

Messenger and Visitor

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Railway

Accidents.

The attention of the public is frequently called to the great number of casualties and the large loss of life occurring in connection with the running of railway trains in the United States. Serious disasters appear to have been more than usually frequent during the past month or two, but the published official records do not cover the last four months. The Accident bulletin of the Interstate Commerce Commission for April, May and June has been published, and shows that 23 passengers and 144 employees were killed, while 1,134 passengers and 1,244 employees were injured, making in all 167 persons killed and 2,378 persons injured in train accidents in the United States during those three months. Other accidents to employees and passengers, not the result of a collision or a derailment, bring the total casualties up to 12,095—677 killed and 11,418 injured. The total number of train accidents was 2,418, of which 1,180 were collisions and 1,238 derailments. Of these 176 collisions and 144 derailments affected passenger trains. The damage to cars, engines, and roadway by these accidents amounted to \$2,015,252. Although this record is large enough to be startling, it shows an increase of 242 killed and 1,026 injured as compared with the preceding three months. Not only is there a decrease in the total number of killed in train accidents, both of passengers and of employees, but the same is true of employees both in train accidents and in other classes. The total number of employees killed in coupling and uncoupling cars during this quarter was sixty, being a decrease of ten from those reported for the preceding three months. The bulletin completes the publication of accidents for the year ended June 30, 1904, during which period there were 55,130 casualties—3,787 killed and 51,343 injured—an increase, compared with the previous year, of 5,599 casualties—233 killed and 5,366 injured. These figures do not include casualties at highway crossings, to trespassers or persons walking along the track, in shops remote from the railroad, or to employees not actually on duty; nor accidents to employees which did not prevent them from performing their accustomed service for more than three days, in the aggregate, during the ten days immediately following the accidents. It is to be expected that with the best regulations possible and the utmost care and faithfulness on the part of railway officials and employees, there will occasionally be accidents and loss of life. But it seems very certain that accidents are unnecessarily frequent and the sacrifice of life and limb much larger than it need be. Accidents and fatalities are comparatively less numerous on Canadian than on United States railways, but railway travel and traffic in this country are far from being as safe for passengers and for employees as could be desired. Greater safety in railway travelling and operation would perhaps have to be purchased at the expense of somewhat increased rates of travel and traffic to the patrons of the railways or of diminishing the dividends reaped by the corporations. But at all it would seem that persons who travel by rail as well as those who are employed in connection with the running of trains, are entitled to a greater guarantee of safety than is now possible.

Church and State in France

The result has shown that Mr. Combes, the French Premier, in counting upon the support of Parliament in breaking off the diplomatic relation with the Vatican, did not miscalculate. By a decision vote of 325 to 227 the chamber of Deputies has approved the course of the Government. The vote was taken after a boisterous session, in the course of which Deputy Beaury d'Asson called Prime Minister Combes a "brigand," and was restrained with difficulty from personally assaulting the Premier. In his speech M. Combes replied to the criticisms made during the two days' debate in the Chamber. He said the rupture showed the impossibility of continuing the present concordat between the Church and the State. The Vatican had sought to discipline the Bishop of Laval before an ecclesiastical court which the French laws did not recognize. The Royalist had charged the Bishop with frequenting a Carmelite convent and writing love letters to the nuns. Premier Combes professed to believe that this charge against the Bishop was an invention and declared that the real reason for the prosecution of the Bishop was that the latter respected the laws of France and refused

to recognize the preponderance of ecclesiastical over civil power. "In the light of such incidents," said the Prime Minister, "the separation of Church and State has become inevitable. Those who advise a revision of the concordat are dupes who would condemn the Government to final humiliation. I am in favor of a free church, but with the same freedom as our other institutions have. In reality it is the Pope who wants separation. He was not to enslave the State as he enslaved the church. Let those who will perform penance before Popes. I have neither the age nor the taste for such practices."

Divorce and Re-marriage.

The Episcopal Triennial Convention, lately in session in Boston, devoted much time and attention to the subject of divorce and particularly the remarriage of divorced persons. The subject was brought before the House of Deputies by way of a majority report of a special committee making the following recommendation: "No minister shall solemnize a marriage between any two persons unless by enquiry he shall have satisfied himself that neither person has been or is the husband or wife of any other person then living from whom he or she has been divorced for any cause arising after marriage." This, it will be seen, would refuse the sanction of the church to the remarriage of any divorced person without respect to the innocence or guilt of the person seeking marriage. It is said that the House of Bishops was known to be almost unanimously in favor of the proposed regulation, and it developed in connection with the debate and the vote that followed in the House of Deputies that a considerable majority of its members were ready to give it their support. But when the Convention came to vote upon the proposed canon by dioceses, it was lost by a majority of one diocese in the clerical and five in the lay order. On the part of the Deputies who voted in the negative there was indeed no disposition to ignore or minimize the evils connected with divorce, but it was held that the desired reform should not be sought by treating the innocent and the guilty alike and disregarding the exception which Christ himself had allowed. This seems to us to be a position supported alike by the highest Scriptural authority and the dictates of common justice. We do not believe that any body, civil or clerical, has the right to refuse marriage to the innocent party, to a divorce secured on the grounds of adultery. At a later stage in the Convention a canon having somewhat of a compromise character was adopted. This measure, like the old law, permits the remarriage of an innocent person in a divorce for the cause of infidelity, but provides that no remarriage shall be allowed within one year after the divorce is granted by a civil court, and then although satisfactory proofs of innocence have been furnished, a clergyman may refuse to perform the marriage ceremony without subjecting himself to censure or discipline.

Practical Uses of Radium.

The *Electrical Review* mentions some practical uses of radium which have been established by experiment. "Botanists have a way of investigating the structure of things by imbedding them in paraffine and then cutting the material into very thin sections. The act of cutting frequently electrifies the sections, causing them to adhere to the knife, to fold up or to make themselves in other ways difficult to handle. This trouble has been overcome by this practical scientist by placing a small tube of a radium salt near the knife, the effect of which is to dissipate the electric charges imparted to the sections as they are cut. Another use of radium, hardly as vulgar as the one just mentioned, is suggested in a paper read before the Royal Society by Sir William Crookes. Sir William was investigating the character of the coating which radium salts impart to Diamonds exposed to their action. The surface of a diamond thus exposed for some time becomes more or less smoky. To determine the character of this action two diamonds were secured which, incidentally, had a pale yellow tint, technically known as 'off color,' an effect which decreases the value of the gem and probably is the reason they were selected for this experiment. One of these diamonds was exposed to a radium salt until it acquired a smoky coating. Upon removing this it was found that the original yellow color had given way to a bluish tint, showing that radium affects not only the surface of a diamond, but in some way acts upon the whole mass of the stone."

The War.

Despatches from the East indicate that there has been during the past week some sharp fighting at different points, but nothing in the way of a general engagement. The Japanese claim to have secured some advantages. It is reported from Tokio that on Thursday they captured Wai-tao-Shaw after hard fighting, compelling the Russians to retreat and capturing two guns. The Japanese lost 170 men in killed and wounded. The Russian casualties are estimated at 200. A late dispatch from Shanghai indicates that the condition of the Russian garrison is becoming desperate, and the reports from St. Petersburg in reference to Port Arthur are of a rather a pessimistic character.

War Happily Averted.

running of railway trains in the United States. Serious disasters appear to have been more than usually frequent during the past week it seemed doubtful whether the resources of diplomacy would prove sufficient for the settlement of a difficulty which had suddenly arisen between Great Britain and Russia. The trouble arose in connection with the Russian Baltic fleet which lately started for the Far East. About 200 miles off Spurn Head, on the night of Oct. 21st, or early in the morning of Oct. 22nd, the Russian fleet passed the place where the Hull fishing fleet was engaged in its peaceful occupation. According to the statement of Thomas Carr, "admiral" of the fishing fleet, one Russian squadron passed by on the lee side of the fishing fleet. "The remainder, consisting of four battle ships passed just across our head, throwing searchlights over our fleet. As soon as they got to windward they began firing upon us, their projectiles passing all around and across our decks for a full quarter of an hour." The result of the astounding action on the part of the Russians was that one at least of the fishing vessels named the *Crane*, was sunk, its skipper and one of the men killed and several others wounded. Three other vessels of the fleet sustained damage from the Russian shots and possibly others were sunk. Some of the trawlers hastened to Hull and told their strange story which at first seemed incredible; but the evidence furnished was convincing, and soon all England was sharing the indignation of the fishermen who had been so wantonly and mercilessly attacked. Very soon the matter was occupying the attention of the authorities. A note of vigorous protest was addressed by King Edward to the Russian Government, and the Czar sent a despatch to the King expressing his deep regret at what had occurred and his sympathy with the families of the killed and wounded fishermen. Those formal demands for apology and reparation were made through the ordinary diplomatic channels, and as there was some delay in Russia's assurance that these demands would be conceded the temper of the British public grew more threatening. Admiral Rojestvensky, the commander of the Russian fleet, when he undertook to explain why he had fired on the English fishing vessels, told of having seen two torpedo boats whose intention was evidently to attack his ships. He said that he had fired on these hostile torpedo boats and expressed regret at the injury unintentionally inflicted on the fishermen. This story obtains little credence in England, where it is generally believed that the Russians having been alarmed by reports that the Japanese intended to attack their fleet by torpedo boats, were thrown into a panic by the sight of the fishing vessels which in their excitement they mistook for torpedo boats. The public temper in England, as expressed through the press and otherwise, and the disposition of the Government, as evinced by the activity in the navy, made it plain to Russia and to the world that her choice lay between a settlement of the matter satisfactory to Britain and war. The settlement of the matter actually reached, provides it is understood, that the questions of fact in regard to the North Sea incident shall be determined by an international Commission of enquiry, and that if the facts are found to be as alleged by Britain, Russia will make ample reparation. This may not satisfy some jingo spirits in England who would have gladly seized what seemed a favorable opportunity for dealing Russia a stunning blow, but it will satisfy the heart of the nation and the settlement reached will stand to Great Britain's credit before the world. It is understood that, pending the investigation, Admiral Rojestvensky and his four warships now at Vigo, Spain, will be held from proceeding to the East until the result is declared. Whatever may prove to be the real explanation of the rash and most unwarrantable action of the Russian fleet, the Russian Government has shown a disposition to act honorably in the matter, and for this it should have due credit.

Canadian Baptist Missionary Union Again.

More than thirty years ago, about the time when the Baptists of Ontario and Quebec were establishing an independent mission in India, just north of the field of the American Baptist Missionary Union, seven missionaries from the Baptists of the Maritime Provinces were over in Burmah, vainly looking for a place to settle on that side of the Bay of Bengal.

The late Rev. A. V. Timpany and Dr. McLaurin had the honor of being the pioneer missionaries for the Baptists of Ontario, for which service they were well equipped by several years of labor on the field of the A. M. B. U. Mr. Timpany was about returning to Canada on furlough, but before he left India he wrote our missionaries, urging them to come to this side of the Bay and occupy the stretch of country which lay between the north of the territory they proposed to preempt, and the field of the English Baptists, whose southern station was then, as now, Behampore in the Ganjam District.

Mr. Timpany went to Canada. Dr. McLaurin came to Cocanada and opened up the work there, and our missionaries corresponded with their Board in regard to this new move. Some of our people will still remember the steps by which our friends in Burmah were led till they finally landed in Cocanada in 1875, and in a few months moved north and took possession of our present field. Between these two fields in this country there is no natural dividing line, the land is one. The people are one in language, religion, and the many customs and habits which binds Hindu society so firmly together. The missionaries on these two fields are one in nationality, one in faith, and one in mission policy. When Mr. Timpany went home, he went with a great vision of the union of the Baptists of Canada, at home and on the foreign field, and this vision never left him while he walked with limited sight here below. With this in mind he visited the Maritime Provinces, talked with many, and as a means of bringing the people closer together tried to get the Link edited and published among our people, but in vain. He and Mrs. Timpany returned to India in 1878, bringing me with them, and perhaps I learned more from them on that voyage than I learned in the same length of time in any period of my life.

We arrived in India to find that the missionaries of the two fields were already united in an annual Conference, which was particularly helpful to those in our section, because of the experience which Messrs. Timpany and Mr. Laurin brought to it from their years of work further north. In those early days the union of the two missions was much talked of. The Conference voted in favor of it and lived in hope of the consummation, which has not yet been realized. Mr. Timpany who, perhaps, worked for it the most, went to his home in Heaven, and the rest of us have gone on year after year, sometimes with the thought of union far in the future, while at other times it seemed near at hand.

At the Ecumenical Conference in New York a few years ago, probably the best foreign mission wisdom of the world was convened, and the speedy evangelization of the nations was much talked of. Methods and means were discussed and prayed about, and some general principles were laid down. Two of these made a lasting impression on my mind, the first of which was, that small missions of like faith and practice should combine, and second, that all missions as far as possible should unite in printing and publishing, in educational and medical work, and in all departments where union could advantageously be brought about. The reasons for these pronouncements are obvious. The church is God's instrument on earth for saving men. Speedy triumph in this warfare means the salvation of many. To accomplish this, time, men and money must be conserved, and to make the most of these agencies for the glory of God in the saving of the world, Boards and Leaders must lay themselves out in the fear of the Lord, knowing that the time is short and the responsibilities heavy. Surely these principles should be proved to be unstable, or they should be acted upon with a becoming degree of energy, for the children of God should not be slothful in business. I left that conference with renewed hope of the union of the two Canadian missions, and more firmly grounded than ever in the rightness of this cause.

On this field such a union would give us a larger place, more power, more prestige in the whole body of missionary influence, which has become such a potent factor in the regeneration of India. In all places and things outside of ourselves we should be able to accomplish more. Among ourselves, were the field one, there would be a broader outlook, which is ever an aid in the development of latent powers. There would be for the Maritime missionaries especially, far more encouragement, as, for reasons which need not be entered upon here, the southern part of the field has been much more productive than the northern. On the principle that one child in a family costs more in proportion than two, the work could be carried on more economically in men, women and money, were there one central administration at home. Now, though both fields are small, one section sometimes suffers from the loss of a missionary, which on a pinch could be supplied from the

other section with profit to both, were the field one. This transfer cannot be made under present circumstances.

The Seminary at Sahealkot, with its literary and theological departments, would supply the need of the whole mission for advanced boys, and one of the Maritime missionaries would be as apt to have the soft snap (?) of the Presidential chair as one from Ontario. Thus the time of missionaries and money would be saved with profit to the pupils, if a larger sphere of action and more contact with men and things is beneficial. The money saved could be put into the industrial work at Cocanada, which department is greatly needed by both missions, and which neither is able to largely develop alone. The hospital at Chicacole might be furnished with a physician from home, which would be a great financial advantage as a doctor's practice would soon make it self-supporting. Benefits would also accrue to the native worker's purse. The kingdom of God is a broad and a broadening thing, and narrowness anywhere is harmful.

This much about the foreign side of the work. What about that in the land of the maple leaf? Why not here in this work, as in many things, should we not say, "The Maple Leaf Forever?" The national cry is a good one, but we have a higher, the cry of the Great Head of the church, "that my people may be one," and the cry of the unsaved, "come over and help us." The Maritime Provinces of Canada have passed their infancy, and the country bounded by the sea will never be much larger; but in the far west new nations are springing into life, with almost a limitless country to grow in. Already Canadian Baptists have two Boards and two foreign mission fields in the eastern section. On the principle that this is a good thing, the far western parts in due time should have two or three fields and two or three Boards. That is hardly likely to come to pass, but what is far more probable is, that those parts of the country will unite with Ontario, whether the Maritime Baptists do or do not; and they will ever be on the increase, while already our horizon is in sight. Just now our Maritime field is in need of lady workers, and some of us know that this need might possibly be supplied from other sections, were the Baptists of Canada one. With the Cross in view on one hand, and unsaved multitudes on the other this is very sad. Sometimes one wonders how we dare hesitate, and for the moment even suffer the lethargy of contraction to come over us. No one is to infer from the above statement that men are not required at present also. The Presbyterians and Methodists of Canada are discussing union are they not? Oh, yes, some one says, but our church government is different from theirs. Well, barring the Southern Baptists, those in the eastern, middle, and western states of America are one and their churches are like ours. If we on the field would be stimulated by such a union, those at home should receive a larger enthusiasm. Now they say, only one mission, and that so small! Union would give to us all a larger one, and to some of us it would add a second, and as years pass we might have as many as our neighbors in other denominations, which would help to make better Christians of us in every way. Our Master requires that we make the best of ourselves for his sake, and the effort is beneficial to ourselves and to others. Of necessity the work of the women in any part of the country need not be touched and yet it might probably be remodelled with some profit.

Each Province could have its Convention, as each state in the A. B. M. U. has, and these could be Provincial Secretaries as the sisters already have in their work. One central Board with appropriate agencies could administer the work at home and abroad as does the A. B. M. U. Yes, but there are some objections, there are some vested interests. If the legal technicalities regarding a few thousands of dollars cannot be gotten over, but must ever stand as a barrier to the progress of the Master's work, it becomes a serious business. Others say, "we are an insular people, and we have our own ways." Perhaps we need to become less insular, and our ways as such will never save souls. With the single eye to seek first the Kingdom of God, mountains will be removed. May he make his way plain unto us all!!!

I thought I had finished, but will say a word more and explain how this matter of union has recently come to the front. All these years the two missions have had two separate conferences, in which the particular business of each mission is attended to. This has been followed by the Union Conference into which came subjects of a more general interest, often where a uniformity of opinion was required to present them to other bodies outside of our own. The annual reports of the two missions have always been printed together which has been a saving in expense. But the passage of time has brought us railroads thus bringing us into easier communication with men and things hitherto beyond us, and duties and calls of many kinds have multiplied till even those of us who have the most devoutly wished for union have come to the conclusion that there must be more of it, or less, and a decision of some sort must be reached. We first thought of discontinuing the Union Conference which led to a general outcry. This would soon lead to the printing of separate reports, and the distance would be ever widening between us while a contracting influence would be going on inside. Then we talked of a Biennial Conference, then of union, and the most of us feel now that this is the right thing,

As things are now ten or twelve days are given to confer-ence each January. With union we would give five or six, and each mission would get more good than from the ten or twelve now spent. Some change must come, and which shall it be? Will it be the ever broadening one which, for the Maritime Provinces particularly, will afford scope for the exercise of every gift, and the development of every talent, or will it be the narrower one, down whose vistas some of us cannot look with enthusiasm?

