

# Messenger and Visitor

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## Sweden and Norway

In spite of all pessimistic forecasts the separation between Sweden and Norway is being effected peacefully and in a not unfriendly spirit. The text of the protocol, signed at Karlstad September 23rd by the delegates appointed to arrange the terms of dissolution between the two countries, has been made public. When ratified by the two parliaments this document will become a treaty. It consists of five main articles and thirty-five sub-clauses. The first article deals with arbitration; the second with the neutral zone and the demolition of the fortifications; the third with reindeer pastures; the fourth with inter-traffic, and the fifth with common waterways. Regarding arbitration the treaty says: The two countries undertake to submit to the Hague Arbitration Court all matters of dispute which do not affect the independence, integrity or vital interests of either. In order to insure peace between the two countries a zone is to be provided on each side of the frontier which shall forever be neutral and must not be used by either country for war operations nor can there be stationed or gathered within the zone armed military forces except as provided in clause F and such as are necessary to maintain order or cope with accidents. If either country constructs railroads through the zone troops may be transported and people living within the zone may be collected there for military duty, but must be immediately transported away. Fortifications, war ports or depots for the army or navy must not be maintained, nor new ones established within the zone. This agreement is suspended in case the two countries assist each other in a war against a common enemy, and also if either goes to war with a third power. Therefore, the fortifications now existing within the above neutral zones shall be demolished, viz., the Norwegian groups of fortifications at Fredriksten, Gyldenlove, Qvarbjerg and Hjelmskolan, Oerjeb, with Kroksund and Dingsrud. The old fortifications at Fredriksten, Gyldenlove and Overhjerget may remain, but not as fortifications.

## The Chinese in the Transvaal

The policy of introducing Chinese coolies into South Africa to work in the mines of the Rand has been adopted in the face of strong protests from different parts of the Empire and especially from England. It was felt that the conditions under which the Chinese laborers were to be held and the relations they were to sustain to their employers approached too nearly to slavery to find favor in a British Colony. Present conditions appear to justify these apprehensions. The Chinese coolies imported now number 47,000. Of these nearly a thousand are reported to be in jail, and there have been nearly 2,000 convictions for breaches of the labor regulations. It appears that the Chinese can be had to labor in the mines only by the exercise of force, and accordingly two squadrons of constabulary, forming a chain of forts along the Rand, are employed to prevent desertions. The Chinamen who succeed in effecting their escape become a source of annoyance and trouble to the farmers, and the presence of marauding Chinamen in the country about the Rand has made it necessary, as it is said, to supply the Boers with arms. In view of all this the Chinese are to be held in their compounds under more stringent conditions. The practical slavery in which these Chinese laborers are held is not of a character to reflect glory on British government, and it is hard to believe that it can long be tolerated by the British conscience.

## Canada as a Wheat Producer

Dr. W. S. Saunders, Director of Experimental Farms for the Dominion, has been seeing large areas of the Northwest during the present harvesting season. The crops this year, he says, are immense and confirm his previously expressed opinion as to the great possibilities of wheat-growing in the Northwest. The figures given in his pamphlet entitled "Wheat-growing in Canada," published last year, are, he believes, well within the mark. In this pamphlet under the heading "A Reasonable Prophecy," Dr. Saunders said: "The total imports of wheat and flour into Great Britain in 1902 were equivalent in all to about 200,000,000 bushels of wheat. Were one-fourth of the land said to be suitable for cultivation in Manitoba and the three provisional territories under crop with

annually, and the average production equal to that of Manitoba for the past ten years, the total crop would be over 812,700,000 bushels. This would be ample to supply the home demand for 30,000,000 of inhabitants, (supposing the population of Canada should be that figure), and meet the present requirements of Great Britain three times over. This estimate deals only with a portion of the west, and leaves the large eastern Provinces out of consideration altogether. From this, it would seem to be quite possible that Canada may be in a position within a comparatively few years, after supplying all home demands, to furnish Great Britain with all the wheat and flour they require and leave a surplus for export to other countries."

## Prince Albert

Mr. J. A. Aiken, correspondent of the Toronto "Globe," gives an interesting account of the district of country of which the growing town of Prince Albert, Saskatchewan, is the centre. Lumbering, stock-raising and wheat-growing, he says, are in order of importance the chief industries of the town and district. Five sawmills, with an annual output of twenty million feet of lumber, worth \$17 and \$18 per thousand, are in operation in the town. They employ at the mills and in the woods an average of 1,000 men all the year round. The lumber is chiefly a good quality of spruce, in which the country abounds. Logs are floated in on the Saskatchewan, which affords a splendid means of transportation. The Prince Albert Mills bid heavily for the lumber trade over a large area, and in a country where there are so many rising towns, such as Saskatoon and North Battleford, and where every settler needs lumber, that trade is considerable. In addition to cheap lumber Prince Albert has plenty of cheap firewood, going at \$2.50 per cord, just one-half the price at towns in the prairie districts. The supply of logs and lumber is all but inexhaustible, for the timber areas extend away to the west and north. The very first thing a stranger sees on driving out of the town is that the district is admirably adapted for stock-raising. There is a wealth of good pasture, of sloughs and small, spring-fed lakes, and plenty of trees that afford shade in summer and break the winds of winter. Every farmer keeps some stock, few of them less than 25 cattle, and the horses needed for farm work. Cattle and the better bred horses are given shelter in winter, but the western horses are allowed to run all through the cold season. What one man thinks of the adaptability of the district for stock-raising is illustrated in the case of Mossom Boyd, a Bobcayzeon, Ont., farmer, who has a 5,000-acre ranch and farm about twelve miles northwest of the town. On that farm, which is a good type of the farms in the district in its adaptability for stock-raising, there is a herd of 400 Hereford cattle, most of them being registered stock. The herd presents a grand sight, which is enhanced considerably by the thought of the individual value of the cattle. A herd of about fifty horses is also on the place, many of them well-bred stock.

## Gaynor and Green

The men, Gaynor and Greene, who are charged with embezzlement and with having conspired to defraud the United States Government and whose names have become notorious in connection with prolonged extradition proceedings in the Province of Quebec, appear to have got nearly to the end of their tether. The long delay in effecting their extradition does not reflect glory on the Canadian courts, though it may be complimentary to the ability of the Quebec lawyers whose services the fugitives by the ample means at their command have been able to retain. The history of the case is as follows: Benjamin D. Greene and John F. Gaynor of New York were indicted at Savannah, Ga., in 1899, charged with embezzlement and conspiracy to defraud the United States Government in connection with contracts for harbor improvements at that place. Captain Oberlin M. Carter, Corps of Engineers, U. S. A., was convicted on the same charge, dismissed from the army and imprisoned at Fort Leavenworth for a term of years. Greene and Gaynor were arrested in New York, but they resisted extradition to Georgia, and when a decision was rendered against them in a Commissioner's court they fled to Canada. Each forfeited bail to the amount of \$40,000. Measures were taken to secure extradition, and there was some hope of a favorable outcome, when the accused men fled from Montreal to Quebec, thus changing the legal jurisdiction. In May, 1902, detectives kidnapped them and, taking them aboard a fast tug, carried them to Montreal, where it was hoped the measures for extradition would be successful. There was an exciting chase on the river. Upon arrival in Montreal Judge Lafontaine committed the men to jail, but Judge Caron of Quebec granted a writ of habeas corpus, and Greene and Gaynor were taken back to that place and set at liberty. Intense feeling was caused among officials of the Administration in Washington when it was found that the Attorney-General of Canada was a member of the law firm retained to defend Greene and Gaynor against extradition. When Elihu Root went to London as a member of the Alaska Boundary Tribunal a friendly feeling was created in influential quarters, and it is generally believed that this visit had a direct bearing on the interposition of the British Government in an effort to secure the extradition of Greene and Gaynor from Canada. At any rate, an appeal by the United States to the Privy Council of England was entertained, and in February last a decree was handed down in favor of the United States. The Lords in Council advised that the two judgments of Judge Caron at Quebec must be reversed, the respondents paying the costs of the proceedings. Since that time however, two separate legal actions have been brought by Greene and Gaynor in Canada to prevent extradition. The first was in Judge Lafontaine's court at Montreal, and he decided against the accused men. The petition to Judge O'Connell, which is believed to be the last resort of Greene and Gaynor, has now also been dismissed. The United States Government is supposed to have lost more than \$2,000,000 through the conspiracy with which Greene, Gaynor and Carter were charged.

A story which may probably have quite as much foundation in fact as some of the press despatches concerning international politics, is being told of a New Jersey farmer and his chickens. The story is to the effect that a farmer who lived at Glenshola in the State above named found an automobile horn, carried it home and put it to practical use for calling the fowls at feeding time. The chickens soon caught on to the innovation and responded as eagerly to the "honk" of the horn as they had formerly to the old-fashioned "Chick! Chick! Chick!" One day an automobile went scorching by the farmer's place tooting its horn. The chickens were quick to recognize the welcome sound, and with one accord set out after the "auto," spurred on by the familiar "honk! honk!" On the fowls ran, and kept on running until seventeen hens and six roosters ran themselves to death in the highway. The rest, finding they were being fooled, stopped for breath, and then wandered back home. The farmer found them wheezing and scratching their heads by the kitchen door and has discovered that they will no longer respond to the "auto" horn.

The management of the Bronx Zoological Park, New York, has again been disappointed in its efforts to import a live gorilla, the much heralded one which had been obtained in the Congo region and shipped by the steamship "Graf Waldersee" dying on the voyage to New York. Dr. Cecil French obtained the specimen from a party of Englishmen who had captured it during an exploring expedition. He paid \$1,000 for the animal, and had high hopes of bringing it here alive. He engaged a stateroom in the second cabin of the "Graf Waldersee"; hung thermometers about it, and arranged that the room be kept at the same temperature throughout the voyage. But despite his care, the gorilla became ill, grew worse day by day, and finally died of tuberculosis, as an autopsy showed.

It is reported that consternation reigns in French naval circles because the plans of the best French submarine have been obtained by the German naval constructors. A despatch published recently in several papers stated that a submarine boat had been launched at Kiel, and that the vessel had been constructed on plans made by a French engineer. It was asserted these plans had been treasonably sold to Germany. M. Laubeuf, the naval constructor upon whose plans the largest type of French submarine has been built, has declared his belief that the boat launched at Kiel is a copy of the Aigrette.

### Silas T. Rand, The Micmacs' Friend.

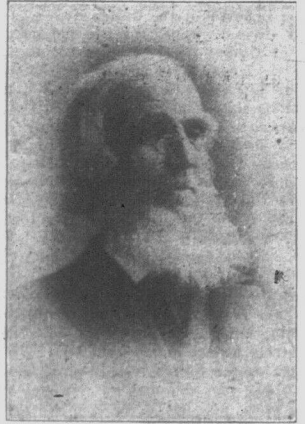
By Judson Kempton.

"Katakumagual upehelase—Come up to the back part of the wigwam," and I'll tell you the story of Silas T. Rand, the apostle to the Micmacs.

On rare occasions, in my boyhood, I saw the great scholar from the woods. He was known to the Sunday school children of Nova Scotia as the most charming of all story tellers, for his tales smelt of the smoke of the wigwam, the balsam of the fir trees and the tan of the beaded buck skin. The last time I saw him was near the close of his career. He was preaching on the Twenty-third Psalm to a large congregation, composed mostly of young people. "Goodness and Mercy," he personified as two angels that attend the Christian all through life; and when he came to the last passage, the old man slowly repeated the words, "surely Goodness and Mercy shall follow me all the days of my life," and as he spoke, he turned his back to the audience, and stood with both hands raised, his white hair falling to his shoulders, looking up, as if his guardian angels were visible to his sight. It seemed to me that I could see them too.

It was not long after this, in the winter of '89, that the college town of Wolfville was awakened one night by the cry of fire. The Acadia boys formed a bucket brigade, heroically soaked the building,—a photographer's gallery—and themselves, and each carried off as a souvenir, an old photo from the pile that had been thrown into the snow. Mine proved to be the likeness of the Indians' missionary, who had died at his home in Hantsport but a few months before. I have treasured it ever since.

The fact that few know anything about Silas T. Rand illustrates how little we really know as to who shall be greatest in the kingdom of God. Truly, when all is manifest, many that are last shall be first, many that are unknown shall be revered.



HE LOVED AN OBSCURE PEOPLE.

The only reason why Dr. Rand's fame is not more widespread is that his valuable life was given with a rare consecration to an obscure and hidden people. For forty years he was the missionary to the Indians of Nova Scotia and New Brunswick. He visited them in their secluded settlements and birch-bark wigwams until he practically knew them all, for there were less than 3,000 all told. If Southey could pronounce John Eliot, the missionary to the Indians of Massachusetts, "One of the most extraordinary men of any country," those who know of Silas T. Rand and his work may say the same of him.

He was born in 1810, near Kentville, Nova Scotia, of parents of English ancestry, who had come from New England to occupy this land of the exiled Acadians. He was the eighth of twenty-two children. His early advantages were of the most limited kind. Outside of learning what he calls the "honorable and muscle-developing professions of bricklaying," he received scarcely any education until he was twenty-five years of age. "When I was a small boy I went to school, such as schools were then, for a few weeks, to Sarah Beekwith, Sarah Pierce and Wealthy Tupper, respectively. None of them amounted to much as teachers, and Wealthy Tupper could not write her own name; but there was one thing she could do,—she could and did teach and show us the way to heaven." When he was eighteen years old he determined to study and master the science of arithmetic. "This I did with the aid of a book. I took my first lesson in English grammar from an old stager named Bennett. I paid him \$3 for the lesson and after learning it, started and taught a couple of classes of my own at \$2 per pupil. Next, I studied Latin grammar four weeks at Horton Academy. Then in the spring of 1833, I returned to the work of a stone mason and the study of Latin. There was no ten hour system then. It was manual labor from sunrise to sunset. But I took a lesson in Latin before going to work, studied it while at work, took another at dinner and another at night."

He thus describes his first lesson in Latin: "It was the first night of the four weeks I spent at Horton

Academy. I heard a fellow student repeat over and over again: 'The words opus and usus, signifying "need," require the ablative, as Est opus pecunia,—there is need of money.' That rule, and the truth it contained, was so impressed upon my memory, and was such a perfect illustration of my own circumstances, that I never forgot it."

#### A STUDENT OF THE GREATEST UNIVERSITY.

After these few weeks in an academy, Mr. Rand entered what he called his "great university"—"the greatest university of all time, ancient or modern, a building as large as all outdoors, and that had the broad canopy of heaven for a roof." Stone mason, country pastor, woodsman, Micmac missionary, whatever else, thenceforth he was a student destined to become such a scholar in that "greatest university," that the lesser universities, such as Harvard and Acadia, considered that they honored themselves in voluntarily bestowing upon him the degrees, D. D., D. C. L., LL. D.

Asked in after years if it was true that he could speak in a dozen languages, Dr. Rand replied: "I could twenty years ago, but perhaps I should have to refresh my memory somewhat to do it in my seventy-sixth year. Twenty years ago I knew English, Latin Greek, Hebrew, French, Italian, German, Spanish, modern Greek, Micmac, Maliseet and Mohawk. I am a little rusty now as I said, but I could then read Latin, French, Italian and Spanish almost as well as English. Do you ask what is my favorite language? Micmac. Why? Because it is one of the most marvelous of all languages—in its construction, in its regularity, in its fullness,—and it is the language in which I have, perhaps, done the most good. It is the language into which I have translated the Bible and in which I have been privileged to preach the gospel to thousands of semi-savages."

After ten years in the pastorate, in 1846, Dr. Rand was fired with the foreign mission sentiment that had swept over Nova Scotia. The Baptists had sent Mr. and Mrs. Burpee to Burma, and the Presbyterians, John Geddes and Isaac Archibald to the savages of the South Sea Islands. At the suggestion of Prof. Isaac Chapman, of Acadia College, Silas Rand began to study the Indian language. "I took hold of the idea, and determined thenceforth to devote my life to the work of civilizing, educating and Christianizing the semi-savage Indians of the Maritime Provinces. I resigned the pastorate of my church, gave up all the comfort, conveniences, prospects and social happiness of a pastor and devoted a large portion of my life to association with savages, having such comforts as were to be derived from association with them, and spending portions of a lifetime in wigwams and in the woods."

#### THE DEGRADATION OF THE MICMACS.

At that time the condition of the Indians was not much different from that when the country was discovered. In some respects it was worse. No effort had been made to civilize them, and from the white man they had learned little except his vices. There was a strong prejudice, even on the part of the Christian people, against encouraging the Indians to break with the traditions of barbarism.

But forty years of the life-time of one devoted, talented man of God won both red man and white man to different thoughts. "They are now treated not only as human beings," said Dr. Rand in an interview with one who asked him to tell the story of his life, "but as citizens. They have the gospel and other books in their own language; they live in houses, dress, work and eat like other people, and have property and schools of their own." To the truth of this any Nova Scotian can testify, for we have visited their tidy public schools and well remember their small but neat-looking cottages in their settlements, with gardens and farms. No Indians in America are more comfortable or maintain a higher scale of living than the Micmacs and Miqettes of the Maritime Provinces of Canada. They are also increasing in numbers and the census shows that there are twice as many in these provinces as there were in 1851. We too frequently excuse our murderous methods of dealing with the Indian problem by saying that "the noble red man" necessarily languishes and dies when brought into contact with civilization. It has not proved so in Nova Scotia since Silas T. Rand became the red man's brother.

Many other interesting things concerning Dr. Rand how he adopted the Muller system of living by faith, receiving no fixed salary, making no appeals for money, never asking any man for a dollar, but living twenty-two years by faith in God—"that my bread would be given me and that my water would be sure"—how he published a volume of "Modern Latin Hymns," how he took Mr. Gladstone's Latin translation of "Book of Ages," and corrected what he considered a poorly translated line, besides making his own translation, and how Mr. Gladstone sent him a personal acknowledgment of indebtedness; how, besides translating into Micmac almost the entire Bible, he compiled a dictionary, in that language, of 40,000 words; how he discovered Glooscap, that mythological character which has been called "the most Aryan-like of any ever evolved from a savage mind," and of how he has saved from oblivion the "Legends of the Micmacs" the best of which

have been published by Wellesley College in a volume to which I am much indebted for facts here presented, I might relate. But I have reached the limit of my space and will close with this "Micmac's Prayer," which the good doctor was fond of singing, though I believe it was not composed by him, but was of earlier origin—

"In de dark wood, no Injun nigh,  
Den me look hebbun and send up cry,  
Upon me knee so low;  
Dat God, on high in shiny place,  
See me in night, wid teary face,  
Me heart, him tell me so.

Him send him Angel—  
Take me care—  
Him come himself  
And hearum prayer,  
If inside heart do pray.

Him see me now,  
Him know me here,  
Him say,—"Poor Injun, nebber fear—  
Me wid you night and day?"

