

Messenger and Visitor.

First Baptist Church
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Honor for Ontario. Those who visited the Horticultural Building on the Pan American fair grounds will no doubt recall the fine exhibit of the Province of Ontario, and Canadians generally will feel a pardonable pride in learning that the results of the judging in the Horticultural department of the exhibition indicate that the place of honor among all competitors belongs to Ontario. No less than twenty gold medals, thirty-two silver medals, thirty-eight bronze medals and eighty honorable mentions come to Ontario. Some of the notable victories won were gold medals on honey, on general excellence of all the fruit shown; two on cold storage apples of 1900, taken out on Aug. 17, 1901, ninety-seven per cent sound; also silver medal for installation of exhibit, a similar medal being awarded to California. It is notable that Florida, California, Delaware and other notable fruit producing states, stand away down the list in their total awards when compared with Ontario.

Canadian Oats and Hay for South Africa. Among other freight which is to be shipped from St. John during the present season, there will be, it is said, half a million bushels of oats for the use of the British cavalry horses in South Africa. This grain is purchased in Alberta by the War Office, the order being placed through Professor Robertson, Commissioner of Agriculture for Canada. The price paid is 27 cents per bushel f. o. b. at all stations between Calgary and Edmonton, which will net the farmers about 24 cents per bushel, the dealers getting three cents for cleaning and handling. Professor Robertson reports that the crop of oats in Alberta is an excellent one, and, as a result of very favorable weather for harvesting and threshing, the grain is in fine condition. It is also stated that contracts have been made on behalf of the Imperial authorities for 15,000 additional tons of hay to be sent out to South Africa in the month of December, and the oats will go on the hay steamers. The entire shipment is expected to be away by January 10 at latest.

Ancient Things Discovered. The spade of the archeologist continues to bring to light long hidden things of great interest in the far east. A late issue of the Independent has some account of a recent very important discovery by Dr. Koldeway who has been at the head of the German expedition which for nearly two years has been digging on the site of ancient Babylon. The find in this case is the famous throne room of Nebuchadnezzar, magnificent in its proportions, being 18 meters in width and 52 meters in length, [The meter is about 39 inches] and directly opposite the entrance is the niche where once stood the throne of that great ruler. "On both sides of the niche are still seen the remnants and remains of the former splendor of the room, magnificently colored decorations on the wall that are of great importance for the history of art. In addition to this work in the old castle, or *Kasr*, and along the old processional street of Marduk, the Germans have been unearthing the treasures of the city proper, near the modern village of Jimjima, and in a comparatively short time have found an abundance of new tablets with important inscriptions, which, according to Dr. Weissbach, the Assyriologist of the expedition, contain letters, psalms, contracts, word lists, etc., all documents that appeal to the interest of wide circles and will directly or indirectly add to the material that can be used for the interpretation of the Old Testament, both historically and linguistically. In the near future the work is to be extended to the hill called Auram-bar-Alli, and the excavation of this unique

Pantheon of the Babylonian metropolis which lies so deeply embedded in the ruins of centuries promises rich returns." The work of the expedition is not to be restricted to Babylon but will be extended to the hills of Fara and Abu Halab near Nippur which are believed to belong to a period dating from the fourth millennium before Christ and are expected to furnish data for the earliest history of mankind.

Mr. Carnegie and the City Council of Saint John. The City Council of Saint John has adopted resolutions which mean the acceptance of what is understood to be Mr. Andrew Carnegie's offer—in response to a solicitation of the Mayor—of \$50,000 for a library building in St. John, on the condition that the city provide a site and \$5,000 a year for the maintenance of the library. The action taken was by a large majority, but after a lively discussion and in face of the very vigorous protest of two of the members of the Council—Messrs. Baxter and Armstrong. The arguments urged against the acceptance of the Carnegie offer appear to have been principally that the methods by which the Carnegie millions were accumulated were open to objection on moral grounds and that passages in a book written by Mr. Carnegie are insulting to Great Britain and to Canada. We are not sufficiently acquainted with either Mr. Carnegie's book or his business methods to offer an opinion upon these points. A good many members of the city council seemed to be in a similar position, but evidently they did not feel embarrassed by their lack of information. We certainly should rejoice to see our city have a \$50,000 library building, but apart from any question as to how Mr. Carnegie made his money or how he feels and writes about Canada, we confess to a feeling that the boon will be secured at some sacrifice of self-respect. We should rejoice much more over an offer of one half or even one quarter of the money if it were the gift of one or more of our own townsmen. The acceptance of money for public purpose from a source so emphatically external will have an effect the reverse of stimulating on local public spirit, and under all the circumstances the affair looks a little too much like going a begging. If Mr. Carnegie accumulated his immense wealth dishonestly and holds unfriendly feelings toward this country, these are additional and weighty reasons why this city should not wish to receive his gifts.

Immigration. Considering the great extent and resources of Canada, the large areas of fertile lands still unsettled, the healthfulness of the climate, the security of life and property, the excellence of our political and social institutions, and the freedom from tyranny in any form, which the citizens of this country enjoy, it is remarkable that people dwelling amid the crowded populations of the old world have not found their way to Canada in greater numbers. The returns for recent years show that immigration is increasing from year to year, but at no very rapid rate, while the census figures show that for the last decade of the century the loss by emigration must have more than counterbalanced the gain by immigration. The returns for the past fiscal year show that nearly 50,000 persons came into Canada during the year ending June 30. How many of these remain permanently and how many cross over into the United States the returns of course cannot show. One encouraging feature is that there is now quite a considerable immigration into our Northwest country from the United States, and these are said to be a superior class of settlers. The immigration from the United States last year reached 18,000. Of those who came by ocean ports 9,331 were English, 833 Irish, 1,476

Scotch, 520 Germans, 838 Scandinavians, 492 French and Belgian, and 17,572 from other European countries.