Yours in the work,
Chicacole, Sept. 3rd, 1904.

C. H. ARCHIBALD.

More About the Industrial Guild.

DEAR EDITOR:—It may be of interest to a number of your readers to hear a further word about the Industrial Guild of the great commission. Let me say, therefore, it was my pleasure and privilege in September, to lay it before the sixth annual meeting of the Alberta Baptist Association, which Association numbers in its ranks some of the very brightest men in the M. and N. W. Convention. Here as in the East, the Guild appealed strongly to all classes, producing the usual pronounced ripple of interest and exciting quite a little comment. Discussion followed the address, and as a result of it all the following, submitted by the committee on resolutions, was passed without dissentient vote or voice.

"We have heard with great pleasure the presentation of the work of the Industrial Guild by Brother A. T. Robinson, and believing the principle of the Guild to be sound and practical, we would commend it and Brother Robinson's presentation of it to our churches as a means fraught with great possibilities, both in character, development and in funds for the extension of the Kingdom.

We believe the work of the Guild to be such that we would call the attention of the Executive Board of the M. and N. W. Convention to the same, asking that they might give consideration to it with a view to having organization along this line effected at an early date."

It may also interest those who, in its earliest stages saw somewhat in the Guild, to know that in one of the largest eastern cities one of the most conspicuous ecclesiastical figures on this continent has been pleased, after looking carefully into the matter, to express his faith in the vast possibilities of the Guild, and to express a wish to have one organized in his church.

Indeed, one of the most remarkable things about the Guild is that so far as I am aware, no man who has had a full exposition of its working has ever yet advanced a valid reason why it should not live and grow and do an immense amount of good. But the thing is so far reaching in its significance, so unique in the field of its operations, and so peculiar in its methods that one cannot walk all around it in an hour.

Personally I can account for the favor it has everywhere received from high and low, rich and poor, cultured and illiterate, only on the ground that God is in it and behind it and before it, designing presently to glorify his great name through this agency, and that we all together are merely so many steps in the rising tide of the great purpose. The Guild cannot ever become a church or do its work, but should not every church be an Industrial Guild of the Great Commission?

Readers of the MESSENGER AND VISITOR will be pleased to learn that Pastor W. C. Corey is giving the usual good account of himself in the west. Not every pastor is permitted to see a beautiful church and an equally beautiful parsonage go up under his hand in one year.

With kind regards to my many friends in the east.
Yours

A. T. ROBINSON.

A Self Chosen Parsorate.

BY HENRY HOLMES

I was spending a vacation in the newer regions of Minnesota. Too close application to my work, a run down condition to begin with, then a siege of sickness, had led the doctors to say that I must have entire rest and change of scene. This explains my being in the Minnesota woods.

The nearest railroad point to my stopping place was some miles away, a mere siding, with not even a resident agent the entire village, if such it could be called by accommodation, consisting of but three or four houses.

It was at his station, waiting for the train to come in one day, that I met an old college mate, who had studied for the ministry during the years I was fitting for law. We had been close friends in college and had kept up the correspondence for a time after our separation at graduation, but for years now had not even heard from each other.

"Frederick Archer, where did you come from?" were the words that fell from my lips at sight of him.

"And where did you come from, Dick Newell, and what are you doing in the Minnesota woods?" he asked, giving me at the same time a warm, hearty grasp of the hand.

Soon he learned that I was in search of health and strength, and I learned that he had a farm only a mile or so, out from the station.

"Farming?" I said showing my surprise in my voice and what turned you to farming after being prepared for the ministry and after meeting with such success in your work?" "Come over some day, prepared to spend a week with us, and I'll tell you all about it," he said.

Not many days after, Fred called to take me to his home for the anticipated visit. He drove a splendid team in a light spring wagon well adapted to the new country and somewhat rough roads. I could not but note his sturdy look, the health that glowed in his face and the strength that manifested itself in every movement of his body.

During the drive and at every opportunity in the home I studied his face. I was haunted by the thought that he had lost his faith, drifted from his moorings, given up his high ideals, and it worried me more than I would have been willing to acknowledge to him.

He had a fine farm, splendidly tilled, well stocked and a comfortable home. Financially, he had not lost anything by the change from the ministry to farming.

But why had he made the change? What had happened that Frederick Archer, the most zealous member of his college class, one of the foremost men of his divinity class, a successful minister for more than ten years, should have taken to farming when but little past forty years of age? He had made no mention of poor health, and I felt sure if that it was the reason he would have said so at once.

At supper, the first meal I ate in his home, he asked me to say grace. I wondered if he had given up the habit. How natural such a proceeding seemed to the children I could not tell, for my head was bowed.

The next morning after breakfast, the servant coming in for the time, he conducted family prayers. His tender prayer in which he thanked the Giver of all good for his care over us during our unconscious hours, and asked him to guide us during the day in such ways as would make us grow in spiritual things and increase our usefulness in the world, revealed a strong faith and a complete consecration to God. His hold on him "whom, not having seen, men love" was firm as of old. No, evidently Fred Archer had not drifted from his moorings.

All during that day, Saturday, I hoped he would say something about the reason for leaving the ministry. But he said not a word.

Sunday we attended upon divine services in the little church a mile away, where a young minister, just out from the seminary, preached, and where a Sunday school was conducted. Mr. Archer was the superintendent, and taught a large class of young men. It was easy to see that he entered into his work with heart and soul, and that he counted for more than an ordinary man in the work of the church.

Wednesday evening Mrs. Archer, Fred and myself drove to the prayer meeting. Again I discovered that my old friend with the same zeal for the cause, and his former joy in the work, so far as one could tell, was the moving spirit of the meeting.

Friday evening a company of young people gathered at his home for literary study. That hour opened with prayer. Following it came a half hour of social life, during which I noted the splendid influences of my former college mate over the young men of the circle. Surely he was doing good work, almost as good a work as though he were a regularly settled minister.

After the young people had gone and we were alone, we three, sitting before the open fire in which a big log glowed and crackled, I could stand it no longer.

You haven't told me yet why you left the active pastorate," I said. I used the phrase "active pastorate," for it seemed to me, the more I thought of it, that he was still in the ministry in the highest sense of the term.

"I left the pastorate," he answered, in his quite thoughtful way, "because I was a failure in it just as half the ministers are a failure."

"What do you mean?" I asked, startled and surprised. Startled and surprised, because he had the reputation of having been more than commonly successful.

"I mean," he went on, still in the quite, thoughtful way common to him, "that in all my ministry of more than ten years, in two parishes, I never did any work that would not have been done had I not been there. In both fields which I served there were four English-speaking churches three of which were uncalled for. Four of us were doing what one, or two at most, could have done better. That is one large, well equipped building, one strong organization, ministered to and cared for by two men, would have been far more efficient for the building of the kingdom for which Christ died, than the four poorly equipped buildings, the four weak organizations and the four men serving them."

"I suppose the two men would not have grown rich had they been given the combined salary of the four?" I suggested.

"I could get along on the salary," he went on after a pause, in which he looked intently into the fire, as though to read there what he should say, "for I was blessed with a wife who could make one dollar do the work of two, and who was sweet and patient through all trials and emergencies. But I could not stand it to think I was doing but a fraction of a man's work. It galled me to think that I, an able-bodied man, and three others, able-bodied men, should be trying to do with four poorly equipped churches, what two of us, with one well-equipped church and one united organization, could do far better. Why should I give my time and strength to doing part of a man's work?"

He looked up at me as though expecting me to answer. No answer coming, he went on. "I studied the fields in

which my class mates worked and sacrificed, and found the same difficulty. It seemed a common condition, one from which I could not hope to escape." Again he looked into the fire as though he would hear the still, small voice out from the crackling of the burning log, or see the divine writing in the flames that played back and forth, throwing strange shadows on the walls.

"One day I sat down to write a sermon on the Teacher's words, 'Gather up the fragments that remain, that nothing be lost.' Before I finished it, I knew that my days in that parish were numbered. Here was waste of the worst sort. Two out of four men were wasting their time, their lives; money that ought to have been put into one good building had been put into four, none of them worthy the work for which it was intended. What would have made one good choir was divided into four weak ones, and money that would have secured one good church organ had been given for four inadequate instruments. Men and women that would have made one strong corps of workers were divided into four discouraged groups, and people enough to have formed one inspired and inspiring congregation were split into four listless ones. But worst of all," and he sighed as he went on with his narrative, giving me an insight into his soul for which I thanked God, and laying bare the way by which he had been led, "worst of all, the world laughed at the spectacle, half despised us four ministers because we were doing but a fraction of a man's work each, noted the waste to which the churches seemed blind, and stood untouched by our ministry, by the work of the churches. Waste, waste, waste on every hand, and in every form. And the words came to me as from the lips of the teacher himself, 'Gather up the fragments that remain, that nothing be lost.' I seemed to feel the sorrow of his soul, the agony of his heart over the divisions in the ranks of his followers, and I vowed that I would work for him in some other manner, in some other field, anything rather than to be any longer a party to so sinful a waste of money, strength and worst of all, spiritual influence."

We sat quiet a long time, we three. The clock ticked away, the fire burned low, the crackling had ceased, only the strange shadows played upon the walls.

"You are satisfied with your decision, and your subsequent work?" I asked, no longer thinking of my friend as having left the ministry.

"Yes," he said, his face aglow, his voice full of joy. "The four churches of my last parish have been merged into one, splendidly equipped, ministered unto by two able, well-paid men. The church has an equipment so adequate, and is manned so splendidly by both ministers and laity, that it is a force for righteousness such as the four could never have been. Men are attracted who once stood aloof, and the young people of the town find their richest life and their highest joy in the church. The fragments have been gathered up, and the waste has been stopped."

"You feel you are of use here?" I asked, for his work in the home community had impressed me much.

"Yes," he responded, "I reach more young men in my Sunday school class and in the literary circle that meets at our house, than I ever reached in my pastorate. More young people from these two sources united with this church last year on confession of faith, than united with the churches which I served in any one year of more than ten years' pastorate. The work which I do in the ministry here is not such as will take a man's full time, but no one would do it should I leave it undone, and I have other work taking my time and energy: No one can point to me as a man doing only a fraction of a man's work, and that adds immensely to my influence, especially with the young men."

"Yes, he went on after another long silence, in which our thoughts went to the truth of what he had said as to waste in the work of the kingdom, the peace of God ringing in his tones, his very manner revealing his deep joy, "I'm satisfied with my decision."—Sel.

Christ Central.

BY HENRY ALFORD PORTER.

At a place near Jerusalem, called Golgotha, the soldiers have reared three crosses. And on these three crosses hang three figures, "and Jesus in the midst." Whatever motive put him there between those tortured victims, we cannot but feel that the position was the right one. The soldiers put him in the proper place. It was his place before; and has been his place since, and shall be his place when

The moon grows old, and the stars grow cold
And the leaves of the judgment-book unfold.

His central place in that death-scene is in keeping with his place in heaven and on earth. It is typical of his eternal attitude.

CHRIST IS CENTRAL IN THE UNIVERSE.

"Without him was not anything made." It was his hands that moulded the planets and set the stars on high. It was he that formed Orion and the Pleiades and sprinkled the star-dust over the milky way. Our sun is but a spark struck from the mighty anvil of this forger of worlds. He lifted the Himalays and the grand old Rocky mountains. I have looked with awe upon the white brows of thousands of snow-capped mountain peaks. He raised those eternal sentinels to their high places with a wave of his hand,

The name of Christ, the architect and builder, is stamped on everything that is.

And still he is the centre of the universe. "In him," writes Paul to the Colossians, "all things consist," that is, "hold together."

The universe would fall to pieces, all things would drop to nothingness were he to take his hand from beneath. He holds the reins of the universe. He keeps every star to its path and every comet to its course. He keeps the currents of life flowing in man and beast and plant. He is at the heart of all things. Somebody is managing the great ship of the universe. Have you found that out, and does it make you glad?

CHRIST IS CENTRAL IN THE BIBLE.

Open the Bible where you will and the face of Christ flashes out from the page. Go down whatever isle you please and you will come after a while to the manager of Bethlehem. "Christ is coming" is the refrain of the Old Testament, in whispered notes at first that you have to bend your ear close to the page to hear. The music swells into distinct melody as the figure of the coming King looms larger and larger on the horizon of time. It bursts into a diapason of triumph and grief in Isaiah and Malachi as they see the cross from the hill-top of prophecy. The key to the Old Testament is Christ. The key to the whole Book is Christ. It is his presence in it that makes it a "holy" Bible, a book unlike and beyond and above all other books.

I drove through the Garden of the Gods in Colorado. There were many objects of interest, weird and fantastic rocks, man-like, animal-like forms that one did not wonder to hear the untutored Indians came to worship. But there is only one thing for which I shall remember the Garden of the Gods. Approaching the great gateway to pass out, it was pointed out to me, but it was not necessary to point it out to me. There upon the face of the tall black rock had been traced in lighter color the profile of a stupendous lion, as true as to nature as if it had been drawn from life. Take that mighty phenomenon out of the gardens and there is little left for me. There are many things of interest and of profit here, but take out of the Bible, this garden of the Lord its central divine figure, the Lion of the tribe of Judah, and there is little in it for me. Take him out and you have only the covers left. No Christ, no Bible.

Christ is central in the great plan of redemption. Trace back the stream of mercy and you find its source in him. Trace up every ray of hope that shines on man and you find it fall's from the Sun of righteousness. He is the ladder which Jacob saw by which man mounts to God. He put up the ladder despite men and devils who hurled the lightning and rolled the thunder against him. "I am the way," he cried and cries still. And there is no other way, neither church nor ordinances, nor human merit, nor any other way through the gates of salvation into the courts of praise but him.

An Autumnal Sermon and Prayer.

BY REV. D. O. PAKRER.

"We all do fade as a leaf."

What makes the leaves so fair to-day,
Tomorrow, fall and fade away?
The worm, the frost, the storm and age,
Does each its chosen leaf engage?
And in its own peculiar way,
Remorseless, makes the leaf its prey.

The tender leaf upon the flower,
Oft comes and fades within an hour:
A worm has nipped the new born leaf,
Which made its stay so sadly brief,
An severed from its parent stem,
It fell to earth a faded gem.

The leaves we nursed and fondly cherished,
Within a night we've seen them perished:
When came the sunheat of the day,
Then all their beauty fell away.
The hoary frost on them was laid,
And ruthless made them droop and fade.

The leaves that on the branches hung,
Up where the robins perched and sung,
And seeming fit to live forever,
A wild and tempest blast did sever:
They fell and scattered all around,
Lie sere and faded on the ground.

When with goodbyes the summer's gone,
And autumn puts her glories on,
And purple robes the hill and dale,
And plenty comes from fields and vales,
Then ripe with age the leaves now fade,
And in their winter graves are laid.

And hence it comes, my text is true,—
The faded leaf to all is due:
The cradle yields its infant charms,
Torn rudely from its mother's arms;
And no discharge has youth or age,
The Jew or Gentile, saint or sage.

Great God who makes all nature bud and bloom,
Whose glory throws a halo o'er the tomb,
When comes our fading leaves and parting breath,
We lone'y cross the chilly stream of death,
O grant us then as now, sustaining grace,
In Jesus' love a peaceful resting place.

N. Springfield, Vermont, Oct. 1904.

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MARRIAGE AND DIVORCE.

One of the most prominent subjects, perhaps the most prominent, which was considered at the late Episcopal Convention in Boston was that of marriage and divorce, a more vital question for the weal of the state can scarcely be found, it lies at the basis of all good citizenship, it is society's strong bulwark. Weaken the marriage bond and social order is shaken to its centre. Great evils have already resulted from the growing laxity of the marriage tie, and greater evils are sure to follow if this tendency is not checked. It is to be greatly desired that the statute laws concerning marriage should be approved by the Christian conscience. To this end the discussion of this subject in representative assemblies of the churches ought to have in view the highest welfare of the home and the community under present conditions.

The growing disregard of the sanctity of marriage, especially in the United States, must awaken alarm in every lover of the welfare of mankind. How to increase homes and how to increase their harmony and permanency are questions of the gravest import, both to the Church and the state. It would be a great gain to the peace and happiness of the homes of the land if the Episcopal church should take a position which other denominations could reasonably follow. The position of the Roman Catholic church on this matter is well understood. Whatever may be the true meaning of Christ's words on divorce there can be no doubt that this question is treated, in too many instances, simply as a matter of preference. The marriage relation ought never to be lightly or hastily entered—and never broken except for the gravest reasons, in accordance with the teaching of the scriptures. We hail with satisfaction any advance on the part of Christian bodies which will lead to a deeper regard for the sanctity of the marriage vow.

GERMAN BAPTISTS IN AMERICA.

Twenty years ago there was but one German Baptist church in Dakota, one on the Pacific coast and one in Oklahoma and Western Canada. Now in the same territory there are 68 churches 17 of these in Western Canada.

In 1874 there was in the United States about 100 German Baptist churches with a membership of 6,000, now the churches number 266 with a membership of 25,000. But these figures do not tell the whole story, some 20,000 members of the German churches have united with English speaking churches, and a number of German churches have graduated into English speaking ones. But even this is not all that can be said, the financial transfer is far greater than that of members. Many of these are the well-to-do, thus the German churches are doing pioneer work for the English speaking portion of the Baptist denomination. Notwithstanding these losses, the yearly net increase of members has been 700 and the increase of money for God's cause has been in a much larger portion. The average amount given per member for church and other mission work is \$13.00, that is significant. It is to be remembered, that there are but few men of wealth among them. The men who represent a financial value of more than from \$10,000 to \$50,000 can be easily counted. They do represent however a great amount of liberality. Almost \$135,000 was expended since the last Conference for various mission works at home and abroad, for in addition to Home Missions the Conference carries on work in Brazil and Cameroo (West Africa), helps the Baptist churches in Germany, Austria and Russia and assists the Missionary Union in Burma, India and China. This is a most excellent showing. We wish our German brethren on this continent great success.