—Standard.

### The Christian's Rule of Living.

By J. B. Gambrell.

Life is so broad and has so many points of contact with the world that it cannot be regulated by a complete system of specific commands and inhibitions. The world could contain a book that would specify everything a Christian ought to do or ought not to do. Rather, the New Testament lays down rules of living, which are to be applied with sanctified wisdom. The master law of the new life is this: Whether the Christian eats or whatever he does, he is to do all to the glory of God. This law rules every detail of life. The base of it is the fact, that he is not his own, but belongs to Jesus Christ. Under the law of the surrendered life, Christians are to present their bodies a living sacrifice, holy, acceptable to God, which is their reasonable service. Because the world is at enmity with God, Christians are not to be conformed to the world, but are to be transformed by the renewing of their minds; that they may prove what is that good and perfect and acceptable will of God.

This means that the new life is to dominate and use the body as an instrument of service. This is the whole philosophy of Christian living. Whatever we do in this world to honor the Savior or to help humanity must be done in the flesh, but not according to the flesh. The Christian is to plan his life in every detail from the Christ center, not from the self centre. The real Christian is dead, and his life is hid with Christ in God. The strength of this rule of life lies in its extreme simplicity, and in the fact that it appeals directly to the highest motives, such as love, gratitude, a tender regard for the honor of the Savior, and compassion for erring humanity, which is hurt by a careless and worldly walk. Ordinarily, no devout spirit will have any difficulty in deciding whether a given action is permissible under this divine rule, and the rule is so manifestly correct, that it must be admitted by every Christian when it is stated.

Under this rule, many things not mentioned in the scriptures against gambling on horse races, in lotteries or on cotton, or other products. But one can gamble in any way to the glory of Christ? Who believes it? Not one. Applying this rule, gambling in every form, is to be let alone. It is evil and hurtful. At the bottom it is dishonesty, no matter how disguised. Not even the stupidest can believe God can be glorified by gambling.

Suppose we apply the rule to dancing. Does the dance glorify Christ? If it does, then we may reasonably precede every dance with prayer. Preachers may reasonably, even scripturally, dance. Churches may move out the pews from their meetinghouses and turn them into dance halls. Why not have church balls, if only we may thereby glorify God, and help humanity to a higher life? This has been done, but only when Christianity was merely a profession. No one should hold that dancing is as bad as some other things. It is not, but where does it fall under the rule—among things Christian, or things belonging to the world and the flesh?—Even the world has no trouble in identifying its own. Under the rule, where does the liquor business belong? The whole country suffered a moral shock when some months ago, that elegant Laodicean, Bishop Potter, of New York, opened a saloon with religious services. Men of the world and men of all denominations felt that Christianity had been scandalized and God's holy name defiled. I see that the saloon has gone the way of all others. It could not serve God and Mammon. But, if saloons may be voted for and patronized, why should they not be voted for and patronized, why should they not be religiously opened? Can anyone tell us why not?

Let us turn the rule in another direction. The work of life may all be wrought out with beautiful consistency in harmony with this simple rule. It requires honesty in dealing, purity in life, and a lofty purpose in all things. This is the formula, under the rule: "Not slothful in business, fervent in spirit,

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servant of the Lord." The rule is elaborated in the 12th chapter of Romans, and onward.

Under the rule, some men are as much bound to make money as others are to preach, and for the same purpose—to glorify Christ. All are to labor. Indolence is a disgrace under the rule and a sin. There is no such distinction as is commonly made between things secular and things sacred. If we live according to the rule, the commonest duty, the giving of a cup of cold water to the thirsty, the sweeping of a house, the tilling of the soil, buying and selling—everything is lifted by the motive to the realm of the sacred. All life is glorified and uplifted, by the divine that runs through it and gives character to it. Whatever comes under this rule partakes of the greatness of Christ, because the Christ life is in it. The motive becomes the measure of service. It was this divine quality in the act that made the two mites given, more than all the large gifts of the rich.

Under this rule, the lowliest and the poorest may live the most exalted lives. They may walk in the royal fellowship of the King of Glory and join with Him in his kingly service to humanity, and share with all the saints of all the ages in the harvest of souls, reaped out of the fields of sin.

This royal rule should be applied faithfully to our giving. Every dollar given to the cause should be up; but we do not want a cold brick to go into it, warm with love. We want to see the Sanitarium go. Every gift, under the operation of grace, looks two ways: First, it is expected to serve a Christian purpose in helping the cause. Second, it enlarges the heart and blesses the giver. This last is the greatest of the two. The result from both considerations is a tribute of praise to the Giver of all good. May it be the happy experience of every disciple of the Master to live under this simple rule of life.—Baptist Standard.

### The Will of God.

The will of God is the ruling and directing force of the entire universe. It is because of this that there is persistent order in the natural. The laws of nature, of which scientists talk with such satisfaction, are simply the laws which God has made for the governing of the natural world. We are told of the changelessness of law, and of the reign of law, and all of that, which is simply testimony to the fact God reigns. Of course, his laws are changeless because they are perfect, and there is no one who can change them but God, and he has no occasion to change them. So we are under the reign of God, who is administering all things according to his infinite wisdom. It is the veriest nonsense and atheism to talk of law as though it were something existing apart from a lawmaker, or as though it could exist and rule the universe if there were not an infinite personal Creator and ruler of the worlds.

But when we come to the spiritual realm, in which man is found, we meet the spiritual significance of the will of God. Here, as well as in the physical world, he rules. It is a fact that we may rebel against the holy will of God and so put ourselves in antagonism to him that we may fail to receive the spiritual blessing that would otherwise be ours. If, on the part of all his intelligent creatures, there would be no sin and there would be perfect spiritual health and happiness. The will of God is expressed in his holy laws, and if we were all willing to obey those laws simply and entirely, there would be happiness, holiness and harmony in all our hearts and lives.

The supreme lesson of life is to put ourselves in line with the will of God. This is the hardest lesson of all to learn, but when it is learned, or just to the extent that we learn it, does it yield us peace and satisfaction. As we rebel against God's will we sin. As we fret against it we feel distress. As we obey it we experience peace. As we yield to it we know the sweets of resignation. As we ally ourselves to it to be forceful in executing its purposes we are strong.

So important is it that we should be one with God in the enforcement of his righteousness in the world that our Saviour, in giving us a model prayer, made "Thy will be done" one of its chief and foremost petitions. It is of the utmost importance that we learn the meaning of this petition not only in letter, but in life, and that we make it one of our chief desires to do and to be guided by the will of God.

When we pray that the will of God may be done we mean, for one thing, to express our resignation, whatever may be the divine dealings with us. It is this feeling we should cultivate. We shall have many sorrows and griefs as we pass through the world, and we need all the grace and comfort we can receive from God. To chafe and fret and repine is to put ourselves where his healing grace can not come to us. Let us learn submission, quietness of heart and simple resignation to the loving will of God.

When we make this petition we should also mean to ask that we may be obedient and that the will of God may be carried out by us in our daily lives. If we are determined to have our own wills, we shall make many mistakes in our willfulness, for we are short-sighted and ignorant, but if we put ourselves in line with God's holy and eternal plans, we

fall in with what is righteous and wise, and becoming like him who makes these holy plans, we become ourselves godly in thought and in life.

Let us remember, too, that when we raise this prayer we may ask for the furtherance of everything in this world that is right and good and true. We may ask that every good cause may triumph, that everything evil and hateful and vile may be crushed, that God's cause may march on to perfect victory, and that the glorious Kingdom of Christ may be established in peace, in glory and in beauty everywhere.—Herald and Presbyter.

### "How to Read the Scriptures."

Thoughtful reverence is the first thing necessary in the reading of the Holy Scripture. The Bible is God's book, beside which no other books are to be named. It is a holy writing, no product of man's will, but holy men of God wrote it, and that on the prompting of the Holy Spirit; it must, therefore, be regarded and read, not as man's word, but as God's. On this account who would not honor it? This book contains the gracious mind, the dear, kindly counsel of God for thee and me, dear reader, to show how thy and my soul, lying bound under the curse, may be set free and saved. This it is which thy Creator and Redeemer would say to thee by His Holy Spirit when thou readest and hearest the Scripture: On this word hangs life and death. Whoever, then, reads this, let him take heed. First recall thy senses and thoughts from all outward distractions, seat thyself in spirit with Mary at the feet of Jesus, and read with all possible devotion and thoughtfulness the outward words of Scripture, expecting that God will cause thee to hear the inner words of His Spirit.

We must always read Scripture with regard to ourselves, to our own person, state and needs. Do not linger long on the persons, times and occasions of and to whom it was written. For, although the ways of God may be seen in these, yet they are not the most important for us. Everything in Scripture is written for thy and my instruction; it is a mirror in which we are to contemplate and study ourselves. If thou seest any light therein, apply it forthwith to thy own good, not to consider and judge others, but thyself; thou art the man meant. How many teachers and hearers there are who daily read and handle Scripture, but still remain dead and blind, and get not the least good for themselves or others, because they forget that it concerns themselves.

Use Scripture for the purpose for which it is given thee by God. It is given to us that by it we may be taught and strengthened in godliness; whoever seeks merely head-knowledge in Scripture abuses Scripture. It is given to us in order that by it we may be recalled from our manifold distractions of sense and thought, and be collected in heart before God. But if, on the contrary, we take occasion from Scripture to embark on all sorts of inquiries, speculations and opinions of our own, and withdraw from God and our own heart, we abuse Scripture. Scripture is given to us that we may learn from it to love God and our neighbor; this is the law and the prophets. But if we seek only grounds of strife therein, in order to maintain our own opinions, and contend with our neighbors, we abuse Scripture, which is a medicine store, not an arsenal.—Gerhard Tersteegen.

### Time and Eternity.

Men live too much for time and too little for eternity. Jesus seeks to inject an endless hereafter into our thinking and doing. His religion pertains not only to the things of this world, but to the world to come. The earthly state is one of probation. We are here to prepare for eternity, which is big with the fate of one and all. As we choose and act now, so shall be our eternal destiny. Death, judgment, heaven and hell are tremendous realities. They may be ignored, ridiculed and despised while seemingly far away, but we will have to do with them sooner or later. It is all folly to make light of matters upon which depend our weal or woe throughout ceaseless ages. We ought to pause in the scramble for wealth, pleasure, position and other passing good, and lay to heart the teachings of Jesus respecting these solemn verities.

When upon earth he showed himself all-knowing and all-loving. He would not hide from men needful truth. One day he came to Jerusalem and taught all who would listen to him. He wrought a notable cure. The Jews did not take it kindly, and called in question his authority. This led him to claim for himself divine knowledge and prerogative, even in the face of persecution and death. Mankind must know who and what he was. He first asserted his God-head, or equality with the Father. He did his will and enjoyed his approval and help. He did whatever he saw him doing. He wrought by virtue of a filial relationship and a blessed endowment, and on this account he would do greater works than the one which he had just performed. He was the resurrection and the life. He would quicken whom he would. His power over the grave was resistless and all-comprehensive.

Judgment was likewise committed into his hands for his Father's glory. As Judge, he would be honor-

ed by all classes. The saved would testify to this saving grace in their assignment unto everlasting life, and the wicked to his justice in their condemnation, or eternal banishment from his presence. None can escape from his presence. "The hour is coming when all that are in their graves shall hear his voice; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Resistance is impossible. The God of nature and of life is asserting himself. Omnipotence is commensurate with the occasion, and every one shall stand before him to receive sentence. The character of the resurrection shall correspond to the character of the person raised. There shall be endless joy for the good, and endless woe for the bad.

These are solemn and weighty truths. There is an easy-going religion now-a-days that either minimizes or repudiates their import and bearing. We are living in a period of gross materialism, or of indiscriminate charity, and there is need to bring to the fore the Master's notes respecting the present and the hereafter as they relate to both body and soul. The justice of God is as real as is his mercy. One is as dear to him as the other. His law must be vindicated. Eternal grace abounds through Christ, but despised mercy becomes vengeful fury.—Presbyterian.

### Ways Changing.

Ways have surely changed since former years. Everything then seemed more simplified, and we found contentment and enjoyment in it thus. Life was more earnest; we did not seek so after the sensational; we were not so hurried. How enjoyable to us was the Sabbath morning service; but now there is often introduced solo singing, which seems especially out of place at such a time. It detracts from the solemnity of a worship, which, it seems, should be the earnest prayer and praise of the whole congregation to the Creator. We would have good singing and the choir in our churches, though we could dispense with some of the operatic airs, but let the music and all other parts of our service be rendered in the spirit of consecration to the Master's use.

The communion service, too, is different to what we have been accustomed in the past. Then it was solemn and impressive. No organ was played. The congregation sang one or two appropriate hymns. One felt the true spirit of it; that we met there indeed with our Lord, and were refreshed and strengthened to go forth and again meet life's conflict. Now, however, the organ is played loudly, as at other services, and many hymns are sung. One's feeling of reverence is shocked. Although there may be prevalent the spirit of holy joy in the communion yet to many the communion is not properly enjoyed. One feels that to take it in this way again, would be doing so in an unworthy manner.

Let us not deviate too much from the old, strict ways.—An Observer, in Exchange.

### The Withdrawal of God.

There comes a time when the Spirit, grieved at irresponsiveness, departs to knock no more. Nothing in this world or the next can be compared for horror to the withdrawal of God from us. It involves the perdition of the body and soul, because it is the one force by which evil is restrained and good fostered. Take the sun from the center of the solar system, and each planet, breaking from its leash, would pursue a headlong course, colliding with the rest, and dashing into the abyss. So when God's presence is lost, every power in the soul rises in revolt. Ah! bitter wail when a man realizes the true measure of the calamity which has befallen him, and cries with Saul, "I am sore distressed; for God is departed from me, and answereth me no more."—Rev. F. B. Meyer.

Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord God, from whom life comes; whereby thou mayest receive his strength and power to allay all blustering storms and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into stayedness, into quietness, up to God with his power. Therefore, be still a while from thy own thoughts; searchings, seeking, desires and imaginations, and be stayed in the principle of God in thee, that it may raise thy mind up to God, and stay it upon God; and thou wilt find strength from him, and find him to be a God at hand, a present help in the time of trouble and need.—George Fox.

Eternity has neither beginning nor end. Time hath both. Eternity comprehends itself all years, all ages, all periods of ages, and differs from time as the sea and the rivers; the sea never changes place, and is always one water, but the rivers glide along and are swallowed up in the sea; so time is by eternity.—Charnock.

If you desire heaven you must win it; for heaven is a temper, not a place. . . . You must win it by that obedience to God's laws which nothing but the grace of Christ can enable you to render.—Archdeacon Farrer.

## Messenger and Visitor

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### Expect Great Things.

The summer with its vacations and its out-of-town life is over. The ministers, it may be presumed, are all back again in their pulpits, the town people who have been spending the summer at the suburban resorts are getting back to their winter homes. The season most favorable to active Christian work is beginning, congregations and Sunday schools which, in many a city church, have been sadly depleted during the summer months are filling up again, and the regular order of things is being resumed. The interruptions to church life and work consequent upon the increasing desire for country or suburban residence during the summer months are serious and from several points of view to be regretted. It is to be feared that in most instances it does not make for the spiritual health of those who go, and the conditions are discouraging for those who remain. But if the interruptions which the summer brings are to be regretted there is so much the more reason for making the most of the opportunities which the rest of the year affords.

It is a time when each church may well take account of its possessions and its forces. What is the church's foundation and what is its calling? What is the purpose of the church's life and endeavor? What does it hope for, what does it expect? It might not be unprofitable at this season for pastors to give some special attention to these questions and to endeavor to present to their people the New Testament ideal of the church's life, hope and endeavor, each minister giving especial thought to the condition and needs of the church to which he ministers, seeking to inspire his brethren with high thoughts of their relation to Christ, as their Redeemer and of their duty toward Him as their Lord.

It would be well if each church, as it faces these coming months of special opportunity, could be led to ask itself definitely, "What are we hoping for this year, what are we expecting?" If there is desire for a spiritual blessing, if there is a spirit of hope and expectancy and of faith in the power of God, the desire, the hope and faith of the church will not be disappointed. Too often we fail to receive because we have not faith enough really to expect the blessing. We are like the young minister who went to Spurgeon complaining that he feared that he was doing no good, for no one was converted under his preaching. "You did not expect, did you," said Spurgeon, "that someone would be converted every time you preached?" "Why, no," said the young man. "Then why are you disappointed," said Spurgeon, "if you did not expect your preaching to result in the salvation of souls." A remarkable work of grace is reported to be in progress among the Welsh missions in the Kasia hills, India. The missionaries, it seems, had caught something of the spirit of the great revival in their home land. They believed that God could work in India as well as in Wales, they expected the blessing, and it came.

It may be that the coming year will be one of remarkable manifestation of divine converting power and for the churches times of special refreshing from the presence of the Lord. The great work of grace which occurred in Wales last year has, we believe, fostered a general expectancy of similar blessings in other lands. If this expectancy is grounded in faith and true desire for the consummation of Christ's

Kingdom, is there not good reason to believe that it will not be disappointed? We have perhaps been too ready to limit the power of the Spirit by our lack of faith, too ready to quail in the presence of the materialism of our time—too ready to say the time for great spiritual revivals and reformations is past. We have not been ready enough to expect great things from God, and so we have had little heart for attempting great things. We need not merely such a revival as shall stir more or less deeply the emotional nature. We need a work of grace which shall take hold of men and women in such a way as to make them "new creatures in Christ Jesus," deliver them from bondage to this present evil world and make them truly and for all their lives servants of God.

### The Meetings of October Tenth.

The meetings which are announced to be held in St. John on Tuesday, October 10th, in the Waterloo Street and Main Street churches are doubtless being looked forward to with great interest by the two denominations which are about to become one. They will be history making meetings for the Baptists of these Provinces. The subject with which the meeting to be held in the Waterloo Street church will concern itself is that of organization. Some very important matters will, no doubt, come up in this connection for consideration and decision, and the determination of the new organization, as to main lines and details, will call for the best wisdom of the united body. It is not thought probable that all the work necessary in connection with organization can be completed in one day and probably it will be necessary to continue it on Wednesday.

The meeting on Tuesday evening is intended to give declaratory effect to the fact of union. According to the programme arranged by the joint committee of arrangements, the President of the Baptist Maritime Convention and the President of the Free Baptist Conference of New Brunswick will jointly preside. At the opening of the meeting the congregation will be invited to join in repeating the Lord's prayer. This will be followed by the singing of the hymn, "How firm a foundation, ye saints of the Lord," then selected passages of Scripture will be read and prayer will be offered by one of the ministers present. This will be followed by a brief history of the movement toward union from the Baptist side prepared and read by Rev. Dr. Gates, and a similar history from the Free Baptist side, presented by Rev. Dr. McLeod. After this, according to the programme, twenty representative members of each of the uniting denominations will come to the front of the church, and prayer will be offered by two of the older ministers, one from each of the uniting bodies, invoking the Divine blessing upon the union. Then the congregation will unite in singing the hymn "Blest be the tie that binds, etc." Then will follow brief addresses from four representative ministers. Those who have been selected to speak are Rev. Dr. Trotter, Rev. C. T. Phillips, Rev. Dr. McIntyre and Rev. David Long. The meeting will be brought to a close by singing "Onward Christian Soldiers," and the benediction.

