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Not Complimentary.

One effect, among others, of the more intimate relations which the United States to sustain affairs political and commercial in the far east, has been to induce in that country a more critical attitude toward Russia. There is less complacent regard for Russia's professions of friendship, and a much greater disposition to accept the British view of the illusive character of Russian promises. It would probably be impossible to find anything in a British journal more outspoken in respect to the dishonesty of Russian methods than is the following from the *New York Times*: "She advertises that she has not a shred of national honor, and that whoever hereafter accepts a Russian official assurance will be a fool for his pains. Mankind will accept the notification. And mankind will sympathize with any nation which undertakes to bring this hardened national perjurer to her senses and teach her that national faith is not to be broken with impunity. The sympathy of honest and plain-dealing men and honest and plain-dealing nations will be with Japan as against Russia, and with the sympathy will go the hope that Japan will give Russia a lesson that at least the present generation of Russian 'statesmen' and 'diplomats' will not forget."

The Alaskan Boundary Settlement.

As was generally anticipated would be the case, the official announcement of the decision in the Alaskan Boundary case, agrees very closely with the report given out a week ago by the Associated Press. The decision concedes in part the Canadian contention in respect to Portland Channel, but, apart from that, everything in dispute goes to the United States. Even the concession in respect to the channel is robbed of much of its value by the fact that two islands at the mouth of the channel, and commanding its entrance and the passage in Port Simpson are given to the United States. The Canadian commissioners, Mr. Aylesworth and Sir Louis Jetté express their profound dissatisfaction with the decision reached by the United States commissioners and Lord Alverstone, and have refused to sign the award. It is quite plain from the statements issued by the Canadian commissioners in reference to the matter—and which we print below—that they are fully persuaded that the decision reached by Lord Alverstone and the three United States commissioners was not founded wholly upon the merits of the case. As the American Commissioners had all pre-judged the case, and as public opinion in the United States was known to be strong against any abatement of the American claims, it was a foregone conclusion that on that side there would be no concession of any significance. If the Canadian commissioners stood by the Canadian contention, there could be no decision unless if Lord Alverstone favored the American contention. That is what has occurred. The question then to which a very lively interest attaches is—Did Lord Alverstone act simply as a judge in the case, or did he also act as a diplomat? In other words was he convinced that the United States had the right of the contention, or was his decision based, at least in part, on the consideration that to accede to the demands of the United States was the only way to a settlement, and that it was better, all things considered, to reach a decision even at the sacrifice of certain territory on the Alaskan boundary to which Great Britain had a just claim? This is a question upon which there will doubtless be much difference of opinion, but it seems evident, as we have said, that in the opinion of the Canadian commissioners, it was not merely the question of territorial rights that influenced the decision. Very naturally of course the right of access by water to the Yukon country assumes larger proportions in Canada than it does in England. And, in Canada too, it is not merely the question of value that weighs, but the question of right and of principle. There is the reflection too that previous cases of conflicting boundary claims between this country and the United States, have generally, if not always, been decided in favor of the United States. If the feeling shall become general in Canada that in this matter the rights and interests of this country have been sacrificed to the desire to placate an avaricious neighbor the result cannot tend to strengthen the bonds of imperial unity. We are very doubtful that it could be considered good policy, leaving the question of right and wrong out of account, for Great Britain to curry favor with the United States at the expense of Canada.

Statement of the Canadian Commissioners.

The following statement has been issued by the Canadian Commissioners, which may be regarded both as an explanation of the terms of the decision in the Alaskan Boundary case and a protest against the decision. The commissioners say: "The decision of the Alaskan Boundary tribunal has been given, and in view of its character the people of Canada, in our judgment, are entitled to such explanation from us as will enable them to comprehend fully the manner in which their interests have been dealt with. We take the points of the decision in the order presented in the treaty by which the tribunal was constituted. "First, Portland Canal. There are two channels parallel to each other with four islands lying between them. The Canadian contention was that the northern channel be adopted. The United States contended for the southern channel. If the Canadians succeeded it would give Canada the four islands which lie opposite the southern shore of Observatory Inlet and the harbor at Port Simpson. If the United States succeeded it would give them these four islands, named in order as they run from the sea inward, Kannaghunut, Sitklan, Wales and Pearce Islands. When the members of the tribunal met after the argument and considered this question the view of the three British commissioners was that the Canadian contention was absolutely unanswerable. "A memorandum was prepared and read to the commissioners, embodying our views and showing it to be beyond dispute that the Canadian contention in this branch of the case should prevail and that the boundary should run to the northward of the four islands named, thus giving them to Canada. Notwithstanding these facts the members of the tribunal other than ourselves have now signed the award giving the two islands of Kannaghunut and Sitklan to the United States. The islands are the outermost of the four. They command the entrance to Portland Channel, to Observatory Inlet and the ocean passage to Port Simpson. Their loss wholly destroys the strategic value to Canada of Wales and Pearce Islands. In our opinion no process of reasoning, whereby the line is thus decided upon by the tribunal, can be justified. It was never suggested by counsel in the course of argument that such a line was possible. Either the four islands belong to Canada or belong to the United States. In the award Lord Alverstone agrees with the United States Commissioners that the islands should be divided, giving the two which possess strategic value to the United States. "Second, the line northward from Portland Channel. Substantially the Canadian contention was that there were mountains parallel to the coast within the meaning of the treaty of 1825, and the tops of such mountains should be declared the boundary, mountains nearing the sea being taken. The United States contention was that there were no mountains parallel to the coast within the meaning of the treaty, and the boundary line, therefore, must be fixed under the provision of the original treaty relating to ten leagues or thirty-five miles, and so run the distance thirty-five miles from shore, including in the term 'shore,' all inlets, bays, etc. The tribunal finds the Canadian contention correct as to the existence of mountains within the terms of the treaty, but the fruits of the victory are taken from Canada by fixing as the mountain line, the row of mountains so far from the coast as to give the United States substantially nearly all the territory in dispute around Lynn Canal. The line will follow the watershed somewhat in accordance with the present provisional boundary. We are of the opinion that the mountain line traced by Mr. King, the Dominion astronomer, along the coast, should have been adopted, at least as far as the shores of Lynn Canal. "If the effect given the contention by Great Britain had, by acquiescence in adverse occupation, deprived herself of the right to claim the head of Lynn Canal, we should have regarded such a conclusion, perhaps open to reasonable justification, but no such position can, however, be taken. Regarding the lower inlets down the coast, Mr. King's line running along the coast to the Lynn Canal, and the line thence drawn around the head of Lynn Canal following the watershed, would have given Canada the heads of the lower inlets, with at least one fine harbor from which easy access to the interior of the Atlin and Yukon country could have been had. It would not, as far as we have been made aware, have taken any territory ever actually occupied by United States citizens. It would have given the United States the whole of Lynn Canal, including Skaguay, Dyea and Pyramid Harbor, and it would, we think, have been

reasonably satisfactory to Canada. Instead of taking the coast line from the mountains, the line of mountains has been chosen far back from the coast, clearing completely all bays, inlets and means of access to the sea, and giving the United States a complete land barrier between Canada and the sea from Portland Canal to Mount St. Elias. We have been unable to derive any understanding from our colleagues on the commission as to the principle upon which they have selected their line of mountains, and our observation of the discussions which have resulted on a settlement of this line have led us to the conclusion that, instead of resting upon any intelligent principle, the choice of this line has been a compromise between opposing and entirely irreconcilable views of the true meaning of the original treaty. The result of this compromise has we think, been a distinct sacrifice of the interests of Canada. When shown there were mountains parallel to the coast within the meaning of the treaty, the only logical course in our judgment, was to adopt as a boundary mountains in the immediate vicinity of the coast. Third, as to the general question of inlets, the tribunal finds against the contention of Canada. We are both strongly of the opinion that this conclusion is wrong, and we have put on record at length the reasons for our view in this respect. Finally if the six members of the tribunal had each given an individual judicial decision on each of the questions submitted, we should have conceived it our duty under the treaty of 1903, however much we might have differed from our colleagues, to have joined in signing the document which constituted a record of the answers. We do not consider the finding of the tribunal as to the islands to the entrance of Portland Channel or as to the mountain line, a judicial one, and we have therefore declined to be the parties to the award. Our position during the conferences of the tribunal was an unfortunate one. We have been in entire accord between ourselves, and have severally and jointly urged our views as strongly as we were able to, but we have been compelled to witness the sacrifice of the interests of Canada, and been powerless to prevent it, though satisfied that the course the majority determined to pursue in respect to the matters above specially referred to ignored the just rights of Canada.

(Signed)

L. A. JETTE,
A. B. AYLESWORTH.

Mr. John Morley on Free Trade.

The Right Hon. John Morley, M. P., the former Liberal Chief Secretary of Ireland, has for some time past been prevented from taking his customary active part in the discussion of public affairs owing to the great task upon which he has been engaged as the biographer of Gladstone. That work is however completed and Mr. Morley has been heard again upon the political platform. Recently in the historic Free Trade Hall at Manchester Mr. Morley, addressing an audience which filled the large edifice, aroused immense enthusiasm by an eloquent and spirited attack upon the new fiscal policy of Balfour and Chamberlain, against which he declared was arrayed the whole weight of authority both theoretical and practical. So crude, raw and undigested were the proposals launched that men of all parties, Liberals and Conservatives, were united in opposition to them. In refutation of the assertion that free trade had been a failure Mr. Morley pointed to the enormous growth of all branches of trade under that policy, and said that under free trade wages had risen 15 per cent, while the average price of food had fallen 30 per cent. He declared that free imports were the only key to national prosperity and to tamper with them was to endanger the national existence.

—We desire very heartily to congratulate Dr. Henry S. Burrage, the editor of the *Zion's Advocate*, on the completion of thirty years of excellent work as the editor of that journal. For the past thirteen years the writer has been a reader of the *Advocate*, and has hailed its weekly visits with constant interest. While the *Advocate* stands firmly for principles, its temper is always charitable and Christian. Its editorial page is interesting and valuable and its selections evince good taste and a discriminating judgment. The Maine Baptists have reason to be proud of their paper. We trust that Dr. Burrage may long be spared to fill the important position which he fills so well.

What Baptists Stand For.

ABSTRACT OF AN ADDRESS BY PRESIDENT E. V. MULLINS, D. D., LL. OF THE SOUTHERN BAPTIST SEMINARY.

The question is equivocal. Does it mean what Baptists actually stand for? If so, the reply is that some so-called Baptists stand for virtually nothing, others stand for one or two doctrines, and some stand for many doctrines, but in such a spirit that they neutralize the good effects of their position. I take it, however, that the question means: What have Baptists as a historic denomination stood for? In reply I will say in general, the Baptists stand for this: a whole gospel for the whole world. Most of the errors of the ages have begun as half truths. A fragment of the truth out of place may virtually be a falsehood. Coming to the main points that are embraced in this statement, I will say they stand:

1. For a whole Bible. We do not stand for a mutilated Bible. The first article of the Seminary statement of doctrine is as follows: "The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience." This brief summary is a good statement of what we believe to be the relation of the Scriptures to our faith. Our Scriptures are our authority in the sense that they are the literary expression of the revealed will of God through Christ. The teachings of Scripture, of course, must be interpreted by the mind and heart enlightened by the Spirit of God, and when the mind of the spirit is discovered there is no appeal from that for Baptists.

2. A whole Doctrine of God. This includes a real doctrine of the Trinity. We believe that God is revealed to us as one in nature and three in personal attributes. The word personal is, of course, employed in this connection in a somewhat figurative way. We do not mean three separate and distinct individuals as when we speak of three human persons; for this would be tritheism. But we believe that no adequate statement of the Scripture teaching can be made which does not express a real distinction in the Godhead, which is best expressed by the word person. Among others the word hypostasis has been suggested as a substitute. But it has not won a place in general theological language which has enabled it to displace the word person.

3. We hold to a whole Doctrine of Man. Nothing is more far reaching in theology than defective doctrines as to sin. We believe that the human race was involved in the sin of Adam. Some explain this connection by a federal headship, others by a natural heredity. The chief point is that the race is involved in such a way that it is helpless save as enabled by the spirit of God. All men are not equally bad, nor are all men as bad as they can be; but according to the teaching of the Scripture all men need the regenerating power of the Holy Spirit. All have sinned, and come short of the glory of God. Human depravity means that all the powers and faculties of every man have been affected by sin.

4. A whole Doctrine of Salvation. We believe in a finished work of Christ whereby the sinner is justified upon the exercise of faith and accepted in Christ. And in this sense we can speak of the finished salvation which Christ brought, and the finished salvation which has become ours when we believe. This starting point of salvation, however, is to be progressively realized in this life and is to be completed in the world to come in the "salvation that is to be revealed at the last time," that is to say, a perfected character conformed to the image of Jesus Christ.

Election grows out of the doctrine of God as sovereign. The first verse and first chapter of the first book of the Bible sets forth the doctrine of the sovereignty of God—"In the beginning, God." This statement properly understood involves all that is meant by predestination and election. If God is first, then everything else must in some way be dependent upon him.

Vicarious or substitutionary sacrifice grows out of the doctrine of God as holy love, and out of human guilt. Christ's atonement was not only manward, but also Godward.

Regeneration grows out of the doctrine of sin and depravity, and is a cardinal doctrine of Baptists, involving far reaching consequences as to their general position.

The doctrine of sanctification grows out of the doctrine of regeneration. Sanctification is the unfolding of the germ implanted in the regenerating act of God.

Repentance and faith result from the doctrine of human freedom. Divine sonship is not imposed upon man, but is received by man by the exercise of human choice and the gift of God. Electing grace operates by awakening human faculties. Repentance and faith are the exercise of human faculties in response to the grace of God.

Out of the doctrine of freedom and human responsibility arise a group of doctrines which are of great importance. One of these relates to the baptism of believers only. The doctrine of human freedom and personal responsibility cuts up by the roots the doctrine of infant baptism.

Another outgrowth of the doctrine of freedom is the doctrine of religious and civil liberty, which I cannot enlarge upon, but which is familiar to Baptists.

Still another is the right of private interpretation of the Scripture, including the freedom to investigate truth in all

realms. This has been a great safeguard of Baptist doctrine from the beginning. Leave a man who is in earnest for the truth under the influence of the spirit of God in the study of the Scripture, and the probability is he will become a Baptist.

The doctrine of future endless punishment is also a corollary from the doctrine of human freedom. Hell is the result of a human choice of evil. The Bible did not make hell. Hell came as the fruit of disobedience. Hell will be endless because disobedience will be endless. This is one of the most solemn and moving facts of man's spiritual nature. Let us not fail to recognize and proclaim it in the spirit of the Master himself. Of course the doctrine of the resurrection of the body and the future judgment are included in the doctrine of last things as held by Baptists, and along with these the glorious doctrine of endless joy in a state of activity in heaven.

5. Baptists believe in a whole Doctrine of the Church. Here also the fragmentary method of dealing with the truth has led to serious consequences. They have as a historic body held to a whole doctrine of the church, both as to its organization and constitution, and as to its mission. There are two senses in which the word church is used in the New Testament. Baptists of all ages have admitted the two senses. One is the universal sense and the other the local. The New Testament in certain passages clearly uses the word in the universal sense. Recently among Southern Baptists a discussion has arisen as to whether the universal sense applies in time or eternity. All parties, however, hold to the two senses. The Seminary article on the subject of the church is as follows: "The Lord Jesus is the head of the church, which is composed of all his true disciples, and in him is invested supremely all power for its government. According to his commandment Christians are to associate themselves into particular societies or churches, and to each of these churches he hath given needful authority for administering that order, discipline and worship which he hath appointed. The regular officers of a church are bishops or elders, and deacons." Baptists stand for the local church, for its independence and self government; they stand for the integrity of the ordinances for the immersion of believers only as Christian baptism; they believe that nothing else is baptism; and they believe in the admission to the Lord's Supper of the immersed only and of those who have an orderly Christian walk.

Baptists have stood for a whole doctrine of the church as to its mission. The mission of the church is to evangelize the world. It is, of course, to maintain the doctrines and the ordinances in the community, evangelize the neighborhood, build up Christian character. But looking at its mission in the largest and most comprehensive sense, it is appointed to carry the gospel to the ends of the earth.

I have, of course, not been able to touch upon every detail of doctrinal view as held by Baptists. The above is the briefest kind of a sketch only, the nature of the subject preventing my going into detail to any greater extent here.—Western Recorder.

Reconverted Christians.

BY THEODORE E. CUYLER, D. D.

"When thou art converted, strengthen thy brethren." These words were not addressed by the Lord Jesus Christ to an impenitent sinner; they were addressed to Simon, Peter before his disgraceful denial of his Master. "Simon," says the heart-searching Saviour, "Satan has asked to have you that he might sift you as wheat; but I have made supplication for thee that thy faith fail not; and when thou art converted strengthen thy brethren." Three important facts stand out in this declaration. The first one is that Peter was not at that time a stranger to true religion; for Christ recognizes that he has "faith." The second fact is that while Satan was about to sift poor Peter with a terrible temptation, Christ had interceded for him, that he should not fall away into utter apostasy. The third fact is that Christ foresaw that after his disgraceful fall there would be a recovery, and the impetus Peter would be one of the most powerful of his apostles.

The word "convert" in the New Testament signifies to face about or to turn around. It describes the movement of a ship when it is "put about" on an opposite course—or the action of a flower when it turns towards the sun. Reconversion is not regeneration. The Bible gives no hint of a second or third new birth of the soul. Reconversion is neither a second awakening of a sinner, nor a second regeneration of one who is a true Christian. It is simply a penitent return to God and to the path of duty on the part of an erring and backsliding believer. Peter did not cease to be a Christian on that night of his shameful denial. Nor does many a church member cease entirely to be a Christian during his or her seasons of spiritual declension. There is life there, but it is life at a pitifully low ebb. Like an apple-tree in mid-winter, their roots may be still alive under all the biting cold; but there are no fruits of the spirit on their bare and barren branches.

Peter's heart-process in reconversion was similar to that in original conversion in two vital particulars. He sorrowed for his sin and repented of it. He came to Jesus in genuine faith and entered on a new path of obedience. Reconversion is a turning unto God; it differs from a first

conversion, in two respects—viz, the point set out from is a different point, and the distance traveled over is vastly less.

Tens of thousands of church members are in painful need of a thorough reconversion. The church gets very little from them except their names on its roll and their appearance at its communion table. The community gets no benefit from their religion. Not only do they not help the work of the church, they are a hindrance and a reproach. No "revival" is more needed than a reawakening and a reconversion of backsliding church members. I once heard the venerable Dr. Lyman Beecher say that during a powerful revival in Cincinnati there was a remarkable outpouring of the Holy Spirit in the "Lane Theological Seminary," of which he was then the president. Several of the students whose religious experience had been very shallow and whose spiritual life was feeble, abandoned their hopes, and dug down deeper to find the Rock. They were reconverted; and the doctor said that these reconverted men were especially effective when they got into their public ministry.

The first thing for every backsliding church member to do is to come back to Christ. If, like penitent Peter, he weeps bitterly, all the better for him. "He restoreth my soul." That is, Jesus Christ reinvigorates the life, imparts new vitality to the heart's blood, new strength to the spiritual sinews, and new elasticity to the footstep in the path of duty. It is not enough for a backslider to cry out, "Oh, that I could again be what I once was!" That is not the point to be aimed at. My friend, instead of vainly trying to get back your former self, and to reach your old mark strike out for something better! You cannot run your experience again in an old mould. The less you think of your former self and the less you attempt to stereotype an old experience, the better it will be for you. Beseech your Master to give you new power, new inspiration, strength for new service, and lay hold of the first lines of useful activity that you can discover. Put off that "old man" with his deeds and put on the new man in Jesus Christ. That means reconversion.