BAPTIST WORLD CONGRESS.

At the recent session of the Baptist Union of Great Britain and Ireland, the following resolution was moved by the Rev. Wm. Cuff.

"That the Baptist Union of Great Britain and Ireland extends a cordial invitation to the Baptist Unions and Baptist Missionary Boards throughout the world to send duly appointed and accredited representatives to attend a Baptist

World Congress to be held in London from Monday, 3rd of July to Monday, 10th of July (both days inclusive), 1905, for the purpose of promoting fraternal intercourse between members of the Baptist community and of stimulating zeal and efforts in Christian service; for the expression of the Baptist position as regards the fundamental relation which should subsist between the church and the state; for consultation and conference as to methods, especially in relation to the ministry, the church and the work of the Sunday schools; for the consideration of questions arising in regard to Foreign Missionary fields and methods of labor, and also as to the oppressions that still afflict our Baptist brethren in many parts of the world."

In supporting the resolution, he said among other things: "Perhaps there was never an hour in the history of the Free churches at home and abroad when a Baptist Congress was more important and urgent than it was at the present time. Baptists must make themselves felt as never before. They had a testimony to give at this juncture of ecclesiastical history that could hardly be made by any other body with such consistency as Baptists could make it. They hated priestcraft, every form of it, and since they believed as their fathers believed, that baptismal regeneration was at the root of priestcraft, they had glean hands with which to attempt to attack it, and to let all the world know that they stood four square against priestcraft in every form. The brethren from afar had something to teach those at home, for they came from a fresh, free country in more senses than one. The churches at home might teach them something but he thought that was problematical and hypothetical. These brethren would come from where there was no State church. What must it be to be there?"

BAPTIST UNION.

In responding to the greetings of the representative of the Free Baptists of Wisconsin, Dr. D. J. Denman, said among other good things, there are indications that the prayer of Jesus is beginning to be answered when he prays that they all may be one. There never was such hunger for the spirit of that prayer as now. Men are beginning to reach out through limitations toward each other. . . . Formal statements are no longer separating us from Christian bodies. Our Baptist people may have been misunderstood, and may have misunderstood themselves. Baptists first stood not for immersion and close communion, but for liberty of conscience, for the right to interpret God's word for themselves, and for freedom from the dominion of the state—for freedom of conscience. We stand for another fundamental, that man must be born anew. Immersion is important but not fundamental. In the matter of restricted communion we have never denied the name Baptist to those who are not strict communionists. We could never rule out Spurgeon and the English Baptists. . . . We may then say to these Free Baptists that the local church is the sovereign unit in our denomination and you can join and work with us. If a Free Baptist church were to do this it should be entitled to recognition and we should welcome it in the spirit in which it comes to us."

THE KEYNOTE OF CHRISTIANITY.

The Keynote of Christianity is the cross of Christ. By the cross of Christ is meant the sufferings, or vicarious death of Christ, or the doctrine of salvation through a crucified Redeemer. On Calvary's cross the secret is revealed. Here is the magnetic power of the Christian religion, "And I, if I be lifted up from the earth will draw all men unto me." To the Jew this was a stumbling block, to the Greek it was foolishness. If Buddhism or Confucianism or any of the world's great religions had been traced to their origins, as Christianity has been, they never would have secured the adherents they did. To them there was nothing so revolting as the doctrine of the cross. Wonderful indeed is the wisdom and power of God. The incarnated Christ, crucified as an offering for sin, as a substitute for the sinner, is the hidden wisdom which Paul says was revealed to us by the Holy Spirit. That which was destined to conquer the world had a shameful beginning, and that which was the shame of the Christian religion proved its glory. Blot out the vicarious death of the Son of God on Calvary and there is nothing in Christianity to be desired above Mohammedanism, in so far as the salvation of the soul is concerned. The cross of Calvary, is the keynote of Christianity.

A RIGHT HEART.

Mohammedans, Heathen Pagans and Infidels may be honest, truthful, virtuous and law-abiding. The unique quality that constitutes Christianity is love in the heart. Love that suffers long and is kind, love that is not easily provoked and thinketh no evil. Character and conduct are never safe, until the heart is regulated with the grace of love, and so the good Book tells us 'keep thy heart with all diligence for out of it are the issues of life.' If the heart is not right then let us cease from the forms of religion. As one has pithily said, 'the Lord wants reconciliation rather than a ritual.' He passes all, our singing, praying, giving, working and talking, to have a look at the heart behind it all. If that be not right there can be

no acceptable worship. A wrong heart strikes discord in our praises, works havoc in our service and discredits all our worship. If we could get behind some of the religious activities of to-day we might read the burning words, thy heart is not right with God."

A GREAT NEED.

One great need if it be not the greatest need, is a revival of righteousness, righteousness in business, righteousness in politics, righteousness in the home, righteousness in all the relations between men. But such righteousness cannot be without the regeneration of the soul, and this comes through Jesus Christ alone. If men are to be made righteous they must become Christians. It is thus that the way of the Lord is prepared. Thus it is He goes forth conquering and to conquer. The work of righteousness goes forward like an engine and a train of cars upon the two rails of the Spirit in the Word and the Spirit in the Christian. The Holy Spirit is God with us to-day, he lives in his Word of Truth, for it is 'God-breathed,' and he lives in his people who are God-filled. If we depend upon the Spirit of God in the Word and in his people we need not fear what is before us.

A HINT.

In the state Convention of Nebraska the report of the Board referred to the conditions of the churches in forceful terms. Here is one paragraph, it is not inapplicable to conditions in these Maritime Provinces. 'A careful analysis of conditions reveals the fact that only 44 churches gave to all the five denominational missionary objects, 48 gave to four objects only, 33 to three only, 23 to two only, 27 to one only and 44 to none. It is not difficult to account for this lack of interest in missions when it is known that in response to letters sent out it was found that only 1977 copies of denominational periodicals are taken in the state. This shows that only about 1000 Baptist homes are provided with Baptist literature. This leaves nearly 5000 Baptist homes without a Baptist paper.' The moral of the above is let Baptist pastors encourage their people to take the denominational paper. People will not give to that of which they know nothing. This is a weak spot among our own people.

Editorial Notes.

—A century ago there was in South Carolina 20,000 Episcopalians and 2000 Baptists, now there are 102,000 Baptists and 6000 Episcopalians, so it is reported. We hope the quality of the Baptists has grown apace with their numbers. In God's economy of grace quality is more important than quantity.

—Marcus Aurelius has said that every man is worth just so much as the things are worth about which he busies himself. Measured by that standard, there are many lives about us that are worth very little; for there are those who are busier about bonnets and flounces, or novels and entertainments, or cards and dances than anything else, and too often to the exclusion of those things which are the best because they are the highest. The aim of every Christian man will be to fashion his life after the great model—even Jesus Christ.

—There is much said of national glory in these days. But earthly glory is like the dew, evanescent and fleeting, there is a glory that is eternal, it never fades. It comes thro' winning souls to Jesus. Paul in writing to the Thessalonians said 'Ye are my glory.' A sinner saved by grace is greater glory than a nation conquered by arms. Kuropatkin and Oyama are on every boy's lips, but the day will come when their names will be forgotten while he who has saved a soul from death will be in eternal remembrance. Let every pastor and every church so pray and work that our land during this year may be filled with the glory of salvation.

"I saw one hanging on a tree,
In agonies and blood;
He fixed his languid eyes on me,
As near his cross I stood.
"O never till my latest breath,
Shall I forget that look!
It seemed to charge me with his death,
Though not a word he spoke.
"A second look he gave, which said,
'I fully all forgive;
This blood is for thy ransom paid:
I died that thou may'st live."

Condemnation, prostration, justification, consecration, preservation, sanctification, glorification, are all Him. The Lord hath laid on him the iniquity of us all.

—At the Wisconsin Baptist anniversaries, there was an address upon 'an aggressive church', in which the speaker said, 'such a church must have a true conception of its mission. Its mission is not humanitarian or political, but to seek and to save the lost. The church must believe that without Christ men are lost, there are some things men are saved from and saved to. The aggressive church must depend upon its theology, not upon its soup-kitchens. The church of aggression will believe in sanctification for service. It will be a church of hope, of life and hunger for souls. Too many are jumping-jack churches ever in

motion but never going. Let the churches go on to victory. Theories about the authorship of Genesis do not amount to much, but to save men is of infinite moment.

—'Domicide.' This is a word which has been given to the world by Commander Booth-Tucker of the Salvation Army. It is most expressive, and corresponds with homicide. The one means the killing of a man the other the slaying of a home, and yet strange to say homicide is considered illegal, and the other is, well, it is overlooked almost entirely in the criminal jurisprudence of the country. Strange, is it not? when the 'slaying of a home' may be more heinous than the other, for more persons may be involved in its destruction and the consequences more far reaching in their effects. The drink traffic is a great home destroyer and yet our people legalize this fell destroyer, and men vote to perpetuate the monster and then go to prayer meeting and pray God to have mercy upon the heart-broken wife and helpless children. They had better answer their own prayers. Better vote as they pray.

Baptist Union.

DEAR EDITOR:—One by one our churches are taking action on the "Basis of Union" and reporting to the Committee. It is our purpose to mention each week, in the MESSENGER AND VISITOR, the names of churches taking such action. We are hoping after the November Conference meetings are held that scores of churches will inform us of their favorable action.

We report for this week as voting in favor of Union the following churches: in Nova Scotia, Annapolis, Granville Ferry, Port Medway, Margaree. In New Brunswick, Pennfield, Beaver Harbor, Andover, Forest Glen, St. Martins, Campbellton. Will Pastors or Church Clerks notify the undersigned as soon as possible after church action is taken?

St. John, Oct. 31.

G. O. GATES.

Isaac's Harbour and Goldboro.

There are two beautiful villages situated on either side of what is commonly known as Isaac's Harbor. They are reached from the outside by steamers or sailing vessel, or by rail and coach or private conveyance. Antigonish is the getting-off place if one goes by train, a ride of 30 miles by coach to Country Harbor Cross Roads and 18 miles further will take you to Isaac's Harbor one of the most beautiful spots along the shore of Eastern Nova Scotia. It was the privilege of the writer to spend a couple of weeks preaching to the two pastorless churches located on either side of this harbor. Six years ago there was only one church building and one church organization. The meeting-house was on the west side, a large and commodious structure. Thither all the tribes went to worship. The people on the east side crossed in their boats for forty years and more, and thought it was just the thing for them to do. Six years ago there came division. Its cause if anybody knows, need not be mentioned. The friends who were living on the east side said: "We will have a church of our own. We are large enough and good enough and great enough, and as good-looking as most people. We want a church. And a church of their own they have—both material and spiritual. It was right for them to have a building and to have service in it, the other part is not so clear to some of us. But be that as it may, there they are and there they are going to remain. The building is not finished inside. It will cost some five or six hundred dollars to complete and furnish. It is an ornament to the place and a credit to the people. At present services are held in the vestry. For the past six years there have been two pastors in each church, Pastors Lawson and Warren in the Isaacs Harbor church, and Pastors Rutledge and Brown in the Goldboro church. These good brethren did their best and their works do follow them. To an observer it looks very much like a waste of energy and zeal, to say no more, to have two men settled in this community. With 150 families or so, one pastor should be able to care for both churches, giving an alternate service to both, each Lord's day. The work would keep him busy and there would be no danger of being consumed by rust. The field would be compact and the people are all that a man could desire to work for and with, who has some tact a little judgment, a good supply of common-sense and grace to accompany. These are needed anywhere if a fair measure of success is expected. There is not a finer field for Christian work in these Maritime Provinces, for the right man. It is too cramped for two men and they would find themselves hampered in many ways. The time may not be opportune for a union under one pastor, but there is no doubt about this being the proper thing to do. The Goldboro church has expressed its readiness to unite under one pastor. The Isaacs Harbor people do not see their way clear to do so. This should cause no surprise. Services have always been held in their church every Lord's day both morning and evening, and it seems to some of the brethren as if this ought to continue. It is not a question of ability to sustain a pastor on either side, but what is the best for all the interests involved—for the cause of God as a whole. To do so much for self leaves but little for others and for outside work, both at home and abroad. One

pastor for both churches, well-supported, and the difference given to missions, would be very desirable, since the destitution elsewhere is so great. To the eye of an observer this seems the wiser thing to do in this community. But whether this thing materializes or not in the near future, the writer has only good things to say of the people on either side of the Harbor, and of both churches. Neither of them is in the fore-front of missionary endeavor, but here is where the work of the pastor comes in, to train his people, by precept and example—the former is no good without the latter, to lead them out of themselves, to help them see things as the Master saw them and encourage them to rise to the height and privilege of their high calling in Christ Jesus. To have such men in your congregation as are familiarly known all over the place as Uncle Steve Mac, Uncle Reub Mac, and Uncle John no need of the Mac there, everybody knows who is meant Capt. White and Capt. Will Mac, Uncle Spencer and Uncle Dimock, Uncle George and last though by no means least, Uncle Simon; but why go further? The young people, they abound. It is enough to make the heart leap to see them and to feel what possibilities lie latent all about the place. In Goldboro there is Uncle Sam and Uncle Bill and Uncle Chute, and Captain Theodore and Captain Simon and Willie Mac, etc. The Giffins abound. It is strange how many people are either 'Uncle' or 'Captain' to the others.

Well, the man who can capture this people and hold them has a work to do that will be worthy of his best endeavor. They are not all angels, if they are, their disguise is by no means complete, but they are men and women who are worth working for, and taking by the hand to lift up, and help to fight the battle of life more worthily. May the good Lord send the right man to this place to do the work, which the Master wants done in Isaacs Harbor.

There are other vacant fields in Guysboro. The Seal Harbor and New Harbor churches are pastorless since Bro. Flick left them to pursue his studies at Acadia, unless Bro. Colborne has consented to spend the winter with them. It was very gratifying for an old Acadia boy to learn that the new boys are doing so well on the fields where they have spent their summer. Port Hilltop, Wide Harbor and Fishermans Harbor, are enjoying the services of the indefatigable Carter, who is abundant in labors. East, again at Canso, there is the true and trusty Chipman who never fails, and is always ready for every good word and work. Bro. Carpenter is at Half Island Cove, Queensport, and Whitehead, and is commending himself to the brethren by his desire to help. He finds the work hard, and up hill, but is not without encouragement. At the head of the Bay is Guysboro, beautiful for situation, where Pastor McLearn and his energetic wife are bringing things to pass. The church has a gem of a meeting-house, and practically paid for. Thanks to the devotion of the faithful few, who never faltered in their zeal and devotion, and are deservedly happy as they see the fruit of their labors crowned with such success. Just a few miles up at the head of Milford Haven is the thriving village of Boylston, Bro. McDougald is getting hold of things and the outlook for that field is bright with promise. The district meeting which was held in the Guysboro church and which took the writer there at this time was in session. As the meetings have been already reported, there is no need for present reference. Pastor Beals of Antigonish was present as the head, good and true, fearless and faithful. It is always a pleasure to grip his hand. Antigonish is to be congratulated in having such a brother to minister to them in holy things. Would that his health were more vigorous.

Rev. W. H. Robinson, who is so lovable in spirit and gentle in manner, was also present. He is just the man to represent the MESSENGER AND VISITOR in church and home. There are some choice spirits to be found in the churches of Antigonish and Guysboro. May their shadows never grow less. A man is greatly needed for the churches of Country Harbor, Goshen, and Aspen. They should be helped. They are worthy of it.

Boston Letter.

The Protestant Episcopal Convention opened its sessions in the city on Oct. 5th and continued its deliberations for more than two weeks.

Some steps were taken toward the decision to elevate one of the bishops of the United States to the position of Primate of the Episcopal church in this country. No definite decision was reached during this Convention but sufficient evidence of the general feeling was given to indicate that the Episcopalians on this side the water will soon have a Primate as well as in England.

The discussion which was of the greatest interest outside the Convention related to the divorce question. The proposal was presented to make it impossible for any divorced persons to be re-married. At present the clergy are allowed to re-marry the innocent party in the case of divorce. On the new proposition the house of bishops and the house of deputies were divided so that the motion for change failed to carry.

There was present a very large representation of laymen and clergy and bishops from this and other countries. But the conspicuous figure of the Convention was the Archbishop of Canterbury; and this statement is not intended to be

disrespectful to Bishop Potter of New York whose name has become so prominent through its connection with a new saloon venture. The imposing feature of the Convention was the opening service in Trinity church with its long procession of surpliced choir and the clergy of various orders with the peculiar vestments of their respective ranks, the Archbishop with his rich insignia, duly attended, being the centre of attraction. There was a similar service at the close of the sessions but it lacked the august presence of the English Primate. One could not fail to contrast the pomp and ceremony of such occasions with the modest carriage of the great Apostle Paul and with the simplicity of our Master.

The Archbishop of Canterbury spoke to a large company of the ministers of Boston and vicinity in Park street church. On that occasion as on others during his visit to America he spoke very feelingly of religious liberty. His remarks in the Park street church on the subject of liberty were true and well expressed and worthy a speaker pronounced in opposition to tyranny of conscience, but they were utterly out of harmony with a sympathy even tacit, with the inhuman outrages on conscience which are being perpetuated on our brethren, the non-conformists of England, in the interests of the established church. Such worm and strong utterances regarding liberty by the highest dignity of the church of England seems the bitterest irony. A. F. N.

Brown University.

PROVIDENCE, R. I., OCT. 26, '04.