Where Responsibility Lies

Whatever opinions may be held in respect to the causes leading to the Boer war and wherever the responsibilities for the bloody strife may be principally located, it is difficult to see upon what grounds anyone can attempt to justify the conduct of the Boer leaders in prolonging the agony of the conflict by the guerrilla warfare which they are now carrying on. The South Africa Republics made the appeal to arms, declaring war upon Great Britain at a time most favorable for their interests. They believed they were able to drive the British into the sea and reestablish the Boer authority over all South Africa. They greatly deceived themselves. Their forces have been beaten back from every point of vantage, their capital cities taken, their governments disorganized, their resources consumed and three-fourths of their soldiers put *hors de combat*. It cannot be disputed that when it became evident that the Boers' appeal to arms had proved futile, the British Government was ready to grant the conquered people as liberal terms—and probably much more liberal—than any other nation would have accorded to them under the circumstances. It was clearly the duty of the Boers, according to all the usages of civilized warfare and all moral considerations, to accept the inevitable and make the best terms they could with their conquerors. In view of this it is certainly a most remarkable thing how so many Englishmen can charge the sufferings of the concentration camps and the miseries of the prolonged war upon the British management and deal so tenderly with the Boer leaders to whom all these miseries are principally chargeable. Doubtless the lives of Boer women and children are being cruelly sacrificed in unsanitary concentration camps, and it is Mr. Kruger and the other Boer leaders who have refused reasonable terms offered the conquered and have prolonged the war unnecessarily and hopelessly, who are first and principally their murderers. There is enough in this war, its beginnings, its progress and its results, humiliating to the people of the British Empire, but certainly that is no reason why any Briton should blind his eyes to the fact of the part which the unreasonable jealousy and the insane obstinacy of the Boers have played in the beginning and prolongation of the war, with all its attendant miseries.

The Weather in Great Britain.

Various kinds of bad weather have prevailed in England of late. The gales which have swept the coasts have caused much loss of shipping and life, while the dense fogs and very unusual frosts have resulted in much embarrassment to business and some loss of life. Last week closed with from 12 to 20 degrees of frost, unprecedented at the season, and a dense fog prevailing over most parts of the country. Railroad traffic in and around London was seriously interfered with and collisions were reported at several points. All traffic on the Thames was at a stand-still, and several accidents had preceded the stoppage. In South London the fog had rendered traffic almost impossible and cross-river traffic was almost suspended. Sailings were postponed and arriving vessels anchored outside the Mersey. In some parts of the country there was ice sufficient for skating. A London despatch of Monday says: Saturday's fog, which has been general throughout the United Kingdom, was responsible for many accidents and fatalities. The driver of a London omnibus was found dead on his box while the vehicle was still running. He was a victim of cold and fog.

Laborers Together With God.

BY REV. C. W. COREY, LIVERPOOL, N. S.

I Cor. 3 : 9. "For we are laborers together with God."

We at times stand aghast at the many and vexing problems that confront the church and society. Think of the lapses in church life and the heart of the believer grows sick. Think of the socialistic and the labor and capital problems, and we ask at times is the church meeting the purpose intended of God. Or again we view the struggle between the missionary and the anti-missionary elements of Christendom and as we witness it for instance in the war between Mark Twain and the missionaries, we ask, what of all the consecrated work of the faithful of the past; is it wasted? To day seemingly the church is on the eve of a magnificent and universal union but tomorrow by a fresh tempest of controversy she is made more fragmentary than ever. The dogmatism of a portion of the church says with pronounced emphasis "It is;" and the other portion says with equal vehemence "It is not!"

Or if any of these external forces and problems provide not for spiritual blues, there comes at times the almost foundering depression characteristic of the earthen vessel in which we have this treasure. Sometimes our heads become almost turned. A noted senator in the maze of a legislative problem turned in his bewilderment and asked "where are we at." So are the children of God occasionally disposed to bewilderment and like the children of Israel conclude they have been led forth into the wilderness to leave their corpses to the vultures to eat or the sun to bleach. Herculean tasks and intricate problems are before the church of God. Never was the strain upon the individual or upon the church greater, if as great as it is to-day. We need a stimulant, yea, we need iron in our spiritual blood. We need not only the comfort of the sweet promise, but also the composition of the strong doctrine.

We therefore cannot do better, during the time at our disposal than to press this text—"We are laborers together with God"—that we might if permitted by the Holy Spirit extract and carry with us some of its substance. Every word of it is teeming with significance.

(1). "We are laborers." We do well to pause and ponder the double significance of this term. God herein dignifies labor. That he deigns to catalogue the heavenly calling by the terminology of worldly service—"laborers"—exalts labor, all honest labor is respectable. The rich class has neither heavenly nor worldly right to scorn the honest toiler, much less honest toil. "Let no man despise thy youth," said the aged Paul to the youthful Timothy, and divine writ in this text says, let no man despise thine honest toil.

But if something is done in this expression for the dignity of labor, something is also done for the drudgery of faith. "We are laborers," God has set the ideal of Christian life, and the ideal is that of "labor." If you sigh sometimes with the burden, remember you are a laborer, and cheerfully bear it. If sometimes you are perplexed with the accumulations of work, remember you are a laborer, and take it up anew. If sometimes you long to "be carried to the skies on flowery beds of ease, while others fought to win the prize and sailed through bloody seas," remember you are a laborer and be assured in any other thought you are in a rut of self which will soon become the grave of the soul. We are not spectators, to pronounce on how others do the work and forthwith, become chronic gospel grumblers. We are not statisticians to tabulate the doings of others and to fall back into despondency over even our own statistics, we are laborers.