Having thus come back to Jesus Christ in heart contrition and self-consecration it might do your soul good to make an honest confession, not only to your Master, but to your fellow Christians. A member of my church who had wandered off into scandalous practices came into our prayer meeting one evening, and standing up before the pulpit made a square, manly acknowledgement of his backsliding. He asked his brethren to forgive him, and prayed God to forgive him. From that time he never alluded to the painful subject again, but threw himself into zealous Christian work, in which he continued until his dying day. There could not be a more profitable and God-honoring service in our devotional meetings than for those who have been delinquents or deserters to make frank confession of their sins and short comings. General confession of sin in public prayer is cheap and worthless; but to stand up and acknowledge guilt and the wounding of Christ "in the house of his friends" demands an aroused conscience and sincere penitence; it is a genuine evidence of reconversion.

I have no doubt that the sad story of Peter's sin and recovery is given in the Scripture for the instruction of those who have fallen into spiritual declension, as truly as the experience of Joseph is given to teach the virtue of charity, or that of Daniel to teach the virtue of courage, or that of Elijah to illustrate the power of prayer. Peter's honest tears of penitence and his subsequent "thou knowest that I love thee" were the prelude to his glorious apostleship. A stronger and more sympathetic man than ever, he was able to help and to strengthen his weaker brethren. With what earnestness might he have sounded that solemn caution, "Let him that thinketh he standeth take heed lest he fall!"

Perhaps this article may come under the eye of some members of Christ's flock whose spiritual thermometer is sinking to zero, and who having a name to live are not much better than dead. Don't rely on a bygone experience already become musty and mouldy. Repent afresh and "do thy first work." Let your earnest prayer be, "O God, renew a right spirit within me; restore unto me the joy of thy salvation!" Then with Christ's help, begin to live and speak and act and work as a reconverted Christian—Christian Intelligencer.

Uncle 'Lij's Opinions.

BY JUDSON KEMPTON.

Uncle 'Lij' on Mossbacks.

"Mornin', 'Lijah. Ain't seen you much lately. What's th' matter? Ain't y' feelin' tip-top?" And the grocer looked at his customer anxiously, for several old men in Carroll Corners had lately been "fallin' fast."

But Uncle 'Lijah declared he felt as "fine 's a fiddle."

Then without more conversation he grasped the arm of the store chair, turned it with the back to the window and the front to the stove, opened up his Chicago paper and after that a New York magazine, and studied them without a word and, if you except the occasional adjusting of his glasses to suit the different varieties of type, without a motion, for what seemed like three-quarters of an hour. Then he folded up the periodicals, deposited them in the pockets of his overcoat, one on each side, and looked at the grocer as if to ask him whether he spoke.

"Well, Uncle 'Lij," he said, "you look more satisfied

now. You put them papers away like a feller pushes back the dishes after a breakfast which he makes when he's overslep' himself a couple a days. Wha' d'y find out?"

"The United States hes raised one billion bushels more corn this year than last," replied Uncle 'Lijah, slightly nodding his head.

"How much altogether?" inquired the grocer.

"Two billion five hundred and ninety-seven million, according to the estimate of William C. Draper," continued the old man, with an air of authority.

"An' what does this here Draper reckon corn'll be wuth this year?"

"Thirty-cents," said the old man, "which will mean seven hundred and thirty-seven million dollars from corn alone, inter the pockets of the farmers of the corn-raisin' States, of which Illinois takes the lead; an' that'll mean good times fur the entire country."

"Well, now, Uncle 'Liji," to change the subject, where hev you ben the past week of you ain't been sick? The boys has all been askin' 'bout you. Seem's if school was out when you ain't round!"

"Why, I reckoned you'd all know. Didn't you see in the Mirror that Hen was here visitin' from New York?"

"Sure. Why didn't you bring him down to the store? We'd like t' see him close to. Only sight I got of him was strollin' about the street 's if he was lookin' fer a house that had been burnt down. Eyeglasses an' silk hat—fust silk that's been in the Corners since last spring. Didn't look much like young Hen Blair that left here fifteen years ago, gittin' his hair cut jus' las' thing 'fore he left cause he was goin' to the city. I reckon he's improved consid'able, ain't he? Why didn't you bring him in?"

"Well, I did ask him ef he didn't want to look in at the store, but he lowed he wouldn't take time thet mornin' to chin with them old mossbacks."

"G'way, Kit, Leggo!" The grocer had been teasing the store cat, but he now dismissed her with a tap that meant that more serious business was on hand, and, looking Uncle 'Lijah full in the face with some astonishment, he ejaculated, "So. So! Is thet so?"

"An' as fer his improvin' by residin' in New York, Reube," continued the old man, I want to tell you, after bein' in Hen Blair of New York's sassiety fer a week exclsosive, I've come to the conclusion that the nateral home of genuwine Mossback is shifin' quarters!"

The grocer plainly did not quite get the gist of the philosopher's remark. So the latter continued: "I bin larnin' this week some things I blindly suspicioned before. I know now fer a fact, there kin be as much empty-headedness under a stove-pipe hat, even one curved in at the aidges, as there kin be got under a gray felt with no band; an' it's a more hopeless sort! One's like the slack in a pea-pod that aint filled out yit; but the other's like th' holler in a soft maple, thet gits worse 'n stid a better. Yas, sir, they kin be as much greenness walkin' 'round in patent leather shoes as ever there was in top boots that's hauled on by straps; there kin be as much moss collected under a sporty suit uv clothes an' a speckled, pink, made-to-order shirt as there kin under a corn-huskers wampus an' a wool shirt with sewed-on buttons to hitch a collar to."

"Reube, Hen's a distant relative of mine, an' I wouldn't expose him to outsiders; but, 'tween you an' me—outside a line of work that he gits livin' by—outside a that, all he knows to day is what he ain't fergut sence he left here fifteen year ago. An' 'pears t' me he's fergut a good 'eel."

"Questions of the day? He cudden't what you would say, converse on nuthin'—outside a little ward politics in his own city. Hadden heerd of the rush fer land in Dakoty and Canady ner the irrigation country; didn't know eight millions acres was soon to be opened up in Injun Territory; cudden remember anything about the Panama Canal; wasn't aware the war with the Boers was ended; an' when I told him, he hed an idee England had lost every battle. Why some of the boys from our debatn' sassiety come in one night, an' smickered at Hen without his knowin' it, tell I hed to drive 'em out in the kitchen!"

"He was surprised that Freeport has electric cars and thet Carrol Corners hed electric light an' telephone. Said in New York most people burned gas same as they did when he fust went there; that nobuddy much but the nabobs cud afford telephones in their homes, an' thet the city was still runnin' bobtail horse cars, like they used to have in Freeport, Reube, when you was a boy. When I told him they wasn't a country town in Illinois of a thousand inhabitants and up'ards that didn't have lectric light telephone, phonegraffs, an' all modern improvements, he looked at me like I was tryin' to impose on him 'cause he was from New York."

"I give him the Chicago paper, but he cudden read it cause they was nuthin' interestin' in it! Let him have a magazine; he looked at the fust three pictures, an' shut it up. I told him to help himself to any books he saw around that he would like to read; but he said that in the city no one read books 'ceptin' ministers and women, an' he'd got out of the habit. Wished he hed a New York Sunday paper."

"But talk? I ain't ben able t' git a look into a paper sence he come. What the bell-o'-fare was in this restaurant er that calf-ay, how much you pay for a steak er a dish uv oysters, what he seen out to the track—an' the theatres, which he said he 'tended every night in the week, an'

'specially Sunday night. In fifteen years in New York he'd never hear Talmage er Hall er MacArthur, an didn't know the name uv a minister in any church. He—"

The entrance of a customer interrupted the monologue, and the speaker slowly rose to go, lingering while he tapering his thought to a point.

"An', Reube, the feller I'm tellin' you about ain't a curiosity. He stands fer a class, an' it's a bigger class than the old 'mossback' farmer stands fer to-day; an' it's growin' bigger, while the other's growin' smaller."

"So I claim the home of the Mossback is shifin'. Now the farmer's got rural mail-delivery, with its city daily, religious weeklies,—church paper fer the old folks an' the informin' monthly magazine fer all 'uv 'em; he's got his circulatin' library; he's got his long winter evenin's to read; he kin think while he's doin' the chores, an' talk an' argy most any time—an' he ought to know more 'n the pore city chap, who is rushin' around from mornin' till night, an' then ain't got any way to pick up information, ner no time to reflect on the ways of God or man, only while he stands up in a street-car, crowded and jammed, people walkin' on his feet an' pokin' him in the ribs, while he holds on to a strap, an' tries to read the extry he got from a noosboy."

"Take my word fer it, Reube; an' when you're my age, ef you want to speak with intelligent people, take down your telephone,—the one with a county right,—an' call up Zion's Grove, er Preston Prairie, er Oakville Settlement. An', ef you want to hev a little fun with a feller that's a genuwine mossback in everything but one er two lines you'll want to take the five A. M. goin' East, fust buyin' a through ticket to some city with a big emporium depot!"

The last words had been spoken while the philosopher backed out the open door, which was shut to before the grocer had time to call.

"What's Hen doin' in New York, Uncle 'Liji?"—Muscatine Ia.

Spiritual Argon.

BY REV. JAMES MURSELL.

Argon is an element discovered a few years ago by Professor Ramsay. It is found in small quantities in the atmosphere, and Professor Ramsey used the word argon, which means "idle," to describe it because it is so inert, and of so little service, and is so slow to mingle helpfully with other elements. It is a dead, useless sort of gas, the very opposite of oxygen, on which our life depends. Long before argon was discovered as a chemical element, our Lord Jesus detected it as a spiritual element. He tells us that it is found especially in our speech. He warns us that, for "every idle (or argon) word that men speak, they shall give an account in the day of judgment."

What Divine insight our Lord's use of this word reveals. How faithfully it describes a great deal of the talk that goes on to-day. How idle, how argon much of it is! How many vain interjections, which are no enrichment of the sentence, and which add nothing to its sense, even Christian people, and especially young Christian people, employ! How much conversation there is which at the best can only be described as argon. It might just as well never take place. It does nothing to cheer, or to strengthen, or to improve. No one is the better for it, even if no one is the worse. It is rapid, argon talk that does not really enrich life, or mingle helpfully with any of its other elements.

It may be thought that if argon does no good, it does no harm. That may be true of the chemical element, but it is evidently not the case with its spiritual counterpart. Our Lord's solemn saying about the judgment that will fall on argon words has a startling commentary in I Timothy 5:13, where the Apostle, speaking of some of the tendencies he had observed with grief in even Christian women, says: "They learn to be argon, and not argon only, but tattlers also and busy-bodies, speaking things which they ought not." That is to say, spiritual argon leads on to something worse. It may be harmless in itself, but it paves the way for hurtful developments.

Idle talk is bad enough, but tittle-tattle is worse; and that is what argon comes to. It is of little interest to find that the words which Paul uses for "tattlers" is a word which we attach to another chemical element—viz., fluorine, which is an elusive gas about as opposite as possible to argon, only having this comparatively common property, that while it will unite with many other elements, it refuses to combine with health-giving oxygen. Fluorine is the "tattler" among the chemical elements, and tattling is the fluorine of spiritual life. The tattler intrudes into every company, busies himself with everybody's affairs, and turns idle talk into gossip and back-biting. The only society in which he has nothing to say is when earnest men and women are communing with hearts charged with the oxygen of the Holy Spirit concerning the deep things of God. Our Lord clearly discerned the liability of spiritual argon to get itself transmuted into spiritual fluorine.

How may we keep our lives free from this undesirable element? The answer is given in 2 Peter 1: 5-7. When we compare this wonderful addition sum with Galatians 5: 22, 23, we shall find that the virtues that Peter enumerates are linked with the fruits of the Spirit as mentioned by Paul. Let the oxygen of the Spirit's presence fill us, and

He will make us that we be "neither argon nor unfruitful in the knowledge of our Lord Jesus Christ."—Commonwealth.

Grandma's Satchel.

I can see it now—big, old fashioned, and fairly bursting with its wonderful contents, as we children, induced to wait till after supper, crowded around while grandma undid its numerous fastenings. Toys, candies, nuts, oranges and various other "presents" soon made some little folks blissfully happy.

Grandma though a busy woman, always found time to pack that satchel "for Mary and her children." To us country little ones, grandma's visit from town was a great event, and though much more frequent than Santa Claus's, her coming was held just as dear. She always came loaded down with good things, and often I recall mother saying "Mother, don't spend so much on the children." But as I think of it all now, in after years, I don't believe it was wasted. To be sure, the toys are broken, the sweatmeats gone; but the memory of those days shall bear fruit in other generations.

There was another grandma who came to that home; one whose life had been a long day of stern duty, with little of life's joys and few of life's holidays. Twelve children had called her "mother," and grown to maturity. She had done her own work on a farm where many hired men were "kept." She made the clothing for the family, hired men included, and the children's shoes. She brought up her children "in the way they should go," teaching them truth, honesty and industry, and fed their minds as well as their bodies on food substantial.

One day a small grandchild said to her: "You tums here and you tums here, and you never brings me nuffin.' Uver grandma always brings simpin'." "That's so my child," this grandma said, as she hurried to town and bought a beautiful little leather pocketbook, which she presented to the small girl. As I came across the little old pocketbook among my keep-sakes recently, my heart ached to think of the pain my childish words must have caused. Though her heart was all right, in her strenuous life she had overlooked the "worth while" of these little things; and, always self-sacrificing, had failed to give herself the joy afforded by them.

Now, in my own busy life on the farm, I often question whether I am taking time to make my little ones happy, that the memory of these days may linger with them as glimpses of the beautiful.—Calla Peake Milk.

Mothers and Grandmothers.

No one can attend many mothers' meetings, or read many dissertations on child-training nowadays without being impressed by the repetition of such expressions as, "My own childhood was made so unhappy." "My mother always . . . and I resolved that if I had children of my own, I would never"—and, "I am determined that I will never treat my children as my mother treated me." The listener wonders at the folly and heartlessness of the last generation, and marvels that in spite of it, so many children should have lived to grow up so glib. Sometimes the discussion turns on the continuing errors of the mothers in question, and the inadequate way in which they are filling the role of grandmother. One may hear talk of this kind going on in the "Mothers' Club" downstairs while the grandmother above is keeping the children quiet. Seriously, is it not time for women to realize the disrespect, the poor taste of this sort of thing? If our mothers made mistakes, and if we cannot avoid seeing them, it surely is not for us to betray them to outsiders. Far better not point out our morals at all, and let our tales go all unadorned than violate the principle which makes sacred the privacy of a loving, albeit imperfect home.—Congregationalist and Christian World.

The Pilgrim.

"Lead me a little longer, Father, very soon I know That I shall reach the ending of the rough and toilsome way.
The evening shades are coming on; the ruddy of the glow Upon the hilltops, mark the swift approach of close of day. My feet are aching, and my heart, long tired, has weary grown;
The burdens have been heavy, the afflictions so severe: My strength at best is weakness—Father leave me not alone For I am safe in light or shade, if Thou, my Lord art near.
Lead me a little longer, Father: with my hand in Thine I walk securely, by Thy side; Temptations lose their power.
No sorrow can o'erwhelm me while upheld by Grace Divine, For the rare glory of Thy love illumines my darkest hour. And, though amid the shades of fast approaching night, The path that I should go, my tear-dimmed eyes may fail to see;
Yet to the very end that path will glow with Heavenly light, If down the last most steep decline, my Lord is leading me.
Lead me a little longer, Father: just ahead I see The gates of pearl and jasper, and beyond them lies my home.
Sometimes e'en now, the music of the angels floats to me, While voices that I loved below, are sweetly calling, "Come." I hasten on with eager step toward that happy land, Beyond the grey horizon where the sun of earth, goes down, Content to know that all the way, my Father holds my hand,
And that e'er long He'll give to me an everlasting crown."

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A BAPTIST S. S. CONVENTION FOR NEW BRUNSWICK.

It will be seen by a report which appears on another page that at a meeting held according to appointment at Sussex on Tuesday, of last week, a Baptist Sunday School Convention for the Province of New Brunswick was organized. There may perhaps be in some quarters a disposition to question the wisdom of thus adding to the number of our denominational organizations, but we are inclined to think that the utility and propriety of the step taken will be pretty generally recognized. For ourselves, we believe that the considerations which have had weight with the brethren who have led in this movement are so important as entirely to justify the step taken. It is true that there is an interdenominational Sunday School convention in the Province, which is recognized as doing a good work in the interests of religious education. And it is also true, that a denominational organization of this kind, in order to do effective work, must involve some expense. But it is quite impossible that the interdenominational organization should do for the promotion of Baptist S. S. work, all that a well-planned organization on our own denominational lines could do. The promoters of the Provincial Baptist S. S. Convention quite clearly recognize this fact, although they are not disposed to antagonize the interdenominational work, or to ignore its large value along certain lines. While we should have the fullest sympathy with the good work which other denominations are doing, and be willing to co-operate with them so far as we can do so advantageously, it is not well to ignore the fact that the Baptist view in respect to the child's relations to God and to the ordinances of religion differ quite distinctly from those of some other religious bodies. It is quite evident therefore that there are some important subjects, bearing an essential relation to Sunday School work, which cannot be discussed in an interdenominational convention. To introduce these subjects would be a breach of courtesy, and if some good brother, Baptist or pedobaptist, forgets the limitations under which he is placed as a member of an interdenominational convention and gives voice to his opinion on one of these subjects, an embarrassing situation is created. A good many of our people have felt that they did not wish to be either limited or embarrassed in this way, and accordingly have held aloof from the interdenominational conventions. These have attempted to promote the Sunday School work along denominational lines, but naturally the work has lacked something of the effectiveness that would be realized if it represented the strength and enthusiasm of the whole body. There are others of our people who, while they have cordially united in the interdenominational work and believe they have reaped large benefits thereby, are nevertheless convinced that, in order to promote our Sunday School work in the most effective and practical manner, a Baptist organization is essential. This conviction as to the importance of denominational organization for Sunday School work is not one in which Baptists stand alone. Other denominations are considering the subject, if not actually moving in the same direction. We are inclined to believe that if our ministers and the leading workers in our churches in New Brunswick will put their hearts and minds cordially into the movement represented by the newly organized Provincial Baptist S. S. Convention, the results will be found most gratifying. In fact we do not know of any opening in connection with our home work in which there would seem to be a better promise for good and lasting results.

ONTARIO AND QUEBEC CONVENTION.

The Baptist Convention of Ontario and Quebec has held its annual session this year in the town of Owen Sound in the northern part of Ontario. The meetings were held in a fine new church edifice which was opened only a few months ago. The pastor of the entertaining church is Rev.

W. H. Cline, whom many readers of the MESSENGER AND VISITOR will remember as a former pastor of the First church, Halifax. The first meeting of the Convention was on the evening of the 19th inst. Rev. J. L. Gilmour, the president of the Convention, was in the chair. Pastor Cline gave an address of welcome. President Gilmour in reply congratulated the church on its splendid new building and its magnificent record and hoped that all would pray for the blessing which he believed they would have.

The Convention sermon was preached by Rev. C. Goodspeed, D. D. His subject was, The Truth as it is in Jesus—Eph. 4:21. The Toronto Globe's report says of the sermon that it "was beautiful in imagery and diction, stirring in thought, and conservative in theology. It was an attempt to meet some of the problems raised by liberal theologians."

The Convention elected as its president for the year Rev. W. J. Mackay, of Stratford.