Such in brief is the order of procedure which has been decided upon. The meeting of Tuesday evening will certainly be anticipated as one of great interest historically and otherwise, and the congregation, it may be expected will be one to test to the full the seating capacity of the Main Street church.

### Do A Little Better.

On resuming his work at Christ Church after his summer holiday, Rev. F. B. Meyer, of London, spoke of some things which he had in mind for the advantage of the people to whom he ministers. Among other things he said, "I want to make our Sunday evening service a greater power," and he added, "I am going to see if I cannot preach a little better." Mr. Meyer has been preaching the Gospel for many years and has more than a national reputation as a preacher, but he does not think that he has reached high water mark yet. He hopes to preach better this year than ever before. That is the right attitude for every minister toward the opportunities which each new year brings. No preacher should be satisfied with preaching only as well as he did last year. The riches of the Gospel and the power of

God are inexhaustible. With a larger experience of divine grace and human needs he should be able to make his message more and more effective, and he who seeks and finds the help of the Divine Spirit in his work shall go from strength to strength. Whoever we may be and whatever may be our work it will be well for us to follow Mr. Meyer's example and see if we cannot do a little better. It is a sad thing to see a Christian minister lose the power which he once possessed. It is a sad thing for any Christian if he experiences the loss of spiritual joy and the power to help others. If we are seeking to realize God's will concerning us we shall be going forward. How much it will mean for the church and for the world if for the next twelve months every minister shall preach a little better than he did last year and every professing Christian shall make his life a little more Christ-like!

### Editorial Notes.

—Rev. Dr. Goodspeed, lately of McMaster University, has accepted, temporarily at least, an appointment to the Chair of Systematic Theology and Apologetics in the Theological department of Baylor University, located at Waco, Texas. Dr. Goodspeed left for the South last week. Baylor will doubtless consider itself fortunate to secure a man of Dr. Goodspeed's recognized ability and learning and unquestioned orthodoxy. We trust that the relationship between the University and himself may prove mutually agreeable.

—Dr. Ewan of the Canadian Methodist Mission in China says: "The demand for western education grows apace—in fact large numbers of young men of the student class are literally clamoring for western education. That this should be given them under Christian influence and by thoroughly competent teachers is supremely important for at least two reasons. It is the only agency at present through which the Gospel can reach the class referred to, and as the Chinese officials are always drawn from the 'litterati' it is chiefly by means of Christian schools that the Gospel can permeate the public life of the empire."

—The paragraph which our correspondent "Interested" quotes from the "Wesleyan" would seem to give the impression that it is the present custom of Baptist churches to grant letters of dismission to any of their members who may wish to unite with a church of another denomination. This we think we are correct in saying is not the case in this country, whatever may be done in Great Britain. We believe, however, that frequently when a member in good standing of a Baptist church wishes to unite with another denomination, the pastor, with the consent of the church, gives the person withdrawing a letter certifying to his or her Christian character, and the name of the person is then erased from the church book without prejudice. This, we think, is quite generally and quite properly recognized as a right and Christian course to pursue.

—A Baltimore despatch gives the name of Professor Maurice Bloomfield as authority for the statement that excavations in Eastern Turkestan have divulged the hitherto unknown track of Christianity eastward and explain the mystery of the presence of Biblical stories in the religions of the East. This discovery is said to have been arrived at through sacred manuscripts written on kid leather which had been used to repair old shoes by a cobbler who came into possession of the material a few centuries after Christ. Scientists of the German Government while delving in the ruins of a city near Turpan, east of Turkestan and practically in the heart of China, came upon a quantity of old shoes which, when examined, were found to have been patched and repaired with a superior grade of kid on which were writings in Syriac characters indicating mixed Christianity and Eastern religions. These old writings, Professor Bloomfield says, show that Christianity travelled eastward through Persia and Turkestan until it reached China. The professor says that in the light which the old shoes throw on ancient religion lies the solution of much of the mystery that has prevailed as to how the parables, beliefs and stories of the Bible found their way into the religions of the East.

—"It has been asked," says the Northwest Baptist, "Even if the new provinces were given full control of educational matters might they not establish a separate school system? Certainly they might. The issue which is to the front in Western politics today is not the question as to whether the new provinces shall have separate schools or not. The question at issue is as to whether the provinces shall have the right to decide this matter for themselves or not. If the provinces establish their claim to full control of educational affairs the question of the existence or non-existence of separate schools will become a matter for future provincial legislation. Each province will then be in a position to determine its own educational policy. However, the fact that the principle of provincial control was pro-

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lated for the express purpose of fastening a separate school system upon these provinces, whether they want it or not, may intimate Sir Wilfrid Laurier's opinion as to the course they would take, if left free. At all events, he was not prepared to leave the alternative to them. In the words of a member of the Dominion Cabinet "there is no constitutional necessity for the educational clauses" but it is evident there was necessity growing out of influences whose centre is no guess."

The British and Foreign Bible Society has appointed a General Secretary who is to reside in Canada. The appointee is Rev. R. E. Welsh, M. A., who is now in this country, and as soon as practicable will visit the principal points of the Dominion. Mr. Welsh is a Scotchman and a Presbyterian, a minister of the United Presbyterian Church, and has seen twenty-three years of ministerial service. Mr. Welsh has also a reputation as a writer of books and magazine articles. His new book entitled "Man to Man," and addressed to young men is to appear shortly. His gifts as preacher, lecturer and platform speaker have already won him some reputation in Canada.

What took place in Kings Co., Nova Scotia, last week, indicates what an effective instrument the Scott Act might be for the suppression of the liquor traffic in our towns and villages if only the temperance sentiment of the country could be kept constantly at the temper necessary to wield the instrument with effect. A Kentville despatch of September 27th says: "Yesterday, the friends of temperance, including ten leading clergymen of different denominations, assembled and armed with a search warrant invaded the premises of W. H. Townsend, of the Porter House. As Mr. Townsend resisted he was handcuffed and lodged in jail, after which the premises were thoroughly searched and quantities of liquor were found in various hiding places. Besides nine cases of wine and packages of champagne they unearthed about seventy-six barrels of bottled liquors. This was all loaded on a car, the ministers, professors and leading men helping in the work, and shipped to Canning, where a trial took place before Stipendiary E. M. Beckwith. Townsend was found guilty on two charges of keeping liquor for sale and selling liquor contrary to law and was fined \$50 on each charge. All the liquor seized, which was valued at \$4,500, was destroyed by being thrown into the bay." Eight of the ministers mentioned above, a correspondent informs us, were pastors of Baptist churches in Kings County.

Two young men, named Corey and Stanley Floyd, sons of John M. Floyd, of Bloomfield, Kings County, N. B., met their death on Saturday afternoon by being struck by the east-bound C. P. R. express as they were attempting to cross the railway track near Bloomfield station with a loaded team. One of the young men, Corey Floyd, aged 20, was killed instantly. The other, Stanley, received injuries which rendered him unconscious and resulted in his death after he had been removed to the St. John hospital, which was done as soon as possible. The horses also were killed. The usual signals appear to have been given, but the young men were sitting with their backs to the direction in which the train was coming and evidently did not see or hear it until it was upon them. The boys are said to have been quiet, industrious fellows, much respected in the neighborhood, and their parents and other members of the family have the deep and general sympathy of the community in their sad affliction.

### Dismissing Members.

Dear Editor,—In looking over a recent number of the "Wesleyan," the organ of our Methodist friends, I noticed the following paragraph:

"There has grown, during the past twenty-five years, a larger spirit of charity and goodwill, as it is a usual thing for Baptist churches to grant a letter to members going to join other denominations, and then to erase their names from the church roll without prejudice, whereas formerly dismission was given only to Baptist churches. We are glad to note that fact, which is in accordance with the custom of the Baptist churches in Great Britain."

Will you permit me to call the attention of your readers to the paragraph and ask if the practice has the approval of Maritime Baptists generally.

I have in mind a case where a Baptist church in our Convention was asked to vote on a letter dismissing a member who wished to join a Presbyterian church in the same town. Is that sort of thing all right. I have always had an old-fashioned idea that there are only three methods of removing a person's name from the membership roll of a Baptist church in our Convention, viz., Removal by death; dismission to another church of same faith, and exclusion, and I notice by the Year Books up to 1901 that the statistical tables provide only for three methods of decrease in membership. In recent Year Books, however, it will be noted the editor has been more liberal and has provided under the head of decrease in membership a column for members "otherwise removed from the Roll." This must be intended for those members in good standing who have grown

fired of the straight-laced Baptist ideas and become Episcopalians or Presbyterians as the case may be, and wish to join one or other of these denominations.

Am I correct in concluding that the change in Year Book tables is intended to cover cases such as the above.

It might be worth while for some of our authorities to give an opinion on this matter.

Thanking you for space,

Interested.

### Revival In Pandita Ramabi's Home.

For more than six weeks a special and marvellous work of the Holy Spirit has been going on at Muvti. A large number of the girls and women had been deeply convicted of sin, and filled with joy of pardon, and many had received the cleansing and fullness of the Spirit for life and service. The accounts which follow are from letters written by some of the workers in the Home.

One writes:—"This marvellous Pentecost began June 30th. On the 29th one girl received a baptism of the Holy Spirit. She gave her testimony on Friday morning, June 30th, in the Church. On Friday evening, while Pandita Ramabai was speaking from John viii. to the praying band formed in January, (to pray for every individual in the community by name every day), one and another began to pray, until soon she had to stop, for the girls were crying and praying aloud, and the noise became like the roar of a waterfall, and our Hindu neighbors came running into know what had happened to the girls. This loud praying still continues unless we absolutely forbid it, which we never do unless we feel that the Lord leads us to do so, as they seem to have more freedom in prayer while praying thus . . .

"One night prayer went on all night in the various compounds. The Bible School was full of the slain of the Lord, who cried out for mercy. I have never seen such repentance, such heart-searching, such agony over sin, and tears, as they cried for pardon and cleansing, and a baptism of the Holy Ghost. Then a baptism, like a fire within them, came upon them. It was a time of intense suffering, and they seemed to have their eyes opened to see 'the body of sin' within them. And then came a strong realization of Christ's work on the Cross; then peace, followed by intense joy. It often took a soul hours to pass through all these experiences. They cared neither for food nor sleep. One soul after another came into light and joy, and soon half of the room was full of girls jumping, praising, clapping, but so unconscious of self and so conscious of the presence of Christ! It seemed a sight too holy to look upon. Yet they were so easily entreated. I let them rejoice for half an hour, and then said, 'See girls, your sisters are still in sorrow; pray for them.' Oh how they prayed! But after half an hour of prayer, one and another would break forth in praise, until, all unconscious to themselves, they were all up again, jumping and shouting, or kneeling and clapping hands, and singing praises, with eyes closed and the whole being in an attitude of beautiful worship.

"These scenes were repeated again and again. The joy was a overjoying to behold as the repentance and soul-wrestling was distressing. The Lord used the word that night greatly, and the work went on thus rapidly for three days. Satan was also busy, and sought to counterfeit all he saw. Some who saw the joy of the others thought they could get it by imitating what they had seen the others do. All manner of erroneous ideas, coming from Heathenism, have had to be corrected. We have had no experience in work of this kind, and undoubtedly we have often marred the Lord's work. Yet the work goes on. Yesterday and today (Aug. 16) I should say that 25 or 30 have received a baptism of the Holy Spirit. A spirit of prayer and supplication for a revival in India has been poured out like a flood. Monday night, at the beginning of the meeting, I knelt to pray; I had said only two sentences when the whole company burst forth simultaneously in audible prayer which constantly increased in volume. It went on for three hours without a break." (Another witness testifies that in the midst of all this praying of many at one and the same time there was yet no sense of confusion or disorder, reminding one of similar scenes in the Welsh Revival). Many little children joined in this long season of prayer, sustained in it by the power of the Holy Spirit. The work is of God, and man cannot stop it so long as He can find receptive souls to work in. We praise God for His great grace in bestowing upon us the gift of the Holy Ghost. We were not worthy, but it is just like Him to choose the foolish, the weak, the base, the despised, and bestow upon them His might that His may be the glory. I Cor. i, 26-29. Praise His holy name."

Another writes: "There is indeed a very true work of God going on in our midst. Some of the worst girls and women have been changed in heart and life. I was not here when the great outpouring of the Spirit was given. Since I came back it is the marvellous spirit of prayer that has been most evident. I wonder if it is a partial fulfilment of Zech. xii. 10-14. Waves of prayer go over the meetings, or like the rolling thunder hundreds pray audibly together in every imaginable tone and pitch of voice. Sometimes after ten or twenty minutes it dies away

and only a few voices are heard, then it will rise again and increase in intensity; on other occasions it goes on for hours. During these seasons there are usually some confessing their sins, often with bitter weeping that is painful to hear and bear, but when God begins to work, how can we, even if we dared, do anything? The same Spirit who has shown them their sins will also point them to Christ.

"Many of those who have such a vision of their sins and repent so deeply have been Christians for years. The burning work has to go on to cleanse and empty them for the filling of the Holy Spirit. Some scream tremendously, others are shaken, some even writhe upon the ground. When the Spirit deals with them the conflict seems so great that they are almost beside themselves. These poor, emotional, ignorant ones, so lately come out of heathenism, have never been taught self-control, and so in this time of special working many extraordinary things take place. It reminds one of the stories in the Gospels of our Lord's casting out evil spirits and, truly, the evil spirits are being cast out. There is much that one cannot understand at first, but one grows, by His grace, into the work, and learns to distinguish, by the outward signs, as well as by the Spirit's inward teaching, the false from the true. Satan counterfeits, all that the Lord does, and is working hard in every way to hinder and spoil the work of God, but he is a conquered foe.

"Today Pandita Ramabai is having three meetings in Poona, at different centres, for the Indian Churches. The Lord has bidden her exhort them to pray for the whole of the Marathi country. She has taken a band of Spirit-filled ones with her."

The foregoing account will move all who read it to devout and fervent praise to God for this signal and manifest token that He has visited His people and thus made bare His arm. It will also inspire earnest prayer that the work may be established, and spread; and that as Pandita Ramabai may be led to go forth to other places the hand of the Lord may be upon her and greatly use her to the awakening of many.—Bombay Guardian of August 26.

### JOKING ON DENOMINATIONAL PECULIARITIES.

How often at clubs and religious gatherings, too, the chief stock in trade is the well-worn joke on a creed or a denomination! I have indulged in that sort of thing

of nonsense myself, and I am done with it. Anything that is held sacred by my brother I will not ridicule. It's time to call a halt. Our thoughtlessness has caused many a heartache.

"There is not the same degree of sensitiveness that formerly existed in regard to denominational peculiarities, and the jokes that one sometimes hears in public do not rasp and rankle as formerly," writes an editor whose opinion I value. "Still, we think there is far too great a tendency even now to make light of distinctions that are dear to Christian hearts. Because such fooling is not resented is no sign that it does not hurt. The denominations stand for great ideas in the religious world; these ideas are precious and full of meaning to some people, or else the denominations would not be perpetuated. The Westminster Catechism is not a mere matter of black marks on white paper to the Presbyterian; the history of John Wesley and the truths for which Wesley stood are not matters of little moment to the Methodist; the amount of water used is not a subject for banter with most Baptists; John Robinson and the Pilgrim Fathers are not regarded as fair game for the funny paragraph or after-dinner speechmaker by the average Congregationalist. It is a sign of a lack of good taste, to say the least, to insist on perpetuating such alleged witticisms."—John Willis Baer in the Interior.

### THE HARDEST HEROISM.

It is harder to do our best in little things than in big things. Probably that is why most of us have little things to do most of the time—so that we shall not lack in the best of training. Steady going goodness in the commonplace of life puts greater demand upon the fiber of character than the situation that calls for what is known as heroism. The soldier who serves his country faithfully in camp or garrison without ever being called into action against the enemy is put to a severer test than the soldier whose name is deservedly in the newspaper headlines for bravery and skill in the emergency of battle. Heroic action in an emergency is prepared for, to be sure, by this same steady-going faithfulness in little things, but the greatest heroes are those who never have a chance to seem heroic.—Sunday-school Times.

The only way to be an optimist is to put the living God on the throne of the universe with power and responsibility to run the world. In spite of evil and wrong the eternal purpose of God moves on to fruition.—Francis L. Patton.

We are ruined by borrowing—by borrowing trouble even more than by borrowing money.—J. L. Spaulding.

Whatever Christ saith unto you, do it; this is the sum of all my writing.—John Ruskin.

## \* \* \* The Story Page \* \* \*

### Courage and Courage.

Glen Forester and Chester Burnham were friends. They had been in India for three years. Whenever the pressure of business permitted they took a few days' outing in the forests and jungles nearby, and many were the thrilling tales of adventure which they brought back from these hunting excursions.

Chester was venturesome. "I know the jungles and the mode of hunting as well as the natives," he said, "and I am going to be free."

One day Glen followed him as he struck into the dense undergrowth.

Chester looked back, noted his pale face, and smiling said: "I won't lead you far to-day."

They had not been walking over half an hour when a flock of birds in great commotion in the tree-tops attracted Glenn's attention. He paused to watch them. Chester strode on. But he had not gone many rods when he, too, was attracted by a similar disturbance among the feathered denizens above his head.

He stopped beside an immense tree, and gazed inquiringly upward.

Such a piping and chirping and scolding he had never before heard.

"A serpent had scared them," he mused with a frown.

In interested silence he watched and listened for many minutes. Then a slight rustle just ahead of him drew his eyes from the tree-tops to the ground.

For one second his heart stood still. There no more than fifty feet away, stood a tiger. He was the finest creature of his kind Chester had ever seen.

The beast had not seen the young man until an involuntary backward step snapped a dead twig beneath his feet. The animal's quick ear caught the sound. The next instant his crouching figure, such as one notes when a cat is creeping upon a bird, showed that he was alert and alive to the fact that tempting prey was before him.

The young man saw that he was lank and gaunt. He is half-starved, else he would not think of attacking me in daylight," he thought.

His nerves grew quiet, and his muscles became as tense as bands of steel. Then there was a flash, a report, and the tiger rolled upon his side. Chester's bullet had pierced his brain.

He advanced a few steps and sent another shot through the splendid head. He did not care to risk an unfinished job.

Glenn's face was like ashes as he came up. "I thought you were a dead man," he said, with a faint smile as he looked upon the animal's quiet form. "Suppose you had missed him?"