To inspire you, to cheer you, to give new endurance and new patience to you, remember then you are laborers. This is no accident. This is no issue of the peculiar circumstance by which you happen to be surrounded. It is the divine decree.

Toll on and in thy toll rejoice,
For toll comes rest, for exile home,
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, "Behold I come."

(2.) "Together." God speaks further for our comfort. We are not merely laborers but we are laborers "together," and this does not signify that it is "together" with the brotherhood. This we need. Labor even with the confidence of the brotherhood is taxing but what of that without? The former is ever widening its circle, the latter ever contracting it. The former is full of rich comfort as speaks the verse,

"Blest be the tie that binds,
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

but of the latter, we draw back from the very thought of it! Paul says, "and every one members one of another." He also says, "For none of us liveth to himself." We have a life to live that is not lived and cannot be lived nor does it wish to be lived apart from the brotherhood. They comfort us in our sorrows. They plan with us for our work. They help bear the burdens that would crush us. And with the man who finds fellowship better than that the church can give him, there is something wrong,

a root of bitterness has sprung up and sooner or later it will offend.

But as rich and promising as is that together of the brotherhood a still richer heritage is the "together" of which the apostle speaks here. Far transcending the human in joy and in power is it. It is the divine "together with God."

The farmer is a laborer together with nature. He sows the seed at nature's time. He cultivates in nature's way, and he and divine nature working together, a golden harvest is produced. But it is not merely thus that we are laborers together with God in a Christian sense. There is no particular sympathy between the farmer and dumb nature. He sows the seed, but holds no converse with nature.

We are laborers with God in the sense that "all are yours and ye are Christ's, and Christ is God's." "A Paul may plant and a Paulus may water but God giveth the increase," marks a great truth, but "we are laborers together with God," marks a greater and sublimer truth. Behold we are nothing short of co-partners with God!

We need again and again to catch the inspiration of this "together." We want to look at the God-ward aspect of this work. We are stimulated by the human-ward injunction "work out your salvation with fear and trembling," but no man gets the best out of that text till he gets its climax, "for it is God that worketh in you." Hudson Taylor says, "God's work does not mean so much man's work for God, as God's own work through man." With such conception of the co-partnership of God and himself, Taylor could not fail. In fact if such be the co-partnership of the individual and his God, he can then afford to stand alone, and even part company with the brotherhood. Yea, it may be with him a case of "Athanasius contra mundum." But it must be a God-parting of that brotherhood, as it is a God partnership.

Jesus said "neither hath this man sinned nor his parents, that he should be born blind; but that the works of God should be made manifest in him," and when the blind man heard the announcement that God was working through his blindness to the divine manifestation, we can realize he must have felt in it a compensation for his sad birth-mark. Weary worker if you can get this larger and diviner conception of your service that it is God working through—"together with God"—you will go back to your service thrilled and even be glad to suffer with him that you might also be glorified with him.

(3.) "With." There is something told in this little preposition that is not fully expressed in the word "together." Labors "with God," God not only commends labor as already noticed, but God himself labors. Jesus tells us that too—"My Father worketh hitherto, and I work." And again he says "I must work," and in this respect there is no exemption of the follower. The "come" of Jesus so sweet, is to the laborer—"Come unto me all ye who labour and are heavy laden." When the Master wished a figure whereunto he could liken the kingdom he chose one pertaining to labour. "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard." When the Master issued a prayer it was "Pray ye therefore the Lord of the harvest that he will send forth the laborers into the harvest." And when God issues his call it is "Go work." The first question of the regenerate soul is "Lord what wilt thou have me to do?" We are laborers then as to promise as to prayer, as to regeneration as to call and as to response. But we are not to forget that God labours too, and we are only laborers "with God." Who then cannot sing

"My Jesus as thou wilt!
O may thy will be mine!
Into thy hands of love,
I would my all resign;
Through sorrow or through joy,
Conduct me as thine own,
And help me still to say,
My Lord, thy will be done!"

"My Jesus as thou wilt!
Though seen through many a tear,
Let not my star of hope,
Grow dim or disappear;
Since thou on earth hast wept,
And sorrowed oft alone
If I must weep with thee,
My Lord thy will be done!"

(4.) "God." This is the climax of this divine quartett of emphatic words. We stand amazed at the divine incarnation. It puzzles our minds, it excites our admiration, it rivets our devotion. But what of the truth—God with the individual believer, as John says, "If a man love me he will keep my words and my Father will love him and we will come unto him and make our abode with him." The incarnation of God is a great truth, and so is this a great truth.

(a). Its all importance. We are disposed to talk of the relative importance of the divine and the human in the salvation of men, so we try to discover where the divine begins and where the human ends. But we need to emphasize the divine side of our salvation. It is "Christ in you the hope of glory" and "I live, yet not I but Christ liveth in me."

This truth of "laborers together with God" is there-

fore all-important. Men and women are becoming discouraged and falling out of the ranks of Christian service because of mere trifles. If we stopped to ask the reason why, the secret of the fact is this, they have have eliminated God from the problem. Inconsistencies exist. Why? We are sinners not so much because we have passions, Paul said, "We also are men of like passions with you." It is no sin to have passions. We are sinners in that we have low ideals and we yield to our passions in that we have low estimates of our relations to God, in fact, that we forget we are laborers together with God.

