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New Ontario. The district known as New Ontario comprises a great extent of country lying to the north of Lake Nipissing, extending westward on the north and west of Lake Superior and including the Thunder Bay and Rainy River districts. The exploration of this country undertaken by the Ontario Government in 1900 resulted in the location of large tracts of excellent arable land, amounting in all, it is said, to over sixteen million acres, which will soon be available for settlement by the opening of railway communication. The country is already attracting many settlers, and the population of New Ontario has increased from 55,540 in 1891 to 100,401 in 1901. On these lands there is much timber and its commercial value is said to be such that new settlers find the clearing of land in itself quite a profitable business. Alluding to the opportunities for settlement which New Ontario is now presenting the Toronto Globe says: "From time to time townships containing good land are surveyed and opened for settlement. These are selected with a view to their adaptability for farming purposes, taking into account the fertility of the soil, ease of access by rail or steamboat, and proximity to centres of industrial development. Settlers are now invited to these districts and land is offered in free grants of 160 acres to actual settlers. The conditions insisted upon include the clearing and cultivation of fifteen acres, and not less than two acres per year, the building of a habitable house not less than 16 by 20 feet, and also three years actual residence. Heads of families have permission to purchase eighty acres, in addition to their free grants, at \$1 per acre. In the Wabigoon, Algoma, West Nipissing and Temiskaming districts the land is sold at 50 cents per acre, but to actual settlers only, each purchaser being restricted to 160 acres. These sales are made subject to conditions which require the clearing of 10 per cent. of the land and the building of a habitable house not less than 16 by 20 feet. The only timber reserved to the Crown is white pine, and that is not reserved in the Rainy River district. Where the reservation is made the settler may cut it for his own use or to clear his land, and he receives one-third of the dues paid on timber cut on his land after the 30th of April next following the issue of his patent."

The Question of Reciprocity. In the recent Massachusetts Republican Convention in Boston, an amendment to the party platform was offered by Mr. Frank E. Fitts in favor of reciprocity with Canada. According to a statement of the Boston Herald the business men of Massachusetts desire reciprocity with Canada and the Convention platform would have been more acceptable to the delegates if the amendment had been included. It was not included however, because it was not in harmony with the general policy of the Republican party. The proposed amendment called forth a speech from Senator Lodge, in which he is reported as saying that negotiations for reciprocity with Canada were begun by President McKinley and broken off by Canada, and that the present administration would make a treaty with Canada if it could be made, but would never surrender American soil in Alaska or anywhere else in order to do so. The Montreal Witness points out that the implication contained in Senator Lodge's statement is not in accordance with facts connected with the late International Conference. It was well known at the time, as the Witness says, and was never otherwise stated, that the cause of failure was the positive refusal of the United States delegates in the Convention to submit the Alaska boundary dispute to exactly such arbitration as they had recently demanded and obtained for Venezuela. That is a very

different thing from leading people to believe that the failure was owing to a demand from Canada that the United States should surrender its Alaskan boundary claims. In the statements that the negotiations were opened by President McKinley and broken off by the Canadians, Mr. Lodge is equally economical of the essential truth, the fact being that Canada had continued to do everything but beg for reciprocity, and only retired when it was absolutely impossible for a self-respecting nation to remain longer in treaty, namely, when the simplest justice with regard to a territorial demand from the larger nation was denied her, while even had she been able to consider them separately under such conditions of insolence, the reciprocity propositions offered were egregiously one-sided.

Laying the Pacific Cable. The steamer *Colonia* engaged in laying the Pacific cable sailed from Bamfield Creek on the West coast of Vancouver Island, the terminus of the Pacific cable, at 2.30 p. m. September 28, arrived at Fanning Island at 11 a. m. October 6. The total distance covered was 3,455 miles, about 85 miles less than had been estimated. The time occupied was a little less than 18 full days, making an average of 8 miles an hour, which it is believed establishes a record hitherto unattained in cable laying. The *Colonia* will now proceed to lay the Manila-Hawaian cable, for which she has contracted. It is understood that as soon as the work is completed a test of the east and west routes will be made, the same messages being sent both ways simultaneously to London.

The Boxers Active. According to recent reports there is a good deal of anti-foreign agitation in China accompanied with outbreaks of lawlessness and the persecution of native Christians. The movements of Prince Tuan are said to be giving rise to uneasiness. He is believed to be fomenting a rebellion, large quantities of arms and ammunition having been conveyed inland by way of the Yangtse and Hankow rivers. There are reports of the increase of Boxerism in Szechuan and Chihli. In Szechuan the Boxers, some ten thousand strong, attacked Chengtu, the provincial capital, and there were some sanguinary fights in the streets. The Boxers were held in check by the Imperial forces and a report being proclaimed that reinforcements were coming for the garrison, the Boxers fled from Chengtu and encamped at Shipantan, where earthworks had been thrown up. The Boxers of Szechuan are said to be led by a woman, who is alleged to be one of the three sisters who were arrested at Tientsin during the rebellion of 1900, it being said that they were the Boxers three goddesses. Letters from Prince Tuan, Yung Lu and other Boxer leaders were found in their house. This woman, who is described as being very handsome by Chinese papers, had attached ten thousand Boxers to her standard. The Chungking correspondent of the North China Daily News says:—"She is the most powerful rebel chief in Szechuan. It is estimated that 1,500 native Christians have been killed in this province. In Chihli Boxers are secretly drilling every morning before daylight, even in the vicinity of the capital."

The Coal Strike and the British Coal Market. The scarcity of coal in America owing to the long continued strike has created a large demand for coal in England and Wales for trans-Atlantic shipment. The statement was made last week that not less than three hundred thousand tons of British

coal had been contracted for to be delivered at United States ports. The American demand has had the effect too of raising the price of coal in the local markets in England. A London despatch says that all available anthracite has been engaged for American shipment at sixteen shillings and six pence per ton, as against twelve shillings and six pence which the American buyers refused to pay a month ago. As there is an export duty on British coal the treasury will benefit largely by the great increase in the volume of coal being exported. But the increase of price will bear rather heavily upon the British consumer. London householders are warned that if the American strike continues they are likely to have to pay forty shillings a ton by Christmas. It has been suggested that under such conditions Parliament should prohibit the exportation of coal. The American tariff places a duty of 67 cents per ton on all imported coal containing less than 92 per cent. of fixed carbon, and that includes all foreign coals anthracite as well as bituminous. The duty on foreign anthracite was imposed, under the Dingley tariff, it is said, to forestall possible shipments from British Columbia where anthracite deposits had been discovered. If the present situation had been foreseen, it is probable that this feature of the Dingley tariff would have been modified.

The Coal Strike. The unsuccessful effort of President Roosevelt to settle the great coal strike, noted last week, has been followed by an attempt in the same direction by Governor Odell and the senior Senator of New York, but this attempt also, so far as yet appears, is also barren of results. The Conference in this case was with the operators, Governor Odell making a proposition on behalf of the miners. The proposition was that the operators should concede to the miners an advance of five cents a ton in the price of mining coal. President Baer of the Reading R. R. asked if such concession would involve also recognition of the existence of a Labor Union, and on being informed by the Governor that it would, the representatives of the operators retired from the Conference, but later in the day a despatch was received by the Governor, in which the operators declined to consider the proposition made to them. Another week is accordingly beginning without any more prospect apparently of a settlement of the dispute than before. The military protection for the mines has been increased and the operators declare that with sufficient protection they can in a large measure resume operations. The miners on the other hand deny any disposition to resort to violence. They hold that the cases in which violence has been offered are comparatively few and exceptional and say that it is impossible for the Companies to resume work while the strike lasts. It is difficult to say which of these representations is the more nearly correct. But it is very probable that if the two parties to the dispute continue much longer to ignore the public interests there will be intervention of a kind which those who are responsible for the present situation will not be able to treat with defiance.

Ozone for the Steamer Passengers. The Elder Dempster Company has been experimenting in the matter of ozonizing air on ship-board and if the reports are to be credited the experiments have been attended with a good degree of success. It is said that on the outward trip of the Company's steamship, the *Lake Simcoe*, the ozonizer was used and proved itself of inestimable value in keeping the steerage not only cool and of an even temperature, but also destroying all the odors. The ozonizer proper is a box-like cabinet, containing at one end a Blackman revolving fan and at the other end two screens, one positive and the other negative, made of copper netting, covered on one side with many little spikes or points. The screens are so arranged that these points lie opposite one another, and it is between them that the electricity passes, setting up what may be described as a miniature thunderstorm. The air is forced through these screens by the fan and in passing all the germs and impurities and carbonic acid gas are broken up and destroyed by the electricity continuously flashing between the two screens, thus leaving only perfectly pure air or ozone.

The Seat of Authority in Religion.

BY ALVAH HOVRY, D. D., LL. D.

Address before the Newton Theological Institution on the evening of September 16, inaugurating the work of the ensuing year.

(Concluded.)

To every genuine theist, the facts of Nature or of Providence have authority, things that have been made are entitled to bear witness of their Maker. The question which we find it most difficult to answer is not: "Have facts any authority to command moral beings?" but rather: "What is the purport of their mandates?" In so far as the universe is a seat of authority in or for religion, its vastness and complexity, its numberless scrolls and polyglot contents, its many palimpsests and lost or half-eaten leaves, greatly diminish its value. There is danger in mistaking a part for the whole, or of forgetting that every word, or sentence, or paragraph, or chapter, in the great and coherent volume of nature, or of history, may be qualified by other parts of that volume. The study of Comparative Religion shows that this mistake has often been made, and some broken sentence from nature's declaration of God's will taken for a full and clear expression of it. Hence it is no exaggeration to say that neither nature nor history, or the two combined, are a proximate, accessible, and sufficient, authority in religion. On a few points their mandates are legible and cogent, but on many others they are not. A thousand years hence man's knowledge of nature and history may be so greatly increased as to give him all the light he needs concerning God and his service, but it does not do this now.

THE ROMAN PONTIFF IS NOT THIS SEAT.

If then, an unseen God, or a well-nigh boundless universe is not the accessible seat of authority in religion which men need, can we find this (3) in some living hierarchy, as, for instance, in the Roman Pontiff? This official is doubtless near enough and accessible enough, but his credentials are unsatisfactory. He can furnish no valid proofs of being God's vicar or viceroy. His authority depends on the infallibility of a long line of predecessors, of whom some were immoral and others worldly, and lastly on a saying of Jesus Christ which does not signify what is assumed by the Papal church to be its meaning.

Moreover, if Jesus Christ was a true representative and teacher of God's will in matters of religion, we do not need fifty other teachers of equal authority in the same line of service. It has indeed been argued that a teacher of no less authority than Christ himself is always needed to interpret his doctrine and apply it discreetly to the ever-changing conditions of human society; but, by parity of reason, it might be argued that all the papal bulls and encyclicals call for expositors of pontifical authority, in order that the pure word of God may be conveyed to hungry souls. Every parish priest ought therefore to be made, by supernal grace, the peer of his Pope and indeed of his Lord, in the matter of authoritative religious teaching. But such arguments ignore the capital facts (a) that the teaching of Jesus was addressed to common people in common language, (b) that his style was singularly simple and easy of translation, and (c) that the cardinal principles of his religion are practical and experimental, rather than metaphysical.

JESUS CHRIST IS THIS SEAT OF AUTHORITY IN RELIGION.

Now you all see that the trend of my argument is towards the conclusion, (4) that Jesus of Nazareth is the sufficient and supreme accessible authority in religion for mankind. He is this (a) because in his earthly life he was a true representative, on the one hand, of the mind of God, and, on the other hand, of human life in its normal relation to God.

The very God I think Abib, dost thou think?
So, the All-Great, were the All-Loving too—
So through the thunder comes a human voice
Saying, "O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself!
Thou hast no power nor mayst conceive of mine,
But love I gave thee, with myself to love,
And thou must love Me who have died for thee!"

—The strange Medical Experience of Karabiah.
(—R. Browning.)

And he is this (b) because, through the New Testament records and his spiritual presence, he is now, to all who know the gospel, what he was to his first disciples, who saw in him "a glory as of an only begotten from with the Father, full of grace and truth."

But inasmuch as I have rejected all other authority in religion as either inaccessible, inadequate, or untrustworthy, or may reasonably ask for a summary of the grounds of my confidence in Jesus Christ as the authority desired. You are however, too well acquainted with this part of my subject to ask for more than a summary. Fortunately, I think, there is no lack of able and convincing treatises on this branch of Christian Apologetics. Twenty books could be named that would repay earnest perusal, such as "The Sinlessness of Jesus an Argument for the Truth of Christianity," by Karl Ullmann; "The Christ of History," by John Young; "Ecce Homo: A Survey of the Life and Work of Jesus Christ," by J. Robert Seeley; "The Moral Perfection of Christ," by

Isaac August Dorner; "The Character of Jesus. Forbidding His Possible Classification with Men," by Horace Bushnell; "The Person of Christ, the Miracle of His Story," by Philip Schaff, with others of almost equal merit; and, last of all, the II and III parts of the work to which I have already referred, "Philosophy of the Christian Religion," by A. M. Fairbairn. The second part of this volume is entitled "The Creation of the Christian Religion by the Interpretation of the Person of Christ," and the third, "The Religion of Christ and the Ideal of Religion." These are in some respects the best parts of a magnificent contribution to religious and Christian literature. In depth and clearness of thought, as well as in style of expression, it is a masterpiece of writing, and an honor to Protestant theology.

Why then do we look upon Jesus Christ as a supreme authority in religion? For the sake of brevity I will only say: (a) Because we cannot distrust the substantial accuracy of the Gospels, the Epistles, or the Historical Book of the New Testament; (b) because, according to these documents, Jesus Himself claimed to have unqualified authority as a teacher of religion, saying, "Heaven and earth will pass away, but my words will not pass away;" (c) because, according to these records, he performed many gracious works which revealed superhuman power in the natural world, and to which he appealed in proof of his authority on earth to forgive sins, thus justifying the saying of Nicodemus: "Rabbi, we know that thou hast come from God as teacher; for no one can do these signs which thou art doing, unless God be with him;" (d) because, according to the same documents, his teaching was singularly pure, sane, luminous, comprehensive, spiritual, and self-evidencing. It reaches the depths of being. It touches the springs of religious thought and affection, and it bears the test of searching criticism unscathed, even as the three Hebrew worthies bore the heat of Nebuchadnezzar's furnace; (e) because the best thought of Christendom since the apostolic records were promulgated, has not made any noteworthy addition to their cardinal truths, anything in the sphere of religious principles which deserves to be ranked with Christ's words either as to trustworthiness or value; the most which all Christendom has been able to achieve in this direction is to develop, illustrate, and apply the seed-truths planted by the Founder of our religion; (f) because every obvious addition to, or suppression or perversion of Christ's teaching has injured his cause among men. Importations of anything from paganism or Judaism have always tended to externality or persecution. The blood of alleged misbelievers and witches has at times flowed in torrents, but never in obedience to a mandate of the Son of Man. Nearly all strifes of Christendom can be fairly traced to notions or customs borrowed from some other teacher than Jesus; and (g) because the Christian religion, in so far as it has been distinctly an emanation from the person or gospel of Christ, made known by the New Testament, has been always on the whole a hope-inspiring and soul-uplifting power in society. The Gesta Christi have been the noblest gesta on record since the dawn of our era. Life has seemed worth living to millions because of their belief in the divine love and future blessedness which Jesus brought to light in the gospel. As a tree is known by its fruit, so the authority of the Son of God is known by his gospel which has proved itself to be the power of God unto salvation to everyone who believes.

A further remark may be necessary by way of explanation. My summary of the grounds of belief in the authority of Jesus Christ in religion is by no means exhaustive. It embraces nothing beyond the most obvious and unquestionable facts. It is built upon a sympathetic but critical use of documents. And it assumes the honesty and general sanity of the New Testament writers, rather than their absolute inerrancy.

Whatever may be my own opinion as to the effect of inspiration on the character of their testimony, I have assumed no more than this, that they were never consciously untruthful or demonstrably stupid. They were men of at least average intelligence and capacity, but in no sense religious geniuses, to whom it would be more reasonable to attribute the teaching of Christ than to ascribe it to Him, a certainly unique man, and their acknowledged Master. It is true that I do attach great importance to their special inspiration, but not so much as insuring minute accuracy in every allusion to secular events, as rather, insuring extraordinary sympathy with the character and aim of Christ, deep reverence for his authority, and self-forgetful devotion to his cause. It is most fortunate that the Gospels, by means of the simplest narrative of events, have let Jesus of Nazareth reveal himself by word and deed to us, as he did to his disciples, without any discoverable effort on their part to soften or heighten the colors of the picture.

Jesus Christ, then, is the fountain-head of true religion in its highest form, the supreme authority for it and in it; and the New Testament Scriptures are the almost flawless mirrors by which his personality and teaching are set before our rational souls. He is the Divine manifested in the human, and his voice is the voice of God speaking in our mother-tongue. It will be our high privilege, fellow students, to interpret that voice as critical-

ly, as rationally, as sympathetically, and as reverently as we can, hoping that it will "lure us to brighter worlds," and enable us to persuade many others that our King and Saviour is the chief among ten thousand and the One altogether lovely, so that the prediction may be fulfilled in both spirit and letter:

"Jesus shall reign wh'er the sun
Does his successive journeys run,
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

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From Heart to Heart.

BY PASTOR J. WEBB.

"Why, O my soul, O, why depressed,
And why these anxious fears?"

"While out on the Atlantic the ships plunged into a thick fog; for twenty-four hours we were in the midst of danger; we were surrounded with floating icebergs and did not know what the end would be. How glad we were when the fog-horn ceased to blow!"

All God's children know something of what it is to pass through the dark valley of anxiety and fear. I do not mean to say that the Christian life is always dark and gloomy, but there are times when you and I cannot see our way. Perhaps many of you are in trouble this very moment. It may be that your little, frail bark has suddenly plunged into a dark cloud of mist, and being surrounded with darkness, you have lost your way. A loved one has been taken from your side, and you are thinking, like Jacob of old, that there is nothing left you but to go down in sorrow to the grave. . . . There is a house where the windows are darkened. In that home there is a widow. On the face of that widow there is a look of sadness, the sunshine has all departed from that life. She is struggling so hard and so bravely to care for her large family of fatherless children. There are many long years of anxiety and trouble before her; the future seems to be very, very dense. This sister did not say all this—I could see it written in her countenance; I could hear it in the sound of her voice. This is only one home and one heart out of many.

While on the hilltop, under the clear blue sky, and while the sun is smiling down upon us, we can follow our guide and fear no evil; but when down in the dark valley, how different things appear! When we can no longer see him with our eyes, then we want to take hold of his hand. Sometimes, alas! we cannot see his face, or even feel the hand-grasp; then doubts and fears like a mighty deluge, sweep over our soul, and we say: "Has God forsaken us?" Then comes the heart-withering thought: "I am mistaken!" "I am not God's child after all!" The future looks dark; the mist thickens; fear and trembling takes hold upon us, and the tears begin to flow as we mournfully sing that old pathetic song:

"I love to meet thy people now,
Before thy feet with them to bow
Though vilest of them all;

But can I bear the piercing thought?—
What if my name should be left out,
When thou for them shalt call?"

What a relief it is for us poor, fearful ones when we find in God's word those who are passing through fiery trials, looking up, through eyes filled with tears, and crying for and expecting help from God! David was in deep distress, and he cried: "My heart is sore pained within me; and the terrors of death are fallen upon me; fearfulness and trembling are come upon me, and horror hath overwhelmed me." It does us good to meet such a fellow-sufferer, for we learn that he was not lost; God did not forsake him; he came through safely; then he wrote those beautiful words: "When my heart is overwhelmed, lead me to the Rock that is higher than I." Jesus is also our fellow traveller through the dark clouds of mist. For our sake he suffered himself to be plunged into the darkest gulf. Listen to that plaintive cry that breaks forth from a heart that is rent with bitter agony "Eloi, Eloi, lama sabachthany?"

How sweet! how welcome is the voice of Jesus as it rings through the dark, thick mist of doubt and gloom: "Be of good cheer, for I have overcome the world!" Poor doubting, trembling soul, take courage. Jesus says, "Be of good cheer." He sees no fear. His everlasting arm is beneath you. Just let go of self and fall into his arms; you cannot sink; it is not your hold on Christ, but his hold on you which keeps you safe.

Sometimes our loved ones are very ill; they become delirious and lose sight of their surroundings. They cannot even recognize the familiar faces of their parents. Does the mother leave her sick one then? Does the father become angry? No! no; their eyes fill with tears, and their hearts are moved with pity as they watch all through the nights and days that follow. Our eyes sometimes, through deep sorrow, become bedimmed with tears, and our senses, through pain and anxiety, become benumbed, so that we cannot understand our surroundings, or recognize the presence of Jesus. Does God forsake us then? Is he angry with us? Ah! no; he never loses sight of us; he is always near to us—he loves us.

The clouds are lifting. The thick mist is fading away. The dark valley is left behind. There are the loved

ones! They are calling our names as they come to meet us. There are the robes and the crowns and the harps, and, best of all, there is Jesus! "Weeping may endure for a night, but joy cometh in the morning."

"There is a home for weary souls,
By sins and sorrows driven.
When tossed on life's tempestuous shoals,
Where storms arise and ocean rolls,
And all is drear—'tis heaven."

New Canada, Lunenburg Co., N. S.

