won many hearts. We remember one occasion when he was preaching on the "isms" of the day in the Temple, on which he closed his sermon with an appeal to the unconvinced to rise and ask for prayers for their salvation. The Temple was crowded and it seemed a very bold thing to ask people to rise before so vast an audience. But one after another arose, the congregation was greatly moved. Dr. Lorimer went on appealing and perhaps thirty or forty arose. It seemed as if the dead were being raised, so to speak—it was a wonderful sight. The spiritual fervor of the congregation was the highest point the writer has ever known.

The quality of that service remains as suggestive of Dr. Lorimer's power with a congregation. Perhaps in recent years he drew more attention to the times and sought to adapt his preaching to the questions of the day more than some would approve. But compared with many distinguished preachers he was conservative and evangelical.

One day he said to the writer, on the last occasion on which we conversed, "of men preaching science and philosophy when they have God to preach!" He prepared his sermons in substance, writing them out in full. "Then" said he, "I say to the Lord that if He can possibly do anything with a poor sermon by such a man as Lorimer, let Him give us the word."

Dr. Lorimer was not a narrow minded man. He was a true Baptist, as far as we knew him, holding essential truths with a firm grasp and preaching the truth in love. This feature of his faith and effort was present throughout his ministry. How Dr. Parker has told us that the first time he met Dr. Lorimer many years ago, the latter asked after Dr. Cramp whom he had not then seen. He told Dr. Parker that he considered Dr. Cramp's Baptist History the best book on the subject then available, and that he had circulated two hundred and fifty copies of it among his people. We doubt whether more than two hundred and fifty copies of that work are in possession of Baptists of the Maritime Provinces. We do not value our own history. We are an old churches, little republics, and republics are powerfully suggestive. We do not know whence we were born, at least on the human side.

Dr. Lorimer illustrates anew the power of the preacher. Books multiply, newspapers abound. But the voice of the preacher to those lost in the wilderness is still precious. Preaching is your Lord's ordinance, "the true Christian Sacrament." "The world will always need it, and always use it, and never in vain." Preach, brethren, preach the everlasting Gospel. Hold not your peace day nor night.

FAREWELL SERVICE FOR REV. DR. BOGGS AND MRS. BOGGS.

We take the following report from the *Morning Chronicle*, of Halifax:

WOLFVILLE, Sept. 13.—A large audience assembled in the Baptist church, Wolfville on Sunday evening to take part in the farewell service in honor of Rev. W. B. Boggs, D. D., who with his wife leaves this week for India via New York and the Italian Line to Naples. In India Dr. Boggs will resume his duties as Professor of Theology under the American Board in the training school at Secunderabad.

Rev. L. D. Morse presided and conveyed the greetings of Rev. Dr. Trotter and Rev. Dr. Kierstead, who through other engagements were unable to be present.

Pastor Morse gave an earnest sympathetic address referring to the long and faithful services of these two missionaries so soon to leave the Provinces again. He eulogized their beautiful Christian character, their unselfish devotion

and untiring zeal in the great work of evangelizing the world.

Dr. Boggs being called upon gave an eloquent and deeply impressive review of the missionary outlook stating that after thirty years of service he looked upon the past with sincere thankfulness and faced the future with the utmost hopefulness. He was very glad after recruiting in the home land to return to his work though leaving his five dear children behind him for he would there meet his dear friends his fellow helpers on the foreign field who to the number of ninety would assemble in annual convention at Secunderabad soon after his return.

He would also meet the native Christians; but above all he wanted to share in the great enterprise of building up a new commonwealth, a spiritual empire, an everlasting kingdom composed of true believers from all classes—a work that was surely making progress. He spoke in the highest terms of the achievements of the Church Missionary Society of England in sending out so many laborers to the foreign field and trusted that their faith and courage would be a stimulus to others.

Mrs. Boggs gave expression to her hopes and feelings by reading an exceeding appropriate selection of Scripture passages.

Rev. D. E. Hatt, of Canada, spoke in most fitting terms of the excellent impression the departing missionaries had made upon the churches in the Provinces and eloquently pleaded for renewed consecration of home talent and material resources to this great work of evangelizing the heathen.

The music under the direction of Prof. Maxim was very helpful, especially impressive being the solo given by Miss Flora McDonald sister of Rev. Robert McDonald, late of Boston.

We desire to join the church at Wolfville in wishing Dr. and Mrs. Boggs a prosperous journey to India and continuous blessing in their chosen work. May their future be as the past, which is saying much, and by the divine blessing may it be still more fruitful. May they find Browning's words true: "The best is yet to be; the last of life for which the first was made."

Dr. Boggs is one of our own. He was educated in our College of which he is an ornament and which he has most faithfully served. He was pastor of churches in these provinces and is a true representative of our spirit and purposes. He was a member and also secretary of our Foreign Mission Board. He was once our missionary and we regard him as ours even yet. He is zealous while at home for Christian life in our churches, he is esteemed and loved by a very wide circle. And Mrs. Boggs is a woman of the like precious faith and spirit. She bears great trials in separation from her children and the privations of life in the East. Of such devoted ones it may be said as of Mary, "A sword shall pierce through thine own soul also that the thoughts of many hearts may be revealed." But he is worthy of whom this is done. It is more blessed to give than to receive. Our readers will join us in commending Brother and Sister Boggs to the fathomless love of the changeless God.

LIGHT! LIFE! LOVE!

The last letter received by the writer from the late Rev. J. M. Cramp, D. D., closed with the words: "More Light! More Life! More Love!" These words return to the mind as each Convention draws to a close. The sermons, the expositions, the discussions all give light. But they create the need of more light. They show that Christ has given some light. Just as truly do they leave us unsatisfied, "More light," "more light" we cry. Thinking of the millions of heathen, of the needs of Christian countries, of the low morality, and of the suffering world one cries for light on the problem of humanity. The years sweep on, so little done, so much to do. More light. Then we cry for "more life." We are quickened together with Christ. And still we seem half paralyzed. We live at such "a poor dying rate." We seem almost to be playing at living. "We creep about to find ourselves dishonorable graves." More life! More Christian life. Well Christ is come that we may have life and that we may have it more abundant, ly.

We also cry for "More Love." We want the love that suffereth long and is kind, that thinketh no evil, that hopeth all things, that endureth all things. Love never faileth. More love! Yes—our power must come from a world where more light, more life, more love are present. The springs of life are ethical; and the springs of ethical, as of all life are in Jesus.

Editorial Notes.

—Rev. Dr. Gates, of St. John, and Rev. A. A. Shaw, of Brookline, Mass., former pastors at Windsor, N. S., spent Sunday at Windsor recently. Their reception is reported as little less than an "ovation."

—"The salvation of the soul is the real beginning of a true life. Not until in the intense solitude and fullness of his own personality he can lift his eyes heavenward and say "My Father," is a man prepared to grasp the true end of life, or to grapple with its mighty problems," very true, and he can only call God his "Father," when he has received "Jesus Christ and thereby gained the power to be a Son of God.

—Dr. Agar Beet, a prominent writer and scholar among British Wesleyans has, it is stated, determined to resign his professorship at Richmond College. For some time his

views on future punishment have not been approved by his fellow Wesleyans, and, it is said, he will resign office so as to be free to publish his views without official friction with his college. Dr. Beet lectured at the University of Chicago in 1896. It is evident that no denomination is free from variety of beliefs among its leading men. It has always been so and will probably be so to the end of the world. But our Lord's work of grace and mercy will go on. "Be thou faithful unto death and thou shalt receive a crown of life."

—"The finest product of a College education is strong, pure and reverent manhood." Rush Rhees. Yes. But College education alone will not produce "strong pure, reverent manhood." It takes other forces as well, too much may be expected from College education. There must be material for this manhood in the man who goes to College. And there must be the supernatural force to make the man over and develop the new man. College Education can do much under proper conditions. But like business education and all education it has its limitations. Some fathers and mothers seem to think it can do everything. And some educationalists seem to agree with them. But strong, pure, reverent manhood "is a product so large and complex that no one human factory can turn it out." It belongs to the "all things" that are possible with God.

—Rev. J. C. Spurr, who for nineteen years ministered in two pastorates on Prince Edward Island, has settled at Falmouth, N. S., where he is being cordially received and appreciated. Mr. Spurr is a good minister and esteemed by his brethren for his character and service. He was president of Convention 1898-99. And the honor of preaching the gospel he has enjoyed so long is very far greater. Falmouth is a beautiful place in which to live and labor. It has a history too. Here labored Henry Alline. And within the last thirty years it has had for pastors, the late Rev. Joseph Murray, Rev. S. H. Cornwall and other good men. It has had good laymen too, for example Deacon Andrew Shaw, and Deacon Charles Bacon, who have entered into rest. It has men like Charles E. Young and Burpee Shaw. Now Bro. Spurr has three preaching stations. He expects to have a son and a daughter in the sophomore class at Acadia this year.

—"The prayers of David the son of Jesse are ended." Psalm 72: 20. This verse was, on the more than one occasion, quoted by the late Dr. DeBlois. He used to say the prayers of some people ceased about as soon as they began, viz: when they were near the death line—he used to plead that men pray always, in early life, all through life. Then the statement that their prayers were ended would have some significance. There are men in our churches so regular at prayer meeting, so helpful by their prayers that their passing away will lead to note that their prayers are ended. But there are hundreds in our churches who have not begun to pray in the prayer meeting. If they die soon no one will think of saying, "The prayers of Brother A. are ended." How sweet it would be if, within a week, it could be said of a thousand men in our churches, "Behold they have begun to pray." How much more light they would receive from the sermons of their pastors and the prayers of their fellow members.

—The New York *Examiner* referring to the proposed Baptist Congress to be held in London says: "We are favorably disposed toward the holding of this Congress, if it is to be a gathering worthy of the denomination and the great principles for which we stand. But that it may be so plans must be matured, a well-digested program agreed upon, representatives appointed, and expenses provided for. Have any of these things yet been done in this country? It is clear that they have not." In view of this fact the *Examiner* proposes that "the meeting of the Congress be postponed until June or July 1906, and that steps be taken as quickly as possible, to secure conference and decision as to the matters necessary to be considered before the conference is held. This is essential in order that the Congress may be what it ought to be, a dignified, strong, thoroughly representative body of whose personnel and deliberations our denomination throughout the world may have reason to be heartily proud. This is a case in which undue haste would be unpardonable."

—In another column reference is made to brethren well known in the denomination who are doing good service in the business of Windsor. Happy is the country that has men of insight to see in the rough forms of nature the materials for manufactured goods capable of meeting inherent needs of man, and who has power to shape these blocks of stone and wood into the means of adding to the quality and length of life. Windsor men are worthy of honorable mention; and so are the Whitmans, of Canso; Cummings of Truro; Rhoads, Christies and Pride, of Amherst; White, of Apple River; Halesy of St. John and St. Stephen; T. S. Simms, of St. John; G. G. King, of Chipman; the Churchills, of Hantsport; Clarke Bros., of Bear River and no doubt others whom our limited acquaintance alone prevents us from naming. We are glad to have men of organizing power in our young country who can be helping its material interests advance the conditions for intellectual and religious activities. And naturally we are glad to know Baptists are well represented among them.

—Referring to our own remarks in last week's issue on the state of the Denomination a friend says we are right in

recommending individuals to examine their own state. But he thinks we do not go far enough. He says our prayer and Conference meetings have almost ceased to be experience meetings, that they have become places for exhortation and exhortation, and everything except taking stock of one's own standing before God. He thinks the Baptist principle makes each member the whole denomination and, therefore, the state of each individual is the state of the denomination. He thinks even a little of personal examination is worth far more than many elaborate reports on the state of thousands of other people. Our friend says he found this out by personal experience and he wants us to recommend each of our readers to appoint himself a committee to examine and report without fear or favor on the spiritual state of no other than himself. He feels sure if this were done a great revival of religion would sweep over our denomination. The suggestion speaks for itself.

—The accounts of the execution of Robinson, at Kentville, for the murder of his wife, and of a recent execution in this province indicate a grossness of feeling among portions of the populace that is amazing. That such scenes should take place in communities so intelligent and moral is astonishing. It would seem fairly open to question whether it would not be better to have the law so changed as to provide for carrying out the extreme penalty at the penitentiary where protection and such degree of privacy as may seem desirable could be secured. One would suppose that such a spectacle as taking the life of a human being would strike terror into the multitude, and so might increase the sanctity of human life and the observance of law. But it seems as if this were not the result and that the characteristics of mob mind are about the same in what some call benighted Spain and in what we call enlightened Canada. Our prize fights and the coarse brutality of some of our so-called sports as well as the heartless curiosity and violent conduct at executions, seem to support the saying of the writer, that at bottom man is a savage. They give a shock to much of our literary and religious twaddle that makes man out to be almost as divine as Christ.

Boston Letter.

Hardships promote greater courage and zeal in the servant of God, difficulties but add the touch of the adventurous to his service. The church of Christ is comforted by sufficient obstacles in this city to stir the soul to its depths and to lead to the most enthusiastic labor.

Last week I wrote of the side attractions which claim resemblance to the true religious appeal. There is another kind of attraction which is most disastrous in its effect upon numbers of young people and upon many, too, who are not young, but which fortunately does not even pretend to come within the scope of the religious. I refer to worldly amusement, this seeks to gain mastery over the life by the attractions of the theatre, the dance floor, the card table, Sunday canoeing and other forms, Sunday desecration, etc.

The worst feature of this amusement question is that many within the church are in sympathy with one or all of these amusements and argue for them both to church members and to others. The effect of this is extremely sad. It is true that the usefulness of those who patronize these popular pastimes is very little as compared with what otherwise they might do for the cause of Christ. Yet they have a large influence with others who like themselves are either destitute of spirituality or have so small a degree of appreciation of the genius of the Christian life and service that their worldly prosperities have practically fell away. Church members who support the theatre and, who find more pleasure on the dance floor or beside the card table than they do in the prayer-meeting or in any other service for Christ, are not the kind that bear the burdens of the church nor do they stand near the pastor in his arduous duties. They are not in sympathy with the spiritual work of the church. They may render some kinds of service but not the kinds which call for sacrifice or would emphasize the separateness between the church and the world. In fact such persons usually contend that the church is too far removed from the world and that consequently the influence of Christians is much less than otherwise it might be, apparently ignorant of the inspired admonition, "Be not conformed to this world," and "Come out from among them and be ye separate, saith the Lord."

This spirit of worldliness is in our churches in a sad degree and deprives the people of God of much of their power. The spiritual career of many a young Christian is blighted in this way. And many a person is kept out of the Kingdom of God by the example of a worldly avowedly Christian and by a devotion to the spirit of amusement which has made the soul imperious to the appeal of the Gospel. No one in the stress of suffering or sorrow could place much confidence in the attempted spiritual ministries of those who care more for the club than the church, for the theatre than the throne of grace, for the handling of cards than the heralding of the cross. Members of the church who are bent upon these selfish gratifications constitute an audience to which the preaching of Calvary comes without response. The amusement attractions of this city are many and varied and furnish an atmosphere of lightness and insincerity in which the Christ-

ian life cannot flourish even if it is possible for it to maintain itself at all. There never was a time when the call of God came more imperatively to his followers to live before him as his own peculiar people; and never before did a true consecrated life, "not conformed but transformed," count for more to the cause of righteousness, than it does today.

Evangelical Christianity in Boston has to contend, too, against Unitarianism. As New England is the sphere where Unitarianism has most flourished so Boston is its centre. It occupies a position of prominence. It has among its ranks men whose names are of large fame as philanthropists, authors and literateurs. The very nature of their occupations lends them influence. Their humanitarian sympathies and efforts intensify the regard in which they are held.