The retiring president chose for the subject of his address—Some Causes of Apostolic Triumphs. He dealt with the methods of the apostles, pointing out that these men threw themselves body and soul into the work of their Master putting nothing ahead of it. By their earnestness and faithfulness they were able to move great multitudes. Mr. Gilmour concluded with these words:—"The Baptist Convention of Ontario and Quebec has, in the twentieth century as real a task as had the apostles in the past. Our opportunity in this new and impressive century is such as anyone might envy. But if we seek with our men, our message and our methods to follow in the footsteps of the apostles, there can be no doubt that we also shall be permitted to bring something to pass."

The report of the Publication Board indicated that our brethren in the Upper Provinces are feeling the effect of conditions which everywhere are making it difficult to make the denominational book-room and the denominational journal, a financial success. The Baptist book-room in Toronto was run last year at a loss of \$729, and the net profit on the Canadian Baptist was \$190. It was shown by the managing editor that this profit might have been largely increased but for the fact that many advertisements which are offered have to be rejected as objectionable. The same principle will, we suppose, apply to the book-room work. The profits of newspapers and of book-sellers, come to a considerable extent from advertisements in the one case and publications in the other, which on high moral principle cannot be defended.

The report of the Board of Governors of McMaster University, which was read by Chancellor O. C. S. Wallace, showed that the total enrolment of students is one hundred and eighty, of whom forty are students in theology. At Woodstock College the total registration is 133. Of these 80 are Baptists. At Moulton there are 145 students, 65 being Baptists. The Treasurer's statement showed a surplus of \$1,058 on current account. The amount passing through the Treasurer's hands was \$78,634. A small decrease in fees from McMaster Hall is reported, and a small increase in the fees from Moulton. At Woodstock College there was an increase in fees, etc., of \$2,124. The report intimated that a special canvass was to be made for funds for the proposed improvements at Woodstock and Moulton Colleges. For this object \$75,000 will be required. J. Short McMaster read the Treasurer's report. McMaster Hall was maintained at a net cost of \$23,707. Moulton College \$2,701; Woodstock College, \$3,123. Chancellor Wallace in moving the adoption of the education report referred to the highly religious character of McMaster University in an age like the present, when there never was a greater tendency to divorce scholarship from piety. Chancellor Wallace said that it behooved the Baptist Church to keep the atmosphere of McMaster University subcharged with a great religious faith and a profound fidelity to Christ. He closed with a request to the Church to send more young men into the ministry.

According to the report on the State of Religion, presented by Rev. A. J. Cameron, sixteen men were ordained to the ministry during the past year. There are now 251 pastors. Nine church buildings have been erected and three churches organized. The present membership is 44,319, and the net gain for the year 987. The amount raised for home work was \$343,443, and for foreign work \$72,041. The reports of the Church Edifice Board showed that since its organization ninety-four churches have been assisted and it was urged that its funds be increased. The Hymnal Committee reported that the new Baptist Hymnal would be ready in a few days and urged its adoption generally by the churches.

The fifty-second annual report of the Home Mission Board was presented by the Rev. W. E. Norton. The work of Ontario and Quebec took four-fifths of the Board's income and in it were employed more than four-fifths of the pastors. Since 1880 twenty-six churches organized in business centres, had become self-sustaining, while others were rapidly approaching independence. Churches organized last year in Goderich and Huntsville were doing well, and seventeen pastors were settled in fields formerly served only by students. The deficit of the board was below \$4,000. The report was, in almost every respect highly satisfactory.

ABSALOM.

With the story of Absalom's rebellion as a subject, the Sunday School teacher and his class should be sure of a most interesting and profitable half hour. Into this story so briefly and graphically related by the sacred writer, volumes of meaning are condensed, and the lessons which it teaches are significant for every age,—for our own no less than for others.

It is still true, as in David's time, that transgression of God's laws brings retribution. The transgressor may repent, and receive, as the answer to the cry of his broken and contrite spirit, the assurance of the pardoning mercy of God. But this assurance of pardon for personal transgression does not cancel the effects of sin. The character of David's family life—his lust and polygamy was reflected in that of his sons. The strongest influence in the world to promote virtue and happiness is a well ordered and virtuous family life, and when the marriage tie is disregarded and lust usurps the place of marital affection, then the life of a people is corrupted at its very core. The king, as head and representative of his people, should be an example to them of integrity and virtue. But often rulers have followed the example of David at his worst rather than at his best, and have appeared to regard themselves as being superior to those laws of God which make for the purity of the family and therefore for the highest well-being of the nation. Example is everywhere a power for good or for evil, and it is nowhere more potent than in the ruler of a great nation.

The picture of Absalom, which the sacred writer brings out so vividly in a few brief sentences is that of a man ambitious of power, careless of the most sacred relationships and obligations and to the last degree unprincipled. It is the picture of a man adept in the arts of the demagogue and utterly unscrupulous in their use. We see him setting up a semi-regal equipage to attract the attention of the people to himself as one fitted by his personal beauty and regal appearance to become their ruler. And Absalom was as crafty and adroit as he was ambitious. He possessed not only a beautiful person but an oily tongue, and he knew how to turn occasion to account. He could, like many another demagogue, cloak his selfish ambition in the guise of personal kindness and patriotic desire for the people's welfare. He could meet the people in the gate with gracious smiles, and putting aside all princely haughtiness, profess an interest in their individual concerns and the public well-being, so apparently earnest and sincere as to deceive all but the most penetrating. King David's growing incapacity or carelessness as to public affairs, it would seem, had led to defects in administration of which Absalom was quick to take advantage, and as though he were profoundly impressed by the wrongs which the people suffered, "Oh that I were made judge in the land," he cried, "that any man that hath any suit or cause might come unto me and I would do him justice." So Absalom stole the hearts of the men of Israel. It is evident that with such gifts for insinuating himself into the graces of the people and of persuading them that the public interest demanded a change of administration, Absalom, if he had lived in our day, would have easily won a seat, if not a leading place, in Parliament, and so would have escaped the tragic fate which overtook him. But if the fate of all demagogues should be that of Absalom, it might be for the health of the nations.

Absalom is an illustrious example of a man overthrown by an overmastering passion. His overweening ambition was his ruin. In his position as the most notable, if not the eldest, son of the king, in his personal charms and winning qualities, he possessed advantages which, if combined with modesty, wisdom and a sincere disposition to serve his people, should, from a human point of view, have insured his succession to the throne of Israel. In this respect the character and career of Absalom are in significant contrast with those of his father, David. David could wait God's time, and he was content to endure Saul's hate and to accept the life of an outlaw from his own nation rather than put forth his hand against the Lord's anointed. Absalom was without religious character. He had never heard God's call to service, or if he had heard he had never yielded himself to that call. His guiding star was his own ambition, and his hope was in his personal advantages and opportunities. He trusted in his crafty ability to steal the hearts of the people from the king and to organize a successful insurrection. The result was failure and hopeless ruin. That is generally the result to the mere demagogue—to the man who sets his selfish ambition above every consideration of truth and love and justice. The man who is to achieve true success must put heart and soul into the service which he undertakes for men. And unless he do this he will sooner or later be weighed and found wanting. Bland speeches and gushing demonstrations of regard may win a brief support, but the man who steals hearts cannot hold them.

It is not the unscrupulous opportunist but the man who is so anchored to truth and righteousness that, when the occasion demands, he is able to withstand ephemeral currents of popular opinion, who will win and hold the permanent regard of the people and ultimately secure recognition as one whose right it is to rule.

Editorial Notes.

—*Zion's Advocate*, the organ of the Maine Baptists, quotes from the *Messenger and Visitor* some remarks in reference to the proposed union between the Baptists of the Maritime Provinces and the Free Baptists of New Brunswick, and says "If the Baptists and Free Baptists in the Provinces unite, why should not the Baptists and Free Baptists of the State of Maine unite?" Certainly we should say there could be no good reason in either case.

—Within a few days of each other the widows of Dwight L. Moody and Charles Haddon Spurgeon have passed away. They were both women of high moral character and more than ordinary intelligence, and while they were not endowed with the great ability which distinguished their husbands, they doubtless did much, through sympathetic, wisely ministry and counsel, to strengthen the hands of their husbands and make their life-work effective. The world will never know how large a debt it owes to the wives of its foremost men.

—The plague has claimed another victim among the Canadian Presbyterian missionaries, laboring at Mhow, Central India. A few weeks ago the death of Dr. James Menzies from the terrible disease was reported, and on Thursday last a cablegram was received in Toronto announcing the death of Mrs. J. H. Harcourt. Mrs. Harcourt went to India a year ago with Dr. and Mrs. Menzies, and was married to Mr. Harcourt on her arrival at Mhow. The plague is making great ravages in that part of India, but until Dr. Menzies' death, we believe, none of the missionaries had been attacked by the disease.

—When the educational work was under consideration the other day in the Ontario and Quebec Baptist Convention, some of the ministers are said to have expressed the opinion that the fees were too high at Moulton College—so high that ministers on small salaries were not able to take advantage of the opportunities which the institution affords. The reply to this was that the high fees were unavoidable because of the prevailing high prices of food and wages, and accordingly the increased cost of running the College. This is no doubt true, but it does not help the poor minister and his daughters. The cost of living has increased in Canada during the past ten years by many per cent., and that increased cost is felt by the minister's family as well as by others, but there is no corresponding increase in ministers' salaries which for the most part left but a small margin for educating the sons and daughters even when the cost of living was comparatively small.

Acadia Notes.

THE NEW COLLEGE YEAR.

The readers of the *Messenger and Visitor* have already been informed by the heads of the respective departments, concerning the opening of Acadia Seminary and Horton Academy at the beginning of September. The attendance at both institutions is unusually large, and the new teachers are proving highly satisfactory. The year promises well. The opening of the College was postponed from Sept. 30th to Oct. 7th, on account of the incomplete state of the alterations and repairs which were in progress. The loss of a week at the beginning of the term will be made up by shortening the Christmas vacation by a week. Thirty-six new students have entered college, some of them joining the advanced classes. The aggregate attendance will be about the same as last year. All departments of work are in vigorous progress.

THE OPENING LECTURE.

As the new heating system was not fully installed in the college building the opening lecture was postponed till everything should be in shape. It was delivered on Friday evening, the 23rd inst., before a large audience, by Rev. W. B. Boggs, D. D., of Ramapatam, India. Wolfville counts it a real privilege to have Dr. Boggs and his family located here during their furlough, and as the Doctor is a graduate of the College, class of 1865, and has three sons who are graduates, belonging respectively to the classes of 1887, 1902 and 1903, since also he has been engaged for years in educational work as a teacher in the Baptist Theological Seminary at Ramapatam, it seemed evidently appropriate that we should avail ourselves of his services on this Academic occasion which ordinarily makes demands upon some member of the college staff. The invitation of the Faculty was cordially responded to, and a noble lecture was the result. Dr. Boggs chose as his theme "The Problem of Reform in India," and out of his large and intimate acquaintance with the problem at first hand, and with the various political, social and religious efforts at its solution, gave to the audience an exceedingly interesting and informing lecture. The inadequacy of all reforming agencies short of the gospel of the Son of God was impressively set forth, and a noble appeal was made to the young people to recognize in India's problem a call to some of them to the noblest form of human service. The method and style of the lecture were not less noble than its other qualities.

IMPROVEMENTS ON THE BUILDINGS.

The improvements on the buildings, undertaken by the Board in the early summer, have now been completed, and the attractiveness, comfort and utility of the plant have

been greatly increased.

Parts of the Manual Training building, which had never been finished since its erection, have been put into a finished state. By this means a comfortable assembly room has been provided for the literary and devotional meetings of the Academy students, and the large room devoted to wood-working has been rendered warmer and more sightly. The building has also been newly painted, and presents a fine appearance within and without.

The Academy Home has been thoroughly renewed from top to bottom, within and without, and is in an attractive and excellent condition every way.

Chipman Hall, the College Residence, has been transformed. A hot-water heating system has been installed throughout the building, bath rooms have been constructed on each floor, all defaced woodwork has been removed and replaced by new, the building within, has been painted and papered throughout, and on the outside, has been painted with the same color as that on the Academy Home and Manual Training building. New furniture has also been supplied. The building is now very comfortable and attractive.

The College building has also been greatly improved. A hot water heating system has been installed, the young ladies' waiting room and the physical laboratory improved, the chemical laboratory radically reconstructed, all the class rooms newly seated with properly constructed college chairs, and various other internal improvements introduced. In accordance with time-honored custom and good taste, the college externally has been renewed in white, and is still the "White Collège on the Hill."

These many improvements are greatly appreciated by professors and students, and will have no doubt contribute not only to the increased comfort but also to the increased efficiency of the work.

THE SECOND FORWARD MOVEMENT.

Unfortunately, as it seemed, the writer, owing to illness during the earlier summer, and to his duties as chairman of the special building committee, was unable throughout the summer to do anything beyond the writing of an occasional letter to further the Second Forward Movement. Now, however, with the repairs completed, and all the wheels of the new college year in motion, he is expecting to get abroad and try the matter out as rapidly as may be. He has, indeed, been away for a few days within the past week or two, and is very happy to discover that the suspension of operations during the summer has not depressed the interest of the people in this great undertaking. A trip to Bear River, and another trip taking in Sydney and North Sydney have yielded between four and five thousand dollars and this from just a few individuals. At present an appeal is being made to the churches as such; a private canvass simply among individuals of larger means is being prosecuted, and in this way it is hoped that sixty thousand out of the one hundred thousand dollars needed can be raised. Later, when the way is clear, the rank and file in the churches will be asked to pledge the remaining forty thousand dollars, and that they will do it we have not a shadow of doubt. With faith, courage, prayer, and the answering blessing of God, the second as surely as the first Forward Movement will reach a happy consummation.

Wolfville, Oct. 24.

T. TROTTER.

A N. B. Baptist S. S. Convention Organized.

In accordance with previous notice and arrangements, a meeting was held in the Baptist church, Sussex, on the 20th instant, with the purpose of organizing a Baptist Sunday School convention for the Province. The first session was held at two o'clock, p. m. The number present was not large but was fairly representative of the different sections of the Province. The first half hour was profitably devoted to a devotional service under the leadership of Rev. R. M. Bynon. Then Rev. W. Camp was called to the chair and Rev. Dr. J. W. Brown was appointed secretary. Minutes was read of a meeting held in Leinster St. church, St. John, on Aug. 24, 1903, at which representatives were present from each of the three Baptist Associations in the Province and from the N. B. Baptist S. S. Association. The minutes showed that the Leinster St. meeting had authorized the calling of a general meeting with a view to organize a Baptist S. S. Convention for the Province, and that the present meeting was the outcome of the action then taken.

The meeting then proceeded to consider the question—Is a Provincial Baptist S. S. Convention necessary? The conference on the subject was opened by Rev. David Hutchinson, of Moncton. Mr. H. said the question was an important one. There had been a growing conviction in favor of such an organization, but in such a step we should examine carefully our motives and be sure that we were actuated by a purpose to promote the kingdom of God. Mr. H. proceeded to discuss the question in the light of the education and the inspiration which were to be derived from a Sunday School Convention and its value as a factor in the promotion of the denominational life, and concluded that along these lines there were sufficient reasons for the proposed organization. He had nothing to

say against the interdenominational conventions, but he believed that there was an inspiration for Baptists in a Baptist convention which they could not secure in any other, that it was important that we should consider and promote our S. S. work along our own lines, and that in interdenominational conventions it would properly be regarded as a branch of courtesy to present subjects from a denominational standpoint. Baptists have sometimes felt embarrassed in such conventions by such branches of courtesy on the part of others.

Mr. W. W. Main, Secretary of the Baptist S. S. Convention for the State of Massachusetts, was the next speaker. Mr. Main gave an interesting account of the organization and progress of Baptist S. S. work in that State. There was no friction between the interdenominational and the denominational work. Each was regarded as having its own place, and the organized Baptist S. S. work which had been in progress now for fourteen years was considered a necessity and a pronounced success. During these years nearly 160 new Sunday Schools had been organized, and in connection with the work 40 churches had been organized, 22 chapels built, and many souls had been saved.

Mr. T. S. Simms, of St. John, said that he was fully in sympathy with the proposal to organize a Baptist S. S. Convention, provided that it was not understood as antagonizing the interdenominational convention, the work of which he highly valued. There was, he felt sure, no need of any conflict, and he fully believed in the policy of having a denominational organization.

Mr. J. J. Wallace, of Moncton, moved that the meeting declare itself in favor of the organization of a Provincial Baptist S. S. Convention. Some of our people, he said were not disposed to co-operate with the interdenominational convention and for that and other reasons he held that a denominational convention was necessary.

Rev. R. M. Bynon seconded the resolution in favor of denominational organization. The resolution was carried without dissent. A nominating committee was appointed, consisting of J. J. Wallace, A. H. Chipman and Rev. J. H. MacDonald; also a committee on constitution, consisting of Revs. H. H. Roach, R. M. Bynon and Z. L. Fash. The secretary presented a statistical report in reference to the Baptist Sunday Schools of the Province, showing that there are about 200 schools, of which about fifty reported to the meeting, giving the usual statistical information in reference to their condition. Most of the schools reporting declared themselves in favor of a Provincial Baptist organization, and none expressed opposition to the proposal.

Rev. Z. L. Fash led a very interesting conference on "Our Future Policy." The speakers who took part in the conference advocated a sympathetic attitude towards the interdenominational movement and the early employment of a field secretary. The matter of his appointments, and the time, was left in the hands of the Directors.

At the evening session the Nominating Com. made their final report. The report named as officers: Rev. D. Hutchinson, President; Rev. G. O. Gates, D. D., 1st Vice President; J. W. Spurden, Fredericton, and Vice President; Rev. J. W. Brown, Ph. D., Secretary; W. C. Newcomb, Treasurer; J. J. Wallace, Auditor.

A Board of Directors consisting of the following members was also named and accepted by the Convention.

For St. John, T. S. Simms; Kings, Rev. R. M. Bynon; Queens, Rev. E. T. Miller; Westmorland, F. W. Emmerson; Kent, Ephraim Hicks; Albert, Rev. J. B. Ganong; Charlotte, Rev. W. C. Goucher; York, Rev. W. R. Robinson; Sunbury, Rev. N. B. Rogers; Carleton, Rev. Z. L. Fash; Victoria and Madawaska, Rev. R. W. Demming; Restigouche, Rev. J. W. Keirstead; Northumberland, C. W. J. Mersereau; Gloucester, Budd Branscombe.

After nominating committee's report, Rev. C. W. Townsend gave a most interesting exposition of next Sunday's session, following which a paper prepared by Mrs. Hetherington was read by Miss Colpitts.

Rev. J. H. McDonald spoke on the Up-to-date Sunday School. To be such, he said, a school must be modern in pattern and purpose—always following the Master in this respect—scientific in method of giving instruction—in this connection the speaker strongly commended the Bible Union system of S. S. lessons—emphasizing definite religious instructions and in vital connection with the home life of the child. It was a most interesting and helpful address. Mr. W. W. Main gave a good address of great power on the "Other Fellows" in which he pointed out the duty of the S. S. to reach the unchurched. He urged the importance of using "sanctified" common sense in all our dealings with the unsaved, illustrating his points by describing the men's classes which the *Mass. Baptists* are organizing for this purpose.

A question box brought the meeting to a close leaving it to the Board of directors to name the place and date of the next meeting.

Following is the Constitution of the Convention so far as at present adopted:

CONSTITUTION.

Act I.—This organization shall be called the N. B. Baptist S. S. Convention.

Act II.—Its object shall be to promote the interests of Bap. S. S. work throughout the province both in churches and destitute places.