One Cause of Spiritual Dissatisfaction.

There are not a few persons in our churches whose fever, once genuine because the spontaneous expression of a deep and satisfactory religious state, has grown cold or has totally ceased. Once the things of God which were disclosed to their spiritual vision were real and gave exquisite delight to their souls. The house of God was the very gate of heaven to them; the preaching of the Word was like manna to their hungry souls; the means of grace were most attractive to them, and it brought joy to their hearts to meet the saints and speak of the goodness of God. But that is all changed, the coldness has supplanted fervor; indifference has taken the place of spiritual delight, hostile criticism is more freely expressed than were words of approval in the former days, and a spirit of depression and of religious pessimism has taken possession of the heart that was once radiant with the sunlight of God's constant presence, and happy in an abiding and satisfying faith. It is seldom that persons in this state seek the place of prayer, but as long as the Voice within them is unexpressed, the longing for the old experiences and the old joys struggles for utterance, and they plaintively say:

"Where is the blessedness I knew,
When first I saw the Lord?
Where is the soul-refreshing view,
Of Jesus and his word?"

"What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill."

The cause of this spiritual degeneration and consequent dissatisfaction is suggested in the last line of the hymn. The soul has turned aside from the pleasant fields and quiet waters for which under the benign direction of God, it had come to have an affinity, and has strayed into the forbidden, disappointing and sterile plains of the world. It is not strange that a condition of spiritual atrophy results, and that the apples that were once so palatable have turned to ashes in the month. The children of Israel, taken captive and led away to Babylon, lifted up their voices in bitter lament and said, "How shall we sing the Lord's song in a strange land?" and there are only sorrow and sighing and disappointment among those who have been led captive from the Lord's land by conforming to the world.

Jesus was very specific in his declarations concerning the relations of his kingdom to the world, and his reproofs of those who brought criticism and disrepute upon him through their faithlessness were as severe as they were deserved. He made it clear that emancipation from the bondage of sin is procurable only through belief in him, and that the enjoyment of the spiritual privileges of such emancipation accrue only to those who remain faithful in their allegiance to him. "I am the vine, ye are the branches," he declared. "If a man abide not in me, he is cast forth as a branch, and is withered." The joy of life and of fruit-bearing inhered only in the branch that retained its vital relation to the vine.

In other words there is no sympathy between what is spoken of generally as "the world" and the spiritual possibilities and realities that are typified by the life of Jesus Christ. The two forces are alien to each other, and in incessant antagonism. The higher makes greater demands upon the individual, but it yields richer and more permanent rewards. The lower, on the other hand, is subtle, insidious and persistent in its efforts to draw the individual away from his fealty to the higher, and, alas! too often these efforts are unsuccessful. Blessed is the man who keeps his ear closed against the enticements of his soul's arch enemy, and keeps his heart and mind open to the sweet suggestions of the Holy Spirit, for only so can he grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, who was himself the Way, the Truth, and the Life.—New York Advocate.

"No More Sea."

BY REV. EDWARD A. RAND.

The apostle in the apocalypse is looking off upon the picture of the new heavens and the new earth and he says positively, "And there is no sea." Look again, Oh great apostle! It would be a strange view from Patmos' cliffs if no sea could be found in the picture. Look again, Oh proclaimer of the Word evangelist teacher! He looks but we hear no new version. There is vacancy still.

No sea! What does it mean? It teaches no separation. Here while water under certain conditions unites, more

frequently it divides. The lone traveler journeys on contentedly, hopefully until he comes to hints of water. He argues against this permanence and size. "It is only a valley that is dry," he says. Then he comes to a brook. Next, it is a river. Finally there is a poor, pitiful quantity of humanity crouching on a sad hummock, looking despairingly out upon a great, chilling, misty waste. "It is the ocean," he says, and hope that had been blooming cheerily in his soul dies all away. He gives up his journey, turns about, and goes off with a gloomy face and a heavy heart. The ancients felt all this. "A ship of Alexandria" crawls out upon the deep. Its clumsy sail is raised, and down in the hold the rowers thrust out their heavy oars and row wearily away. But how cautiously the vessel goes, steadily from harbor to harbor, and at last, though Italy is its aim, drops anchor for the winter in a harbor of Crete. It will get to Italy, it hopes, sometime, and there is separation today. Is that all? Just the great, grey waste on which the fog lets fall its folds or night stretches its curtain all along the horizon line? Is separation the only hard thing about the sea.

The ship of Alexandria mistakenly put out upon the sea hoping to get a better harbor. Suddenly a treacherous, spiteful, rough wind pounces upon it. The wind shakes and drives it, sending billow after billow in a relentless chase. These waves like curs jump upon it and would tear away its life. Their frothing jaws open about it and threaten it and frighten it. A driven, battered and worried bark finally is seen by "the barbarians" that live upon an island to the south of Europe. The sea still is pursuing it and finally flings it hopelessly upon a rocky shore.

Who can forget the story of the tragedy at that sunken rock near San Francisco, the past year? It is the story of that ill-fated steamer from China that feeling its way through a blinding fog suddenly founders upon a ledge, and where a noble steamer had been riding the seas, in fifteen minutes not much besides a smokestack is projected. The hidden hull was the coffin imprisoning human bodies. What a comment on the thought in this article! Men therefore cannot get over the conviction that the sea which under certain conditions unites, keeps people apart, and while fair weather scenes make the sea a centre of picturesque interest, men are afraid of it. A silver sea today may be succeeded by a maelstrom tomorrow that will break your boat in pieces. The apostle could not get away from these convictions. He looked upon the waters about Patmos and his heart was sick with the thought that they were a wall dividing him from his loved ones in Ephesus and Jerusalem. He saw the storm-clouds darken the sky, heard the roar of the storm waves crashing upon the shore, and caught a glimpse of the bark sinking within sight of home. What room for the sea in his imagery of another world? Not one wave of that sea rises, swells and breaks there.

Heaven beings together. Heaven joins. Heaven unifies. How this separated, home-sick, warm-hearted apostle must have longed for that society which heaven would bring, both congenial and loving, and which he could sincerely call Home! No separation there. No divisions, no partitions, but a union hearty, that of a household, family. This separating sea rolls all away. Its last wave dies in the wash of a useless foam. Land, land, land, everywhere in this imagery of the new world. This is a path from Patmos to Ephesus and another to Jerusalem, and John can take either any time. And not a storm-wave shall roll and break. Peace troubled heart. Rest, weary soul! The heaven that unites us to so many we loved here, brings rest. It is the land of peace. You have a mission, fellow-workers. It is to let a ray of comfort upon the little lives about you each Sunday, little but often full of trouble. Bring an anticipated heaven down to this present world, and with the thought of heaven's exceeding home-like peace, comfort the troubled hearts of earth.—The Watchman.

The Lost Vision.

BY REV. S. E. WISHARD, D. D.

The Scriptures abound in teaching concerning the lost vision of man. They also give the explanation of this perilous condition. "The God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them." The vision of divine things has been lost through unbelief and disobedience, and the blind love to have it so.

Men have lost the vision of God. They do not see his all-loving power that reaches down to their greatest necessities and perils. They have lost the vision of his holy character, and "have changed the glory of the incorruptible God into an image made like of corruptible man." Blind unbelief represents God by a visible image, or if the idol is too coarse for cultured infidelity, the imagination paints the divine One to suit the depraved views of the darkened mind. The beauty and excellence of his glorious majesty are invisible to the minds that see only earthly things. Not having seen him by faith, there is no transformation into his likeness. The inspired representations of God are to them as idle tales,

They have lost all power of vision, can see "no beauty in him that they should desire him." They have never seen the light of that countenance that has beamed life and brought unutterable joy to the souls that can say and sing, "One thing I know, that, whereas I was born blind, now I see."

Having lost the vision of God, man has lost the vision of truth. He "has changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." He has not only lost the vision of the truth concerning God, but the truth which God has revealed concerning man—his condition, character and destiny.

The tremendous motives for holy living and serving, which God has revealed in his truth, have not taken hold of those who prefer to walk in darkness. Neither smoking Sinai, nor darkened Calvary, the scene over which God hung the curtain of night at noonday, has fallen upon the lost vision of the sinner. Onward he moves to doom, while heaven and earth conspire to reveal his danger and halt his downward steps.

God out of sight, truth undiscovered, he has lost the vision of heaven and glory. He is as blind to the mighty attractions that lie in the spiritual world beyond as a Hottentot is to the marvelous revelations of the telescope. Of that walking in the divine likeness he has never caught a glimpse. Of the glory which shall be revealed in us he has no perception. The sufferings of this present time only more darkly becloud his already blinded mind instead of being stepping-stones to the glory beyond.

Walking in sin, the natural man's vision if closed to the priceless gift of spiritual liberty in Jesus Christ. He regards the Christian life as a bondage. Were he a child of God, he fears he would have most repulsive duties laid upon him. Having no taste for spiritual service, no discovery of its liberty, he sees only through carnal eyes and judges with a carnal judgment. His darkened vision misrepresents God and his service. He chooses rather the slavery, the oppressive bondage of sin, and wears his chains, while the servants of the King walk in liberty. He can never know the liberty of the children of God until his lost vision is restored. There is One who came to open the eyes of the blind, to restore the lost vision. Having finished his work he has sent the Holy Spirit to anoint the eyes of the blind, to take the precious things of Christ and to show them to the soul that has never seen them. "He openeth the eyes of the blind." He restores the spiritual vision. He that was blind then sees for the first time the beauty of the Lord. Having his vision restored, his enraptured soul cries out: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Herald and Presbyter.

The Supremacy of Jesus.

The greatest problems in the field of history center in the person and life of Christ. Who he was and what he was, how and why he came to be it, are questions that have not lost and will not lose their interest for us and to mankind. For the problems that center in Jesus have this peculiarity: they are not individual but general—concern not a person, but the world. How we are to judge him is not simply a curious point for historical criticism, but a vital matter for religion. Jesus Christ is the most powerful spiritual force that ever operated for good in and on humanity. He is today what he has been for centuries—an object of reverence and love to the good, the cause of remorse and change, penitence and hope, to the bad; of moral strength to the morally weak, of inspiration to the despondent, consolation to the desolate and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age. In him the Christian ages have seen and manifested God, the eternal living in time, the infinite within the limits of humanity.—Fairbairn, "Studies in the Life of Christ."

"Whiter than Snow."

Once, when I was paying parochial calls, and dropped in on a washerwoman who had just got out a line of clothes, I congratulated my friend because they looked so white. So, very much encouraged by her pastor's kind words, she asked him to have a cup of tea, and we sat down. While we were taking the tea, the sky clouded and there was a snowstorm; and as I came out the white snow lay everywhere, and I said: "Your washing does not look quite so clean as it did." "Ah, she said, 'the washing is right enough; but what can stand against God Almighty's white?'" "So you may think that you are clean; because you have never seen God. When you see God, your holiest day will seem to be imperfect; you will abhor yourself, and repent in dust and ashes, and you will need to say, 'Forgive me my debts as I forgive my debtors.'—F. B. Meyer.

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S. MCC. BLACK

Editor.

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Thanksgiving Day.

Thursday of this week, the sixteenth day of the current month, has been appointed by the Government of this country as a day of public thanksgiving to Almighty God in view of the blessings and mercies of the year. To give thanks to God is a right and becoming thing; only the impious and atheistical mind will question that. It is a good thing that the individual man should recognize his daily dependence upon God and should respond in grateful thanksgiving and praise for the constant bounties of His providence. And it is a right and a seemly thing that families, communities and nations should recognize the Divine goodness, and, so far as may be practicable, give united expression to their gratitude for the blessings received from heaven. The people of Canada are certainly the recipients of great and countless blessings. If they desired to declare and speak of their grounds and occasions for thanksgiving, they are more than can be numbered. The current year is not less rich in mercy and in blessing than its predecessors. In view of what may be called the negative side of the account—the preservation of the land from great disasters and calamities—there is abundant reason for devout thanksgiving. Neither famine nor pestilence has appeared within our borders. There have been no earthquakes overthrowing our cities or volcanoes pouring out a tide of desolation and death. There have been no great destructive floods and conflagrations, and no hostile power has molested the land or threatened its peace. And when we compare all this with the experience of many other lands where blight and famine, plague and earthquake have wrought their desolations during the year, we must feel that the people of this country have large cause for thankfulness in view of its exemptions from such calamities. But when we turn to the positive side of the account, and consider how large and manifold are the gifts bestowed by the "Parent of Good," we may well experience the profoundest sense of gratitude. The harvest, taken as a whole, has probably been one of the most abundant in the history of Canada. There has been marked activity in all the departments of the country's industry. There have been at least fair returns from its mines, fisheries and forests. The country's manufactures were never so active and so prosperous. Those who wish employment have little difficulty in securing it with fair wages, and in some places there are complaints that the men and women needed for the necessary work of the country are not to be found. The resources of the country and the opportunities they offer to capital and industry are being more widely recognized abroad, and peoples from other lands are being attracted to Canada in larger numbers than ever before. So far therefore as temporal and material advantages are concerned, Canadians can have little cause to envy the peoples of other lands, and in view of the abundant harvest and the numberless blessings which the year has brought, every devout heart in this Dominion must feel moved to grateful acknowledgement of the manifold goodness of God.

In view therefore of the great blessings in which the people of Canada are this year so generally participating, it seems in the highest degree fitting that there should be a general recognition of the Divine favor and a public expression of thanksgiving to the Giver of all good. How gracious and how seemly a thing it would be if all the people of this broad and goodly land—from Atlantic to Pacific—should, on the day appointed, gather to their

several places of worship and, with one accord and in one spirit, unite in paying the tribute of their thanks for Heaven's bounty and in lifting their voices in grateful praise to God! Could anything be more worthy of us as a people and a surer pledge of continued and increasing blessing for our country? It is not pleasant to think that a good many men in Canada will value Thanksgiving Day principally as an opportunity for getting drunk, that many more will interpret its whole significance as a day for feasting and amusement, while many others will have no ears to hear of Thanksgiving Day at all—no time to lift hands or eyes from the mudrakes with which they toil unceasingly for things that perish with the using. But surely the Christian people of Canada may well esteem it a high privilege, as well as a religious duty, to meet in their houses of worship for devout acknowledgement of the goodness of God and prayer for His continued blessings upon the land.



Those Plans.

In our last week's issue, page 9, there appeared a communication from the Nova Scotia Finance Committee for Denominational work. This communication presented the substance of the Report of the Committee on Denominational Finances adopted by the Convention at Yarmouth. And on page 3 of the same issue that Report was printed in full. We hope that both the Report itself and the statement of the N. S. Committee, showing what steps it has taken to assist the churches in carrying out the provisions of the report, will receive a careful reading. The Finance Committees appointed for the other Provinces are no doubt also giving attention to the duties intrusted to their hands. It will be seen that as an alternative to the Convention Plan, so called, another, known as the Wheel Plan, is presented. Probably no better alternative plan could be presented, and though it would be desirable from some points of view that all our churches should have the same plan for promoting the denominational work, uniformity of method in this matter is not essential either to harmony of spirit or to excellent results, and it seems wise under present conditions that each church should feel perfectly free to choose whichever plan seems best adapted to its circumstances. The recommendations which the Nova Scotia Committee has made for the benefit of those churches which may adopt the Wheel Plan seem to be well considered, and well adapted to the ends in view. We observe that the Grande Ligne work does not appear in connection with the list of objects to be presented. This is no doubt an inadvertence, it being intended, as we suppose, that Grande Ligne should be one of the four subjects grouped together to be presented at one time.

It will be observed that the Committee to which particular reference has been made is careful to say that it is acting in this matter by way of advice and recommendation simply, and not at all by way of dictation. This of course is true, not only as to the action of the Committees in the matter, but also as to the action of the Convention itself. The way the matter comes to us is this. There is no question but that, for the spiritual good of the churches themselves, as well as for the promotion of the important Christian enterprises which we have undertaken as a denomination, each church, so far as possible, should have some hand in the good work and should contribute to the work regularly, according to its ability. In order to this, systematic effort on the part of each church is necessary. To further this end the Convention appointed a committee, composed of a number of brethren, believed to have a good knowledge of the conditions and ability to advise in the matter, who have, after mature consideration, recommended certain plans as the best practicable for the use of our churches. The Convention has considered and adopted the recommendation of these brethren and, acting on their suggestion, has appointed a Committee to advise and assist the churches in reference to systematizing their benevolent work in accordance with one or other of these plans. Of course if any church is persuaded that it has a better plan of work than those named, it is not under obligation to adopt either of them, but in view of the facts just mentioned it seems reasonable to conclude that each church will find it advantageous to adopt one or

other of the plans presented, and will be glad to receive any suggestions or other help which the Committee may be able to give in order to make the plan effective.

It is hardly necessary to repeat here the trite remark that no plan, however good, will work itself. Machinery is not a substitute for force, but merely a plan for making motive power effective. Still in these days no man can afford to despise machinery on the ground that in itself it can do nothing. To annihilate machinery is, for practical purposes, to annihilate motive power. Many winds are blowing and many waters falling idly that might turn the wheels of factories, if only they were harnessed to their tasks. So in many of our churches there are potential forces that might become actual and potent forces of beneficence, if only the proper encouragement were given for their expression and some systematic method provided for their exercise. And it should be considered that these potential forces of beneficence in our churches, unlike the natural forces applied to machinery, grow stronger and more effective by exercise. We do not exercise faith enough in the potential beneficence of our people. The Christian heart is benevolent. If it is not benevolent it is not Christian. What it needs is to find expression for its benevolence. Open the channels, give it the encouragement it needs, and the fountain will send forth its waters in a larger or a smaller stream, and the longer it flows the fuller will be the stream. With the cultivation of the benevolent spirit in the church by some plan of systematic beneficence, everything connected with it will feel the gracious influence. The church's spiritual life will be enlarged, its influence for good in its own community increased, its pastor will be better cared for, and his spiritual life as well as his salary will receive an uplift. We heartily advise all our churches which have not already done so to adopt one of these plans for promoting systematic benevolence. Give it a hearty, faithful trial and see if there is not a blessing in it.



Editorial Notes.

—The *Watchman* mentions a church which in its annual letter to the Association said:—"The pastor and the people are in perfect harmony. The pastor is willing to do all the work and the church is willing that he should." It is quite certain however that no pastor can do all the work, and if he is willing to undertake it, he lacks much of being an ideal pastor.

—We wish again to remind our correspondents that, in accordance with a recently introduced postal regulation, the postage on printer's copy is now the same as on private correspondence. This means that it requires a two-cent stamp instead of a one-cent stamp, to pay for the conveyance of an item of news, or other contribution, of not more than one ounce weight, to this office, and if such matter is not sufficiently prepaid, we have to pay double postage on it if we take delivery of it.

—It is perhaps not worth while to spend much time in explaining or discussing the miracle of the fall of Jericho. The important thing is to recognize the fact that in every age strongholds of wickedness have been falling before the faith of a united people devoted to the service of God. What the great Christian army today needs for the overcoming of the world is not greater numbers or better equipment, but more union and more faith. Greater miracles than that of Jericho are still possible to a people which will give itself to the service of God in united, unflinching faith.

—The first quarter of another convention year ends with this month. It is important that all our churches see to it that the quarterly collections for our denominational work are taken before its close, so that the money may be in the hands of the several treasurers to enable them to pay the salaries falling due at the end of the quarter. It should be remembered that all our Boards are more or less dependent on these funds to meet the obligations which they have assumed in carrying on the work committed to them by the Convention. The churches should therefore be careful not to omit the collecting of these funds. To neglect to contribute to the funds for our Denominational Work in order to give to something else, is as if a mother should withhold food from her children because a stranger had come to her home. There is danger perhaps, lest in the effort to complete the Forward Movement Fund and to raise the 20th Century Fund we omit our regular offering for our Denominational work. This we must not do if we really mean to help our college or missions, for they all receive from these funds. Let us give to the Forward Movement and to the 20th Century Fund, but let these gifts be special, extra offerings.

—Mr. Glendenning, one of our missionaries elect, was ordained to the Gospel ministry at Moncton on Thursday last. A report of the doings of the council and of the services held in connection with the ordination appears in another part of this paper. Mr. Glendenning proceeds this week to Boston, where he will be joined by Mr. Freeman, and together they will sail for the East by the S. S. Florence. Both these brethren have an excellent report of those who have known them intimately as Christian men and students. They have also made a most favorable impression upon those of our people who have recently had the pleasure of meeting them. They are young men of good physique, of vigorous and trained intellect, and of undoubted earnestness and fidelity. Our churches may feel assured that they are sending out an important addition to their Foreign Mission staff, and our brethren in India may have great confidence in welcoming these brethren as a very valuable accession to their ranks. We understand that Mr. Glendenning will be married before leaving for India. The young lady who has consented to share his lot is Miss Sullivan, a member of the Moncton church, who is spoken of as a person of very estimable Christian character, in every way worthy and fitted to be the partner of a good man's joys and sorrows and to share with her husband the experiences of missionary life. We are sure that we speak for the host of our people when we say that we wish for our outgoing missionaries a safe and pleasant passage to India, and pray that great success may attend them in the work to which they feel that God has called them.