But it is not organized Unitarianism which is the menace to evangelical efforts. As such it need scarcely be considered for it is not in a condition to be feared. But what constitutes a serious hindrance to our work and is to be feared, is the filtering of Unitarian ideas into the life of the churches which consider themselves evangelical. This indeed is the boast of many, that while Unitarian bodies are not growing in membership, their principles are permeating other bodies and are thus becoming propagated. And to some degree this is true. Churches which would repudiate the denial of the Trinity are subtly influenced by the teaching that Browning was as much inspired as Paul, that the example of Christ was sufficient potency to develop true life within us, that the new birth of which Jesus spoke to Nicodemus was simply a figure, that men can be educated into the Kingdom of Heaven, that sin is simply a polite mistake sometimes as an exception showing itself a trifle rudely.

The subtle effort to minimize the authority of Scripture is aided by the tendency of too many preachers to carry little topics into the pulpit and there parade them thinking them to be attractive, instead of proclaiming the great facts of sin, atonement and eternal life. When men lose their respect for the supreme value of the Bible in matters of religion, the pulpit becomes simply a lecture platform and the church a select society enjoying Sunday evening dramas from Shakespear or stereotyped lectures on the Pilgrim's Progress or the World's Fair.

When men lose confidence in the written revelation from God the way is open for speculation upon human life and destiny. From this course men are not deterred by the tragic results in spiritual experience to which purely rational processes often lead. Sin soon becomes simply a myth. Regeneration is made to mean polite education. To become a member of the church all that is required is to assert the desire to be better. Thus in these subtle ways in which men are gradually led in their desire to avoid the "narrow" views and practices of Biblical Christians is the necessity for reconciliation through Christ rejected, and, in conception, God is dethroned from his lofty position as eternally righteous and just, infinitely loving and merciful, and, in theory, becomes a being of good intentions it is true, but one whose moral character is assailable through the very recklessness with which he regards sin and its awful consequences. With such insipid views of God and truth and man's eternal needs, what spiritual power can be expected in message or messengers! This is a feature of atmospheric condition which here we have to take into account. Its blight is deadly to all the finer instincts and capabilities of the soul. It leaves nothing but a cultivated humanitarianism, beautiful in many respects but lacking in any dynamic which can lift men to the true experiences of eternal life and ultimately to Heaven.

Closely allied with the foregoing obstacle in the effort to lead men to Christ for salvation is the idea which is not unpopular that our God is so good that he could not permit such a thing as eternal punishment and that consequently every one will ultimately be saved. Wherever this is held it weakens the evangelistic zeal perceptibly. Again here it is not organized Universalist sentiment as embodied in the denomination of that name which constitutes the difficulty but it is the loose conception of God which seems to forget entirely his majesty and righteousness and which presuming on God's adorable grace looks out to men a hope for which there is no scriptural warrant; and in the confidence of this hope Christian effort is paralyzed. In the belief that men are to have probation after death and that the mercy of God forbids that anyone could suffer eternally, there appears little need of strenuous effort to bring salvation to men in this life; and usually, when the idea of universal salvation apart from personal relation to Christ here, is fully accepted, labor to win men to God ceases altogether.

Let me say distinctly in this connection that our churches are neither Unitarian nor Universalist in the main they are loyal to the New Testament. Nevertheless these things which have been mentioned are real difficulties in the way of the progress of the Church of Christ. When the people of God are governed not by sentiment, not by speculation, but by the teachings of Scripture there is always a power in the church which makes righteousness.

A. F. NEWCOMBE.

Notes from Nova Scotia.

Windsor is one of the best known towns in the provinces. Its situation on the river Avon, which empties into the Basin of Minas, is picturesque and beautiful. From Ferry Hill, Fort Edward, Edgehill, the views, though not so extensive as those obtained of other places mentioned in previous articles, are simply charming. The little hills and valleys

seem ready to talk to you and the beautiful fields are doing their best to "scatter plenty o'er a smiling land." And suburban Windsor affords a still greater variety of scenes that give stimulus and delight.

And the town has its history also. Here Haliburton wrote that charming book, "Sam Slick" that combines serious thought and humour in a style suggestive of Hawthorne, while the satire of Thackeray and the cold irony of Dickens are absent. Here Kings College, the College of the Church of England, has for more than a century dispensed learning and culture. Here stands old Fort Edward that reminds the observer of the struggles between French and English in the long ago.

Windsor has long been the centre of trade for the surrounding districts of Falmouth, Waterville, Martock and St. Croix, as well as for portions of the Kempt shore.

Seven years ago the town was almost destroyed by fire. It was a question in the minds of many whether it could be rebuilt and regain its former prosperity. But the courage and enterprise of men like A. P. Shand encouraged others to undertake manufacturing and to take hold the business on which the town had flourished. Now the buildings are better than before, though of course there are still vacant places. But the industrial pursuits are gradually replacing the capital destroyed and well furnished homes are constantly increasing. It is a satisfaction to many readers of the MESSENGER AND VISITOR, to know that in this rebuilding work Baptists have no mean place. The Windsor Furniture Company established in 1871, does an extensive business, sending goods with regularity to England and making shipments to South Africa, Australia, Bermuda, and Newfoundland as well as to Ontario and Quebec. There are also the Windsor Lumber Co., and the Falmouth Manufacturing Co., in all these A. P. Shand, F. A. Shand, W. H. Curry, E. D. Shand and C. J. Shand are deeply concerned.

There is also the Windsor Plaster Co., for manufacturing Calcine and Land Plaster and Cement Plaster, and Selenite Cement Plaster, that are sold over Canada. This company is composed of C. Henry Dimock and Jesse P. Smith. The Windsor Foundry and Machine Co., is managed by A. E. Wall, E. C. Shand, John Riley, and John Dodge are also leading business men. All these men are doing good service in making it possible to have a stable community where under good institutions a high type of living can be reached.

The town has religious services regularly held by the Roman Catholics, the church of England, the Presbyterians, the Methodists and of course by the Baptists. The church buildings are new and of good architectural proportions. They are all supplied with pastors except the Presbyterians, of which body Rev. Mr. Dickie has just resigned the pastorate, after a term of ten years service. Mr. Dickie is regarded as a scholarly preacher and an able student.

The friends of King's College are exerting themselves to increase the financial resources of the institution and the number of students as well. For years the college has not been in a flourishing state. President Haanah, who has recently been placed at the head of old Kings, is entering into the task of reviving the interest of Anglicans in their university and is enthusiastic in the cause. Baptists owe a debt to Kings for educating Dr. Crawley who so long and nobly wrought for us. There is a collegiate college that holds about the same relation to Kings College that Horton Academy holds to Acadia. Mr. C. DeBois Denton, who was graduated from Acadia in June last, is on the staff of the Collegiate School.

The Edgehill School for girls is the school corresponding to Acadia Seminary at Wolfville. For a time our Seminary received a number of pupils from Church of England families. Now this patronage goes to Windsor; but Acadia Seminary is full. Evidently the young ladies of Canada are being educated.

The citizens of Windsor have long had good schools. They have a large brick building in which the children are under approved teachers, among whom are Miss Annie Bennet, Miss N. A. Burgoyne and Mrs. Archibald, who have very high standing in the teaching profession in Nova Scotia.

The Baptist church of Windsor has a noble history. Here Richard McLearn, S. T. Kand, D. M. Welton, and Herbert Foshay, who have crossed the bar, labored as pastors. Their names are revered. Dr. Welton for seventeen years preached the Gospel and shepherded the flock. He gave the church a name and a standing in the denomination. Brother Foshay was a worthy successor. Rev. E. W. Kelly of Burma, Rev. P. A. McEwen, Rev. A. A. Shav and Dr. Gates have in recent years held forth the word of life from the Windsor pulpit. The church has had good deacons. Among them have been the late Thomas J. S. Bennet a man of sound mind, spiritual, faithful, a tower of strength; the late Theodore S. Harding, a disciple whom it was easy to love and to respect; the late Mark Curry whose business ability and untiring industry were freely given to the church and denomination he loved with all his heart; and the late George Fuller who within the past year finished his course, having used his office as deacon well. The present deacons are Henry Redden, A. P. Shand, John Naider, E. D. Shand, C. Henry Dimock, W. H. Curry, Stewart Dimock. Deacon Bennett's grandson, Rev. T. J. Bennett, has for a number of years been the successful pastor of a church in Hamilton, Ontario. Dea. Henry Redden gave two sons to the ministry, the late Rev. J. O. Redden who was pastor in Prince Edward Island and in California, and the late W. S. Redden who did Missionary work in Nova Scotia.

The present pastor at Windsor is Rev. W. F. Parker who is holding the same high standing here he won at Truro and Yarmouth. The church loves him and trusts him. Since January last about thirty persons have been baptized and become members of the church. Work is carried on at Martock and Windsor Plains. There is a fine Sunday school in Windsor and the one at Martock is well cared for by Dea. Henry Dimock who has long presided over it. Among the oldest members of the church is Mrs. Payzant, widow of the late G. P. Payzant who made so large a bequest to Acadia. Mrs. Payzant is in advanced years and is sorely afflicted in the loss of her sight. But she murmurs not. On the contrary she bears the same strong testimony to the lovingkindness of the Lord which she has borne in the church for the greater part of its history.

* * The Story Page * *

A Brave Girl of the Wissahikon.

BY EVERETT T. TOMLINSON

You must not leave the room, Bess, nor permit any one to enter it except your brother.

"I will do my best. But you will not be gone long, father."

"Only long enough to get word to your brother. He and his friends will surely come tonight. Even seven rifles and two kegs of powder are not to be despised in times like these."

As he spoke, Isaac Wampole, grayheaded, six feet and three inches in height, the effects of the hardships of his life apparent in the lines of his face, glanced at the little store of powder and arms that had been collected by the patriotic farmers of the region to await the coming of a band of Continentals from the camp at Valley Forge.

How sorely in need the little American army was, in that winter of 1778 of just such supplies, the rugged old man clearly understood. All his sons were with Washington, and he had frequent word from them as to the conditions of the patriotic soldiers. Frequently, too, he had himself gone to the camp, and the sights he had seen had not only stirred his heart, but also re-urged him to action that made the name of Isaac Wampole familiar to the Tories of the region and the Redcoats in Philadelphia.

The dangers that threatened had no power to deter him, but when he thought of his motherless daughter, Bess, alone in the house, his heart almost misgave him. Tall, brown-haired, brown-eyed, she reminded him of her mother when he had brought her a young bride, just the age at which his daughter now was, into the house which his father had bequeathed to him. Then it was that the power of patriotism and the full sense of the perils of the struggle for independence swept over him in full force.

But Bess was a resolute lass and strong in her sympathy for the colonies, and he decided that the greater good of the army must be considered more than the peril to her and to his home. Accordingly, after an additional word of caution, he hastened with word to his sons. He would not be long away and, besides, he was confident that the presence of the stores were unknown to his enemies, for the rifles and powder had been brought in the night, and every farmer had assured him that his movements had not been seen by any of the prowling Tories. So the grim old veteran fondly believed that Bess would be safe during the brief absence which his errand demanded.

From the casement Bess watched her father as long as he could be seen and then with a sigh turned to load the seven rifles. It would be well to have everything in readiness if danger should arise, and then, too, the occupation served to divert her thoughts from her father's peril and her own. But when the task was completed she took her stand by the window to wait and watch.

The old house, built of logs and stone and encircled by a palisade wall, stood among the Wissahikon woods about a half-mile back from the Schuylkill. Before even the coming of William Penn it had been erected as a block-house for defense against the Indians, but in the peaceful years that had intervened, though the outer defense still remained, the place had been greatly enlarged and improved. A massive gate of oak timbers had been built into the surrounding wall. Many roofs covered the additions, tall chimneys had been erected and great square windows were to be seen on every side.

For a half-mile from the window by which Bess stood the road could be seen and then it dipped into a hollow. In that hollow her father or the approaching Continentals would first be seen—Bess did not dare whisper even to herself that anyone else would be discovered there before the men. With her eyes fixed upon the spot she watched until the sun sank low in the western sky, but the monotony of the landscape was unbroken. The leafless branches swayed in the wind, the barren aspect of the fields was unchanged, the gray clouds were tinged with the light of the departing day, and still there was not a sight of friend or enemy. The long and wearisome watching, however, had effects of its own. Every nerve in her body seemed to be tingling. Fears as to the fate of her father were tormenting her in her loneliness. The incoming night had a terror all its own. Had her father failed? Where were her brothers and why did they not come? Vague fears swept over, their very vagueness adding to the increasing alarm that now almost overwhelmed her. Suddenly she started and trembling in every limb peered intently at the hollow. Faint shouts and calls seemed to be coming from the woods, and quickly grew louder and more distinct. Her fears for herself were for a moment forgotten as she watched the place where the road appeared.

In a moment her worst fears were confirmed. She saw a man dart from the hollow, running swiftly, and soon behind him in pursuit came nine others. It was not difficult to recognize the fugitive as her father, and the scarlet in the garb of his pursuers at once proclaimed that he was fleeing from a band of Redcoats. What it meant, or how

they had learned his errand, or where they had discovered him, she did not think, her one thought being of her plight and flight. Why they did not fire she could not understand, not knowing that they were eager to secure the "old rebel Wampole" alive and were confident that now they almost had him in their grasp.

On and on fled pursuer and pursued. The old man was apparently holding his own, for the space between him and the Redcoats was almost unchanged. Bess leaned from the casement, breathing hard, almost as if she herself were aiding in the race for life. Nearer and nearer they came, but now the powers of the old man seemed to be failing him. His pursuers steadily gained, and to the terrified girl it seemed as if they must overtake him. Instantly she turned and ran down the stairway out into the court and straight on to the gate. A quick wrench brought it partly open, and a cry escaped her lips. Her father had fallen and three of the men instantly threw themselves upon him. And they were not twenty feet from the wall!

Unmindful of her own peril she was about to rush forth to his aid when suddenly she saw him rise. With one mighty effort he flung the men from him and before they could recover had darted through the gateway. The gate was closed and the bar dropped to its place, just as the men outside with a shout of anger threw themselves against it.

"Come, girl!" said the old man grimly, turning instantly away as he spoke.

"Where? Are you hurt?"

"No! No! Come!"

Without a word Bess followed her father as he ran to the house and then up the stairway to the room where the rifles and the powder had been stored. Peering from the window, the daughter now as eager and excited as her father, not a Redcoat was to be seen.

"Have they gone?" whispered Bess.

"No! They'll not give up yet! We must do our best to make them think we have more men here than they thought. When I fire, you must load and it may be that we can brat them off."

"The guns are all loaded," said Bess simply.

"Good! Now as fast as I fire you are to"—Isaac Wampole stopped abruptly. A hand and arm were on the wall. Grimly the old man brought his rifle to his shoulder and fired at the tempting mark. The hand disappeared and a wild shout rose from the men outside the wall, followed by silence.

"Have they gone?" whispered Bess at last.

"They're holding a council," replied her father. "We'll soon see—there!" he said savagely as the forms of eight men appeared at various places above the wall. "They're trying to rush us!" Then with almost incredible swiftness he discharged four of the rifles in quick succession. A sound of scrambling and falling followed and all eight men were again outside the wall.

"They won't try it again," said Bess eagerly as she began to reload the guns.

"They haven't given up yet. Hark! What's that?"

A great shout had arisen from the Redcoats and it was evident that at least twenty men had been added to their number. The garb of the new comers proclaimed them to be "refugees," as the lawless bands that belonged to neither side in the struggle were commonly called.

Again the attempt to scale the wall was made, and again in quick succession the guns which Isaac Wampole seized from his daughter's hands rang out and once more the effort was abandoned.

"We'll drive them away! We'll keep them out yet, father!" exclaimed Bess as she hastily reloaded the rifles.

"We'll do our best," responded Isaac Wampole simply.

Once more there was silence. Not a man could be seen.