Act III.—The officers shall be a president, two vice-presidents, a secretary, a treasurer, an auditor, a representative from each county in the provinces—the whole excepting the auditor, a board of directors in charge of the affairs of the Convention.

Act IV.—The directors shall choose two of their members who with the vice-president, the secretary and the treasurer shall constitute an executive committee to have charge of the details of the work under the supervision of the board of directors.

Act V.—The members of the Convention shall consist of all Baptist pastors in the provinces, all superintendents and past-superintendents of Baptist S. S., of accredited delegates in attendance upon the sessions of this Convention.

A Sure Cure.

BY ADELIA M. HOYT.

"No, Helen, I'll not go to your prayer meeting. I don't mean to go to church any more, nor pray, nor read the Bible. I've lost all faith in such things. There now, I hope you'll let me alone."

Having spoken thus plainly, Elsie Glynn shut her lips tight and opened her book as if she wished to end the conversation. The truth was she wished to avoid the look which she knew was in her friend's eyes.

The room was in the third story of a poor but respectable boarding house. A few pictures on the wall, some books on the table, a small, old-fashioned organ in one corner, these gave to the apartment a home look. Indeed, it was all the home that Elsie Glynn and Helen Hartwell knew. Both were alone in the world, and depended on their own efforts for support.

"Oh, Elsie, surely you do not mean it," Helen exclaimed, her voice divided by pain and reproach.

"Yes, I mean every word of it. I'm not a child," retorted Elsie. "Haven't we been members of the church ever since we've been in the city, and what good has it done us, I'd like to know? No one ever comes to see us but the minister, and little he knows of our real lives. They call themselves brethren, they are pledged to help one another, yet never a hand have they lifted to help us, when just a little influence might have secured us better and more congenial work. Of course there are some good people in the church, because some are born good and some bad, and I can't see that their religion changes them in the least. Yet the Bible says 'By their fruits ye shall know them.' That is why I have lost faith in Christianity."

"It is only too true that our religion doesn't make the difference in us that it should; but, Elsie, if the tree seems to us unfruitful, shall we pull it down or leave it to the Lord of the vineyard? Did you ever look on the other side? Your side, I mean. While you are looking for the Christ in others, who knows but someone is looking for Him in you. Because no one has given you a helping hand, is that any reason you should refuse it to those less fortunate? Forgive me Elsie, dear, but what are you, as a Christian, doing for others?"

"Now, Helen, that's just too bad," exclaimed Elsie, the tears springing to her eyes. "You know if I had a better position, what I could earn, more, I would gladly give of my time and money to help the church and the poor. If I were rich as those Derby girls, I would do so much good. But, shut in the office all day with those brainless girls, and away from all society that might improve me, there's just nothing I can do for myself or anybody else."

"You are mistaken," Helen answered, "I am sure the girls you speak of are capable of being helped, and need it, too. Perhaps you are sent there for that very purpose."

"But if I associate with them I shall be lowering instead of improving myself," said Elsie.

"He who with one hand in Christ's reaches the other out to help some one, will never sink lower himself, for Christ will draw them both up. For me the question is, am I doing my part? But, Oh, Elsie, if your faith is wavering, do some service in His name and He will reveal Himself to you."

Elsie made no reply, and presently Helen put on her bonnet and shawl and went out. She had organized a prayer-circle among the girls who sewed with her in the shop, and it was her invitation to join them which had led to the conversation just recorded. After her friend's departure, Elsie tried to read, but it was of no use. Helen's words kept ringing in her ears. "What are you doing for others? Perhaps someone is looking for the Christ in you. The question for me is, Am I doing my part? She rose and went to the organ to try and drown her thoughts. She had learned to sing and play quite young, and the organ, which was all that was left her of her childhood home, had always been her solace. But tonight even the organ kept repeating Helen's words.

As the music died away something like a deep sigh was heard. She rose quickly and flung the door wide open. A figure that had evidently been crouching there sprang up glided down the dark hall toward the stairway. Elsie knew it was Mary Burns, one of the office girls who roomed on the floor above. Her name and face were familiar to her, but that was all. A moment she hesitated, then acting upon a sudden impulse, she followed the retreating shadow up the stairs and knocked at Mary's door. There was no light in the room, save what came from the street lamp without, but this was sufficient to show how bare and cheerless the apartment was.

Mary gave her visitor the one chair in the room, and seating herself on the edge of the bed, said tremulously: "I hope you aren't offended with me, Miss Glynn; I just couldn't help listening."

"You like music, then?" Elsie asked.

"Like it? I love it!" answered Mary, almost passionately.

"Can you play or sing?" was her visitor's next question.

"Oh, I sing a very little that I picked up, that's all," Mary answered in a regretful tone.

A long pause followed, broken at last by Elsie, who asked abruptly, "Why do you live up here? These rooms are not nearly as pleasant as those on the third floor."

"No, but they are cheaper."

"But you earn the same wages I do."

"Yes, but—and Mary hesitated. Then something in Elsie's manner, together with a longing for human sympathy, caused Mary to open her heart.

There was a cripple brother at the hospital, and all his sister's spare earnings went for his support. As Elsie listened, Mary seemed suddenly exalted by her unselfish, self-sacrificing life, while her own self-centered, fault-finding self seemed to grow smaller and smaller. Her conscience smote her for past neglect, and she longed to make amends. By kind words and gentle questions she showed her sympathetic interest, and Mary's heart was cheered and drawn toward her.

When Elsie rose to go she put both arms around Mary and kissed her good night, saying as she did so, "Don't stay up here by yourself. Come down and sit with us when you are lonely, and if you wish I will teach you to play and sing."

"Oh, will you," cried Mary, in rapture. "I would do anything for you if you would," and catching Elsie's hand she kissed it, exclaiming, "You are an angel."

It proved that Mary Burns was an apt pupil, and possessed a voice of more than ordinary power. By and by other of the office girls were invited to join them.

It is strange what a universal power there is in music. It awakens and inspires those to whom nature and literature are meaningless. Elsie soon learned that some of the girls were giving up their dances and doubtful company, for the evenings spent in her room. She taught them hymns and simple songs. Sometimes they brought their work and Elsie and Helen were able to give them much help, both by example in their own dress and by timely suggestions. Sometimes Helen would read aloud to them while they worked or rested from sewing. Thus the time passed, until one evening Elsie proposed that they join Helen and her friends in their prayer service. It was a grand meeting in which many of the visitors took an active part, some to reconsecrate themselves to the Lord's service, some to confess their faith in Him for the first time, and still others asked to be prayed for.

Mary Burns was among the first to speak. She said that she had been a Christian for a long time, but of late it seemed as if God had forsaken her, and no one cared what became of her. She knew that Miss Glynn was a church member, and yet she seemed as indifferent as the rest until one evening she, Elsie, had come to her, and had been so kind to them all ever since. And now, she meant never to doubt another Christian, but just strive to do her part and trust the Lord.

Elsie was crying when Mary finished, and Helen guessed the reason. As the two friends walked home together, Elsie said with tears in her eyes, "To think that Mary was looking for the Christ-spirit in me! How little I dreamed of it! And, Oh, Helen, I want to take back those dreadful words I said that night. I have learned much since then."

"The Holy Spirit is a great teacher, and he has been teaching you," replied her companion.—Ex.

The Old Tower.

The younger members of Mr. Webb's family rejoiced exceedingly when he bought Brook Farm.

"Just to think," exclaimed Della, "of our spending all the summer in the country, instead of three or four weeks only, as we used to do."

"There'll be a chance for you," laughed her brother, teasingly; "the place overlooks the lake, you know; you can learn to row and swim."

Della reddened. An angry reply rose to her lips, but she repressed it. If Harry saw that she was vexed he would but tease her the more. But it was mean of him, she thought. "I can't help being so afraid of the water."

On morning in June, after their installation in their country home, Della, Harry and their cousin Ralph, who had come to spend a month with them, set out to inspect the place. After visiting the barns, the flower garden, where were blooming many varieties of roses, with pinks, sweet-williams and other old-fashioned flowers, and the orchards, they came to a little strip of woodland where they found an abundance of wild strawberries.

"I wish that we had a pail to gather some," said Della.

"Let's make cups of some of these large leaves; we'll fill them, and sit down under that clump of willows to eat them," suggested Harry.

His companions agreed, and they were soon at work picking the bright red fruit.

A little later when they were comfortably seated under the willows eating strawberries, Ralph said: "I wonder

what that high stone structure over there is." Della and Harry looked in the direction in which he was pointing.

"Oh," said Harry, "that's the old tower."

"The old tower," repeated Ralph.

"It was built during the war times," explained Harry.

"Father knows lots of stories about it," said Della.

"You have heard of our cousin, Captain Bell, haven't you?"

He was captured by the enemy, but he escaped, and hid himself up in the top of that tower. He was there ever so long, without a thing to eat."

"Have you ever been up there?" asked her cousin. There must be a fine view from the little windows at the top."

"Gracious, no!" exclaimed Della, with a shudder. "There is a winding stairway to the top. We looked up it once, but it's so dreadfully dark, and there are so many cob-webs and spiders!"

Harry laughed. "Della's as afraid of the dark as she is of the water."

"You've not been up there, yourself, Harry Webb," said Della, hotly. "And anyway, a boy of fifteen years old, and going to a military school is not supposed to mind things that girls do."

Harry laughed good humoredly, and Ralph said kindly: "Never mind, Della, you are not the only girl who is afraid of the dark."

"It's not so much the dark, as the horrid spiders and things," said Della.

"Let you and me go over there now, and go up it," suggested Ralph to Harry. But Della remembered that her mother had bidden them be at home promptly at one for luncheon. She reminded the boys of it.

"Then we had better go at once," said Ralph, looking at his watch, "it is ten minutes to one, now."

The days passed delightfully for the three young people. There were long rambles, and drives by the lakeside and long shady roads. For the boys there were boating and bathing. Della did not share these last-named pleasures.

"You don't know how much you miss," said her cousin. Let me teach you to row."

"I get a good deal more pleasure in sitting on the shore and watching you more pleasure in sitting on the shore and watching you get out, and in looking for you to come back," returned Della. She could not overcome her fear of the water.

They had not yet explored the tower. Each time that it had been proposed to do so, Della managed to postpone it. She could not muster sufficient courage to ascend that dark stairway, with its draperies of cob-webs and spiders, and she knew that if the boys explored the tower without her, Harry would never cease to tease her about it.

One day at luncheon Mr. Webb announced that he had been called to the city on business.

"And I want you to go with me, my dear," he said, addressing his wife.

"I don't see how I can go," returned Mrs. Webb. "This is the cook's afternoon and evening out. There will be no one in the house."

"Why," exclaimed Ralph, "why can't we take care of the house?"

"Why, of course we can," said Della.

"What about your supper?" asked the mother.

"I can manage it easily," said Della.

"I should hope that you could," said her father. "Anyway, your mother is going."

When Mr. and Mrs. Webb had gone, Ralph suggested: "Let's spend the afternoon on the east veranda; we haven't opened the new magazines yet."

"And," added Harry, "have an early supper and go out on the water."

The plan was carried out. When they were starting for the lake Ralph said, "You'd better come with us, Della. Try to overcome your fear of the water. You miss so much pleasure."

"Perhaps so," answered Della, "but I prefer to watch you two set out, and to look for you to return. I'll sit on the shore till you come back."

Della ensconced herself comfortably on a rock with a book. She became engrossed in the story she was reading and she did not heed the passage of time, nor did she notice that the sky was becoming gradually darkened by clouds. Heavy splashes of rain in her face made her look up. Then she saw the dark sky. "Oh, she exclaimed, "there is going to be a storm."

She looked out on the lake. There was no sign of her brother and cousin. "They ought to be back," she murmured. The rain began to fall faster and heavier. "I'd better run up home."

When she reached the house she lit the lamps in the hall and sitting room. "It won't be so lonesome with lights," she thought. But indeed, it soon became so dark that a light was necessary. The rain increased in violence. Della, on going to the window that overlooked the lake, could not see the faintest gleam of water—it was obscured by fog. How would the boys find their way back?

Della began to feel frightened. If only the house were nearer the lake, so that the lights might serve as a guide to them. But it was too far away for the rays from the

windows to pierce the fog. And there were no other houses nearer.

Ordinarily Della would have been quite nervous at being alone in the house after dark. But now her anxiety for the boys drove all fear from her mind. Oh, if her father and mother would return! But they would not be home till late, nor cook, either. The hired man had gone at supper time. Her anxiety increased until it was positive terror.

A thought of the old tower came to her mind. If only there were someone to place a light in one of its upper windows! That would guide the boys. Another thought came to her, but she shrank from it; she could not do it; it was impossible!

Another hour passed away, and there was no sign of the boys. No sound broke the stillness of the lake, for the wind had lulled and the rain had almost ceased.

The fear that they would be lost became so unendurable that she nerved herself to a desperate resolution—she would put a light in one of the tower windows herself!

There was a lantern hanging in the kitchen, kept for use about the farm. It was a large one too, fortunately. Della lit it and ran across the fields to the tower, stumbling and falling in the wet grass in her haste. She shrank before the thick darkness of the stairway, then boldly started up. She tripped many times in the ascent, but she pressed breathlessly on, till she found herself in the little room at the summit. She placed the lantern in one of the windows overlooking the lake, and began the descent of the stairway. But neither its darkness nor the spiders caused any fear in her mind now. It was entirely filled with the thought, "will the boys see the light?"

When she found herself once more outside of the tower, she had a little thrill of surprise that she had done it. And after all it had been nothing.

She returned to the house and waited. After what seemed a long, long time, she heard voices. She ran out. The light from the sitting-room window showed her Harry and Ralph walking up the garden path.

"Oh," she exclaimed as they came up to her, "I was so afraid you'd be lost." She threw her arms around her brother's neck and kissed him.

"Well," said Ralph, "we were afraid we'd have to spend the night on the lake. As soon as we saw the light in the tower, it was easy enough getting in."

"Yes," said Harry, "we were all right as soon as we saw that. Who put it in? Is father home?"

"No," replied Della, "I put it in."

"You!" exclaimed her brother in amazement. "Why—"

"Yes," answered Della; "I was so afraid that you would be lost, I thought of the tower, and got up courage to go up with the lantern."

"Well, of all things!" began Harry. But he could not find words to express his surprise. He gave Della a great hug and kiss instead.

"You are a heroine!" exclaimed Ralph warmly. "I tell you not many girls would have done that."

"I take back everything I said about you being a coward," said Harry. "You're a heroine!"

"It wasn't anything," said Della. "I'll never mind the dark again."

"And you'll let us teach you to row?" asked Ralph. Della felt shaky and a little inclination to cry, now that everything was all right. But she tried to laugh at her cousin's question.

"I don't know," she answered; "you see that would be so different."

"I see," said Ralph, gently. "You were not thinking of yourself when you went up in the tower."

Harry turned and looked toward the tower. The light streamed steadily from it.

"We'll leave it there," he said, "till morning. And I think after this we'll always put a light there whenever there is a fog or a storm."—Pittsburg Advocate.

Pleasant Corners.

"Why, auntie," we exclaimed, as we found the dear old lady out of doors, "you are putting some of your choicest rose bushes out here in the back yard."

"Yes; and I'm going to put geraniums and pinks and other things that will bloom all summer out here, too child," and a tender look dimmed the twinkle in the kindly eyes, while she nodded towards the upper window in the dingy wall of a tenement house opposite.

"I know they'll be almost out of sight from our house, but there's a woman sits sewing at that back window, day after day, week in and week out, and I'm fixing this corner for her. No, I don't know her; but she's always busy and tired-looking, and maybe the flowers will put a bit of brightness into her life."

Who can tell what memories, what hopes, what lessons the beauty of the blossoms and their fragrance bore to that poor little upper room, through the long summer days? And how many ways there are of making pleasant corners to gladden tired eyes, if only we were not too selfishly busy to notice the eyes, or plan the "corners!"—At Home and Abroad.

When Conscience asks the question, "Is it right?" Then lies the answer open as the day; For never does the traveller need the light Save when he journeys on an unsafe way.

The Young People

EDITOR

A. T. DYKEMAN.

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

Officers.

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

What About Our Missionary?

At our meeting in Brussel's St., we decided to support a missionary in India. Over two hundred dollars were pledged at that meeting. Some of the delegates pledged a certain amount for their societies. We would like to hear if these societies ratified the action of their delegates. Let us hear from you next week as to what you are doing. We will open a list on our page and show by it how the movement is advancing. Now for a "pull, a long pull, a strong pull; and an all pull together." A wholesome rivalry is in order. Fairville B. Y. P. U. has voted favorably, and will do her best. Springhill has voted twenty-five dollars. We give herewith Bro. Estabrook's letter:

Springhill N. S.:—"Congratulations Dear Brother as you assume the duties of Editor. The B. Y. P. U. of Springhill, in response to the report of our delegate to St. John, pledges \$25. to help realize the special missionary fund voted at the Convention, this year."

H. G. ESTABROOK.

Who'll be the next?

Daily Bible Readings

Monday.—Anointed by Samuel. I Sam. 16: 1-13.
Tuesday.—Conquering the Giant. I Sam. 17: 38-51.
Wednesday.—Hunted by Saul. I Sam. 26: 1-12.
Thursday.—Lament for Saul and Jonathan. II Sam. 1: 17-27.
Friday.—King David before the Lord. II Sam. 7: 18-29.
Saturday.—A Sinner Pleading for Mercy. Psalm 51.
Sunday.—Resting in the Lord. Psalm 23.

Rev. A. T. Robinson, of Sackville, has kindly consented to furnish the prayer meeting notes for November.

Prayer Meeting Topic.—November 1.

Great men of the Bible—What David teaches us. I Sam. 16: 11-13; Psalm 19; John 7:42.

In the passage before us let us look at 1) David's call, 2) David's conception of God, and 3) David's crowning glory.

(1) First then, David's call. I Sam. 16: 11-13. We may here fairly note that, (1) God's call is not conditioned by circumstances. There are many who think their station in life is so obscure or their talents are so meagre that God has no place, nor the world any use for them. It is true the world generally has no use for the obscure and untried, but it is equally true that God has. Samuel cast a favorable eye on the stalwart, dashing Eliab, and said to himself, "surely the Lord's anointed is before him;" but God had his eye on the nondescript of the family—a bare-legged stripling performed the valiant task usually left to the women or slaves of the household—that of looking after the handful of sheep on the hills back of the house. David was evidently of so little account around there they didn't think it worth while to have him come to the annual feast. God called him in, however. Yes, every one in your society, down to the youngest and weakest, is wanted of God at life's feast.

Note (2). That God's call to kingship is not extended to the lazy. David was keeping the sheep. There wasn't a lazy bone in his body. One glance at him as he comes in reveals that. He is healthy, (ruddy). He has a bright eye in his head (margin) and he is muscular in build. Elsewhere he tells us his feet were like hind's feet and his arms could bend a bow of brass. In v. 18 he is a mighty valiant man and a man of war. A boy does not reach that by sloth. David got that muscle by being tremendously alive and active.

It is that kind of man God is looking for to-day. Elijah was plowing; David following the sheep. Saul harrying the church and Rowdy Brown going to break up the meeting. Good or bad business it might be but they were all busy at something when God called them. The call to kingship among men is for the active only; the sluggard's call, Eph. 5: 14 is a loud call to awake up and arise from among the dead.

Note (3) that God's call is an efficient call. If God called David to do great deeds he also provided the wherewithal to do them. He always does. "God's commands are enabling." "Who goeth to warfare at his own charges?" The British government furnishes all necessities to those who fight its battles. Is our God meener or poorer than the British government? No. "Arise anoint him: for this is he, and the spirit of the Lord came upon David from that day forward."