—Combating the statement that the old familiarity with the Bible has been lost by this generation, the *Sunday School Times* says:—"The evidence is all the other way. The Bible is read today in more homes than ever before in the world's history. More copies of it are sold now than ever before. Fifty years ago, the British and American Bible Societies issued annually 1,820,657 copies. Now they issue annually 6,701,212, while private publishers issue millions more. In our own country the issue of Bibles has more than kept pace with the increase of population. There are more Bible classes today and a far wider and more thorough and more sympathetic study of the Bible than ever. Ten years ago there were four thousand students in our colleges enrolled in voluntary Bible classes. Last year there were twenty thousand. Instead of being unknown or less known the Bible is a better known book in our country today than ever before."

There can be no doubt that, as the *S. S. Times* shows, the number of persons having some knowledge of the Bible has largely increased within a generation. There are certainly many million more copies of the Bible in the world today than fifty or twenty-five years ago. But many of them are practically unused Bibles, and while the number of Bible readers has greatly increased, it may well be questioned whether there is as large a proportion of the reading population who read the Bible regularly and understandingly as did so a generation ago. The failure thus to read the Scriptures is not so much due to a lack of reverence for them as the Word of God, as to the vast abundance of other literature which makes its attraction strongly felt even upon those who are most disposed to read and study the Bible.

Acadia Notes.

THE FORWARD MOVEMENT.

In my note of last week I expressed the hope that all "returns" would be sent in promptly to the college Treasurer, that we might know in good time how matters were likely to come out. Your type-setter, perplexed by my bad writing, put "veterans" in place of returns, evidently feeling that this was a crisis when a rally of veterans was called for. Well there can be no doubt that a rally is called for of both veterans and recruits that the battle may be pressed to the gates, and victory made complete. What we are eager for, however, at Wolfville just now are the "returns" which the devotion of the old and the young may have secured for the Forward Movement. At this writing there is still needed two thousand dollars to complete the desired amount. We have no concern respecting the first thousand of these two. That much is covered by pledges which are sure to be redeemed by the end of the month. It is the last thousand that now gives us some concern. The days are few, and just what their outcome will be we cannot anticipate. We trust in God, however, and in his people, and believe that there will be such a rallying of individuals and churches in these closing days, as will bring to the exchequer the amount needed, and fill the heart of the denomination with thankfulness and joy. Let no one think his gift too small to be of value, or his influence unimportant in this matter.

THE REOPENING OF THE COLLEGE.

The college re-opened on Wednesday, Oct. 1st. The registration of students was begun during the morning, and in the afternoon brief opening exercises were held in the college chapel. As is fitting the college year is always begun with a service of worship, prayer and praise. After the service the work of registration and classification was resumed, and on Thursday the work

of the college was promptly under way. The attendance is already up to the level of last year, and we may hope that other names will yet be added to the roll. The new students, including the Freshmen, and others who have entered the advanced classes, number about forty. The senior class numbers thirty-seven, which gives us promise of an inspiring anniversary next June. The opening days, when the young folk gather with renewed vigor, and full of good-comradeship and high purpose, are always very inspiring days, and the last ten days have been no exception. May the hopes which days like these beget be blessedly fulfilled.

THE FIRST SUNDAY.

According to custom, on the morning of the first Sunday of the session, Oct. 4th, the pastor of the Baptist church, the Rev. H. R. Hatch, preached his annual sermon to the students. The discourse was based upon the words, "Acquaint now thyself with God, and be at peace, etc.," and was a strong, thoughtful, a very carefully prepared presentation on the important truths suggested by the text. In the evening the president of the college preached. The day was fine, congregations were large, and it may reasonably be hoped that the day was fraught with large spiritual blessing for many.

THE OPENING LECTURE.

It is customary in the early days of each college year to have delivered by one of the professors a public lecture. Doctor Chute, the professor of Hebrew Language and Biblical Literature was the lecturer this year. On account of the death of the Rev. Ralph Hunt, the lecture was postponed from the date originally set, and was delivered on Wednesday evening, the 8th inst., in College Hall. There was a fine audience present, and the occasion was an inspiring one.

Dr. Chute's theme was, "The New Book." The object of the lecture was to set forth afresh the newness of the Bible. "We folk of sadly limited means may in strictest truth be said to have the ability to add a new book every day to our collection, even the newest of the new, and the chiefest of the best, if willing to pay the price of rightly directed study amid the changes that the days are sure to bring."

In setting forth certain important particulars in which the newness of the Bible is evinced, the lecturer dwelt first upon the evidence of its unfailing and ever-growing freshness, which is furnished by the place which the Bible has come to have in the scheme of liberal education. In this connection the history of the movement by which the Bible has been placed upon the curricula of universities and colleges was instructively traced and nobly justified. Secondly, the lecturer said, "the world's guide-book is made manifest as the new book that it really is by the light cast upon it, or rather by the increased light which it emits, through the assured results of archaeological research." Under this head a wealth of reference was made to recent archaeological discoveries, which tend to the confirmation of the biblical history, and invest its pages with a new life and meaning little less than fascinating. Passing to the third part of his discussion the lecturer remarked that "the newness of the Bible has some expression in connection with the work of the higher critics." The lecture contained nothing more valuable than the sane, instructive, and able discussion of the subject of Biblical Criticism, and the service which true reverent criticism may render to the cause of truth. Finally, the lecturer said, "the Bible is known to be the newest of books in the light of the personal experiences through which we are severally brought. That is to say, it is found to have perfect adaptation to all the changes of our ever-varying careers."

The above sketch is but a series of hints as to the lines of thought along which the lecture proceeded. It can give no proper idea of this very noble lecture as a whole. Dr. Chute spoke for over an hour, and for richness of expression, aptness of illustration, wealth of information, sanity and balance of thought, and inspiring power, the lecture must live in the minds of those who heard it as a most noble and masterly handling of a great theme.

IN MEMORIAM.

Before the audience was dismissed the president of the college took occasion to make suitable reference to the death of the Rev. Ralph M. Hunt, a member of the class of 1879, and a devoted son of the college. His name will be affectionately cherished at Acadia, whose interests were dear to his heart to the end.

Reference was also made to the passing of that able man and noble Christian, the late Professor D. F. Higgins, Ph. D., who went home to God in June last. Dr. Higgins was matriculated at Acadia in 1854; was graduated in 1859; was appointed tutor in mathematics in 1860, and professor in 1861. He received the degree of Ph. D. in 1882. His term of active service continued until 1898, and on his resignation the Board promptly appointed him professor Emeritus for life. He was converted the year after he entered the college as a student, and through the entire subsequent stretch of years his life was bound up with the life of the college. He was notable for his intellectual strength, and for the simplicity and strength of his character. He rendered services of great value, and his memory will be cherished with reverence and affection by all who knew him.

Wolfville Oct. 9th.

T. TROTTER.

From Halifax.

As cold water to a thirsty soul, so is good news from a far country. Rev. Rufus Sanford writes: "Last Sunday six men and women were baptized at this station"—Vizianagram—"others are coming probably in the course of a few weeks." "My wife and daughter are here with me in good health."

Rev. H. Morrow writes from Savoy: "Last Sabbath I baptized eleven Kereks; and at the same time the Burmese pastor baptized two Burman women. It was in the very spot where the first Karen convert—Kee-Tab-Bu—was baptized 76 years ago. Some are no doubt living today who can remember that far back. What hath God wrought! Many English people came to see the ordinance administered for the first time. As everybody had a good knowledge of English, I repeated the formula in English that they might know what we said. Brother F. D. Crawley is doing a good, quiet work, respected by all. Mrs. Crawley and daughter are in England."

Brother Morrow and Mrs. Morrow, who, as some know, was Miss Emerson, one of the Principals of Acadia Seminary, are at work under the Board across the border; but the "vision is one" and the work is one; and intelligence like this from Brothers Morrow and Sanford is fuel to the holy flame that burned in the heart of the convention at Yarmouth when that body turned its attention to Foreign Missions. The end is not yet; greater things than have yet been seen in that dark land will be seen.

Indications for good are not absent in Halifax. Dr. Kempton baptized two young people quite recently. These conversions were, as he said, of the old-time type. Brother Millington finds his prayer meetings filling up and increasing in spirituality. Brother Jenner has encouragement in his work. The Bloomfield Mission prospers. Over 100 pupils have been in its Sunday Schools during the summer. The congregations in the church are good and there is no diminution in the attendance and devotional spirit of the prayer meetings.

The District Committee is co-operating with the St. Margarets Bay and Hammonds Plains and Sackville churches in securing the services of pastors for these fields. The prospect is good. The committee has arranged to meet with the Jeddore churches—30 miles away and a rough road—on the first Tuesday in November. Brother Taylor, the pastor, as is seen by his letter in the MESSENGER AND VISITOR was to have mission work extended in that part of the country. Brothers Jenner and Millington enter heartily into the work of the District Committee. As for Dr. Kempton he is a well seasoned soldier, and hardships have become to him a luxury. If any one thinks the Dartmouth pastor has soft work let him know that last Sunday, and this is not exceptional, he preached in the morning at Dartmouth, walked two miles into the country and preached in the afternoon; returned on foot, took a light meal, crossed the harbor, and rode four miles into the country and preached again. Nor was Monday a day of rest. It fell to his lot to conduct the funeral services of the Rev. R. M. Hunt, which were of an unusually solemn character. The services commenced at the house of his brother, Mr. A. S. Hunt, of Halifax, and were continued at the Dartmouth church, and of course were concluded at the grave.

No break had been made in the circle of the children of the Rev. A. S. Hunt until the youngest, the Rev. Ralph M. Hunt, was taken away. Where much of his boyhood and early manhood was spent, there he was laid to rest beside his father and mother.

At the house of Mr. A. S. Hunt the writer read the Scripture and the Rev. Mr. Armitage, Episcopalian, conducted the prayer. At the church "Lead Kindly Light" "Abide With Me," and other suitable hymns were sung. Rev. F. H. Almon, Episcopalian, read the Word of God, the Rev. Mr. Duran, Presbyterian, a playmate and school-fellow of the deceased, led in prayer. Dr. Kempton, Mr. Armitage, Dr. Keirstead and Mr. Duran made suitable and sympathetic addresses, and the Rev. Mr. Jenner was the leader in prayer at the grave. Dr. Keirstead spoke for the college. Mr. Hunt in early manhood entered Acadia College. For four years he pursued the prescribed course of subjects, studied ideals of the school, caught its spirit and then went out into the world to do his life work. When he went to Horton he entered into the college; while he was there the College entered into him, and he took it into the world with him. For seven years he ministered successfully to the church at St. Stephen, N. B.; for twelve years he did similar work at Jamaica Plain, Mass., and with similar results, and so it was at Hamilton, Ontario, his last charge. One Psalm writer says of the Lord, "Thy gentleness hath made me great." Not Luther like, with heavy blows, angular beliefs, dogmatic utterances and fearless aggression, did the departed minister of the gospel do his work, but with Melancthon, John like amiability and equability of spirit he touched and influenced his fellow-men, both in and out of the pulpit. There was no difficulty in loving Ralph Hunt at any time, from boyhood until he fell asleep in Jesus. A minister rode a long way to consult with the Rev. Andrew Fuller. "My people antagonize me," was the complaint. "How can I get their love?" In reply, said Mr. Fuller, "If you would be loved, show yourself lovely." The departed brother had no difficulty in cherishing that state of heart. It was his by inheritance. Grace, of course, refined it. He was the friend of the college; he stood for the intelligent purity of the college, and for the sympathy of the college with a lost world.

With the services above noted we began the work. On Wednesday at noon Mr. S. S. Forrest, a business man of integrity and held in high respect, a member of the congregation of the First church, passed away at his home in this city. He had been in his usual health until the day before his death. He leaves a wife, two sons and three daughters. They have the sympathy of a large circle of friends. Mr. Forrest was 66 years old. He will be greatly missed in his family. Added to this, and on the same day, was the departure of Mrs. David Ellis, a widow and a member of the First church. She has been a mother in Israel, loved by all who knew her. Her last days have been somewhat clouded by the loss of some of her mental faculties. She leaves no children, but a number of sisters, one of whom, Mrs. William Ellis, is the foster-mother of Hon. W. S. Fielding, by whom she is greatly beloved.

REPORTER.

The Messenger and Visitor to new subscribers from now until January 1, 1904, for \$1.50 in advance.

* * The Story Page. * *

Cousin Rachel's Way.

BY SYDNEY DAYRE.

"Cousin Rachel's coming?"

"Hurrah for Cousin Rachel!" said the boys.

"I'm glad! I'm glad!" said the girls.

"How long is she going to stay?"

"Oh, for a good little visit," said mother.

"That's nice. I wish she would stay all the time."

"Why are you so glad she's coming?" asked Ruth, who was cousin to the children, but not to Cousin Rachel.

"O, because we love her so," said Elsie.

"Is she very pretty?"

"We all like her looks," said Elsie.

"I suppose she brings you nice presents?"

"No, she doesn't. I don't believe Cousin Rachel has any money to spend on presents."

"I dare say she's very smart and wise."

"I dare say she is, but it isn't that. It is—"

"It's just she makes everybody feel so good," put in Jack, as Elsie hesitated.

"Yes, that's it. Everything seems to go so smoothly when Cousin Rachel comes."

"I must put some flowers in her room," said Elsie.

"And you may put my new writing stand in there," said Harry. "She'll need it to write her letters."

Ruth formed in her mind's eye, as we usually do in anticipating a meeting with a stranger, a picture of Cousin Rachel. Though she might not be exactly pretty, she was probably very sweet and graceful and wore pretty clothes. Ruth never thought of her being otherwise than young.

But cousins may be of such different ages, as we all know. Joining the merry group which ran out to meet the guest, Ruth caught her breath a little at what she saw.

Cousin Rachel was neither pretty, graceful, young, nor well dressed. Certainly it was rather a dowdy-looking little woman, with half gray hair, who was receiving such a welcome.

"How you all are," she was exclaiming. "Well, well! All the boys' hair shingled, and Tom actually in long trousers. All passed your examinations, as I heard. And here's Elsie, with all the hair which came off the boys—such a pretty wave to it—going to let it grow long now girlie? And here a new cousin. I wonder if she's as good as you all are. Perhaps she's better. If so, she'll teach you better. If not, you can teach her. And did Bessie ever get those handkerchiefs hemmed for father? All of them? Why, she must be a fine little needlewoman by this time. Well, my birds, I don't think I've seen anything quite so nice since I saw you all last."

All this mixed in with kisses, laughs, and general greetings to mother and the rest. By this time the bevy was on its way up stairs.

"New papering in the hall? And how bright and cheery it looks!"

The boys having done their part in the escort of honor, rushed away, but the girls followed to the guest room. Elsie came up to where Ruth, standing a little to one side, appeared to be soberly considering the new arrival, waiting for a moment, as if trying to view Cousin Rachel with the eye of a stranger.

"You see," she presently said, in a half whisper, while mother was opening the drawers and closets, it's just Cousin Rachel's way that makes us all like her so. You can't really tell what it is."

"No," said Ruth, in hearty agreement, "you can't tell, but you see and know it."

Then they had to stop to listen, for Cousin Rachel had spied the flowers.

"O, you dears! To think of your putting such beautiful ones here for me. And did you raise these yourselves? When I was a little girl, I had my own bit of a garden, but I never, never raised such passies and phlox. You will give me a slip like that geranium when I go away, won't you?"

"I never knew the time yet," said Elsie, laughing, to Ruth at the dinner table, "when Cousin Rachel couldn't say something pleasant about everybody and everything. Either everything you do is sweet and beautiful, or it just has been or is just going to be. If we've been acting like perfect little fiends, she knows we're so sorry that we'll never do it again, so, of course, there's good in it. Listen, now!"

In a little aside mother had noticed that Ted's hands were not quite clean.

"But he always has his shoes so nicely blacked," interjected Cousin Rachel. "Indeed I don't often see boys so careful about keeping themselves neat as these."

Jack settled his necktie. Tom got out of sight a handkerchief which had seen too much service, and each one vowed within himself that if they were not all that was claimed by the kindly visitor, they were going to be.

"You going to eat it all, Tom?" criticised Jack, as a box of candy was passed around after dessert.

"Boys always like candy," with the beaming

smile. "But my boys would rather see others enjoy it than themselves."

At which pleasant little assertion there was a shout as the chatty meal came to an end, and the guest was led about to see whatever might be new on the place since the last visit.

"There she goes," said Elsie. "All that's nice she admires, and all that isn't nice, she finds something to be thankful about. When Ted broke his rib, it was a mercy it was not his back. And she held up her hands in perfect rapture when she saw the splash of oil all over the big chair and spoiling the parlor carpet when the big lamp was knocked down, saying:

"What a blessing it didn't happen when it was lighted!"

"Mother," said Elsie, when at last Cousin Rachel's visit came to an end and she took her leave amid deep regrets, "why can't everybody be just so?"

"How just so, dear?"

"Why, just like Cousin Rachel. Always thinking good things better, and bad things not so bad, after all—"

"Always," said mother, as Elsie paused, evidently thinking much more than she could express, "on the watch for the best in everything. Always ready to find a good side to evil, if possible."

"Always making you feel good about things."

"Yes, yes, my little girl. It would be good—good for the world—if we all, young and old, would cultivate Cousin Rachel's way."—N. Y. Advocate.

* * * Elizabeth Dean and Co. * *

Tom Wilson wrote the words in great staring letters on the blackboard before school began: "Elizabeth Dean and Co."

It was Miss Dean's first day in school, and when she came in Tom watched her to see how she would take this piece of mischief. He did not like to go to school, and he did not mean to like Miss Dean. As she came in she looked at the board, but, instead of frowning, as Tom thought she would, she smiled a very pleasant smile. He wondered what she thought about the boy who had written her name upon the board; though, of course, she didn't know who it was.

After prayers Miss Dean stood by her desk, and, pointing to the board, said: "I am much obliged to the boy who wrote this for me. These words shall be the motto of the school. I am in business here, and you shall be my partners, if you will. My name is Elizabeth Dean, and you are the company. Please try to think what that means, and I will tell you more about it tomorrow."

Tom Wilson walked home from school that afternoon with Nettie Gray.

"I wonder what Miss Dean meant by calling us her partners," said Tom, as he whipped off the heads of the purple asters. "I'm not her partner. I hate school and teachers."

"I think she means that we must help her all we can," said Nettie.

"She ought to help me," answered Tom. "She's paid for that; but I don't mean to help her. Why should I?"

"Why should you? Do you want to grow up like Dick Turner?"

Tom winced at this. Dick Turner was the laughing stock of all the boys in Westbridge. Tom often called him "Good-for-nothing Dick."

"I don't believe Dick Turner could learn if he tried."

"My father says that he was one of the smartest boys in the village," answered Nettie. "But he hated books, and would not go to school."

"I don't care," said Tom. "I am not going into partnership with Miss Dean, unless she gets into better business than grammar—ugh! how I hate it! or arithmetic."

When Tom reached home he found the new magazine. He had the cover off in a jiffy, and was in the easy-chair looking at the pictures. Just then his mother called him.

"Tom, I want you to do an errand."

Tom went grumbling.

"Come, Tom," said his mother, cheerfully, "you act as if you were a passenger in the ship, and not one of the owners."

"Tom took the basket and went out. 'A passenger in the ship!' What did she mean? A passenger had nothing to do but to amuse himself and be waited on. He would like to be a passenger; but his mother called him one of the owners. Then he must be a partner with his father, and his father was the captain. His mother talked just like Miss Dean. There was the school firm, and he was a partner. There was the house firm, Henry Wilson and Co., and he was one of the owners. He was in business without knowing it. Can't anyone live in the world without being in business? There was Robinson Crusoe, to be sure, he had no partners. It would be fun if he could be Tom Crusoe, and live all alone on a desert island. But even Robinson Crusoe was lonely, so lonely that he took a parrot into partnership, and then the man Friday. Really,

Tom had a great deal to think of, and Robinson Crusoe did not help him.

He took his magazine when he returned and began to read about the life of Henry Wilson, Vice-President of the United States. He wished to know about him because he had his father's name. He read that for eleven years he had only one month's schooling in a year. Only eleven months to learn all he knew! Why Tom Wilson had been to school ever so many months for five years, and they would never make him Vice-President unless he knew a great deal more than he did. Henry Wilson could never have spent his time in school in fun and mischief! What wouldn't he have done if he had had Tom Wilson's chance! He would have gone into partnership with Miss Dean in a hurry. After all, he liked Miss Dean. She meant business.

"It's queer to be partners without knowing it." Tom could not get this thought out of his mind.

When he went to bed his mother saw the sober look upon his merry face, and asked what troubled him.

"Who owns this ship, mother?"

"We all do," she replied, "father, mother, Rob, Susie, John and Tom. We all own it together."

"Then I'm a partner?"

"Certainly you are."

"That's like what Miss Dean said. School was to be 'Dean and Co.,' and I was to be part of the company."

"You have a great many partnerships, Tom, if you only knew it."

"What are they, mother?"

"You know about home and school. Some day you may be the head partner of another home. Then the whole country is a great business partnership. The President is the head, and all the rest of the citizens are the company."

"What else?"

"Do you remember what was read at prayers this morning?"

No; Tom had forgotten.

"Here it is, in I Cor. 3: 9—'For we are laborers together with God.' God has business in the world and he calls us to be his partners. We have some of the work to do, and a great share of the profit."

"I never thought of that. May any one who chooses be God's partner?"

"Yes, 'Whosoever will may come.' Any one who is willing to invest all that he has with God may be his partner."

"If I am God's partner what will he ask me to do?"

"I do not know what he will give you to do when you are a man."