For the second time Brown University has been honored by a visit from Hon. James Bryce, M. P., the famous English historian and traveller, author of "The Holy Roman Empire" and "The American Commonwealth." Before an enthusiastic audience which crowded Sayles Hall to the doors Mr. Bryce delivered an address Tuesday afternoon on "The Place of Roger Williams in Church and State." In an eloquent introductory address President William H. P. Faunce said, "Without the slightest exaggeration we may say that there is no living Englishman whom we could welcome more heartily to Brown University than we welcome Mr. James Bryce, for he it is who has interpreted America to herself." He referred to Mr. Bryce and Mr. John Morley (now visiting this country) as two men "associated in love of letters, in devotion to historical study, in unquenchable faith in democracy and human freedom," and expressed the hope that Mr. Morley might also visit Providence before his return.

In the introduction to his address Mr. Bryce referred to the pleasant memories associated with his first visit to the University under the presidency of Doctor Robinson. The address was a highly interesting historic resume of the evolution of the doctrine of separation of church and state, tracing it from its seed in the New Testament, through the Roman Empire, the Middle Ages and the Reformation, to its full fruition under Roger Williams at Providence.

"There had been many voices," he said, "to proclaim that civil authority had no right to govern conscience as early as the 14th century. It was implicit in the principles of the Reformation, but unhappily the reformers did not see that their principles should have carried them to the doctrine of separation of church and state."

Following are some of his more striking sentences: "That civil authority and religious authority, the church and the state, ought to be permanently dissociated, is an axiom not only of civic policy but of church government."

Roger Williams was not alone among the Puritan fathers in having a conscience; indeed, some of them had too much conscience. He was not a great thinker, nor strikingly original but tenacious and resolute. He grasped his principle with extraordinary firmness, he was even disputatious; yet he never lost his temper, he was gentle and sweet souled, and even the grim Puritans of the Bay State had to acknowledge that he was a 'dear fellow'.

"There is plenty of work still in determining the true limits of the freedom of conscience. What is conscience? How far does it go? What are the limits to that borderland where conscience conflicts with public interest? There are those who for conscience sake indulge in polygamy, others who refuse to call in the physician, or who violate public rules of health. How far shall a man be allowed to follow his conscience in matters of this sort?"

"The principle of the liberty of conscience will prevail, two reasons: first, because the New Testament shows that it is the essence of Christianity, and second, because history shows that it is the safest and best principle to follow."

"The lamp kindled by Roger Williams on the banks of the Seekonk has spread its light and illumined the mind of Christian men all over the world."

"The discover of great principles is of the greatest service to mankind, but he also serves who can receive such great principles, live by them, and teach others to do the same."

Wanted.

Mr. De Wolfe, the Principal of Acadia Seminary is desirous to secure copies of the Seminary Catalogue for the following years:—1896-1897, 2 copies; 1897-1898, 2 copies; 1898-1899, 3 copies; 1899-1900, 2 copies.

If any of our readers have the above "Catalogues" will they kindly send them to Rev. H. T. DeWolfe Wolfville, N. S.

* * The Story Page * *

Sarah 'Lizbeth's Bond.

BY KATH W. HAMILTON.

The battered teakettle was pushed forward on the rusty stove, a foot in a shoe that was wripped and partly unlaced banged the oven door shut, and preparations for supper seemed to come to a standstill. Mrs. Nevins pushed back a stray wisp of hair, surveyed the disordered kitchen, and then addressed the oldest of the half dozen children that occupied it.

"Sarah 'Lizbeth, you run up to Miss Brown's an' borrow a drawin' of tea."

"Borry it, mother?" repeated Sarah 'Lizbeth, with a note of surprise in her voice.

"Of course, child; how else would we get it?" answered the mother fretfully. "We ain't got none nor no money to buy with. Here, take this cup an' run along."

Sarah 'Lizbeth pulled a faded and dejected-looking sunbonnet over her face, and trudged up the road still wondering. There had been so many vicissitudes in her short life that it scarcely seemed as if she ought to be surprised at anything; but this step mother's reign was comparatively new and newer to Sarah 'Lizbeth than to the other children, because she had lived with her grandmother most of the two years since her father's death.

"I don't see how we're going to buy tea to pay it back," she confided to the golden-rod by the roadside as she looked into the empty cup.

It was not empty on her return, and if Mrs. Brown shared the young borrower's doubt, she said nothing. The next morning she was sent to borrow sugar from another neighbor, and went quite as a matter of course. Then Susie borrowed a few potatoes somewhere for dinner, and even small Maria borrowed molasses—a scanty and somewhat grudgingly bestowed supply—for the family mush. But George Henry, a little later in the week, returned from a fruitless quest with the information that 'Mis' Bacom said she didn't have no flour to spare, and she said it real cross, too."

Sarah 'Lizbeth began a cautious investigation. "Do you ever take back the things you borrow?" she asked of Maria.

"No; mebbys Susie takes 'em," answered the child. That sounded comforting, but the older sister did not dare rest upon it too hopefully. Susie was equally vague when questioned, and George Henry said he didn't know. Evidently, the matter did not trouble anyone but Sarah 'Lizbeth. Her own turn came again very speedily.

"Run up to Mis' Brown and borrow a couple of eggs—three, if she's got 'em," commanded Mrs. Nevins hurriedly.

Sarah 'Lizbeth looked distressed then took her courage in her hands.

"Mother," she ventured, "have we paid her that tea we got the other day?"

"No; I ain't had none to pay with, an' all you got is 'bout used up, too; an' then I don't know what we'll do," complained Mrs. Nevins. "I always pay when I can, and when I can't I can't, an' no more can anybody. But that's nothing to do with the eggs. Are you goin' to mind me, Sarah 'Lizbeth, or ain't you?"

So Sarah 'Lizbeth went dutifully on her way without more ado, but the young face under the sunbonnet was very thoughtful. The feet in the shabby shoes pursued their way slowly, while their owner pondered ways and means. It was a timid voice that finally made known its errand in the neighbor's kitchen, a bright tidy room, very unlike the one at home.

"Mother says could you please let her have two eggs, or three? And, Mis' Brown, could I—would you—might I come over and wash dishes, or take care of the baby, or something to-morrow to pay you for that drawin' of tea we had?"

"What's that, child?" Mrs. Brown, who had brought the eggs with a peculiar little smile of resignation, suddenly became interested. "What's that, Sarah 'Lizbeth?"

"If you'd just let me pay it back in work, I'd—I'd rather do it that way," pleaded Sarah 'Lizbeth her honest eyes uplifted now, and her plain face eager.

"Oh, the tea didn't amount to much." The neighbor's kindly face flushed as she remembered her thought a minute before. "But if you can help—and I don't see why you can't—I be glad enough to have you. To-morrow is baking day. Yes, come over in the morning."

Sarah 'Lizbeth went home with a face so much brighter than that which she had taken away, that her mother felt justified in her oft-repeated opinion that children were "queer." The queerness was still more apparent when the girl went cheerfully away to her self imposed task the next day.

No one ever knew what a pleasure and inspiration that forenoon in a comfortable, well-ordered home was to Sarah 'Lizbeth. Her grandmother's little home, plain though it was, had been well managed. But at that time the little girl had supposed neatness and good order to be the law of the universe, and had paid small heed to it. Now, her observant eye took note of everything in the cozy house.

Baby Brown liked his new nurse, and long before the morning was over his mother shared heartily in his opinion.

"You're a good help, and I'd like to have you come often when there's extra work or I'm needing somebody," she said, bestowing a dime and a half dozen cookies.

Sarah 'Lizbeth looked at the offered compensation with mingled longing and astonishment.

"That tea, Mis' Brown; you've forgot the tea," she stammered, "and the eggs—I'd like to work them out, too, if you don't mind."

"Why, you have," declared Mrs. Brown, with cheering positiveness. "I haven't paid you a cent too much for what you've done."

So Sarah 'Lizbeth carried her treasures home, and met another problem as soon as she had crossed the threshold. Her mother was absent, and Tommy was munching a large red apple and holding fast to another of the same tempting dimensions.

"O Tommy! Where did you get 'em?" demanded the sister, with thoroughly childish appreciation in her eyes.

"You may have one," said Tommy generously. "I got 'em down at the store. I just went in and asked Mr. Brady—I know him real well—if he'd trust me for a couple of apples, and he said he reckoned he'd have to, seein' 'twas me," explained Tommy, with a lofty and business-like air.

"Well, what makes you look like that?" he asked for there was consternation in Sarah 'Lizbeth's face.

"When are you going to pay for 'em?" she questioned in reply.

"I don't know; some time or 'nother," said Tommy not quite so easily, for Sarah 'Lizbeth's gaze was disquieting.

"Well, its going to be right now," declared Sarah 'Lizbeth. "Don't touch that other apple. We'll give it back to Mr. Brady, and pay him for this one. Getting things from other folks when you never mean to pay for 'em is just like stealing, Tommy Nevins; it's worse'n begging."

"Mother gits trusted," complained Tom sulkily, as he allowed himself to be dragged along.

"She pays when her pension money comes—far as it'll reach." Sarah 'Lizbeth uttered the last words hesitatingly, for she was beginning to understand that the pittance never did entirely reach."

"Want to pay right away, eh? Well, that comes pretty near to being a cash customer," said Mr. Brady, taking in the situation with twinkling eyes as the two children stood before him. "Let's see. Apples are cheap this year, so I'd reckon they'd be about three for a penny. You take one more apple and give me a cent, and that'll fix it."

He looked after them and laughed as they went away. "That's the little girl that's lately come here Plucky little piece! Shouldn't wonder if she reformed the tribe."

That, indeed, was the task Sarah 'Lizbeth had undertaken, though in her childish simplicity she did not call it by that name, nor realize its proportions. She often went to Mrs. Brown's and here and there among the neighbors, doing whatever she found to do, finding more and more as her reputation for being helpful and "handy" steadily increased and

contributing freely to the family support all that she earned.

Mrs. Nevins made no objections. From when the evening the nine cents were laid beside her plate and the fresh cookies were added to the supper table, she even approved in a languid fashion.

The borrowing, Sarah 'Lizbeth could not at once stop; that was beyond her province, but she kept a watchful eye upon it all. When Tommy was sent for "a little flour," he was waylaid with secret instructions to ask if he might not carry water or rake the yard in payment, and when Susie asked the loan of a bar of soap she gravely added the inducement that Sarah 'Lizbeth would "tend to its being paid."

"Sarah 'Lizbeth's on the bond," came to be a village saying in regard to favors bestowed upon the Nevins. But under the jesting words a sincere and growing respect for the sturdy, honest little maiden who was slowly impressing her creed and her example upon the whole family. Sometimes it fretted the mother as it interfered with the easy shiftlessness of old ways.

But when George Henry, stirred to emulation, came home one evening with a silver quarter which he had earned by digging potatoes, the mother regarded him thoughtfully.

"If all children 'd take to doin' that way we could live like other folks after a while," she remarked as if a new idea had just occurred to her. "Dear knows I'd like to slick up and be somebody!"

It was slow progress, and Sarah 'Lizbeth did not see as clearly as did others the extent of her work. She only persisted in it doggedly, taking more and more responsibility upon her young shoulders.

"I've got a place in Mr. Brady's store for all vacation," announced George Henry proudly, two or three years later. "He says Sarah 'Lizbeth's brother ought to be good for something."

Sarah 'Lizbeth's plain face beamed. It was freckled and burned by sun and wind, the light hair was drawn back plainly from it, the shoulders were more stooped than their years would have warranted, and the hand busied with an apron for little Maria were rough and red. But no one had need to pity her; she was a picture of content that day. Tommy, Susie and Maria had been comfortably dressed and kept in school all the year. In her eyes they were becoming models of learning as they were certainly growing more helpful and useful every day. The home had changed its character in many ways since George Henry had a place."

"My! ain't we lucky!" said Mrs. Nevins.—S. S. Visitor.

* * * * *

His Little Brother.

BY SYDNEY DAYRK.

"Take care, Fred—don't joggle!"

"Don't joggle what?" asked Fred, who had come near his little brother as he bent over a table with a very painstaking face.

"My writing."

"Oh! Whom are you writing to?"

"Grandmother. You know when she was here we promised we'd write to her."

"So we did."

"I've been putting it off," said the small boy. "Because you see," glancing up for sympathy, "writing a letter is just such a—oh, dreadful thing!"

"Is it?" said Fred with a smile.

"Yes, and—the hard things are the things we ought to do, you know, mother says—the things we don't like"—he hesitated with another upward look of trusting appeal, adding, "but you know all about that, Freddy."

"All about what?" said Fred, a little puzzled.

"Oh, all about those things we ought to do—and"—Harry floundered in his anxiety to express what he felt—"the things you don't like to do are the very things you do, Fred."

"How do you know I do, Harry?"

"Why, because you're—you're—why mother knows how to say it. She's proud of you because you do right things—but I must go on."

As the small fingers worked slowly with the pen Fred glanced down at the laboriously written words.

A page had just been turned and he read: "hope to be like him when I grow a big boy"—

Fred turned away with a heavy weight at his heart. With this knowledge of the loving, loyal admiration of his little brother, he could read the touching scrawl but one way. He himself was the one whom Harry hoped to resemble as years went on.

"The little fellow doesn't realize how he is piling it all on me at once," said Fred to himself as he went out.

"Do right things. Oh, my! And mother proud of me because I do that sort of thing. Well, well! It was bad enough even if I had only myself to think of; but with this blessed small tad setting up to be a perpetual admiration society, it's too much. And how am I going to get out of it all?"

Fred really had bound upon his heart a heavy burden—the kind that is borne by any well-meaning well taught boy who is so fortunate as to allow himself to commit a wrong-doing and then to conceal it. As he now sat by himself, the unpleasant train of thought seemed to wander on by itself.

"It's three weeks ago when I went with the boys for the day by the lake. Mother had given me that five dollars to give to that young fellow who was collecting money for the flood sufferers out West. She told me to be sure and go there on my way, but I thought I was in too much of a hurry for that, and that was the beginning of the trouble. When I went there on my way back, he was gone on his journey, and then—if I'd gone straight and told of it, it would have been all right. But I hated to, and put it off. And when I came to feel in my pocket for the money at bedtime it was gone. And I haven't said a word about it. A nice story to tell about the boy Harry wants to be like as he grows older! The one mother always knows will do right things! Oh, Harry, I wish I was a little fellow—just about as big as you! It wasn't half so hard to tell things then. Heigh-ho! I wonder if I'll ever be able to stop thinking about it!"

If he had known it, the most promising thing about the whole story business for Fred was that he could not help thinking about it. A boy with a blunted conscience, if he felt tolerably sure his fault would not be discovered, would have given himself little further trouble about it.

Mother came out and joined Fred on his seat under a spreading tree. As they chatted about different things, she remarked: "It is unpleasant to be disappointed"—and then paused as something down the road attracted her attention.

"Disappointed!" Did she mean in him? For a minute Fred hoped she would forget to continue, and in the next he felt as if he must know.

"Disappointed?" he faltered.

"Yes, in some one you trust."

Of course she meant him, and Fred's color grew deeper as he kept his face turned away. But she went on quietly, more so, surely, than would have been the case if she had been speaking of disappointment in a son.

"That young Tracy, you remember, who came around raising money for the poor people in Kansas? I sent him, you know, the five dollars to an old servant of ours who wrote asking help. Now, I don't mean that I think the young fellow's untrustworthy, but either he has been careless about seeing that the money reached Jane Carey, or Jane has neglected to acknowledge it."

For a minute Fred's face sank lower. Here was his wretched misdoing showing its ugly face—not in exposure of himself, but in blame to others—a possible slur of undeserved suspicion of a good man with reproach against the old servant who was suffering loss through him.

Fred suddenly raised his head, and in a torrent of words poured out his grief and his repentance. A long talk with his best friend followed.

"I don't think I'll ever try to carry such a big load again," he concluded. "That little brother has been stabbing me straight to the heart with his trust in me. I never again could stand the feeling of at least not trying to be what he believes me not to be."—Morning Star.

* * *

Charley, dear," exclaimed young Mrs. Torkins, "the paper has a sketch of you as a rising young reformer."

"Yes. I thought that would surprise and please you. What did you think of the biography?"

"Oh, Charley, dear it is too good to be true.—Ex.

* The Young People *

EDITOR

BYRON H. THOMAS

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

Officers.

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

Prayer Meeting Topic—November 6th.

Some of God's promises that cheer me.—II Peter 1:1-4

A pastor was once asked if he knew how many "promises" the Word of God contains. "No," he replied, "nor do I know any one who does." Estimates have been made but one has the feeling that they are misleading. The promises are so many as well as "so great and so precious," that an attempt to number them must fail.

Out of this vast number there are some which are of especial comfort to the Unioner.

I. God's promise to provide for my salvation cheers me.

It is true that "all we like sheep have gone astray, we have turned each one to his own way, but the Lord has laid upon him the iniquity of us." We have sinned against God and thereby forfeited the favor of God; but Christ has died for us, so that we may inherit eternal life by believing on Christ. "Him who knew not sin, he made to be sin for us that we might become the righteousness of God in him." God's promise to save me through Christ cheers me.

II. But God's promise to perfect his work of grace in me also cheers me.

Conversion does not sanctify; it only unites my spirit to Christ. There are then two natures within me. See Rom. 7:13-25; God's work is to bring my nature into complete harmony with the Christ nature within me and this he has promised to do. "Being confident of this very thing that he who began a good work in you will complete it until the day of Jesus Christ."

III. But God's promise to provide for my temporal needs also cheers me.

We have temporal as well as spiritual needs, but these too God has promised to provide for. Some parts of our land have suffered severely from drought this past season, but the harvest as a whole has been an ordinary one, and where the crops have almost totally failed some other way is being provided to feed the hungry. So that God's promise to supply my temporal needs not only has been but always will be fulfilled. This too cheers me.