Our young people have heard God's call to the feast; how many have been anointed there for the ensuing battle

of life? In the Holy Ghost is strength for the testimony, the personal word or the unselfish deed; and, after the fray is over there is a crown of life that fadeth not away.

II. David's conception of God, Ps. 19. David conceives of God as a perfect Creator. While all the nations of the world were groping in darkness, like blind puppies in a basket, he who had been anointed of God 3400 years ago sees clearly what the latest word of twentieth century science admits as true. He sees God as one supreme Will. Unanointed eyes saw a million. He sees God as a perfect Creator ordering things according to law, not caprice v. 1-6. The heavens are his advertisement. In the piercing glory of the sun and the unending cycles of the stars he beholds the power, faithfulness and orderliness of one supreme mind. We do well to heed David's sermon. By day and by night let us look up. When we are discouraged or afraid the same old sun and the same old stars still keeping their appointed watch, shall softly tell us God is near; and that our lives are not being run at haphazard, if he has the ordering of them.

Again David looks and sees God not only as Creator and manager in the world of matter, but as perfect moral governor and law giver in the world of mind, v. 7-11. If law reigns over matter law reigns also as a mind. And the his Bible was to him the expression of that law. As God's laws are perfect in controlling matter so are they perfect in ordering conduct.

And here David was right once more. No one has, up to date suggested any improvement in the ten commandments any more than they have in the human body or the solar system. And the inference from it all is the inference David shows in v. 11-14. May we be kept from the folly of irreverence toward that august being. The man is a fool who disregards the law of gravitation, but not more a fool that he who ignores God's other laws touching the eternal life.

III. David's crowning glory, Jno. 7:42. David's best crown was not on his head. David was great in insight, in station and in character, but he was greatest in his relation to Christ. Christ of Nazareth is the central figure not of this world or part of this world but of all worlds. "All things were made by him and for him. He has become by so much better than the angels as he hath inherited a more excellent name than they." And David was related to him. He was his progenitor in direct line. In the wide universe that is his crowning glory. Are we directly related to Christ? Are we his posterity? See Isa. 53: 10. If so, then we, like David, become important in the universe because of that fact.

Middle Sackville, N. B.

A. T. ROBINSON.

Gems of Thought.

Conley says, "The dominant principle in David's life was trust in the guidance and help of the Lord." We will make this, then, the subject of our "Illustrative Gatherings," this week.

"The natural homage which such a creature as man bears to an infinitely wise and good God is a firm reliance on Him, for the blessings and conveniences of life and an habitual trust in Him for deliverance out of all such dangers and difficulties as may befall us. The person who has a firm trust in the Supreme Being, is powerful in His power, wise in His wisdom, and happy in His happiness."—Addison.

"When my dim reason should demand
Why that or this Thou didst ordain,
By some vast deep I seem to stand,
Whose secrets I must ask in vain.
Be this my joy that evermore
Thou rulest all things at Thy will;
Thy sovereign wisdom I adore,
And calmly, sweetly, trust Thee still."

"Trust in the Lord and keep your powder dry."

—Cromwell.

"I lay my head to rest on the bosom of the Omnipotence."

—Rutherford.

"Had I had perceived that the Lord was preserving the vessel, I should long ago have thrown the helm into the sea, I commit myself wholly to His Sovereign goodness. Let Him Govern: let Him hasten or delay: we will fear nothing."

—Zivingle.

"If Caesar could say to the fearful ferryman in a terrible storm "Be of good cheer thou carriest Caesar and therefore cannot miscarry," how much more may he presume to be safe, that hath God in his company! A child in the dark fears nothing while he hath his father by the hand.

—Trapp.

A Christian merchant in Manchester was asked, "Do you never fear you will break in your business?" He answered emphatically, "I shall break when the Fiftieth Psalm breaks in the fifteenth verse." What is it?

Thou hast made us for Thyself, O Lord; and our heart is restless until it rests in Thee.—St. Augustine.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

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

Notice.

The executive of the W. B. M. U., will hold their quarterly meeting on Nov. 3rd, at 3 o'clock in the Mission rooms on German St.

The Busy Bee Mission Band of Centreville, N. B., held its monthly meeting on Sept. 16th, at the home of Mrs. Wilmot Harold. There were thirty-seven present, and a very interesting programme was carried out, consisting of readings, recitations and singing. Next meeting is to be held at Mrs. Hadden Burtt's. Preparations are being made for furnishing a room at the Grande Ligne Mission School. After the meeting, the Band enjoyed a social afternoon and picnic. All felt that our Band was a success. Bands pray for us that we may continue to carry on the work of our Master.

L. BLANCHE EBBETT, President.
JOSE MCCLINTOCK, Secretary.

Farewell Social for Miss Clark.

In the vestry of Leinster street church, Monday evening a reception was given to Miss Martha Clark, who is about to



resume her work in India. Miss Clark has been in this country a little more than a year, recruiting. The meeting was under the auspices of the W. M. A. societies of St. John and Fairville. The pastor of the church, Rev. C. Burnett, presided. After reading the Scriptures and prayer by Dr. Manning, a solo was sung by Miss Maud Scott, of North End. There was displayed a number of interesting curios from India the uses of which were described by Miss Clark, who also spoke of the deep interest she felt in the great work of world-wide missions—and this especially after she had seen the needs. Mrs. Manning, the president of the W. B. M. Union, was called to the platform, and in behalf of the sisters and societies spoke briefly to Miss Clark, and assured her of the deep interest which the women of the churches take in this work. She was also assured that many prayers would follow her and her co-workers in the days to come. This very interesting gathering was brought to a close with prayer by Rev. A. Cohoe, the new pastor of Brussels street church. Miss Clark sails from New York on the 24th.

The Albert W. M. A. S. observed "Crusade Day" in the afternoon of Oct. 9. Owing to circumstances we were a little earlier than the time stated. That being our regular meeting day we held a short session.

We had planned to invite the sisters of the church that did not belong to the Aid Society requesting them to bring an offering and something in the line of cooking. Tea was served at the home of the President, Mrs. L. Colpitts, to which all did justice, altogether we had a pleasant

gathering. Our offering in the afternoon was \$11.80 with the names of some new members.

In the eve, a public missionary meeting in the church, addressed by Rev. A. F. Brown of Harvey, all who have heard brother Brown know how he can hold the attention of his audience. The choir furnished good music. Collection \$6.00, all were thankful and pray that God will bless our efforts, small as it may seem to us.

MRS. EMMA SMITH,
Secretary

The Funny Story.

(No. 8 in Booklet of Indian views.)

Here we have a group of servants assembled together near the door of their master's bungalow. The Author of the "Funny Story" who is holding the attention of the others so closely is probably the gardener. The man beside him is the Butler. He is the head servant and is supposed to have a general supervision of all household matters. He has on his white coat and turban. The latter consists of yards of cloth wound around the head. It is a very convenient kind of head dress and can, when necessity arises, be quickly converted into a coat or upper garment. I noticed a man come into meeting with a fine turban on but without any sign of an upper garment. Spitting himself he quietly took off his hat and put it on for a coat. When he left the building he changed his coat into a hat and walked off home. There is everything in knowing how to do a thing.

The young boy beside the butler is probably the choken or boy of all work. He assists in dusting, cleans the cutlery, lamps, boots, etc., runs errands and makes himself generally useful. If we may judge from his attitude, he enjoys the situation immensely and seems to be perfectly happy and contented. The woman sitting beside him is probably the

water-woman. She assists the cook in washing the dishes and preparing the articles, food, etc. She is evidently greatly amused by the story and knows how to enjoy a good laugh. The substantial looking old lady beside her is the Agoh or waiting-maid. She has her mistress's work-basket beside her and is busy seeing to the darning. She, too, is interested in the story and seems to be getting a good deal of satisfaction from watching the amusement of the others.

The people of India, as well as the people of Canada, appreciate the "Funny Story" and know how to enjoy a good laugh. Unlike us the majority of them cannot read or write so that the only means they have of enjoyment is when they congregate together and rehearse some amusing incident.

On some occasions, the servants of some wealthy family on their return home in the evening, will gather a number of their friends around them and donning all the finery they can scrape together will give a ball in imitation of their masters. They will repeat what they can of the conversation of their masters and mistresses, will mimic their tone of voice, manner, walking and acting and will attempt the various dances. The merriment lasts till early in the morning: Those who know say it is most amusing.

A certain number of servants are a necessity in India. In the case of wealthy Europeans they keep a good many more than the missionaries, but everyone must have some. The servants are very particular not to do any work that does not strictly belong to them.

These people listen with eagerness to the "Funny Story," or some scandal but from the wonderful story of the

Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

Hood's Sarsaparilla

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.

boundless love and power of Christ they turn away. Some listen for a few minutes and then go away laughing and jesting and altogether unconcerned. As a rule the higher classes grow angry and are ready to argue or to fight. They hold tenaciously to their faith and refuse the Saviour of the world. Some will appear to be touched and will ask to be told the story again; but even these are very slow in accepting it. They seem to have little care or thought for anything beyond the present hour. Many firmly believe that it is on account of sins done in the former birth that they have to labor and suffer and unless they can obtain wealth and ease in this life they refuse to believe that God loves them and is not angry with them. In this respect are they very unlike many of us Christians? When the skies are bright and clear and everything is prosperous and we are well and happy and can do about as we please we are fairly good-natured and agreeable and ready to speak of God's love. But, when the days of testing come, when the skies are dark and trial after trial comes and all our plans have to be set aside, how apt we are to think that God is dealing harshly with us. While we, perhaps, do not care to admit that we doubt his love and are lacking in trust our very acts and words proclaim the fact and make it clear that we do not consider that love has ordered all things well; and that, whatever comes, be it pain or pleasure, health or sickness, prosperity or adversity, ease and comfort, or severe discipline in life's thorny pathway, all, yes all, is sent in love and for our eternal good. F. C.

Steeves Mountain.

On Sunday, Sept. 20th, the Woman's Missionary Aid Society of Steeves Mountain held a public meeting in the church. A large audience was in attendance and a prepared programme was presented. The service opened with music from the choir. Then followed Scripture reading and prayer by the pastor, a reading by Miss Grace Lutes on Woman's work in missions was well rendered. Some missionary recitations were given by Susy Mitton, Jessie Lutes, Maggie Mitton and others. The president read a very interesting letter from one of our missionaries. Our pastor and others gave addresses on the mission work. A collection, amounting to eight dollars was taken for missions. Mrs. E. LUTES, President.

North Sydney.

The W. M. A. Society of Calvary Baptist Church, met at the home of Mrs. J. W. Ingraham on Thursday, Oct. 8th, this being the regular monthly meeting of the society, and the last in which we expected to have with us our President, Mrs. F. M. Young. After the usual opening exercises of, singing, reading of Scripture and prayer, Mrs. Young resigned her office as President of the Society. Mrs. Ingraham, our Vice-President, then spoke on behalf of the society expressing our regrets in having to accept Mrs. Young's resignation, saying that she had been to us a tower of strength, a true helper in the work, and that under her leadership the society had grown in numbers as well as in interest. Our retiring President thanked the sisters for the kind remarks made, saying that the work to her had been a labour of love; there had been perfect harmony among the workers, and that she would ever remember the many pleasant hours we had spent together in the Master's service.

We then sang "Blest be the tie that binds our hearts in Christian love." After singing, Mrs. Charles Jefferson was appointed to the office of President. Interesting letters were read from Tidings, committees appointed to arrange for crusade day, and the Doxology sung in closing. We then had a social half hour, during which refreshments were served by the Misses Ingraham.

We will miss Sister Young from our circle. She has made many friends, here who will always remember her and whose heart-felt wish is that God may richly bless her in the work he may have for her to do in another part of His vineyard. I. G. LEWIS, Secretary

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

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

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

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SCOTT & BOWNE, Toronto, Ontario.

Our Twentieth Century Fund \$50.00.

The Committee appointed at the last Convention have taken steps to have the canvas completed looking towards the raising of the entire sum of fifty thousand dollars.

To do this the Committee have engaged the Rev. H. F. Adams for a time, to work in this direction. To aid us the Committee of the Northwest missions, have kindly sent us the Rev. A. J. Vining to spend a few weeks in New Brunswick. One brother is now on the territory and at work. We bespeak him a very cordial reception from our churches, and a hearty response. We ask all the pastors, deacons and clerks of churches which he visits, to make the best arrangements possible to facilitate his work in the churches, advertise well and aid in his movements from place to place. The following is a list of the churches he will visit this fall.

- Rev. A. J. Vining's itinerary:
- Oct. 15—Caledonia.
 - Oct. 16—Dawson Settlement.
 - Oct. 18—The Valley and Hillshoro 1st.
 - Oct. 19—Albert.
 - Oct. 20—Germantown.
 - Oct. 21—New Horton.
 - Oct. 22—Alma.
 - Oct. 23—Waterside.
 - Oct. 25—Lutz Mountain.
 - Oct. 27—Oak Bay.
 - Oct. 28—Rolling Dam.
 - Oct. 29—Bartlett's Mills.
 - Oct. 30—St. Andrews 1st.
 - Nov. 1—St. Stephen.
 - Nov. 3—Doaktown.
 - Nov. 4—Ludlow or Salem.
 - Nov. 5—Whitneyville.
 - Nov. 6—Newcastle; Nov. 8—Campbellton.
- H. F. ADAMS.

Notices.

The Digby county Quarterly Conference will meet at Hill Grove on Monday evening Nov. 2.

A. J. ARCHIBALD, Sec.

The next session of the Shelburne Co Baptist Quarterly Meeting will be held at Sable River Nov. 3rd and 4th.

E. P. COLDWELL, Secretary.

Money for the Twentieth century Fund

All money for the Twentieth Century Fund in Nova Scotia should hereafter be sent to Rev. J. Howard Barrs.

By order of Committee,

A. C. CHUTE, Sect'y.

Wolfville, N. S.

The annual meeting of the Westmoreland county Quarterly Meeting will be held in the Kay Settlement meeting house Tuesday and Wednesday, Nov. 10th and 11th, beginning Tuesday 2 p. m. Teams will meet delegates at Riverglade station 10.30 a. m. Profitable programmes will be presented. Large delegation expected.

N. A. MACNEILL, Sec'y.

Windsor N. S. on Nov. 3rd. The churches of the Kings Co. Quarterly meeting are cordially invited to participate in the conference. An excellent programme is in the course of preparation and will be announced later. Let all the churches of Hants and Kings County plan to be represented in this Conference, and send the names of their delegates to the undersigned as soon as possible.

W. F. PARKER, Chairman of Com.
Windsor, N. S.

The Quarterly Meetings of Cumberland, Colchester and Pictou Counties will hold a union Missionary Conference at Belmont, Col. Co., commencing on Monday, Nov. 2nd, at 7.30 p. m., and continuing over the following day. A programme of topics vital to our missionary work, Home and Foreign, has been arranged and accepted by the pastors. This Conference, it is anticipated, will be one of great interest, and a large attendance is expected, as Belmont is on the line of the I. C. R. and the centre of a number of churches. Will all the churches in the counties named, please send at least one delegate in addition to their pastor. Of course it is understood that special collections will be taken for denominational work.

A. E. INGRAM,
Secy. Committee of Arrangements.

Queen's University (Kingston) installation ceremony opened on Wednesday. The first service, a religious one, took place in the convention hall at 10 a. m., Rev. Dr. Fletcher, moderator of the Presbyterian church, preaching. Bishop Courtenay, of Nova Scotia, gave an address on general education and religion. The jubilee of the medical school took place in the afternoon, addresses being delivered by Prof. Ramsay Wright, of Toronto, and Sir Wm. Kingston, of Montreal. In the evening there was a reception and welcome to the delegates travelling to the Missionary Conference at Belmont, Nov. 2nd and 3rd, have been applied for on the I. C. and Cumberland railways, and delegates will kindly ask for delegates certificates at the station where they purchase their tickets going to Convention. It is also desirable that the names of delegates be sent at an early date to Pastor Jenkins, Onslow Station.

A. E. INGRAM.

The Hants County Missionary Conference to be held in Windsor on Nov. 3rd, will have three sessions: 10 a. m., 2.30 p. m. and 7.30 p. m. Among those who are expected to be present and address the Conference are: W. B. Boggs, D. D., and Mrs. Boggs; F. G. Harrington, L. D. Morse, Mrs. E. Quick, Mrs. L. D. Morse and Mrs. M. C. Higgins. It is hoped that others who have been invited to speak will be able to comply with the request. The D. A. Ry. will carry delegates to and from the Conference on the usual Standard Certificate plan provided ten or more of those who attend the Conference travel by their road. It is expected that the Midland Ry. will grant the same favor. Be sure to ask for the Standard Certificate when you purchase your ticket. The churches will please send in the names of their delegates as soon as possible to the address of Mrs. E. H. Dimock, Windsor, N. S., or to the undersigned.

W. F. PARKER, Chairman of Com.
Windsor, N. S.

The French Riviera has just been the scene of one of the most stirring serio-comic dramas in the history of that famous region. For the past fortnight the whole region has been terrorized by a supposed brigand, to whom half a dozen robberies and no less than four murders were attributed. Two entire regiments have been out with the gendarmes in a fruitless effort to take the desperado. Now, mirabile dictu! it is found that the bandit never existed, and he like the crimes attributed to him, was a creation of the imaginations of excited peasants.

Upon leaving Liverpool on Thursday A. B. Aylesworth, one of the Canadian commissioners to the Alaska boundary tribunal said in justification of his refusal to sign the award: "It was more of a compromise than a judicial decision. Its effect will be that Dominion goods traversing the disputed territory must pay high tariff duties to the United States. The Canadians feel so keenly on this subject that although there will be no try of separation, they probably will demand a larger power of self-government in order to prevent in the future a repetition of such decisions."

That delightful writer, R. Bosworth Smith, whose recent articles on "Owls" and "Ravens" attracted so much interest as they appeared in The Nineteenth Century and After, now contributes a charming sketch entitled "The Old Thatched Rectory and Its birds," which The Living Age for September 26 reprints. Few writers on birdlore add to their knowledge of out-door life so wide an acquaintance with literature, modern and classic, and so mellow a sympathy with human nature.

Sir Frederick Borden, minister of militia was tendered a complimentary banquet by the officers of the local garrison at Montreal on Thursday evening. Sir Frederick, in response to the toast, made a rather important speech; in the course of which he dealt, with the question of colonial contributions to Imperial defence. Sir Frederick said that as for himself he did not wish for war, nor did he believe that those who sat around him wished for war, but if it should come there would be no lack of Canadians to go to the front to fight for the empire. "I insist upon this at any rate and have no hesitation in saying that if the people of this country should see fit to expend money for military purposes or for purposes of defence, they shall have control of that money themselves and shall not hand that money over to anybody, whether it be the war office or the first lord of the admiralty to spend for them. That is a principle which I lay down as Canadian and I believe that it's a sound principle. If we are able to defend our own country we contribute better than in any other way to the safety, maintenance and integrity of the empire." Sir Frederick then proceeded to speak of his plans for establishing a teaching depot for young military officers in Montreal. The government, he said had the necessary money, and would establish the depot next year, and it would accommodate 200 men, partly infantry. The minister expressed the opinion that the great centres of population were the places where they should have facilities for military education. Referring to his plans for militia reform in Canada the minister said that the lack in the existing militia of Canada was trained officers and the policy of the government was to spend money to develop the brain power of men.