"More mischief!" said the old man when several minutes had elapsed and still the silence was unbroken. "Ah, yes! That's the game, is it?" he suddenly exclaimed, as smoke was seen near the gate. "They'll try to burn the gate, Bess. We must be ready for them! The door into the house is fast and it will take some time. Perhaps help will come before they can break in."

Seizing a rifle, Isaac Wampole advanced closer to the window and stood peering intently down at the gate, hoping to obtain a glimpse of the men. Suddenly there was a sharp report of a gun and the gray head of the old man dropped as he fell to the floor.

"Father! father!" exclaimed the terrified girl. "Are you hurt? O, what is it?" Her cries abruptly ceased, for, as she flung herself upon her father, she instantly perceived that the hardy old patriot had fought his last fight for liberty. One of the best shots of the attacking party had taken a stand where he could plainly see the window from which the old man fired. His appearance had provided a target and the peril to the besiegers was speedily removed.

Bess Wampole knelt beside the dead body of her father and still endeavored to persuade herself that life was not gone. Not a sound escaped her lips as she held the gray head in her arms. Not even when the fire had burned the

outer gate and the men broke through with a yell, did she give any heed. Across the court rushed the men, furious and eager, and a wild shout went up, "We've got the old rebel!" But Bess Wampole did not stir from her position. Perhaps even the cry of triumph was unheard.

When the door of the house fell in with a crash she was recalled to a sense of her own peril. With a moan she tenderly placed the head she had been holding upon the floor. Then leaping to her feet she seized a rifle and turned to face the door. From below came the shouts of the men as they rushed up the stairway. For a moment the girl trembled and a sob shook her tense frame. What could she do against so many? There was no escape from the room, and the feet of the men were almost at the door.

Quickly she turned and rested the muzzle of her rifle upon one of the kegs of powder then with wildly staring eyes she faced the danger. With a shout the door was flung open.

"Aha!" began the leader.

"Stand back! stand back there!" shouted Bess. "The moment you step across the threshold I'll fire into this leg of powder!"

Startled and abashed the men drew back and stood outside peering into the room. In the light from the window they could see the body of old Isaac Wampole on the floor. Near it stood the desperate and resolute girl the rifle in her hands and its muzzle resting upon the powder. There was a click as she drew back the hammer. Instinctively the men drew a step back into the hall and gazed in wondering silence at the scene.

"This is worse than foolishness!" suddenly exclaimed the leader as he moved forward and grasped his pistol. "Get away from there or I'll fire!" he shouted at Bess.

The desperate girl did not move, and the leader halted upon the threshold. Not a word was spoken, nor did a man stir from his position. There was something in the bearing of the girl that convinced every one that she had made no idle threat.

Suddenly shouts were heard in the room below. The confusion increased, and with one accord the men all turned and ran swiftly down the stairs. There were shouts and shots and sounds of a struggle, but Bess Wampole still stood with her rifle in her hands and its muzzle resting on the powder. Perhaps she did not hear. At all events she did not heed, and she never knew whether minutes or hours had elapsed when she again heard the sound of men rushing up the stairway. But they halted in the doorway. Her brother John was in advance, and behind him in the dim light she could see his comrades, whom she recognized as men from Valley Forge. They had come. Alas! too late for the tall old patriot, but not too late to rescue his heroic daughter; and with a sob Bess Wampole bounded forward and flung her arms around her brothers neck.—Congregationalist.

The Home Coming of the Grumpies.

It was a very grumpy little quartett that looked out the car windows as the train whizzed along nearer and nearer Chicago every minute, and a discontented little wrinkle had even lodged between mamma's eyes.

The children were going home, and it was only the first of August. They had always stayed away other years till the first of September, and the good times at Mackinaw were just beginning, it seems to them. But this year had not been a bit of a good year. Something had happened to papa's business, and it seemed as though they could not go away at all during the summer; but mamma thought of renting the house for six weeks, so making it possible for them to afford it. A professor and his wife from somewhere were glad to occupy it while taking a course of study.

It was hard for mamma to make up her mind to this, for she did not know the professor and his wife, and now she was dreading to go home lest she find some of her household treasures abused; and that was why the frown got caught between her eyes. It was not often that this frown made its appearance, and when it did general gloom prevailed.

When the train stopped the grumpy little quartett stepped off, then were whirled along by people's upstairs windows in the elevated till they reached the Midway, and finally stood disconsolately at their own door.

My! Although it was a hot August day, their temperatures all went right down to zero when mamma let them in the big silent hall. Then while she looked round for things gone wrong, one of the grumpies, Madge by name, found her way up to the big sunny nursery on the second floor. It seemed lonely and the tears were not very far away.

"Oh! oh! oh!" soon came in surprised, delighted cries from that quarter, which took all the other grumpies to the nursery, too, in a rush—Tom and Paul, and Madge's other little twin-half, Margery. And there on the nursery wall was a great smiling paper sunflower man, with funny "browny" legs, and "Welcome" in yellow letters on his big,

brown face, and "Open the door and come right in," beneath the welcome. They all stood about in pleasant anticipation.

Tom stepped up at once to Mr. Sunflower and found that his face was a big door, which would open. Then from a little pocket within he took a small folded note for "Misses Madge and Margery Evans."

The delighted twins of course both reached for it, and as they had long ago learned to share things, read it together, while the boys looked over their shoulders. This is what they read:

Dear Madge and Margery,
I am very glad you've come,
I truly have been lonesome.
And perhaps you will not mind
Being obliging and kind
To an old old, fellow like me.
So will you please go to the very housetop
And by the north window for a moment stop?

Up the attic stairs the twins flew, and the boys were not far behind, you may be sure. To the north window they went, and there on the sill stood two little spools of thread with ribbons tied through them and notes attached, which said:

Upon the library mantel look,
And there, of course, you'll find a book.

So down to the library the four pairs of feet went flying, and upon the mantel were two lovely little needle books and more notes.

"My! my!" danced the twins. "What will it be next?"

The notes said:

Look in mamma's basket of work,
Two friends you'll find that never shirk.

Then all ran for the sewing room, and there in mamma's basket were two cunning little thimbles, with notes again tucked in each, saying:

Whoever the nursery chest top lifts
Will find the rest of our tribe.
May you keep us by your side
And we have jolly times together
All the lovely summer weather
Making pretty Christmas gifts.

And they found in the nursery chest two little work bags just alike, of grey silk, and a little pair of scissors in each.

Well, it was not many minutes till presents were planned for papa and mamma, and the boys, and the housemaids, and uncles and aunts, and cousins, and friends by the score.

Tom and Paul had walked off as these plans began to unfold, when Tom suddenly said:

"Let's see if there are any more notes." And sure enough tucked down in the bottom of Mr. Sunflower's pocket was a note for Master Paul Evans and one for Tom himself, with little rhymes which sent them flying down cellar and off to the park boat-house, and finally brought them to a fruit dealer's stand news stand where they seemed to be expected and packages awaited them. My how good the fruit tasted and the books were a delight! Meantime mamma had found on her dressing table a dainty little volume and a note within from the professor's wife, thanking her for the use of the lovely home during the six weeks—a home so suggestive of happy children that it had greatly cheered a lonely mother's heart whose little one had slipped away to the heavenly country.

And while tears crept into mamma's eyes the frown was gone, and papa came home in the evening, so glad to have them all back, there was not a single grumpy left.

After this the sunflower man became the permanent nursery postman,—Youth's Companion.

How Job Helped a Chinese Boy.

A Christian lady of Oakland, says the "Congregationist," furnishes the following illustrations that have come to me of the grace of God bestowed abundantly on Chinese believers for service in the kitchen:

"Len Yen worked in my family, for nine years, and though he was always a good servant, there was a marked change in him after he became converted. He had naturally a quick temper, but was just as quick to acknowledge his fault.

"As I passed through the kitchen into the laundry on Tuesday forenoon, I could not but notice the happy, contented expression in Lou Yen's face, though I saw at a glance that the large clothes basket was full of tightly rolled garments to be ironed; and that meant a long, steady day's work.

"How are you getting along Yen?" was my salutation; and the answer came readily and quick: "All right. Job helped me very much yesterday."

"Job helped you! How was that?" forgetting for a moment that our Sunday school lessons at that time were in the book of Job.

"Yes Job helped me! giving emphasis to his words. "Yesterday I had big wash; very heavy quilt, too; and I work hard, hang some clothes on the line, fix 'em big quilt on the line, put stick under the line, hold him up; then wash more clothes, go out, find stick blown down, big quilt all dirt, go this way back again. Then I feel so mad, feel like I swear; then I think of Job, how he lose his money his children, all his land, get sick, have sores all over. He never swear; he praise God. Then I also praise God, bring quilt in house, wash him clean, and praise God all the time."—Ex.

The Young People

EDITOR

BYRON H. THOMAS.

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

Officers.

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

"Culture for service" is still the watchword of our young people, hence the necessity of giving the Bible the place of supreme importance in the curriculum of life. Some one has correctly stated "you might as well expect to be a good astronomer, without studying mathematics as to be a good Christian without studying the Bible."

"The possibilities for good in our young person started right—are greater than an army of men who have gone wrong." Hence the importance of pressing the battle to a finish. The unceasing cry of the humiliated and defeated Russian army to-day is the call for better equipment—so may we see, that our need, is the better equipment of culture.

It is devoutly hoped that our young people will see that "it does not require great ability to do great things." The Book, tells the story of a widow with two mites, who gave more than the rich. The countless drops uniting will surely fill the bucket—so may our Sec.-Treas., Rev. A. G. Lawson of Bass River, receive in an unbroken flow the B. Y. P. U. offerings for Missionary Freeman's salary.

The readers of this column are still looking for a line from our local unions, can we not have a brief, concise note from the Local Secretary from all over our constituency? Like the "news from the churches" items of this character will be eagerly read.

Limitation.

Truth is the wide, unbounded air;
The varied mind of man
Is but a bubble, which contains
A breath within its span.
The bubble breaks, its round is lost,
Its colors fade and die,
But truth remains, as infinite
As our eternity.

—Selected.

Sips from a Wayside Spring.

"We shall never reach heaven till heaven reaches us; we shall possess truth till truth possesses us, we shall never move men till the needs of men move us."
"The soldier who enlists in God's army will never know defeat unless he deserts the army."
"The Christian who does not find time to pray will lose much more than he gains."
"Time spent in prayer never interferes with business."
"Kind words cost nothing and they do a heap of good; unkind words cost many a pang and they sometimes turn a soul from truth."

Two.

I dreamed I saw two angels hand in hand,
And very like they were, and very fair.
One wore about his head a golden band;
A thorn-wreath crowned the other's matted hair.
The one was fair and tall, and white of brow;
A radiant spirit-smile of wondrous grace
Shed, like an inner altar-lamp, aglow
Upon his beautiful uplifted face.
The other's face, like marble crowned Grief,
Had placid brows laid whitely o'er with pain
With lips that never knew a smile's relief,
And eyes like violets long drenched in rain.
Then spake the fair sweet one, and gently said:
"Between us—Life and Death—choose thou thy lot.
By him thou lovest best thou shalt be led;
Choose thou between us, soul, and fear thou not."
I pondered long. "O life," at last I cried,
"Perchance 'twere wiser Death to choose; and yet
My soul with thee were better satisfied!"
The angel's radiant face smiled swift regret.
Within his brother's hand he placed his hand.
"Thou didst mistake," he said, in underbreath,
"And choosing Life, didst fail to understand."
He with the thorns is Life, and I am death."
—Laura Spencer Porter, in Harper's Magazine.

Prayer, Meeting Helps—September 18.

Alternate Topic. The Light at Eventide. Zechariah 14:3-9, 20.

There are two principles in this promise, which do for the most part regulate all the dealings of God.

1. The first part is the principle of surprise. God delights to frustrate expectations. He introduces his power in a manner and at a moment the least anticipated. The day seems just passing, the darkness gathering—everything looks for night—when all in a moment light kindles into

more than meridian lustre. "At evening time it is light." Thus God keeps to himself the sovereignty; man is humbled to dust; reason is all put aside, and God's glory and God's love stand out all alone in the ascendant.

2. The second principle is that of patience. The blessing waits until the evening. It was not in hope's first beaming it was not in the world's full glare; but in the quiet wait-time it comes. When faith has been exercised, and graces have been tried, and the heart has been disciplined, do not doubt but that the morning's gifts, be they what they may, are as nothing to the evening's love. The sun may have been shining on you all the day through; still "at evening time it shall be light."

In the lesson before us the promise with which we have been dealing is coupled with the fact of holiness as treated in verse 20.

What precisely do we mean when we say that one is holy? We imply not simply that he is virtuous, but rather that his virtue has a special and peculiar quality. The virtuous man regulates his conduct by moral principles alone, while the holy man maintains a close and constant fellowship with the living God. The one gives you a lofty idea of his own excellence, the other makes you feel the greatness and purity of God; the life of the one may be maintained without any thought of Jehovah, that of the other is entirely supported by the communion of his soul with God. The scriptures tell us with the utmost explicitness that holiness is obtained only by the regenerating power of the Holy Spirit.

Where is this holiness to be manifested? In the text it is declared that it will be on the bells of the horses, and that it is to be understood only as a specimen of a class. The horse is a common animal employed for ordinary purposes every day; and so the prophet would illustrate the principle, that under the new economy holiness would not be restricted to any person, place, or thing, but would characterize the believer's life in all occupations and under any circumstances.

And so the teaching of the lesson is that holiness may with assurance be depended on to make an evening and pre-eminently the evening light.

J. W. BROWN.

Hopewell Cape, Sep. 14.

A Good Rule.

"Keep to the right!" "Push!" are two signs to be seen in a certain building. They belong together—especially as life guideboards. For there are many who push, but do not keep to the right; they have enterprise and ability, but it is not thrown in the proper channels. On the other hand, there are others who keep to the right, but do not push. They are good, but not sufficiently effective. They have motive, but not motive power. The best rule is to keep to the right—to be true to the great laws of morality and God; and then to push, to count for every ounce possible, to do things, to be aggressive, to wield an influence.—Selected.

Wm. Whitney's Business Maxims.

Watch the waste.
Civility costs nothing.
Never sell things at a loss.
Sell only what does you credit.
Make your business your hobby.
Don't disappoint your customers.
Add your conscience to your capital.
Fair trading means successful trading.
Keep cool and don't lose your temper.
It is better to be the victim than the culprit.
Difficulty is simply something to be overcome.
Always pay as you go. If you can't pay, don't go!
Supply the best goods at the lowest possible prices.
It is not the largeness of your capital, but the smallness of your wants that will make you rich.

How To Tell.

"Pleasure is not life's business." Certainly not. But man cannot work all the time. He requires recreation. His Creator intended he should have it. With some persons however, a very perplexing question is: What amusement is permissible? Possibly the following statement may help to solve the problem. Any pastime is legitimate, Christian, which makes

- (1) The body more healthy;
- (2) The mind wiser;
- (3) The heart happier;
- (4) The soul purer, more Christ-like.

For well may it be said, that no amusement, pastime, recreation, is harmless, which brings reproach on the holy name of God; which does despite to our higher, better natures; which hinders the kingdom of Jesus from marching on to the conquest of the world—Albert C. Applegarth, Ph. D.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR SEPTEMBER
THE SAVANA WORK.

That Mr. and Mrs. Glendenning may be encouraged by seeing a large number of Savanas brought to Christ. Thanksgiving unto the Lord for his goodness and for his wonderful manifestation to us his people.

Tekkali, Ganjam Dist.

Dear Sisters—

For some time I have been planning to write to you and now have a very good excuse as my long lost case has at last arrived in Tekkali. It left P. E. Island in September to join the other mission boxes in Halifax, but by some mistake due I believe to the S. S. Company it was not reported to Mr. Archibald who so kindly packed and forwarded the boxes. One did arrive from Truro addressed in my name which was mistaken for mine and acknowledged so I knew nothing of the mistake until the boxes were opened in Chicacole and I found neither my own belongings nor the many mission supplies made and sent by the A. I. Society and Mission Band workers of my native Isle.