Some men profess to get inspiration out of the evolution theory, they are turning back to the monkey and the ape for their genealogical associations. But the believer looks ahead for his inspiration. "At that day ye shall know that I am in my Father and ye in me and I in you." Our genealogy is of God and Christ. This is what we need to emphasize. This theory alone is sufficient to guide men through the quick-sands and shoals and quagmires of sin and the flesh. We need high and grand conceptions, yea heavenly, not those that are low and earthly.

(b). Purpose of the Church. Something is told here of the purpose of the church and the individual member thereof. God's church does not exist to make for men a job. Christian work is more than worldly-wise adjustment to conditions and standards of the world. The believer's relation to God is such that like God the business of the church is not to conform to the world, but to transform the world to God. A man not called of God has therefore no business attempting the ministry. The church should recognize the high calling of God and hold her standards and guard her membership and place her work with this sanctified conception of her purpose.

(c). Security. We must remember the laborer together with God is a sacred commodity. He is a dangerous element for sin to attack. This is true for "their angels do always behold the face of my Father which is in heaven." The forces of sin may attack but they shall fall broken and shattered as the angry wave recedes from its attack upon the huge rock shattered and sighing. One of the most marvellous pieces of literature written is the 91st Psalm. As I read it I conclude that the servant of God can disarm hell. He can disembowel the forces of sin. He need not be afraid of being blown into the sky by a parish convulsion. The laborer can satisfy his conscience and still remain on the earth and not be disturbed more than is necessary for his patience and welfare. He is a laborer together with God.

To hold over a man of God the whip of unpopularity is an insult to his Christian manhood and his God. His God created the heavens and the earth. He flung the stars across the sky and the flowers across the earth. His God holds the pulse strings of the universe for "the silver and the gold are his." One with his God is a majority for "one can chase a thousand and two put ten thousand to flight." The council tried to intimidate Peter and John when they threatened them with the expression of unpopularity in imprisonment. And the insulted manhood of those laborers together with God cried indignantly "whether it be right in the sight of God to hearken unto you more than unto God judge ye." Their popularity with God made them unpopular with men. But it brought to them final victory in spite of all the human inventions to silence the servants of God.

(d). Grace and inspiration. We cannot forget our indebtedness to grace as it is forced upon us by these truths. We have sought to emphasize the fact of the divine indwelling and co-partnership. As we thus do we are forced to ask is it possible that the eternal, infinite and holy God dwells with us.

We are humbled by the fact that we are saved by grace. But are we not still more humbled by the fact that God recognizes us as co-laborers. We are in royal company. And this is why we sing

"O to grace how great a debtor
DAILY I'm constrained to be."

No man ever can be proud that he is in the service of God, as men are proud of the fact that they are in a lucrative position or in social standing with princes. The heavenly emotion is the reverse of the earthly. As we ascend in the scale of the spiritual we have an increasing consciousness of our unworthiness. Who that reads this text and realizes its truth is not disposed to say with the centurion, "I am no worthy that thou shouldst come under my roof." We are ashamed that we are as we are—imperfect.

But who before this truth does not feel the call to God-likeness. A man claiming to be a co-laborer with God and yet walking in sin is a monstrosity and is a walking advertisement of scepticism and infidelity. The believer cries in heart and life and he cries anew before this text,

"More like Jesus would I be,
Let my Saviour dwell in me;
Fill my soul with peace and love,
Make me gentle as a dove;
More like Jesus while I go,
Pilgrim in this world below,
Poor in spirit would I be,—
Let my Saviour dwell in me."

This then is the draught that we need to counteract the enervating forces of the world. We need to open the windows toward heaven, and drink in the divine air.

Norway puts a tax on windows. Her citizens thus do with as few windows as possible. To tax windows is to discourage the introduction of light and sunshine. The world to-day is laying a heavy tax on windows open to God. It says duty is convenience and religion is conformity. It calls good evil and evil good. The world does not want divine light. It is unpopular. It burns the soul and glares the eyes thereof. It therefore puts a premium on darkness. But the believer is to abolish the tax and establish more windows God-ward. "We are laborers together with God."

A Prescription for Sick Christians.

BY THEODORE L. CUYLER, D. D.

Dr. Horace Bushnell was an invalid during the last years of his noble and useful life; and when people in Hartford inquired of him, "How is your health?" he used to reply playfully, "I have not got any." This might be the answer of many a professed Christian in regard to the souls. Their spiritual pulse is too feeble; their appetite for God's word is poor; they are more fit for the hospital than for service. They no more enjoy their religion than a fever patient would enjoy a slice of roast beef, or a plum pudding.

Their sickness is their own fault, and it is their business and duty to get well as soon as possible. Since spiritual disease is the result of sin, and spiritual health is obligatory upon every Christian, how shall the invalids be restored? "I will restore health unto thee, saith the Lord. Christ is still the Great Physician. He works cures, not by miracles, but by means, and by medicines. One of these is the powerful purgative of truth faithfully administered. That pungent preacher, Charles G. Finney, understood how to apply this heroic treatment, and it would be well if all ministers could read his "Lectures on Revivals" once every year. But whether the truth comes to you from the pulpit or from your own reading of the Word, or from any other quarter, it will do you no good, my sick friend, unless you swallow it and let it work. If it produces some sharp gripings of conscience, all the better.

Then, too, you are in sad need of exercise. Your Master has given you faculties and affections and capacities to serve him with. Yet for utter want of use, these limbs of the soul are as feeble as the bodily limbs of a man who has been on his back for a month with typhoid fever. Never will you recover your appetite, never will the flush of spiritual joy mantle your countenance, until you get out of your hammock and go to work. You are dying from confinement and indolence, if you give at all, you do it grudgingly. There is but one cure for spiritual laziness, and that is work; but one cure for stinginess and selfishness, and that is sacrifice; but one cure for bashfulness, and that is to open our lips for Christ, or to plunge into some difficult duty before the shiver has time to come on. A thorough course of feeding on Bible-diet on Sunday, and of practicing Bible-duties during the week, will soon put you on your feet again. You can throw away your crutches and run without growing weary, and walk without becoming faint. How glad your minister will be to see you out again! How happy you will feel when your congestion of lungs and purse and heart is cured; and the sleep of the laboring man will be sweet.