Allen's Lung Balsam

The best Cough Medicine.
ABSOLUTE SAFETY
should be the first thought and must be rigorously insisted upon when buying medicine, for upon its safety depends one's life. ALLEN'S LUNG BALSAM contains no opium in any form and is safe, sure, and prompt in cases of Croup, Colds, deep-seated Coughs.
Try it now, and be convinced.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 100 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

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

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

APPLICATION FOR PATENT

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

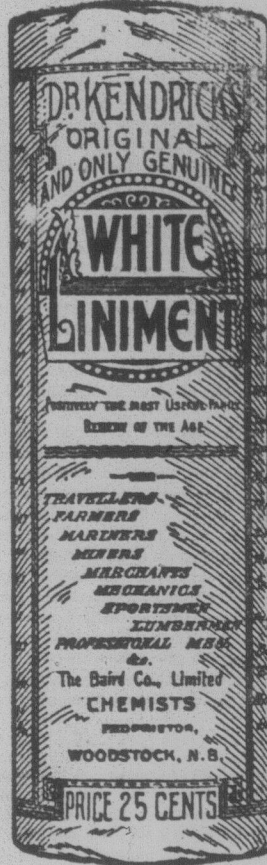
INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

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



VIM TEA

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

EXPOSURE

to the cold and wet is the first step to Pneumonia. Take a dose of PERRY DAVIS'

Painkiller

and the danger can be averted. It has no equal as a preventive and cure for Colds, Sore Throat, Quinsy and Rheumatism. Always keep it handy.

Dye!

Home dyeing is easy, safe, profitable and pleasant. If a woman will only use that English Dye, Maypole Soap, which washes and dyes at the same time. No mess, no trouble. The colors are brilliant and they cannot fade. If you can't get it of your dealer, send to the Canadian Depot, 8 Place Royale, Montreal.

Maypole Soap

15c. for Black. 10c. for Colors

HAD OVER 500 BOILS.

This may seem an exaggeration to you, BUT IT IS TRUE.

All sufferers from Bad Blood should read about this miraculous cure by

BURDOCK BLOOD BITTERS.

CURED IN 1885.

Mr. David F. Mott writes us from Spring Valley, Ont., in 1885. He said:— I suffered from impure blood and had over 500 boils, but since taking BURDOCK BLOOD BITTERS I am entirely cured, and can recommend it to any person troubled with bad blood.

CONFIRMED IN 1901.

Mr. Mott writes us from 62 Broad St., Utica, N.Y., under date of Dec. 31st, 1901. He says:—Some time ago I received a letter from your firm, saying that some years ago you received a testimonial from me, stating that I had over 500 boils. Yes, sir, I had, and I must say that I have never had the re-appearance of one since I took the course of your BURDOCK BLOOD BITTERS. I thank God that I have had good health ever since, for I was a great sufferer. I wish B.B.B. a world of success, which it surely deserves.

For sale at all druggists or dealers.

THE T. MUIRBY CO., LIMITED,
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Of the Fact that

White Wave

disinfects your clothes

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A Cure For Rose Cold Hay Fever and ASTHMA

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

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

Send for a generous free sample today and try it. It will not disappoint you.

HIMROD MFG CO.,

14-16 Vesey St., New York.

For sale by all Druggists.

The Home

TO PROLONG YOUTH.

The best way to ward off old age is not to fear it, not to allow oneself to be crushed by the dread of advancing years, but to look upon each added year as a period of development, and fresh experience.

Keep up your interest in and association with the young, but relinquish too youthful toilets. Do not make your effort to retain youth at all apparent, nor pose as a rival to young women. It is entirely justifiable, however, to take a little extra pains to preserve the freshness of the complexion, the brightness of the eyes and the color and lustre of the hair, though experiments with the hair dyes and other patient preservatives are vulgar and apt to result disastrously. The best thing is to keep the circulation active by plenty of cleansing baths and out-of-door air and exercise. Take a brisk walk every day unhampered by heavy clothing. With each advancing year one would need to be more careful as to personal appearance; cleanliness, neatness, and, so far as possible, elegance, must be constantly secured. But above all, the qualities of the mind and heart are to be cultivated. Cheerfulness, amiability and an intelligent interest in the affairs of the day so far as to make one popular and to prolong the golden season of youth.—Queen.

WORTH KNOWING.

An armful of fresh hay, sprinkled with chloride of lime, is one of the best agents for removing the odor of fresh paint. It is a good disinfectant generally. Place it in a room and close the doors and windows, leaving it over night.

Burning sulphur with closed doors and orifices, will permanently dispel mold and mildew from the walls where they have proved obstinately troublesome.

A clean soft cloth dipped in gasoline will remove spots from wall paper, even when it is of a very delicate color and texture. Great care must be exercised, or hopeless injury may result, the cleaning defacing more than the spot.

Whiting, mixed with ammonia, will remove paint or putty marks from window glass. Mix to a cream and let it dry upon the glass, then wash off with warm soap suds. Whiting for cleaning and a good polishing with chamois gives (upon fine glass) the most brilliantly clear windows that it is possible to obtain.

The jellying properties of sour apples are much greater than those of berries and grapes, excepting currants. Apple jelly is the easiest jelly to make, as it always jells and requires three fourths of a pound of sugar to one pint of juice, instead of the usual pound.

Flies will not settle on window that have been washed in water mixed with a little kerosene.

Dyed chamois skin makes an excellent mat for a polished table. The skins come in peacock blue, a rich terra cotta and a dull emerald green, any one of which colors makes a pleasant addition to the furnishings of a room, especially if the lamp which stands on the mat is Oriental in effect.

"Dilute your gasoline with a little water," is the advice given by a professional cleaner to those about to clean silk and other delicate fabrics. The theory is that the gasoline loosens the dirt which the water then washes away. The proper proportions are a cup of gasoline to two quarts of water.

HOME.

"Home," says Robertson in his sermons, "is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self defense, where we pour out the unreserved communication of full and confiding hearts. It is the spot where expressions of tenderness gush out without any dread of awkwardness and without any dread of ridicule. Let a man travel where he will, home is the place to which his heart untrammelled fondly turns. He is to double

all pleasure there. He is to divide all pain. A happy home is the single spot of rest which a man has upon this earth for the cultivation of his noblest sensibilities."

GLASSWARE.

Simple white glass in graceful shapes is at all times most satisfactory for table use. From time to time one may be attracted by iridescent novelties and delicately tinted shapes, but one is sure to turn again to the clear crystal. Those who have inherited the old, heavy cut glass from colonial grandmothers are fortunate indeed, but for those who have not a very desirable imitation of it is procurable at many of the best glass and china shops. Then there is the "feather" glass, one of the most beautiful of the uncolored glass. The shapes are blown with thoughtful carelessness, so that there is a slight and delightful irregularity in form and edge which, combined with the suggested "feather" in the body of the glass, gives a most artistic result.

CHILDREN'S MEALS.

A habit which seems to possess no significance whatever to many mothers is that of allowing juvenile will to assert itself in regard to the amount of liquid consumed at the table, especially ice water. Children are allowed to dispose of several glasses of ice water in addition to one or more cupsful of tea, coffee, or glasses of milk at one meal. If mothers will study the harmful effects of this practice from a hygienic standpoint they will exercise a more judicious supervision over the amount of liquid drunk at the table.

It is a foregone conclusion that the short walking skirt has come to stay, and it is to be fervently hoped that it will carry so much moral sentiment with it, that a long skirt for walking in street will appear disgraceful.

IS YOUR STOMACH ON A STRIKE.

There is Nothing to Prevent You Employing a Substitute to do its work.

There is such a thing as forbearance ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit and when that limit is reached, the stomach must be reckoned with as sure as fate. The best way and really the only effective way to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and regain its strength and health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it just as one set or shift of workmen relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of a sound stomach do. In fact, when dissolved in the stomach, they are digestive fluids for they contain exactly the same constituents and elements as the gastric juice and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restored and renewed by Nature and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

A Wisconsin man says: "I suffered the pangs of dyspepsia for ten years. I tried every known remedy with indifferent results until I was told of the remarkable cures of Stuart's Dyspepsia Tablets. I bought a box, began taking them and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever, and have an appetite like a harvest hand, and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50c. a box. The druggist never fails to have them in stock because the demand for them is so great and so pronounced that he cannot afford to be without them. People who could not get them of one druggist would go to another and would get there in the habit of buying their other drugs as well as their Stuart's Dyspepsia Tablets.

While returning to Eastport from a visit to their home at Deer Island Monday Mr. and Mrs. Eugene Johnson were drowned, their boat capsizing.

AFTER SHAVING POND'S EXTRACT



COOLS, COMFORTS AND HEALS THE SKIN, ENABLING THE MOST TENDER FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS. Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

O. J. McCully, M. D., M. R. C., S. London

Practice limited to

Eye, Ear, Nose and Throat

Office of late Dr. J. H. Morrison.

163 Germain St.

"The D.L." Emulsion

Trade-mark.

Prevents Emaciation
Increases the Weight!
Builds up Solid Flesh
Sweet and Palatable as Cream
Does not Derange Digestion.

A POSITIVE CURE FOR
Nervous Exhaustion,
La Grippe, Anaemia,
General Debility and
Pulmonary Disease.

"This School Has

Been the Making of Me"

Is what a young man who has just graduated from

Fredericton
Business College,

Remarked to the Principal, as he said good-bye before leaving for Toronto to accept a position in that city. It can do the same for you. Send for catalogue.

W. J. Osborne,

Fredericton, N. B.

SAME

OLD STORY!

Too many good positions to fill and not enough proficient young men to fill them. Still the industries must go on. It is too bad business men have to import clerical help. We train some hundreds each year. What more can we do? Qualify you for better salary.

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

Don't Chide the Children.



Don't scold the little ones if the bed is wet in the morning. It isn't the child's fault. It is suffering from a weakness of the kidneys and bladder, and weak kidneys need strengthening—that's all. You can't afford to risk delay. Neglect may entail a lifetime of suffering and misery.

DOAN'S KIDNEY PILLS

strengthen the kidneys and bladder, then all trouble is at an end.

Mrs. E. Kidner, a London, Ont., mother, living at 499 Gray St., says:

"My little daughter, six years old, has had weak kidneys since birth. Last February I got a box of Doan's Kidney Pills at Strong's drug store. Since taking them she has had no more kidney trouble of any kind. I gladly make this statement because of the benefit my child has received from this medicine."

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson VII. November 15. David's trust in God.—Psalms 23.

GOLDEN TEXT.

The Lord is my shepherd; I shall not want.—Psalms 23: 1.

EXPLANATORY.

THE LORD OUR SHEPHERD.—V. 1. THE LORD, Jehovah, the ever-living, eternal God. The Good Shepherd of John 10: 1-16 is the same Jehovah manifested and made visible in the person of Jesus Christ.

I. HE SATISFIES EVERY WANT. I SHALL NOT WANT. "Every real need shall be supplied, both temporal and spiritual. Every wayward desire may not be gratified. It may not be best for us that it should be. Our Shepherd is wise as well as kind. He consults for our true and lasting welfare, rather than for our immediate gratification; and he knows better what will promote the former than we can possibly do."

II. THE LIFE OF PEACE AND PLENTY.—V. 2. FIRST. HE MAKETH ME TO LIE DOWN. The most active life needs periods of rest, as we put hyacinth bulbs for a time in the dark if we would have the best blooms, or as crystals are formed in the stillness of the saturated solution. We need resting places all along the highway of life, nights between busy days, Sundays between weeks of toil, vacations from business, periods of meditation and prayer.

Second. IN GREEN PASTURES. The good shepherd always feeds his sheep. Note that the lying down is amid green pastures, where there is abundant food for the soul. This experience becomes an oasis amid the desert sands of life. The soul needs food as really as the body.

Third. HE LEADETH ME. "The shepherd goes before them, and they follow him, come to his call, and crowd around him for safety if danger threatens. There, there is perpetual danger from sudden torrents, from wolves and robbers; there are but rare and scanty streams, and the flocks often suffer from parching thirst. The shepherd never leaves them. When night approaches, they follow him to some safe fold,—a cave in the hillside."

Fourth. BESIDE THE STILL WATERS. "Waters of rest, rest-giving waters, or, perhaps, waters of resting-places."

III. RESTORING THE SOUL.—V. 3. HE RESTORETH MY SOUL, or life, the same Hebrew word being used for both. The soul is the seat of life. The Good Shepherd restores the soul from sickness, weakness, and lassitude. He reinvigorates it with spiritual life and health. He restores the soul from wanderings into sin and error and mistakes as the Eastern shepherd spends much of his time in recovering straying sheep. God restores us by the promise of his forgiveness, by the gift of his Holy Spirit, by his providence, by thorns and afflictions, by the teachings of his Word. He restores it by putting a new life and a new heart in man.

IV. DIVINE GUIDANCE.—The restored soul

he not only brings back to the green pastures and to the fold, but HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS. That is, in the right paths which one ought to walk, the paths which lead to the best places, the paths of duty and right living. There are many paths in life, but only one right one for us. We are continually coming to the parting of ways, where we need a guide.

V. PROTECTION IN TIMES OF DANGER.—V. 4. YEA, THOUGH (or when) I WALK (go forward steadily in the path of duty) THROUGH THE VALLEY OF THE SHADOW OF DEATH. Cheyne says that this may mean "the gloom like that of Hades," or, "the very gloom of Hades." It refers to times of darkness, depression, and almost despair, as when Jesus on the cross felt that his father had forsaken him; times when there are such thick clouds of sorrow and pain that God's sun and stars are blotted from the sight, as when Elijah wished to die under the juniper tree, and John the Baptist in the Macherus dungeon. Compare Bunyan's picture of Christian in the Valley of the Shadow of Death.

THEY ROD AND THY STAFF THEY COMFORT ME. How did the rod comfort the sheep? The rod, the shepherd's crook, was used for helping any sheep which had been caught in the rocks or torrent, or had been injured. The crook was placed around its neck or leg, and the shepherd drew it out of its difficulty. The sight of the rod in the shepherd's hands showed that he was able and willing to help in every time of need. How did the staff comfort the sheep? The staff was the weapon of defense against robbers and wild beasts. The sheep saw the shepherd with the staff over his shoulder, and knew that their defender was at hand.

VI. GUESTS OF GOD.—V. 5. THOU PREPAREST (or spreadest) A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES. He can sit down and eat in perfect security, though surrounded by enemies. This verse is "illustrated (as Perowne remarks) by the circumstances mentioned in 2 Sam. 17: 27-29, when David and his companions, in their faintness and weariness, were refreshed and entertained through Barzillai's kindness."

VII. THE OVERFLOWING CUP OF LIFE. MY CUP RUNNETH OVER. The cup that holds God's blessings and mercies is overflowing with them. There are more than he knows how to use. God's love and mercy are free and abundant. He gives "good measure, pressed down, and running over."

VIII. GOD'S BLESSINGS ARE FOR EVERLASTING.—V. 6. SURELY GOODNESS AND MERCY SHALL FOLLOW ME. "The Hebrew word translated 'surely' more often means only, i. e., goodness and mercy only—nothing else—will follow me." The goodness and mercy will follow him; he need not seek anxiously for them as an illusive blessing, as the child seeks in vain for the rainbow; but they will pursue him and overtake him, if only he is a true sheep of the Good Shepherd. God loves to give good things to his people. He is overflowing with blessings he desires to confer. And every blessing we receive is a new proof of his goodness, and bears the image and superscription of his love.

SUDDENLY.

BY MARIANNE FARNINGHAM.

No time for a last farewell, No time for the shock of fear, Scarcely a moment's halt on the shore, With the guide and the boatman near— Dear, how surprised you were to go, With nothing to suffer, little to know.

Only a moment of dark, A dream of the fleeting night, And then the beautiful break of day And the quiet peace of the light, And you found yourself where you longed to stand, In the calm repose of the Fatherland.

Did they know you were coming—they Who had won in the race for home? Had they heard that the Lord had sent The message for you to come? Perhaps to the friends whom you loved was given

The joy to make you at home in heaven. But I know that you would not wait So near to the King of Grace Until you had gained your heart's desire— To look on your Saviour's face. Ah, victor! whose triumphs were nobly won! There was no delay in his kind "Well done!"

You had learned your lessons in pain, There was nothing to fear at last. Dear, I am very glad for you That all the trouble is past. And I would that as swiftly and silently Some day the summons might come to me —Christian World (London).

Landlady—"I'll have to request you to pay in advance, Mr. Shortleigh." Shortleigh—"Why ain't my trunk good for a week's board?" Landlady—"No; it looks like one of those emotional trunks." Shortleigh—"Emotional?" Landlady—"Yes; one that is easily moved."

Rheumatism Cured.

A RIGHT WAY AND A WRONG WAY TO TREAT THE TROUBLE.

Liniments and Outward Applications Cannot Cure—The Disease Must be Treated Through the Blood.

Rheumatism is one of the most common ailments with which humanity is afflicted, and there are few troubles which cause more acute suffering. There is a prevalent notion, also, that if a person once contracts rheumatism it is bound to return in cold or damp weather. This is a mistake; rheumatism can be thoroughly driven out of the system, but it must be treated through the blood, as it is a blood disease. Rubbing the affected joints and limbs with liniments and lotions will never cure rheumatism, though perhaps it may give temporary relief. Dr. Williams' Pink Pills have cured more cases of rheumatism, than perhaps any other disease except anaemia. These pills drive the rheumatic poison out of the system by their action on the blood, and the trouble rarely returns if the treatment is persisted in until the blood is in a thoroughly healthy condition.

As an illustration of how even the most aggravated forms of this trouble yield to Dr. Williams' Pink Pills, the case Mr. J. J. Richards, of Port Coburn, Ont., may be cited. Mr. Richards says: "About three years ago I suffered from a most severe attack of rheumatism. I could neither lie down nor sit up with any degree of ease. I am quite sure only those who have been similarly afflicted can understand what that agony endured. I put myself under the care of an excellent doctor but got no benefit. Then I tried another and still another, with no better results. By this time I had become so reduced in flesh that my friends hardly knew me; I could not move hand or foot and had to be turned in bed in sheets. The pain I endured was something awful. Then I was urged to try Dr. Williams' Pink Pills and after taking a few boxes there was an appreciable change for the better; the pains began to leave me, and my joints began to limber. I kept on taking the pills until I had used a dozen boxes, by which time every trace of the trouble had disappeared. I firmly believe that had it not been for Dr. Williams' Pink Pills I would have been a rheumatic cripple for life."

These pills not only cure rheumatism, but all other blood and nerve diseases such as anaemia, indigestion, kidney troubles, neuralgia, partial paralysis, St. Vitus dance, etc. The genuine pills always bear the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers at 50 cents a box, or six boxes for \$2.50, or sent by mail, post paid, by writing to the Dr. Williams Medicine Co., Brookville, Ont.

Autumn Frosts

and the piercing winds of the fall season warn us to prepare for the winter's cold. Now is the time when colds are taken which the rigorous season prevents shaking off, thus frequently causing Consumption and Death. At this time a bottle of

Gates' Life of Man Bitters

will be found the best thing obtainable for building up the system and fortifying it against disease. Don't wait until you are sick. Prevention is better than cure. Get it now.

C. Gates, Son & Co.

MIDDLETON, N. S.

A GUARANTEED CURE FOR DYSPEPSIA OR NERVOUSNESS IS FOUND IN K.D.C. REFUND GIVEN.



Heals and Soothes the Lungs and Bronchial Tubes. Cures COUGHS, COLDS, BRONCHITIS, HOARSENESS, etc., quicker than any remedy known. If you have that irritating Cough that keeps you awake at night, a dose of the Syrup will stop it at once.

USED FOR EIGHT YEARS.