I wrote at once to Mr. Archibald who hunted up and forwarded the case as soon as possible. As it is impossible to bond eight from Halifax and the boxes that arrived showed that they had been turned upside down and inside out in London.

I decided to try some other way so wrote a firm in London I was having my box consigned to them and that I would them to pass it under guard (without opening) they did so and it reached Calcutta in perfect order, just as it was packed by the friends in Charlottetown.

To the Island sisters who no doubt have wondered why their gifts were not acknowledged I would say that all the gifts have been sorted and appraised to each station and will be forwarded at first opportunity. They will be in time for next Christmas so are not lost. A year behind hand does not count for much in a country that moves as slowly as this one does.

The hot season is over and we have had some good showers—transplanting has begun and from morning until night the people are busy in the fields. Either this hot season has been remarkably cool or Tekkali is an exceptional station for with the exception of two weeks I have not found the heat oppressive. My rooms are most pleasantly situated so that they catch every breeze that blows and as we have had very few days of hot wind, the breeze has been very much more pleasant than a panchak. From now on the steady air with almost no motion will be harder to bear, still we always hope for a shower to cool off everything for a time.

We with so many others are preparing for the "all India S. S. examinations" which are to be held at every station where lessons are studied, on Saturday. The women although for the most part unable to read have taken a great interest in the lessons and I trust that the half year spent on the life of Christ has not been without profit. The school children lost six weeks during holidays which the Hindu boys will find hard to make up as they are not at all familiar with the lessons but they show a commendable interest in the studies.

Many of the women in the town are sending me invitations to visit them, but alas they have very little to interest them. The story of salvation appeals to them they enjoy the hymns and some already are learning to sing. My greatest need in Tekkali is an educated Bible woman for this work as it is not every one we can take into these homes.

The Bible classes in the different streets for Christian women are also attended by many of the outcaste people who listen most respectfully, admitting the truth of the message.

The great hindrance to Evangelistic schools is the inability to secure a good helper, there are plenty of children who are more than willing. One day school has consented to my spending an hour each week teaching them. The teacher takes a special interest and is most helpful. If you should see him covered with his caste marks you would not expect much from him. I am in hopes that as the light dawns they will disappear.

Yours very sincerely,

MARTHA CLARK.

Yarmouth Co.

Previous to the W. B. M. U. Convention in Halifax, I was the recipient of a very pleasant surprise from the W. M. A. Societies of Yarmouth Co. viz. a ticket to Halifax. I wish to take this public manner of thanking Mrs. M. W.

Brown and the Baptist ladies of Yarmouth Co., for their thoughtful kindness in thus relieving me of all financial care in this matter. Mrs. M. W. Brown, of Milton was the moving spirit in this kind action, as she always is, in every good word and work. No doubt other Counties can profit by Yarmouth's example in this action, so that each succeeding year, each County Secretary may receive a like expression of appreciation, for faithful service in this grand and noble "woman's work." Each County Worker needs the inspiration, and the rekindling of enthusiasm which such gatherings give, and should be enabled by their County to attend each year. The appreciation and good will thus shown means more to the recipient than the money, and will often give strength and courage for future activity. True sincere appreciation is very helpful encouraging and stimulating nevertheless we should learn to labor, to toil without any of these pleasant things to cheer us on our way as Longfellow says in his beautiful "Psalm of Life,"

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Finds us farther than to-day.
Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

FAVIA ALLEN, County Secretary.

Yarmouth, N. S.

The members of the temple W. M. A. Aid Society are proving themselves really in earnest, in the work they have in hand—our Home and Foreign Missions. It has been the aim of the society for sometime to bestow each year, in addition to the membership fees, at least one life-membership. This year there is a good prospect of their conferring two upon their older members.

The past year was an unusually successful one. A greater interest was manifested in the work, and a larger amount of money raised than in any previous year of their history. With a view of enlisting a broader sympathy among the membership of the church, a reception, to which a general invitation was given to all the members, was held at the home of the President, Mrs. B. R. Hilton, on Tuesday evening, Sept. 6th, the 32nd anniversary of the society. Seventy five persons were present, and an offering of \$27.50 was made to aid the society in its work.

The sisters have a deservedly high reputation for the very enjoyable receptions they have given in the past, so it is only necessary to state that this was one of the best, to evidence that it was both pleasant and profitable; and will no doubt prove beneficial in furthering the future welfare of the society, by creating a larger interest among the sisterhood.

We were all highly pleased with the success of the Unions in raising an amount during the past year and wish them every success in their greater effort for the coming year. May the blessing of the Most High rest upon their work.

The Clarence W. M. A. S. have this year made a special meeting of the regular September meeting and called it our Crusade Day. It has been usual at this time for the Paradise and Clarence Societies to exchange visits and this year the Paradise ladies were the guests of Clarence and the entertaining society gathered in goodly numbers to welcome them.

All the ladies in the neighborhood who were not already members were especially invited to attend and quite a large number responded. Their presence added much to the interest of the day. The Paradise W. M. A. S. under the able leadership of their President Mrs. H. H. Saunders, presented a very interesting and varied programme consisting of music, recitations, and readings, by several of the ladies, a bright and spicy report of the W. B. M. U. Convention in Halifax last month by the County Secretary for Annapolis, Mrs. Geo. L. Pearson of Paradise, and a round table conducted by Mrs. Saunders gave information of several important phases of the work in India. After this helpful and enjoyable programme tea was served in the vestry by this Society to their guests and the social time for about seventy five ladies with three or four gentlemen present cannot be described. This was followed by a largely attended public meeting in the evening when the Clarence W. M. A. S. presented a programme of especial local interest. Papers were read giving the history of the formation of the first societies, the history of our own society which will be thirty three years old next New Year, and financial statement showing the society has raised \$1374.00 from all sources during that time. Mrs. Pearson gave an interesting address and inspired us with some of her own enthusiasm. Rev. M. A. MacLean of Truro and Rev. A. V. Dimock of Newton Theo. Seminary who were visiting in the place were present and spoke very pointedly and profitably. Pastor Saunders spoke in closing in his own forcible and clear way.

The entire affair was a great success and two new mem-

bers were enrolled. No doubt there are others who soon will decide to join us. We feel very confident and hopeful for the future. The missionary interest in Clarence is strong and we are sure the five new members we have received this summer will have a good effect upon us.

NELLIE R. WARD, Secy.

On Sunday evening August 14th the W. M. A. Society and Mission Band of the North River Baptist church, West Co. N. B., held a public meeting at the church. The meeting was opened by singing "From Greenland's Icy Mountains," after which Rev. N. A. MacNeill, our pastor, read 5th chapter of Romans followed by prayer by Rev. H. Y. Corey, returned Missionary from India.

The audience then listened to a concert exercise, called "The Conquering Cross," consisting of music and recitations.

Rev. H. Y. Corey then gave a very interesting address on India, its missionaries and their work, the natives and their manner of living, etc., singing by choir, "Help your Brother," after which the meeting was closed by prayer by Bro. Calvin Marney. Collection—\$7.04 for Foreign Missions.

GRACE B. AYER, Secy.

Fawcett Hill, N. B.

Dr. J. H. Saunders and His 80th Birthday.

Not very often a Baptist minister in active service, in charge of an important pastorate, is privileged to live long enough to celebrate his 80th birthday. Instances of the kind are of exceedingly rare occurrence. The present writer knows of only two such instances, there may have been more, that have taken place during the last twenty years in Nova Scotia,—the venerable Dr. J. C. Morse, Digby Neck, who celebrated his 80th birthday five, or six years ago, and who is still with us; and Dr. J. H. Saunders, pastor of the Ohio churches, whose 80th birthday was celebrated yesterday, Sept. 13th.

The church of his charge, knowing of the nearness of the unusual event, decided to recognize it in a public way. With this in view, all the pastors of the county of Yarmouth and their wives, were invited by Dr. and Mrs. Saunders, to partake of a social cup of tea before the more public gathering of the evening at the church. All of them accepted the invitation with pleasure. There were present, Mr. and Mrs. Martell, Mr. and Mrs. Brown, Mr. and Mrs. Herman Cann, Mr. and Mrs. Grant, Mr. and Mrs. Ross, Mr. and Mrs. Price, Mr. and Mrs. Miles, Mr. and Mrs. Wright, Mr. and Mrs. Rutledge, Mr. Newcombe, Temple church; Rev. J. E. Goucher, Mr. and Mrs. Guitson, India; Mr. and Mrs. Porter, Bear River; also Bro. Kempf, Westport.

When we all arrived at the parsonage, we were asked to march up to the vestry of the church, where the sisters had prepared an abundant feast. Both the vestry and the church were fragrant and beautiful with floral decorations. At the place of honor at the table, was a chair specially fitted with a floral arch for the occasion. Into this chair Mr. Saunders was led, and Mrs. Saunders, was placed beside him. Ranged round him were his brethren in the ministry. Back of him on the blackboard, someone had written this: "With long life will I satisfy him." After the feast for the body, (which was, by the way so exceedingly good, that two of our leading pastors partook of it twice within an hour), and some social converse, we all repaired to the audience room, to enjoy a feast of another nature. The arrangements here were in the hands of Bro. Martell, who was the able master of ceremonies, and the following programme was carried out. After singing, prayer was offered by Rev. J. E. Goucher. Addresses were made on: "Dr. Saunders as a preacher and pastor," by Rev. David Price. "Dr. Saunders as an Educationalist," by Rev. H. C. Newcombe. "Dr. Saunders as a Denominational Man," by Rev. E. J. Grant.

After an anthem by the choir, a number of the brethren offered their sincerest felicitations to the good Doctor on this auspicious occasion. At the close of this, Supt. Brown of the Home Mission Board, came to the platform and in a beautifully appropriate address, offered to Dr. Saunders the congratulations of his fellow pastors in a more tangible form, by presenting to him the means to procure something that would remind him, during coming winters, of the warm feelings of his brethren in the ministry towards him. Dr. Saunders responded in his own inimitable style. He was afraid, after listening to many of the things that had been said, if he had not known the characters of the speakers, that he would be tempted to doubt their possession of a very essential element in the character of a Christian minister. He loved his brethren, and he knew that they loved him, and that they would not say anything that their kind was in their hearts. He thanked them all for their kind feelings towards him, shown in this way.

The Doctor has had a long life of service, a big part of which has been rendered in Yarmouth County. He began his life as a school teacher in this county when quite young. Here he married the companion of his life, who has been to him a true helpmate, here he began to preach. It was here he was ordained to the Gospel ministry; and here he has spent many years of his pastoral life. And this may be said of him, that wherever he has labored, he is well loved, even to the present day. His bow still abides in strength. His eye is not dimmed. His natural strength is seemingly very little abated. His mind is keen as ever. His step is still elastic. His smile is a benediction to all those upon whom it is bestowed. Sympathy with all phases of life in the circumstances of his people was never deeper. May he live many years yet to serve his master. DAVID PRICE. Yarmouth, N. S., Sept. 14th, 1904.

Notice.

OUR TWENTIETH CENTURY FUND.
\$50,000.

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

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

Treasurer for New Brunswick and P. E. Island.

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

Field Secretary,

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

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

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

The Cape Breton Baptist Quarterly Conference will meet with the Sydney Mines Baptist Church on Tuesday and Wednesday the 13th and 14th of September. First session 2 p. m. A good program is being prepared, and a large attendance is expected.

A. H. WHITMAN, Sec'y.

The next annual meeting of The Baptist Annuity Association located in New Brunswick will be held with The New Brunswick Baptist Convention in the Lower Wickham Baptist Church at MacDonald's Point, Queen's County, New Brunswick, on Saturday the twenty-fourth day of September, instant, at four o'clock p. m.
HAYBLOCK COV.
Recording Secretary.

The Provincial S. School association of N. B., will hold its annual convention this year at Woodstock, Oct. 11-13. The sessions will be held in the Reform Baptist Church. A most cordial invitation is extended to all pastors, superintendents, teachers and S. School workers, to be present at this convention. In connection with the convention there is to be held this year, for the first time, a pastor's conference on S. S. work. Some of the leading pastors of the different churches will give brief addresses followed by general discussion. The two phases of the work which will be discussed are:—The pastors' duty to the S. School, and how the pastor can promote the efficiency of officers and teachers.

Mr. W. C. Pearce of Chicago will preside at the discussion and render such aid as is possible. This will give the pastors of N. B. an opportunity for conference and will prove, we hope a means of blessing in arousing a greater interest in this work among the leaders of our churches. The conference opens on Tuesday at 11 a. m. and extends through the afternoon session.

The regular convention opens Tuesday evening, 7.30. Mr. W. C. Pearce, of Chicago, one of the most popular and powerful speakers on religious topics will deliver several addresses on the line of the teachers work. Mrs. Byner, lecturer on the leading American summer school of junior and primary work, will conduct primary conference while the Pastors'

conference is in session and giving four addresses. Mr. E. O. Excell of Chicago, regarded as the greatest leader of congregational singing in this country, will have charge of the music—one half hour of each session being given to this important subject. This will be one of the most helpful and inspiring conventions ever held in N. B., in connection with S. School work and we hope to see a great rally of all interested in this work.

The usual reduced rates on all railroads and boats, free entertainment to all delegates.

Bring Bibles and note books. Delegates will kindly send their names to Mr. Andrew Miles, Woodstock, Ch. of Entertainment Com.

The next annual meeting of the New Brunswick Baptist Convention will be held with the Lower Wickham church, MacDonald's Point, Q. Co. beginning on Saturday Sept. 24, at 10 a. m. The Baptist Annuity Association will meet the same afternoon. Owing to the proposed union with the Free Baptists some changes in present arrangements will likely be found necessary. Delegates coming from St. John and points east will take "Crystal Stream" to MacDonald's Point; those from Fredericton and river sections will come on Saturday by Star line steamer to Hampstead thence by Crystal Stream to place of meeting.

COLCHESTER AND PICTOU QUARTERLY MEETING.

The Quarterly Meeting of the Colchester and Pictou District will be held at Lower Economy, Monday and Tuesday Oct. 10th and 11th. First session Monday 7.30 p. m. Further announcements later
G. A. LAWSON, Sec'y.

The District Meeting of Guysboro East and Antigonish will be held at Guysboro, Oct. 7th. The morning session will open at 10 o'clock. The afternoon will be devoted to a conference on church life. A good Missionary Meeting is being arranged for the evening. A preliminary service will be held on Thursday evening consisting of an evangelistic sermon and conference.

F. H. BEALS, Dist. Chairman.

NOTICE OF MEETING OF THE COUNTY CONFERENCE OF KING'S CO. N. S.

The above will hold its next meeting, (D. V.) at Billtown, Tuesday Sept. 27th. The devotional service begins at 10 a. m., conducted by Clarence Harris Lie. The following topics will be discussed: Bible study, and growth in grace; Denominational Literature; Methods of raising Convention Funds for the ensuing year. Education and Missions. A large attendance is desirable.

M. P. FREEMAN, Sec'y.

Hoogley.—'When I entered your yard last evening your dog barked at me.'

Wilby.—'You could hardly expect me to keep servants and let them fill in their time barking at folks, and I'm too busy myself to attend to it.'—Boston Transcript.

PERSONAL.

Rev. J. W. Higgins has accepted a call to the pastorate of Eastport and Westport churches in Connecticut.

Mr. J. C. Jones, who holds the M. A. degree from Acadia and Harvard, has entered upon his duties as Instructor in English literature in Pittsburg Academy, Owatonna, Minnesota. Mr. Jones is a son of Dr. R. V. Jones, of Acadia.