Chester laughed. "You would have come to my rescue. Aren't you sorry I did not give you the chance?"

"I am afraid my hands would have been two shaky to hold my rifle. See how I am trembling," and again he smiled faintly.

"Poor Glen! What a coward you are, I would not be built upon your plan for a million pounds."

Three months later these men were dining with their employer. Mr. Rockman was a man of vast wealth and influence. It meant a great deal to stand well with him. Both Chester and Glenn were well aware that their presence at the banquet showed that they had won the great man's respect and confidence.

And each anticipated, away down in his heart, that the promotion for which he had long waited was about to come. An important office was left vacant by a recent death, and each hoped that he might be the fortunate one chosen to fill it.

Glenn was especially hopeful.

Was not Agnes Mason, the sweetest and noblest maiden in England, waiting for such a promotion to become his wife? They had talked upon marriage upon his present slender salary, but her parents had objected, and all were waiting with eager hope for the promotion which should enable him to surround her with the comforts her station demanded.

Never had Glenn talked so well as he had to-day. He was conscious that his host's eyes dwelt upon

him in pleased recognition of the fact that his ready words and flashes of wit helped make the dinner a success.

The ladies withdrew, and the men were left to their wine and cigars.

Glenn's glass was empty, and not only so, but it was still turned down beside the place where his plate had been.

A word from Mr. Rockman sent a servant to the young man's side.

"I never drink wine," was his reply to the man's attempt to fill the glass.

Mr. Rockman frowned as he said: "This is rare wine. Do try a glass."

Glenn was firm in his refusal, although a shadow came into his eyes as he noticed his host's displeased brow.

Chester gaily tossed off two sparkling glasses, and selected a cigar from the box passed him. He was soon puffing away with the others, and inwardly calling Glenn an idiot for parading his temperance principles amid their present surroundings.

As the guests were about to pass from the room, Mr. Rockman came up to Glenn and said:

"Would you mind telling me why you touch neither wine nor cigars?"

"Not at all," was the young man's reply, although a slight flush mantled his face. "When I was about eighteen, I was quite wild. Afterwards I gave my heart to Christ, and I then pledged myself never again to touch anything that could intoxicate, never to play another game of cards or smoke a cigar. That vow is more sacred to me than my life."

Chester had drawn near and was listening to his friend's words. Their host turned to him, and smilingly said:

"I suppose you have never sown any wild oats, nor had occasion to take the vows which bind Mr. Forester."

Chester hesitated, and then lightly answered:

"Oh I sowed pretty good crop when Forester did, and I turned around at the same time. But I don't think it harms a man to take a glass of wine upon certain occasions, and a cigar now and then helps digestion."

"Did you take the same pledge that your friend did?" Mr. Rockman questioned, and his keen eyes rested searchingly upon Chester's handsome face.

"I did," was the young man's low answer. "Today is the first time I have ever broken it. I felt that respect to you demanded I should break its narrow limits this once."

Nothing more was said, and the guests withdrew.

Three days later Glenn Forester received the promotion for which he longed. With it came these words:

"I, myself, am not a Christian; but I respect a man who is, and I like to have men about me who are not afraid to stick to their principles, and who dare run up their flag when shot and shell are flying."

Moral courage is not always thus swiftly rewarded, but it always pays in the end.

God never forgets those who are loyal to him under the stress of a great temptation. Sometimes his recognition seems slow, but sooner or later his approving smile is sure to come.—Christian Observer.

### Strange Barometers.

It was to be a great military parade, and Harold had been promised to go. Officers and soldiers galore, and one real live general, were to be there—and now, the very morning it was to come off, the weather looked very threatening! Great clouds in the west were hurrying "to catch hold of hands"—Uncle Tom's way of expressing it—and if it rained 'twould spoil all the fun.

Many times before breakfast Harold went to the door and peeped out, a serious look on his troubled face that almost amounted to what grandpa often called "a having-given-it-up" expression.

"Do you think, grandpa, it will rain?" he asked, going to the shed where his Grandfather Nichols was grinding an axe.

"Why, I hardly think it. Suppose we go to the barn and see what the barometers say."

"The barometers!" exclaimed Harold, wonderingly. "In the barn—there are no barometers there!"

"No! Suppose we see!" and his grandfather, with a mysterious look, laid down his partly ground axe and started for the barn.

"Are they new?" asked Harold, doubtfully.

"Not especially—some have been hatched over two years." "Hatched—barometers!"

"Yes, indeed—every one of them! How else could we obtain our hens?"

"Hens!"

"Certainly. Now let's see! Here they are—and not one of them oiling herself! No; no rain to-day. You'll see the parade, all the barometers say so." "I don't see how you can tell from the hens!" and Harold looked incredulously at the flock before him.

"They're not oiling themselves," explained grandpa. "Haven't you seen hens rub their bills over their feathers sometimes? Each one has an oil sack, and when it is about to rain they take oil on their bills from their sacks and rub it over the feathers, so they'll shed water. You see, that's why I call them my barometers."

"But do their weather predictions always come true, grandpa?" for Harold was still doubtful. "Not always; but I'd give more for what my feathered barometers tell me than for many a new fangled weather indicator that you buy."

"I guess, grandpa, the hens are weather prophets this morning. See, the sun's coming out!"

"And so will the parade—see if it doesn't," laughed grandpa, gaily.

And it did. And strange as it may seem, Harold's thoughts all that forenoon were divided between the columns of marching soldiers and the strange hen-barometers at home.—Exchange.

### Our Country.

We give thy natal day to hope,  
O country of our love and prayer!  
Thy way is down no fatal slope,  
But up to freer sun and air.

The fathers sleep, but men remain  
As wise, as true, as brave as they;  
Why count the loss and not the gain?  
The best is what we have to-day.

The power that broke their prison bars  
And set the dusky millions free,  
And welded in the flame of war  
The Union fast to Liberty.

Shall it not deal with other ills,  
Redress the red man's grievance, break  
The Circean cup that shames and kills,  
And Labor full requital make?

Alone to such as fitly bear  
The civic honors bid them fall?  
And call thy daughters forth to share  
The rights and duties pledged to all?

With peace that comes of purity,  
And strength to simple justice due,  
So runs our loyal dream of thee;  
God of our fathers! make it true.

—John G. Whittier.

### The Spider's Trap.

During the past season the Field Museum, in Chicago, became infested with a large number of obnoxious spiders. They festooned the ceiling and great columns of the building with yards of their shuttle work. Scrub women and janitors tried in vain to rid the building of the pests and their work. Finally a small bird known as the brown creeper discovered the state of things, and decided to take up his abode inside and assist the authorities in ridding the building of the pests. The Chicago News describes the bird's experiment:

For several days he flitted about very much as he pleased wagging up and down column after column and probing his bill into every crevice. With his vigilance he actually carried on a very effective work and the authorities and the public eyed him with gratified interest.

One morning, however, as a curator of one of the departments was passing, a guard remarked: "There's a bird for your collection. Looks as if it were done for."

The bird lay panting on its side at the bottom of one of the columns.

"Bring a fly," said the scientist, as he took the little creeper in his hands. The guard held a buzzing fly on the point of a long pin to the bird's beak,

and to his surprise greedily.

"Doesn't look as if the scientist with him, anyway."

Turning the bird had been entrapped had bound the spider as to prevent wise old spider's termination, and trap.

The queer bird darted out over the sign across the

At Ootacamund ago, a few Eurasians were spending time here," the holiday the fact that the tunities, and the command, "Go y Gospel." They responsible for the resolved that the past, yet in the endeavor to give

After much deliberation themselves Band," promising the needed mission to others about help even in a sn

The band, since used of God, decidedly known. So at Hatch, Madras, in the discussion of Eurasian and An aries to the heat a prayer cycle was to pray for the movement, and the missionary spirit with the object ment.

In November, 1904, the home of of this conference missionary societies, quiring whether supplied by the statement of their One wrote: "There such a movement ed," for in some missionary to ev parts there are "This movement many of the Home workers as the f

It was then decided from the 26 invited from different greatness of the in prayer. Business a. m., and from volutional meeting

lic meetings were rooms. As a result following constitution (1) That the S Missionary Soci tional.

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(3) All the women Community. The subject of the Soci on payment of person can become of the membership Dr. Eva D'Pre Ottmann, Vice-P Secretary; and M Merger offered honorary worker and three young work.

We would ask be blessed of God Indian women missionaries and Though the S God's help it ca said, Ask of Me for thine inheritance earth for thy po

and to his surprise the creeper bit at the insect greedily.

"Doesn't look as though he was going to die," said the scientist. "I wonder what's the matter with him, anyway."

Turning the bird over on his hand, he found it had been entrapped in a large spider's web, which had bound the wing and tail together in such a manner as to prevent it flying. It looked as if some wise old spider, had resented the bird's work of extermination, and had purposely ensnared him in a trap.

The queer bandage was removed, and the bird darted out over the iron grating and shot out of sight across the lagoon.

WOMEN'S HOME MISSIONARY SOCIETY IN INDIA.

At Ootacamund, South India, nearly four years ago, a few Eurasian and Anglo-Indian women, who were spending their summer vacation at "Grassmere," the holiday home of the Y.M.C.A., awoke to the fact that they had been neglecting their opportunities, and that they were not obeying the Divine command, "Go ye into all the world and preach the Gospel." They realised that God would hold them responsible for the evangelization of India; and they resolved that though they had been neglectful in the past, yet in the future, with God's help, they would endeavor to give the Gospel to the heathen.

After much discussion and earnest prayer, they formed themselves into "The Grassmere Mission Band," promising (1) To pray for the awakening of the needed missionary spirit; (2) To speak and write to others about the need; (3) To start a fund, and help even in a small way some missionary cause.

The band, seeing that their small effort was being used of God, decided to make their plans more widely known. So at the Y.M.C.A. Camp, held at West Hatch, Madras, in 1902, one evening was devoted to the discussion of the following subject: "Should the Eurasian and Anglo-Indian women become missionaries to the heathen?" As a result of this discussion a prayer cycle was introduced, and over 40 resolved to pray for the outpouring of God's Holy Spirit on the movement, and the awakening of the much needed missionary spirit. Letters were written to others with the object of interesting them in the movement.

In November, 1904, five young women met at Walthair, the home of Dr. Eva D'Prazer, and as a result of this conference, a circular was sent to all the missionary societies employing women workers, enquiring whether they would employ trained workers supplied by the Society, and requesting a frank statement of their views regarding the movement. One wrote: "There can be no question of the need of such a movement if India is to be really evangelized," for in some parts of India there is only one missionary to every 500,000 heathen; while in other parts there are no missionaries. Another wrote: "This movement has come in answer to prayer," as many of the Home boards cannot send out as many workers as the fields need.

It was then decided to call a Conference at Bangalore from the 26th to 30th of June. Delegates were invited from different mission stations. Realising the greatness of the undertaking, the first day was spent in prayer. Business sessions were from 7.30 to 9.30 a. m., and from 11.30 a. m. to 3.30 p. m., the devotional meeting being from 9.30 to 10.30 a. m. Public meetings were held every evening at the Y.M.C.A. rooms. As a result of the business meetings, the following constitution was drawn up:—

(1) That the Society be called the Women's Home Missionary Society, and that it be interdenominational.

(2) Its aim is to enlist, train, and supply workers to existing Missions, keeping in view the aim of eventually sending out its own workers.

(3) All the women of the Anglo-Indian and Eurasian Community, who are in sympathy with the object of the Society, shall be eligible for membership on payment of one rupee per half year. Any other person can become an honorary member on payment of the membership fee.

Dr. Eva D'Prazer was elected President. Dr. U. A. Ottmann, Vice-President; Miss T. M. Mergler, B. Secretary; and Mrs. W. A. Marcar, Treasurer. Mrs. Mergler offered her services to the Society as an honorary worker. Over 50 have become members, and three young ladies have offered to do mission work.

We would ask you to pray that this organization be blessed of God, and that the Eurasian and Anglo-Indian women of India will feel called to become missionaries and rise to their responsibilities.

Though the Society is young and weak yet with God's help it can do great things, for has He not said, Ask of Me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.

May Trutwein.

Timpany Memorial School, Coconada, July 31, 1905.

The Young People

EDITOR Horace G. Colpitts.

All articles for this department should be sent to Rev. Horace G. Colpitts, Yarmouth, N. S., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

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

B. Y. P. U. TOPIC, OCT. 8TH.

The Christian's Trials and Triumphs, James 1: 1-8. This letter brings us greeting from a most eminent saint—none less than our Lord's own brother (Mk. 6: 3, Gal. 1: 19), the Bishop of the Church in Jerusalem (Acts 15: 13). His message is principally concerned in setting forth the results in life and character of faith in the Lord. Dipping at once into his subject he declares that Christians' trials, far from being an unmixed evil, will work out their lasting good.

1. Trials and their Purposes.—Peter speaks of "the trial of your faith" as more precious than gold, etc. (1 Pet. 1: 6-7); and again of "the fiery trial," saying, "inasmuch as ye are partakers of Christ's sufferings, rejoice, etc." (1 Pet. 4: 12, 13.). We are not to rejoice in the trials and afflictions themselves, but in the end attained through them, the "patience," the "exceeding weight of glory," (II Cor. 4: 17). The outcome is patient endurance. The character is produced that stands under the burden unflinchingly—it may be care of widowed mother, orphaned brothers or sisters, or physical handicap, such as blindness or deformity, or moral weakness in loved ones, or a thousand other things. Trials are the furnace in which heroes are moulded. Blessed is the man that endureth temptations." (v. 12).

2. Prayer in Trials.—In these times of stress, pressed beyond your own powers, pray. Moses "endured as seeing him who is invisible." (Heb. 11: 27.) One has said, "Prayer is not the overcoming of God's reluctance, but the laying hold of God's willingness." Help will be forthcoming. Read Psalms 91 and 121. God will not answer grudgingly nor reluctantly. He will deal with you as a father. (Ps. 103: 13, 14; Matt. 7: 11). In your trials be sure to "ask of God." You may get some comfort and help from other friends, but this is the only sure and reliable source.

3. Faith Wins Triumphs out of Trials.—Doubt is weak, paralyzes energies. And doubts are of the devil. His first recorded work in this world was to make one doubt God's word. He tried it on Jesus himself, "If thou be the Christ, etc." He seizes upon our weaknesses, inconsistencies, feelings, and perches doubts upon them thicker than sparrows on the telephone wires. But doubt dishonors God, and condemns us. It discounts his character, his power, his love. "Let not that man think that he shall receive anything of the Lord." Moses, Samuel, David, Elijah, Nehemiah, and other thousands have received much from the Lord. But they had faith in him. Faith built the Assuan dam, watered the plains of Upper Egypt and converted deserts into fruitful fields. So will it do for your lives. While he who doubts is like the unstable waters now heaved in crested, molten niles like the serrated hills, and anon with awful shriek plungeth down to cavernous depths, the man of faith is like the towering lighthouse, whose firm rock foundation resists the storm unshaken, while its light gleams far abroad to relieve those in distress. Then "count it all joy." The medicine if bitter will relieve. The exercise, if strenuous, will strengthen. The heat, if fierce, will mature. The flesh may quiver under the trial, but you will gain patient endurance. In chastening "God dealeth with you as with sons." (Heb. 12: 7). "Let us run with patience, looking unto Jesus." (Heb. 12: 1, 2).

A LETTER FROM MR. GLENDINNING.

In view of the fact that our young people have been asked this year to support Mr. Glendinning and to regard him as their own special missionary, we believe that the following extracts from a private letter dated Aug. 22, last, will be of interest, as giving some direct information concerning his work. His references to the special preparation that is being made for the prosecution of his work among the Savaras will be especially interesting. Even more interesting than that to us to whom the letter came, was the picture he enclosed of his two sweet children, Jean and May, aged respectively 1 year and 8 months and 5 months. We wish we could reproduce the picture on this page of the M. and V.

Editor.

We are not able in this country to prosecute study as we would like. I cannot do more than one-third as much work as I could at home, and you can imagine how that sort of thing suits me. Some missionaries have tried to keep up their mental activities here as they did in their student days, but they have broken down under the pressure. I am keeping up a little of study. I read a little Greek and Hebrew once in a while, just enough to keep me from forgetting the whole of it. I would like very much to read some history, but as a rule that subject demands a great deal of time. After I have plugged a little in Telugu or Savara, or Orya, in which I have now made a beginning and attended to the thousand and one little matters that are continually cropping, there is little time or energy left.

The Orya language of which I spoke above is very much spoken on this field, and will be necessary to me in my work, as the Savaras know it better than they do Telugu. The Orya is more closely related to Sanscrit than the Telugu. Indeed it is nearly all Sanscrit. My previous study of Telugu helps me considerably in the Orya, for the Sanscrit derivation which are high class words in Telugu are the ordinary words of Orya, with of course a slight change of vowel. I expect that in a few years the study of Sanscrit itself will be a comparatively easy matter. The most difficult thing in the Orya study is the alphabet. To my mind it is simply atrocious.

I have now been in Parlakimedi a little over a year and we like this place very much. It is cooler as a general thing than any other of our stations in India, being near the hills and therefore catching more rain than any of the others. Much of South India is now threatened with famine on account of the failure of the rains, but there has been no lack of rain in this district.

We are building the new house for the Savara work in this town as it is most central for the Savaras who come here in large numbers. The new house is to be on the opposite side of the town from the present house, and is about a mile and a half distant from it. The town is half Telugu and half Orya, the latter being on the side of the town in which we are building the Savara bungalow. We have made a pretty good start on the house and hope to have it done in three or four months more.

As we have been in the country nearly three years now, we are getting pretty well acclimatized. We did not go to the hills this year as we did in the two previous years, but we did not suffer very much with the heat, although some days the thermometer got up very high. Altogether, I like the country very much. It is a far better place to live in than has been supposed, or than it was a few years ago. There are thousands of miles of railway now in India and we have many conveniences which were unknown a very few years ago. In the matter of Post Offices and all connected therewith, in the matter of telegraph accommodation, or of shopping by mail, we are far ahead of you in America. I can write a post card in my room and hand it to the mail-carrier when he comes, and from any part of India or Burmah I will receive what I have ordered and pay for it in my room without any further bother. We find this a great convenience as you may well imagine.

Yesterday Jean was two years old. She is growing nicely and is full of activity. She talks quite a little, mostly in Telugu, although she understands quite a bit of English. Wee May is nine months old today. I have been able at last to secure some prints of the two of them, and I am enclosing one.

Speaking of the volunteers leads me to say that I think it a disgrace to the Baptists of our provinces that there are not more of our young men and women offering themselves for foreign service. The work out here is suffering and there is great need of one or two families and one or two single ladies to come out this fall. God's call consists largely in one's ability to help, and if his will were done there are some in the home land who would come to India this fall. There will be four or five to go home next spring and if no one comes out, it will leave us very short handed. Those to go home are Miss Harrison and Miss Newcombe, who are on their ninth year, probably Mr. and Miss Sanford and possibly Mr. Hardy.