IV. But God's promise to carry on his work in the world also cheers me.

When on earth Christ set up his kingdom in the world, since which time there has been an unceasing struggle between the world and the church for supremacy—today between the Japs and Russians. Sometimes the victory has been with the church, sometimes with the forces of wickedness, so that often God's servants have been filled with the gravest fears as to the final outcome. Which side shall ultimately win? The church or the world? Christ or Satan? God's Word says The Church. See Ps. 2:8, 22:27; Isa. 2:2-3, 53:10; Matt. 8:11; Rev. 11:15.

V. But God promises of the Holy Spirit also cheers me.

We need the Holy Spirit to endow us with power from on high to equip us for our work as workers in his vineyard. To this end we are told to be filled with the Spirit and Christ says "if ye being evil know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit unto them who ask him." What comfort for the Christian worker.

VI. But God's promise for strength for every trial and temptation also cheers me.

We all have our trials and temptations, but God's Word contains a promise for every one. I. Peter 5:7. Deut. 33:27; Hoshea 11:8, Ps. 48:14, Jude 24, Rom. 8:38, 6:6. How great and how precious are God's promises.

H. S. SHAW.

Westchester, N. S.

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B. Y. P. U. NOTES.

Rev. H. S. Shaw, M. A., will discuss the November Topics. We shall have an able treatment of the several subjects, from this strong brother.

Rev. E. L. Steeves, who has exceptional gifts as a normal class, leader and instructor, has marshalled his young people at Upper Sackville, for systematic study during the fall and winter months.

We note with pleasure the "Watchwood" of the First Baptist church of Brookline, Mass., ably led by one of Nova Scotia's most brilliant young pastors, Rev. A. A. Shaw, "Individual work, for Individualists." After all young people would not the highest purpose, of our movement

be attained this year, if we should give ourselves up entirely to the most aggressive kind of evangelistic work.

Our greatest need is a revival of interest of life, of spiritual power, of holy zeal, of fearless courage, of unwavering devotion to the church of Jesus Christ.

Let us then, adopt the Watchwood of the New England church, and "go forward"

Port Midgic, N. B., has one of the best sustained Young People's Meetings, that we have yet heard of.

A valued correspondent calls attention to the fact, that our excellent brother the Maritime President, is not the Rev. A. E. Wall but simply Mr. A. E. Wall. We make the correction, and we are pleased with the evidence that our "column" is being carefully read.

* * *

SIPS FROM WAYSIDE SPRINGS.

"Do noble things, not dream them all day long and so make life, death and that vast forever, our grand, sweet song."

"He who would witness to Christ, must be a witness of him"

"Modern Christians need the touch, and call, and challenge of the living Christ."

"A careless reader of the Scriptures never made a close walker with God."

"Love will not condone a great fault, while indifference and hatred will magnify a slight error."

* * *

A WORKINGMAN'S EVENING HYMN.

BY GEORGE H. FULLERTON.

O "Son of the carpenter," daylight is gone;
My workshop is closed, my thoughts are now free;
The noise of earth's traffic is hushed in the street,
And my heart and my voice lift unto Thee.

I sing of the glory from which Thou didst come
To live in a cottage and work for Thy bread;
I sing of the glory which Thou didst conceal
In a carpenter's son, 'neath a Carpenter's shed.

How lowly Thy life! how simple Thy toil!
No towers or palace emblazons thine art;
Thy kinsfolk cared not for Thy birth or Thy deeds;
Thy mother alone kept these things in her heart.

O "Son of the carpenter," now on Thy throne,
Reveal unto me Thy wonderful plan
For building an earthly yet heavenly life—
For growing in favor with God and with man!

I, too, am a toiler unheeded, unknown;
I, too, have a spirit which longs to be free;
O teach me to work and patiently wait,
While knowing my kinship with God and with Thee!

* * *

This is the victory that overcometh the world even in faith. 1 John 5:4

Royal is the sword we wield
Royal is our battlefield
Royal is our victory
Royal shall our triumph be.

Horatius Bonar.

Soldier of the cross the hour is coming when the note of victory shall be proclaimed throughout the world. The battlements of the enemy must soon succumb; the swords of the mighty must soon be given up to the Lord of lords.

Spurgeon.

Happy the Spirit released from its clay;
Happy the soul that goes bounding away;
Singing as upward it hastes to the skies,
Victory! Victory! homeward I rise.

William Hunter.

Your life and mine, the life of every man and every woman, however different they are from one another, they are all in him. In him there is the perfectness of every occupation: the perfect trading, the perfect housekeeping, the perfect handicraft, the perfect school-teaching, they are all in him. In him lay the completeness of that incomplete act which you did yesterday. In him lay the possible holiness of that which you make actual sin. In him lies the absolute purity and loftiness of that worship which we this morning have strained so with impurity and baseness. To go to him and get the perfect idea of life, and of every action of life, and then to go forth, and by his strength fulfil it that is the New Testament conception of the strong, successful life. How simple and how glorious it is! —Phillips Brooks.

You have your cross, my friend . . . There is pain in the duty which you do. But if in all your pain you know that God's love is becoming a dearer and plainer truth to you and the vision of the world's redemption is growing more certain and bright, then you can be more than brave; you can triumph in every task, in every sacrifice. Your cross has won something of the beauty and glory of your Lord's. Rejoice and be glad, for you are crucified with Christ.—Phillips Brooks.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

For North West, Grande Ligne and Maritime Missions. That struggling Aid Societies may be encouraged and blessed. Thanks giving for the blessings of the past year.

Notice.

Executive meeting of the W. B. M. U. will take place Tuesday, the 8th of November, in the Mission Rooms on Germain St., at 3 o'clock.

We would call special attention to the article by Mrs. Churchill in last issue of this paper. It is the first time we have had the history of this remarkable work and it should be read by every Baptist with gratitude to God for the display of his marvelous grace to persons who had not been visited by our missionaries previous to the time when they came for baptism. Let us more earnestly ask that God who has begun this work will carry it on mightily, and help us to send a missionary to this needy field.

A History of the Work at Ryagadda, India.

BY MRS. G. CHURCHILL.

(Concluded)

On Monday we gathered the women into a prayer meeting and began to teach them to pray.

The next time I went to Chekkagoodea I was astonished at the growth manifested by the Christians. The preacher, Prabha Dass, had come to Bobbili and asked for one of our boarding girls for a wife. Mr. Churchill married them and they went back to Chekkagoodea. She taught a little school among them, and often called the women together, read the Bible to them and taught them to pray. The first Christian marriage was celebrated there during the second visit of mine on Saturday, so the Conference meeting was held on Sunday morning, and to see those Christians, men, women and children, most of them not a year out of Hinduism, rise, one after another, and tell of their joy in having found such a Saviour and of his keeping power through all their trials and persecutions, was to me a remarkable sight, and I could only keep repeating to myself, "What hath God wrought?" It was just a year and a day after the first six came to Bobbili and were baptized, and by this time there were twenty-six baptized believers there.

During this year, the other Konda Doalu of this village, after trying all their persecutions and doing everything they could to persuade the Christians to return to heathenism, and, when they would not, doing their worst to get the land taken from them, at last said they would not live among them any longer. They called the village in derision "Christa Cetta" (Christ village,) tore down their houses and moved a mile away and built another village. We were afraid after they left the Christians that they would burn down their village, but no such trouble has come to them, and their land has not been taken from them yet. Two years ago the grass hoppers destroyed most of the crops in that part of the country, but it was very noticeable, when they had destroyed all the crops of the heathen who had moved to the new village, they touched only the corner of the Christians' land adjoining. Even the heathen called attention to it.

Two of the six who were baptized in Bobbili, boys of fourteen and sixteen years of age, were, at the beginning of the persecution, taken away to other villages, and have never since been allowed to associate with the Christians. One of them who lives in the new village, they see sometimes in the fields, and he says he is still believing in Christ and will never worship idols again.

Mr. Churchill and his helpers have visited and preached in all the villages around, and so have Siamma and I. And we have often asked the Lord to give us the Ryagadda valley for Christ. When we first went to the new village the women would not come out to see us or listen to us at all. They said there was no need for us to come to their village, and shut their doors in our faces. They would have nothing to do with the Christians unless it was to abuse them, but now they are quite friendly and will come to the Christian village and sit on the verandah with the Christians and talk to them. The last time but one that I was out there, we saw the head man of the new village and told him we were coming to his village and would bring Scripture pictures with us at a certain time the next day. What was our surprise when we went to find this head man of the village, who had been the bitterest opposer of the Christians sitting there, and all the young men of the village ready to look at our pictures as we showed them, and listen to the gospel story that we taught in connection with them. Thus the Lord is turning the hearts of their

enemies to be at peace with the Christians, and we hope to see many of them Christians ere long.

In all forty-seven of these Konda Doralu have been baptized—forty in the Ryagadda river at that one place, the baptistery the Lord provided for us, and seven at Bobbili. The daughter of Tammandora, while in the school here last year was baptized. Four of their children have passed their primary examination in our school at Bobbili. Two of these were married last year and the other two are continuing their studies up to the Lower Secondary examination. We ask the Lord that he may call these to be helpers in the Mission at Ryagadda when he shall influence the heart of some young man to offer himself for the work out there.

Two years ago our Conference voted that Ryagadda be considered an outstation of the Bobbili field but some of us who have the work there resting more heavily on our hearts, felt that it should be one of our principal stations and a Missionary placed there. The Bobbili field needs more work done on it than we can do if we give it all our time. And so we have been earnestly praying that if it were the Lord's will, that He would influence all the hearts of our Missionaries and those of our Board at home to occupy this as a head station with a Missionary and staff of native helpers. Last year at our Conference at Parla Kimedya, December, 1903, a resolution to occupy Ryagadda as one of our principal stations was passed unanimously and Rs. 1200 of the Rs. 3000 we Missionaries are raising for the Twentieth Century Fund, was voted to commence buildings there. Mr. Churchill went out in February, 1904, and put up three go-downs, purposing to use them as living-room, cook-house and store-room for his tools, etc., while building the Mission-house proper. We were three years in getting a grant of land at Ryagadda for a Mission compound but we have it now and these buildings are up and we trust the Mission house will soon be erected.

When at Ryagadda in April this year, while Mr. Churchill was hard at work putting on the roof of the go-downs, with the thermometer in the daytime standing at 100 degrees in the shade, I decided to take the preacher Prabha Dass and my Bible-man Siamma and go out in two directions to see where outstations might be located. One night we travelled in carts thirty miles out to Singapore. Here we had a grand time the next afternoon. Some five hundred people assembled, men, women and children, and stood two hours in the blazing sun, and looked at the pictures of Christ's life and listened attentively to the preaching. That night we returned to Ryagadda and three days later went thirty miles in a more northerly direction to Bissemko'ak. Here, too, we had a good day. The Sub-Magistrate sent around and invited the principal men of the town into his front yard. In all about three hundred intelligent men came and listened without any interruption to the story of Jesus and His love, as it was portrayed in the pictures and told to them in Telugu and Orga. Afterwards Giamma and I went into the Sub-Magistrate's house to visit his wife and sister. The former was only a girl in her teens—had been educated in a Mission school in Vizagapatam and was delighted to see the pictures of the stories she had read in the Bible. We hope these two towns will be out-stations on our Ryagadda field. It will be a much easier field on which to tour than the Bobbili field, for on all the roads there are good Government bungalows every ten miles which a Missionary may occupy free as long as he likes; so that when he tours on these roads, he will not need to take a tent. We are now earnestly praying for a Missionary for this Ryagadda field. May the Lord incline the heart of some consecrated young man to say to the Board, "Here am I, send me."

The W. M. A. S. of the Baptist church at Havelock observed Crusade day on Thursday, Oct. 20, by giving an "At Home" in vestry of the Baptist church from four till six p. m. A large number were present, and seven new members joined our society. In the evening a public missionary meeting was held.

Mrs. H. A. THORNE.

On Sunday evening, Oct. 16th, the Women's Missionary Aid Society of Clementsvalle, held a public meeting in the Baptist church. The service was opened with singing by the choir. Then followed scripture reading and prayer by our pastor Rev. J. H. Balcom. Mrs. George Pearson our County Secretary was introduced to the audience. The sympathy of the church was greatly aroused by the visit of our sister, who is a devoted woman zealously labouring for the cause of missions. Her subject touched principally on the great influence of women, her belief in them, and the work which she is representing. Her address was impressive and cannot have failed to have had much weight with the audience. Our pastor evinced a full sympathy with our sister and made an urgent appeal to all the women of our congregation to become members of the Society.

A recitation by Miss Maud Millett was pleasingly rendered

and well received. Special music of a missionary character was prepared by the choir. This meeting was well attended and much interest shown. The collection was \$7.60. The community has largely developed the grace of giving to the good works of the church within the past two years. The church does not as yet come up to her full duty, it is true. But she is beginning to see that blessing on her home work is best to be secured by attention to the mission fields which are white already to harvest.

SECRETARY.

The W. M. A. Societies of Colchester and Pictou Counties held their Quarterly Meeting at Lower Economy on the afternoon of Oct. 11.

Mrs. Gunn, County Secretary of Colchester, opened the meeting by Scripture reading and prayer, after which Mrs. G. A. Lawson was appointed Rec.-Sec'y. Reports were given from the different societies, which, were, in the main, encouraging. Some of the pastors present spoke in the highest terms of the work being done by these societies. Following these reports, Miss Edwards of Truro gave a splendid address on the "Importance of Mission Band Work," after which she answered a number of questions concerning the organization and methods of conducting a Mission Band. An offering was then taken after which the meeting was closed by prayer.

M. ISABEL LAWSON Rec.-Sec'y.

MONEYS RECEIVED BY THE W. B. M. U. TREAS

FROM OCT. 8 TO OCT. 27TH.

Hantsport, F. M., \$3.25; H. M., \$1.00. Bridgewater, F. M., \$4; Pleasant River, leaflets, 30c; Point de Bute, leaflets, 60c; Berwick, F. M., \$17, balance to constitute Mrs. W. A. Reed a life member, F. M., \$5, Reports, 60c; Tidings 25c; Wittenberg, Smiths Cove, Mahone, South Rawdon, Greywood, New Castle bridge, Clementsvalle, Gavelton, Woodville, Deep Brook, each Tidings, 25c; Antigonish, leaflets, 30c; West Yarmouth, F. M., \$5.50, H. M., \$2; Goldboro, F. M., \$15; Glace Bay, F. M., \$8; H. M., \$2; Kentville, F. M., \$9; Bridgeton, F. M., \$9.13, H. M., \$3.62; East Apple River, leaflets, 30c; Collina, F. M., \$2; Osborne, F. M., \$3.90, H. M., \$1.10; Murray River, F. M., \$11.25, H. M., \$6, part of this amount being proceeds of concert; Gabarus, F. M., \$6; Forbes Point, F. M., \$5.80, H. M., \$5.80, Tidings, 25c, Reports, 15c; Waterville, F. M., \$9.40; Homeville, F. M., \$8.60, H. M., 40c; Linden, Reports, 10c, Tidings, 25c; Clementsvalle, F. M., \$13.25; Greenville, F. M., \$4.50; Cambridge narrows, F. M., \$4.50, H. M., 50c; Lawrencetown, F. M., \$10; H. M., \$1, to constitute Mrs. I. Newcombe, a life member, and toward Rev. W. L. Archibald's travelling expenses, \$25; Gavelton, F. M., \$2.50; Oakfield, "a friend," toward Rev. W. L. Archibald's travelling expenses, \$1; St. Stephen, F. M., \$16; Truro, Immanuel church, F. M., \$5.75; Cavendish, F. M., \$7.61, H. M., \$2.39; North Sydney, F. M., \$7.00, H. M., \$6.50; one of the little, who has gone "home" per Mrs. Whidden, Chicae Hospital, \$5; Halifax, Tabernacle church, F. M., \$3, H. M., \$3; Kingston, F. M., \$7.50, St. Martins, F. M., \$5; New Germany, F. M., \$10.75, Tidings, 25c.

P. O. B. 63.

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

Foreign Mission Board.

NOTES BY THE SECRETARY.

Interest in Missions a Test.

Our zeal in spreading the gospel is a mark of our appreciation of its worth. We make known what we value. We have faith in the truth only when that truth has gripped our hearts. We do so little for Jesus simply because we do not know what he requires.

To give the gospel to those who have it not, is not an optional thing with a Christian, it is not a response to some exceptional claim; it is not a special form of personal devotion. To do just that, is simply a sign of a living faith. It shows that we have found the pearl of great price, to all, and for all, and we feel that we must make it known, that we regard this knowledge as a trust to be used in the glory of God, that we believe he is waiting to fulfil his will through us. The work of sending the gospel to the benighted, is not the self-chosen work of a few apostolic enthusiasts, it is the work of the church, as a church and it is especially clear that the work of Foreign Missions is not one of a number of objects of equal claim upon our thought and effort. They have a first claim upon our energy and devotion. The great commission proves this beyond a doubt. How often is the order thus enjoined transposed to our serious loss.

Following Christ is a giving up, a taking up a raising up, and a lifting up.

"The gift without the giver is bare.
Who gives himself with his alms, feeds thee,—
Himself his hungering neighbor, and Me."

—Lowell.

Eighty years ago the inhabitants of Sandwich Islands were savages and cannibals. Today, they are sending native missionaries to other islands in the South Sea.

The first mission in the Sandwich Islands was not established until forty-two years after Captain Cook had discovered their existence. During these years the explorer, the trader and the trafficker in slave labor alone furnished to the natives all the knowledge of the white man. With the advent of the first missionaries in 1819 the conditions of savagery, vice and superstition, then rampant on these islands, speedily changed. Today Hawaii is a United States territory, animated by Christian ideals and helping to send the gospel to the heathen world.

Until Jesus is Lord over our purses he cannot be Lord over our lives. When bound to our treasurers we are still in bondage to sin.

The law of the world is self-interest; the law of the kingdom is self-abnegation. The old man looks out first for himself; the new man looks out first for his brother.

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Do you ever get a pain there?
If so, do you know what it means?
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A sure sign of Kidney Trouble.
Don't neglect it. Stop it in time.
If you don't, serious Kidney Troubles
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The Home

BLEACHING LINEN.