The marriage of Rev. Irad Hardy, pastor at Canton, Mass., and Miss Mabel C. Hall, daughter of the late Rev. William E. Hall was recorded in our last issue. THE MESSENGER AND VISITOR presents its congratulations. Mr. Hardy was graduated from Acadia in 1899. During his course at College he gained the high regard of his Professors and fellow students. He made the same conquest at Newton where he studied theology. Miss Hall was a valued member of the Staff of Acadia Seminary where she taught elocution. She was a worthy daughter of a worthy minister whose memory is precious and potent. She will be worthy also of her place as wife of a Baptist minister, and what can we say more?

Rev. Dr. D. J. Fraser, of St. Stephen's church, St. John, who was recently appointed Professor of New Testament Interpretation in the Presbyterian College, Montreal, was tendered a banquet by friends in this city last week. Dr. Fraser will be inducted at Montreal, Oct. 5th when Rev. Dr. Scrimger will be inducted President of the College. Dr. Fraser during his pastorate at Wolfville repeatedly addressed the students of Acadia. He was regarded a thinker of scholarly habits of mind. His appointment as a Professor seems to be in harmony with his ability and aptitudes. In this city also, he is considered qualified by native endowments scholarship and experience for success as a Professor. It is a matter of some interest to maritime people to note that men from the provinces by the sea are in demand in Montreal. The Montreal Presbytery is presided over by Rev. Dr. Mowatt, a native of New Brunswick who was minister of the Presbyterian churches at Windsor, N. S. and at Fredericton N. B., before being called to his present charge Erskine church, Montreal, Rev. G. C. Heine, M. A. who for a long period has been pastor of Chalmers Presbyterian church Montreal, is a native of Kings County, N. B. Rev. Dr. Fraser, is, we believe, a native of Prince Edward Island. And Rev. J. A. Gordon, D. D., Pastor of the First Baptist Church, Montreal, is, our readers need scarcely be told, a native of Prince Edward Island, who, before going to Montreal, served with much success, churches in all these provinces. We are glad to know that the different parts of the Dominion are by these appointments brought more nearly together. It declares the unity of our church and helps to promote that unity. It increases, also, the self-respect of the Canadian people to have their institutions directed by sons of the New Dominion.

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A NOTICE AND A REQUEST.

The Baptist Year Book of the Maritime Provinces will, it is expected, be issued before the end of October. By order of the Convention, all persons desiring copies will be required to pay ten cents per copy, except that a limited number will be sent free for the use of the several Boards of Convention and the several Associations when convened, and also a number of complimentary copies will be sent out as usual. Therefore all churches and individuals interested are advised to notify the editor at an early day how many copies of the Year Book they require, and to enclose with this notification a sum sufficient to pay for the books ordered at 10 cts. each. The amount may be forwarded in the form of notes, money orders, postal note, express order, or postage stamps (2 cent or 5 cent).

Will ministers and others who can furnish corrections or additions to the list of Ordained Ministers and Licentiates (Year Book of 1903, pages 230 to 237) kindly send the same to the editor without delay? Several brethren have already done so unasked. All such will merit thanks.

HERBERT C. CREED,
Editor of Year Book.

WIMTEA

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Cleanses the Skin
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Combined, these preparations act powerfully upon the system, completely eradicating the Poison in the blood.
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A GUARANTEED CURE
For DYSPEPSIA K.D.C. OR MONEY
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The Home

THE CARE OF POLISHED FURNITURE.

The care of furniture woods points out a contemporary, is an interesting part of the intelligent housekeeper's duties. The daily light dusting must supplement the weekly rubbing if the "bloom," in this instance not desirable, is to be kept away. As a rule, the use of any restoratives is to be deprecated. Unless applied by a tireless arm, and thoroughly rubbed in, and thereafter the piece of furniture kept in perfect polish by a daily rubbing, the oil is sure to form a crust sooner or later, which is gummy to the touch and not pleasing to the eye. New furniture should be kept as long as possible without the application of such restorative. Furniture which has been finished with shellac or varnish, whether in glossy or dull finish should never be cleansed with soap or water. Soap is made to cut oily substances, and in the performance of the service for which it is made eats the oil out of the waxed, oiled, or shellacked surface it touches, and destroys it. If an oil restorer seems, for any reason, to be necessary, raw linseed oil and turpentine (in equal parts) applied on a piece of cheese cloth, will be found most often of service.

For carved portions, which require daily attention, soft brushes, such as are used for the cleansing of silver, will be found to be the best agent. Brush the ornamented portions out thoroughly with a dry brush, and use a second for the real cleansing. This may be dipped in turpentine, and used without fear of scratching the finish of the wood.

Where white spots appear on polished surfaces from the dropping of liquids or from heat, the immediate application of raw linseed oil will generally restore the color. The oil should be left on the affected spot for several hours, or over night. Alcohol will perform the service if applied at once to rose-wood or highly finished mahogany. In each instance, when the color has returned, the spot should be repolished with a piece of cheese cloth, moistened with turpentine.

HINTS.

Turpentine sprinkled among clothes or put about a closet will prevent moths abiding as well as exterminate cockroaches.

Clean the keys of the piano with a soft cloth damped with alcohol, and wipe quickly with a clean dry cloth.

Take a day to overhaul the door and window screens, if they were not cleaned and mended when put away last fall.

It is said a few drops of oil of peppermint placed in mouse holes will keep the pests away, since the odor is offensive to them.

Drive nails through spools to hang clothes on in the attic or woodshed. It will prevent many a torn place when things are taken down in the dark.

Sacks made of several thicknesses of newspaper pasted together are moth proof for clothing, provided the garments are thoroughly brushed and shaken so no moth eggs are lodged in them. These sacks should be pasted together, not tied.

A large packing box, having the cover hinged for a lid that will fit closely, provides a desirable chest for winter clothing, if carefully lined with tar paper throughout.

Bagdad portiers unless cleaned in gasoline should be ripped apart when washed. Soap should not be rubbed on them, and the strips should be washed separately, quickly rinsed and dried.

Not soap, but ammonia, should be used in the water with which windows are washed if clear bright glass is desired. It is stated that lamp chimneys rubbed with dry salt, after washing, will acquire unusual brilliancy.

Never use cornmeal to clean a carpet, as it will attract vermin. Instead, for the weekly sweeping try handfuls of damp salt. Matted is best cleaned by wiping with cloths wrung out of warm, not hot, salt water.

Clean the straw matting with warm water, in which oxalic acid has been dissolved, applying it with a scrubbing brush,

then rinse carefully with clean water, using a soft cloth and wipe dry. Clean but a small space at a time.

In patching cracks in plastering, if plaster of paris is mixed with vinegar instead of water it can be handled better, as it will not set so quickly as when water is used. Strong hot vinegar will remove paint from window glass.

SELECTED RECIPES.

For an invalid's dinner tray, remove the skin from a ripe peach, slice, and force through a sieve with a silver spoon. Drain if there seems too much juice. Beat up the white of an egg, adding the peach pulp when the egg is light, a little at a time, beating steadily with a fork. Sweeten with powdered sugar, heap lightly on a glass saucer, and serve with cream.

PINEAPPLE SHORTCAKE.

Beat three eggs light, add one and one-half cup of powdered sugar, the juice of half a lemon; heat, and stir in one half-cup of cold water and beat again. Sift two cups of flour with three level teaspoons of baking powder, add to the other ingredients, and stir well, then pour into a pan. The batter should not be over half an inch thick. Bake in a moderate oven. Peel a pineapple, take out the eyes, and cut in small pieces from the core. Sweeten well and use for a filling to the cake.—Chicago 'Inter-Ocean.'

There is a group of desserts known as creams which are easily made, exceedingly dainty and wholesome. They are served cold, but not frozen.

IMPERIAL CREAM.

Scald one quart of cream or rich milk in a double boiler with the thin yellow peel of a lemon. Stir in a cup of granulated sugar and when dissolved remove from the fire and stir until nearly cold. Put the strained juice of three lemons into a glass dish and when the cream is cold put it into a pitcher and pour into the lemon juice, holding the pitcher as high as possible and moving it about to mix the cream thoroughly through the lemon juice.

THE FIRST UMBRELLAS.

Those who suppose that the umbrella is a modern contrivance will be surprised to learn that umbrellas may be found sculptured on some of the Egyptian monuments and on the Ninevah ruins. That umbrellas bearing a close resemblance to those of to-day were in use long before the Christian era is shown by their representation in the designs on ancient Greek vases. The umbrella made its first appearance in London about the middle of the eighteenth century, when one Jonas Hanway, it is said, thus protected himself from the weather at the cost of much ridicule.—Harpers Weekly.

First Citizen—"If you were by yourself I'd hit you." Second Citizen—"Well, ain't I by myself?" First Citizen—"Ain't I with you?"—Glasgow 'Evening Times.'

He—"You say there are no flowers for the dinner table. Where are the chrysanthemums I sent home?" She—"Oh, George, don't speak so loud. You might hurt Bridget's feelings. She didn't understand what they were, and has cooked them in milk."—Glasgow 'Evening Times.'

Gentlemen.—While driving down a very steep hill last August my horse stumbled and fell, cutting himself fearfully about the head and body. I used MINARD'S LINIMENT freely on him and in a few days he was as well as ever.

J. B. A. BEAUCHEMIN.
Sherbrooke.

Pond's Extract

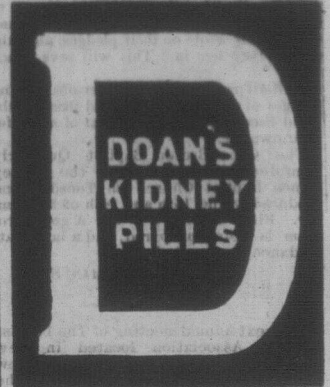
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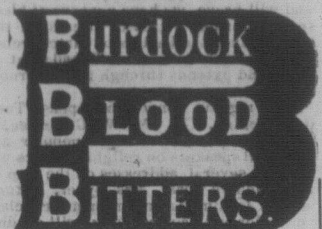
In advance for goods, is no unusual occurrence in good business houses. Did you ever hear of business men placing applications with any school, before the opening of the term for its trained students? We have several orders for good stenographers. All want first choice of the

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ALLEGHENY GENERAL HOSPITAL,
Allegheny, P. A.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1904.

OCTOBER TO DECEMBER.

Lesson I. — October 2. — Elisha succeeds Elijah. — 2 Kings 2: 12-22.

GOLDEN TEXT.

Let a double portion of thy Spirit be upon me. — 2 Kings 2: 9.

EXPLANATORY.

How Elisha Received Assurance of his Succession. First, 12. AND ELISHA SAW IT. The ascension of Elijah, which was the sign given him by which he might know that he might succeed to his master's office. AND HE CRIED, MY FATHER, MY FATHER. Elijah had been a father to him, in his care and training, in love, and in legacy. "It was the cry of orphanhood." "These words, too, may fairly be construed as suggesting an aspect of Elijah's character which is generally overlooked. Those who are most terrified by their denunciations of sin are often the fullest of tenderness and love. It is love that sometimes cries, "Woe unto you" to those who are ruining men. THE CHARIOT OF ISRAEL, AND THE HORSEMAN THEREOF. R. V., "chariots." "Though the noun in the Hebrew is in the singular, it has a plural sense here, and signifies "the chariotry," the mounted force of the nation, to which Elijah's presence is here compared." Elijah was a greater defense of his country than an entire army, for he helped place his country where God could defend and bless it; he inspired the people and thus doubled their strength; he had God's power behind him; he was alone mightier than four hundred prophets of Baal.

Good men are still the true army of salvation and defense of any nation. RENT THEM. A common mode of expressing grief. See Gen. 37: 34; Matt. 26: 65.

Second. He found that God worked through him the same wonder as he wrought for Elijah. 13. HE TOOK UP ALSO THE MANTLE OF ELIJAH, which had fallen from the ascending prophet, and which had been cast upon him years before as the symbol of his call. WENT BACK AND STOOD BY THE BANK OF JORDAN, within sight of the fifty sons of the prophets, who were watching him from the opposite shore, and waiting to see whether he was really the appointed successor of Elijah, as the head of the school of the prophets (2 Kings 2: 7).

14. AND HE TOOK THE MANTLE OF ELIJAH THAT FELL FROM HIM. AND HE SMOTE THE WATERS, as Elijah had done, to test whether the divine power would work through him, as it had through Elijah. WHERE IS THE LORD (the God of ELIJAH)? Not an expression of doubt, but of faith. If he was to succeed Elijah in the prophetic office, he must be endowed with the same power from the same God; and it must be made manifest to the members of the school of the

prophets who were looking on. The result, that for him also THE WATERS . . . PARTED HITHER AND THITHER, as they had done for Elijah, formed his credentials as Elijah's successor, and were the proof of the same to his own soul.

15. THE SONS OF THE PROPHETS. The fifty who had been waiting his return recognized Elisha as Elijah's successor, and accepted him as their master and head of the school by bowing themselves to the ground before him.

16. THE WAY ELISHA TREATED THE DOUBTS OF HIS SCHOLARS. THE SEARCH FOR ELIJAH'S BODY. — Vs. 16-18. 16. AND THEY SAID UNTO HIM. Doubtless Elisha had told them of the ascension of Elijah in the whirlwind and fire; and they did not feel quite sure that body and spirit had both ascended to heaven, or possibly that he was not still alive. They would solve all doubts by personal investigation. FIFTY STRING MEN. Such as were needed for so difficult and dangerous a search. THE SPIRIT OF THE LORD HATH . . . CAST HIM UPON SOME MOUNTAIN. As the Lord long before had hidden him during the drought, or as the spirit centuries later transported Philip the Evangelist to Azotus (Acts 8: 39-40). AND HE SAID, YE SHALL NOT FIND. He would not have them doubt his word. He knew the search would be useless.

17. THEY URGED HIM TILL HE WAS ASHAMED. Till he was "embarrassed, disconcerted," "at a loss how to refuse them any longer." AND HE SAID, SEND.

18. WHEN THEY CAME AGAIN TO HIM. Elisha had gone to the city of Jericho, not far away, while the young men were carrying on their search.

19. THE CONFIRMATION OF ELISHA'S AUTHORITY BY A MIRACLE CHARACTERISTIC OF HIS MISSION. — THE HEALING OF THE WATERS OF JERICHO. — Vs. 19-22. Elisha could do comparatively little for his countrymen, as a prophet, till they were convinced of his prophetic power. The first test was presented by the inhabitants of Jericho, who came to him and said, (19) THE SITUATION OF THIS CITY IS PLEASANT. It has been called "The City of Palm Trees." The city was probably growing fast, and the people were realizing more than ever their need of better water, as often occurs to growing cities. BUT THE WATER IS NAUGHT, in the Old English sense of "bad," "good for nothing." AND THE GROUND BARREN. R. V., "And the land miscarried." The R. V. is explained in a margin, "casteth her fruit." "It seems, therefore, that the water was such as caused the trees to shed their fruit prematurely."

20. BRING ME A NEW CRUISE. PUT SALT THEREIN. Possibly both the cleanness of the dish and preservative power of salt were symbolic of preservation and purity.

21. HE WENT . . . UNTO THE SPRING. The source of the streams which supplied Jericho with water. "The spring referred to is no doubt the present spring "Ain es Sultan," the only spring near to Jericho. It has an agreeable and sweet taste. It was formerly enclosed by a kind of reservoir or semicircular wall of hewn stones (thirty-nine feet by twenty-four.") THIS SAITH THE LORD (Jehovah) I HAVE HEALED THESE WATERS. The healing came directly from the Lord through the prophet, to show that he worked through Elisha as he had through Elijah, and thus announced him as his prophet.

Bishop H. W. Warren not many years ago visited this spring. "At the close of a hot and weary day, I lay down by that fountain, put both hands in the crystal waters, and bent my lips to the stream, remembering Elisha's promise of perpetual sweetness. The waters of the river of life could not have tasted sweeter, and I had in myself proof."