What will it be tomorrow?"

"Simply to do business for him; to think of him always, and to ask his advice about everything."

"Just as father's clerks come to him for orders about their work?"

"Yes; but about play, as well as business."

"Not to play ball, or shout any more?"

"O, yes; as much play and shouting as you like, but only as God's partner."

Who knows what passes in the mind of a boy! I only know that the world had a different look to Tom Wilson next morning. He began to think of himself as an owner and a partner in the world. He began to work and study, to laugh and play, to give and take, not as Tom Wilson who was bound to have a good time, and a look out for number one, but as God's partner, who had a great work to do for God.—Congregationalist.

* * * "That Young Misbehave." * *

BY R. H. WOODBRINE.

Mina Welding was a bright girl, though perhaps not as bright as she thought herself. But that may be said of a great many people.

One evening she came bounding into the house and said to her mother who was sewing in the sitting-room.

"Mother, I hear that Sandover, the editor of the 'Compass,' wants a clerk. That's just the kind of a position I'd like."

"Has he advertised for a clerk?" asked Mrs. Welding.

"No, he's afraid he'll have a crush of applicants, and so he's just looking around and trying to find the clerk he wants in a quiet way. Somebody mentioned me to him, and he said he wished I'd come up to his office. I'm going the first thing in the morning."

"I hope you'll succeed," said her mother. "You could earn your own pin money, and maybe help to keep the pot boiling these hard times."

If you think Mina delayed her going to Mr. Sandover's office the next day you do not know what an energetic little body she was. Bright and early she entered the office. She stated her errand in her brisk way, and told Mr. Sandover about her accomplishments.

"I am pleased with what you say," Mr. Sandover stated at the end of the interview. "Come up day after tomorrow, and I may give you a trial with some work."

* The Young People *

EDITOR W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday.—Duty of Thanksgiving. I Thes. 5:18.
Tuesday.—Thanksgiving for individual blessings. Ps. 133.
Wednesday.—God's provision and care. Ps. 8.
Thursday.—God gives temporal good. Hos. 2:8-9.
Friday.—The right use of blessings. Ps. 116.
Saturday.—Thanksgiving for national blessing. Ps. 65.
Sunday.—Christian giving and thanksgiving. Neh. 8:9-12.

Our Canadian Thanksgiving Day has been fixed for Thursday, Oct. 16th, more than a month earlier than the National Thanksgiving Day of the United States. We have substituted in the place of the regular topic for Devotional Meeting, comments on a topic appropriate to the occasion. The Young People's meeting following Thanksgiving Day should be a "Thanksgiving Service."

Prayer Meeting Topic, Oct. 19.

Thanksgiving and thanksgiving.—Psalm 116:12-17; James 1:27.

I. Origin of Thanksgiving Day. It is usually conceded that we have borrowed this day from the neighboring republic. In 1623 the harvests failed. Grain and game became scarce. The Indians were unfriendly. The settlers hemmed in between the dark forests and the deep sea, looked forward not only to a bleak New England winter, but also to probable starvation and death. On a bleak Thursday in November men, in grievous extremity, met to commend themselves unto the mercies of God. That day a good ship sailed into the harbor, bringing food against the winter and friends and reinforcements against the enemy. Delirious with joy, their fasting was turned into feasting; and the last Thursday in November henceforth became for the Americans Thanksgiving day. And although we in Canada have changed the date we have adopted the beautiful custom.

II. Thanksgiving. Our attention has been called to the 116th Psalm, in which the psalmist expresses the deepest feelings of his heart toward God. This Psalm declares that men honor God most by taking his gifts with the recognition of the giver, and the return which his love seeks is only the thankful reception of his mercy. The God who loves to give is desirous that his disciples shall meet that desire to impart, with a spirit of receptivity and of thanks. There are few things that adorn a character more than the spirit of gratitude. Notice how sweeping the Apostle Paul is in his demand for thanksgiving.—"In everything give thanks." If we obeyed that command we should not need to strive for far fetched causes of gratitude. There was a thankful soul who had learned this lesson, one old and poor and sick, who upon being asked what she had to be thankful for, answered looking at the shabby walls of her cottage, "For the sunshine coming through the cracks." Is there any of us that have less than this to stir the feelings of thanksgiving? In daily life there would be less despondency and weakening regret over vanished blessings, if we were more careful to take and enjoy thankfully all that God gives. But many of us have no eyes for other blessings, because some one blessing is withdrawn or denied. We should be thankful;—

(1) For individual blessings. For innumerable blessings that come afresh every morning and new every evening to bless us in body, mind and spirit. We should thank God for those things, which by reason of their very familiarity we have taken as a matter of course;—for health, air, water, food, raiment, reason, sleep, for spiritual good, and above all for the gospel of Christ. Ah! who is there that upon this thanksgiving occasion feels no stirring of heart as he contemplates the goodness of the Father during the twelve months past?—and who of us is there that can refrain from saying that it is only by the grace of God that we are what we are? We should thank God for the pleasing experiences, and we should likewise thank him for the experiences of pain. What is there that we have passed through that has not enriched our lives and put more of a content into our being?

(2) We should thank God for our Christian homes. They are the hope of our country. Thanksgiving is a peculiarly a festive occasion of the home. How many a home gathering there will be on this glad thanksgiving day. To the family life so much separated in our day of bustle, there will come the home unmurmured for the family gathering, and around familiar firesides, loved ones will meet and greet again, memories will be refreshed, and the bond of family union will be strengthened.

Thank God for our Christian Canadian homes, for their intelligence, purity, happiness and helpfulness. Our country is safe while Christ abides in the homes of our Dominion.

(3). Thank God in behalf of our country. What land has been so blessed of God? Commercially, intellectually, educationally, morally, financially, spiritually, what country is there which has been so favored of God? No disasters such as some other portions of earth have experienced have visited us. Abundant crops have been granted to our people. Never has our nation, for so we are, gone forward with such rapid strides. Give thanks for a free government, free institutions, for the flag that floats over us, for the enterprise, the genius, and the aspirations of our people. Truly, God hath let the people of this our land look upon his face to receive his favor and to prosper with his blessing!

III. Thanksgiving. In the passage of Scripture in James to which we are referred, we are reminded that thanksgiving is not only a feeling but an act. Pure Religion, says James is to do something, and in pure religion he certainly included thankfulness. "Freely ye have received, freely give," was the Master's way of expressing the same truth. How small is that soul that is ever receiving, but never giving. Give that you may have more room to receive, is what the Lord tells us. Now if within us there arises the feeling of gratitude to God for his many mercies, let not that feeling vent itself in mere feeling but into some sort of charitable action let it be carried. Gratitude is twin brother to love. If we are grateful to God then James says, love your brother. Live so in the atmosphere of dependence on God, that the attitude of God toward needy humanity shall become your attitude. Let us live toward others, not as those who have received as in our own right, but as those who are dependent, all of us in all things.

This good habit of thanksgiving and thanksgiving cannot be maintained without effort. It requires self-control and constant watchfulness. Will we not this coming year seek to labor to establish so beautiful a habit? How much of added happiness it will mean for us, if to the years of the future we can only carry a bright, happy, thankful spirit. "In everything give thanks."

A. C. ARCHIBALD

Middleton, N. S.

Illustrative Gatherings. THANKSGIVING.

Gratitude is a self-rewarding virtue; it makes those who have it so far happier than those who have it not. It inspires the mind with lively impressions and when it is habitual with an habitual cheerfulness and content of which those who are without it can have no experience or idea.—J. B. Mozley.

Our petitions for favors are likely to greatly outnumber our thanks for blessings received. There is an old legend that tells of two angels sent to earth, each with a basket, the one to gather up the prayers of the people, and the other their thanksgiving. When they returned they grieved to find that the first was filled to overflowing, while the other was nearly empty. Our blessings are usually equal to our needs, and far outnumber our misfortunes.

The sun shines on the earth. A student of science with spectrum analysis will tell you wonders of the sun, the composition of light, its laws, the strange things that are going on upon its surface. But a child just in from the meadows and fields, with hands full of daisies and buttercups and wild strawberries, will show you wonders in her little fists that no philosopher ever gathered in his spectrum or theologian has seen through his smoked glass. She has been out where the sun manifests himself.

Surely, God's promises are explicit enough, and reliable enough, that in many cases we could rejoice because of blessings that we have not yet received. "I met a lady on the street one day," says a minister, "who told me she was praising God in her heart for the conversion of her husband. 'And is he converted?' I asked. 'He is not converted yet,' was the reply, 'but I know God is going to do it, for I am going to do nothing else but ask him, and I know he will be saved. I am thanking God in advance.' A few days afterward the same lady told me, with shining face, that God had heard her prayer, and that her husband had given his heart to the Saviour."

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for, though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Thomas Fuller.

To be true, to hate every form of falsehood, to live a brave, true, real life—that is love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upward ever to see the ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect—that is to love God.—F. W. Robertson.

The young girl hurried home in a very hopeful frame of mind, and told her mother that Mr. Sandover and his office were "just delightful." It would be "splendid" to work in such a place.

In this sanguine mood she spent the day, and in the evening she and her "chum," Lizzie Osgood, went to a service in one of the churches—the one the girls usually attended. It was a small church in the suburbs, near Mina's home.

"Now, you would scarcely believe it of Mina, but truth compelle me to say that she was not as well behaved in church services and at other gatherings as she should have been.

That evening she and Lizzie did a great deal of "cutting up," as they called it. They had a vast amount of sport themselves, and kept the circle of girls around them in a titter, disturbing many people who wanted to listen to the sermon, so that the minister had to reprimand them.

That made Mina Angry. But whom do you suppose she saw when the service was over, and she turned to look back over the church?

"Oh, Lizzie," she whispered, "there's my editor, Mr. Sandover, the man I'm going to work for—anyway, I'm almost sure of the position. Isn't he a fine-looking man? He's smart too, I tell you. He's looking this way now. My! hasn't he got keen eyes?"

At the appointed time, the second day after, she made her way to the office of the "Compass" to decide on the final arrangements about the position. Mr. Sandover turned in his revolving chair as she entered, and scanned her searchingly.

"Well, you have come to see about that position, have you?" he said. "I was at the Lisbon street church night before last. You were there?"

"Yes," Mina replied, her face turning several colors.

"I saw a couple of girls behaving themselves very badly during the service," the editor went on. "One of them I called in my mind 'that young misbehaver.' She was the leader in the mischief."

He paused, and Mina wished the floor would open and let her sink through.

"Now, my young friend, I recognized the girl who conducted herself so badly, and I have decided that any girl who has such mistaken ideas of smartness isn't smart enough to work in my office. She took advantage of the minister and misbehaved when he was not looking. How do I know but she might be dishonest in working for me? I can make no use of your services in my office."

The editor resumed his writing, while Mina crept home an humbler and wiser girl.—Conservator.

The Outwitted Robber.

"Strategy, my boy! Strategy did 'it,'" an old Welsh postboy might have replied, when asked how he outwitted the highwayman. Mr. Baines tells the story in his volume, "On the Track of the Mail-coach."

The old postboy, while crossing with the mails a lonely spot in Glamorganshire, was halted by a highwayman, who, presenting two pistols at him, demanded the mails and bullion.

"Ton't shoot me, and I will give you all I haf got," said the postboy, preparing to hand over the bags.

"Put, I wiss you would fire a pullet through my hat to help me to satisfy my master that I haf been robbed."

Bang! through the hat went the bullet, and the postboy exclaimed:

"Theer," holding out the hat at arm's length, "that will do, it will make pelief that the pullet went almost through my head. Now do you mind firing another through the preast of my coat?" and he held his coat open.

The thief fired again. "That iss very goot," said the postboy; "they will be satisfied that I had a ferry narrow escape from a pullet through my heart."

But as the robber was walking awsy with the bags, the postboy, seizing him by the collar, presented his own loaded pistol pointblank, saying:

"Giff me pack my mails, you rasskel, and your empty pist-ols, or I will plow your prains out!"

So the tables were turned upon the too trusting highwayman.

Mary, aged five, was taking her dinner at her grandmother's, and had asked for some pie.

"Have patience," said her grandmother.

"Which would you rather have?" asked her grandfather, "patience or pie?"

"Pie!" replied Mary, decidedly.

"But there might not be any left for me," said her grandfather.

"But," said Mary, "there would be the patience, grandad."

"Ella: 'There's nothing like falling in with the right people.'"

Stella: "I know it. I went rowing with a young fellow the other night, we both fell into the water, and if he hadn't known how to swim I should have been drowned."—Brooklyn Life.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR OCTOBER.

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

Notice.

Any persons wishing to send furnishing for the new building at Grande Ligne, such as sheets, towels, quilts, etc., will please forward them to Mrs. John Gunn, Belmont Station, I. C. R., not later than Oct. 9. Mrs. Gunn is expecting to attend the Convention at Montreal and will convey these parcels free of charge from Belmont Station.

(Concluded.)

Our Telugu Mission. THE CHURCHES.

The Christians number about 500 in church membership, or, including all adherents about 1,150. The communicants are divided into eight churches, the largest with a membership of 118 and the smallest of thirty-four. Of these none can be called self-supporting in the true sense of the word, but two or three are able to pay an evangelist or pastor and defray the ordinary small expenses of the church. The New Testament ideal of self-supporting, self-propagating and self-governing churches is kept in view and as the Christians are multiplied a fuller realization of these principles will likely be seen.

The total amount raised by the native Christians last year was 552 rupees (three rupees equals one dollar) and one church gave at the rate of two rupees and a half per member. In addition to the support of evangelists among the objects to which the churches contribute are the Telugu Baptist Publication Society, and the Bible and tract societies and the Savara Mission. The latter was organized about three years ago with a Board of seven members, four of whom are native brethren. Miss DePrater contributes 1000 rupees to this mission. One Telugu minister and two Savara preachers are devoting their full time to the evangelization of the 200,000 Savaras. A missionary is urgently needed for this most important and promising work.

The salaries of the native preachers average about ten rupees and the highest given is eighteen. The Bible women receive from three to five rupees per month, though in one case rupees fifteen are given as the recipient has special educational work and qualifications.

The Christians in our Mission are converts from as many as fifteen different castes and those from the outcastes do not number forty per cent. In the Ontario and Quebec mission and that of the A. B. M. U. the caste converts are very few.

During the last few years a special effort has been made to reach the outcastes by locating preachers in their villages.

Once a year the churches appoint delegates for the Telugu Association. The meetings of this body are interesting and helpful. Business common to all is transacted, letters from the churches are read, papers on living themes are presented and discussed, important resolutions are passed, and, above all, an effort is made to receive a deep spiritual uplift. A blessing from on High is as much needed now as it was in 1808 when Henry Martyn wrote: "This is the country of the prince of the power of the air and I sometimes think that the very air is impregnated with sin, despair and death. Nothing but great activity and continuing instant in prayer can keep us breathing."

MEDICAL.

The medicine box usually accompanies the missionary as he goes on tour and he finds abundant opportunity to treat the ordinary diseases of the people living far from Government Hospitals.

For a population of 1,200,000 the only hospital especially for women and children is that of the Good Samaritan Hospital at Chicacole, founded in 1899. It has proved itself to be a most useful agency. In addition to opening up high caste homes to the gospel "it is doing a good work for the whole mission by providing treatment for the Christian women from our various fields who may need prolonged or skillful aid." During the past year the inpatients numbered 13, the operations, 59 and 4,758 patients were treated.

EDUCATIONAL.

The general policy is to allow the educational work to follow the evangelistic. Lower Secondary (equal to "C" license grade) schools for boys and girls have been established at Bimilipatam and Bobilli respectively. It was decided last year that these schools should be made central boarding schools for the mission to which

promising boys and girls from the various stations could be sent. Primary schools are conducted at Vizianagram and Chicacole.

As the number of Christians increase schools for higher education will probably spring up but for the present any such need is met by the Ongoli College of the American Baptist Mission, in theology by the Samalkota Seminary of the Ontario and Quebec mission, the A. B. M. Seminary at Ramapatam or by the Serampore Seminary of the English Baptist mission.

At some of the stations village schools have been established in purely non-Christian communities and are usually taught in the evening by the resident preacher or his wife. In some cases a Government grant on the Result system is drawn. The missionary does not hold himself responsible for the secular work but merely sees that the Word of God is regularly and faithfully taught.

EVANGELISTS.

The 48 Sunday schools in our mission are attended by 1,150 children and sixteen of these were baptized last year. Many of these schools are among the little ones who know naught of the true God. They gather once a week at a stated time and in an appointed place, such as under a tree, or on a *pal*. Hymns, Bible stories, simple texts of Scripture and the child's catechism are taught. No inducement beyond picture cards and an annual treat is given to those who attend. Last year at a certain station 500 children assembled at the church, and how the walls echoed and re-echoed with the songs of Zion.

This work is full of promise. The hearts of the children are tender and impressionable. While teaching a blessing seems to result. They readily see the folly of idol-worship, but, alas, the parents cause them to lift reverent hands to sticks and stones! The seed sown will not be lost. New thoughts of God, his truth, his love have begun to work and this work for the children will widen and widen, making inroads upon the old faith, the ancient customs, until eventually one can exclaim, "Behold, all things are become new!"

Though several do more or less educational work, the work of the missionaries as a whole may be termed "touring and evangelistic," going about from village to village making known the glad tidings, selling Scripture portions, distributing tracts and in any and every way sowing the good seed of the kingdom. "Oh, what shall the harvest be?" we ask. "Sure, oh sure, will the harvest be." Why? Because this work is the work of God. Notwithstanding the might of the hostile forces or our weakness, success is sure. The Lord Jehovah is our strength. "Yea, all things shall bow down before him; all nations shall serve him."

It is said that the economist, Turgot, in the days of Louis XVI. of France was always pushing reforms. When his friends told him that he was going ahead too quickly he replied: "You forget that in my family we do not live beyond fifty." Oh friends, the opportunities are passing. Life is brief. Shall we not consider how much we owe to the heathen because of what we owe to Christ for redeeming us with his precious blood. Is there not something which we can give up for Christ's sake, something that we can do for him. Those who pray, sympathize, give, collect and seek to interest others are as truly fulfilling the command as those who come in direct contact with the Telugus, and the former share equally with the latter in the divine call, grace and inspiration and eventually in the great reward.

Over the door of one of the Boer churches in South Africa was the motto: "Dogs and Hottentots not admitted." For one hundred and fifty years the Boers refused to share with the natives not only Christian hopes but even the name of manhood. Did this spirit of selfishness end with the natives? No, it manifested itself in other directions and what was the result?—destruction, defeat, humiliation and loss.

"The missionary spirit is simply unselfishness, generous regard for others, the disposition to share with them in our highest privileges. Its reward is richness of life, enduring life. Its opposite is selfishness, which is the very essence of sin, ending inevitably in self-destruction."

Our Telugu mission—let us take it to our hearts—love it, cherish it, nourish it, support it and be faithful to it even unto death. "For the love of Christ constraineth us; because we thus judge, that One died for all; and he died for all, that we that live should no longer live unto ourselves, but unto him who for our sakes died and rose again."

MABEL E. ARCHIBALD.

Chicacole, India, June 19.

Horton Academy.

Dear Mr. Editor:—Horton Academy has begun with a very encouraging attendance. The number in residence is thirty-eight and the enrolment sixty-two. Several belated students are to come in yet.

Our new mathematical teacher, Mr. John McFadden, B. A., has already shown that he is the right man in the right place. The mathematical classes were never in more faithful or more competent hands. Mr. Wheelock, our new assistant teacher, is a very successful disciplinarian, and is a very decided addition to the staff. The Manual Training department opens with an enrolment of thirty-four—the best in four years.

An encouraging feature of the work is the large number of students looking forward to entrance into college. The number of ministerial students is also larger than usual—in fact the largest for four or five years. Altogether the outlook for the year is very encouraging.

Yours very truly,

H. I. BRITTAIN.

New Books.

A CENTURY OF JEWISH MISSIONS. By A. R. Thompson, with introduction by W. E. Blackstone.

This volume of 267 pages will be eagerly welcomed by those who are interested in the subject of Jewish Missions, and it is well adapted to excite interest in the

minds of those who, through lack of information, have not been especially drawn to this important work. It is no doubt true, as Mr. Blackstone says in his introduction, that the vast majority of Christians have little or no knowledge of what has been accomplished in Jewish evangelization. The literature on the subject is very limited. The author's aim accordingly has been to supply the increasing demand for a concise, comprehensive and convenient handbook which, while making no pretence to exhaustive and elaborate treatment, yet introduces the reader to practically every Society and Mission Station that has existed in the past Century, to most of the prominent missionaries, and to the different types of Jew found in the many lands whither he has wandered. Chapters on The Covenant People; The Jew and the Gospel; Jewish Sects and Subdivisions; Jewish Views of Christ; Zionism; Jewish Population, and Jewish Progress are given as containing much matter valuable in itself and properly introductory to an account of Jewish Missions. The Jews are scattered in nearly all the countries of the earth, but nearly half—more than 5,000,000—of the Jewish population of the world is in Russia. Austria-Hungary comes next with 1,886,837, and the United States third, with 1,045,555. The Jews are increasing rapidly especially in America. The figures for many countries are more or less a matter of estimate. Mr. Thompson considers that the estimate of 11,000,000 as the present Jewish population of the world is a conservative one. As to the results of Jewish Missions, a careful calculation by Dele Roi "shows that 73,740 Jews have been baptized into the evangelical churches during the last century and that these with their offspring make over 120,000 members of Protestant churches. He also shows that 57,300 have been received into the Roman Catholic Church and 74,500 into the Greek Church during that period." A large percentage of the converts become missionaries of the gospel. More than 250 English and about 125 American pulpits are occupied by Hebrew Christians. Such names as Saphir, Eder, Schein Ginsbury, Tzoluck, Neander, Da Costa, Capadose, Cassel, Wolff, Howard Crosby, Stern, Rabinowitz, Lichtenstein and the Margolouths are sufficient evidence as to the quality of the converts. There is said also to be a marked change in the attitude of the unconverted Jews toward Christ. To-day a large section of them confess that Jesus was the greatest teacher, reformer and philanthropist of any age or people. And this change of attitude, it is claimed, is due almost wholly to the influence of the missionary.