REPETITION.

By Ella Wheeler Wilcox.

Over and over and over,  
These truths I will weave in song,  
That God's great plan needs you and me,  
That will is greater than destiny,  
And that love moves the world along.

However mankind may doubt it,  
It shall listen and hear my creed,  
That God may ever be found within—  
That the worship of self is the only sin,  
And the only devil is greed.

Over and over and over,  
These truths I will say and sing,  
That love is mightier far than hate,  
That a man's own thought is a man's own fate,  
And that life is a goodly thing.

## Foreign Missions

### W. B. M. U.

*we are laborers together with God.*

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

#### PRAYER TOPIC FOR OCTOBER.

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

#### NOTICE.

The ladies who subscribed at Fredericton, for a copy of "Things as They Are in Southern India," by Amy Wilson Carmichael, will be pleased to hear that a cheaper copy is being furnished us from the same publisher, for 45 cents net. It will be here by the 15th of October. The book and extra money will be remailed to those who have already paid. Including postage, it will not cost much over 50 cents, so that no one need feel sorry they ordered too early. The copy coming, is in cloth binding, and superior to that sent out from Toronto. This is the latest information obtained from the 'aging manager' of the British-American Book and Tract Depository, Granville St., Halifax.

Trusting this explanation will be satisfactory to all parties.  
M. R. HOWE.

Miss Baird, County Secretary elect for Westmoreland, has organized a W. M. A. S. at Cherryfield. President, Mrs. Isa M. Baird; Secretary, Miss Lingley; Treasurer, Miss Annie Gordall.

#### Parla-Kimedi and Tekkali

August the fourth and fifth of this year, shall ever be remembered days in the history of the Parla-Kimedi and Tekkali churches respectively. On Friday, the fourth, the corner stone of the Purushottam-Anthra-vedi Memorial Hall was laid. Missionaries were present from three stations and delegates from all of our churches but one.

In the morning a Purushottam memorial service, lasting almost three hours, interesting and helpful to the very end, was held, when excellent addresses were given by Mr. John Chowdhari and Mr. P. Veeracharyulu. One of these speakers read a very happy selection from a letter of Purushottam's to Anthravedi, in which his heart overflowed with longings for the day to come when they together might preach the Gospel in Parla Kimedi. That day at length has come! Then followed many testimonies to the inspiration received from the life and writings of this gifted evangelist and poet.

In the afternoon a meeting in memory of Anthravedi, was addressed by Mr. P. Devadatham, a medical officer, practicing near Parla-Kimedi, and at one time a member of Anthravedi's church, and by Mr. P. David. The special lessons drawn from the life of this sainted Telugu preacher, by these speakers, were the beauty of his unblemished Christian character, the wisdom of holding all earthly possessions as a trust to be used for the glory of God, and the power for righteousness of a consecrated life, even though official duties demand long hours in the midst of temptation.

Immediately at the close of this session, we betook ourselves to the site selected for the Hall. It has a most desirable location, bordering on the grounds of the Rajan's college and on a thoroughfare on which the towns people and villagers coming in from the East, are almost constantly passing. Mr. C. W. Traish, engineer of the Parla-Kimedi estate, had very kindly made all necessary preparations for the laying of the stone, and in due time, Mr. Daniel Chowdhari of Cuttack, grandson of Purushottam, and Mr. P. Devadatham of Varanasi, declared in Oriega, English and Telugu, the "corner-stone well and truly laid." Rev. I. C. Archibald, chairman of the committee, who has this work in charge, conducted the ceremony and gave an encouraging report. At present more than eight hundred dollars have been subscribed, more than half of which has been paid; but as there has been considerable expense, the sum now in hand is something over three hundred dollars—about one quarter of the full amount required. Speeches were made by Rev. W. V. Higgins, in English, and by Mr. John Chowdhari of Bobbili and Mr. D. Amruthalal of Chicacole, in Telugu, to a large gathering in which were many students. An interesting part of the proceedings was the presentation of gifts, which amounted to

more than thirty dollars. Music added a joyous note at the occasion.

On the following morning, there was an exodus of missionaries and delegates from Kimedi, to attend the dedication of the new Tekkali chapel. The building is beautiful within and without, and occupies the best location the town affords. Everyone admired the inside of the roof, which is a series of arches resting on iron girders. A fine clock is the gift of Mr. M. Rajarao, a Christian medical officer; and two excellent church lamps, which cast no shadow beneath, were presented by Miss M. Clark and Mr. M. Sudarshanarao, a Christian sub-magistrate. The house will seat comfortably, two hundred and twenty-five persons, but by closing two large sliding doors, the two side-rooms can be shut off, making one smaller audience room more suitable for the ordinary church services.

The dedication took place on the evening of the fifth, and the chapel was completely filled—all of the leading Hindu citizens of the town were in attendance. Rev. W. V. Higgins, whose is the honor of having designed and carried the work on to completion, told us a little of how the building grew. When he comes home ask him to tell you how he bought the land. I fear the "Messenger and Visitor" has not room on all its pages for that account. Mr. P. Veeracharyulu read the Scriptures. Mr. P. David gave an address on "The Meaning of Christian Dedication." Mrs. Archibald offered the dedicatory prayer. There was an abundance of music, including the dedicatory hymns, composed by Mr. P. David, one in Savara and one in Telugu. Rev. J. C. Archibald had prepared an address on "The Church" to have been delivered on this occasion, but owing to the lateness of the hour it was reserved for the following evening.

We continued together in prayer and the study of the word and in fellowship until Tuesday noon. Since then the Gospel has been preached every evening in the new chapel.

MAUDE HARRISON,

Parla Kimedi, August 8, 1905

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

From Aug 10th to Sept. 25th:

Hampton, F. M. \$7.00; Little River, F. M. 2.50; Mahone Bay, F. M. 17.00; H. M. 4.43; Nietaux, F. M. 2.00, H. M. 5.00; Hampton, leaflets, 15c.; East Onslow, F. M. 3.00; New Castle Creek, F. M. 4.00; Summerside, F. M. 6.50, H. M. 6.50; Tidings, 25c.; Weymouth, Mrs. Charles Jones, F. M. 2.00, a friend, F. M. 3.00; B undary Creek, F. M. 8.00; Kempt, F. M. 5.50; Caledonia, Tidings, 25c. Clarence, F. M. 15.45, H. M. 9.59, Tidings, 25c.; Cavendish, F. M. 5.00, H. M. 50c., Reports, 20c.; 2nd Kingsclear, F. M. 1.00; Campbellton and Whitneyville, each Tidings, 25c.; Morganville, leaflets, 60c.; Lakeville, F. M. 2.00; Middle Sackville, Tidings, 75c.; Londonderry, F. M. 1.25; H. M. 1.25, Tidings, 50c.; Jacksonville, F. M. 5.03, Tidings, 25c., Reports, 15c.; Mrs. R. E. Heffell, Kendrick, F. M. 4.00; Oxford, F. M. 12.00; Yarmouth, Temple church, F. M. 10.00; Hazlebrook, F. M. 4.00, H. M. 2.00; Gaberus, leaflets, 30c.; Alexandra, F. M. 4.50, H. M. 2.00; Lower Granville, F. M. 1.00; Little River, Tidings, 50c.; Aylesford, F. M. 15.00; Arable Head; Tidings, 25c., Reports, 10c.; Beaver Brook, F. M. 5.00; Salisbury, Welton, Eldon, Midgie Station, Mt. Hanley, Hill-boro, each Tidings, 25c.

Mrs. MARY SMITH,

Treas. W. B. M. U.

Amherst, P. O. B. 63.

#### AMOUNTS RECEIVED BY TREAS. MISSION BANDS.

From Aug. 8 to Sept. 26

Lower Cornwall, F. M. \$3.00, H. M. 3.00. Centreville N. B. for room in Grande Ligne H. M. 7.00, F. M. 8.20; Fouchie F. M. 2.50, leaflets, 21c.; Tremont F. M. 8.00; Charlottetown F. M. 1.00; Grande Ligne H. M. 1.00; Yarmouth Junior Union Band, F. M. 70c.; Cavendish, sup. of Amelia, F. M. 4.00; Torbrook F. M. 9.00, H. M. 3.00; Hebron, S. sup. of Unramma F. M. 7.50; Mauger-ville F. M. 3.00; West Paradise to constitute Hilda Athens Life Member and for room in hospital, F. M. 10.00; DeBert F. M. 7.50; Clementport F. M. 3.00, H. M. 3.00; Wolfville Senior Band for support of girl in Mrs Churchill's school, F. M. 20.00.

IDAG CRANDALL,

Treas. Mission Bands.

Chipman, N. B.

Our praises are the stairway up which our spirits mount in our contemplation of the divine perfection. They are symbols, poor and weak, which reveal to us more clearly and make us feel more deeply the perfect goodness of God.—C. C. Everett.

#### SENTENCES FROM G. CAMPBELL MORGAN.

The last word of God is not doom, but redemption.

Correct your circumference, but, above all, correct your center.

Always the best strength of a nation is found in the saints of Christ.

The government of God and the grace of God are not antagonistic.

No man reigns in life who is not under subjection to the government of God.

What the world needs today is justice, which is the open expression of love.

Scaffolding is no benefit to Christ if the building is making no progress behind it.

Wherever Christianity has been a real force, working to success it has been spiritual. The wheels of the chariot are clogged by all attempts to make arrangements to help God.—Selected.

It is a part of my religion to look well after the cheerfulness of life, and let the dismal shift for themselves.—Louisa M. Alcott.

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself.—F. W. Faber.

## Equity Sale.

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

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

Dated at St. John, N. B., this 9th day of May, A. D., 1905.

E. H. McALPINE,

Referee in Equity.

EARLE, BELYEA & CAMPBELL,

Plaintiff's Solicitors.

T. T. LANTALUM, Auctioneer.

The above sale is postponed until Saturday the SIXTEENTH DAY OF SEPTEMBER next—then to take place at the same hour and place.

St. John, June 17th, 1905.

E. H. McALPINE,

Referee in Equity.

By order of Mr. Justice McLeod the above sale is further postponed until Wednesday, the first day November next, then to take place at the same hour and place.

St. John, N. B., Sept. 14th, 1905.

E. H. McALPINE,

Referee in Equity.



**IT'S IN THE BLOOD.**

**Dr. Williams' Pink Pills Drive Out Rheumatism Poison.**

Rheumatism is rooted in the blood—any doctor will tell you that. Nothing can cure it that does not reach the blood. It is a foolish waste of time and money to try to cure rheumatism with liniments, poultices or anything else that only goes skin deep. Rubbing lotions into the skin only helps the painful poison to circulate more freely. The one cure, and the only cure for rheumatism is to drive the uric acid out of your blood with Dr. Williams' Pink Pills. They actually make new blood, and the new blood sweeps out the poisonous acids, loosens the stiffened, aching joints, cures the rheumatism and makes the sufferer feel better in many other ways. Mrs. Jos. Perron, Les Echoulements, Que., says: "I suffered from rheumatism in a chronic form for nearly twenty-five years. I spent much money in liniments and medicines, but without avail, until I began the use of Dr. Williams' Pink Pills. Sometimes I was so stiff I could hardly move. The trouble seemed to be growing worse, and finally seemed to effect my heart, as I used to have pains in the region of the heart, and some times a smothered sensation. I grew so weak, and suffered so much that I began to consider my case hopeless, and then one day a little pamphlet, telling of Dr. Williams' Pink Pills, fell into my hands, and I learned that they would cure rheumatism. I sent for a supply, and in about three weeks found they were helping me. The trouble which affected my heart soon disappeared, and gradually the pains left me and I could go about with more freedom than I had done for years. I still take the pills occasionally, as I now know it is wise to keep my blood in good condition."

It is because Dr. Williams' Pink Pills actually make new blood that they cure such troubles as rheumatism, anaemia, indigestion, kidney troubles, backaches, headaches, neuralgia, erysipelas, and the special ailments that burden the lives of so many women and growing girls. But only the genuine pills can do this, and these always have the full name Dr. Williams' Pink Pills for Pale People on the wrapper around every box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50, by writing The Dr. Williams Medicine Co., Brockville, Ont.

**NOTICE.**

A meeting for the organization of an Association of the United Baptist churches of New Brunswick will be held in the house of worship of the Waterloo Street Free Baptist Church, St. John, on Tuesday, October 10th, at 10 a. m. Delegates to the approaching Free Baptist conference and the delegates of the Baptist Associations of New Brunswick will be delegates to this meeting. Also, there will be a meeting in the evening of the same day for the official declaration of the union in the edifice of the Main street Baptist church, North end, at 8 o'clock.

As the event will be of the highest importance touching the Kingdom of Christ all interested are urged to attend.

On behalf of the joint committee on Baptist Union,

Joseph McLeod, Chairman,  
W. E. McIntyre, Sec'y.  
St. John, N. B., Sept. 22, 1905.

**UNION MEETING NOTICE.**

Arrangements have been made with the I. C. R. and Salisbury and Harvey Railway for free return of delegates attending the Baptist Union meetings Oct. 10th. Those coming by C. P. R. and river lines will ask for certificates for the Free Baptist Conference, as their committee have already arranged for free return. In all cases delegates should ask for the regular standard certificates when purchasing their tickets. W. E. M.

**Notices.**

**DENOMINATIONAL FUNDS, N. S.**

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

J. H. MA DONALD,  
Sec'y Convention.

**20th CENTURY FUND.**

Our Mark \$50,000  
Our Pledges \$45,000

Treasurer for the three provinces  
Rev. J. W. Manning, St. John, N. B.  
Field Sec'y Rev. H. F. Adams,  
Wolfville, N. S.

**NOTICE.**

N. B. Eastern Baptist Association.  
Notice is hereby given that the adjourned session of this Association will convene in the Waterloo Street Free Baptist Church, St. John, N. B., on the 10th day of October next at 10 a. m., at which all members of the Association are especially urged to be present.

The usual reduced rates on the certificate plan have been secured over the railroads for those members attending the said session.

Dated September 25th, 1905.

R. BARRY SMITH,  
Moderator.  
F. W. EMMERSON,  
Clerk.

**NOTICE.**

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

**NOTICE.**

The Cape Breton Baptist Quarterly Conference will be held at the Point Edward Church, C. B., on October 9th and 10th. First session on Monday at 7.30 p. m. Delegates are asked to send their names to Rev. G. W. Schurman, No. Sydney, at least two days previous to time of meeting. A. H. Whitman, Secretary.

Pastor Hutchinson of Main Street church, St. John, is earnestly seeking the welfare of the young men connected with his congregation. A young men's Bible class is growing very hopefully. During the autumn and

early winter months Mr. Hutchinson will preach a series of seven Sunday evening sermons to young men. They will be given fortnightly, beginning with Sunday evening, October 8th. The subjects are as follows:

- The Young Man, His Origin and Destiny.
- The Young Man, and His Companions.
- The Young Man, the Builder of His Own Character.
- The Young Man, and His Reading.
- The Young Man, and Self Mastery.
- The Young Man, His Battles and How to Fight Them.
- The Young Man, and Some Things He Should Think About.
- The Portrait of A True Young Man.

**CUMBERLAND QUARTERLY.**

The Cumberland County Quarterly met with the Wallace River Church Sept. 18th and 19th.

There were present Pastors Cummings, Dimock, Estabrooks, Cornwall and Shaw, besides delegates from the Springhill and Pugwash churches. The opening sermon was preached by Pastor Cummings and was followed by an evangelistic service. Tuesday morning was devoted to business. The Quarterly expressed its sympathy for the churches of the county which are at present pastorless and appointed committees to visit them with power to advise in regard to the settlement of pastors in the near future. The afternoon and evening were given up to preaching and social services and proved most helpful to all. Several at each service manifested a desire to be saved.


The next meeting will be held with the River Hebert Church, when it is hoped that more of the pastors will be present as well as delegates from each church in the county.

H. S. Shaw, Sec.

It is good for a man perplexed and lost among many thoughts, to come into closer intercourse with nature, and to learn her ways and to catch her spirit. It is no fancy to believe that if the children of this generation are taught a great deal more than we used to be taught of nature, and the ways of God in nature, they will be provided with the material for far healthier, happier and less perplexed and anxious lives than some of us are living.—Phillips Brooks.

A religion that stays in the clouds is of no use to anybody. Religion must be definite, practical, useful—a binding rule of daily life—or else it is as much a mockery as the gilded prayer wheel of the Buddhist.

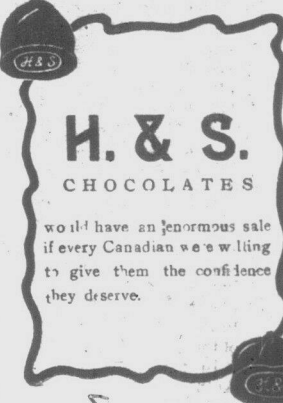
**CUPID'S ADVICE**  
"GIVE THE BABIES NESTLÉ'S FOOD."



**Nestlé's Food IS ECONOMICAL.**

Nestlé's Food is ready for baby by adding water. Nestlé's Food requires no milk, because it contains all the nourishment in milk. Nestlé's Food is prepared from rich, creamy cow's milk—and is the one safe substitute for mother's milk.

**THE LEEMING, MILES CO., LIMITED, MONTREAL.**



**H. & S. CHOCOLATES**

would have an enormous sale if every Canadian were willing to give them the confidence they deserve.

**STRAIGHT TEA TALKS (with the poetry left out) No. 7**

**REASON NO. 1.**

The mere fact of our stating that VIM TEA is superior to all others at the same price is no more a reason than any other Tea man's similar statement without a reason, is a reason. All Tea firms who are conversant with the primary markets purchase about the same class of Tea at about the same price, in the same countries, so it is no reason because a certain brand is all Ceylon and Indian that it is the best. We in no wise control the best Teas nor does any other firm control the best Teas. We all buy the best we can at the best price we can. There is a difference, however, in our methods of buying that we will particularize in our next talk. For arguments sake, but for arguments sake only, let us grant, we all buy on the same basis: then it becomes a matter of selling, and there is where our first reason comes in.

Would any sane man attempt to buy a new Tea on the market with competition as keen as it was when we first put up VIM TEA without realizing that in order to make a success of VIM TEA, it was necessary to give better value than other Teas selling at that time. It was absolutely necessary to do so, but it meant and means to day that VIM TEA is sold at less profit to our selves than any other Tea offered to the public. Again we had faith in the dealer, that he would rather handle the best value possible, even if it cost him a little more than other Teas retailing for the same money, so we cut his profit a little, and we cut our own profit a little more, and the consequences is that VIM TEA is sold all round, at a less profit than any other Tea on the market. It must, therefore, be better value; but it costs you no more than Tea that cost some dealer less.