All the above mentioned prescriptions must be honestly taken; but remember that Jesus Christ is the great Physician and Health-giver. "No permanent cure without him. Jesus not only gives life, but can give it more abundantly, when "the Sun of Righteousness shall rise with healing in his wings." There is hygienic power in physical sunshine for sick plants and sick people. It would bring speedy recovery to many a diseased and enfeebled soul to come back into the warm light of Christ's countenance. A great deal of spiritual sickness arises from bad atmosphere. The heavenly winds of the Divine Spirit alone can sweep away the malaria. "My Spirit I will give unto you," is Christ's promise; and with that powerful breath from above will come a new and purifying and bracing atmosphere. I was once addressing a crowded audience in a small room on a wintry night, and the air became so foul that the candles almost went out. As soon as the door was opened, and the oxygen of the wintry air rushed in, every candle flamed up immediately. Your lamp is going out, brother! You need fresh air. O what a supply of glorious oxygen would pour into our hearts and into our prayer meetings, our Sunday Schools and our churches, if the Holy Spirit should come like a mighty rushing wind, purifying, arousing and quickening souls unto the very life of God! That would be a revival—a living-again from dead works and decay into the glow and gladness of vigorous health.

Such discovery cannot be reached by a wholesale process. God says to each individual Christian who has been made sick by sin, "Return unto me, and I will heal thy back-sliding." The lepers who came to Jesus were not afraid to show him their loathsome disease. You must not be gingerly in your confession, or seek to hide your sins, or cover them with plasters of apology. Let your honest prayer be, "Wash me thoroughly from mine iniquities." This prayer means—as Dr. Maclaren truly says—"Wash me, beat me, hammer me with mallet, rub me with caustic nitre, do anything with me, if only those foul spots melt away from the texture of my soul!"

Such penitence, such prayer, will bring pardon for the past. Not only pardon, but peace and purity and power. You will be restored to health. Reconverted yourself, you will be able—like restored Peter—"to strengthen the brethren." Healed yourself, you will be ready to labor for the healing of others. O what a revival it would be in all our churches, if the backsliders, and the

fever-patients, and the lean dyspeptics, and the sin-sick professors, would come trooping out of the hospital and report themselves for duty! Of such a church the Master might say once more, "Then shall thy light break forth as the morning, and thy healing shall spring forth speedily."—Selected.

On Grumblers.

BY P. S. HENSON.

In heaven there are no grumblers, and that makes heaven. In hell there is nothing else, and that makes hell. In this world things are greatly mixed, thorns and flowers, thanksgivings and complainings, with a large proportion of the latter. The Englishman is said to be the champion grumbler of the world, especially when he comes to America; then he writes his grumbings out and prints them in a book and sends them over to us and we grumble back to him. I remember some time ago to have heard of an Englishman travelling in this country in company with an American friend. He could not find anything to his liking. "The water was beastly, don't you know," the roads untravelable, the food indigestible, the waiters uncivil, the landlords exorbitant, the manners of the people were crude and rude.

It was just at the time when we were having extraordinary sunsets, when long after the sun went down there lingered in the western sky a glow of almost preternatural beauty, so that some people feared it was the foretelling of the end of the world. The American pointed his English friend one evening to that sky. "Now look at that, old boy. You talk of the orient, of sunset skies in classic lands, but where in the world did you ever see so fine a sky as that?" The Englishman looked at it a moment and said: "Well, don't you think it is just a little overdone?" The Lord himself could not please him when he came to paint a sunset.

But this is not peculiar to an Englishman. It is characteristic of universal humanity. The first man that ever appeared on earth began to grumble because there was just one tree in all the world that he could not eat of, and that grumbling cost him paradise, and every child of Adam is just like his father. The first thing a baby does when he opens his eyes on the new world is to strike out with both hands and feet and howl his protest against his environment. Nobody likes his business, I care not what it is. It may be he is a dry goods merchant? He tells you there was a time when a man could make a fortune selling dry goods, but now the competition is so close that nobody can make money out of it. But he keeps a good house and fine horses and goes to Chautauqua every summer. Yet he is losing money all the time. What a lot he must have had to start with.

If there is any place on earth where the voice of a grumbler ought not to be heard it is in the sanctuary of the home, but that is where it is heard most loudly. When a man is at his place of business he has to be a gentleman, but when he goes to his own home he has not got to be anything in particular, and so he lets out the pent-up fury of the day. He comes in like a howling cyclone. "What's the reason dinner isn't ready? What's the matter with that beefsteak? It isn't fit for a dog. I'll go to a hash-house." Poor little woman. She has been waiting for him to come home. She has had her troubles, and has been wishing for sympathy. That is the kind she gets. The tears are swelling in her eyes, she has a great lump in her throat that she can't swallow, and she wishes she were dead and you too, especially you.

Somebody says we need wide-awake men. There is more need for fast asleep men. This world is going mad for the want of sleep. "Every now and then I get too cross for anybody to live with, and I know what is the matter. What I need is sleep, and then I wake up and I am as beautiful as a May morning. Cultivate a good conscience—a conscience void of offence toward God and man. And cultivate the habit of being thankful for small favors, think how many things you have to be thankful for, and think how many things you would not like to have. In itself that was not a bad prayer of the Pharisee, "I thank thee that I am not as other men are," if he had not been so struck on himself. When I see a man who is crippled or blind I extend to him my brotherly sympathy, and thank God that I can walk and see.