Papa—"On purely social grounds, my dear daughter, I take no exception to young Swellman, but in other directions I find ample cause for disapproval, and one of the first is lack of industry in his calling."

Daughter—"His calling? Why, pa, how could he call any oftener when there are only seven evenings in the week?"

Irish Officer—"Why were you late in barracks last night, Private Atkins?"

Private Atkins—"Train from London was very late, sir."

Officer—"Very good. Next time the thrain's late, take care ye come by an earlier one."

Fuddle—"You know Stocks, don't you?"

Doctor—"Yes indeed. He is now a patient of mine."

Fuddle—"Pretty wideawake man isn't he?"

Doctor—"I should say so. I'm treating him for insomnia."

AS LITTLE CHILDREN.

Make ours dear Lord the children's joy
In earth's simplicities—
The beauty of the field's wild bloom,
The shadows, sun and breeze;
Attune our ears to song of bird's
To the brooklet's melodies.

As children crowned with Thy own flowers
Our hearts with thy grace bind
So in this world of Thine may we
Walk not as deaf or blind,
But joyous in the common gifts
Vouchsafed to all mankind.
—Charles Francis Saunders,

FOR SLEEPLESS WOMEN.

The woman who cannot sleep is always a nervous subject. She should religiously take enough physical exercise each day to introduce healthful fatigue. She should eat simple, easy digested food, avoiding tea and coffee later than her break fast hour. Many women declare that tea and coffee have no effect upon their nerves. I know they are mistaken. Coffee and tea are excellent excitants and enemies of sleep. The insomnia victim may be lulled to rest by a general massage—the hypnotic stroke will often act as a magical sleep inducer. Sometimes a rub with hair friction gloves will induce sleep. A tepid bath taken just before retiring has a sedative effect; but a hot bath is stimulating, and should not be taken at night by nervous subjects.—Christian Work.

Since the engagement of pretty Miss Brant has been an announced fact her small brother had been puzzling his head to understand what it means.

"Why," explained his mother, "Mr. Skaggs has asked sister to marry him. That means that she will live in his house afterwards, and he'll take care of her."

"Buy her things?" asked the boy.

"Yes."

"Hats and diuers and everything!" he persisted.

"Yes," was the answer.

The boy thought it all over for a moment, and then he said, "Well, ain't that man got pluck, though?"



Miss Agnes Miller, of Chicago, speaks to young women about dangers of the Menstrual Period.

"TO YOUNG WOMEN:—I suffered for six years with dysmenorrhea (painful periods), so much so that I dreaded every month, as I knew it meant three or four days of intense pain. The doctor said this was due to an inflamed condition of the uterine appendages caused by repeated and neglected colds.

"If young girls only realized how dangerous it is to take cold at this critical time, much suffering would be spared them. Thank God for Lydia P. Pinkham's Vegetable Compound, that was the only medicine which helped me any. Within three weeks after I started to take it, I noticed a marked improvement in my general health, and at the time of my next monthly period the pain had diminished considerably. I kept up the treatment, and was cured a month later. I am like another person since. I am in perfect health, my eyes are brighter, I have added 13 pounds to my weight, my color is good, and I feel light and happy."—MISS AGNES MILLER, 25 Potomac Ave., Chicago, Ill. — \$5000 forfeit if original of above letter proving genuineness cannot be produced.

The monthly sickness reflects the condition of a woman's health. Anything unusual at that time should have prompt and proper attention.

Notice of Sale.

T. James A. McHale (or McHale) of Hall in the Province of Nova Scotia, formerly of the City of Saint John in the Province of New Brunswick and Mary Elizabeth McHale his wife.

Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Assignment of lease by way of mortgage bearing date the second day of November in the year of our Lord one thousand nine hundred and three and made between the said James A. McHale and Mary Elizabeth McHale his wife, of the first part, and Allen O. Harris and J. Roy Campbell of the said City of Saint John, Barristers at Law, Trustees of the second part, and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Lib. 84 of records into 568 564 as d 565 there will for the purpose of satisfying the monies well secured thereby default having been made in the payment thereof be sold at public auction on Monday the twenty sixth day of November next at twelve o'clock noon at Chamber Corner (so called) on Prince William Street in the said City of Saint John all the terms of years yet to come benefit of renewal right like interest property situated and bounded as follows to-wit: a certain lot and parcel of land situate lying and being in the City of Saint John on the western side of the said Prince William Street known as the lot and parcel of land of that part of the said City of Saint John on the said City of Saint John Clerk of the said City of Saint John one hundred and thirty six and three fourths feet front on the said street and a leading back preserving to the same parcel one hundred feet more or less and which said lot and parcel of land was demised by a certain lease and Commons two tenancy of Saint John to one Mary Campbell by certain Indenture of lease, of the twenty eighth day of February A. D. 1887 and registered in said office in Lib. 50 of records into 421 for the term of twenty one years to-wit last mentioned date next to elapse at the year of one thousand nine hundred and seven with the said indenture of lease and appurtenances to the said lands and premises belonging or in any way appurtenant thereto, this twenty second day of August A. D. 1904.

T. T. LANTALUM, Auctioneer, ALL N. B. H. B. L. J. ROY CAMPBELL, mortgagee.

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From the Churches.

DENOMINATIONAL FUNDS.

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

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

IMMANUEL CHURCH, TRURO.—We received a young man into our membership by baptism, Sept. 11th. We are girding ourselves anew for the fall and winter work and are resolved by God's help to make this the best year in our history.

M. A. MACLEAN.

Truro, N. S. Sept. 16, '04

UPPER STEWIAECKE, N. S.—After two years of earnest, faithful work with the Brookfield and Upper Stewiaecke churches, Rev. I. M. Baird leaves us to go to Moncton as Associate Pastor. Our numbers being very small we have to depend on other denominations for a good audience. Pastor Baird by his earnest preaching and genial manner usually attracted a full house to hear the gospel. We wish him well in the new field of labour, and our prayer is that some good man may soon be found to take his place here.

C. B. BENTLEY.

ST. MARY'S KENT CO.—It will be a source of joy to those who love the Lord's work to learn that God is wonderfully blessing his people in this place. Yesterday Brother R.M. Bynon kindly spent with us and baptized six happy believers, giving us also two excellent Gospel sermons. We are much indebted to the good brother for the services he has rendered the people here in the past. I hope to continue the services here some days longer, and feel confident that many more upon whose hearts deep conviction has settled, will be fully decided to live for Christ. I deeply regret that I must soon leave a field so ready to harvest.

Sept 12, 1904. FRED A. BOWER.

ST. GEORGE N. B.—Last Sunday, Sept. 11th, I had the pleasure of exchanging with Brother Geldart who has been supplying the St. Andrews and Bay Side churches for the summer. All speak well of our brother's labors and prophecy that he will make a good preacher. I baptized the following for him at St. Andrews: Cora Richardson, Ivy Richardson, Alice Bryant, Nettie Miller; and at Bay Side Mildred Greenlaw. At St. George we have begun the building of a new house of worship which we hope to have completed before Christmas. Daniel Gillmor, Esq., of Montreal has very generously given us \$1000 towards our building fund. At Second Falls the debt on the new church has been reduced to \$50.00. In the report of the dedication of this new house which was sent to the MESSENGER AND VISITOR it was stated that the total cost was \$1800; it should have been \$1500.

M. E. FLETCHER.

LOWER AYLESFORD CHURCH.—I closed my labors with this church the last Sunday in August, to take Theological Course. During the two years and three months of service for the Master in this place the relations between the church and myself have been exceedingly pleasant. It is only because I felt it my duty to accept an opportunity to get a better equipment for the the Lord's service that I leave such a hospitable and consecrated band of workers. My last Sabbath in Kingston was exceedingly pleasant. It was my joyful privilege to baptize two bright young women and one promising young man the Sabbath before leaving. These young people for more than a year have been seeking the light but only now have boldly acknowledged Christ in baptism. The many kindnesses of this people and the tokens of Divine favor in the ad-

vancement of the Cause of Christ here will not soon be forgotten by us. To one and all we say "God be with you till we meet again."

J. A. HUNTLEY.

Kingston, N. S., Sept. 15, 1904.

DEBERT, N. S.—Another year of our circles' history has passed. The record has gone into eternity and we stand face to face with a new year, let us think of the failures of the past and the vastness of the work committed to our charge we are one and all constrained to cry unto God for wisdom to enable us to do our share in the great work of sending the Gospel to those who are now suffering for the Bread of Life, we have done a very little we have given of our substance a portion. We have not done what we could. We then ask ourselves the question, why? We can only say, possibly in our half-hearted service we have never fully realized all that God requires of us, and it is here that we feel the need of some one to help us, and conceive of the need. We cannot help wondering why God should have seen it necessary to remove from us such a whole-hearted courageous and spiritual worker as our Pastor's wife, Mrs. C. H. Martell, we miss her words of encouragement her earnest prayers to God were so much to us that when deprived of them we only then realized what blessed privileges were ours, but what is our loss is others gain. Therefore since we are so situated let us seek to know the will of the Master. Sisters let us unite heart and hand to seek God's own blessing on the work.

Yours in the work,

MRS. E. P. FLETCHER,

Sept. 12, 1904 Vice President.

THE ALBERT CO. QUARTERLY MEETING.

The Albert Co. Quarterly Meeting convened with the 1st Coverdale Baptist church at Turtle Creek, Sept. 6th. Quarterly Conference opened at 2.45 p. m. led by the Pastor, at the close of which Pres. Rev. M. Addison took the chair and the new officers for the ensuing year were appointed, as follows, Pres. Rev. H. Erb; Vice-Pres. Rev. Milton Addis; Sec. Treas. Rev. Dr. Brown. Very glad indeed were we to see amongst us the familiar form and hear the familiar voice of Father Hughes, who then not having fully recovered from his recent illness, cheered us through all the meetings with droppings from his ripe experience, and his sermon on Tuesday evening was received in the same appreciative manner as his sermons always are. No less glad were we however to extend a welcome to Rev. H. S. Erb, upon his first appearance at the A. Co. Quarterly, who at the close of Bro Hughes discourse, preached to us the Quarterly sermon in an able and eloquent manner. Tuesday evening closed with an evangelistic service led by Bro. Addison.

Wednesday morning after an uplifting devotional service conducted by Pastor A. C. Berrie, the subject of Home Missions being next on the program, addresses were delivered on that subject by Bro's Addison, Hughes, and Erb, followed with remarks by Bro's Berrie, Seelye and Henry Colpitts. Wednesday afternoon was devoted to S. S. Work. No officers present, no reports, save the annual financial report, no program at hand. So the Convention had to content itself with verbal reports from S. S. some of which were very encouraging. The question box being instituted, an interesting and we hope profitable season was spent answering questions. In the evening a stirring gospel sermon by Pastor Berrie, was followed with an evangelistic service led by Pastor Erb. The meetings from first to last were characterized with the presence of the Holy Spirit, and several manifested a desire to lead a new life.

With the passing of a hearty vote of thanks for the hospitality of the entertaining church, the Quarterly Meeting



EXHIBITION WEEK!

Will be a good time to visit our new Clothing Building.

FALL AND WINTER GOODS NOW BEING SHOWN.

- Men's Reliable Suits, \$5.50 to \$16.00.
- Youths' Reliable Suits, \$5.50 to \$13.50.
- Reliable Navy and Black Suits, \$5.00 to \$16.50.
- Separate Trousers, \$1.75 to \$4.50.
- Dressy Raincoats, \$7.50 to \$16.00.
- Stylish Winter Overcoats, \$7.50 to \$17.50.
- Usters, very warm, \$6.50 to \$12.75.
- Storm-Collar Reefers, \$3.75 and \$4.50.
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St. John, N. B.

and S. S. Convention adjourned to meet with the 3rd Coverdale church in Dec.

F. B. SEELYE, Sec. pro tem.

P. S. Pres. S. S. Con. for ensuing year Rev. M. Addison; Sec. Treas. Rev. Z. L. Flash.

Conference at Dec. Quarterly, led by Rev. L. H. Crandale. Quarterly sermon, Rev. Z. L. Flash; Alternate, Rev. F. P. esser.

20TH CENTURY FUND.

Sussex, J. oshua Prescott, \$25; Frederickton, Mrs E L Estey, \$5; Chipman 2nd, Mrs E A Branscomb, \$5; Hillsboro, (1st ch, \$8, Mary R Steeves, \$1, Mrs J M Steeves, \$1, Mrs C 'vin Steeves, \$1, Mearl Steeves, \$1, W Steeves, \$1.)—\$13; St. George 1st (J D illiamson, \$1, Mrs Jas Dodds, \$5, Jas 'odds, \$3, J V Dodds, \$1, Ralph and Philo \$1.)—\$11; Prince William, (Levnett Estabrooks, \$5, John Crewdson, \$1.)—\$6; Germain St. W F Nobles, \$5; Midgie, Mrs Isaac W Kay, \$1; Springfield 1st, (Maggie J Keirstead, \$2, Mrs Jane and Ethel Morrell, \$1.)—\$3; Gibson, W R McGill, \$2; Woodstock, Mrs Jas F Sutton \$1, Macaguac, George Love \$1, Cambridge 1st, Jas and Alice McAlay, \$3.25, Elgin 1st, (S S \$5, Robt A Smith \$5, Warren H Colpitts, \$5, Bessie B Horsman, \$2.50, \$17.50, Elgin, 3rd Mrs John H Bleakney \$2; John C and Annie R Bleakney, 75c; Mrs C J Collicutt, 25c; Mrs Fred W Steeves, 25c.)—\$3.25; Valley church (Mrs M Gross, \$1; Edward Jones, \$1; Geo O Taylor, \$1.)—\$3; Cambridge, \$2; Mr and Mrs C W Pearce, \$2; Sackville, Main St, Rev E B McLatchy \$5, Upper Sheffield, Ida B Day, \$1; Cambridge Lower, J E Holden \$2 Campbellton, Miss C A Beta, \$5; Brussels st, G H Burnett, \$4; St Andrews, 2nd, Fr m two friends, \$10. Total to Sept. 10th '04, \$134.

PRINCE EDWARD ISLAND.

Dundas S.S. per A. D Mathers'n, \$5. Total NB and P. E. I. to Sept. 10, 1904. \$139. J. W. MANNING, Treas.

The popular notion that snakes should be killed at sight does not prevail in Australia, where they are being reared systematically for the sake of their skins, commercially valuable in London, Paris and New York. Snake skin is now fashionable material for slippers, belts, bags, purses, card cases, jewel boxes, etc. The most expert snake catchers are blacks, who regard snake as an agreeable article of diet.

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Sovereign Lime Juice

with the ice tinkling against the glass, and a straw to make it last long, is the finest thirst-quencher I ever tasted. Just try it once, and see if you don't agree with me."

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Montreal	21,	3,
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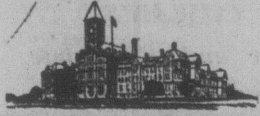
ST. JOHN \$10.00 TO Montreal

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It is an excellent plan to have some place to go to quiet when things vex or grieve us. There are a good many hard times in this life of ours, but we can always hear them if we ask help in the right way.—Miss Alcott.