This is the reason No. 1 why VIM TEA is the coming Tea of the Province. People realize that the Tea value is there.

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

**The Home**

**DECORATIVE DON'TS.**

An English exchange gives the following "Decorative Don'ts":

Don't buy furniture which has so much decoration that it affords refuges for dust.

Don't have the central decoration of the table tall enough to hide the guests from one another.

Don't put plush or silk centrepieces on your dining table. Embroidered linen squares are more fashionable.

Don't make a narrow doorway narrower by a heavy portier. A small house is made stuffy by too many hangings.

Don't copy the freaks of the cafes in the foldings of napkins or table linen. Good ironing and plain folding should characterize the linen of private tables.

Don't put into your room unsteady little tables loaded with meaningless bric-a-brac. They are always in the way and they detract from the dignity of the room.

Don't have the floor, walls and furniture in a room covered with material which has a decided pattern. Too many patterns confuse the eye, which should have some plain space to rest on.

**CHOOSING CHAIRS.**

Everybody has them—the prettiest are often uncomfortable, one way or another. The seat may be too high, or the back awkwardly curved, so that a corner or a roll of the wood seems to run into your back, or the arms may be badly placed, so that you can neither rest your arms on them nor escape them for comfortable moving, says the Washington Times.

The trouble usually is that chairs are more frequently bought from the way they look, instead of a combination of the way they look with the way they feel.

Those tiny chairs, high and narrow, are the most uncomfortable imaginable. But big chairs may be quite as uncomfortable—even the great, roomy looking kind that look as if they were the very incarnation of comfort.

Try every chair you buy, and take some one of normal size along with you if you are an "odd size" individual. Have some low enough for the small mortals who visit you to sit back in and plant their feet firmly on the floor at the same time, instead of dangling over the edge. Have some deep-seated, big chairs, with backs well curved, with nothing in the way of cross supports to press against your spine. Have a chair or two with a back high enough to rest your head against, and if you've rockers, see that they are not the treacherous kind that give an extra tilt backwards suddenly, seriously disturbing your equanimity, if not your centre of equilibrium.

Try every chair two or three ways—every sort of chair, from the stiff leather covered dining-room chairs, which may be perfectly comfortable in spite of their apparent stiffness, to the perilously delicate little things with the spidery legs which appear here and there in drawing rooms and parlors.—Globe and Commercial Advertiser.

**PICKLING HINTS.**

I know you will say just the same thing that I said when the cucumbers for pickling came in at the rate of three, four, or perhaps a dozen a day. "What, stop my work and pickle these few paltry things each day? Never. The game is not worth the candle." But try it and see. It is done a little at a time; thus it is hardly appreciated. Take a stone crock, cover the bottom with cucumbers, and cover these with one-quarter of an inch of coarse salt; then put in another layer of cucumbers, another of salt, and so on until the cucumbers are used up. On top place a round board, just a trifle smaller than the crock, and a good sized stone to hold it down snugly. The next pickles

that came to the house were added to the jar. By the time the crock was full a little water was poured in, if the brine did not cover the cucumbers. A cloth was laid over the top, the board replaced with its weight, and the outfit stored away until a convenient time for pickling came. A few horseradish leaves placed under the cloth prevented moulding, and the pickles would keep thus for months, even for years.

When the psychological moment arrives you may pickle all of your hoard of cucumbers, or only part of them, as you wish.—Garden Magazine.

**OLD FRIENDS.**

Not long ago a lady living in the great city of New York, a city of magnificent distances, bethought herself of some old friends whom she had not recently met.

"It must be four or five years since I called on the D's," she observed to her daughter at breakfast. "This promises to be a very beautiful day, so I'll take the Amsterdam avenue car and go to find out how they are."

She was amazed when after a brief chat with the hostess, who was so glad to welcome her, that her eyes filled with happy tears, she discovered that it was thirteen years since she had crossed the threshold. The years fly fast, and each saw that they left some traces in the countenance of the other. There were threads to take up, old acquaintances to ask for, and reminiscences to discuss. In thirteen years a little girl with golden hair had grown old enough to be a tall, fair student in an Eastern college, and a little fellow in kilts had put on the manliness of his freshman year.

The call was a refreshment, and the friends separated, the better for their meeting, but with the feeling that they had lost some precious things they might have had, and that in a life so short as ours it is very unwise to leave so great spaces between the clasping of hands.

All friends are dear, but old friends are sacred. They have known our beginnings, our people, our youth. Newer friends meet us on a plane of reciprocal sympathy, but old friends twine themselves among the heart strings of our lives.—Aunt Marjorie, in Christian Intelligencer.

**MOTHER'S GUARDIAN.**

I'm not a-going to cry, so there!  
I haven't shed a tear  
Since I was just a little boy—  
It must be, most last year.

I ain't afraid; I'm brave as brave.  
There's nothing in the dark!  
I'll go along right up the stairs  
Without a whimper. Hark!

I thought I heard a funny noise!  
I can't see anything!  
It's awful dark for little boys—  
I think I'd better sing.

"There is a happy land"—Oh, hear,  
I guess I'm selfish quite—  
I'll just run back for dear mamma,  
For she might have a fright.  
—Unidentified.

**MESSRS. C. C. RICHARDS & CO.**

Gents,—A customer of ours cured a very bad case of distemper in a valuable horse by the use of MINARD'S LINIMENT.

Yours truly,  
VILANDIE FRERES.

**Get the Doctor Quick!**

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

Sold only in sealed bottles under buff wrapper.

**ACCEPT NO SUBSTITUTE.**



**Package Only Try it**

**Can Eat Anything Now.**

How many Dyspeptics can say that?  
Or perhaps you are dyspeptic and don't know it.

Have you any of these symptoms?

Variable appetite, a faint gnawing feeling at the pit of the stomach, unsatisfied hunger, a loathing of food, rising and souring of food, a painful load at the pit of the stomach, constipation, or are you gloomy and miserable? Then you are a dyspeptic. The cure is careful diet; avoid stimulants and narcotics, do not drink at meals, keep regular habits, and regulate the stomach and bowels with **BURDOCK BLOOD BITTERS.**

Nature's specific for Dyspepsia. Miss Laura Chicoine, Belle Anse, Que., says of its wonderful curative powers:—"Last winter I was very thin, and was fast losing flesh owing to the run-down state of my system. I suffered from Dyspepsia, loss of appetite and bad blood. I tried everything I could get, but to no purpose; then finally started to use Burdock Blood Bitters. From the first day I felt the good effect of the medicine, and am now feeling strong and well again. I can eat anything now without any ill after-effects. It gives me great pleasure to recommend Burdock Blood Bitters, for I feel it saved my life."



**Kidney Disorders**

Are no respecter of persons.

People in every walk of life are troubled. Have you a Backache? If you have it is the first sign that the kidneys are not working properly.

A neglected Backache leads to serious Kidney Trouble.

Check it in time by taking

**DOAN'S KIDNEY PILLS**

"THE GREAT KIDNEY SPECIFIC." They cure all kinds of Kidney Troubles from Backache to Bright's Disease.

50c. a box or 5 for \$1.25 all dealers or THE DOAN KIDNEY PILL CO., Toronto, Ont.

**Blood Poison**  
Brings Boils, Salt Rheum, Eczema and Scrofula,  
**WEAVER'S SYRUP**  
Cures them permanently.  
Davis & Lawrence Co., Ltd., Montreal.

**The Baptist Church Hymnal (CANADIAN EDITION)**

Containing the Hymns with Tunes  
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**The Sunday School**

**IBLE LESSON.**

Abridged from Peloubet's Notes.  
Fourth Quarter, 1905.

OCTOBER 1 TO DECEMBER 31.

Lesson III.—October 15.—Returning From Captivity.—Ezra 1: 1-11.  
Commit vs. 5, 6. Read Ezra 1: 1-11; 2: 64-70; Psa, 126.

**GOLDEN TEXT.**

The Lord hath done great things for us, whereof we are glad.

**EXPLANATORY.**

The Prophecies of the Return.—Even before the beginning of the exile, when it was only threatened, there was joined with the warning a promise of restoration. See Isa. 70 and 11 Assyria the oppressor should be destroyed like a cedar, though it towered like the huge cedars of Lebanon (Isa. 10: 12 19, 24, 33, 34; comp. Ezek 31: 3 11). The point of this prophecy lies in the fact that the cedar, although "the grandest of the daughters of the forest," yet when once cut down, never springs up again. The illustration was familiar to the ancients, for Herodotus tells the story that Croesus, king of Lydia, threatened the men of Lampsacus that he would destroy them like a pine tree unless they released Miltiades; and that the threat perplexed them till they were reminded that a pine once cut down never springs up again. On the other hand, Judah would be cut down, and left like a mere stump in the field, but it would be as an oak or chestnut or a vine, from the stumps of which spring new shoots.

Cyrus Decree of Return.—Vs. 1 4. 1. In the first year of Cyrus king of Persia. Not his first year as king of Persia (B. C. 538) but either as conqueror of Babylon (538) or the first year of his personal rule at Babylon after his other conquests (536). Compare the fact that Englishmen reckon the year 1603 as the first year of James I, though he had been king of Scotland for thirty-six years, because that was his first year as king of England as well. The word of the Lord by . . . Jeremiah (25: 12; 29: 10) promising that he would bring about a return from captivity after seventy years. The purpose of the captivity was fulfilled, i. v., "accomplished." The Lord (Jehovah) stirred up the spirit of Cyrus. How? (1) Directly by his Holy Spirit, as in many other cases. This would be no more strange than the influence of one mind over another, which is a daily experience among men. (2) By his providence, guiding Cyrus to see the advantage of the policy of return, of leading such a ruler to

**SHOUTED UP.**

In England They Politely Refer to the Stomach as "Little Mary."

Little Mary—"I say up there, won't you please quit sending down such a variety of unnatural things to me.

"Here this morning first came down some sticky, pasty material, all starchy and only partly cooked. It was wheat or oats and was decorated with milk and sugar.

"Between the unchewed mouthfuls came gulps of coffee, finally a good big drenching of it. Then some bread and a lot of grease, perhaps it was butter, then some fried eggs and fried meat and more coffee, and some fried cakes and syrup. You load things on me as if I could stand everything.

"I try faithfully, but there's no use, I can digest part of it and the balance sours and I simply have to push it along to the liver. He says he's badly overworked now and gets so weak he almost collapses, so he sends the sour mass on down into the intestines to raise gas and trouble of all kinds. We can't help it, and you must either select your food with better reason or stand more and more trouble down here. Suppose you try us on some cooked or raw fruit, a little Grape-Nuts and cream, two soft-boiled (not fried) eggs, some well-browned toast and a cup of Postum. Liver and I will guarantee to make you feel the keen joy of a hearty and well man if you will send those things down to us. There's a reason, but never mind that, try it first and when you find we know what we are talking about, you may be ready to hear the reason."

the conquering of Babylon at this juncture.

Cyrus was not a religious reformer, but a political statesman, with a religious turn of mind. In his inscription on the Cyrus Cylinder he favors other gods, either because he believed in their reality, or for political purposes. He accepted the Babylonian supreme god, Merodach, but possibly as only one name for the supreme God, according to Pope's well-known verse:

"Father of all in every Age  
In every clime adored,  
By Saint, by Savage, and by Sage,  
Jehovah, Jove, or Lord.

Or as in the Oriental tale the king compared the various names of God in different languages with their various names for the sun which yet shone the same for all. A proclamation . . . in writing. The decree was first proclaimed by a herald, and then put in writing, so that it might be accessible among official papers.

2. Thus saith Cyrus. It is probable that the author here gives the substance of the proclamation, and not the full official document. The Lord God of heaven. It is natural that Cyrus should use this title, since in his cylinder he uses the name of the Babylonian gods in a similar way. It was his principle to adopt the gods and the worship of the countries he conquered, and thus come not as a conqueror, but as a restorer of the old paths. (See Sayce's The Higher Criticism and the Monuments, chap. 11.) He hath charged me. He accepted the prophecies as a charge from the God of the Jews.

3. Who is there among you? The return was to be a volunteer movement, which in all respects was the best both for the purpose of Cyrus and for the new Jewish settlement. The God of Israel . . . which is in Jerusalem. As the chief seat of his worship.

4. And whosoever remaineth, i. v., "is left" of the captives, survives. Connect in any place where he sojourneth, without a comma, with the men of his place his heathen neighbors, help him with silver, etc., give him funds for his journey, and the freewill offering in aid of the temple.

The Return.—Vs. 5: 11. 5. Then rose up the chief of the fathers. The Return described in to-day's lesson was under Zerubbabel, a prince of the royal line of David, called the Tirshathu, or Pasha (Ezra 2: 63), and under Jeshua, the hereditary high priest (Ezra 3: 8) [These were among the chief of the fathers . . . and the priests

6. And all they that were about them. Their heathen neighbors and friends, as in Egypt at the time of the exodus. Precious things. Their personal property must have amounted to considerable, for on their arrival at Jerusalem they contributed \$400,000 in gold and silver for the rebuilding of the temple. They had 435 camels, 735 horses, and 6,965 beasts of burden. These were to carry the women and children, the temple treasures, and the property of the returning exiles.

7. Cyrus the king brought forth the vessels of the house of the Lord. "Nebuchadnezzar little thought that he was unconsciously preserving the sacred vessels of Israel in a safe and inviolable stronghold, till the day when Jehovah would bring about their restoration to his people." "Possibly some of these vessels had been on the table at Belshazzar's feast; and possibly Cyrus was the more ready to part with them that he regarded them as unlucky property for him to keep."

8. By the hand of Mithredath (given by, or dedicated to Mithra, the sun-god). He had these treasures in his charge. Sheshbazzar (fire-worshiper). The Persian name of Zerubbabel (born in Babylon). In Ezra 5: 16 we read that Sheshbazzar laid the foundation of the temple, while in Ezra 3: 8 the same work is ascribed to Zerubbabel.

11. All the vessels . . . were five thousand and four hundred. This is more than double the sum of the preceding numbers. —2,499. It is probable that only the larger or more costly vessels were numbered in detail, and the 5,400 includes a great number of smaller and less costly ones. So they are reckoned by Josephus (Ant. Jud. II: 1).

The numbers are given in Ezra 2: 64, 65, as about 50,000, of whom 42,360 were householders, and 7,337 were servants. Among them were a company of singers (Ezra 2: 65 70). It is possible that the figures refer to heads of families, and the women and children would greatly add to the whole number. "By far the greater number, and especially those of the wealthier classes, preferred to remain behind, to look after the property they had acquired, and pursue the avocations to which they were accustomed on a foreign but now friendly soil. It has been calculated that those who returned stood to those who stayed behind in the proportion of one to six."

O. J. McCully, M. D., M. R. S., London.  
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Men who increase in riches, and fail to make proper return to God, in due time forget God altogether. Is it any wonder that they are reminded of their duty, and cautioned against the danger of riches? The rich fool after a year of great success, congratulated himself on his good fortune, and died in his folly. "So will every one that layeth up treasure for himself, and is not rich toward God."

Teacher—Of what country is the rhinoceros a native?  
Willie—England.  
Teacher—Oh, no! What makes you think that?  
Willie—Th' way his clothes fit 'im.

**SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.**

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

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

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

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

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

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

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

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

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

**Sure Cure for SUMMER COMPLAINT**  
Newcastle, N. B.  
Nov. 13, 1904.

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

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

W. L. CURTIS.  
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Fairness and charity are sure fruits of heart communion with heaven, and these perfumes of the soul cannot be long preserved unless we come sometimes into a desert place and rest a while.—T. K. Cheyne.

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. Osborn, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

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

NEWPORT, N. S.—Since we last wrote you three others have professed faith in Christ and followed Him in baptism. Others are seeking salvation. There is quite a strong interest in the old church. The Sunday work is going on well.

ST. JOHN, N. B.—As one of the results of a few special services conducted in the Bethesda Baptist church eight persons, five young men and three young women, were on Sunday, Sept. 24th, baptized into the membership of the church.

Perry J. Stackhouse.

CANARD, N. S.—On Sunday, Sept. 24th, we said farewell to the good people here to go to our work in the West. Our address will be Carman, Man. On Sunday evening I baptized four young people. The congregation very kindly presented us with an address accompanied by a purse of money from the sisters to Mrs. Hatt. Our thanks are due the friends here for their unfailing courtesy and kindness.

D. E. Hatt.

AMHERST.—Two young women were baptized on a recent Sunday evening. The church has sustained a great loss in the death of Deacon T. B. Black. His marked personality impressed itself on every department of church activity. It is hard to believe that he has gone from us. Dr. Trotter was with us at the funeral and for a few days and his presence was greatly helpful. Sunday morning he preached a memorial sermon from the text "To die is gain." His message will be long remembered by the congregation present. Resolutions of condolence have been passed by the church and forwarded to the family. The Provincial S. S. Convention holds its annual meetings with our church Oct. 24th and 26th.

S. W. C.

TRYON, P. E. ISLAND.—I wish through the columns of the Messenger and Visitor to express my heartfelt thanks to the members of the Tryon Baptist church and congregation and other friends for their many expressions and acts of kindness to me since coming among them. By many expressions of sympathy and acts of kindness they made known to me that they felt deeply for me in my sorrow. But on the evening of Sept. 26th, their acts of kindness took on greater proportions when at the close of the prayer meeting Brother Webster Bolton in behalf of the church and congregation presented me with sixty-six dollars (\$66.00) to help pay for a house. The good book says "it is more blessed to give than to receive," then this people are blessed indeed. May God's blessing rest upon them all.

J. E. Tiner.

GOSHEN, GUYS CO., N.S.—It has been the pleasure of the Goshen church to meet once more at the baptismal waters, Sunday, Sept. 10th, a number of people gathered at the large open-air baptistry known as the Nicholes Lake. Two promising young men followed their Lord in the sacred ordinance which was administered by Rev. M. C. Higgins, of Goldboro. After the baptism Bro. Higgins preached to a well filled house. We are very grateful to our Bro. for his willing assistance during the exercises of this day. Since the close of College, in June, I have been trying to serve my Master among the three churches:—Goshen, Country Harbor Cross Roads and Aspin. During the summer two have been added to the Goshen church, and from the church at the Cross Roads two members have been dis-

missed to be received at St. Margaret's Bay. In October I leave these churches to return to College. They will be without a pastor this fall and possibly all winter. The great need of this field at present is a parsonage. Some steps are being taken toward the meeting of that need. It is hoped that the good work will be heartily taken up and carried on to completion till a pastor shall be settled in the midst of this people. In the meantime may the Christians look to him who looks upon and who knows the needs of his churches.