Then get in the habit of looking for sweetness and light. They get what they look for. Here is a bee in the neighborhood of Chicago. There are a great many things to smell of in Chicago; stockyards, our unspeakable rivers (though St. Louis is doing most of the smelling now), a lot of decayed aldermen, though there are not so many of them as there were. A bee has no nose for things like these, but a mile away is a rose with honey in its heart, and he makes a beeline for the rose, covers himself with honey and returns to his hive. He got what he went for. Here is a buzzard. There are thousands of flower gardens in and about Chicago, but a buzzard has no nose for flowers; but a mile away is a dead rat, and so he goes for that. Now if you want to smell a rose, you just want to find a rose; and if you want to smell a rat, you can commonly find that, but excuse me. Look for sweetness and light and you will find it every day and everywhere. Paul and Silas found it in the dungeon at midnight.—The Standard.

Snapping Bonds.

BY C. H. SPURGEON.

Like Samson, the Christian man, when he is as he should be, is wondrously strong in snapping his bonds. It may be that the attempt is made to strap the Christian down tightly with the bond of custom. "This is the rule in the trade." "This is the manner of buying and selling which is current in dealing with this kind of merchandise." The true believer will break that bond as Samson snapped the seven green withes with which Delilah bound him. "No," he will say: "I cannot and I will not lie; neither will I act the part of a deceiver, whatever others may do." Perhaps an attempt will be made to entrap him into sumptuous forms of worship, glittering with show and fascinating with all manner of sweet musical sounds; and for a while his ear may be entranced, and his feet may be almost gone; but presently he remembers the words of his Master to the woman of Samaria: "God is a spirit and they that worship Him must worship Him in spirit and in truth." In an instant, away go the bonds of ritualism and Romanism, and the man is free once more.

Possibly he is bound for a time with the fetters of fear of man, which is a snare to many. He is in the presence of one of whom he is afraid; so, for a while, he holds his tongue and does not reveal his own sentiments with regard to Christ and His cross. Or else he has the fear of losing his business; or—such fools are many in England—the greater fear of "losing caste in society." It is that fear which makes slaves of half our population—the fear of not being thought "respectable." But the true man of God very soon snaps that bond, for he regards it as an honor to be accounted dishonorable for Christ's sake; he feels that, if it be vile to be a servant of the Lord Jesus Christ, he will be viler still; and that if the fact that he is a Christian will bring him into contempt, he will be willing to be in even greater contempt, for he will serve his Lord.

If you want a good specimen of a spiritual Samson, snapping his bonds, look at Martin Luther. In that day when he rose up from the Santa Scala, and would no longer go up and down those stairs on his knees in the vain hope of winning salvation by his own good works—in that moment he snapped his bonds. At the gates of Wittenberg, on that cold December day when his friends had piled together a little heap of wood, and it was blazing away right cheerily, Martin thought that nothing would make the fire burn so well as one of the Pope's bulls, so he threw it on, amidst the wondrous gaze of all the spectators of the daring deed and the hope or fear of some that he would drop down dead while performing so dangerous an action. He was, by that defiance of the Pope, a real Samson, breaking all bonds that still held him to Popery. And such freemen should all Christians be. If they were, you would not see them—as so many of them still are—fettered with absurd notions about holy days, and holy places, and priests, and I know not what beside, of Papistical trumpery. The true believer in Christ breaks away from all his nonsense and error, and goes forth, even though he stands alone, and says: "The Son of God hath made me free, and I am free indeed." I might give you many other illustrations of the way in which the Christian uses his God-given power, but I will simply repeat what I have already said, that he is, through the grace of God, made to be a man of great strength.—Selected.

If God would reveal himself, he must not only create and govern, but he must also educate. You cannot get the knowledge of God into men's minds at a stroke. Teaching is a long process. . . . And when finite beings are also sinful beings, there is a dullness that requires like upon line, precept upon precept. . . . God is a teacher, and the teacher must condescend to dull minds, and must have endless patience with them. This was one of the griefs of Christ, the holding back what he would fain communicate because of the low intellectual and moral state of his disciples. What a tone of sorrow there is in his words: "I have many things to say unto you, but ye cannot bear them now."—Augustus H. Strong.

A faithful Christian's manner of words, as well as of life, already has the mark of heaven's purity and truth upon it. Speaking the truth in love, men trust him. Seeking not his own, men come to speak unselfishly in his presence. Considering others, they in turn become considerate.—Ex.

B.-Y. P. U. Attention.

Those who desire to pursue the course of Bible Study now being outlined in the MESSENGER AND VISITOR by Rev. H. R. Hatch, may secure the paper for six months for 50 cents in advance, provided the names are sent us in clubs of six or upwards.

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Criticism and the Christian Spirit.