These are the days with the grass at its softest and greenest, that every woman feels the stirring of heredity from her maternal ancestors—more or less remote—and longs to go forth and bleach something. "Grass bleached" linen from the shops alack, there is more. Chemicals do all the work in these days of hustle, and bustle, even in Ireland save only one establishment at Belfast whose prices for grass bleached linen, make them prohibitive to the rank file of housewives. While the old process of bleaching was the work of weeks and months the modern chemical bleach is accomplished in a few hours. The linen unwound from the revolving cylinders, is passed through a big tank of some approved solution, then rewound, its whitening accomplished. To the canny purchaser of linen who realizes that the extreme whiteness is always obtained at the expense of the strength of the fabric this season given a little plot of grass, permits her to do her own bleaching. As a substitute for the old fashioned method of bleaching clothes on the grass, the twentieth century housewife, hangs the linen wrung out but slightly on the clothes line and plays the garden hose, equipped with a fine sprinkler, on it for some minutes. The result is said to be very satisfactory, though it does not fully equal the slower process.—Journal and Messenger.

OBSERVATIONS OF A PATIENT HOUSEWIFE.

A housewife whose laws are as fixed as those of the Medes and Persians will drive her family away, especially the children. Good fellowship and jollity in the home should be a part of the good discipline, and not looked upon as a crime. I am personally acquainted with a housewife, not a homemaker, in Brookline, who boasts that her husband and her son never enter the front door in wet weather. They have been disciplined to enter through the back door and climb three flights of stairs to their sitting room. They are not allowed to rest upon a sofa in dressing gown and slippers, because it is not dignified. This surely seems like straining at a gnat and swallowing a camel, and such discipline in most homes would drive the family away from it.

On the other hand the members of the household should not be encouraged to be tardy at meals. That, above everything else makes trouble with servants. There should be a restriction on untidiness of all kinds, and the homes should not be made a rendezvous for all the boys and the girls in the neighborhood any hour of the day, to ransack the garret, deplete the ice-box and throw things into confusion. There is a happy medium which the genuinely good housekeeper will discover if she tries. It is not necessary to drive away her young people to find their 'fun' in other homes—which they always compare to the disadvantage of their own—just because they may be a little troublesome or may seem to infringe on household discipline. One can be a good housekeeper, taking home the most particular care of all her possessions, and not make them more important than the happiness and comfort of her family.—Debon Ayr, in 'Leslie's Weekly.'

KITCHEN DON'TS.

Don't litter up the kitchen when getting a meal because it will take hours to 'clean up' after the meal is over.

Don't put a greasy spoon on the table. It leaves a stain which requires time to erase. Put it in a saucer.

Don't crumble up your dish towels. Rinse and hang them in the sun.

Don't pour boiling water over china packed in a pan. It will crack by the sudden contraction and expansion.

Don't black a stove while it is hot. It takes more blacking and less polish.

Don't put damp towels or napkins in the hamper. Dry them first or they will mildew.

Don't use knives for scraping the table and pots.

Don't pour boiling water and soap on greasy spots. Moisten the spots first with a cold saturated solution of soda, then scrub them with the grain of the wood, using cold soapsuds.

Don't put egg dishes in hot water—it makes the egg adhere. Soak the dishes first in cold water.

Don't put tin pans on the stove to dry. They become heated, the solder loosens and soon leak.

CANNED CELERY.

The following method has been used successfully: Scrape the celery, using the tender white stalks, cut in lengths to fit half pint glass jars with large mouths; pack the pieces in closely and set the jars under the cold water faucet and let the water run over the celery for at least 20 minutes, then screw down the covers tightly and set in a cool, dry closet.

ANOTHER METHOD.

Wash and scrape the tender white stalks; cut in lengths to fit the jars, set jars on steamer and cook without water for 45 minutes then add salted boiling water and cook thirty minutes longer; screw down the lids and cook ten minutes longer.

White celery can be cut into inch lengths and preserved in spiced white vinegar same as little white onions.

What Sulphur Does.

FOR THE HUMAN BODY IN HEALTH AND DISEASE.

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

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

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

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

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

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies the kidneys 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.

Pond's Extract

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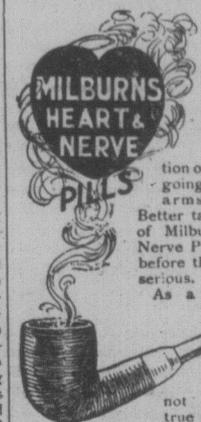
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heart and nerve troubles they cannot be excelled. A true heart tonic, blood enricher and nerve restorer, they cure nervousness, sleeplessness, nervous prostration, smoker's heart, palpitation of the heart, after effects of la grippe, etc.

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The Sunday School

BIBLE LESSON.

Inferred from Peloubet's Notes.

Fourth Quarter, 1904.

OCTOBER TO DECEMBER.

Lesson VII. — November 13.—Joash repairs the temple.—2 Kings 12: 4-15.

GOLDEN TEXT.

We will not forsake the house of our God.—Neh. 10: 39.

EXPLANATORY.

I. THE WORK TO BE DONE BY THE NEW KING.—In our last lesson we considered the great religious decline which had come upon the kingdom of Judah, through the influence of the idol-worshipping Jezebel and her daughter Athaliah, the queen grandmother of Joash. Baal worship became fashionable. The temple of Jehovah was neglected, and became dilapidated. The contributions for its support and for that of the priests were discontinued or transferred to Baal, so that the whole work of religious services and religious training and education was left undone. The moral field was overgrown with thorns and thistles, and brought forth no good fruits of righteousness and religion. There was need of a great spiritual revival and moral reformation; and this was the work which presented itself before the young king, aided by his uncle Jehoiada, the aged high priest.

"The harvest truly is plenteous, but the laborers are few."

II. THE SOLEMN COVENANT AND SELF-CONSECRATION.—2 Kings 11: 17; 2 Chron. 23: 16. With wise forethought Jehoiada saw that the first step in any true and lasting reformation was to lead the people to a consecration of their hearts and lives to the Lord God of their fathers. Nothing less than a new heart and a right spirit could make effective the needed reforms that were to follow. Accordingly, at the time of the coronation Jehoiada "took the opportunity of the great gathering in the temple, and the general exaltation of feeling produced by the events of the day, to bind the people afresh to God by a solemn league and covenant, so that 'the joyous festival of homage to the young king became on this occasion identical with that of renewed allegiance to Jehovah.'"

III. THE PEOPLE SET TO WORK FOR THE LORD. DESTROYING THE EVIL.—2 Kings 11: 18; 2 Chron. 23: 17. Jehoiada well knew what the latest psychology is teaching today, that the way to deepen and strengthen religious feeling, and to make it a part of the life and character, is to express the feeling in action. Immediately following the new consecration was a popular outburst against Baalism, the arch enemy of true religion. "The people of the land went into the house of Baal, and brake it down." "The altars and images which adorned it were broken to pieces, and Mattan, the high priest, slain as he officiated. Baal-worship was thus for a time completely rooted out of Judah, and the old religion resumed its place."

IV. THE RESTORATION AND REORGANIZATION OF THE MINISTERS OF RELIGION.—2 Chron. 23: 18. The next step in the revival was, of necessity, the restoration of the religious services of the temple. The priests and Levites were recalled to their appointed work, and reorganized according to the plan of David, as written in the law of Moses, "with rejoicing and with singing." The priests and Levites not only officiated in the religious services of the temple, but where the teachers and instructors of the people.

V. CONTRIBUTIONS FOR THE REPAIRS OF THE TEMPLE. A FAILURE.—Vs. 4, 8. After Joash was firmly settled on his throne, he "was minded to restore the house of Jehovah (2 Chron. 24: 4).

4. AND JEHOASH. Another form of Joash. SAID TO THE PRIESTS, whom he had gathered together in a public meeting (2 Chron. 24: 5). He directed them how to obtain money for repairing the temple. ALL THE MONEY. Coined money was unknown at that time. The gold and silver rings or ingots were used by weight. MONEY OF THE DEDICATED THINGS. "All the money of the holy gifts," the money consecrated to religious uses. Three kinds of money are here designated: (1) MONEY OF EVERY ONE THAT PASSETH THE ACCOUNT. The money of persons numbered in the census. This was properly a poll-tax, the half-shekel required in the law (Ex 30: 13) to be paid by everyone above twenty years of age when he passed the numbering. (2) MONEY THAT EVERY MAN IS SET AT. "All the assessments for various fines and vows." Such money was paid in accordance with Lev 27: 2-8, and Num 18: 15-16 for vows, and for the redemption of the first-born. (3) MONEY THAT COMETH INTO ANY MAN'S HEART TO BRING. That is, free gifts for this purpose, which might be large.

5. EVERY MAN OF HIS ACQUAINTANCE. In 2 Chron. 24: 4, we are told that this collection was to be made not only at Jerusalem, but in all the cities of Judah. "Hence, nothing was more natural than that each

should go among the people to whom he was best known." Josephus says that the priests and Levites were sent through the whole land to ask half a shekel from each person for the furniture and restoration of the temple. LET THEM, with this money, REPAIR THE BREACHES. Years of neglect had allowed the walls to crumble and crack, and the beams to decay. Such is the meaning of the Hebrew word.

6. IN THE THREE AND TWENTIETH YEAR OF KING JEHOASH, who was therefore 30 years old. How long this was after the king had given this work in charge of the priests, and commanded them to hasten the matter, we do not know; but as he himself took the initiative, he must have entered his young manhood. THE PRIESTS HAD NOT REPAIRED. They were dilatory and neglectful, and had not completed the work, or entered heartily into it.

7. THEN KING JEHOASH CALLED FOR JEHOIADA. He, being high priest, had chief charge of this work. And the fact that he with all his piety and zeal did not press the work, shows that he felt that there was some good excuse for the delay. He was now very old. RECEIVE NO MORE MONEY. That is, of that which belonged to the care and repair of the temple (v. 4). Hereafter that money should be kept separate from that which belonged to the priests.

8. AND THE PRIESTS CONSENTED to the plan and no longer took charge of the repairs, nor of the money given for that purpose.

VI. CONTRIBUTIONS FOR THE REPAIR OF THE TEMPLE. ENTHUSIASTIC GIVING ON A NEW PLAN.—Vs. 9-15. 9. JEHOIADA . . . TOOK A CHEST. At the king's command (2 Chron. 24: 8). "It appears that the chest was locked, and had a hole bored in its lid, only just large enough to admit pieces of silver. The contents therefore could not be touched, except by the royal officers who kept the key. It was thus evident to all that the priests could not tamper with the contributions, and that whatever was dropped into the box would be spent for the object for which it was designed." SET IT BESIDE THE ALTAR. In Chronicles it is said to be "without the gate." It was near the door (or gate) of the priest's court, where the altar stood at no great distance. AND THE PRIESTS . . . PUT THEREIN ALL THE MONEY. According to 2 Chron. 24: 9, 10, he did not content himself with placing the chest at the entrance, but had a proclamation made at the same time in Judah and Jerusalem to offer the tax of Moses for the repair of the temple. And all the chief men and all the people rejoiced the ear, and cast their gifts into the chest; that is they offered their gifts with joy for the purpose that had been proclaimed.

10. THE KING'S SCRIBE (or secretary) AND THE HIGH PRIEST CAME UP. Public account should be rendered of all moneys and gifts which are collected for religious or benevolent purposes, in order that it may be known that they are applied as was designed, and that the giver may be encouraged to further liberality. THEY PUT UP IN BAGS, AND TOLD THE MONEY. That is, weighed and marked the weight. These seem to have been delivered sealed, a certain amount in each, to those trustworthy men to whom the charge of the work was confided. We see here a distinct indication of a practice still followed in the East where large sums of money are concerned, as in the disbursements of the government, and in the taxes and tributes paid to the crown.

11. THEM THAT DID THE WORK. The ever

WHAT THE MINISTER SAYS.

Is Most Convincing.

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 No. Holbrook St., Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms and are continually on the look out of a remedy which will give relief with little or no idea of obtaining a cure. Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles, the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy just as good. A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it as it contains valuable information on the subject of piles.

seers, or architects, who had charge of the work.

13. HOWBET THERE WERE NOT MADE . . . VESSELS. There is a curious verbal contradiction between this statement and that of 2 Chron. 24: 14.—"They brought the rest of the money before the king and Jehoiada, whereof were made vessels," etc. But the two writers are not really opposed. All that the author of Kings desires to impress on his readers is that the repairs were not delayed by any deductions from the money that flowed in through the chest on account of vessels or ornaments of the house. The money contributed was given to the repairs till they were completed. Only the surplus after all was finished, and what was brought in later, was used for the temple vessels.

14. AND REPAIRED THEREWITH THE HOUSE OF THE LORD. When men take hold in earnest, God's work will be done.

15. THEY RECKONED NOT WITH THE MEN. For they trusted implicitly in their honesty. But this work has a strange ending.

A PENALTY OF THE SELF-CENTRED LIFE.

As one looks round upon the community to-day how clear the problem of hundreds of unhappy lives appears! Do we not all know men for whom it is just as clear as daylight that this is what they need—the sacrifice of themselves for other people? Rich men, who with all their wealth are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy—every man knows what these men need; just something which shall make them let themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests, to which they are tied.—Phillips Brooks

SPECIFIC PRAYER.

I do not think a man need shrink from praying definitely and earnestly because he is in doubt as to whether it is wise to ask for this or that specific answer. Let him go right on in faith, and God will either show him that the petition is a mistake, or he will pur summer into his lap instead of spring.—R. J. Campbell.

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Certain Check
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 and Irregularities of the Bowels including
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 25 cents per Bottle.
 A specific of greater promptness and efficiency cannot be found.

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COWAN'S
COCOA and CHOCOLATE
 They are the choicest of all.
 Try them.



Young women may avoid much sickness and pain, says Miss Alma Pratt, if they will only have faith in the use of Lydia E. Pinkham's Vegetable Compound.

Judging from the letters she is receiving from so many young girls, Mrs. Pinkham believes that our girls are often pushed altogether too near the limit of their endurance nowadays in our public schools and seminaries.

Nothing is allowed to interfere with studies, the girl must be pushed to the front and graduated with honor; often physical collapse follows, and it takes years to recover the lost vitality,—often it is never recovered. Miss Pratt says,—

"DEAR MRS. PINKHAM.—I feel it my duty to tell all young women how much Lydia E. Pinkham's wonderful Vegetable Compound has done for me. I was completely run-down, unable to attend school, and did not care for any kind of society, but now I feel like a new person, and have gained seven pounds of flesh in three months.

"I recommend it to all young women who suffer from female weakness."—MISS ALMA PRATT, Holly, Mich. —\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Notice of Sale.

T. James A. McHail (or McHale) of Halifax in the Province of Nova Scotia, Hotel Clerk formerly of the City of Saint John in the Province of New Brunswick and Mary Elizabeth McHail his wife.
 Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Assignment of lease by way of mortgage bearing date the second day of November in the year of our Lord one thousand nine hundred and three and made between the said James A. McHail and Mary Elizabeth McHail his wife, of the first part, and Allen O. Earle and J. Roy Campbell of the said City of Saint John Barristers at Law Trustees of the record part and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Libro 84 of Records folio 558, 559 and 565 there will for the purpose of satisfying the moneys secured thereby default having been made in the payment thereof be sold at public auction on Monday the twenty eighth day of November next at twelve o'clock noon at Chubb's Corner (so called) on Prince William Street, in the said City of Saint John all the term of years yet to come benefit of renewal right title interest property claim and demand at law or in Equity of them the said James A. McHail and Mary Elizabeth McHail in and to a lot certain lot piece and parcel of land situate lying and being in Brooks Ward on the western side of the harbor in the said City of Saint John known and distinguished on a plan of that part of the said City of Saint John on file in the office of the Common Clerk of the said City by the number (313) five hundred and thirteen the said lot being fifty feet front on Saint James street and extending back preserving the same breadth one hundred feet more or less, and which said lot of land was demised by the Mayor and Aldermen and Commonalty of the said City of Saint John to one Mary Campbell by a certain Indenture of lease dated the twenty sixth day of February A. D. 1887 and registered in said office in Libro 50 of records folio 429 to 432 for the term of twenty one years from said last mentioned date next subject to the yearly rent of twelve dollars together with the said Indenture of lease and the buildings improvements and privileges appurtenant to the said lands and premises belonging or in any way appertaining. Dated this twenty second day of August A. D. 1904

T. T. LANTALUM, Auctioneer,
 ALLAN O. EARLE,
 J. ROY CAMPBELL, mortgagees.

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 are ringing evidences of sterling worth.
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O. J. McCully, M. D., M. R. S., London.
 Practise limited to
EYE, EAR, NOSE AND THROAT
 Office of late Dr. J. H. Morrison.
 163 Germain St.

From the Churches.

DENOMINATIONAL FUNDS.

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

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

SYDNEY MINES.—The Episcopal people are building a new church in this town. And an old lady of that body has made them a present of a bell. Is there among the old or young belonging to our denomination, far or near, that will make us a present of a bell for our church? If so send it along, Brother or Sister. We want to ring the congregation in. It is for the Lord.

COM.

ONSLAW.—Oct. 8th held a general conference of the East and West Onslow at Aevon. A two hours session in forenoon, an intermission for lunches and conversation, followed by an hour of Sunday school discussion made a profitable meeting. The Colchester Sunday school Convention on Oct. 12 and 13 held its meeting in our church at Belmont. Many helpful things for Sunday school workers were brought out. Oct. 23, at Nuttby, 3 baptized three young ladies, Annie, Flora and Etta McNutt in a beautiful natural baptistry near John McNutt's.

W. H. JENKINS.

Oct. 24, 1904.