—Fleming H. Revell Company, Toronto. Price \$1.00 net.

LIFE SECRETS: Spiritual Insights of a Christian Physician. Henry Foster, M. D.

Dr. Henry Foster is known to many as the founder of the Clifton Springs Sanitarium. In an introductory sketch Theodore Crosby Bliss says of Dr. Foster that it is given to few men in any age or time to render a greater or more varied service to mankind than he has done. He was a living illustration of the truth that shrewdness, capability, rare insight into human nature and worldly wisdom in the best sense are not incompatible with a high degree of spirituality. In this volume are gathered from Dr. Foster's Bible Class Studies and Chapel Talks, the result of a half century of close contact with his fellowmen. These talks represent an attempt to apply the spiritual truths of the Bible to the daily needs of men and women. They were heard with appreciation and profit by those to whom they were first addressed, and gathered here in printed form, they will doubtless be found helpful to many readers.

—Fleming H. Revell Company, Toronto. Price \$1.00 net.

BIBLE STUDIES IN THE LIFE OF CHRIST. By Henry T. Snell, D. D.

These studies, embraced in a volume of 160 pages, are arranged on chronological lines, the Harmony of Stevens and Burton being followed for the outline of the principal events. The aim of the author has been to present a series of practical historical and constructive studies by means of which the reader and the student may acquire a larger knowledge of Christ, his teaching and his work. It has been written with a view to its use as a text book in normal and advanced Bible Classes, Colleges, schools, teacher's meetings and in private study. For such study it will doubtless be found valuable. An analysis of the lesson precedes and questions for class work follow each chapter.

—Fleming H. Revell Company, Toronto. Price: Paper 25 cents; Cloth 50 cents.

Run Down

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing.

It is the medicine for all debilitated conditions.

HOOD'S PILLS cure constipation. Price 25 cents

FOR DENOMINATIONAL WORK.
NEW BRUNSWICK.

At the last Convention which was held in Yarmouth, N. S., the report of the Committee on "Denominational Finance" was adopted. (See MESSENGER AND VISITOR of Oct. 1, p. 3.)

The aim of the Committee was to consider the question, How best to assist the churches in the matter of raising funds for the carrying on of our various denominational enterprises. Emphasis was laid upon the importance of each pastor taking an active interest in the development of the "grace of giving" among the people of his charge.

In reference to plans, there were two recommended, viz., "The Convention Plan" so called, which provides for the raising of all funds for denominational work at one and the same time, to be distributed to each object according to a certain fixed scale of percentage as the contributor may designate. This Plan is in operation among a large number of churches in the other Provinces, and "The Wheel Plan" so called, by which each object is presented at a certain fixed time to each church, and the offering is taken for that object only. At another time another object will be presented, so that each church will know the specific object to which it is contributing when the offering is made.

To assist pastors and churches in this most important, and we may say, vital work, a Treasurer was appointed for each Province, with each of whom is associated two other brethren, thus making a Finance Committee of three for each Province. These committees are instructed (a) to apportion the amounts assigned to each Association, (b) to arrange for the time when the different objects shall be presented to the churches that adopt the Wheel Plan, and (c) to do what they can to secure from the churches the amounts assigned to them.

The Finance Committee for New Brunswick in accordance with the recommendation of the Convention have met and divided among the churches the \$6000 which it was hoped the churches would raise for Denominational work the present year. Notices will be sent to each church as to the amount assigned as also the time in which to raise the same by those churches that may adopt the above "Plan." If any church prefer any other plan than either of the two suggested, this, of course will be satisfactory. The Committee hope, however that whatever plan is adopted, offerings will be taken at least quarterly since the various Boards are compelled to make their payments at least once every three months.

In order to facilitate the work of the churches that may adopt the "Wheel Plan," or any plan which provides for the presentation of each object at a specific time, the Committee recommend the following as suitable for taking up the offerings:

COMMON SENSE AND CONSUMPTION

The treatment of consumption is every year becoming more successful. The majority of cases can be cured if taken in time. Not more medicine but more common sense is the cause of the improvement.

Fresh air, good climate, food, clothing, exercise, all these are important features of common sense treatment.

As a builder of flesh and restorer of strength Scott's Emulsion is still unequalled. The special action of Scott's Emulsion on the lungs is as much of a mystery as ever—but an undoubted fact.

Common sense and Scott's Emulsion is good treatment.

We'll send you a little to try, if you like.

SCOTT & BOWNE, Chicago, Toronto.

N. B. WESTERN ASSOCIATION.

First quarter ending Oct. 31, 1902, Home Missions.

Second Quarter ending Jan. 31, 1903, Foreign Missions.

Third Quarter ending April 30, 1903, Acadia University.

Fourth Quarter ending July 31, 1903, Ministerial Education, Ministerial Relief and Annuity, North West and Grande Ligne.

N. B. SOUTHERN ASSOCIATION.

First quarter ending Oct. 31, 1902, Foreign Missions.

Second Quarter, ending Jan. 31, 1903, Acadia University.

Third Quarter ending April 30, 1903, The four last named above.

Fourth Quarter ending July 31, 1903, Home Missions.

N. B. EASTERN ASSOCIATION.

First quarter ending Oct. 31, 1902, The four last named objects.

Second quarter ending Jan. 31, 1902, Home Missions.

Third Quarter, ending April 30, 1903, Foreign Missions.

Fourth Quarter ending July 31, 1903, Acadia University.

It has been very difficult for the Committee to make the apportionment. They have acted according to their best judgment. There is no dictation about the matter whatsoever. Their one and only purpose has been to be helpful to pastors and churches. All they ask is that brethren will take hold heartily and help them discharge a most difficult and delicate task.

Brethren, you will surely help us in this matter, so that, all of us together may be able to do the most effective work for the Master 'whose we are and whom we serve.'

The time for taking the offerings for the different objects adopted by the Committee for Nova Scotia we have adopted in order to preserve uniformity.

D. Hutchinson } Committee.
B. N. Nobles }
J. W. Manning }

THE RELATION OF THE DISTRICT COMMITTEES OR MEETINGS TO OUR DENOMINATIONAL FUNDS

The idea of the District Committees as now constituted originated in the Central Association at the meetings of 1887, and was recommended by the Convention that same year by a Committee on Finance of which Dr. E. M. Saunders was Chairman.

The work of the Committees is thus defined in the report adopted by the Convention:

"The special work of the Committees shall be the more efficient working of the Convention Scheme, and the fostering of missionary work in the neighborhood of the churches, thereby supplementing the work of the Home Missionary Board."

In the minutes of the Association it is: "The work of the Committees shall be (1) to introduce and carry into effect plans for systematic and liberal giving under the Convention Scheme and (2) to help the churches in whatever way assistance can be given especially in doing missionary work in their respective neighborhoods."

From these statements it will be seen that the foremost purpose of the formation of these committees was the rendering of aid in the collection of funds for our denominational work. In the years that have passed considerable assistance has been given in this direction, but not as much, we think, as was expected or as much as they were capable of giving.

It is the purpose of the Finance Committee for Nova Scotia to endeavor to secure from these committees, for this year, a larger amount of service than heretofore. To this end they are reporting to the chairman of these committees the assignments made to the churches of their districts, and shall endeavor to keep them informed as to the progress of the churches in making up the amounts assigned to them. In the event of any church or churches failing to contribute, the committee will expect the chairman to take steps to secure the offerings.

As according to the best information they could obtain, the Western Association did not appoint chairmen for the districts of that association, the committee have taken it upon themselves to ask certain brethren in these districts to act for them in working up the benevolent funds of these districts.

It is the hope of the Finance Committee that all the brethren will see to it that this matter of our Benevolent Funds has the place in the meetings of their respective districts which the plan originally intended.

G. R. WHITE } Committee.
D. E. HATT }
A. COBURN }
Wolfville, N. S., Oct. 6th.

Why CATARRH Returns.

Why does Catarrh of the Head often get better in the summer and return in the fall? Because dry weather drives the Catarrh germs to the interior of the body.

The only way to permanently CURE Catarrh is to kill the germs that cause it. Snuffs and local washes cannot do this. Yet, if it is not done, the coming winter will be like the previous ones, or worse. For the germs multiply like every other living thing. When they become too numerous in the head they will spread down into the chest and lungs. Their invasion of the lungs is only a question of time. Their increase there means CONSUMPTION. Why run such a risk? Catarrh of the Head is easy to cure under the proper treatment. Dr. Sproule can do it quickly. Let him take it in hand now.

You will then pass the coming winter and all following ones in health and comfort. You will no longer disgust your friends with your hawking and blowing and spitting. You will think clearly. For your head will not be heavy with Catarrh. You will find yourself filled with a new energy and ambition, and life itself will look brighter. For all the strength that your system is now wasting in fighting the Catarrh germs will then be yours to use.

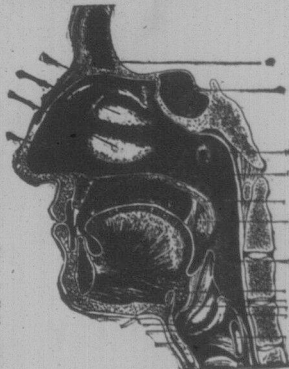
Catarrh of the Head and Throat.

Do you spit up slime?
Are your eyes watery?
Does your nose feel full?
Does your nose discharge?
Do you sneeze a good deal?
Do crusting form in the nose?
Do you have pains across the eyes?
Does your breath smell offensive?
Is your hearing beginning to fail?
Are you losing your sense of smell?
Do you hawk up phlegm in the morning?
Are there buzzing noises in your ears?
Do you have pains across the front of your head?
Do you feel dropping in back part of throat?

Catarrh of the Bronchial Tubes.

Do you take cold easily?
Is your breathing too quick?
Do you raise frothy material?
Is your voice hoarse and husky?
Have you a dry hacking cough?
Do you feel worn out on rising?
Do you feel all stuffed up inside?
Are you gradually losing strength?
Have you a disgust for fatty food?
Have you a sense of weight on chest?
Have you a scratchy feeling in throat?
Do you cough worse night and morning?
Do you get short of breath when walking?

If you have any of the above symptoms, mark them and send to CATARRH SPECIALIST SPROULE, (Graduate Dublin University, Ireland; formerly surgeon British Royal Naval Service). 7 to 13 Doane Street, Boston. HE WILL DIAGNOSE YOUR CASE FREE.



Where Catarrh Starts.

CORRECTION.—In "Receipts for 20th Century for N. S." of last week I see that one mistake was made. In second place where "Springfield" is mentioned read "Springhill" church credit with \$9.00.

H. R. HATCH.

Wolfville, N. S., October 10.

JOHN KENSIT DEAD.

John Kensit, the anti-ritualistic crusader, who was seriously injured Sept. 25 at Birkenhead, near Liverpool, by being struck with a chisel thrown at him after he had addressed a meeting, died Oct. 8, of pneumonia, supervening from the wound. His son, who is participating in the anti-ritualistic campaign, and who was recently imprisoned for refusing to find bail to keep the peace by abandoning holding the meetings, was permitted by the home secretary to visit his father yesterday. Young Kensit was escorted by police to the hospital here, where the elder Kensit had been under treatment since the day he was injured. After an affecting meeting the son returned to prison. The elder Kensit's protests against the confirmation of ritualistic bishops on several occasions caused sensational scenes. Among the most prominent incidents of the deceased's career was the disturbance which he created at St. Cuthbert's church, Kensington, on Good Friday, 1898 by his protest against "adoration of the cross," according to the Roman Catholic Missal.

As the result of a quarrel which started at a dance held by negroes at Sydney, C. B. last Monday night one man named Scott was shot to death and another dangerously wounded.

General Booth, with Miss Eva Booth of Toronto, of the Salvation Army came to St. John on Saturday. They were received here with great enthusiasm by the Salvationists of the city and other parts of the Maritime Provinces. The General addressed very large audiences in the opera house on Sunday.

MESSRS. C. C. RICHARDS & CO.

Gentlemen,—My daughter, 13 years old, was thrown from a sleigh and injured her elbow so badly it remained stiff and very painful for three years. Four bottles of MINARD'S LINIMENT completely cured her and she has not been troubled for two years.

Yours Truly,

J. B. LEVESQUE.

St. Joseph, P. Q., Aug. 18, 1900.

Notices.

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

THE TWENTIETH CENTURY FUND \$50,000.

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

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

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

J. L. MINER, Sec'y.

Charlottetown, October 9.

The Messenger and Visitor

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

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

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

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

Hon. Sydney Fisher, discussing the fast Atlantic service, said he thought ships build to steam 18 or 20 knots per hour and carrying 10,000 or 12,000 tons of freight, with accommodation for about 250 passengers, were about what Canada required. It is easy enough to get a fast line, but it would require the expenditure of a lot of money, and he did not see why the country should be bled by the nose for such a service.

Are You Idle?

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

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

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

KAULBACH & SCHURMAN,
Chartered Accountants.

MARITIME BUSINESS COLLEGE,
Halifax, N. S.

The Whole Story
in a letter:

Pain-Killer

(FERRY DAVIS')
From Capt. F. J. Joye, Police Station No. 6, Montreal: "We frequently use FERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, stiffness, frost bites, chilblains, cramps, and all afflictions which befall men in our position. I have no hesitation in saying that FERRY DAVIS' is the best remedy to have near at hand."

Used Internally and Externally.
Two Sizes, 25c. and 50c. bottles.

Joggins Coal

This FIRST CLASS COAL

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

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



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

Write for prospectus.

A. W. BELFRY & CO.,

Rooms 40 and 41 Royal Ins. Building,
Montreal.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

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

GUARANTEED PURE. 100

A long distance swimmer, correcting popular errors, states that accidents to swimmers are seldom due to cramps, but to apoplexy, resulting from sudden cooling. The sinking three times is a curious error, as some persons swallow water, and strangle on first immersion, sinking but once, while others may sink and rise fifty times. The author has saved fifty-five lives, and he has found that the drowning person cannot be stunned by a blow on the face, and that he can be handled by pressing the thumbs under his ears and ducking his head until manageable, this being done from behind.

The Home

NOT EATING ENOUGH.

So much is said now-a-days—and justly—as to the danger of over-eating. "Good Health" gives an opinion in regard to the contrary practice of fasting: "There is no particular advantage to be gained from going hungry. Hunger is the voice of nature telling us that the system needs food, and, like all of nature's warnings, should be heeded. To be sure, a great many, we might say the majority of people, eat too much, as well as too often; but the entire abstinence from food is an exceptional remedy, if it is used at all. In cases where one's stomach is filled with germs it is far better to fast than to go on eating in the usual way; but even then it is not necessary, for one can get all the benefits of fasting and more, without the discomfort, by subsisting, for a time, upon a fruit diet. In this way the germs are starved out, the fruit juice acting as a disinfectant. Usually one of two days of this kind of fasting is all that is needed, and it is not always necessary to use the fruit entirely alone even then. Some dry sterilized bread, such as zwieback or granose, may be taken with it without interfering with the purpose of the fast. It is really wonderful what can be accomplished by the use of fruit in riding the digestive tract of germs."

TASTEFUL TABLE SERVICE.

Have you ever noticed how much more bread and butter a child will eat, if the slices are cut thin and two buttered sides put together, making of plain bread and butter a little sandwich? And if that little sandwich is further treated by being cut out in heart or star shape or even plain round, with a tin cutter, just about half as much again of this plain, wholesome food will be put away by the small, fastidious home tyrant. The crusts that are cut off may be put aside for a good custardy bread pudding the next day, so nothing is wasted.

Novel ways for serving food are not only a charm to a child; they will often tempt the appetite of a "grown-up." A plain dish of fried fish may be made attractive by being served with sauce tartar. A pretty new way to serve the sauce—which, by the way, is merely a decidedly acid mayonnaise dressing with chopped parsley mixed through it—is to cut the pulp out of half-lemon skins and fill these yellow cups with the sauce, serving on the platter, one cup of sauce for each person at the table. Plain halibut steak, fried in rather small individual pieces instead of in one large steak, is a fine course with this sauce. With smelts, too, and trout, and even flounders, it is good.

Watermelon, the pink part scooped out in round or egg-shaped pieces with a big tablespoon, and these served on a bed of the chopped ice, is an entirely different and much more attractive thing than the fruit in its natural state.

Hard-boiled eggs, commonplace as they sound, may be a charming feast to sight and taste when served in a water-lily salad. The hard white is cut in long strips and laid on the plate in lines radiating from the yolk, these being arranged on a lettuce leaf, and a little French salad dressing sprinkled over it.—The Examiner.

FRUIT MUFFINS.

Put one pint of whole wheat flour, sifted, into a bowl; add three level teaspoonfuls of baking powder, half a teaspoonful of salt, one-fourth cup of sugar; beat two eggs, add one cupful of milk to them; add this to the first mixture with two tablespoonfuls of melted butter; then stir in one cup of chopped apples or huckleberries in season, fill buttered muffin pans two-thirds full, and bake twenty-five minutes in a quick oven.—Ex.

CREAMED EGGS.

Put in a frying pan two level tablespoonfuls of butter; when melted, add two level tablespoonfuls of flour; stir until smooth;

then add gradually one cup of milk; put over the fire; stir until boiling and thickened; add a little pepper, one-fourth teaspoonful of salt; beat the yolks of two eggs, mix them smoothly in the sauce and stir over boiling water three or four minutes; then fold and cook two minutes longer; serve heaped on slices of toast.—Ex.

CURATE PUDDING.

Separate two eggs; beat yolks and half a cupful of powdered sugar together until light; beat one-half cupful of butter to a cream and beat it into the eggs and sugar; whip the whites of the eggs stiff; add them to the mixture; then add one cupful of flour and one-quarter level teaspoonful of soda; beat carefully; fill buttered earthen cups two-thirds full and bake in a moderate oven forty-five minutes.—Ex.

CAZENOVIA CAKE.

Cream three-fourths cupful of butter; add two cupfuls of brown sugar; add the beaten yolks of two eggs and two-thirds cupful of sour milk, one-third cupful wine, one cupful of raisins, seeded, one teaspoonful of cinnamon and nutmeg, then three cupfuls of flour and the whites of the eggs, a pinch of allspice; beat well and bake in a greased cake pan in a moderate oven forty-five minutes.—Ex.

CRAB APPLE JELLY.

For crab apple jelly do not peel the crab apples, but cut, without coring, into quarters. Add just enough water to prevent scorching and put them into the preserving kettle at the side of the range, where they will heat slowly. Boil gently until tender and broken to pieces. Put a little at a time into a flannel bag, and allow to drip through. If you squeeze the bag the jelly will be cloudy. Some persons have two kinds of jelly—the clear for table use; that made from the squeezed apples for cooking, jelly cake, etc. Measure the juice, and allow to each pint of it a pound of granulated sugar. Put the sugar in pans in the open oven to heat, but do not let it melt. Boil the juice for twenty minutes, skim it and add the sugar, stir until dissolved, and then boil for one minute before pouring into glasses.—Ex.

Apples can be kept for a long time by covering them with a solution of three parts sugar and one part glycerine.

To revive a black straw hat which has become dusty-looking, rub lightly with a piece of velvet, when it will become as bright and clean as when new.

A BABY CHANGED.

The Mother Tells How it Was Accomplished.

"A wonderful change," is the verdict of a lady correspondent who writes us about her little one. "I take pleasure," writes Mrs. R. B. Bickford, of Glen Sutton, Que., "in certifying to the merits of Baby's Own Tablets, as I have found them a sure and reliable remedy. My baby was troubled with indigestion, and was teething and cross and restless, and the use of the Tablets made a wonderful change. I think the timely use of Baby's Own Tablets might save many a dear little life, and I would recommend mothers to keep them in the house."

The opinion of this wise mother is echoed by other correspondents. Baby's Own Tablets give such comfort and relief to a sick baby, they so infallibly produce calm, peaceful sleep, that you would almost think them a narcotic. But they are not. They are only the health-giver for children of any age. They cannot possibly do harm—they always do good. May be had from druggists, or by mail, post paid, at 25 cents a box by writing direct to the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y.

The scarcity of coal in Quebec will, it is said, oblige several large establishments to close down for the winter. The small lot of anthracite on hand is selling at \$15 a ton.

Pearline
or Soap—
not soap and
PEARLINE.
That is waste.
PEARLINE
has enough
soap to act
in the most ef-
fective way on
dirt. With many washing-
powders, much soap is needed.
You can't find a trace of soap
in some. But PEARLINE is
improved soap itself. Takes
soap's place. Does easier—
quicker—better work—saves
rubbing. 675

Proved by Millions

Lots

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

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Bright young folks to sell Patriotic
Goods. Some ready, others now in pre-
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Bridgetown, N. S.