The Surest Remedy is
Allen's
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 It never fails to cure a **SIMPLE COLD, HEAVY COLD,** and all **BRONCHIAL TROUBLES.**
 Large Bottles \$1.00. Medium Size 50c. Small or Trial Size 25c.
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INTERCOLONIA RAILWAY

On and after **MONDAY, July 4th, 1904** trains will run daily (Sunday excepted), as follows:

TRAINS LEAVE ST. JOHN

2—Exp. for Halifax, the Sydneys and Campbellton	7.00
6—Mixed for Moncton	8.00
4—Express for Point du Chene, Quebec and Montreal	11.10
26—Express for Point du Chene, Halifax and Pictou,	11.45
8 Express for Sussex	17.15
134—Express for Quebec and Montreal	19.00
10—Express for Halifax and Sydney.	23.25
136, 138, 156—Suburban Express for Hampton	13.15, 18.15, 22.40

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.35
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	12.50
5—Mixed from Moncton	15.10
3—Express from Point du Chene,	17.05
25—Express from Halifax Pictou and Campbellton	17.15
1—Express from Halifax	18.45
81—Express from Moncton (Sunday only)	1.35
135, 137, 155—Suburban Express from Hampton	7.45, 15.30, 22.05

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.
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A beautiful residence in the town of Berwick, one acre. 50 Apple and Pear Trees all in bearing. Fine shade trees and nice lawn in front. Good location in centre of town, also handy to R. Station. 5 1/2 acres, 100 trees in bearing good for 75 bbls. First class house and barn. A number of farms. Small, medium and large all with good orchards. Correspondence promptly attended to. Apply to **J. ANDREWS,** Real Estate Broker, Berwick, N. S.

BIRTHS.

DEMINGS.—At Florenceville, Sept. 10th to Rev R. W. and Mrs. Demmings, a son.
ELLIOTT.—At Alma, on Tuesday Sept. 6, Rev. and Mrs. Ritchie Elliott, a daughter.

MARRIAGES.

GRAVES-GRAVES.—Married at Goshen Sept 14, by Rev. E. C. Corey, Mr Irvine Graves to Miss Isa. Graves, all of Goshen, Albert Co.
WEBSTER-ALLEN.—At Charlottetown Sept 7th, by Rev G. R. White, Mr, John A. Webster to Miss Allison Maud Allen all of this city.
CROWE-RUSHTON.—At Westchesier, Sept 7, by Rev. H. S. Shaw, Charles M. Crowe, of Londonderry Mines, to Dora Rushton of Westchester Cumberland County.

BISHOP-MORAN.—At the home of Capt. J. Moran, Freeport, N. S., Aug. 23, by Rev. I. B. Colwell, Reginald J. Bishop of Round Hill to Ethel May Moran of Freeport

SHERWOOD-DOVEAN.—At Perth, Sept. 6th. Currie Sherwood and Mrs Joannah Dovean both of Plaster Rock, were united in marriage by R. W. Demmings.

RICHARDSON-SIMPSON.—At the home of the bride, Sept. 7th by A. J. Vincent, Daniel Richardson of Sydney, C. B., to Maude Estelle Simpson of Amherst, N. S.

REWLIN-WILSON.—At Turtle Creek, A. Co., Sept. 14th by Rev. F. B. Seelye, William Rawline of Moncton, N. B. to Elsie daughter of William and Teresia Wilson of Turtle Creek, N. B.

BECKWITH-SHERWOOD.—At the parsonage Centreville, Car. Co. N. B., Sept. 14, by Rev. B. S. Freeman, Geo. W. Beckwith of Centreville to Sarah Jane Sherwood of Bairdsville, Vic. C.

NIGHTINGALE-CRAWFORD.—At the residence of Joseph Crawford, Salmon Bay, Queens Co Sept. 7th, by Pastor M. P. King, Ward S. Nightingale of Newcastle Bridge, to Bertie E. Crawford, of Salmon Bay.

GLENNIE-HUNTLEY.—At the home of the bride, Sept. 7th, by Ex-Pastor J. M. Parker, J. Wm. Glennie and Ida May, only daughter of Mr. Noah Huntley, River Herbert, N. S.

NICKERSON-HOWLL.—Married at Petticoiac, Sept. 14, by Rev. E. C. Corey, Ezekiel Nickerson of River Glade West. Co., to Miss Millie Howll of Bass River, Kent Co.

STARKEY-STOCKFORD.—At the parsonage, Coldstream, N. B. Sept. 12, by Rev. J. D. Wetmore, Malcolm H. Starkey of Northfield, to Dora P. Stockford of Highlands, Car. Co.

COURSER-BYERS. At the Baptist parsonage, Fairville, on the 14th inst. by Rev. A. T. Dykeman, Lee Roi Courser of South Bay St. John Co., to Mary E. Byers, of Lorneville, of the same County.

EATON-REID.—At the Baptist church, Billtown, Aug. 17th, 1904, by Rev. D. H. Simpson assisted by J. T. Eaton, uncle of the groom, Truman H. Eaton of Centreville, Kings Co. N. S., to Hattie May Reid daughter of Samuel Reid, Esq., of Steam Mill, N. S.

MORTON-STAFFORD.—At the home of the bride's uncle, Warden J. H. Seaman, Bloomfield, Sept. 14th, by Ex-Pastor J. M. Parker, River Herbert, Chas. Herbert Morton, M. D., Port Greville, son of Rev. Arthur Morton, D. D., and Maie Howard only child of Mrs Minnie Seaman Stafford and the late Prof. Stafford.

PORTER-ROCKWELL.—Sept. 14th, at the residence of Mr. Avar Rockwell, River Herbert, brother of the the bride, Warren F. Porter of Amherst and Ethel M., youngest daughter of Mary and Henry Rockwell, River Herbert, N. S. Ceremony by Ex-Pastor J. M. Parker.

PHELPS-BEVERIDGE.—At St. Almo, Vic. Co., Sept. 1st, at the residence of the bride's father, Robert K. Beveridge, his eldest daughter, Ethel was united in marriage to Ivan Phelps of Boston, Mass., by R. W. Demmings assisted by Rev John Drummond.

DEATHS.

McMAN.—At Lower Newcastle, Sept. 3rd Gladis McMan, daughter of Evert McMan in the 4th year of her age.

LEED.—At Freeport, N. S. Sept. 4. Samuel Leed in the 84th year of his age, leaving a family of four sons and four daughters to mourn their loss.

DELONG.—At DeLong Settlement, Kompt. Queen's Co., N. B. Horace W. DeLong, aged 82 years, son of John Cooper DeLong, and grandson of the late Rev. Thomas DeLong.

JAMES.—At James Settlement, Tobique River Sept. 14th Anna; relict of the late William James; aged ninety years. She leaves two sons and four daughters.

WRIGHT.—At Gillispie Settlement, Vic. Co. Sept. 8th, Emery aged 21 yrs the eldest son of Edward and Dora Wright and grandson of the late Deacon James Wright of Andover.

ROBINSON.—At Lower Newcastle, Queens Co., Deacon John Robinson, after weary months of intense suffering passed away Sep. 3rd. He leaves a sorrowing wife and daughter, with a large circle of relatives and friends who will greatly miss him as a kindly Christian gentleman.

A "Royal Household"
Story from the
Annapolis Valley.

Mr. Arthur Cochran, of Delong & Seaman Boston, tells of an incident which he observed not long since while travelling through the Annapolis Valley. Some five or six miles from Middleton, Mr. Cochran called at the store of a friend and customer of his firm; and while discussing general business questions with him, a carriage drove up to the door and a prosperous looking fruit grower pulled up his horse and got out.

"I came over for a barrel of that 'ROYAL HOUSEHOLD' Flour," said he. "Suppose you have lots of it left. My wife told me not to get any other kind, so I hope you have it here."

The merchant said he was very sorry but he had sold his last barrel of "ROYAL HOUSEHOLD" the day before, and didn't expect a new supply till the first of the following week. He said:—

"Won't you take a barrel of — or —. They are both flours of good reputation."

But the buyer said:—

"No, we have used both those flours and we have used 'ROYAL HOUSEHOLD' and my wife thinks 'ROYAL HOUSEHOLD' so superior to any flour she has ever tried that she must always have it in future.

The merchant talked for a while and put up a pretty good argument, but finally the farmer said:—

"It's only five or six miles to Middleton and, as I am hitched up, I might just as well drive over there and get what I want."

He thereupon drove to Middleton and got the flour he wanted; at least, Mr. Cochran presumes that he did, as he started for Middleton where "ROYAL HOUSEHOLD" is now sold in large quantities. Mr. Cochran thinks that there can be no doubt about "ROYAL HOUSEHOLD" being the very best flour in this market when people will take such pains to be sure that they get it.

STEVES.—At North View, N. B. on Sept. 3, 1904, infant son of Mr. and Mrs. Hazen Steeves aged five months. And he took little children in his arms and blessed them and said suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven.

McMILLAN.—At Sydney, C. B. Aug. 30th, Catherine McMillan wife of Hugh McMillan aged 45 years died at Brookland Hospital while undergoing operation for cancer. She leaves a husband, 5 daughters and 3 sons to mourn their loss. Our sister died sweetly trusting in Jesus.

GAY.—Died at Shediac, Sep. 8, aged 78 years, Thomas Gay. He was one of the faithful few who stood by the Baptist cause at Shediac and his sudden removal will be a great loss to the church. May the consolations of the gospel be given to the family, the widow, 4 sons and 2 daughters.

NEVRS.—At Coldstream, Car. Co., May 19, after a lingering illness, Samuel Nevrs aged 70 years leaving a widow two sons and two daughters to mourn. He was a member of the Baptist church for many years and died trusting in the merits of the atonement.

SHAW.—At Hantsport, Hants Co., N. S. Sept. 5th, Farnest Shaw aged, 26 years. This is the seventh out of nine children that Mr. and Mrs. Isiah Shaw have been called upon to part with. Just nine days from beginning of sickness to his departure. He was admired and loved by all who knew him. "His end was peace."

GRAVES.—Elenor, widow of the late James Graves, died at Goshen, aged 89 years. She was the oldest person in the parish, and one of the charter members of the 1st Elgin Baptist church. One son survives, a resident of Calgary, Northwest, and a large number of grandchildren and great grandchildren with numerous relatives and friends to cherish the memory of the good mother in Israel.

We are sorry to learn that the demand for **Biblical Studies**, published by the American Baptist Publication Society, while good, is not so great as was expected. For adult classes and individual students who desire a comprehensive view of the word of God there is nothing better. It is a reflection on the denomination that new editions of this most valuable help are not called for.

CONGDON.—At Somerset, King's Co., N. S. on Sept. 10th, Owen P. Congdon aged thirty-two years. Mr. Congdon had been in falling health for a number of years,

but resolutely kept attending to business duties, and his final illness was of two days' duration. He was a consistent member of the Berwick Baptist church. He married Della, daughter of Mr. T. A. Nelly of Middleton, who is now left a widow with three young children. They have the sincere sympathy of many friends in Somerset and vicinity.

BIGGAR.—At Nantucket Mass., Sept 9th, of cancer of the stomach, Rebecca E. beloved wife of John W. Biggar at the age of 57 years. Deceased had been in failing health for nearly a year and went from her home at Biggar Ridge to visit her sister Mrs. Geo. E. Friend about three months ago in hopes of recovering. She was born at Quaco, St. John County and besides her husband and one son Charles, she leaves two brothers James and Alexander Davidson of Bristol, R. I., one sister Mrs. Friend of Nantucket and a large circle of friends. Mrs. Biggar professed religion some 25 years ago and was baptized by Elder Chas. Rideout and adorned her profession by a quiet peaceable well ordered life and conversation. The remains were brought home and interment was made on Wednesday, Pastor C. F. Rideout preaching from a selection of her own in St. Mathew II: 23-29.

POTTER.—At Clementsvalle, Sept 1st, Joseph Potter aged 80 years, passed peacefully to his rest. Owing to the strain put upon his strength during the last year by caring for his invalid wife day and night, he gradually sank until symptoms of heart failure showed that his end was near. He was baptized when a young man by the father of the Rev. J. H. Saunders, D. D., and has maintained a worthy Christian career to the day of his death. For upwards of 20 years he faithfully discharged the duties of church clerk. The interests of Christ's cause at home and abroad lay close to his heart being always a willing contributor to its advancement. His home was a minister's home. He leaves to mourn his loss an aged widow, three daughters, several grandchildren and one brother, Deacon Joshua C. Potter the last one of a family of twelve. Besides these there are some in the church who feel keenly the loss of a life-long friend and brother. The funeral was conducted on Friday the 2nd, by the Pastor, Rev. J. H. Balcom, who spoke from the words found in Esther, 10: 3. "accepted of the multitude of his brethren, seeking the wealth of his people and speaking peace to all his seed."

UNHEEDFUL COUNSELORS.

A contracting builder had just warned his workmen of a dangerous place in a house they were erecting. A hatchway was temporarily obscured by some tar paper that had been thrown over it. A moment after he hurried across the room, stepped on the dangerous spot, fell, struck on some timbers, fractured his skull and died in a few minutes. His warning to others was all right. His failure to remember and heed cost him his own life.

This is not the only case of that sort. Many a person has given excellent counsel to others and has himself been destroyed, or met with severe loss by means of the very thing against which others were advised. This does not argue against the counsel which was alright in itself, nor does it prove that it is useless to give advice. If that counsel is an advantage to others, or saves them from loss and grief, let them be thankful for it even though the one who gave it became a castaway himself.

Cardinal Wolsey is represented as urging his disciple, Cromwell, to fling away ambition, to escape the dangers of intrigue, and to walk in the straight path. "A sure and safe way, though thy max'er missed it." His own bitter experience and his poignant grief only made more unmistakable the fact that he had taken a dangerous road, and one that wise people better avoid. His own wreck pointed out the fatal nature of the course which he had taken.

A lecturer warned his hearers most eloquently against the insidious effects of opium and strong drink. Becoming worn and suffering from sleeplessness on account of his trying efforts on the platform, he came to be in the habit of using both of them. Slowly the habit grew upon him. Unconsciously he became enslaved. In a few years he died a wreck. His warning was just right, and his influence saved many a young man from going in the way of death. But he himself, became, almost unconsciously, a victim of the evil from which he had warned others.

A minister urged his people to believe the Gospel and to let it, in its simple truth, be the guide of God in their hearts and lives. He was the means of turning many to see Jesus Christ as their Saviour. But he did not live up to his own preaching. He trusted too much in his own wisdom. He turned away from the simplicity of the Gospel. He became entangled in the sophistries of worldly philosophers. He became a rationalist instead of a believer. He failed to lay hold on Jesus Christ himself.—Herald and Press.

BRAVERY.

A brave man is one who dares to do his duty against all odds, and even though his heart and his own flesh fail. The keener the sense of danger is, the finer is the quality of the courage that faces it. The dull nerve that does not brave, he is only incapable. The cowardly dash of the heedless youth, the reckless charge, but only reckless, of the reckless man who sees the danger and does not recoil from it in every nerve, and yet sets his face unflinchingly to meet the worst for duty's own sake. It is courage of the highest order when a sensitive and delicate woman shrinks not from what is distasteful and fraught with pain.

The chances of doing the brave deed come not at long intervals and on great occasions, but every day and in the commonest affairs. The splendid courage of the battlefield is matched every day in the common city streets by men whose names are never mentioned in the lists of heroes, but whose deeds of self-control and self-denial and self-surrender the encompassing of the unseen witnesses applaud.

True bravery is not a thing of the nerves or muscles, but of the heart. It is a moral virtue. There is choice in it. It is inspired, not by fate, but by faith. It is based on the belief that things do not happen by chance, but are obedient to an increasing purpose running through the ages.

And bravery is as true in the common round of life as in what seems to us life's rare occasions. To be patient under little

trials, to persevere in distasteful service, to endure manfully the petty sneer, to resist steadily the familiar temptation, to be kind and truthful and generous in every-day life—that proves the courage of truly brave men.—Sel.

A DUTY.

ROBERT McDONALD, D. D.

A woman told me a while ago she joined the church because it was her duty and for no other reason. She did not especially like the minister. She could not digest all the creed. She disliked some of its members and preferred the width of the avenue between herself and them, but she professed to be a Christian and believed her place was in the church rather than out. For fifteen years she remained outside and criticised. A barren, unsatisfactory spiritual life was the consequence. She entered finally for Christ and her children's sake, and the last year had been the happiest and most profitable of her existence.