Criticism and advice have their place and their part to play in the exercise of human faculty and the working out of world problems. But there are other things of much greater account, even though the advice be good and the criticism be entitled to be called expert. The opinions of military experts in London in reference to a war being waged in South Africa may be interesting and may not be without value, but something of much more consequence is required in order to bring a war to a successful issue than the criticism of experts, however correct and well expressed that criticism may be. One brave commander leading his troops against the enemy, even though he blunder now and then, is worth many military critics who, looking on from a distance, are skilful at pointing out mistakes after they have occurred, but who, having no minute and accurate knowledge of the local conditions, are for the most part unable, even though possessing the highest ability, to give advice which meets the difficulties with which the general in command has to contend. What is wanted chiefly in the interest of every great cause is not men who will sit apart to watch the strife, to criticise and advise on behalf of righteousness and truth, but men who, as leaders or as followers, wherever their proper place may be, will take their position in the militant host and give the inspiration of their presence and example as well as the service of their best powers to the cause which commands their sympathy. He who thinks that the critic's chair is a place of exaltation deceives himself. The man who mounts a pedestal to observe and to criticise the blunders of his fellow-men grows cold and bloodless in his isolation. A man's life depends upon keeping his heart in touch with the wildly pulsing heart of the struggling and suffering humanity to which he belongs, and which, though blindly and blunderingly it may be, is still, by a divine impulse and through a divine guidance, moving toward the light. In the political world it is the man who as patriot casts in his lot with the people and who fully identifies himself with them in the battle for liberty, it is the political leader who plunges into the strife and fully identifies his interests with the great aims and issues for which his party stands,—it is the man of action and not the critic, who holds the place of commanding influence and brings things to pass. A few years ago great expectations were aroused in reference to the influence of Lord Rosebery in British politics. But this man of so much innate force and apparent power for leadership seems to have contented himself with being a critic rather than a man of action and leadership in respect to the political life of his nation, and it is a keen disappointment to many who had looked to him to lead the hosts of liberalism into their promised land. As a writer in the *Fortnightly Review*, has recently said, "the role of the independent critic is not the one in which the nation will accept Lord Rosebery. The change from the great expectations originally formed of his career would be too much of an anti-climax, and his own attitude would hopelessly discount his opinions." The supremely noble example of manhood and of the relations in which a man should stand to mankind, is found in Jesus Christ, and we cannot fail to understand the bearing of this example. Jesus Christ sometimes criticised, sometimes denounced in scathing words. But he was no professional critic, no cold censor of human conduct and human affairs, sitting apart from men. He descended into the lowest parts of the earth. He plunged into the most vital currents of humanity. On a level with

the great struggling masses of men, He looked into their eyes, placed His hands in theirs as their brother, and with them faced life's facts and problems. It is not cold truth that he gives to men, but truth quick with sympathy, warm with love's heart blood. The spirit of Christianity is the very antipodes of that spirit of criticism which contents itself with exhibiting in cynical or condemnatory words the blunders, failures, and the iniquities of humanity. Its supreme purpose is not to give advice and give it coldly, but to give life and give it abundantly. This purpose is accomplished through the pouring out unto death of the soul of the Redeemer, and the Cross of Christ stands as an eternal rebuke to spirit of criticism in the church which is called by His name.

Editorial Notes.

—Principal Grant of Queen's College, Kingston, Ont., who has been suffering from a prolonged and very severe illness, is now so far recovered as to be able to walk about the grounds at his residence.

—We are very glad to hear (and many readers of the MESSENGER AND VISITOR will share our feelings) of the safe arrival home of Dr. Keirstead, of Acadia, after a somewhat prolonged visit to Great Britain and some of the European countries. We understand that Dr. Keirstead has greatly enjoyed his visit. He has been drinking at ancient fountains of inspiration, and will doubtless make his friends partakers in the treasures with which his soul is enriched. We need not say that the MESSENGER AND VISITOR will feel honored to be permitted to convey some of his benefactions to the people.

—One of our pastors who is recovering from a severe illness, writes us a kindly note in which he expresses particular appreciation of some articles which have lately appeared in the MESSENGER AND VISITOR, and adds: "I have enjoyed the paper especially for two weeks past. I am strong enough to read, but not to assume responsibility for full work yet. I therefore get time to read every word of the paper. Too often, in the haste of full pastoral work, it comes to my study as the official denominational organ and is read thus. I am in these days of leisure proving the mistake of that. It is inspiring and wholesome from beginning to end."

—The announcement of Rev. F. B. Meyer's resignation as pastor of Christ's church has very naturally caused deep regret to the officers and members of the church, and the regret is shared largely by the whole religious community of London. But the enmities which Mr. Meyer has aroused against himself are perhaps no less creditable to him than the friendships he has made. The keepers of saloons and disorderly houses are said to be rejoicing at the prospect of his departure, in view of the warfare which for some years past he has been waging upon them. Mr. Meyer is quoted as saying: "When such men are praising God that I am leaving, it is a sign that I ought to stay." It seems probable, therefore, that he may give favorable consideration to the proposition of the officers of his church to retain their pastor, with full permission to spend three or four months of each year in the broader service to which he feels himself called.

—Many of our readers will doubtless be interested in the two articles which appear in connection elsewhere in this paper from the pens of Dr. J. H. Saunders and Rev. J. D. Freeman, on "The Fatherhood of God." Dr. Saunders' remarks were called forth by an editorial article which appeared in these columns a few weeks ago, signed with Mr. Freeman's initials. As Dr. S.'s article is in form a reply to an editorial utterance of the paper, and as circumstances made it possible that Mr. F.'s reply and Dr. S.'s article could appear together without delaying the latter, it seemed well that they should appear, that those interested in the discussion might be able to read them both together. It will be seen that Mr. Freeman has in this issue written over his own name, and thus assumed full responsibility for the views which he presents. If the discussion is continued it will be of course in accordance with the ordinary rules of newspaper correspondence.