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FALL EXCURSIONS TO MONTREAL.

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RETURN TO	RETURN TO
OCTOBER 9, 1902.	OCTOBER 24, 1902.
Round Trip From ST. JOHN	\$10.00

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lars, or write to

C. B. FOSTER,

D. P. A., C. P. R., ST. JOHN, N. B.

KISSING THE ROD.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow a driving rain,
We can better meet again,
If it blow!

We have erred in that dark hour
We have known,
When our tears fell with the shower,
All alone!
Were not shine and shadow blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put off foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

S. S. Lake Champlain, which arrived at
Quebec on Thursday, brought the Boer
delegates. The delegates will visit Nova
Scotia and New Brunswick, and will also
visit the west as far as the coast.

The Dominion government has decided
that the manufacture of blinder twine at
the Kingston, Ont., penitentiary is not a
paying investment, and it has been abol-
ished. T. P. Connor, formerly of St. John,
who has been in charge of that industry,
has gone to Boston.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

LESSON IV. October 26 Joshua 14 : 5-15.

JOSHUA AND CALEB.

GOLDEN TEXT.

He wholly followed the Lord. Joshua 14:14.

EXPLANATORY.

CALEB AND JOSHUA. A RETROSPECT.—
 Vs 6-9. THEN THE CHILDREN OF JUDAH, who had not yet received their portion by lot (Josh. 15.) CAME, probably by representative leaders, to aid Caleb who belonged to their tribe. Dr. Steele thinks that they came by his request "lest they might suspect that he was using his office of commission to carve out a splendid portion for himself. They may have seconded his petition as having an important bearing on the question of their own portion, which would naturally contain the tract of Caleb, their tribesman, so that the granting of their request would virtually establish southern Canaan as their lot." CALEB . . . THE KENEZITE, the descendant of Kenaz, the son of Esau. "The probabilities are that Caleb, or his father, became members of the tribe of Judah by adoption." THOU KNOWEST. Hebrew, "Thou thyself knowest." IN KADISH-BARNNA. On the southern border of the Promised Land, whence the twelve spies were sent out.

7. FORTY YEARS OLD WAS I. He was, therefore, 85 years old at this time (vs 10). He was in the prime of life and vigor when he went on the dangerous expedition. I BROUGHT HIM WORD AGAIN AS IT WAS IN MINE HEART. Under trying circumstances he spoke out sincerely and bravely, because his heart was sincere and courageous.

8. NEVERTHELESS MY BRETHREN. "Caleb felt and spoke kindly of those who differed with him, even when the difference was vital. This is another of the secrets of his success. It is touching to hear the old hero say 'my brethren,' speaking of those other men who have all gone to their reward." BUT I WHOLLY FOLLOWED THE LORD. "Caleb was so strong and manly because 'he wholly followed the Lord.' What a charm there is in 'manliness,' in its vigor, its honesty, in its fortitude, and daring. And godliness begets it."

9. MOSES SWORE ON THAT DAY, SAYING. This promise is recorded in Num. 14:24; Deut. 1:35. SURELY THE LAND WHEREON THY FEET HAVE TRODDEN SHALL BE THINE INHERITANCE. This was a fitting reward for his steadfastness, truth, and faith. Caleb and Joshua both lived to enter the Promised Land. Caleb received, as his possession, Hebron, the very place he searched as a spy, where were the best fruits and the strongest enemies. Joshua had his name changed from Oshera, a prayer, "the Lord save," to Jehoshua, "the Lord saves," and the Lord saved the people through him. He was their leader next to Moses.

AN OLD PROMISE NOW FULFILLED.—
 Vs 10-15. 10. THE LORD HATH KEPT ME ALIVE. As he promised. One promise fulfilled gave the assurance that the other would be. Forty-five years before he had gone into this land, and it had been promised him. He had, as it were, taken a deed of the land, but not taken possession. Why was the fulfilment so

long delayed? Because its fulfilment before this would have been of no use to him, or worse than useless. He could not have enjoyed the land till it was conquered by the Israelites. So the fulfilment of many a promise has been delayed, because we were not ready to receive it, or because it would have been no blessing had it come sooner.

11. YET I AM AS STRONG THIS DAY AS I WAS. Spoken to give assurance that he could take possession of the land.

12. NOW THEREFORE GIVE ME THIS MOUNTAIN. Not a particular mountain, but the mountainous region in which Hebron was situated. "Hebron is the highest city of southern Palestine, being six hundred feet higher than Jerusalem, and two thousand six hundred feet above the Mediterranean." THE ANAKIMS (a race of giants) WERE THERE, AND THAT THE CITIES WERE GREAT AND FENCED. Fortified with strong walls. These things are mentioned because it shows how great his faith was that in the presence of the seemingly insurmountable difficulties he could believe the promise of God to overcome them. IF SO BE THE LORD WILL BE WITH ME, not expressing doubt, but a statement of the only means by which he could succeed. I SHALL BE ABLE TO DRIVE THEM OUT. His faith had not diminished. He believed forty-five years before, and he still believed in God's promise and help. His whole experience during those years tended to strengthen his faith. "Caleb had already dispossessed them once, but they had somehow got back again. This old veteran, whose services would have entitled him to almost any reward he might ask, did not seek for a soft place for his declining years, but for authority to do yet more hard fighting."

13. AND JOSHUA BLESSED HIM. Joined with his gratitude for the courageous declaration, an expression of his good wishes, and prayer for the success of his undertaking. HE BRON FOR AN INHERITANCE. Many historical associations clustered about this place, and gave added interest to its possession.

14. UNTO THIS DAY. When the book was written, or revised by some later hand.

15. THE NAME OF HEBRON BEFORE WAS KIRJATH ARBA. That is, "the city of Arabs." A GREAT MAN (R. V. "the greatest man,") AMONG THE ANAKIMS. A race of giants. AND THE LAND HAD REST FROM WAR. This is for a time. But the inhabitants were not wholly subdued, and made no little trouble later, both morally and socially.

SOME PRACTICAL LESSONS.—I. We learn a lesson concerning the conquest of the Promised Land of our own souls. It is to be won, every inch of it, with marvellous divine help, but also by hard battles and persevering courage. Sin has no right there and we must drive it out in all its forms.

2. The whole world is to be conquered for Christ. Not an enemy is to be left. But it is to be conquered by spiritual, not carnal weapons, and by the wonderful power of the Holy Spirit. The victory does not destroy men but sins, and crimes, and bad customs, and wicked feelings, transforming and blessing the people by the conquest.

3. To prevent this (petrification) only one specific is known to man, and that is to be constantly in campaign against the evils of the world. One of the great uses of the devil is to keep the church from the lethargy that ends in death."

4. There are "Anakim" in our inheritance. "Some of the highest blessings are fenced about with the greatest difficulties."

SECRET OF A LONG LIFE

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand, and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions, and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair to adorn her head, she is loved and considered. This is the secret of a long life and a happy one.—Rx.

A Popular Belief.

THAT RHEUMATISM IS DUE TO COLD, WET WEATHER.

Such Conditions Aggravate the Trouble, But it is Now Known to be a Disease of the Blood—Outward Applications Cannot Cure It.

The once popular belief that rheumatism was entirely the result of exposure to cold or dampness, is now known to be a mistake. The disease may be aggravated by exposure, but the root of the trouble lies in the blood, and must be treated through it. Liniments and outward applications never cure, while Dr. Williams' Pink Pills always cure because they make new, rich, red blood, in which disease finds lodgment impossible. Concerning the use of these pills Mr. A. G. Lacombe, Sorel, Que., says:—"For upwards of five years I was a victim to the tortures of rheumatism. At times the pains in my knees, shoulders and hip were almost past endurance. At other times I could not dress myself without assistance. I tried several remedies, some of them very costly, without getting any more than temporary relief at the most. At this juncture a friend urged me to try Dr. Williams' Pink Pills, and spoke so highly of the pills that I decided to try them. Almost from the very first these pills helped me, and by the time I had taken seven or eight boxes, every twinge of rheumatism had disappeared and I was feeling better than I had for years. I would strongly advise similar sufferers to give Dr. Williams' Pink Pills a fair trial, as I am confident they will not only drive away all pains and aches, but leave you strong, active and happy."

Dr. Williams' Pink Pills are the greatest tonic medicine in the world. These pills not only cure rheumatism, but all troubles whose origin comes from poor blood or weak nerves, such as anemia, consumption, neuralgia, kidney trouble, St. Vitus' dance, partial paralysis and the irregularities which make the lives of so many women a source of misery. Some dealers offer substitutes, and in order to protect yourself you must see that the full name Dr. Williams' Pink Pills for Pale People is on the wrapper around every box. Sold by all dealers or sent post paid, at 50 cents a box or six boxes for \$2.50, by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont.

DEER IN THE WOODS

Next to the difficulty of comprehending the wonderful senses of the deer is that of understanding how one looks in the woods. Your ideas are necessarily taken from pictures or from stuff d deer or tame ones in a park. You are almost certain to be looking for a deer, whether you might better be looking for almost anything else. In the woods you seldom see half a deer and generally much less, often only a part of the shoulder, or only an ear over a log or a leg under it, a bit of rump projecting from a bush or a head and bit of the neck reaching up for leaves. The arcade of maple lit up by the scarlet of the ginseng and bush cranberry, the little arbor where the wild hop is yellowing over the thorn apples on which half a dozen ruffed grouse are taking their breakfast, the edge of the pool where the trout flashes through the water over which the chelone is still nodding, or the darksome glade where the golden petals of the witch hazel are closing the floral march of the year, would all make lovely frames for that charming artist's deer with individual hairs all glistening, the dark dew claws shining, and even the split in the hoof flashing artistic light from its edges. But the glittering times, the proud neck of the sculptured war horse, the shaggy chest and bulging rump with tail full of shining hairs are not there except at long intervals when you may rout an old fool out of bed and get him twisted as to the points of the compass.—From Hunting the Virginia Deer, by T. S. Van Dyke, in Outlook for October.

John Roche, Nationalist member of the House of Commons for the east division of Galway, was sentenced at Mount Bellew, Galway, to six months at hard labor under the Crimes Act for inciting the boycott of land and owners.

The largest fleet of coal laden vessels for Boston for several months succeeded in getting over the shoals on Friday. In the fleet were twenty barges, each carrying from one to two thousand tons of coal and each being in tow of a Lehigh Valley Railroad tug.



Be a friend to Yourself!

Take proper care of yourself. Look after that most important possession—your health. A little neglect or carelessness and you open the door to serious illness.

Abbey's Effervescent Salt

taken regularly will keep you in good health. It clears the head, gently regulates the bowels and strengthens the digestion. It drives away constipation. Do not take substitutes. Insist on "Abbey's."

Sold by all druggists.

DON'T GO TO A BUSINESS COLLEGE

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

W. J. OSBORNE, Principal.
 Frederickton, N. B.

Wanted



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

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

Students can enter at any time.

S. KERR & SON,
 Oddfellows' Hall.

Invigorating!

WHAT IS?

GATES' SYRUP.

WHY?

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

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

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

—SOLD EVERYWHERE BY—

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

GRATEFUL FOR FOOD.

Lived Seven Weeks on Milk.

"Three years ago this month, I was a great sufferer with stomach trouble," writes Mrs. William Leigh of Prairie du Sac, Wis. "I had to give up eating meat, potatoes and sweets, and lived simply on bread and tea; finally that too had to be given up. I got so weak I could not work and I took nothing into my stomach for seven weeks but milk. I had tried three doctors and all for no purpose; the last doctor advised me to stop all medicine. I had to anyway. I was so weak I was prostrate in bed.

A friend advised me to try Grape-Nuts, but I was afraid to when a teaspoonful of milk brought tears to my eyes. My stomach was so raw. But I tried one teaspoonful a day of the Grape-Nuts for one week, and finding it agreed with me, increased the quantity. In two weeks I could walk out to the kitchen; in four weeks I walked half a block, and to day I do my own light housekeeping.

I live on Grape-Nuts and know they saved my life; my people all thought I could not live a month when I commenced using them, and are very much surprised at the change in me. I am very grateful that there is such a food to be obtained for those who have weak stomachs.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches: 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. Ochoon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick is Rev. J. W. Manning, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Stearns, Charlottetown.

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

LIVERPOOL.—Baptized two on Oct. 5th. We look for others to follow.

C. W. CORRY.

WINDSOR.—Bro. Stackhouse has been with us in one service and deeply stirred the congregation. His visit did good. Our meetings are well attended and interesting. One was baptized on the 5th inst, and the coming pastor may hope to gather in many more.

SPRINGHILL, N. S.—On Oct. 5th four, Mr. and Mrs. William Fillmore, Mr. Wm. Terris and Mrs. D. S. Reid were welcomed into our fellowship by letters. I shall deem it a kindness if those knowing of any of our people coming from time to time to Springhill to settle, would send me word to that effect. In a floating population such as obtains in a mining town it is sometimes difficult to keep the track of "those of his own household."

H. G. ESTABROOK.

ST. ANDREWS, N. B.—I wish through the MESSENGER AND VISITOR to acknowledge the receipt of \$20 by registered letter, 8th inst, from some unknown friend, "affectionately presented to the Baptist church in St. Andrews, to be used in the Lord's work as the members, ladies and treasurer think best." We have not the remotest idea who the donor is, but in behalf of the church I would say, we appreciate and sincerely thank the giver for the very generous gift. Would also return our thanks to Bro. C. W. Manzer of Fredericton for his thoughtful and substantial aid to the church, received from time to time.

GEO. F. HIBBARD.

Treas. St. Andrew's Baptist church.

ELGIN, N. B.—We have just completed a series of meetings at Mapleton, and had the joy of receiving five converts into the church by baptism. This number added to a small group of Christians greatly enlarges the force of workers. The spiritual uplifting obtained by the faithful is not the least for which we rejoice. Others are expected to come forward for several are seeking Jesus. At Goshen our house is under going extensive repairs, and we expect to open in four weeks with bills all paid. Recently the good people at Elgin gave us a liberal donation of \$41.00. Our finances under the free will offering system are still in a good condition.

H. H. SAUNDERS.

ANTIGONISH, N. S.—During the Pastor's absence this summer the pulpit was very acceptably filled by Mr. Dexton J. Nelly of the graduating class of Acadia. Bro. Nelly soon won the confidence and esteem of the people, and he gives promise of being a very successful and useful worker in the Lord's vineyard. He has now gone to Newton to continue his studies in theology. The best wishes of the pastor and church follow him. I gladly endorse the vote of commendation that appeared in the "MESSENGER AND VISITOR" a few weeks ago concerning Evangelist C. W. Walden. He has lately come to us from the Presbyterian denomination. I have known him for years and can bear testimony to his high moral and spiritual character. Though young in years, on account of his consecrated and exemplary Christian life, he was made an elder in the Presbyterian church in this town, which office he held till he severed his connection with that church. He is a Baptist because the word of God made him such. It meant a great deal for him to sever his relation with his own denomination, but he followed the guidance of the Holy Spirit. That he is a man called of God to evangelistic work, I have no doubt, I know what sacrifices he made to do Christ's will, and I know God has signally put his seal of approval on his labors. May he be abundantly blessed in all work.

W. H. ROBINSON.

Letter from Rev. J. E. Goucher.

DEAR MESSENGER AND VISITOR: I hope to overtake the kindly correspondence that has poured in upon me of late. The letters full of sympathy and love that have come from churches and individuals that I have been happily connected with during my ministry, especially the old church of Truro, where twenty years of my ministerial life passed pleasantly away. Their love and sympathy during my late affliction, terminating in the death and burial of my beloved wife, have made an ineffaceable impression upon my memory and bound me to them with chords lasting as time, and stretching forward into eternity. Then the expressions of other churches, notably the old North church, where I held two pastorates, separated by twenty-two years. Their love and sympathy appeared sweet and rich as ever during my recent trial. But time would fall me to mention the personal testimonials that have crowded in upon me from the old friends of the days that are gone. The Whites, the Steeles, the Kempsons, the Saunders, etc.

These are all precious to my heart, and I shall thank God for them as long as I live, and offer many a prayer for them that they enjoy in full measure the sympathy and love they have accorded to me in their time of need, when the sorrows of life and death shall encompass them.

J. E. GOUCHER.

Yarmouth, October 3.

Ordination.

In response to the request from the 1st Moncton Baptist church, Moncton, N. B., a Council convened on Thursday the 9th Oct. at 3.30 p. m. to take into consideration the advisability of setting apart to the work of the gospel ministry, Bro. John A. Glendenning, now under appointment by the F. M. Board for missionary work in India.

The churches invited to send delegates were the following: Alma, Dorchester, 1st and 2nd Elgin, Havelock, Hillsboro, Hopewell, Petitcodiac, Sackville (2) Surrey and Salisbury.

The churches responding and delegates present were as follows: Dorchester, Pastor Thomas, Bro. H. R. Emmerson; 1st Elgin, Herriot Colpitts, R. A. Smith; 2nd Elgin, Pastor Thorne; Havelock, Pastor Brown, I. N. Alward; Hillsboro, Pastor Ganong, J. I. Steeves, J. M. Steeves; Main St. Sackville, Hanford Palmer, J. F. Faulkner; Middle Sackville, Pastor Robinson, F. J. Tingley, W. W. Tingley; Salisbury, Pastor Davies, Norman Lutes; Surrey, Pastor Addison; 1st Moncton, Pastor Hutchinson, J. J. Wallace, O. Steeves, Rev. J. W. Manning, D. D., representing the F. M. Boards.

The council organized by electing Rev. D. Hutchinson as moderator and J. F. Faulkner as clerk. Rev. C. S. Stearns of Mud Creek, was on motion invited to a seat in the council. Bro. Glendenning, on invitation of the moderator, came forward and in a clear, concise, and very satisfactory manner related his Christian experience, call to the ministry, and views of Christian doctrine, and after a searching and thorough examination was requested to retire. The following resolution was then on motion unanimously adopted:

Resolved, that, having heard the relation of Bro. Glendenning's conversion, his call to the Christian ministry and his statement of Christian doctrine, this council most heartily recommend his ordination.

The council further decided on the following order of service. Invocation, Rev. I. N. Thorne; Scripture lesson, Rev. B. H. Davies; Prayer, Rev. J. B. Ganong; Sermon, Rev. M. Addison; Ordaining Prayer, Rev. B. H. Thomas; Charge to the candidate, Rev. J. W. Manning, D. D., welcome to the ministry, Rev. A. T. Robinson; Charge to the denomination through this church, Rev. J. W. Brown, D. D.; Benediction, Rev. J. A. Glendenning. This order of service, interspersed with appropriate music by the choir, was carried out in the evening before a large, representative, and deeply interested congregation, and was marked by deep solemnity and close attention. It was under the ministrations of the preacher of the evening that Bro. Glendenning was converted and baptized. That God's richest blessings might go with our dear

RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For BRUISES, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATION, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

A Little Girl's Life Saved.

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

MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

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

S. FULDA.

1704 Edward Street, Houston, Tex.

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

RADWAY & CO., 7 St. Helen Street, Montreal.

brother and attend him and his co-laborers in the foreign field, was the fervent prayer of every true child of God in the congregation.

(Signed)

D. HUTCHINSON, Moderator,

J. F. FAULKNER, Clerk

Moncton, N. B., Oct. 10th.

Notes from Newton.

The fiftieth anniversary of the marriage of Dr. and Mrs. Hovey was celebrated on the evening of the 4th of September. Their home was made very happy on this occasion by the presence and warm expressions of good will of many friends of this venerable couple. A host will unite in the hope that they may enjoy many delightful returns of their marriage anniversary.

The work of the Seminary has begun in a very earnest and promising manner. There is marked interest in the opportunities for study and research which such a school affords; and it is doubtful if the warmth of devotion to distinctly spiritual ideals was ever greater.

There promises to be a larger number of prominent Christian workers brought before the school this year to bring the message which each is specially qualified to present than is usually the case. In fact the indications are that in many ways the determination is to bring a large representation of the thought and life of the day into close touch with the student community. As evidence of this an artistic musical performance was given in the Chapel on Thursday evening, Oct. 2nd, and on Friday afternoon, Dr. A. C. Dixon, pastor of Ruggles St. Baptist church in Boston, gave a thrilling address on "Pentecost and how to secure it." Probably no man is better qualified to speak on such a subject. His work is an illustration of the subject on which he spoke.

In a recent pamphlet, "The Story of the Denver (S. S.) Convention," occurs a reference to the commercial capital of New Brunswick in a way which is by no means uncommon. It is called St. John's. This is simply evidence of a lack even today of a definite knowledge of Canadian geography on the part of many even in this country.

There seems some hope that before a very great while the price of coal will be reduced to a figure within the reach of the people. Yet even after the mines are again thoroughly operated it must necessarily require considerable time to meet the demands of the exhausted market. There is yet an opportunity for some one to make a snug profit in the coal-wood trade from the Provinces to Boston. There is quite a difference between \$4 and \$12 per cord, or the price in N. S. and the Boston price.

In last week's reference to the sail line of Newton graduates of 1902 as missionaries the names of Rev. H. H. Miller and wife were inadvertently omitted. They will labor in China.

The Province men at Newton were glad to see on the Hill on Thursday, the genial

face of the Baptist bishop of the church which is in Chester, N. S., Rev. R. O. Morse, M. A.

A. F. N.

October 3rd.