ADVOCATE, N. S.—The work on the three sections of this field is in an encouraging condition. Have given some special attention to the Apple River section, which has been much broken by specious errors—more particularly at New Salem, which has been the chief stamping ground of an erratic sect. The people seem to be appreciative and the prospects for a permanent interest good. At Advocate where we have a Free Baptist church, a movement has been made toward union. Immediately after convention, both churches appointed committees to consult regarding consolidation. The Free Baptist minister, Rev. Mr. Porter, who has been laid aside by reason of sickness, has given the movement his cordial support. It is hoped that difficulties of a local nature may be speedily overcome. At Port Greville the work is prospering. There is talk of either enlargement of the present house or building nearer the centre. At all sections we have a rare though small band of workers, who show their interest not alone in the support of its local work but also of the general activities of the denomination.

WARD FISHER.

CLEMENTSPORT, N. S.—In response to the request of the Clementsport Baptist church the representatives from the churches of Annapolis Co., and the neighboring churches of Digby Co., met in council to consider the advisability of setting apart to the gospel ministry Bro. A. H. Saunders, their pastor elect. Oct. 24 at 2.30 o'clock the council convened and was duly organized with Rev. W. H. Warren as moderator and Rev. H. H. Saunders, clerk. The candidate was most fully examined as to his Christian experience, call to the ministry and views of Christian doctrine after which in private session the council unanimously voted that the examination was satisfactory in all respects and that the church be recommended to proceed with his ordination. The ordination service was as follows, Reading of scripture by Rev. J. H. Balcom; prayer, Rev. F. C. Wright; sermon, Rev. E. E. Daley; Hand of fellowship Rev. G. A. Blackadar; charge to the candidate, Rev. A. Cohoon; charge to the church, Rev. H. H. Saunders; Benediction, Rev. A. H. Saunders. Our brother enters upon his work with the fullest confidence of the brethren and the church he serves.

H. H. SAUNDERS, clerk.

Oct. 25, 1904.

WATERVILLE.—It was my privilege on Sunday, Oct. 16th, to baptize and welcome to our membership three young people who have recently been led to accept the Saviour. We are expecting others to follow their Lord in his ordinance in the near future. In all sections of this field there are numbers of seeking ones and we are expecting a large blessing upon the work here this year. Our young people have again organized for the purpose of fastening the interest in missions. Meetings are held each month during the fall and winter when carefully prepared programmes are carried out and voluntary offerings taken for missions. The president of this work is Miss Myrtle Caldwell whose splendid ability and experience eminently fit her for this work. The first of our meetings was held at Waterville on Sunday evening, the 23rd. The church and vestry were filled to overflowing there being a large number who were unable to obtain standing room. This meeting was in charge of Miss Jessie Young, vice-president, and a good programme was well rendered. The interest taken by our young people in all departments of work continues to be one of the many pleasant and encouraging features of the work here.

G. K. MORSE.

Oct. 29, 1904.

SUMMERSIDE, P. E. I.—On Sunday, the 23rd inst, the Baptist church of Summerside, P. E. I. re-opened their house of worship. The building has been enlarged and greatly improved at a cost of about \$2800.00. It is now a beautiful, commodious, and well-arranged building, a credit to the members of the church, to the architect and to the workmen. Rev. J. D. Wetmore, the pastor, who recently accepted a call to the pastorate of the Baptist churches of Summerside and Bedeque, has already found a large place in the confidence and affections of the people. He has entered upon his work with his accustomed zeal and energy and with a good prospect of success. An appropriate sermon was preached in the morning by pastor W. M. Smallman, from Eph. 2:19-22. In the afternoon Rev. A. D. McCully (Methodist) of Summerside, gave an excellent address of welcome to Bro. Wetmore and some inspiring and helpful suggestions to the congregation which were greatly appreciated by all present. In behalf of the church, Pastor Smallman gave the hand of fellowship to Rev. J. D. Wetmore, Mrs. Wetmore and their son and daughter. In the evening, Rev. David Hutchinson of Moncton, N. B., preached an able and eloquent sermon from Isa. 60:1. The music furnished by the choir was all that could be desired. The congregations were large, especially in the evening. The collections for the day amounted to about \$113.00. We had a delightful day in the service of the Lord and we came away believing that rich spiritual blessing shall continue to rest upon pastor Wetmore and the members of the Summerside church as they unitedly continue to serve our God.

W. M. SMALLMAN.

Oct. 26, 1904.

William Knight, of Christiana, Penn., recently sent a shepherd dog, Admiral Schley, as a present to his father in Hartford county, Md. The dog chewed his rope in two Friday night and reached his old home Saturday before dinner, having run forty miles.

Fruit-a-tives

or Fruit Liver Tablets

are fruit juices in tablet form. They contain all the tonic and laxative properties of fresh fruits—and are a certain cure for Stomach, Liver and Kidney Diseases. At drug-gists, 50 cents a box.



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FALL AND WINTER GOOD NOW BEING SHOWN.

Men's Reliable Suits, \$5.50 to \$16.00.

Youths' Reliable Suits, \$5.50 to \$13.50.

Reliable Navy and Black Suits, \$5.00 to \$16.50.

Separate Trousers, \$1.75 to \$4.50.

Dressy Raincoats, \$7.50 to \$16.00.

Stylish Winter Overcoats, \$7.50 to \$17.50.

Ulsters, very warm, \$6.50 to \$12.75.

Storm-Collar Reefers, \$3.75 and \$4.50.

Natty Coats and Vests, \$9.00 to \$16.00.

Proper Dress Suits, \$27.00.

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I HAVE NEVER HAD SUCH GOOD RESULTS IN MAKING LOAF BREAD AND BISCUITS AS I HAVE HAD WITH Royal Household Flour, IT IS ALSO EXCELLENT FOR PASTRY

MRS. HERBERT FRASER.

FLMSDALE, N. S.

LITERARY NOTE.

In the Homiletic Review for October, Edwin Markham, the poet, has an article of the finest literary quality on "Poetry the Soul of Religion;" Rev. Isaac K. Funk (author of "The Widow's Mite and other Psychic Phenomena") has an article on "The Fraudulent Side of Spiritualism" giving an exposé that has already attracted wide attention in the daily press; Cornelius Patton, D. D., of St. Louis, discusses "the Religious Value of the World's Fair;" and Dean Babbitt, LL. D., of New York, considers "The American Sunday and the American City." Other contributors are Frank F. Ellingwood, D. D., LL. D., Prof. Arthur S. Hoyt, D. D., of Auburn Theological Seminary, President Dan A. Bradley, D. D., of Iowa College. "An Igno-Baptist" maintains that Jesus never baptized anybody with water nor ever adopted water as a symbol of his kingdom. Rev. George St. Clair, of London identifies the throne of God in Ezekiel as the pole-star. Rev. Epiphanius Wilson, A. A., traces in St Paul's writings his memories of the sea and his many nautical figures of speech.

The sermons in this number strike pretty near the highwater mark of sermonic literature, especially those by Dr. Ivan Abbott, Dr. David Beaton, and Bishop Bashford. Published monthly by Funk & Wagnalls Company, 44 60 East 23rd Street, New York \$3.00 a year.

GOD BLESS OUR SCHOOL.

Tune: "God Save the King."

-(BY DIMOCK ARCHIBALD.)

God Bless our Sabbath School,
Teach us to love Thy Word:
God Bless our School,
May many souls be saved,
May Jesus' name be praised,
In Spirit's power we hope:
God Bless our School.

God Bless our Sabbath School,
We would obey Thy Word:
God Bless our School,
May heathen nations learn
Of Christ's redeeming love,
Use us to do Thy work;
God Bless our School.

Intercolonial Railway.

FOR

DOMINION ELECTIONS

Will sell cheap excursion tickets between all stations on the Railway

Thursday,
November 3rd,

OR TUESDAY, NOV. 1st or WEDNESDAY, NOV. 2nd, when necessary to enable purchaser to reach destination in ample time before polls close on November 3rd.

Good for Return until Nov. 4th.

THURSDAY, Nov. 3rd, special passenger trains will be run:—
ST. JOHN to MONCTON leaving 9.30 arriving 13.00.
AMHERST to ST. JOHN leaving 9.30, arriving 15.00.

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TRADE MARK

A TONIC FOR ALL.

It makes new blood
It invigorates
It strengthens
It builds

BONE AND MUSCLE

Used with the greatest advantage by all weak people. Prevents fainting, makes pallid cheeks into rosy ones.

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MARRIAGES.

HARRIS-TITUS—At the home of the Rev. B. W. and Mrs. Nobles, St. John, West, on the 22nd of September, Rupert D. G. Harris of Canning, N. S., and Ella Dora, second daughter of Mrs. Harriet Calhoun Titus.

EATON-MIDDLETON—At the Calvary Baptist church, New York, Oct. 12th, 1904, by Rev. R. S. MacArthur, D. D., Harold T. Eaton of New York, formerly of Centreville, Kings Co., N. S., to Minnie E. Middleton of New York.

WARREN-McPHEE—In the Baptist church, at North River, P. E. I., on Tuesday, Sept. 27th, by Rev. R. W. Stevenson of Charlottetown, Leigh H. Warren to Marion I., eldest daughter of Allan McPhee, all of North River.

WALLACE-WALLACE—At the residence of William Whitten, brother-in-law of the bride, Jerusalem, Queens Co. N. B., on Oct. 12th, by pastor D. K. Ganong, Theibert Wallace of Fort Fairfield, Maine, to Miss Nettie J. Wallace of Jerusalem.

DEATHS.

FANCY—At New Elene, Lun. Co., Sept. 23rd, Mrs. Gilbert Fancy in the 29th year of her age. Our sister was a member of the church and one of the best Christian workers in the community. She passed to her reward leaving a sorrowing husband and two children to mourn their great loss.

CAMP—At Jemseg, Q. C., on the 20th October, Henrietta Douglas, the beloved wife of Councillor Abiathar Camp, aged 60 years. A member of the Baptist church. Leaving four daughters and two sons with many friends sincere mourners for the faithful and well beloved wife, mother and friend.

HART—At Mulgrave, Oct. 23rd, '04, Josiah Hart, aged 73 years fell asleep in Christ. The remains were conveyed by steamer to Boylston on Tuesday afternoon. Service was held in the Manchester Baptist church. A large number of friends gathered to pay their last tribute of respect to our deceased brother. Interment was at Hillside Cemetery, Boylston, N. S.

HALL—At Waterville on Thursday, Oct. 13th, after a lingering illness, Harriet, widow of the late Charles Wesley Hall, formerly of Burlington, entered the rest beyond. Our sister had been in ill health for some time past. Her sufferings which were severe were borne with Christian resignation and as the end drew near the desire to depart and be with Christ became stronger. Our sister was a devoted child of God whose conversation was of heavenly things. She leaves a son, Harry, and daughter, Ethel, to mourn the loss of a kind and loving mother. The funeral sermon was preached by Pastor Morse at Waterville before a very large congregation of friends and relatives

from the words, "Blessed are the dead who die in the Lord."

FLETCHER—Edson Purley Fletcher fell asleep in Christ, October 16, in the forty-third year of his age. When eleven years old he entered the School for the Blind, Halifax, and in due time graduated. He then taught music for a few years in Yarmouth, Digby and Lunenburg. He entered Acadia College with the class of '89, but taught two years in the School for the Blind. Resuming his college course, he graduated with the class of '91. His superior abilities rendered study a delight, and his manly and genial qualities secured the love of all who knew him. After receiving his B. A. he again returned to the School for the Blind and for about three years had in charge the literary department. In order to carry out a long-cherished purpose he left the School and gave himself unreservedly to his musical studies. In 1894, he married Miss Christie H. McKenzie of Pictou and removed to Brandon, Man., where he taught music for a living and did his utmost in the furtherance of his great ambition, the establishment of a School for the Blind in that province. By untiring efforts he demonstrated the need for such a school in Manitoba and removed prejudices and misconceptions in regard to it. But the time was inopportune for government action owing to the bitter conflict concerning the separate school question. He remained five years in Brandon but in the last year his health gave way, and in hope of improvement from a change, he went to Victoria, B. C. After two years in Victoria, he returned to his old home at Debert. Though he suffered constantly his admirable courage and patience never forsook him, nor that cheerfulness which made him the ideal companion. In the home of his boyhood, surrounded by kind brothers, cared for by a loving mother, who was so justly proud of her gifted son, ministered to especially by his devoted wife, the end came. Thus a career of no ordinary promise was closed at its midday. Converted when a boy of about thirteen, he was baptized some time later by Pastor Avery, then of the Tabernacle, Halifax. In college he took an active interest in all that pertained to the religious life of the hill. While in Brandon he served for a period as deacon and choir-leader in the Baptist church. In his days of strength he exemplified the spirit of his Saviour, living not for himself, but for others; in the testing years of sickness he was sustained by that Saviour's presence. His word to the preacher was,—"Tell them about Jesus, not about Fletcher." There is nothing in his life from which to preach a sermon but the life and love of Christ is full of sermons." And again, "I rejoice to testify to the unchanging love and wisdom of God." During the intense sufferings of the last five weeks he asked once for the grand old Psalm as he called the 23rd, and once for Tennyson's "Crossing the Bar." His wife, knowing that death was near, dare not trust herself to recite this favorite piece, but getting the volume, read it and talked about it. "This," said he "is the desire of my heart, that

"There be no moaning at the bar
When I put out to sea."
The funeral took place Oct. 18th at Debert. The great multitude which gathered on that occasion bore silent testimony to the esteem in which he was held. The writer, a former class mate, led in the services, assisted by Rev. G. A. Lawson of Bass River. From 1 Pet

v:10, in an analysis of "the eternal glory" the speaker illustrated the truth that while through grace Mr. Fletcher had exemplified the various elements of glory in a marked degree it was only in heaven that their consummation is attained.

A PUNCTUAL MAN.

A certain Mr. Scott, of Exeter, whose business required him to travel constantly, was one of the most famous characters for punctuality in the kingdom. By his methodical habits, combined with unwearied industry, he accumulated a large fortune. For a great many years the landlord of every inn in Cornwall or Devon that he visited knew the exact day and hour he should arrive. A short time before he died, at the advanced age of eighty a gentleman who was making a journey through Cornwall put up at a small inn at Port Isaac for his dinner. He looked over the bill of fare, and found nothing to his liking. He had, however, seen a fine duck roasting on the fire. "I'll have that," said he. "You cannot, sir," replied the landlord; "It is for Mr. Scott of Exeter." "I know Mr. Scott very well," replied the traveller. He is not in your house." "Very sorry," said the landlord, "but six months ago, when he was here, he ordered the duck to be ready for him this day, exactly at 2 o'clock." And to the amazement of the traveller, who chanced to look from the window, the old gentleman was at that moment entering the inn yard, about five minutes before the appointed time.—Harper's Round Table.

A WISE PRECAUTION.

No matter whether the baby is sick or well, Baby's Own Tablets should always be in the house. They not only cure infantile disorders, but they prevent them, and should be used whenever the little ones show the slightest signs of illness. No other medicine is so enthusiastically spoken of by mothers—no other medicine has done so much to make little ones healthy and good natured. Mrs. Albert Luddington, St. Mary's River, N. S., says: "I do not believe my baby would have been alive to-day had it not been for Baby's Own Tablets. Since using them he is growing nicely, is good natured and is getting fat." Good for the new born baby or growing child—and above all absolutely safe. You can get Baby's Own Tablets from your druggist or by mail at 25 cents a box by writing The Dr. William's Medicine Co., Brockville, Ont.

Young Mother—Now Harold, whom do you love most, papa or me?
Little Harold—Papa.
Young Mother—But yesterday you said you loved me most.
Little Harold—Yes but I've thought it over since and decided that we men must stick together.

GREEN'S SICKNESS

The unhealthy complexion of green sickness is changed to the rosy blush of good health by Scott's Emulsion.

Green sickness is one of the forms of blood disease found in young women. The change from girlhood to womanhood often upsets the nervous system, weakens digestion and throws the blood-making organs out of gear.

Scott's Emulsion puts new heart into pale girls. It tones up the nervous and digestive system, and feeds the blood. It is a natural tonic.

Remember that 30 per cent. of these cases go on into consumption unless prevented. Scott's Emulsion prevents consumption.

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

Miss Hartt

P. Anoforte and Organ Teacher
Virgil Clavier Method.

That the Clavier and Clavier Method provide a new, superior and thoroughly scientific means of Technical and Musical Development in the Art of Piano Playing, is a fact which has been repeatedly demonstrated during the past few years by indisputable tests. It has been again and again proven that the Clavier, rightly used in conjunction with the Piano in teaching and practice, establishes the learner in a Truer Artistic Technic in a fraction of the time ordinarily spent, and, at the same time, in a superior manner facilitates Musical Growth as well. Besides private pupils and Class Lessons in Musical Instruction for Children, A Special Course of Study will be given to Teachers and advanced pupils who desire to become Teachers.

A COLLEGE EDUCATION

is within the reach of every man, woman, boy and girl.

100 Courses by Mail

In High School and University subjects; Commercial; Insurance; Advertising; Civil Service; Library Science; Industrial, Agricultural and Household Science subjects.

A postal card will bring full particulars.

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VIM TEA

25c., 30c., 35c., 40c., 50c. per lb. Lead Packets Only.

BAIRD & PETERS, St. John, N. B.

THE SECRET OF HAPPINESS.

Happiness is a secret of living, and so the world's immeasurably greatest benefactors have been those who have caught that secret and imparted it to others.

In the highest spheres it is, we say, the personal that gives us our joy, and all along the line it is in this same personal that we find it.

Perhaps our greatest debt is to those brave spirits who, striking the rock of hardest fate, have been found living waters to gush out even from its flinty wall.

HOME RELIGION.

Dr. David Gregg, of Brooklyn, recently told of the wonderful results achieved by one family. In a plea for more religion in the home, he said: "There is no field more important than the home."

WORK AND PLAY.

It is much more important that a man take pleasure in his vocation than in his va-

cation, because he spends more of his life at it. Indeed, it is not too much to say that unless a man enjoys his daily work he will not enjoy his vacation, however he may expect to, for he has not the capacity for the enjoyment of the realities of the present.

The world is no blot or blank to us, but has an intense meaning. He who adopts the false view has fallen into a leprosy of thought and life.