H. Y. Payzant.

UPPER JEMSEG, N. B.—The Baptist meeting house which has been improved and made beautiful within, was re-opened Sunday, Sept. 24th. A number of ministers were invited to be present, but only one came, the other being so placed by circumstances that they could not come. Rev. Dr. Joseph McLeod of Fredericton, one of our best men, also an editor of a very nice paper, preached for us that day two splendid sermons and was listened to by a large gathering of people. The Dr. also addressed the Sabbath school in the afternoon. The services were enjoyed by all very much. The day was ordered all right by the Lord; it was a beautiful day and God's blessing came upon us. About \$35 was taken in the offerings during the day. The good people of Jemseg are to be congratulated. They have done so well. They have settled the trouble that has been in the church so long, thank God. We are trusting for an outpouring of the Holy Spirit upon this church soon. May the God of heaven come in Christ's name. May the Holy Spirit come into our hearts and make us conscious of his presence and may he make greater use of us in the future than we have been in the past. We have a strong Baptist body of believers here, and now as they are becoming more united and enter into worship in harmony with God's plans and eternal purpose, we are looking and expecting great things from them but greater and mightier things from the eternal and infinite God through Jesus' adorable name. They are exceedingly good to their pastor and do appreciate his efforts although they may not be as great as others are. God is with us and thank God we are with him in his gracious work of grace. Pray for us dear brethren.

H. D. Worden.

PORT LORNE, N. S.—Through the kindness of the Home Mission Board we have had Evangelist C. W. Walden with us for an extended series of special services. He came to us during the first week in July, and we immediately opened the campaign in Port Lorne. We remained in this place five weeks, and every Sabbath showed an increasing interest. Three times we had the joy of visiting the baptismal waters, and our evening services rang with earnest prayer and testimony. Services were also held at Hampton, St. Croix and Arlington with most encouraging results. On Sept. 19th, the last day of Bro. Walden's stay on this field, all the churches of the Wilmot Mountain group rallied for an all day meeting at Port Lorne. God's children had earnestly prepared for this by special prayer, and it was a day of the Spirit's power. At the morning service, Mr. Hiram Johnson was elected deacon of the church, and was solemnly set apart to his office by the pastor and deacons. In the afternoon Mr. Walden led in a consecration service, and a large number testified that their all was on the altar. Others were "willing to be made willing" to lay everything there. The church was crowded for the evangelistic service in the evening. Eternity alone will tell the result of that meeting. Large numbers testified to their desire to find Jesus, and we longed that special services might go on until all these were brought into the fold. But "God giveth the increase," and we believe that He will draw these inquir-

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

Manchester, Robertson, Allison, Limited.

SAINT JOHN, N. B.

ing souls to Him. Our brother's earnest, prayerful life among us, and his faithful presentation of God's truth must go on bearing fruit. Nineteen have been baptised, and another is waiting the ordinance, but we do not measure the result of this work by additions to the church. One evidence have had the genuine revival spirit is that this work began in the hearts of believers, and the church as a whole now stands on higher ground.

R. B. Kinley.

MARRIAGES.

BEZANSON-PERRIN.—At River John, on Sept. 19th, by Rev. Geo. L. Bishop, Isaac Bezanson, of Garland, Kings Co., N. S., to Julia H. Perrin, of River John, Pictou Co., N. S.

DENTON-BROOKS.—At Weymouth, Sept. 6th, by Rev. J. T. Eaton, Omer Ellsworth Denton to Annie Irene, daughter of the late John Brooks, Esq., of Weymouth, Digby Co., N. S.

DONALD-COBURN.—At the residence of Moses H. Coburn, Esq., father of the bride, at Ripples, Sunbury Co., N. B., Sept. 20th, by Rev. Wm. R. Pepper, Wm. Donald, of Upper Blackville, Northumberland Co., and Miss Bessie B. Coburn, youngest daughter of Moses H. and Martha Coburn.

THORNE-TENNANT.—At St. John, N. B., on Sept. 27th, Smith Thorne, to Nellie May Tennant, both of St. John, by Rev. P. J. Stackhouse.

WARD-WARD.—At the home of the bride's parents, North Alton, Sept. 27th, by Rev. C. H. Day. Colin Campbell Ward to Nola Fawn Ward, both of North Alton, Kings Co., N.S.

GREEN-MORINE.—At Billtown, Saturday, Sept. 23rd, by Rev. D. H. Simpson, B. D., Mr. Alfred Green of Billtown, and Miss Amanda Morine, of Gaspereaux Mountain.

FARRIS-MORRISON.—At St. John, N. B., on Sept. 21st, Wm. Farris, of Cambridge, Queens Co., to Isabel Morrison, of the Narrows, Queens Co. by Rev. P. J. Stackhouse, B. D.

What Sulphur Does For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall. It was the universal spring and fall "blood purifier," tonic and cure-all,

and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

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The services

**PURDY-CASEY.**—At the home of the bride, Sept. 27th, by Rev. J. T. Dimock, James P. Purdy, of Amherst, to Mary E. Casey, of West Leicester.

**LANGILLE-LANGILLE.**—At the parsonage, Seabright, N. S., Sept. 22nd, by Pastor L. J. Tingley, Lindsay Clyde Langille, to Estella May Langille, both of Head, St. Margaret's Bay, N. S.

**SPINNEY-ELLIS.**—At the home of the bride's father, Milton, N. S., Sept. 19th, by Rev. H. B. Sloat, Forman M. Spinney of Lower Argyle, Yar. Co. to Nellie T. Ellis.

**HARTLEY-HIGHTON.**—At Springhill, N. S., Sept. 26th, 1905, by Rev. H. G. Estabrook, William Hartley, of Yorkshire, Eng., and Miss Pauline B. Highton of Springhill, N. S.

**CRAIG-PHILLIPS.**—At Mount Pleasant, C. Co., N. B., Sept. 6th, by Rev. A. H. Hayward, Walter L. Craig of Lower Windsor, to Valeria E. Phillips, of Mount Pleasant.

**TEDFORD-MORRISON.**—At the residence of Capt. James Morrison, Karadale, N. S., father of the bride, Sept. 28th, by the Rev. E. O. Read, Miss Myra A. Morrison and Mr. Lawrence W. Tedford, of Salem, Mass.

**THORPE-PARKER.**—At the parsonage, Billtown, Thursday, Sept. 21st, by Rev. D. H. Simpson, B. D., Mr. Leslie Thorpe of Ross' Corner and Miss Bessie Parker of Scott's Bay road.

**WILE-HANLON.**—In Bridgewater, N. S., Sept. 1st, by Rev. C. R. Freeman, Mr. Charles Wile of Newcombville, N. S., and Miss Leah Hanlon, of East Port Medway, N. S.

**DEATHS.**

**STUBBERT.**—At Reserve Mines, C. B., Sept. 4, Lottie Stubbert, oldest daughter of Mrs. Moody Stubbert, in the 20th year of her age. Miss Stubbert had not been well for some time, but at the last her death came quite unexpectedly. She had found the Saviour about two years ago, and in her closing days found him very precious.

**MARTIN.**—At Eldon, P. E. Island, Aug. 31st, 1905, Mrs. Martin, aged 50 years. Sister Martin was baptized by Rev. F. A. Kidson. She was a great worker in the Baptist Church at Eldon, where she was a faithful member for twenty-five years. Our sister was highly esteemed by all who knew her, and though a great sufferer for three long years she was very patient and always had a smile and cheerful word for her friends. When the time came for her departure our sister was ready, her hope was bright and her faith strong; she knew that she was going to the home-land where she would meet again the loved ones whom she was leaving behind. A sorrowing husband and six children (five sons and one daughter) are left to mourn the loss of a loving wife and mother, but their loss is her gain. Beyond these dark clouds there is a bright blue sky where the sun is shining. Just across the river there is a land that is fairer than day.

**MILLS.**—At Port Hawkesbury, Cape Breton, on Sept. 20th, 1905, Martha Mills the beloved daughter of Deacon John and Mrs. Mills in the 43rd year of her age. She leaves behind a sorrowing father and mother three brothers and one sister, Mr. William P. Mills, Mr. Edson Mills, Mr. James Mills and Mrs. Peter Martin. Going about her accustomed work on Wednesday morning in her usual cheerful spirits, without a moment's warning, she was struck suddenly down. No time allowed to say good-bye to father, mother, brother or sister, but an immediate summons to depart. She was a good worker in every Christian good work. One of the few faithful ones of this church is gone, and only these upon whose shoulders the burden of the church work rests carefully estimate the loss. She had always a hearty hand shake and an encouraging word for the pastor, was never absent from her place in the choir, Sunday school and prayer meeting. In the cause of temperance she worked hard and did much towards the success of the "no license" vote when the town was incorporated. In her care for sick neighbors and friends she endeared herself to many friends of all denominations, Roman Catholics included, by all these she will be missed. Her care for her invalid mother had won for her the golden opinions of all. Such was her work on earth is done. We render thanks to God who gave the life. For the loved ones there is the memory of her sweet life, Christ-like in its character of loving self-sacrifice for others. The funeral took place on Sabbath afternoon, Sep. 24th. The services were conducted by the pastor,

B. D. Knott assisted by Rev. R. McArthur of the Methodist Church. The funeral was large and the services impressive. A large number of beautiful floral tributes were received from organizations and friends. The family are assured of the prayerful sympathy of hosts of friends, in this their sudden bereavement.

**STUBBERT.**—At Dominion, No. 1, C. B., Sept. 23, Mrs. Amelia A. Stubbert, aged 75 years. Sister Stubbert had been apparently in the best of health for some time previous to her very sudden decease, and when death came it was without warning or pain. But in early youth she had given herself to Christ, and the conqueror of death enabled her to overcome it as well. For many years she has been a faithful and devoted member of the Glace Bay Church, and she will be greatly missed among us. She is survived by a large circle of relatives, including three sons and two daughters. The sons are Harris of Don No. 1; George, now living at New Hampshire; and Herman, engineer of the S. & G. B. Ry. Co. The daughters are Mrs. Norman McKenzie of New Aberdeen, and Mrs. Mischeau of St. Peters. To them all we extend our sincere sympathy and pray that the God of all comfort may bestow his consolation abundantly upon them.

**SANDFORD.**—James Sandford passed away Sept. 14th at the home of his daughter Mrs. D. Eaton of Canning. He had just passed the great age of 90 years. He accepted Christ in early life, under the ministry of Edward Manning and all through his long life was a loyal follower of Jesus. He is survived by 7 children four sons and three daughters. One of the sons Rev. Rufus Sandford has spent his life in India. His funeral was conducted in the Baptist Church at Aylesford. The pastor spoke from the old and appropriate text, Blessed are the dead who die in the Lord.

**COLPITTS.**—It is our sad duty to report the death of Sister T. W. Colpitts, which occurred at Moncton, Sept. 24, at the home of her sister, Mrs. G. H. Hoskins. She was 50 years of age and leaves a sorrowing husband and seven children and a large number of other relatives and friends, to mourn her sudden death. The burial took place at the home in Fores' Glen, and was conducted by Revs. H. H. Saunders and L. H. Crandall former pastors assisted by Rev. E. C. Corey. Our sister was the daughter of Rev. Thomas Blakely and granddaughter of Rev. Charles Tupper. In early years she was a successful teacher in Amherst, and while there was baptized by Dr. Steele. The community in which she lived never had a more intelligent and interested friend. The church of which she was a member owes much to her influence and unselfish devotion. The mission cause was especially dear to her heart as her gifts and wide knowledge indicated. Although shut in by home duties she had a large vision of the Kingdom of God, and if she had been permitted to enter the more public work would have been the co-helper of those at the front. The home will most miss her who was a devoted wife and mother. All these we commend to the "God of all comfort."

**TINER.**—Winifred B. Shankle, beloved wife of J. E. Tiner, who passed from her home upon earth to her home in heaven on Sept. 5, 1905, was born in Greenfield Queens Co. N. S., on Jan. 2nd, 1866. When but a mere child her mother died, and her father moved to Hubbard's Cove, and engaged in the milling business at that place. When a girl of eighteen she was converted to God under the preaching of the late Joseph Kempton, and was baptized by him into the fellowship of the 2nd St. Margaret's Bay Baptist Church, on Dec. 3, 1890. She was married to Rev. J. E. Tiner the pastor of the Baptist Church at Port Hillford. Though giving the most of her time to her family and the care of her home she still found many opportunities of helping forward her Redeemers Kingdom. She was especially active in the work of missions in our last pastorate in Maine. She organized a mission circle and kept it alive, and very much alive for nearly four years, and left it in a flourishing condition in a church where it was said a mission circle could not live. But it was in the home that the beauty of her character was seen, and her Christian graces shone forth in their perfection. Truly her children arise up and call her blessed; her husband also, and he praiseth her. But her husband and six small children are sad and lonely now, and this home is dark, because its light has gone out or rather God has removed it to the bright home above where she now beholds her Saviour's face and joins in the songs of salvation with the ransomed throng. "She Walked with God, and she is at rest because God has taken her" but only for a little while, and then we shall see her more beautiful than ever before.

**GODARD.**—At Port Elgie, N. B., Sept. 24th, John C. Godard aged 73 years. Our brother was a member of the Baptist Church for many years, and died in the faith, looking unto Jesus. His wife, and children have our heart-felt sympathy.

At the London House.

St. John, Tuesday, Oct. 3rd.

**Promptness and Dresses.**

Has it ever struck you that shopping in St. John can be done so quickly?

Two days and the goods are at your door without costing you anything for express charges.

It really means that you can buy more carefully and far more comfortably at your home than if you were here personally at the store.

It's so easy to drop a line for samples---by return mail you get a large range of patterns to look over and compare at your leisure.

We prepay all parcels of \$5.00 or over to your nearest express office.

**A large range of new fancy Tweed Suitings.**

- Bradford Tweeds, for girls' suits, 35c yd.
- Leader Tweed Costume, 50c yd.
- Silver Grey Costume Tweeds, 65c yd.
- Grecian Suitings, light grey fancy, 78c yd.
- Golf Homespun, with over-check, 65c yd.
- Manish Tweeds, dark effects, 65c yd.
- New Tourist Costume cloths, 80c yd.
- Scotch Costumes, heather effects, 95c yd.
- Lanark's Fancy Suitings, 58 inch,

**All the new fall colorings**

- All wool French Venetians, (all shades,) 50c 65c yd.
- Unspottable French Venetians, " 75c yd.
- Spezial shrunk Venetians, " 85c yd.
- French, pure, wool shrunk Suting, " \$1.00 yd.
- "Rowena" cloth suitings, a novelty, " 1.10 yd.
- New line Boxcloths, shrunk, " 1.25 yd.
- "Goldsmiths" Vincuna Suitings, " 1.35 yd.
- Seiden Broadcloths, 50 inch, " 1.50 yd.

**Large sale of rainproof cloths for fall coats. Ask for samples?**

- Plain cloths, fancies and tweeds for ladies' raincoats, all 60 inches wide.
- Fancy Cravenettes fleck effects, \$1.35 yd.
- Showerproof Worsted Coatings, 1.50 yd.
- "Pearl" Worsted Rainproofs, 1.65 yd.
- Waterproof Covert Cloths, 1.65 yd.
- Fancy Tourists Coat Tweeds, 1.35 yd.
- Also English "Tourist" coatings for those stylish seven-eighths length coats, 54 in., handsome rough effects \$1.50 yd.

WRITE FOR SAMPLES.

**F. W. Daniel & Co.,**

London House, Charlotte Street,

St. John, N. B.

"DON'T SEE THE BLOTS."

On reaching home one evening, tired and somewhat dispirited, my little girl brought me her copybook, which she had just completed. It was her first, and the young face reddened with a beautiful and honest flush, for she knew as she turned over the pages some little word of praise and cheer would reward her attempt. The pages were very neatly written, and I told her what a pleasure it was to see how careful she had been. Presently we came to one on which were two small blots. As she turned the page the little hand was laid upon them, and, looking up into my face with an artlessness that was so beautiful, she said: "Papa, don't see the blots!" Of course I did not see them, but I bent down and kissed the little forehead and was thankful for the lesson I had learned. How precious it would be if, amid all the naughtiness and disorders that so fret and chafe us, we could just lay the finger on the sullied page of human lives and not "see the blots." When littleness and meanness and petty oppositions annoy and vex us, if we could only look away from these to some brighter pages! In all our blessed and blotted books there are some "leaves of healing." And when on bended knee we bring the day's poor purpose and poorer performance to the great Father and say, "Forgive us our trespasses," let it be with the soft undertone of the child's filial faith, "Father, do not see the blots."—The Classmate.

ETERNAL VICTORY OF SPIRIT.

Many centuries ago at Salamis the eternal victory of spirit over matter of personality over blind aggregations of material equipment was achieved. Yes, we can look back at Nazareth, and see one lonely prophet starting out to revolutionize the world, absolutely without material resources of any kind. That prophet appeared not in the capital city, but in the obscure village of the north. He was born not in the purple, but in the manger, not with the blare of trumpets, but the quiet shining of the stars. He was reared not in some academy, but in the joiner's shop, with access to no literature save the few sacred books of his nation, no art save the national temole. He went forth without the patronage of the church or the sanction of the state, without army or navy, without equipment or endowment, without influence or invitation, with nothing save the idea that the kingdom of heaven was at hand, that the fatherhood of God must be recognized and the brotherhood of man established. And he conquered. If you are going forth to make money, he is no model, for his life ended on the gibbet. If you are going to preach the gospel of force, he cannot help you, for he preached the gospel of love. But if you go somewhere and somehow through the service of mankind to enrich the world, through holding aloft the ideal to illuminate your age, then your life may be as calm as his, as patient, as fully assured of final victory. Then the life which found in the shop a school of character, in the despised province an ample sphere, and in thirty-three years time enough to regenerate a world, goes before you with irresistible summons.—W. H. P. Faunce.

A CONFESSION THAT COSTS.

A missionary of the Church of England Zenana Missionary Society tells of a native lady in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, although a hot iron was pressed upon her bare foot as a persuasive. "I cannot," she said. "You will not," thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, he triumphantly shouted, "Now you will!" The brave woman, white to the lips from pain, answered, "No, I cannot, for I am a Christian." A conclusive answer. But let us envy the sturdiness back of it.

THE ROOT OF THE MATTER

He Cured Himself of Serious Stomach Troubles, by Getting down to First Principles.

A man of large affairs in one of our prominent eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply to his daily business and finally deranging kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another. I gave up smoking. I quit coffee and even renounced my daily glass or two of beer, without any marked improvement.

"Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets and I had often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the overworked stomach a chance to recuperate and the nerves and whole system to receive the nourishment which can only come from food. Stimulants and nerve tonics never give real strength, they give fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a few years, probably every druggist in the United States, Canada and Great Britain now sell them and considers them the most popular and successful of any preparation for stomach trouble.

Man's hardest task is to govern himself. Without the grace of God to assist the work is impossible. Happily for poor human nature that grace is always at hand, and ever ready.