Denominational Funds, N. B.

Tobique Valley church (H. M., \$10.30, D. M. Ridgway, \$1, Total, \$11.30; Aberdeen church, H. M., \$2.81; Woodstock, (Lower), H. M., \$2.03; Canterbury, From L. H. M., 97c.; James Bridges, Gordonville, \$5; Meungerville church, H. M., \$3.74; Mrs. Estabrooks Oromocto, H. M., \$1; Little River, Sheffield 2nd, H. M., \$3.15; A. H. Hayward, H. M., \$10; Mrs. Jas. Bill, H. M., \$1; Mrs. Geo. Brooks, H. M., \$1; per A. H. Hayward; Havelock church, H. M., \$3.43; N. W. M., \$3.81, Total, \$12.24; Pennfield church, Grande Ligne, \$3; Hillsboro, 1st church, D. W., \$17.62, H. M., \$30.15, F. M., \$11.75; Acadia University, 25c.; Min. Ed., 50c.; M. R. & A., \$2.25; N. W. M., \$7.50; Grand Ligne, \$2; Total, \$72.02; Kara (Bethel), F. M., \$2; Springfield 1st, F. M., \$4; Mrs. Samuel Bates, F. M., \$1; W. A. Perkins, F. M., \$5; Elgin 1st church, F. M., \$6.26; Pollet River church, F. M., \$2.16; Jennie Bleakney, F. M., \$7; Forest Glen church, D. W., \$2.65; F. M., \$4.60; S. S. F. M., \$6.15; \$13; Moncton 1st church, B. Y. P. U., F. M., \$5.10; H. J. Perry, (H. M., \$1; F. M., \$1; acc. coll., \$1; N. W. M., \$1; Grand Ligne, \$1) \$5; a friend, Hopewell Cape, F. M., \$2; Alfred E. Worden, F. M., \$5; St. Martins 2nd church, H. and F. M., \$10; Tobique valley, H. M., \$5.87; Cardigan, H. M., \$4; Glencoe, H. M., \$4.50; Temperance Vale, H. M., \$4; Lytleton, H. M., \$6.82; New Salem, H. M., \$1.73; Blissfield, (Dunphy) H. M., \$3.83; (Morehouse) \$1.23; Total, \$506; Ludlow, H. M., \$4.75; Beaver Harbor H. M., \$3; F. M., \$5; Total, \$5; Springfield, 1st church, (B. N. H.) H. M., \$2; Elgin, 1st church, F. M., \$1.85; Fairville church, (H. M., \$1, H. and F. M., \$5.40,) \$6.40; Pennfield church, H. and F. M., \$11.58; St. Stephen church, (Young Ladies Aux. for worker in India, \$25; Alice M. Robinson, helper on Mr. Higgins' field, \$25.) \$50 Total, \$133.34.

J. W. MANNING, Treas. Con. N. B.


St. John, Oct. 1, 1902.

An epidemic of diphtheria prevails at Regina, with many fatalities. The schools have been closed.

In every town and village may be had, the

Mica Axle Grease

that makes your horses glad.



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MARRIAGES.

VENOT-RAFUSE—At the Baptist Parsonage, New Ross, Sept. 30, by Rev. A. Whitman, Richard Venot to Maggie Rafuse, all of New Ross.

RICHARD-FILLMORE—At Springhill, N. S., Oct. 8th, by Rev. H. G. Estabrooks, Frank Richard to Edith Fillmore, both of Springhill.

WHITE-MOSHER—October 6th, at the residence of the bride's parents, by the Rev. C. W. Townsend, Ralph E. White, of St. John to Francis Villa, oldest daughter of Deacon J. P. Mosher of St. Martins, N. B.

ALLAN-PERKINS—At the residence of the bride's father, Oct. 8th, by the Rev. Wm. M. Field, Dorey W. Allan of Bay Side, to Bessie Perkins of Springfield.

BATES-COLEMAN—At St. John Oct 8th, by Rev. Wm. M. Field, Robt. E. Bates of Long Point, to Laura M. Coleman of Shannon.

GATES-LEADBETTER—At the Baptist Church, No. Brookfield Queens Co., N. S., on Oct. 7th, by Rev. J. H. Balcom, C. R. Gates, M. D., son of the late Rev. L. B. Gates and Marietta C. Leadbetter daughter of the late Des. A. J. Leadbetter of North Brookfield.

BANKS-SWICKER—At Clementsvalle, Oct. 8th, by Rev. J. T. Raton, Wilford Elmer Banks of Meadowsvalle, to Mabel Alena, daughter of Wellington Swicker, Esq.

DOHERTY-COURSER—At the residence of the bride's father, on the 1st inst., by the Rev. A. T. Dykeman, George F. Doherty of Pleasant Point, St. John Co., to Annie Courser of South Bay, of the same County, N. B.

LONGMIRE-HALLIDAY—Oct. 8th, at Hillsburn, Granville Mountain, by the Rev. T. A. Blackadar, Alfred A. Longmire and Annie J. Halliday.

RAY-BOBLER—At the home of the bride Oct 7, by the Rev. T. A. Blackadar, Gilbert Ray of Passic, New Jersey, formerly of Granville, N. S., and Bessie Grace Bobler, eldest daughter of William Bobler of Lower Granville, N. S.

CLARKE-CROWE—At the Baptist parsonage, Bass River, N. S., Sept. 24th, by Rev. G. A. Lawson, Ira D. Clark of Upper Bass River, to Teresa M., daughter of Des. Alex. Crowe of Montrose, Col. Co., N. S.

DAILEY-GATES—At the Baptist church, North Brookfield, Queens Co., N. S., on Oct., 7th, by Rev. J. H. Balcom, Harold L. Dailey son of Des. J. S. Dailey of this place and Eunice Gates daughter of the late Rev. L. B. Gates.

MILLET-CURRIE—At Windsor on the 9th, by Rev. G. O. Gates, Fred M. Millett of Marstock and Annie F., daughter of Mr. Thos. Currie, Windsor, N. S.

TRITES-SOMERS—In the Baptist church at Bunnell's Corner, on the 8th inst, by the Rev. J. Williams, assisted by the Rev. J. A. Marple, Solomon Trites to Minnie M. Somers, all of Lutes Mountain, Westmoreland county, N. B.

DEATHS.

LANTZ—At New Ross, July 21st, of diphtheritic croup, Hanson A. Lantz, aged 7 years and three months. The funeral services were conducted by the pastor, Rev. A. Whitman.

FISHER—At the Long Creek, Queens County, on Sept. 26th, Laura Idellia, beloved and only child of David F. and Iola M. Fisher, aged one year and six months. Little Laura the light and joy of the home was a remarkably beautiful child; and gave promise of more than ordinary sweetness of character, and brightness of intellect. But the hopes of the loving parents were doomed to disappointment. God grant that the sad and lonely hearts bruised and broken may have the comforting presence of the Spirit; and may find in this separation, a new and strong impulse drawing their hearts and lives up to God.

FORBES—The little church at Montague, P. E. I., has sustained a great loss in the death, on Aug. 14, of Deacon Donald Forbes, who had passed the four score years' limit four or five years ago. Bro. Forbes was one of the most humble, sincere and faithful followers of Jesus we have ever met. He was a true friend to the Master's cause, a liberal supporter of the gospel and a wise and helpful laborer in the spiritual vineyard. In no home was the preacher of the gospel made more welcome or treated with more generous hospitality than in that of our departed brother; and no brother in the church gave more constant attention to the needs of the church or the religious welfare of the community. He began and closed each day in fervent prayer at the family altar; and in every detail of his business concerns his conduct was in harmony with his prayers. His death, resulting from pneumonia, was one of peaceful resignation and spiritual triumph, no fear obscured his vision of coming reward. He leaves a sorrowing widow over whose pathway the shadows of declining years are gently lengthening.

Queens County Quarterly Meeting.

This Quarterly Meeting met with the Lower Cambridge Baptist church on the 3rd inst, and continued through Saturday and Sunday. The ministers present, with other members, were Revs. A. B. McDonald, W. J. Gordon, A. J. Bleakney, J. Coombs, C. B. Lewis (F. B.) and Lic. F. P. Dresser and C. E. Johnston. Friday evening the secretary spoke, taking for his text Ps. 73:24. He was followed in earnest exhortations by a number of the brethren. After a season of prayer on Saturday morning the business meeting of the Quarterly took place. Deacon N. B. Cottle and Rev. C. B. Lewis were invited to seats. Being the October session the officers for the year were appointed. President, J. D. Colwell; vice-president, G. L. Colwell; secretary-treasurer, J. Coombs. N. B. Cottle, W. J. Gordon and A. J. Bleakney were appointed a committee of arrangements for the present meetings; the president, secretary, and W. J. Gordon were appointed a programme committee, and the following, viz.: H. A. Brown, John Hawkes, Dr. M. C. McDonald, C. E. Johnston, Judson Barton, R. B. Wright and Rev. R. Mutch were appointed, with the officers, an executive for the year.

In the afternoon the regular Quarterly Conference was held. Many took part and it was a time of blessing. In the evening a Home Missionary meeting took place. Addresses on Home Missions were given by A. J. Bleakney, N. B. Cottle, E. C. Johnson and F. P. Dresser.

At 10 a. m., Lord's Day, a social service led by N. B. Cottle, was held. At 11 the Quarterly sermon was preached by A. J. Bleakney. At 2:30 p. m. a Sunday School service, in connection with District No. 3, Queens county Sunday School Convention, took place. The secretary, Della Barnes, read the minutes of the last meeting and addresses on Sabbath School work were given by J. D. Colwell, B. B. Wright, A. McDonald, C. L. Slipp, N. B. Cottle and F. P. Dresser. In the evening after an address by the secretary on Foreign Missions there was a social service led by W. J. Gordon in which A. B. McDonald and many others took part.

A vote of thanks to the Cambridge Baptist church and congregation was adopted. The hymn, "When the roll is called," was sung and then closed one of the most successful of our Quarterly gatherings. The collections were \$16, \$12 to be sent to Rev. J. W. Manning for Foreign Missions and \$4 to J. S. Tilt, Esq., for Sunday School work. J. COOMBS, Sec'y.

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Hants County Baptist Convention.

This Convention met with the brethren in Cambridge, Hants county, on Sept. 29. Opened by a devotional service at 2:30, led by President White, which was participated in by quite a number. At the close of the devotional service the Convention organized for work—Rev. S. H. Crandall having removed from the county to attend the College at Wolfville, resigned the office of secretary—Pastor S. H. Cornwall was elected to the office. The following pastors resident in the county were present, namely, Pastor White of Hantsport, Pastor Higgins of Summerville, Pastor Cornwall of Falmouth. Delegates were present from Windsor, Hantsport, Falmouth, Summerville, Newport, Walton and Noel. We were delighted also to have the following visiting brethren with us: Dr. Jones of Wolfville, Pastor Crandall, Pastor Hatt, Pastor McPhee, and last we are happy to and Supt. of N. W. Missions, Pastor W. J. Stackhouse. Reports were received from following churches: Cambridge, Windsor, Hantsport, Falmouth, Newport, Walton and Noel. Interesting and encouraging reports from Mt. Denison Sunday School. Also Upper Falmouth is enjoying revived blessing. A committee was appointed to inquire after those churches not reporting; to encourage them to attend and report at our next Conference. Pastor Hatt gave us an interesting report of what they were doing in Kings county, in the way of raising Convention fund, also of revival on Pastor Simpson's field. Resolved that the secretary convey the thanks of this Convention to Pastor S. H. Crandall for his efficient services as sec'y-treas. of this Convention.

SECOND SESSION.

Platform meeting. First speaker Dr. Jones of Acadia who gave us an intensely interesting address showing the immortal influence of education. Next we enjoyed a solo by Mrs. Nalder of Windsor, practical and touching our hearts, entitled, "Will there be any stars in my crown." Pastor E. A. McPhee of Argyle gave us a practical and eloquent address on Temperance showing the weakness of Christian voters. Finally Pastor Hatt showed us by

map and figures the religious state of the world and with his usual force and earnestness called for cash and pledges to help raise the \$1000 pledged by Mrs. Nalder for Hants Co., toward the support of Bro. Glendenning. Result was cash \$7.21. Pledges \$12.30.

THIRD SESSION

Tuesday morning Pastor White read an article from "Preachers Helper" on Church Discipline, and followed with a short address leading to discussion of the subject—interesting discussion followed, participated in by Pastors D. W. Crandall, W. J. Stackhouse, M. C. Higgins, S. H. Cornwall and Dr. Jones, also Mrs. Nalder. Conclusion reached—what we want is more love for the erring. Next followed a very practical, Scriptural and Spiritual address on Consecration by Pastor Stackhouse. This ended this very profitable Session.

FOURTH SESSION.

This Session was under the direction of W. M. Aid Society and presided over by County Secretary Mrs. Nalder—opened by an inspiring praise meeting and many rejoiced in the privilege of praising God. The leader then gave a Bible reading from 1 John 3rd chapter, followed by an eloquent plea for sending forth the gospel. Second was an address by Mrs. W. V. Higgins, "Convention Echoes," finished and eloquent, stirring us up to better work for God and humanity. Address was also given by Pastor White and Stackhouse. This was one of our best meetings.

FIFTH SESSION

First half hour devoted to business and resolutions. Walton and Noel churches made application for help to support a pastor, which was endorsed by the Auxiliary Board. And resolutions forwarded to H. M. Board of the province. Resolutions of thanks were presented to the Cambridge people for the hospitality which was indeed manifest, especially in driving, to miles, to meet us; and then delivering us safely in Summerville, on the morning after the close. Pastor Higgins has reason to be proud of his choir which furnished us music that was uplifting in our evening Sessions. Many appreciative words were spoken of the singers and thanks expressed. Pastor Cornwall was next called on to speak in behalf of Sunday School work, he responded with an address on Bible Reading. Last and finally came the best address of the Convention, Pastor Stackhouse on the North West. It was eloquent, eye opening and indescribable. Go and hear him as he is now travelling through our provinces. Collection for the work ten dollars.

Adjourned to meet with Falmouth church in December.

S. H. CORNWALL, Sec'y

Finding Fortunes in Rubber.

The Boom In Mexico's Great Industry.

By Oliver Shedd.

MEXICO IS full of opportunities for enterprise and capital. The surest, cleanest, and often the quickest fortunes are those made by the intelligent development of the uncultivated resources of nature. There was a time in the United States when the young man could "go West and grow up with the country," being assured, with the exercise of reasonable intelligence and industry, of an ultimate substantial fortune and position in the frontier—no longer a "West" in the sense in which Horace Greeley used the word. There are no longer fertile virgin fields teeming with productive resources, smiling with rich verdure, waiting only for the plow. But the resources of Mexico have been only half developed. The products of its fertile soil have been used intelligently and to a limited extent by the natives.

American push and "headwork" are being abundantly rewarded in the agricultural districts of the Mexican republic. One of the industries which has been developed there, and which is proving to be among the most profitable, is the production of rubber. About five years ago Americans began to realize the chance to make fortunes out of rubber, and the way the industry has already grown since the new American methods have superseded the crude and wasteful methods of the natives, and the enormous profits which this industry yields, are attracting the attention of those who are looking for new fields of opportunity.

There is in the eastern and southern part of Mexico a long, irregular strip of land fifteen or twenty miles wide which has a soil as fertile as any in the world. The wonderful fertility of this limited area is due to an interesting fact. It lies at the base of the great mountainous plateau which runs lengthwise through Mexico, and between the narrow strip and the coast lie open plains perhaps fifteen miles in width. The warm currents of air, laden with moisture from the ocean, moving across the plains, encounter the cold air from the mountains. The result is an abundant rainfall over the territory where these currents meet. This rainfall has for ages produced abundant vegetation, which, dying and enriching the earth, has made a soil of great fertility. The black soil of this district is forty feet deep and so fertile that three crops may be raised on it every year, for in this country there is no winter. Corn, cotton, cocoa, coffee, rice, pineapples, oranges, and many staple fruits grow with rapidity and produce with great abundance. And it is in this strip of land that the rubber trees thrive.

Another fact that makes opportunity for Americans is that this rich territory, which was once almost inaccessible, is now reached by railroads which have been built through subsidies from the Mexican government. Products are easily taken to the coast ports and shipped by steamer to the great markets of the United States. Rubber has for many years been produced in this part of Mexico, but until five years ago it was gathered entirely by natives, who were employed by those who sold the rubber to be shipped. These men would "grab stake" the natives, and then send them into the forests to look for rubber trees. There are no rubber forests and few groves, the trees usually standing alone in the tropical thickets, so that the natives would frequently spend months in the forests before they returned with the crude rubber. They disregarded the fact that the liquid which contains this product is entirely separate from the sap.

By their crude methods the natives killed the trees which gave them a livelihood. Sometimes they felled the trees and then cut the bark so that the rubber liquid would run out. Other times they would make gashes at regular intervals in the bark as the tree stood, sometimes on both sides of the trunk, and this mutilation always killed the tree. The sap would run down the trunk to the lowest gash, and in this the gatherer would stick a

stiff bit of leaf, which the liquid would follow to the end and then drip into a round hole which the native dug in the ground. This hole is washed with the juice of moonplant to prevent the milk of the rubber bark from soaking into the earth. The rubber in the rubber bark sap is like the cream in milk. It separates of its own accord and the watery residuum will dry up in the course of two or three days, leaving the pure rubber. The native would pack this hardened rubber in rough sheets or roll it up in balls to be delivered to the man by whom he was employed. The balls of crude rubber were always cut open before the native was paid for them, to thwart a little trick for profit which was often practiced—that of wrapping the ball of rubber around a stone. The natives were paid for their rubber by weight—about twenty cents a pound. The rubber gathered in this way was always far from clean. Usually the crude balls or sheets delivered by the natives contained forty per cent. of foreign substance.

Another fact that reduced the profit of this method of gathering was that seventy-five out of a hundred of the natives who were employed, or "grab staked," never returned to their employers. Many of the former would become sick in the dense forests, others would give up the task through indolence, and others, after they had gathered a load of the product, would sell it to some one more convenient perhaps, than he who furnished the outfit. Not only was the native method costly and unsatisfactory, but it was rapidly killing off the trees and reducing the supply of rubber. This fact was illustrated recently in a rubber trade publication by a table showing the rise and fall of the rubber production in Colombia, South America. The table showed that in 1855 half a million pounds were taken from that country. The quantity increased, as the demand grew, to seven million pounds in 1873, and then the product decreased, because the trees had been killed by the shortsighted natives and new fields were hard to find. In five years the quantity of Colombia's rubber was reduced to three million pounds a year, and in 1900 less than one million pounds was shipped. It was the custom to fell the trees, but the authorities, appreciating the loss to the country, prohibited it. Then the natives tapped the trees, lacerating the bark so that the trees died. The same course was pursued in Mexico by the native rubber gatherers.

Then came the Americans with intelligent business methods. In the first place, it was obvious that, inasmuch as the supply of trees had been reduced through their destruction by the natives, the first step would be to plant more trees. Immense nurseries were started, the young, broad-leaved plants looking like fields of tobacco. The shoots are set out four hundred to the acre. When they have started on a strong, assured growth they are thinned out, usually at six years old, and two hundred are left standing. Each tree that is cut down at this stage will produce about five pounds of rubber worth seventy cents, so that in this process of development each acre produces \$700. In some cases trees are tapped for rubber milk when they are four years old, four hundred young trees, tapped by native methods, yielding forty-four pounds, worth \$30.80, at each tapping. It is usually considered advisable, however, to wait until the sixth or even the eighth year before beginning to draw the rubber milk. The bark is cut carefully and only a limited quantity of the milk is taken at a time, so that the tree is not injured and its growth not in the least retarded. From an eight-year-old tree a pound of rubber a year may be safely taken. When there are two hundred trees to the acre the product of each acre a year would be two hundred pounds of rubber, worth \$140. This would be obtained without any expense or labor in maintaining or caring for the trees, the only work being the tapping.

A man owning one hundred acres would thus receive \$14,000 a year income. But rubber trees grow rapidly, and as they increase in size the quantity of the rubber milk which they will produce grows in an equal ratio. A tree nine years old will give one and three-fourths pounds of rubber; a tree ten years old, two and one-half pounds in the same time; a tree fifteen years old will produce five pounds a year, so that one acre will yield 1,000 pounds, worth \$700, and the product of one hundred acres would be worth \$70,000.

The enormous possibilities of the rubber business have led investors to buy large tracts of rubber land in Mexico. Senator Clark, of Montana, owns one of the largest plantations, and near his property and below Vera Cruz is the Obispo plantation, represented by Mitchell Schiller & Barnes, of New York, and called by the natives "La Suerte de los Gringos"—in English, "the luck of the Yankees." This plantation contains 9,000 acres. On it there are 120,000 trees permanently set out, and besides a nursery containing 600,000 trees which are over a year old. On this plantation 8,000 acres will be planted entirely in rubber trees, showing to what an extent the industry will be developed. This will be 1,600,000 trees. These trees are to be tapped within six years and will then produce \$1,120,000 worth of rubber. In seven more years the product will be worth four and a half million dollars a year, and rubber trees live to be more than fifty years old. Figures like these show the possibilities for enormous fortunes in the yet undeveloped rubber resources of Mexico.