Do you believe in Christ? Would you honor him? Your place is inside the church of Christ as truly as the soldier's place is inside the regiment; or the sailor's on board ship. But, you exclaim, the creed, the doctrines, the membership, the minister. Well, then, seek the church you can fellowship, even though outside your denomination, and if no such church can be found take yourself speedily to Jesus Christ. Go into your closet and shut the door with your prejudices on the outside. Then fall upon your knees and pray to be converted all over again. Some of us, you know, need to be converted more than once. Even the seventy times seven recommended by the Master in the olden times. Let God overrule your prejudices and flood your heart with his grace. Then go in the spirit of a little child and ask admittance of the nearest Christian church.—The Commonwealth

Every individual will be the happier the more clearly he understands that his vocation consists, not in exacting service from others, but in ministering to others, in giving his life the ransom of many. A man who does this will be worthy of his food and not fail to have it.—Tolstoi.

IN THE MORNING.

"Cause me to hear thy loving kindness in the morning."

Oh, speak to me in the morning,
Lord of my every day!
Thou art my great director
As I pass to the hidden way:
If I hear thy voice in the morning
I open the day with song,
Forth shall I go to conquer,
Thy presence shall make me strong.

I think of another morning
After long, long sleep—
But why should I fear the awakening
Since thou wilt my spirit keep?
Oh, speak to me in that morning,
Jesus, in thy sweet grace,
And I shall have found my heaven
In the light of my Saviour's face.

May there be no cloud on that morning:
The clouds are for mornings here?
In the brightness of that great glory
All darkness will disappear.
Oh, sunrise that has no setting,
Oh, day of supreme delight—
God, give me the joy of that morning
After a restful night.

—Marianne Farningham

LOVE FOR LEPERS.

The late Robert Louis Stevenson tells of a visit which he paid to the leper settlement on the island of Tolokai, away in the Pacific. At first, he confesses, he had some fear and some disgust to overcome. But soon the repugnance was gone. He stayed for seven days. He chatted with the sufferers at the doors of their little wooden houses. He played with the children on which the horrible and loathsome sickness had laid its grip. But one thing he would not do.

"I made up my mind on the boat's voyage he says 'not to give my hand'."

But God does more than this. He stretches out his hand to the man who is full of leprosy. He comes into friendliest contact with him, loves him out of his corruptions.

Because our inquiry, it is His work and his joy to pardon it.

THE GENTLE QUEEN OF GREECE.

The Queen of Greece, who is a Russian grand princess by birth, has wrought some good things into the land of her adoption along with her own gracious personality. Prior to her advent at the Hellenic court, charitable institutions were unknown in the land of Homer. Her majesty at once established an elaborate system of sick-nursing and out of her own not too abundant private means helped to found the first national nursing school. The Evangelismos, the famous hospital in Athens is the outcome of her endeavors and Athenian ladies of the highest degree following the example of their queen take a personal share in the nursing and management.—Leslie's Weekly.

"Tommy," said the economical mother to the boy with the loose tooth, "I'll give you ten cents if you'll let me pull that tooth." The boy thought it over and then went to his bank. "The fun of doin' that is worth more'n ten cents," he said. "I'll give you fifteen if you'll let me pull one of yours."—Chicago Evening Post.

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HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting a small area, which has no other homestead or reserved for public road 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 16 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY. Entry may be made personally at the local land office for the district in which the land is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, or 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 of a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under any of the following plans:

(1) At least six months residence upon and cultivation of the land in each year during the term of three years.
(2) If the father or mother, if the father or the deceased of any person who is entitled 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, counter-signed 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 in (2) and (3) indicates the same township, or as adjoining or adjoining 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 50 acres substantially fenced.
Every homesteader who fails to comply with the requirements of the homestead act 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. SMARZ, Deputy Minister of the Interior. It is in addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of more desirable lands are available for lease or purchase from railroad and other corporations and private lands in Western Canada.

This and That

THE FARMER.

The farmer leads no E Z life,
The C D sows will rot;
And when at E V rests from strife,
His bones all A K lot.

In D D has to struggle hard
To E K living out;
If I C frosts do not retard
His crops, there'll B A drought.

The hired L P has to pay
Are awful A Z, too;
They Z K rest when he's away,
Nor any work will do.

Both N Z he cannot make to meet,
And then for A D takes
Some boarders, who too R T eat,
& E no money makes.

Of little U C finds this life;
Sick in old A G lies;
The debts he O Z leaves his wife,
And then in P C dies.

—H. C. Dodge, in the The Independent.

ONE WAY TO STOP A DOG FIGHT.

Isaw an ugly dog fight stopped in a very handy manner the other day, says an agent whose business takes him to almost every section of the city. 'It was between a couple of bulldogs, and they went at it in a manner that threatened to put an end to the life both. Finally each got a hold that could not be broken, and the men looking on were afraid the dogs would kill each other. It was a short distance from a saloon, and a young man who appeared to be interested in one of these dogs as owner, ran to the saloon and brought out a bottle of seltzer water. Approaching the fighting dogs he aimed the siphon at their faces and pressed the lever. There was a stream of water straight into the mix-up of struggling and growling animals, and it had scarcely touched their eyes when they let go instantly and ran in opposite directions yelping like whipped puppies.—Ex.

A LIKELY REASON.

The vicar of a Midland parish made it a rule to visit the village once every week and address the pupils. One morning he told them that the best way to make themselves happy was by helping others. Now, this clergyman had a very high opinion of himself, and wishing to point the moral of his lesson, said to the children: "Now boys, tell me. Why do I come over here every week to speak to you when I could be taking my ease at home?" There was silence for a moment, and then a bright little boy put up his hand. "Please sir p'raps yew loikes to hear yer-self talk."

The vicar curtailed his visit that day.

An English paper prints the following singular card of thanks:

"Mr. and Mrs. Heays hereby wish to express their thanks to the friends and neighbors who so kindly assisted at the burning of their house last Monday evening."

WHAT'S THE USE

To Keep a "Coffee Complexion."

A lady says: "Postum has helped my complexion so much that my friends say I am growing young again. My complexion used to be coffee colored, muddy and yellow but it is now clear and rosy as when I was a young girl. I was induced to try Postum by a friend who had suffered just as I had suffered from terrible indigestion, palpitation of the heart and sinking spells.

"After I had used Postum a week I was so much better that I was afraid it would not last. But now two years have passed and I am a well woman. I owe it all to leaving off coffee and drinking Postum in its place.

"I had drank coffee all my life. I suspected that it was the cause of my trouble, but it was not until I actually quit coffee and started to try Postum that I became certain; then all my troubles ceased and I am now well and strong again." Name furnished y Postum Co., Battle Creek, Mich.

There's a reason.

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

The heckling of Parliamentary candidates is a much more popular practice in Scotland than South of the Tweed, and it is productive of much amusing repartee. A candidate who had been announcing his particular views after a guarded and somewhat vague and equivocal fashion, was interrogated by one of his auditors as to 'what he was driving at.' The candidate promptly responded 'I am driving, sir, at the amelioration of the illimitable perspective.' This reply is said to have effectively closed further inquiries.

PROPERLY APPARALLED.

'The evening wore on,' continued the man who was telling the story.

'Excuse me interrupted the would be wit. But can you tell us what the evening wore on that occasion?'

'I don't know that it is important, replied the story teller. But if you must know I believe it was the close of a summer day.

'Did you say there were accidentals in that music,' asked the father of the lady at the piano. 'A great many answered his daughter. 'Well it's a great comfort to know that you were not doing it intentionally.

It is told of an American millionaire who bought a castle on the Rhine that one cold day his daughter found him warming his hands at a fire which he had kindled in a suit of plate armour.

'Oh, papa what have you been doing?' she cried.

'The feller that patented that stove, replied the lord of the castle, 'must have been crazy, but I've made the old thing heat up at last.

THE IMPOSSIBLE PROOFREADER.

Former Employee—' And what's become of old Balemp, who used to be working in the proofroom?'

Editor (sadly)—'Gone. Hated to part with him, too. But the pressure became unendurable. Although he made me say that old Moneybags, who died, had by "industry and frugality accumulated a lonesome future," when I wrote it "handsome fortune," I forgave him and let him stay on. But when he had me say in a society item that Miss Fitznoodle's coiffure "was frightful by reason of the awful derangement of her soft brains," instead of "delightful by reason of the careful arrangement of her soft braids," the pressure brought to bear by influential citizens was something I could no longer withstand.'—Baltimore 'American.'

THE LITTLE STREETS.

"To-morrow I'll do it," says Bennie;
"I will by and by," says Seth;
"Not now—pretty soon," says Jennie;
"In a minute," says little Beth.
Oh, dear little people remember
That true as the stars in the sky,
The little streets of To-morrow,
Pretty Soon, and By and by,
Lead one and all,
As straight they say,
As the king's highway,
To the city of Not at All.
—Annie Hamilton Donnell.

Miss New Woman—'I don't ask special privileges; Mr. Crump. What I do ask is that you, for instance, a man, should treat me as you would another man, instead of talking small talk, and treating me like a thing to be protected, and all that; assume towards me the attitude you do to Mr. Warrington. Treat me like a good fellow.'

Mr Crump (quickly)—'Why, certainly, old chap. Lend me a fiver, will you?'

The daughter of a country rector taught the choir boys a new tune at a Monday evening's practice, to be sung on the following Sunday. Sunday morning came.

'Well, Sammy,' said Miss X—, 'I hope you haven't forgotten the new tune, for we depend much on you.'

'Naw, mum, not a bit. Why, I've been a-skeering the crows with it all week.'—London 'Tit-Bits.'



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Surprise Soap

cleanses so easily that wash day is like child's play. There is nothing in it but pure Soap. It cannot injure the clothes and gives the sweetest cleanest results. To wash the Surprise way. Read the directions on the wrapper. You can use Surprise in any and every way.

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NEWS SUMMARY.

The republican gain in Maine over 1900 is estimated at five per cent, and the democratic gain at twenty-four per cent.

The Redmen of the United States have adopted an amendment to their law barring saloon keepers, bar tenders and retail liquor sellers from membership.

A. L. Hicks, fireman, and an unidentified man were killed and several passengers were injured on Monday by a collision between Southern Pacific passenger trains at Lawton Nevada.

Twenty thousand skilled union employees of the Republic Iron and Steel Company at Ashtabula, Ohio, have accepted a reduction in wages from two to fourteen per cent.

In a row on one of the coaches of the Georgia Southern and Florida passenger train passing through Georgia on Monday night, a white man named Jackson Duncan was stabbed to death, two negroes were killed and Marshall Duncan was stabbed in several places.

The Minister of Marine and Fisheries has received fifty applications for whaling licenses. They are for territory at points extending on the Atlantic coast from the Canadian boundary at Maine north to Labrador.

Sir Frederick Borden has received information at the War office that Colonel Lake will come to Canada for a short period as chief of staff. Lord Apler will likely be inspector general.

The Builder Laborers' Union at Toronto which struck August 15 for 28 cents an hour, has voted to return to work at the former rate, 25 cents. During the strike period 209 bricklayers and 300 laborers left the city, and the two classes of workmen lost \$20,000 in wages.

A warship can burn money with her guns about as fast as she can get away with coal in her furnaces. Some of the guns fire two shots a minute at \$400 a shot, and others of the quicker firing kind take \$70 to a shot. A ship of the Japanese Kasuga type can use up \$15,000 worth of ammunition in five minutes.

The executive of the York County Agricultural Society has decided to fight the lawsuit commenced by Baird & Peters, St. John, because the secretary refusing to grant them a site for a tea exhibition at the fair last fall. Arrangements were started for a fair next fall.

At Moncton Tuesday at the inquest into the death of George Govang and James Fairweather, the jury said they came to their death by drinking wood alcohol, knowing it to be such. They recommended that retailers label wood alcohol poisonous in future.

The Sassafras Pulp and Paper Company's property, situated near Weymouth, was sold at Digby Monday afternoon and bought by

SUCCESSFUL MOTHERS.

You will always find that the mothers who are successful in bringing up families of hearty, healthy children are those who are careful to note the slightest evidence of illness and to check it at once. The wise mother gives her children Baby's Own Tablets at the first symptom of any childish ailment, and almost at once the little one is all right. Mrs. Thos. Stevenson, 13 Bishop street, Halifax, N. S., says: "It gives me pleasure to be able to speak of the great value of Baby's Own-Tablets. I always give them to my children when they are ailing in any way, and they speedily make them well. I would advise every mother to keep the Tablets in the house." The Tablets allay teething irritation, cure colic and stomach troubles, prevent constipation, destroy worms, allay fevers and break up colds. They can be given safely to a new born child. Sold by all medicine dealers or sent by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

A. A. G. Ross, of Montreal, manager of the National Trust Company, plaintiffs in the suit on behalf of the bondholders. Mr. Ross has intimated his intention of inviting tenders for the purchase of the property en bloc.

The King and Queen of England give away hundreds of their photographs every year, and a large number of them go to other royalties. When one is sent to a king or queen it is signed "yours sincerely," but this is left off in other cases. The Kaiser now has over four hundred signed photographs of King Edward, and he himself has been photographed more than any other monarch.

The crown authorities have indicted the Toronto Street Railway Company for committing a "common nuisance by being wilfully negligent," in the case of a woman killed by a trolley car. The railway company are also indicted for "criminal negligence" in not equipping their cars with proper or sufficient lights etc., thereby endangering human life.

Hans, the Berlin horse that could read and answer mathematical questions, has been exposed as a fraud by a captain of cavalry who long suspected him. The captain succeeded in approaching the horse while the hostler was absent, and Hans did not seem to be able to answer any of his questions. As soon as the hostler returned Hans recovered his intelligence. At last, pressed by questioning, the hostler had to admit that the horse continued to mark with his foreleg until the hostler raised his eyes from the floor, and that this was the signal for him to stop.

The republicans carried Maine in the biennial election on Monday, the returns indicating a plurality of about 33,000 for Wm. T. Cobb, the party candidate for governor. In the third district E. C. Burleigh ran ahead of his vote of four years ago for congressman. At a late hour very few reports had been received from the fourth district, where the re-election of Lewellyn Power is conceded. John M. Johnson was elected to the state legislature from Calais.

Surrounded with the gloom of an awful tragedy, and horrified at the thought that for the first time a murder has been committed in their midst, the people of Havelock Kings Co., are deeply mourning a terrible event which occurred in that peaceful village early Friday evening, in which one man lost his life, and another, his assailant, is lying in the county jail, charged with the serious crime of manslaughter. In the course of a family quarrel, William McKnight was struck on the head with a heavy stick in the hands of Oscar Wright, and died twelve hours later, having never regained consciousness. Doctor Price and Flemming worked with him all through the night, but their efforts were in vain, and surrounded by his almost hysterical wife and five little children, he passed away at 8 o'clock Saturday morning. Oscar Wright was arrested soon after the assault and on Saturday brought to the Hampton jail. An inquest was held at 7:30 p. m. at Sussex. Six witnesses were examined by the crown, as follows: Jason Keith, Wm. H. Young, Mr. Howard and wife, L. B. Corey and C. O. Peterson. There was little cross-examination. The jury were out one hour and five minutes and brought in the verdict that Wm. McKnight came to his death by a blow from a club in the hands of Oscar J. Wright and that the said Oscar J. Wright did unlawfully kill the said Wm. C. McKnight on the 16th day of Sept. inst. Signed by all the jurors.

Ha-kell—What's Bobby crying for?
Mrs. Haskell—Oh! the poor boy caught his finger in the pantry door.
H'm! He evidently didn't get the jam he was looking for that time.

Teacher—"What are the three personal pronouns?"
Pupil—"He, she, and it."
Teacher—"Give an example of their use."
Pupil—"Husband, wife, and baby."

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