Little Johnny, having been invited out to dinner with his mother, was commanded not to speak at the table except when he was asked a question, and promised to obey. At the table no attention was paid to Johnny. He grew very restless, and by and by he could stand it no longer. "Mamma!" he called out, "when are they going to begin asking me questions?"—N. W., Christian Advocate.

FERROVIM TRADE MARK

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

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

WHAT SCHOOL

Shall I Attend?

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

FREDERICTON BUSINESS COLLEGE.

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

FOR SALE

FARM AT LOWER SELMAH. A great bargain 100 acres, Hay, Tillage, or chards, 600 trees, all in bearing. Cut 30 tons hay could be made cut 50 tons, has wintered 18 head of cattle, 6 horses and 12 sheep. House 18x33, Ell 24x16, Barn 60x39, waggon and tool house 24x26 one of the best mud privilege on the C bequid bay—sufficient to keep up the farm for all time, has a fine wood lot and pasture. Price \$14,000.00. Address A. A. Ford, Berwick and Hants County, Real Estate Agent  
A. A. FORD, Manager

INTERCOLONIAL RAILWAY

On and after SUNDAY, June 4, 1905, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

No 5—Mixed for Moncton	7:45
No 2—Exp. for Halifax, Sydney Point du Chene, and Campbellton	8:00
No 26—Express for Point du Chene, Halifax and Pictou	8:45
No 4—Express for Moncton and Point du Chene	11:00
No 8 Express for Sussex	17:15
No 134—Express for Quebec and Montreal	19:00
No 10—Express for Halifax and Sydney	23:25
No 136, 138, 156—Suburban express for Hampton	13:75 18:15, 22:40

TRAINS ARRIVE AT ST. JOHN.

No 9—Express from Halifax and Sydney	6:25
No 7—Express from Sussex	9:00
No 133—Express from Montreal and Quebec	12:50
No 5—Mixed from Moncton	16:30
No 3—Express from Moncton and Point du Chene	17:00
No 25—Express from Halifax, Pictou and Campbellton	17:15
No 7—Express from Moncton	21:20
No 81—Express from the Sydneys, Halifax, Pictou and Moncton (Sunday only)	1:35
No 137, 155—Suburban express from Hampton	7:45 15:30, 22:05

All trains run by Atlantic Standard Time 24:00 o'clock is midnight.

D. POTTINGER, General Man.

Moncton, N. B., June 1st, 1905.

CITY TICKET OFFICE,  
7 KING STREET, ST. JOHN, N. B.  
Telephone, 1053  
GEO CARVILL, C. T. A.

EVERY 1

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

Woodill's German Baking Powder

Will always be satisfactory.

**SURPRISE**  
A PURE HARD SOAP



**SURPRISE**  
is pure hard soap made of the finest grade material by the best available skill with the latest and most approved type of machinery, and is sold at the same price as ordinary soap.

Pray for more humility that desires the most lowly service, for more boldness to fear not to undertake some task in his name, for more zeal to labor persistently in his vineyard, for more faith to trust in the promise of God for support and success.

There are few things which bless and soothe the life of others more, or do them more good, than the giving of thanks. It makes men feel that they are some use in the world, and that is one of the finest impulses to a better life. It cheers many a wearied heart with pleasant hope and bids many a man who is in mood take courage.—Spofford Brooks.

The years have taught me many things, But none so sure as this: That shelter, solace, joy and strength Are always where God is. —Marianne Farningham.

✿ This and That ✿

**STRANGE PEOPLE EAT MOTHS.**

In New South Wales, Australia, there is a curious insect an inch and a half long, with a thick, downy body filled with a yellow, oily substance. The natives in the district where this Bugong moth abounds think this moth is a luxurious article of food. About the height of the Australian summer, from November to January these moths assemble in countless thousands on bare granite rocks. The aborigines light fires under the stones and the smoke causes the moths to fall stupefied, when they are collected by bushels. They are then partially roasted, so as to get rid of the wings and down, and are eaten at once or beaten into cakes resembling lumps of dirty fat, which can be preserved for months. Crows also eat the moths, and then the natives kill and eat all the crows they can. In South Africa the Kaffirs eat locusts and grasshoppers, and think them very fine.—Extract from Wallace's "Australasia."

**THE BOOTMAKER IN CHINA.**

Boots are only worn in China by officials, servants, soldiers, and special hob-nailed boots, occasionally in wet weather, by the common people. The universal form of foot covering is a shoe, while coolies and the poorest classes have to content themselves with straw or leather sandals, or go barefoot. Women's shoes are made at home and, except in isolated cases in Shanghai, are never exposed for sale in shops. This remark does not apply to the peculiar form of shoe worn by Manchu women, which is perched on a sort of small stilt. In the north, during the winter months, the ordinary boot or shoe is often wadded or lined with sheepskin, and of late years reproductions of Chinese boots and shoes in India rubber have been imported from the United States and Germany, and found favor with Chinese at the treaty ports.

**THE KISS THAT CAME TOO LATE.**

She showed him with kisses and tears. She told the people how good and kind he was. I thought if she had only given him two of those kisses per quarter for the last ten years, how the tender-hearted old gentleman would have smiled through his tears.

**FOUND RIGHT PATH.**

"In 1890 I began to drink coffee. "At that time I was healthy and enjoyed life. At first I noticed no bad effects from the indulgence but in course of time found that various troubles were coming upon me. "Palpitation of the heart took unto itself sick and nervous headaches, kidney troubles followed and eventually my stomach became so deranged that even a light meal caused me serious distress. "Our physician's prescriptions failed to help me and then I dosed myself with patent medicines till I was thoroughly disgusted and hopeless. "Finally I began to suspect that coffee was the cause of my troubles. I experimented by leaving it off, except for one small cup at breakfast. This helped some but did not altogether relieve my distress. It satisfied me, however, that I was on the right track. "So I gave up the old kind of coffee altogether and began to use Postum Food Coffee. In ten days I found myself greatly improved, my nerves steady, my head clear, my kidneys working better and better, my heart's action rapidly improving, my appetite improved and the ability to eat a hearty meal without subsequent suffering restored to me. And this condition remains. "Leaving off coffee and using Postum did this, with no help from drugs, as I abandoned the use of medicines when I began to use the food coffee." Name given by Postum Co., Battle Creek, Mich. There's a reason. Read the little book, "The Road to

Wellville," in each pkg. But now he took it all very coolly. He was dead. Old and poor, she young and rich. She had ten rooms, but no room for him to die in. He made room for her when he had only two, and welcomed her with kisses at life's beginning. He had fed and clothed her for twenty years at home and at college, until she had risen into more refined and cultured society." The "old people were good, but their dress and dialect were too coarse." The last kiss was with a flood of ten years of tenderness. He was buried in a beautiful coffin, and is to have a monument of cold, white marble. "Dear Father."—Wisconsin Postal.

**THE REASON OF SUCCESS.**

If you know of a man making a roaring success  
At a thing you can't try without making a mess—  
Which is said;  
If he does quite a number of things that you can't,  
You must go and explain to your favorite aunt  
That he's mad.

If he works all day long and well into the night,  
And starts again early as soon as its light—  
While you're lazy.  
Excelling you too in the size of his brain  
And using it better as well—why, it's plain  
That he's crazy.

If he sings a song well, from the back of his throat,  
And gets a big puff from a critic of note,  
Whom the tune struck;  
And keeps on improving till managers fight  
To offer him hundreds for one song a night—  
Why, he's moonstruck.

If he paints a great picture or writes a great book,  
Or gets to the summit by hook or by crook  
Of his craft,  
If he fights to a place with the fortunate few  
And shows himself better and smarter than you—  
Why, he's daft.  
—The Grand Magazine.

**SHE KNEW BETTER.**

Miss Helen Gould recently entertained at luncheon, at her residence, a number of little girls from a charitable institution. At the end of the luncheon Miss Gould showed them books, carved Italian furniture, tapestries, and marbles. "Here," she said, "is a beautiful statue, a statue of Minerva." "Was she married?" asked a little girl. "No, my child," said Miss Gould, smiling. "She was the goddess of wisdom."

Some ingenious observer has discovered that there is a remarkable resemblance between a baby and wheat, since it is first cradled, then thrashed and finally becomes the flower of the family.

"I've been very successful in making mechanical figures," said the toy manufacturer. "I only made one that wouldn't work, and even it was a success. You see it was a figure of a tramp."

The following are gleaned from the definitions given by English school children:  
The equator is a menagerie lion running round the center of the earth.

The zebra is like a horse, only striped, and used to illustrate the letter Z.

A vacuum is nothing shut up in a box.

**WORKING WOMEN**

Their Hard Struggle Made Easier—Interesting Statements by a Young Lady in Quebec, and One in Beauport, Que.



All women work; some in their homes, some in church, and some in the whirl of society. And in stores, mills and shops tens of thousands are on the never-ceasing treadmill, earning their daily bread.

All are subject to the same physical laws; all suffer alike from the same physical disturbance, and the nature of their duties, in many cases, quickly drifts them into the horrors of all kinds of female complaints, ovarian troubles, ulceration, falling and displacements of the womb, leucorrhoea, or perhaps irregularity or suppression of "monthly periods," causing backache, nervousness, irritability and lassitude.

Women who stand on their feet all day are more susceptible to these troubles than others.

They especially require an invigorating, sustaining medicine which will strengthen the female organism and enable them to bear easily the fatigues of the day, to sleep well at night, and to rise refreshed and cheerful.

How distressing to see a woman struggling to earn a livelihood or perform her household duties when her back and head are aching, she is so tired she can hardly drag about or stand up, and every movement causes pain, the origin of which is due to some derangement of the female organism.

Mlle. Alma Robitaille of 78 rue St. Francois, Quebec, Que., writes:

Dear Mrs. Pinkham:— "Overwork and long hours at the office, together with a neglected cold, brought on a Lydia E. Pinkham's Vegetable Compound Succeeds Where Others Fail.

very serious female trouble until finally I was unable to go to work. I then thought of a friend who had taken Lydia E. Pinkham's Vegetable Compound when her health was in the same condition that mine was, and straightway sent out for a bottle. I finished that and took two more before I really began to improve, but after that my recovery was very rapid, and I was soon well and able to go back to work again. I certainly think your medicine for sick women worthy of praise, and am indeed glad to endorse it."

Miss Clara Beaubien of Beauport, Quebec, writes:

Dear Mrs. Pinkham:— "For several years I have suffered with Leucorrhoea, which has been a serious drain on my vitality, sapping my strength and causing severe headaches, bearing down pains and a general worn out feeling, until I really had no desire to live. I tried many medicines, but did not get permanent relief until I took Lydia E. Pinkham's Vegetable Compound. In two months I was very much better and stronger, and in four months I was well, no more disagreeable discharge, no more pain. So I have every reason to praise the Vegetable Compound, and I consider it without equal for the ills of women."

Lydia E. Pinkham's Vegetable Compound is the unfailing cure for all these troubles. It strengthens the proper muscles, and displacement with all its horrors will no more crush you.

Backache, dizziness, fainting, bearing down pains, disordered stomach, moodiness, dislike of friends and society—all symptoms of the one cause—will be quickly dispelled, and it will make you strong and well.

You can tell the story of your sufferings to a woman, and receive helpful advice free of cost. Address Mrs. Pinkham, Lynn, Mass.

**Eddy's "SILENT" Parlor Match.**

If held tightly  
Then rubbed lightly  
And struck rightly  
Will BURN BRIGHTLY.

Ask your grocer for a box. TRY THEM.


SCHOFIELD BROS., SELLING AGENTS,  
St. JOHN, N. B.

**Nothing But Wool**  
We put no old rags, no shoddy, in  
**Hewson Tweeds**  
just good strong sheep's wool.  
You say that's good enough, don't you?  
Get into the way of using our cloths and yarns. You won't be sorry.  
HEWSON WOOLEN MILLS, Limited, Amherst, N.S.

**INDIVIDUAL COMMUNION CUP.**

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**Harness and Saddle Galls quickly,**

sores, wounds—barbed wire cuts and all skin diseases in horse, cattle and dogs.

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

It gives us much pleasure to call the attention of our lady friends throughout the Maritime Provinces to the announcement of Messrs. F. W. Daniel & Co., on Page 13, particularly so as Mr. Daniel is one of our most energetic and wide-awake business men, and the fact that he enters our columns as an advertiser proves that in his judgment the Messenger and Visitor is a good medium. Send for samples and mention the Messenger and Visitor.

**Personals.**

Rev. W. A. Snelling gave us a call last week on his way home from a short visit to friends in the United States. Pastor Snelling ministers to an extensive field in Hants Co., N. S., having his headquarters at Walton. His work is not without some encouragement, but the field is a scattered one so far as Baptist interests are concerned.

Removals.—By references to our church news department it will be seen that Rev. D. E. Hatt lately pastor of the Canard Church, Cornwallis, has removed to Carmen, Man. Rev. Charles K. Morse of Waterville, Pastor Hatt's former neighbor has also removed to the Northwest. We hear that Pastor Quick of Hantsport also has his face turned westward. Evidently the west is making its attractions or its needs or both very strongly felt among our eastern pastors. We shall feel these numerous removals seriously. Where are the men to fill all these vacancies.

The Manville reservoir, at Worcester, Mass., had to be emptied because a city milkman drowned himself in it. His body was there for three days. The mayor at once ordered the water department to draw off the 170,000,000 gallons of water. The cost is estimated at \$17,000.

**A BABY CHANGED.**

"One could hardly believe the change Baby's Own Tablets have wrought in my child," says Mrs. Angus Morrison, Port Caldwell, Ont. "He suffered terribly while teething, vomited his food and was weak and puny. One box of Baby's Own Tablets made him a changed child. They eased the pain of teething, strengthened his stomach, and he is now a big, healthy child, growing finely and never sick a day." The experience of Mrs. Morrison is that of thousands of other mothers who have found health for their little ones and comfort for themselves in the use of Baby's Own Tablets. Mothers need not be afraid of this medicine, it is guaranteed not to contain an atom of opiate or strong drug. They could not harm a child of any age, and they are good for them at all ages. Ask your druggist for Baby's Own Tablets or send 25 cents to the Dr. Williams Medicine Co., Brockville, Ont., and get them by mail.

**NEWS SUMMARY**

Monday was the anniversary of Hon. Mr. Emerson's birthday, and he received the congratulations of his friends. He is 52 years old.

The benches of the Law Society of Canada emphatically condemned on Saturday the resumption of private law practice by retired judges.

A meeting of the cabinet was held at Ottawa on Monday. It was decided to request the Imperial authorities to approach the Japanese government with a view to the inclusion of Canada in the Anglo-Japanese treaty of 1895.

A militia order has been issued providing that officers, warrant officers, non-commissioned officers and men in the British regiment at Halifax volunteering for transfer to the Canadian forces will, if their services are accepted, be entitled to all the privileges they possessed in the past.

At Dalhousie, Tuesday afternoon, William Carr, aged 22, the hope of an old father and mother, was drowned during a heavy gale of wind while endeavoring to reach a steamer that was passing the harbor to bring the pilot on shore.

The service of the Allan line of steamers from Glasgow to New York will be suspended at least temporarily after the sailing of the Numidian from Glasgow, in consequence of the expiration of the lease of their New York pier and inability to arrange for its renewal or secure other suitable accommodations at present.

With a crash that could be heard for blocks, a three story brick building under construction on West Ferry street, Buffalo, collapsed on Monday, carrying down with it thirty bricklayers and carpenters. A score of the men were injured, eight of them seriously.

Messrs. George W. Fowler, M. W. Carrier, W. B. Jonah, S. A. McLeod and H. H. Parlee, of Sussex, are seeking incorporation as the Eureka Manufacturing Company, Ltd. The object is to manufacture and sell acetylene gas and appliances for the same. The capital stock is to be \$24,000.

At Point du Chene on Saturday morning last someone entered and broke open the cash drawer of the I. C. R. freight office and stole the contents of the till, amounting to about \$39.

"Promptness and dresses" read the paragraphs under this heading on Page 13, you will find there the opportunity for personally looking over large ranges of new fall dress materials and tourist coatings—the fashionable things of the season.

The trades and labor congress, Toronto, held its closing session on Saturday, adopting a large number of resolutions. Among them was one calling for the abolition of the Senate. The increase of the senators' sessional indemnity was protested against. Another resolution called upon parliament to make eight hours a legal day and another asked for the establishment of technical schools.

William Henry Thompson, a retired sea captain, who is said to have navigated the first vessel that carried gold-seekers around Cape Horn to California in 1849, died at the home of his daughter at Cambridge, Mass., on Sunday. Captain Thompson was born in Halifax, N. S., in 1815.

The corporation of the city of London has unanimously resolved to confer the freedom of the city on Gen. Booth of the Salvation Army, in recognition of his great work for the moral and social elevation of the people. This is regarded as a unique recognition by the city which is accustomed to bestow the freedom only on members of the royal families, military and naval heroes, or statesmen of marked importance.

**Fruit-a-tives**

OR "FRUIT LIVER TABLETS"

made from fruit with tonics. Nature's remedy for constipation, biliousness, headaches, kidney and skin diseases.

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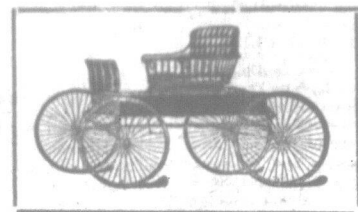
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**Ambrose KENT & Sons Limited**  
156 Yonge St. Toronto  
Canada's Jewelry House.

Rev. W. R. Robinson, retiring pastor of Gibson Baptist church, was presented with an address and an emblematic pin by the Prentice Boys of Gibson on Wednesday evening.

**Aberdeen Hotel**

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

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

**LITERARY NOTES.**

There seems to be something almost personal in the searching question "Is Any Animal Greedier than Man?" which Mr. F. G. Allford takes as the subject of an article reprinted in The Living Age for September 23rd from the Pall Mall Magazine. There should be a good deal of interest to learn the conclusion which he reaches.

Professor G. H. Darwin's striking inaugural address at the meeting of the British Association for the Advancement of Science, on "Evolutionary Speculation" was given in two parts, the first at Capetown, and the second at Johannesburg. It has attracted much attention in scientific circles. The first part is given entire in The Living Age for September 23rd and the second is promised for the number for October 14th.

O, not in circling depth nor height,  
But in the conscious breast,  
Present to faith, though veiled from sight.

There doth his spirit rest,  
O, come, thou Presence infinite,  
And make thy creature blest.

—Josiah Conder.

Another cyclone on Sunday caused enormous damage in Calabria, Italy. A gradual clearance of the buildings ruined by the recent earthquakes shows that the number of persons to perish was greater than given in the first estimates. Large numbers of bodies are being discovered daily. According to statistics, 20,000 cattle perished during the earthquakes.

**Red Rose Tea Is Good Tea**