Those who have bought rubber lands in Mexico have paid small prices. The land was formerly owned by native plantation owners who did not cultivate it, being too indolent to develop its resources. Many of these native owners would become burdened with the large amount of property which they owned. They would borrow money to pay expenses, and then, when they were pressed by their creditors, would be glad to sell in order to be free from debt. In this way many American investors were able to buy wonderfully fertile land at a small price. On the Obispo ranch were found many rubber trees in a tract supposed to have been depleted of its rubber, and this land was purchased without the owner realizing its value.

American ingenuity has devised several new methods for getting rubber ready for the market. The milk is drawn from the bark by suction, so that the pure sap is obtained free from the grit, bark, and foreign substances which were always present in such large quantities in the rubber sold by natives. After the rubber milk is obtained, the pure rubber is separated from the other ingredients of the sap, in much the same way that cream is separated from milk, by a patent process. In the new method introduced and practiced by the Americans there is no waste of sap. By the natives half of it was wasted. When the rubber is coagulated, it is tied up in bales and shipped to New York, where it sells at from seventy-five cents to one dollar a pound, and the total expense of extracting it, separating and coagulating it, and shipping it to the Eastern market, is not more than five cents a pound. This shows the enormous profit.

The value of rubber has increased recently because of the decrease in the quantity imported into the United States. In 1900, this was 58,565,569 pounds; in 1902 the amount received was 50,939,248 pounds. The destructive methods of the natives are responsible for this, and make demand for new rubber greater. It is interesting to know that rubber is constantly becoming more valuable as its uses in a hundred branches of manufacture increase. The general use of rubber tires on vehicles of all sorts—carriages, automobiles, bicycles—and the depletion of the uncultivated rubber trees by the destructive natives wherever rubber is found, combine to make a price that will constantly advance.

Andrew Carnegie recently was asked by a reporter in Pittsburgh whether, if he were a young man, he would go into the manufacture of steel. He said "No," and added: "The best opening for a young man to day is in rubber. Rubber will, in a few years, make a greater fortune under present conditions than steel, or, in fact, any other branch of manufacture. The great value and manifold uses of rubber are just beginning to be properly appreciated, and the profits in its production are greater than almost anything about which I am informed."—(Leslies Weekly, Sept. 18, 1902.)

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THE LARGEST THINGS IN THE WORLD.

The largest library in the world is the National Library in Paris, which contains forty miles of shelves, holding 1,400,000 books. There are also 175,000 manuscripts, 300,000 maps and charts, and 150,000 coins and medals.

The largest room in the world under one roof and unbroken by pillars is at St. Petersburg. It is 620 feet long by 150 feet in breadth. By daylight it is used for military displays, and a whole battalion can completely manoeuvre in it. By night 20,000 wax tapers give it a beautiful appearance. The roof is a single arch of iron.

The finest gardens in the world are the Royal Gardens at Kew. They cover an area of about 270 acres and are visited by 1,500,000 persons a year. The gardens contain the finest collection of exotic plants in the museum, an observatory, and a school for gardeners.

The largest dwelling house in the world is the Freilhaus, in a suburb of Vienna, containing in all between 1,200 and 1,500 rooms, divided into upwards of 400 separate apartments. This immense house, wherein a whole city lives, works, eats, and sleeps, has thirteen court-yards—five open and eight covered—and a garden within its walls.

The greatest suspension bridge in the world is the Brooklyn bridge, which also leads the world in the number of its daily passengers. Its length including approaches is 4,989 feet, the distance between the towers, 930 feet; the weight of the structure is 4,470 tons; its cost was \$15,000,000. The bridge cars carry about 45,000,000 people every year.

The greatest canal in the world is the Suez, opened on November 16, 1869. Its length is 95 miles, its depth 26 feet, its annual revenue is \$15,000,000, its cost was \$100,000,000. Its stock is five times its par value, and the average time taken to pass through it is twenty hours, less eight minutes. The depth of the canal has been increased, at a cost of \$40,000,000. The world's longest canal is the Imperial of China, with a length of 1,000 miles.

The great banquet in history took place on August 18, 1809, when 40,000 mayors of France sat at table in the Palais de

COFFEE VISE.

Holds Fast Until You Get a Knock-down.

"I had used coffee moderately up to six years ago," writes a lady from Piney Creek, Md., "when I was seized with an attack of nervous prostration, and was forbidden coffee by my physician. I was constantly under treatment for nearly three years. After my recovery, I once took a cup of coffee, and it made me so sick I did not want any more.

After the nervous prostration, my stomach was very weak, so that I had to be careful with my appetite. As soon as I would eat certain things, I would have an attack of stomach trouble sometimes lasting several weeks, so when I was attacked by erysipelas two years ago, my stomach was immediately out of order.

I kept getting worse until nothing would stay on my stomach, not even rice water or milk, and I was so weak I had to be fed with a spoon. I had a craving for something like coffee, but that was impossible, so Father went to town and got some Postum Food Coffee, and when he asked the doctor if I might have it, he quickly answered, 'Yes.' Mother made it exactly as directed, and brought me part of a cup and it was delicious, satisfied every craving, and best of all, stayed on my stomach without distress, giving comfort instead. For several days I lived on Postum, gradually increasing the amount I took until I could drink a cupful. Then I began to take solid food with it, and so got well and strong again. I now use it constantly, and I am entirely free from any stomach trouble.

Father and Mother both use it. Coffee made Mamma nervous and disagreed with her stomach so that she would taste it for hours after drinking. Father had stomach trouble for five or six years, and used to be deprived of various articles of food on account of it. Now he can eat anything since he quit coffee and uses Postum. Father says it is better than Mocha or Java." Name given by Postum Co., Battle Creek, Mich.

L'Industrie, in Paris. There were three relays of about 13,000 guests each. To prepare the feast required 75 chief cooks, 1,300 waiters, scullions, cellar-men, and helpers; 80,000 plates, 52,000 glasses, knives, forks, and spoons in proportion; 40,000 rolls, and fish, meat and fowl by the ton. The banquet was a part of centenary celebration of the events of 1789.—National Advocate.

GOOSE FOR A GUIDE.

In a village in Germany a blind old woman was led to church every Sunday by a gander, who used to take hold of her gown with his bill. When he had safely conducted the poor woman to her seat, he would go back to the church yard and graze there till service was over. When he saw the people coming out of church he went back to his blind mistress and led her safely home. One day a gentleman called at the woman's house and when he found that she was not at home he told her daughter that he was very much surprised at her mother having gone out. "Oh, sir," said the girl, "we are not afraid of trusting her out, for the gander is with her."—Ex.

KINGS MUST DO ROYAL WORK.

Acropus was the king of Macedonia, and it was his favorite pursuit to make lanterns. Probably he was very good at making them, but his proper business was to be a king, and therefore the more lanterns he made the worse king he was. Peter the Great of Russia did menial work, but he did it in a loyal spirit that glorified every lowly task to which he set himself. He found an undisciplined and rebellious army, and resolved to create a new one of trained and disciplined soldiers. To teach his people a lesson in subordination, he entered the First Regiment as drummer, and rose through the ranks till he obtained his commission. To provide his country with a navy, he worked as a ship's carpenter in a Dutch shipyard, living the life of a laborer.—Ex.

ADVENTURING.

Freddie went out to the woods one day To hunt and have some fun;
And the woodpile was the forest gray,
While a broomstick was his gun.

And Freddie he found him a lion bold
Away on the mountain side;
And the lion was pussie, growing old,
Who purred at Freddie's side.

Then Freddie he wandered away and away,
All into a robber's cave;
And he found him gold, but had to stay
As the robber chieftain's slave.

Till his mamma called as loud as she could
That the sugar cakes were done;
Then Freddie he crawled from the pile of wood
With his lion and his gun.

—Frank H. Sweet, in S. S. Times.

DON'T HURRY.

Anyone can hold out a dumb-bell for a few seconds; but in a few more seconds the arm sags; it is only the trained athlete who can endure even to the minute's end. For Hawthorne to hold the people of "The Scarlet Letter" steadily in focus from November to February, to say nothing of six years' preliminary brooding, is surely more of an artistic feat than to write a short story between Tuesday and Friday. The three years and nine months of unremitting labor devoted to "Middlemarch" does not in itself afford any criterion of the value of the book; but given George Eliot's brain power and artistic instinct to begin with, and concentrate them for that period upon a single theme, and it is no wonder that the result is a masterpiece. "Jan Van Eyck was never in a hurry"—says Charles Reade of the great Flemish painter in "The Cloister and the Hearth". "Jan Van Eyck was never in a hurry, and therefore the world will not forget him in a hurry."—The Atlantic.

A CORNISH MINER.

The uses which even past crimes may fulfil in God's world are shown in an anecdote told of the work of John Wesley among the Cornish miners. One of his converts, an old man whose life had been exceptionally base and vicious, after a

year of sober, honest effort, came to Wesley, and said in the broad dialect of the coast:

"I'd like to help my neighbors as I've been helped; but I can't do it."

"Why not?"

"I can't read or write."

"You know the story of Christ; you can tell it to them."

"I don't speak English, only Cornish."

"So do they."

The miner hesitated, then took a step nearer.

"Sir, I've been a drunkard and a thief in my time."

Wesley was silent.

The old man's voice failed for a moment. Then he said hoarsely, "There's blood on my hands. I killed a man once."

"Why you are just the man I want!" exclaimed the preacher, you know better than any of us how great is God's forbearance and mercy. You have been deeper in the pit than your comrades, and you can show them how to escape from it. Go and do it.

The minor worked humbly and faithfully among his fellows, and became an earnest helper of the Methodist gossellers on the coast.

Among the heathen superstitions which yet linger in Cornwall, is the belief that if a man once perjures himself, God's sun refuses ever to shine upon him again. The summer day may be warm and bright, but he does not see the light nor feel the heat. He walks in the cold and twilight for the rest of his life.

But the Christian faith teaches us that even the man who has blackened his soul in gross sin, may by repentance and an upright life find hope in God's love and mercy.

What Goes Up

MUST COME DOWN.

Nothing is more certain than that the use of so called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol, and medicines containing it, are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicine or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue but the perfect digestion of the food eaten has everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, pepsines and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural pepsine and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets which may be found in every drug store and which contain in pleasant palatable form the wholesome pepsine and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating but only the natural digestives.

One of Stuart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite, in the only way it can be done by the digestion and assimilation of wholesome food.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION!—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily soothe and generally contain "wood alcohol," a deadly poison.



Stick Headache, Biliousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash, or any Disease of the Stomach, Liver or Bowels.

Lax-Liver Pills are purely vegetable; neither gripe, weaken nor sicken, are easy to take and prompt to act.

COWAN'S

PERFECTION

Cocoa.

It makes children healthy and strong.

WANTED.

In Connection with our Schools at Wolfville.

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

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

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

A. COHOON, Sec'y Ex. Com.
Wolfville, N. S., July 1.

EXALTED.

Why did she break the engagement?

Well, she felt that he was not her equal socially. You see, her father was appointed a member of the reception committee, and his picture was printed in all the papers showing him standing right beside the President.—Chicago Record-Herald.

Acting Postmaster General Woods, of Newfoundland, conferred with the post-office department officials Tuesday over improved postal facilities between the United States and Newfoundland. He urged a reduction of the letter postage to domestic rates, and a parcel post rate of a cent an ounce.

Ten or twelve delegates from the London Chamber of Commerce will be in Toronto at the banquet to be given in their honor in the beginning of November. It had been expected a larger delegation would come over from New York, where they will attend the opening of the new Chamber of Commerce building.



SURPRISE SOAP

Is a Pure, Hard, Solid Soap.
Economical in wearing quality.

Most satisfactory in results.
Gives the whitest clothes,
clear and sweet.

You make the best bargain in
soap when you buy

SURPRISE.

BELLS Made of Steel Composition for Churches, Chapels, Schools, &c. In tone like Bronze Metal Bells but at much less cost. Catalogue sent free. THE OHIO BELL FOUNDRY, Cincinnati, O.

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our prices.
McSHANE BELL FOUNDRY
Baltimore, Md.

THE SUN and HASTINGS

SAVINGS AND LOAN COMPANY OF ONTARIO

Head Office, TORONTO.
Branch Office, BELLEVILLE

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

Also Company's Stock for sale drawing good dividends.

SAFE AND PROFITABLE INVESTMENT.

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

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

Holy Land and Mediterranean Cruise.

A SELECT PARTY OF CANADIANS WILL SAIL FROM NEW YORK, FEBRUARY 7, 1903, (under management F. C. Clark of N. Y., London and Paris) by the specially chartered "KAISERIN MARIA THERESIA" for a cruise of the MEDITERRANEAN, EGYPT, THE NILE AND HOLY LAND. Cost of 65 days tour, first-class throughout, \$100.00 and up, according to location of berth, including all necessary travelling expenses. Tickets good to return until December 31—\$10.00 secures berth at once. References required. CRUISE TO WEST INDIES, MARTINIQUE, ST. VINCENT, ETC. JANUARY 14-FEBRUARY 4, 1903, \$175.00 and up. CRUISE TO NORWAY, SWEDEN AND RUSSIA, JULY 2-AUGUST 12, 1903, \$300.00 and up. Write for circulars. A. M. CROW, TRURO, Nova Scotia.

The latest news in reference to the coal strike as we go to press, seems favorable to a settlement. It is stated on the authority of J. Pierpont Morgan who, with his partner, Robert Bacon, and Secretary Root, had a conference of an hour and a half Monday evening with President Roosevelt, that the presidents of the coal carrying roads and the mine operators propose a commission of five persons to adjust the differences and settle the strike. The miners have not yet been definitely heard from in regard to the matter, but it is believed that they will accept the proposition.

News Summary.

Fifteen cases of small pox of a mild type have been reported at McWilliams' mills, near Harcourt, Kent, Co.

Ottawa's population as announced Tuesday by the assessment commissioner is 61,137, an increase of 448 over the assessment of last year.

The wide coast of Labrador has been swept by a fearful gale. Eighteen vessels were driven ashore and were total losses. No lives were lost.

It was stated at the Department of Agriculture, Ottawa, Wednesday, that there is a great demand for hay in the United States at from \$7 to \$8 per ton.

Winston Churchill, the novelist, has been nominated for the State House of Representatives by the Republican caucus at Cornish, N. H.

Sir Louis Jette's tenure of office as Lieutenant Governor of Quebec expires on February 24. An Ottawa paper mentions Hon. Mr. Tarte for the position.

A plebiscite was taken at Moncton Monday on the question of issuing \$75,000 debentures for the purpose of increasing the city's water supply. The vote stood 140 to 31 against the issue.

The Lake Erie, with Sir Wilfred Laurier and Mr. Fielding on Board, is expected to arrive at Rimonski on Thursday morning next, and will be at Quebec the same evening.

The Albany (N. Y.) burgesses corps, a military association, has been granted permission by the Canadian government to enter the Dominion under arms for the purpose of visiting Montreal and Quebec.

The fishermen of the Baie Des Chaleurs District are agitating for the establishment of eight bait freezers, similar to what are now being used in Prince Edward Island, Nova Scotia and New Brunswick.

Governor Kehoe, of the county jail, Ottawa, in his annual report shows that only 574 prisoners were committed during the past year, compared with 800 the previous year.

Mrs. Thomas Hogan, who runs a small store near the Minto hotel, Moncton, reports to the police that she was attacked by two men, who tried to rob her as she entered the gate of her yard going home about 11 o'clock Saturday night.

In honor of Adjutant General and Mrs. Corbin, Mr. and Mr. John W. Gates gave a dinner at the Carlton Hotel, London, on Monday night. One of the dishes was American green corn imported especially for the occasion.

A great ovation was tendered on Monday evening to General Wm. E. Booth at Carnegie Hall, New York. General Booth made an earnest plea for the rescue of the "Slum class" in America, which he declared was rapidly increasing in numbers.

The house and barn of John Clowes, Upper Gagetown, were totally destroyed by fire Saturday evening. Mr. Clowes lost practically all his farming implements and forty tons of hay; also the most of his household furniture.

The cabinet on Friday decided to carry Nova Scotia coal over the Intercolonial Railway free of charge for an indefinite period when purchased by municipal corporations for sale to citizens at cost. From points like Westville, Stellarton and Springhill this means a concession of \$1.72 1/2 per ton, and from Cape Breton points from \$2.78 to \$3 per ton.

It is reported in railway circles in Montreal that the Great Northern Railway of Canada has brought the Montford and Gatineau railway and that the deal will be ratified by a special meeting of the shareholders of the Great Northern on October 20. It is also said the same road is negotiating with the Terminal Railway Company for an entrance to Montreal.

The Belfast correspondent of the London Mail says in a despatch that he has heard that a United States Syndicate, with a capital of 20,000,000, proposes to erect large mills on the waterside at Belfast, Londonderry, Dublin, Cork, Waterford and Galway, with a view of importing corn and wheat in bulk, milling it and distributing it by means of coasting steamers owned by the syndicate.

Judge Landry heard argument last week on Counsel Mullin's motion to reserve a case for the full Bench in the matter of Frank Higgins, convicted of the murder of William Doherty, and decided against reservation. Afterwards Judge Landry pronounced sentence upon Higgins, fixing the date of execution on December 18. It is understood that the counsel for the defense will take further steps to secure a new trial, but there appears to be little expectation that these efforts will be successful. The principal hope for a commutation of the sentence would seem to be in the clemency of the Crown.

Mr. Stackhouse's Programme.

Following is the programme of Rev. W. T. Stackhouse's itinerary in the interest of the 20th Century Fund.

Oct. 1. Rawdon.
" 2. Summerville.
" 5. Windsor (a. m.) Falmouth (p. m.) Hantsport (evening.)
" 6-12. Prince Edward Island with Sunday at Charlottetown.
" 20. Wolfville (a. m.) Avonport (p. m.) Gaspereaux (evening.)
" 27. New Minas.
" 28. Port Williams.
" 29. Upper Canard.
" 30. Poreaux.
" 31. Canning.
Nov. 2. Billtown (a. m.) Kentville (evening.)
" 4. Coldbrook.
" 5. Cambridge.
" 6. Waterville.
" 9. Berwick field.
" 11-14. Kingston, Morristown, Burlington, Wilmot.
" 16. Upper and Lower Aylesford.
" 18. Melvern Square.
" 23. Nictaux (a. m.) Middleton (evening.)
" 24, 25. Nictaux field.
" 26. Lawrence town.
" 27. Port Lorne.
" 30. Paradise, Clarence, and Bridgetown in evening.
Dec. 1. Annapolis.

The brethren are asked to give Mr. Stackhouse and the 20th Century Fund the right of way—if possible, according to this schedule—and to communicate at once with Mr. Stackhouse and complete the arrangements for his coming. Mr. Stackhouse, as you will see from the above has some dates left open which may be used by the churches in the vicinity where he happens to be. The Committee has done its best in this matter. Do you brethren do the rest!

The Montreal branch of the United Irish League has invited John Redmond, M. P., and John Dillon, Irish representatives at the United Irish League convention at Boston, Oct. 19, to visit Montreal at the close of the convention.



Listen, ye who sad and hopeless
Are deprived of sense of sound;
I have words of cheer to bring you,
I a remedy have found.

Are you heart-sick and discouraged?
Are the hours dark and sad?
Look away from dark forebodings,
I have news to make you glad.

News that tells how patient effort,
Coupled with a science true,
Can restore the failing hearing;
Can do this for you—yes, you.

Song of bird and voice of loved one,
Which have long been lost to you,
May be heard, if you but follow
Faithfully my method true.

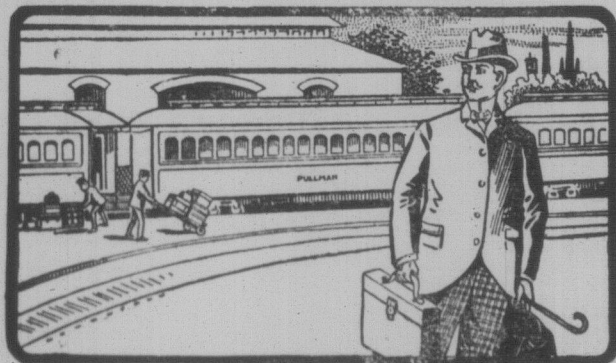
Write me, fully, freely, quickly!
Don't delay, or cruel fate
May ordain that any treatment
Has been offered you too late.

There is no time like the present;
Send the good news far and near!
CURE FOR DEAFNESS! what
a blessing!

Rare unstopped and made to hear!

Write at once to me about your case, and I will gladly forward you full particulars of my wonderful cure for deafness, free of all charge. Also write for my book "The New Cure for Deafness" Address SPECIALIST SPROULE, 7 to 13 Doane St., Boston

FAVORABLY KNOWN SINCE 1820. BELL'S
HARDENED STEEL BELLS
FOR CHURCHES, SCHOOLS, AND OTHER
Genuine Bell Metal
WEST TROY, N. Y.



Travellers and Tourists

Travelling from place to place are subject to all kinds of Bowel Complaint on account of change of water, diet and temperature.

Dr. Fowler's

Ext. of

Wild Strawberry

is a sure cure for Diarrhoea, Dysentery, Colic, Cramps, Pains in the Stomach, Seasickness, Cholera, Cholera Morbus, Cholera Infantum, Summer Complaint, and all Fluxes of the Bowels in Children and Adults.

Its effects are marvellous.

It acts like a charm.

Relief is almost instantaneous.

Does not leave the Bowels in a constipated condition.

If you like Good Tea try RED ROSE.