I have used DR. WOODS' NORWAY PINE SYRUP for every cold I have had for the past eight years, with wonderful success. I never see a friend with a cough or cold but that I recommend it.—M. M. Ellsworth, Jacksonville, N.B.

PRICE 25 CENTS.

You are the Man

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

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Piano Bargain.

Best Evans Piano, mandolin attachment, used only a short time; cost \$350 cash. Has hand dial; w/dow must sell. Price only \$225. Piano guaranteed. Apply to W. GATES General Agent, 95 Front Street, Halifax, N. S.

SOUR STOMACH, FLATULENCE, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA Promptly relieved and cured by K.D.C. THE MIGHTY CURER

To Housekeepers!

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German Baking Powder.

DO YOU USE IT?

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

DOCTOR KNEW Had Tried In Himself.

The doctor who has tried Postum Food Coffee knows that it is an easy, certain, and pleasant way out of the coffee habit and all of the ails following and he prescribes it for his patients as did a physician of Prospertown, N. J., one of his patients says: "During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings.

"Finally I spoke to our family physician about it and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum Food Coffee in its place as he and his family had used Postum and found it a powerful re-builder and delicious food drink.

"I hesitated for a time, disliking the idea of having to give up my coffee but finally I got a package and found it to be all the Dr. said. Since drinking the Postum in place of coffee my dizziness, blindness and nervousness are all gone, my bowels are regular and I am again well and strong. That is a short statement of what Postum has done for me." Name given by Postum Co., Battle Creek, Mich.

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

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is REV. J. W. MANNING, D.D., St. John, N. B., and the Treasurer for P. E. Island is MR. A. W. STERN, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick should be sent to DR. MANNING; and all such contributions in P. E. Island to MR. STERN.

CAMPBELLTON, N. B.—Two more candidates were baptized last evening at the close of our service. J. W. KEIRSTEAD.

BENTON AND CANTERBURY.—My health not being good, I have found it necessary to withdraw from the ministry for a time, thus leaving the Benton and Canterbury field without a pastor. This field is now therefore open to settlement to some brother, who loves the work. May God send them a suitable man. L. A. LOCKHART.

ANTIGONISH.—After several months out of the pastorate, which time it is hoped, has not been altogether unfruitful, we find our selves comfortably settled among an intelligent and loyal people. We are fortunate in having in the community, ex-pastor Robinson and his good wife, who are very highly esteemed both for what they are and what they have done for the church. Correspondents will please note change of address. F. H. BEALS.

BEAVER HARBOR.—On the evening of the 17th inst., many of our friends of Beaver Harbor met at the lovely place of Mr. and Mrs. William Hawkin for the purpose of making their pastor feel that his people had not forgotten him. A sumptuous tea was served by the ladies. The house was well filled, notwithstanding the evening was stormy and very disagreeable. All engaged themselves in the usual way. The entertainment of the evening was enlivened by the presence of Cap. Cameron and his officers of the schooner Veletta of St. John. Their phonograph renderings made the occasion quite enjoyable. The concluding services were the presenting of a purse containing a nice sum of money, and a cow and the recipients' thankful response. May rich blessings from Heaven fill the hearts and lives of all present and those also who have contributed since to the same purse not being able to be present. J. M. MUNRO.

Denominational Funds, N. S.

The first quarter of another Convention Year ends with this month. Only a few of the churches have so far sent anything for our Denominational Work since Convention. We hope that many will be heard from in the next few days, so that the several Boards will be enabled to meet their obligations at the close of the quarter.

A. COHOON, Treas. D. F.

Wolfville, N. S., Oct. 21st.

Baptist Students at the University of New Brunswick.

MR. EDITOR.—Perhaps the following facts will afford material for serious consideration and possibly as far as Baptists are concerned need some explanation from somebody. In the issue of the Semi-weekly Gleaner of Fredericton, dated Oct 6th, 1903, appears a record of the enrollment of students attending the University of New Brunswick together with the religious denomination to which all save two are identified. The total enrollment according to our count is 129. Denominationally divided as follows: Baptists 35, Church of England 30, Methodists 29, Presbyterians 26, Roman Catholics 7, no denomination 2. Of the 35 designated Baptists 10 are Free Baptists. Of course they should give Acadia the preference to any other maritime college in our judgment. Be that as it may there are 25 Baptists in attendance at the U. N. B. When the existence of Acadia College depends chiefly upon the patronage of the Baptist denomination why should 25 of our young men and women be attending the U. N. B. in preference to Acadia? Is it because of social conditions? Or a false notion as to the aims of Acadia College? Or that the curriculum at Acadia does not meet the needs of these 25 and possibly others of our young people? ACADIA GRADUATE.

Editor MESSENGER AND VISITOR:

My attention was especially directed to the timely article in your last issue entitled "Spreading Literature." In these days of magazines and newspapers scattered with the profusion of autumn leaves all over the land, we are apt to forget that there are those amongst us who are destitute of literary food of any sort and who would thankfully and joyfully share in our abundance did the opportunity to do so but offer.

A man is known by the company he keeps, is a saying so old as to be proverbial. May we not as truly say men, and women, boys and girls, are known by the literature they read and assimilate.

In our endeavor to minister to the literary need about us, as well as in the lumber camp and amongst our seamen, we should ever keep before us that the upbuilding of character is the chief end to be conceived, and how can we better accomplish this aim than by the dissemination of Christian literature, such as our own MESSENGER AND VISITOR and kindred papers. I thank the writer of "Spreading Literature" for calling the attention of our people to this matter, and trust that the perusal of the article may lead many to go and do likewise.

MONCTON SUBSCRIBER.

Twentieth Century Fund.

Fredericton, (Mrs. E. O. Perley, \$2, F. Wayland Porter, \$5, J. T. Clarke \$10, \$17, Point de Bute, (Janie Tingley, \$2, Tilley Tingley \$2.) \$4. New Maryland, Clarence and Ethel Noble, \$2, Hopewell, Mr. and Mrs. W. W. P. Starratt, \$5, Chipman 2nd, (Maggie Stevens \$1, Mrs. Dow W. Dunbar, in mem., \$3.75) \$4.75. Tabernacle, Mrs. C. H. Horsman, \$2.50, Brussels Street, Mrs. T. M. Belyea, \$1, Harvey, Geo. A. Coonan, F. M., 50c, Salisbury: H. E. Sharpe \$1, Mrs. Jas. A. Stevens, \$1 \$2, Sackville, A. W. Dixon, \$2, Chipman 1st, Mrs. R. Denmings, \$1.25, Newcastle, Lower, J. P. Yeomans, \$1, John Yeomans, \$1 \$2. Total, \$44. Before reported, \$298.14. Total, to October 24, \$342.14.

J. W. MANNING.

Tres. N. B. and P. E. I. St. John, Oct. 14, 1903.

Personal.

We are pleased to learn from Rev. A. E. Ingram of Stewiacke, N. S., that he is on the way to recovery of his usual health and strength and hopes to be able to resume his work shortly.

THE VALUE OF CHARCOAL.

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

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

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

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

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of Catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal and other harmless antiseptic in tablet form of large, pleasant tasting lozenges; the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from its continued use, but on the contrary, great benefit.

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

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

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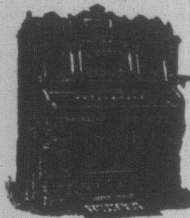
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for that instrument will fill the requirements.

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Middleton, N. S.



Lunenburg Co. Quarterly Meeting.

This session of the Quarterly Meeting of the Lunenburg Co. Baptists was held at New Cornwall, Oct. 5, 6.

Owing to the unfavorable weather, no meetings were held on Monday, but on Tuesday at 11 a. m., the delegates met to transact business and listen to reports from the churches, Pres. Freeman occupying the chair. The reports from the churches represented showed some advancement during the quarter, especially in the churches at New Cornwall, Lunenburg and Lapland. At the latter place four had been baptized and good progress was being made in building a new church. Lunenburg church was made happy in the settlement of Pastor Schurman and good things will soon be reported from the faithful efforts of this brother. He now has in charge the Dayspring Church also. In connection with this church the Quarterly Meeting passed a resolution favoring the transactions between H. M. Board and Lunenburg church.

In the afternoon, after devotional service led by Pastor Freeman, a resolution was passed extending to Bro. March the sympathy of the Quarterly Meeting in his recent affliction and thankfulness for partial recovery.

Missionary addresses were then given by Pastors Freeman, Bezanson and Schurman. A motion was passed recommending Sister Alice Vienot of Mahone as County Secretary for the W. M. A. S.

The evening meeting opened with a praise service led by Brother Boutilier of Hammonds Plains after which Pastor Schurman preached from 1 John 5: 13. An interesting and profitable session was then concluded by an after-meeting led by Pastor Bezanson. M. B. WHITMAN, Sec'y.

John D. Lance, M. D., of Providence, R. I., is a mighty hunter, and recently on the Bartibogue shot a moose weighing 1,600 pounds. The day following the doctor got a bear which weighed 200 pounds. Dr. Lance was accompanied by David L. Hodges, a farmer of Attetoto, and Charles Simpson, a hotel proprietor of Providence.

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MARRIAGES.

MACLEAN-GORHAM.—At Lower Wood's Harbor, N. S., in the Baptist church on Sept. 30th, by Rev. Geo. C. Durkee, Charles Donald MacLean of Chatham, N. B., to Margaret Gorham of Lower Wood's Harbor.

ANDERSON-PRICE.—At the Baptist parsonage, Sussex, Oct. 14th, by Rev. W. Camp, Richard Anderson to Melvena Price, both of Ward's Creek, Kings county, N. B.

PATTERSON-HUGHES.—At the Baptist parsonage, Sussex, Oct. 14th, by Rev. W. Camp, Ora Lee Patterson to Vella Hughes, both of Starkeys, Queens Co., N. B.

TILLEY-STILWELL.—At Cambridge N. B., Sept. 25th, 1903, by pastor F. N. Atkinson, Samuel Tilley of Fredericton and Georgie M. Stilwell of Waterboro, N. B.

OLMSTEAD-BELYEA.—At Central Cambridge N. B. Sept. 30, 1903, Ernest M. Olmstead of Boston, Mass., and Clara E. Belyea of Central Cambridge N. B.

DAKIN-BORDEN.—Sept. 30th, in the Baptist church Pugwash, by Pastor C. H. Haverstock assisted by Rev. D. Farguer, Fred N. Dakin eldest son of Dr. N. A. Dakin and M. Grace Borden, eldest daughter of Henry Borden.

HALL-WATERS.—At South Branch, Kings Co. on Oct. 21st, by Rev. W. Camp, Mr. Calvin Q. Hall of Newtown to Miss Allia M. eldest daughter of Jos. Waters, Esq.

NEAVES-SABEAN.—At Port Lorne, N. S., Oct. 18, by Rev. W. L. Archibald, Howard Neaves and Estella M. Sabeian both of Port Lorne.

PIKE-BROCE.—On Oct. 23rd '03, at Springhill, N. S., by Rev. H. G. Estabrook, James W. Pike and Miss Florence Broce both of Springhill, N. S.

HILTZ-McLILLIAN.—At the parsonage, Windsor, N. S., Oct. 21st by Pastor W. F. Parker, James W. Hiltz and Althea McLillian both of Cambridge Harts Co., N. S.

LAKE-McLILLIAN.—At the parsonage, Windsor, N. S., James E. Lake and Emma E. McLillian both of Cambridge H. Co., N.S.

SHARP-SAUNDERS.—At the Parsonage, Coldstream, Carleton Co., on Oct. 27, by Rev. J. D. Wetmore, Mr. Coleman M. Sharp, to Miss Frances O. Saun'ers, both of Wakefield, Car. Co.

TILLEY-STILWELL.—At the Narrows, N. B., Sept. 29, by Rev. F. N. Atkinson, Samuel Tilley of Fredericton, and Georgie M. Stilwell, of Waterboro, N. B.

OLMSTEAD-BELYEA.—At Central Cambridge, N. B., Sept. 30, by Rev. F. N. Atkinson, Ernest M. Olmstead of Boston and Clara E. Belyea, of Central Cambridge.

DENTON-McDONALD.—At McDonald's Corner, N. B., Oct. 15, by Rev. F. N. Atkinson, Hugh Stanley Denton and Janet MacDonald, all of Queens Co.

BATES-PAUL.—At the home of the bride on Oct. 14th, by Rev. T. M. Munro, Benjamin A. Bates and Grace B. Paul, both of Beaver Harbor, Charlotte Co. N. B.

O'BRIAN-CUSHING.—At the Baptist Parsonage, Salisbury, N. B., on Oct. 15th, by the Rev. H. V. Davies, James O'Brian to Nina P. Cushing, both of Little River, Albert Co.

BEZANSON-LEOPOLD.—At Aldersville, New Ross, September 24, by Rev. A. Whitman, Elijah Beyanson to Matilda Leopold both of New Ross.

BALCOM-SABEAN.—At the home of the bride on October 21st, by Rev. J. T. Eaton, R. G. Balcom, of Boston, Mass., to Grace Helena daughter of the late Haines Sabeian, Esq., of New Tusket, Digby Co., N. S.

McKAY-CHISHOLM.—At the Baptist parsonage, Springhill, N. S., on Oct. 23rd, by Rev. H. G. Estabrook, Roach McKay and Mary M. Chisholm, both of Springhill, N. S.

SCHAFFNER-SMITH.—At the home of the bride's sister, Mrs. W. E. Piggott, Kingston, N. S., Oct. 15th, by Rev. A. S. Lewis, Leonard S. Schaffner, of Middleton, N. S., and Bessie A. Smith, of Kingston.

HENRY-WEBBER.—At the home of the bride, New Germany, Oct. 22, by Rev. H. B. Smith, M. A., George Henry of Glace Bay, C. B., to Myrtle E. Webber, of New Germany.

HOWAT-BURROWS.—At Summerside on the 10th inst., by Rev. E. P. Calder, Bruce Howat, of Tryon, P. E. I., to Mabel Burrows, of Summerside.

DEATHS.

McLEOD.—At Seafoam, Pictou Co. Oct. 14th, after a lingering illness, Annie L., daughter of Donald McLeod, aged 23 years.

WENTZEL.—At New Germany, Oct. 7, William Hensgar infant son of Mr. and Mrs. Malcom Wentzel, aged 13 months. He was plucked as a bud from earth to bloom in heaven.


McLEOD.—At New Germany, Oct. 20, Florence McLeod, aged 15. Through her lingering sickness she trust led Christ whose face she now sees.

HARLOW.—In the 53th year of his age, Stephen Harlow, formerly of Lockeport, N. S., passed away Oct. 12th, at the residence of his son, Chas. Harlow, of Cambridge, Mass. On Thursday, Oct. 15, a short service was conducted by the pastor of the old Cambridge Baptist Church, after which the remains were taken to Lockeport for burial. Bro. Harlow was a prominent and energetic ship-builder and was highly respected as a citizen of sterling Christian character. He leaves a widow and five children to mourn their loss. His son Charles is one of the business men of Cambridge; Arthur is studying at Dalhousie; Leslie is teaching in the Normal School, Truro; Mildred is in Truro at present and Agnes is principal of the Clementsvalle school.

BATES.—Mrs. Isabella Bates of Beaver Harbor departed this life of trial and sorrow on October 6th at the advanced age of 82. Our sister was confined to her room and bed for 19 months at the home of her son, Elias Bates, whose kind hands together with his Christian wife ministered to the aged saint's necessity till she went up to join the white-robed throng. Our sister suffered much by times but she bore it with resignation to the will of her Lord. Her theme was Christ and Heaven. She professed the religion of Christ when young under the ministry of Rev. Edward Manning who baptized her with the fellowship of Billtown Baptist church of which she continued a good member for years. Years ago the family came to Beaver Harbor and she then united with the Pennfield Baptists till the Baptist church was organized at Beaver Harbor when she went into the organization and remained a useful, active Christian till by reason of age and sickness she could do no more, but talk to all those who visited her sick room. She selected her own hymns and the text for her funeral sermon, Isaiah 25:8, which was used by her pastor according to her wish. She had lived in widowhood for many long years, but she had kind children whom she leaves behind a little longer till the will of the highest is done.

A rich strike of gold is reported from the village of Drayton, Ont. A farmer named Cruming, while drilling a well, encountered a hard rock at the depth of 136 feet. Examination of the sand in the pump revealed many particles of yellow metal. Tests convince the discoverers of a rich strike and samples have been sent to the government assay office. A government expert has been ordered to the scene.

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With over 25,000 entries based on the latest census.

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Illustrated pamphlets also free.

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Publishers, Springfield, Mass.

At the "London House."

St. John, Oct. 28th

LADIES' BEAUTIFUL FALL SUITINGS.

A very large mail order business in ladies' high class dress suitings.

There are a great many exclusive novelties that are going fast.

Write us this week for samples, we know you will enjoy seeing our selection.

Remember that we deliver parcels of \$5.00 or over free at your nearest express office.

Handsome "Knub" Costumes	-	\$1.45 yd
Fancy Combed Zibelines,	-	1.65 yd
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New "Linton" Suitings,	-	95c. yd
Scotch Striped Tweed Effects,	-	75c. yd
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Write for Samples.

FINE FRENCH SATIN DE-LAINE WAISTINGS

that wash perfectly and do not shrink.

We would like any one to see this beautiful line of two and three color fine wool waistings.

They come in all sorts of different stripes and very pretty effects with Persian and Arab stripes.

Write for Samples

F. W. Daniel & Co.,

London House, Charlotte Street.

CHRISTIAN BEAUTY

Beauty has a great place in the Christian conception of character. Its highest ideal is an exquisite blend of beauty and strength. The pillar must be strong, but if it is to be complete it must have exquisite and delicate traceries of lily work, rich adornments and embellishments of sensitive grace and loveliness. It is not enough that we are righteous, pure and true. Righteousness can be very forbidding, purity very austere, and truth very statuesque. Our little-children would not be drawn by their graciousness, and those who have fallen in the great fight would not seek them as places of rest and sheltering refuge. Not our austere virtues must be adorned (like gray rocks with bits of green lichen) with those gracious and exquisite gems—gentleness, meekness, tenderness, and sympathy. Our strength must wear upon its face the smile of beauty. The saints in the richly-colored window must be irradiated with the transfiguring sunlight. That does not mean that we need be less strong, but it does mean that we must be more beautiful. Courage defeats itself when it is degraded into rudeness. Generosity strips itself of its stately robes when it too obviously waits for recognition. Purity loses some of its grace when it loses the eye of pity. Integrity hinders goodness instead of helping it when it becomes pharisaic. This is the cause of the limitation of our influence—beauty has not transfigured us with her glory, and our characters are defective in lily work.

And as we catch his Spirit, the very strength of our life will be subdued into a beauty which is irresistible as a plea and overmastering as a power.

"Put on the beautiful garments," cries the prophet to the Zion of old. And that is imperative now as then. The lovers of Jesus never can do their greatest things for

him they love, until they are beautiful. Strength alone forbids, but strength transfigured with beauty attracts. Let us withdraw ourselves in these days into the presence of the thrice-beautiful God, and so linger in his transfiguring companionship that we shall come forth with radiant faces and characters subdued into the beauty of God. Then shall we do the highest things for man's good, and the glory of Christ Jesus our Lord.—Selected.

THE MUSIC OF LIFE.

All music does not consist of vibrating sound waves. In the language of the poet Keats we may say:

"Heard melodies are sweet, but those unheard
Are sweeter; therefore, ye soft pipes, play on;
Not to the sensual ear, but, more ended,
Pipe to the spirit ditties of no tone."