THE ROOT OF THE MATTER

He Cured Himself of Serious Stomach Trouble, by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities, by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor."

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

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

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

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

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the overworked stomach a chance to recuperate and the nerves and whole system receive the nourishment which can only come from food stimulants and nerve tonics never give real strength, they give a fictitious strength, invariably followed by reaction.

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

ALLEN'S LUNG BALSAM Cures Deep-seated Colds Coughs - Croup - Bronchitis - LARGE BOTTLES \$1.99 MEDIUM 50c - TRIAL SIZE 25c

BURDOCK BLOOD BITTERS

Is a purely vegetable System Renovator, Blood Purifier and Tonic.

A medicine that acts directly at the same time on the Stomach, Liver, Bowels and Blood.

It cures Dyspepsia, Biliousness, Constipation, Pimples, Boils, Headache, Salt Rheum, Running Sores, Indigestion, Erysipelas, Cancer, Shingles, Ringworm or any disease arising from an impoverished or impure condition of the blood.

For Sale by all Druggists.

Would

there be any demand for 45 Successive Years

for any article unless it had superior merit

Woodill's German Baking Powder.

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.

Ask your Grocer for it

Shorthand in 20 Lessons

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Real Estate For Sale in Kings Co, N. S.

A beautiful residence in the town of Berwick, one acre. 50 Apple and Pear Trees all in bearing. Fine shade trees and nice lawn in front. Good location in centre of town, also handy to R. Station. 5 1/2 acres, 100 tree in bearing good for 75 bbls. First class house and barn. A number of farms. Small medium and large all with good orchards. Correspondence promptly attended to.

Apply to J. ANDREWS, Real Estate Broker, Berwick, N. S.



HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 20, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 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.

Fire Insurance

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

W. H. WHITE,

General Agent,

No. 3 King St.

Office phone 690.

House 360.

This, and That

"WHACKS."

And What They Mean.

When old mother nature gives you a "whack" remember "there's a reason" so try and say "thank you" then set about finding what y u have done to demand the rebuke, and try and get back into line, for that's the happy place after all.

Curious how many highly organized people fail to appreciate and heed the first little, gentle "whacks" of the good old Dame, but go right along with the habit whatever it might be, that causes her disapproval. Whiskey, Tobacco, Coffee, Tea, or other unnatural treatment of the body, until serious illness sets in or some chronic disease.

Some people seem to get on very well with these things for awhile, and Mother Nature apparently cares but little what they do.

Perhaps she has no particular plans for them and thinks it little use to waste time in their training.

There are people, however, who seem to be selected by Nature to "do things." The old Mother expects them to carry out some department of her great work. A portion of these selected ones oft and again seek to stimulate and then deaden the tool (the body) by some one or more of the drugs—Whiskey, Tobacco, Coffee, Tea, Morphine, etc.

You know all of these throw down the same class of alkaloids in Chemical analysis. They stimulate and then depress. They take from man or woman the power to do his or her best work.

After these people have drugged for a while, they get a hint, or mild "whack" to remind them that they have work to do, a mission to perform, and be about the business, but are loafing along the wayside and become uplifted for the fame and fortune that awaits for them if they but stick to the course and keep the body clear of obstruction so it can carry out the behests of the mind.

Sickness is a call to "come higher." These hints come in various forms. It may be stomach trouble or bowels, heart, eyes, kidneys or general nervous prostration. You may depend upon it when a "whack" comes it's a warning to quit some abuse and do the right and fair thing with the body.

Perhaps it is coffee drinking that offends. That is one of the greatest causes of human disorder among Americans.

Now then if Mother Nature is gentle with you and only gives light, little "whacks" at first to attract attention, don't abuse her consideration, or she will soon hit you harder, sure.

And you may also be sure she will hit you very, very hard if you insist on following the way you have been going.

It seems hard work to give up a habit, and we try all sorts of plans to charge our ill-feelings to some other cause than the real one. Coffee drinkers when ill will attribute the trouble to bad food, malaria, over work and what not, but they keep on being sick and gradually getting worse until they are finally forced to quit entirely, even the "only one cup a day." Then they begin to get better, and unless they have gone long enough to set up some fixed organic disease, they generally get entirely well. It is easy to quit once at once and for all, by having well made Postum, with its rich, deep, seal brown color which comes to the beautiful golden brown when good cream is added, and the crisp snap of good, mild Java is there if the Postum has been boiled long enough to bring it out.

It pays to be well and happy for good old Mother Nature then sends us her blessings of many an 1 various kinds and helps us to gain fame and fortune.

Strip off the handicaps, leaving out the deadening habits, heed Mother Nature hints, quit being a loser and become a winner. She will help you sure if you cut out the things that keep you back.

"There's a reason" and a profound one. Look in each package for a copy of the little book "The Road to Wellville."

TOO IMITATIVE.

A lady who lives in Hawaii tells that down there they refuse to say "Mrs. or Mr." A young bride—an Irish girl—was shocked at hearing a married friend called 'Mary' by a servant, and instructed her husband not to call her by her Christian name except when they were alone. One day she had visitors and what was her horror when the cook put his head inside the drawing room door and said:

'My love, what vegetable do you want today?'

'Say old man, I want to sell you a ticket for our social club's private theatricals.' Not me. I haven't time to go to those things. I— Nobody asked you to go. I merely want to sell you a ticket.'

'He's writing a novel.' I suppose he was out of his mind? He is and he thought it would be more successful if he wrote while in that condition. It's to be of the regular order you know.'

ENGLISH SPOKEN AMERICAN UNDERSTOOD.

A somewhat bold claim. We should like to try him with the classic expression 'Rubber 1' and see what he made of that.

CORMANTEE PROVERBS.

To him who runs full honor pay,
Though he be last.
Though you may fail to catch each day,
Yet may you cast.
If you would trap the agile game,
Go softly brother.
Look on a child and judge the same
Don't ask its mother!
Beware when o'er the wine he says,
'I am your friend.'
Give what you have and name no days
Sooner than lend.
The Evil One who seems most fair
Knows most wiles.
Woe shall be his who works great good
Expecting suiles.
None but the thing that knows no birth
Knows no strife;
None but the dead below the earth,
May laugh at life.
—Stephen Chalmers, in New York Times.

WHAT WITNESS SAID.

A witness was testifying that he had met the defendant at breakfast and the latter called to the waiter and said—

'One moment, exclaimed the counsel for the defence: 'I object to what he said.'

Then followed a legal argument for about half an hour on the objection, which was overruled and the Court decided that the witness might state what he said.

'Well, go on and state what was said to the waiter, remarked the winning counsel, flushed with his legal victory.

'Well, replied the witness, he said "Bring me a beef steak and fried potatoes.'

'Uncle Silas at the grocery shop—'Well Jack, did you pick up any new ideas while you was in the big city?'

Jack, just returned—Yes, I found out that it cost you twenty shillings to source a policeman.'

GENTLE PITY.

Mildred—He came to you with his broken heart, after Gussie had rejected him, and you let him console himself by 'making love to you?'

Mi licent—Why not? I considered that I was acting as first aid to the injured.

A PULPIT DIONENES

Sir,—I extract the following from an estimate tendered by a Chinese carpenter out here to our 'padre' who needed a new pulpit for his church in Burmah: 'To one preaching tub, fifty rupees.—E. Garnet Man, jr., writing from Rangoon to the London Spectator.

A SOMEWHAT BOLD CLAIM

Bookblacks of today move with the times On a stall at Ferrite a correspondent noticed the following announcement;

DISCOMFORT AFTER EATING

December 4, 1903

People who suffer after eating, feeling oppressed with a sensation of stuffiness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the stomach, or who have Constipation, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flashes of Heat, should use a few doses of

Radway & Co., New York.

Gentleman—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.

For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say, that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established and the dyspeptic symptoms have already disappeared. Now I feel like a new person.

May God bless you and your wonderful remedy. I remain,

Yours for health,
B. S. TREXLER,
Allentown, Pa.

Radway's Pills

Which will quickly free the system of all the above named disorders.

RADWAY'S PILLS.

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the L. Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 7 ST. HELEN STREET MONTREAL.

TOTAL ABSTAINERS GET SPECIAL ADVANTAGES

In the Manufacturers' Life Insurance Company during 1903 the saving from low mortality was 58.7 per cent. in the Total Abstainers' Section and 24.3 per cent. in the General Section.

Surely Abstainers consult their own best interests when they choose the Manufacturer Life to carry their insurance.

The Manufacturers' Life is the only company operating in the Maritime Provinces giving Total Abstainers the terms and rates for which their low mortality calls.

For further information, write, giving exact date of birth to,

THE E. R. MACHUM CO., Limited ST. JOHN, N. B.

"HEADLIGHT"

Is the Best and most Popular brand of

PARLOR MATCHES

ASK ANY GROCER FOR THEM.

MADE IN CANADA BY

THE E. B. EDDY CO.
SCHOFIELD BROS., SELLING AGENTS.

Only a Tea Kettle of Hot Water



is needed with

Surprise Soap

Don't boil or scald the clothes. It isn't necessary. The clothes come out of the wash clear white, perfectly washed. The dirt drops out, is not rubbed in.

Child's Play of Wash Day.

Use Surprise the ordinary way if you wish but we recommend a trial the Surprise way.

Read the directions on the wrapper. Surprise is a pure Hard Soap.



When answering advertisements please mention the Messenger and Visitor.

SCIATICA CURED.

ANOTHER TRIUMPH FOR DR. WILLIAMS' PINK PILLS.

Mr. Etsell, of Walkerton, Suffered for Months and Got no Relief Until he Began the Use of These Pills.

Of the many employees of R. Truax & Co., Walkerton, Ont., none stands higher in the confidence of his employers than does Mr. Thos. J. Etsell. He is an excellent mechanic, and has been in the employ of this firm for upwards of ten years. But although Mr. Etsell now ranks among the few men who are never absent from their post of duty, the time was when he was as often absent as present, all because of physical inability to perform his work. For years Mr. Etsell was a great sufferer from sciatica, and at times the suffering became so intense that for days he was unable to leave the house.

During these years, Mr. Etsell, as may readily be imagined, was continually on the outlook for some remedy that would rid him of the disease, but for a long time without success. Doctors were consulted and although he took the treatment prescribed, it did not help him. Then he tried electric treatment, but this also failed to give relief, and in despair he had about made up his mind that his case was hopeless and that he would be a suffering, helpless cripple to the end of his days. Then one day a neighbor advised him to try Dr. Williams' Pink Pills.

At first he refused, believing they would prove like other medicines, but the neighbor was so insistent, having herself been greatly benefited by these pills, so that at last he consented. The remainder of the story may best be told in his own words.

"When I began taking these pills," said Mr. Etsell to a reporter of the Telescope, "I had been off work for three months. The cords of my right leg were all drawn up, and I could only limp about with the aid of my stick. The pain I suffered was terrible. I could not sleep at all during the night, and I was in misery both night and day. At first I thought the pills were doing me no good but after I had taken six boxes I fancied I was feeling better, and was encouraged to continue the treatment. After that I got better every day, and by the time I had taken about fifteen boxes every vestige of pain had disappeared. For over a year," continued Mr. Etsell, "I have not had a twinge of pain, and although I am forty years of age I feel as well as when I was twenty. Pink Pills cured me, and I have no hesitation in announcing them the best medicine in the world for sciatica."

The cure of Mr. Etsell proves that Dr. Williams' Pink Pills are not an ordinary medicine, and that their power to cure in all troubles of the blood or nerves places them beyond all other medicines. You can get these pills from any medicine dealer or direct by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont. See that the full name "Williams' Pink Pills for Pale People" is printed on the wrapper around every box.

PERSONAL.

Rev. J. W. and Mrs. Carpenter have returned to their home at Lutz Mountain, Westmorland Co., N. B., from a pleasant visit to their daughter in Maine, and correspondents will note present address.

In a private note to the editor, one of our oldest and most respected ministers says, "I wish to congratulate you on the growing excellence of your paper. It is worthy of high commendation."

NEWS SUMMARY.

A manuscript by the composer Palestrina was stolen some time ago in the Roman Lateran. It is valued at \$25,000, and it is believed to be in Germany.

The ink plant of New-Grenada is a curiosity. The juice of it can be used as ink without any preparation. At first the writing is red, but after a few hours it changes to black.

Rev. David Long, pastor of Victoria street Free Baptist church, lectured Friday evening on his recent trip to the Pacific coast. The lecture was a very interesting and instructive one and gave great delight to his hearers.

The detective bureau of New York receives an average of 100 queries a day regarding missing persons of all classes who have disappeared from all parts of the world. The majority of these inquiries relate to criminal fugitives.

The stockholders of Gold King consolidated at a meeting on Wednesday, at Waterville, Me., re-elected the old directors and agreed to the report of the directors not to sell to the Venture Mining Company, English capitalists.

The bankers who last spring purchased large stocks of Cuban warrants are said to have cleared nearly \$3,000,000 through the government's paying off its war liabilities. The claims were bought up at less than 50 cents on the dollar.

M. Ph. Negrin, in a recent brochure presented to the Academy of Sciences, shows that an important increase in the depth of the sea has taken place since the Roman period, the Mediterranean having risen at least nine feet in about 2,000 years.

At the Main street Baptist church on Friday evening the visiting Acadia college footballists were given a reception. The attendance was large and the evening passed off very pleasantly. The affair was under the direction of the young men's Bible class, was well managed and most enjoyable.

A woman at Egg Harbor City, N. J., noticed her husband carrying several loads of pumpkins into the barn the other night and asked him about it the next day. He said that he had not done it, and it developed that he had really done the work in his sleep.

A Winnipeg despatch says: According to the estimate of Frank O. Fowler, secretary of the Northwest Grain Dealers' Association, the wheat crop of Manitoba and the Territories will aggregate 59,855,190 bushels. He arrives at this estimate by calculating on a basis of 17 1-2 bushels per acre for 4,420,411 acres.

Mrs. John Chaloner died at her home, Digby, Thursday night, aged sixty-six years. She had a stroke of paralysis, from which she did not recover. Mr. Chaloner is a tireless druggist, and was well known in St. John. The deceased is survived by two sisters, Emma and Mary Smellie, of Digby, and leaves, besides her husband an adopted daughter, wife of Rev. A. M. Hill of Fairville.

A report comes from Lorneville that a nine year old son of Mr. James Ferguson, while playing about the house, was carried off by an immense eagle. The child was too heavy, and the big bird dropped with it to the ground, when the dog attacked it, and Mr. Ferguson, hearing the row, also came to the rescue, and the immense bird flew off. The child was not seriously injured, but greatly frightened.

The beautiful premium picture entitled "THE PRINCESS AT WORK" given this year with the Family Herald and Weekly Star of Montreal, is already being distributed and is creating immense enthusiasm. The Family Herald publishers have certainly secured a most popular and handsome picture for their subscribers. The picture is absolutely free to all yearly subscribers, and is a big dollar's worth.

Why CATARRH Returns

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

The only way to permanently CURE Catarrh is to kill the germs that cause it. The many widely advertised so called "Catarrh Cures" cannot do this. Yet if it is not done the coming winter will be like the previous ones or worse. For the germs multiply like every other living thing. When they become too numerous in the head they will spread down into the chest and lungs. Their invasion of the lungs is only a question of time. Their increase there means CONSUMPTION. Why run such a risk? Take your Catarrh in hand AT ONCE before winter set in. If you don't get rid of it in the Fall, you'll meet extreme cold weather with your system terribly weakened and undermined. Catarrh of the head is easy to cure under the proper treatment. Catarrh Specialist Sproule can do it quickly. Take advantage of his generous offer of



Where Catarrh Starts.

MEDICAL ADVICE FREE

Let him take it in hand now, and you'll be perfectly sure to pass the coming winter and all following ones in health and comfort. You will no longer disgust your friends with your hawking and blowing and spitting. You will breathe easily—you will think clearly—for your head will not be heavy with Catarrh. You will find yourself filled with a new energy and ambition, and life itself will look brighter. For all the strength that your system is now wasting in fighting the Catarrh germs will then be yours to use.

FREE MEDICAL ADVICE COUPON

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

Answer the questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to **Catarrh Specialist Sproule**, (Graduate Dublin University, formerly Surgeon British Royal Service) **Trade Building, Boston**. He will gladly give you just the information you need. Be sure and write today.

NAME.....

ADDRESS.....

New Winter Overcoats

Never have we opened a finer stock of Ready Tailored Overcoats, or better values, than this season; and our overcoats have won an enviable reputation for good tailoring and perfect fit. They come in greys, blacks and fancy Scotch tweeds. The fashionable styles are the long, loose coat, with or without back belt or straps; and the medium length which falls just below the knee. Prices are \$10, \$12, \$13.50, \$15, \$16, to the finest at \$22.

CAMPBELL'S OVERCOATS AT SPECIAL PRICES—Several lines carried over from last season are reduced as much as 15 and 20 per cent. Mostly dark greys at such attractive figures as \$10, \$12, \$13.50.

A. GILMOUR, 68 King Street, Fine Clothing and Tailoring

\$30 CHURCH MONEY.

NO INVESTMENT. NO RISK. SEND NO MONEY.

If you wish to raise money quickly and easily for any church purpose, send us the photographs of your church and your pastor and we will reproduce them together, in carbon photography on 200 satin finished, aluminum pin trays and send trays to you express and customs duty fully prepaid. Everybody wants this exquisite souvenir of church and pastor and your members quickly sell them at 2 cents each. You keep \$30 for your profit and send us \$20 in full payment for the 200 souvenirs. Send photographs (any size) and names today. SEND NO MONEY. Your workers will sell all the souvenirs in ten days as hundreds of others have and you can send us our money any time within a month. Write and learn success of others. NEW METHOD CO., 5336 SO. PARK AVE., CHICAGO.



FREE SAMPLE IF YOU REQUEST.

When answering advertisements please mention the Messenger and Visitor.

Red Rose Tea Is Good Tea