The delineation of the master painter, in which the colors are seen to blend and harmonize in the seeming perfect reproduction of the artist's concept, is music on canvas; the majestic cathedral with its lofty spires, arches, capitals, and domes, part harmonizing with part in amazing grandeur, is music in stone; the luxuriant garden, with its wealth of shade and color, its beautiful flowers and luscious fruit, so pleasing to the eye, delightful to the taste, and fragrant to the nostrils, is harmony in the realm of sense; the celestial artist ascends the sapphire stairs of heaven, and with his magic wand of light prints the petals of every flower with its gorgeous beauty, the hills with purple and gold, and arrays nature in her shifting garments of loveliness; this is music in nature; the life of man with its lofty aspirations,

noble endowments, and marvellous possibilities, well balanced in body, mind, harmonized with reason, right, and justice, this is melody in human life, sustained harmony of the grandest type, music most pleasing unto God.—C. D. Eldridge.

WAIT QUIETLY.

When troubles assail, let us not rend the air with complaints and murmurs and impatient words, but call silently upon God, leaving all our cares with him, feeling assured that he will make all things work together for our good.

In our everyday home life how many things we meet to perplex and annoy! A trifle often causes so much vexation that, coming in an unguarded moment, we utter hasty words in return which, on sober reflection, we remember with regret. Let us then study to be quiet and to wait on the Lord. He will never forget to succor and aid. One impatient word from Moses forfeited for him an entrance into Canaan, while the calm patience and quiet of Noah, who plodded on one hundred and twenty years building that grand old ark, was rewarded, when dark clouds arose and pouring rains came, by its floating with him and his on the tidal waves, to safety and rest.

So it was with Jacob and Joseph and Daniel and a host of other biblical characters, and so it will be with trusting Christians always. To wait quietly on the Lord will be to find security, peacefulness, and heaven.—Sophie L. Schenck.

Unpleasant!

Boils,
Humors,
Eczema,
Salt Rheum

Weaver's
Syrup

cures them permanently
by purifying the

Blood.

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

"Yes," said the candidate, "I'm going out among the farmers to-day—to a pumpkin show or jackass show or something, of that sort. Not that I care for pumpkins or jackasses, but I want to show the people that I am one of them."—The Kansas City "Journal."

BETTER STYLE

Is What We Give You In Furs.



IF YOU WANT GOOD FURS—better have them made in this season's shapes don't you think? If you buy the ready-to-wear kind made six months before the late styles are shown, you can only expect to get "a last season's garment." The general dealer may be anxious to do his best for you, but if he's not a Fur Specialist, you cannot expect him to give you new ideas about Fur Styles. Generally speaking, you do not go to a grocer for your millinery, or a shoemaker for your tailoring, and if you're particular about styles and want the most reliable you'll go to a Furrier for your Furs.

The Jack-of-all-trades has had his day—this is the age of the specialist. Our business is Furs—and nothing but Furs. We devote our whole time, skill and intelligence to Furs—from the raw material to the finished product. The patronage of the best people in three provinces has made a name for our Furs, that has given us the lion's share of the finest business. We are not satisfied to make as good Furs as we made last season—every year finds us with new ideas—new ways of making better Furs than ever. Our experience and skill are yours for nothing if you buy here, and when you buy direct from us, you are dealing direct with the manufacturers—no middlemen's profits.

Four gold medals for the finest Furs—the highest possible awards,

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AMHERST, N. S., Victoria Street

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic, and cure-all, and mind you, this old-fashioned remedy was not without merit.

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

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

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

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

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

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

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

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

This and That

OUT OF HIS JURISDICTION.

One day recently, says the Rochester Post-Express, a certain justice of the Supreme Court of that district invited a friend of his, a lawyer, to go sailing with him.

The wind was brisk at the start, and it soon freshened, and their little craft began to toss and roll in a manner that caused the lawyer much inward uneasiness.

The judge reading his friend's plight in his contortions, laid a kind hand on his shoulder, and said:

"My dear fellow, can I do anything for you?"

"Yes, your honor," replied the lawyer, "I wish you would overrule this motion."

MAIZIE'S ARTISTIC BENT.

Maizie's father was a poet, her mother a painter, and everybody said that Maizie was sure to be a genius; it was her fate by inheritance. No one predicted the direction in which she would eventually turn, but when she was eight her Aunt Mirabel was sure she would be a great singer. What her uncles thought is of no importance. They had little or no imagination.

About the time that her aunt had settled Maizie's career, Grandpa Wilkie said he had hopes of the child. "She'll turn out just like 'anybody,'" he chuckled, "See 'f she don't."

It seemed that first summer night on the farm, as if grandpa had struck the right note. There had been a wonderful sunset. Maizie's mother, with half shut eyes, had compared it to Claude Lorraine's paintings. Maizie's father had looked lyrics, and the lay members of the family had also expressed their delight in the scene, Maizie looked depressed.

"See her!" whispered Aunt Mirabel. "What exquisite feeling in her face!"

Maizie's parents looked, but it was the grandfather who spoke.

What's wrong with you! he asked. "Nothing," pouted Maizie, "only everybody's so taken up with the sunset, and I wanted to see the pigs fed."—Youth's Companion.

ABSENT-MINDED.

All sorts of funny stories are told about absent-minded people, and some of them are entirely too good to be true. It is a fact, however, that a woman in one of the Long Island towns was met hurrying on her way to church with a piece of bacon clasped in her gloved hands. When her attention was called to the funny appearance she made, she said being a German, "Ach, und I haf put mein hymn book to cook mit der cabbage in."

It was not a German woman, however, who, with advancing age, took to knitting to occupy her spare time. She had knitted some ribbed stockings and, as the feet wore

BUSY DOCTOR.

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati.

"At the time my own health was bad and I was pretty well rundown but I saw in a minute that the theories behind Grape-Nuts were perfect and if the food was all that was claimed for it it was a perfect food so I commenced to use Grape-Nuts with warm milk twice a day and in a short time began to improve in every way and I am now much stronger, feel 50 per cent better and weigh more than I ever did in my life.

"I know that all of this good is due to Grape-Nuts and I am firmly convinced that the claims made for the food are true. I have recommended and still recommended the food to a great many of my patients with splendid results and in some cases the improvement of patients on this fine food has been wonderful. As a brain and nerve food, in fact as a general food, Grape-Nuts stands alone." Name given by Postum Co., Battle Creek, Mich.

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

out before the uppers, she undertook to knit new feet on them. The first foot was knitted all right, but alas; in a fit of absent mindedness she took up the same stocking and knit the second foot on the other end, so that when finished she had a stocking with two feet and one with no foot at all.

TIMELY WARNING.

A novelist who was giving a lecture on the characteristics and soundings of the class of people with whom some of his books deal, noticed a disapproving face in the front row of listeners. It was the face of an elderly Scotchman, and at the close of the lecture the man waited upon the speaker.

"Sir he said, slowly, after a solemn shake of the lecturer's hand, 'I've read all your books up to this and liked them fairly. Man you wouldna gie up writing and tak' to speaking to get your living, would you."

"No, indeed," said the lecturer, soberly, "You think it would be unwise, don't you?"

"It would be sae great a mistake that I felt I must tell ye ma thought as an honest man," said the Scotchman, with great earnestness. "I said to myself, 'He may need just a word to set him right, and I'll not deny it to him.' There was an o' your books I found a bit dull, but as I listened to ye to night, I said to myself, 'Twas na so dull as it might ha' been, that book, after all.'—'Youth's Companion."

AN EARLY RISER.

"Pat," said a manager to one of his workmen, "you must be an early riser. I always find you at work the first thing in the morning."

"Indade and Oi am, sor. It's a family trait, Oi'm thinking."

"Then your father was an early riser, too?"

"Me father, is it? He rises that early that if he went to bed a little later he'd meet himself getting up in the morning."—Christian Intelligencer.

A THOUGHTFUL FELLOW.

Warden—"He was the coolest and most thoughtful convict that ever broke jail."

Jenkins—"That so?"

Warden—"Yes; he left behind him a note to the governor of the state beginning:—'I hope you will pardon me for the liberty I'm taking.'—Philadelphia Public Ledger.

A little girl at Halifax does not understand encore, so she found fault with the audience at a recent children's concert in which she helped to sing a chorus. "I know we didn't make one mistake," she exclaimed to her mother on her way home, "and yet they made us come out and sing it all over again."

THE MAN UP AT SAULT.

There was a young man at the Sault,
Who declared that nothing would dault
But to build up a trust
That nothing could bust—
And he blaut and he blaut and he blaut.

And the stockholders flocked to the Sault,
And they saw that his diligent crault
Was at work in the mines,
And on most modern lines
Was building an industry naault.

Then on this they did diligently chault
And their praises would daily renault
For the wonderful man
With marvelous plan
Who would certainly enrich them anaault.

But one day a cold wind it blaut
And it chilled the whole enterprise thrault,
And their monny was gone
So they straight way lit on
The brilliant young man at the Sault.

They swore they would cause him to rault
The day that he gave them that cault:
But he only replied:
As he winked on the side:

"Vault may sault—that is frault—but
yault'll rault if yault dault!"
—C. M. Keys, in New York Times.

C. C. RICHARDS & SON.

Dear Sirs,—I have great faith in MINARD'S LINIMENT, as last year I cured a horse of Ring-bone, with five bottles.

It blistered the horse but in a month there was no ring-bone and no lameness.

DANIEL MURCHISON.

Four Falls, N. B.



Brim-full of Health and Energy.

Life is worth living when one can awake after a good-night's sleep—ready for anything the day may bring. Eye clear; tongue clean; liver active; stomach right; hand steady and every nerve vibrating with that splendid sense of the power of perfect health. Too few enjoy this enviable morning awakening, but

Abbey's Effervescent Salt

can always be depended upon to restore the system to its natural condition and keep you in good sound health. A gentle laxative it helps nature to rid the system of poisonous impurities, stimulates the liver and tones up the digestive organs.
At all Druggists 25c. and 60c.

INVEST YOUR MONEY

in the Savings Bank, and you will get a yearly return of about 3 1/2 per cent. at the most. Put it in an Endowment Policy in the



and you will get a return of at least that much and protection thrown in.
E. E. BOREHAM, Manager for Nova Scotia.
Halifax, N. S.

Heart Palpitated.

FAINT AND DIZZY SPELLS.

FELT WEAK AND NERVOUS.

COULD SCARCELY EAT.

TWO BOXES OF

MILBURN'S HEART and NERVE PILLS

Cured Mrs. Edmond Brown, Inwood, Ont., when she had almost given up hope of ever getting well again.

She writes: "I was so run down that I was not able to do my work, was short of breath, had a sour stomach every night and could scarcely eat. My heart palpitated, I had faint and dizzy spells and felt weak and nervous all the time. My husband got me a box of Milburn's Heart and Nerve Pills but I told him it was no use, that I had given up hope of ever being cured. He however persuaded me to take them and before I had used half the box I began to feel better. Two boxes made a new woman of me and I have been well and have been able to do my work ever since."

Milburn's Heart and Nerve Pills are 50 cts. box, or 3 for \$1.25, all dealers or
THE T. MILBURN CO., Limited,
TORONTO, ONT.



SURPRISE

is stamped on every cake of SURPRISE SOAP.

It's there, so you can't be deceived.

There is only one SURPRISE.

See to it that your soap bears that word—

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A pure hard soap.
Don't forget the name.

St. Croix Soap Mfg. Co.
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Fire Insurance

effect on Dwellings, Furniture, Stocks and other insurable property.

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Fire Insurance. Absolute Security
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JARVIS & WHITTAKER,

General Agents.

74 Prince William St., St. John, N. B.

Wanted.

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

INTERCOLONIAL RAILWAY

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

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

TRAINS ARRIVE AT ST. JOHN.	
9—Express from Halifax and Sydney	6.20
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Point du Chene	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

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

A BLESSING TO CHILDREN.

"From the fullness of my own experience, writes Mrs. Samuel Hamilton, of Rawdon, Que., I can say that Baby's Own Tablets are an indispensable medicine in every home where there are infants and young children. They speedily relieve and cure all the common ailments incident to childhood. In fact I think the Tablets are a blessing to children."

It is such sincere, honest words as these that has made Baby's Own Tablets the most popular medicine with mothers all over the land. The Tablets can be given to all children from the tiniest, weakest baby to the well grown child and where they are used you find only healthy, happy children in the home. You can get the Tablets from any druggist in medicine, or they will be sent by mail at a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

THE TRUE TEST OF DISCIPLINE.

Do you know Christ, my brothers and sisters, as your friend, your Lord, your all? Do you know him? When I ask that question it is not met by an answer out of the catechism or some handbook of theology, or in any book fashion at all. You may know all about Christ in that sense, and still be an heir of wrath. In this matter, for once the heart is above the head. The sin of unbelief is not a sin of the intellect; it is a sin of the heart. I want you to answer from your conscience. Do you know him? Because if you do, and your heart answers to his love, there is no doubt about it that the great and glowing scroll of the church of the first of these your humble name. Do you know him?

I knew a man in London who had a bit of board in his home. He told me the story of it. "They pulled down the old chapel," he said "and I went in and bowed it out. It was the board from the kneeling part of the communion rail, where," he said, "I was kneeling when God spoke pardon to my soul. Whenever the devil comes and says 'It was all a illusion,' I say, 'Never.' I up and at him with a bit of the board on which I was kneeling when God saved me." This is one way of his coming, and it is not the only way. His going forth is in the morning. If you watch carefully for the morning, for a moment in which you could say, "On this side is darkness, and on the other side light," you will not find such a moment. Many of us have grown up in Christian homes—and as the history of the church grows there will be more and more like this, also, coming of the Saviour, but it was like the coming of the understanding and the full vigor of the human power. As the going forth of the morning, it is not a question how you get into the light, or gain by the knowledge, but the question is whether you are there, whether you are in the light, whether Christ is in you, whether Christ knows you as His servant, and you know Him as your Saviour, and if you have got a deal of His love in your hearts, you can make no mistake about it. May God give us all such an experience as that.—Marshall Bartley, D.D.

How to be Cured.

WITHOUT PAIN

Don't wait until you are a helpless invalid, for a seemingly simple case of hemorrhoids, or piles, may if neglected, rapidly lead to worse. The inflammatory conditions become tumorous and permanent and the inflammation grows and advances to the disease burrows into the tissues, forming tubular growths with large pits, cancerous conditions, and general dangerous degeneration appear.

What is needed at the start, or at any stage, is something to arrest this inflammation, reduce the swelling and distension, and at the same time restore the diseased parts to normal condition. These three things are accomplished perfectly by the Pyramid Pile Cure. It checks all progress of the disease, and rapidly restores the affected parts to health, besides relieving at once the pain and fearful irritation.

"I began using Pyramid Pile Cure, and in order to make sure of a cure bought five packages; for the past six weeks I have not been troubled in the least, and I had been bothered for thirty-five years, and had spent more than fifty dollars for different remedies; this is the first permanent help I have had, and no one could feel more grateful than I do." L. M. Williams, Conneaut, Ohio.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package, and we urge all sufferers to write Pyramid Drug Co., Marshall, Mich., for their valuable little book describing the cause and cure of piles.

News Summary.

The Flavelle Milling Companies grain elevator at Lindsay, Ont., was badly damaged by fire Thursday. The loss on the building, machinery and grain is \$30,000, fully insured.

Saturday's Canadian Gazette will contain a proclamation appointing May 24 as the day for the celebration of the King's birthday. The 9th of November will not be a holiday.

The Paris fire brigade has recently come into possession of two electric fire engines. These engines are claimed to be the most powerful ones in the world. They cost \$3,000 each, and have a maximum speed of 60 miles an hour.

M. Witte, the Russian statesman, is an ardent temperance worker. He is a teetotaler and induced the Czar to decorate the men and women who are the most active in temperance work.

Another indictment was returnable at New York on Tuesday by the grand jury against "Sam" Parks, the walking delegate. The indictment is for perjury.

The Bangor Board of Health now reports about seventy cases of smallpox, of which fourteen are in the pest house and the others quarantined in private houses. The old city hall building is to be opened immediately as an isolation hospital.

Five widows and daughters of soldiers who served in the Revolutionary war are now drawing pensions from the United States government. Their names and ages are: Hannah Newell Barrett, 103; Esther S. Damon, 80; Sarah G. Hurlbutt, 85; Rebecca Mayo, 90, and Rhoda Augusta Thompson, 82.

Bernard Lynch, the saloon keeper who was one of the witnesses for the defence in the trial of Sam Parks the labor leader for extortion pleaded guilty in the Court of General Sessions in New York on Thursday and was remanded until Friday for sentence.

Joseph Chamberlain, speaking at Tyne-mouth, dwelt lengthily on the relations between Great Britain and her colonies. Under no circumstances did he wish to interfere with the commercial freedom of the colonies any more than he had let them interfere with Great Britain's freedom. Both were to be given full power to say what their fiscal policies shall be.

The Grand Trunk Pacific bill having now passed the Senate, C. M. Hays states that steps will immediately be taken to hurry the construction of that portion of the line the company will build itself. The company has now between fifteen and twenty surveying parties in the field.

The Duke of Devonshire, in a published letter, while acknowledging that the fiscal question may require a reconsideration of the liberal-unionists attitude towards the government, advises the liberal-unionists at present to remain loyal to the government, especially as precautions against home rule proposals in parliament are still necessary.

John Alexander Dowie was again hissed by his audience in Madison Square Garden, New York on Thursday night. He had to share the honors of his entertainment, however, with Mrs. Carrie Nation. Dowie caused one man's arrest on the charge of disturbing a religious meeting. At least one half of the audience left at the end of the first hour, many protesting indignantly at the language with which Dowie entertained them.

Mr. Crossin of the Crossin Piano Co., Toronto, who came into prominence in connection with the Gamey investigation last April is reorganizing his piano company and has bought out the interests of R. R. Gamey, M. P. P., and Mr. Smythe, M. P. P. Crossin has made a statutory declaration regarding the \$900 matter, and declares his books were altered and leaves torn out to help Gamey's case.

The London Times publishes the dissenting opinion presented to the Alaska boundary tribunal by A. B. Aylesworth, one of the Canadian commissioners. It is dated Oct. 17, takes up three columns and is a minute discussion of the whole treaty question and recital of Mr. Aylesworth's reasons for disagreeing with the majority. It concludes as follows: "I have merely to say the course the majority of this tribunal has decided to take with regard to the islands at the entrance of the Portland channel is, in my humble judgment, so opposed to the plain requirements of justice and so irreconcilable with any disposition of that branch of this case upon principles of a judicial character, that I respectfully decline to affix my signature to award."

MAKE UP A WEST INDIA PARTY.

There could be no more delightful way of spending six weeks of the coming winter than with a party of friends on a P. and B. liner cruising through the West Indies.

A party of one's own friends say about ten aldiess and gentlemen.

What a good time they would have and the expense would scarcely be more than to stay at home

Write us about it.

Pickford & Black.

Halifax.

DR. SHIVES'

INSECT POWDER

Kills all kinds Insects on Man, Beast and Fowl. All Lumbermen and Poultry Dealers should use this article } For the camps, } For the barns.

If your local dealer cannot supply, send 25 cents to The McDIARMID DRUG CO., and they will mail a package direct.

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Table with financial data: Authorized Capital \$500,000.00, Paid up Capital \$160,000.00, Output, 1902 \$600,000.00

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Six Carloads Rubber Footwear just put in our warerooms at Amherst and Halifax. Write us and let us supply your wants or direct one of our travellers to call on you. AMHERST BOOT & SHOE CO. LTD.

Results derived from baking depend almost wholly on the quality of the flour used. The best bread in this country is made of

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