—We made allusion last week to the fact that Rev. Howard H. Roach, who lately entered upon his duties as pastor of the Tabernacle church of this city, has, with heroic acceptance of what he felt to be a Christian duty, devoted himself to the work of ministering to those who have been stricken with smallpox. By action of the Evangelical Alliance Mr. Roach has been recognized as the minister to all smallpox patients connected with all evangelical congregations in the city. Mr. Roach is necessarily for the time being isolated from the general public and from his friends. He has comfortable quarters in the old Tabernacle building, and we are glad to say that so far he is feeling well and hopeful. The position in which he is placed, however, is a very trying one, both by reason of the isolation, involved and the exposure to contagion. We trust that his health

may be preserved and that it may be his privilege to gather much good fruit by and by from this sad seed-sowing. We are sure that our brother Roach will have the heart-felt sympathy of his brethren near and far, and that many earnest prayers will be offered on his behalf that he may be strengthened and supported by the Divine hand in the self-sacrificing ministry in which he is now engaged.

—"Occasionally," says the Watchman of Boston, "we receive a savage letter because an account of church news is abridged by the editor. We understand perfectly the disappointment of authors at having their productions cut down. A very large experience of that has made us wondrous kind toward this infirmity. Still it should not be difficult for correspondents to realize that a certain proportion must be observed in the contents of a paper."

Of course there is a natural tendency to regard what happens in one's own neighborhood as of great importance, just as each mother considers her own baby 'the best child that ever was.' An editor however has to perform the ungracious task of discriminating between babies. We wish to say, however, that Watchman correspondents for the most part are extremely reasonable. They understand the situation and are not piqued because the Watchman is edited instead of being thrown together." We are glad to bear similar testimony in reference to MESSENGER AND VISITOR correspondents. Occasionally, it is true, some valued contributor forgets to be gracious and waxes indignant because sacrilegious editorial hands have stripped his intellectual offspring of some of its adornments in order that it might be fitted into the niche which could be given to it. But when he comes to consider that either the editor must apply the shears in such cases or else exclude the contributions of one or perhaps of several other correspondents who have an equal claim with himself upon the columns of the paper, and whose communications are perhaps of much more general interest, the good brother will perceive that he does not do well to be angry.

The Fatherhood of God.

DEAR BRO. EDITOR:—A brief illness has prevented from accepting your kind offer of space in the MESSENGER AND VISITOR at an earlier date.

No words of yours or of mine can fully describe the grandeur and the glory that comes into human life through the "Fatherhood of God." For nearly half a century it has been my very great privilege to preach this doctrine, and to personally rejoice in it. The blessedness of this doctrine, as I take it, is not so much in the function of fatherhood, as in the ineffable glory of the Father and the full participation of this Divine nature by his children who are begotten again to this spiritual life in Him.

In common with all parentage God is only the father of his own children, who have come into his own family by birth or adoption. Only "to as many as received him, to them gave he the right to become children of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Except a man be born from above he cannot enter the charmed circle—this royal household. All outside this household of faith are strangers and foreigners and aliens, without hope and without God in the world. Nay, more, those outside this spiritual household are children of wrath and enemies to God by wicked works. They have not, nor can have any participation in the "inescapable obligation" involved in the Divine parenthood.

Then the conditions of separated life ordained for this household of the elect forbids outside affiliations. "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty."

Now to me it is very clear that no sine qua non rhetorical discussion, no brilliant quotations of poetic sentiment, no false exegesis of the word of God, no dogmatic bluffing, no special pleading can successfully put these two separate and vitally distinct families of earth together, and make the Fatherhood of God to cover them both. And this is just what the liberal—so called—theologians for the full nineteenth century have been attempting to do, and the above are the methods they have used. Doubtless this influence is sufficiently potent to have a marked effect upon evangelical churches. The conflict of the ages is still upon us. There can be but one ending. Truth must prevail.

It may be expected that I should have a word to say on the

"FATHERHOOD OF THE DEVIL," in this connection—A few words must do.

It is very true as you say that "the devil exercises none of the true functions of fatherhood" for he is not true anyway or anywhere. Yes, he is "a child-stealer, a soul-snatcher, an abductionist, a slave-maker and slave-driver—he never created anybody or redeemed anybody, nor has he done a good turn for any creature in the universe to give him the slightest claim upon a single soul;" and it may be added that every one of his progeny is just like him—true to type.

But it must not be overlooked in this connection that the function of fatherhood belongs to the creature rather than the Creator. The latter has no great necessity for the function. He can create—"of stones he can raise up children"—yet in his providential dealing with our race he permits the poorest devils of our race to have large families, as well as this privilege granted to the Lord's poor.

So it may be that the devil's claim to this function is not entirely forfeited. Without attempting to analyse the genesis of human life we can afford to take the statements of Scripture in the case. As the Heavenly Father steps down to us in his grace plan and accepts the human function of fatherhood that he may come in more perfect sympathetic touch with us in our sorrows and conflicts with sin—that through the mists we may more perfectly see him and more distinctly hear his sweet voice of love, we need rightly to interpret this act of humiliation. To attempt to build up a system of theology on this act is to put the grand pyramid of revealed truth on its apex.

J. H. SAUNDERS.

Ohio, Yar., Nov. 12, 1901.

DEAR EDITOR:—Every reader of the MESSENGER AND VISITOR will regret to learn that the author of the foregoing has recently been ill. I sincerely hope he is now fully restored and that he may be long spared to the work he loves. Perhaps with the return of that bonhomie which accompanies health, he would wish to eliminate that central paragraph of ridicule in the above. It scarcely strengthens his argument and is not altogether sweet. But the latter part of his article, beginning with the "Fatherhood of The Devil" is something of a riddle. The more I read it, the less coherency I find in it. Surely the writer is not happy here. It looks as though he had undertaken to belittle the nature and functions of the divine fatherhood. He seems to teach that fatherhood is something which God "accepts" in an "act of humiliation." This is amazing doctrine, something new in theology, a brand-new twentieth century product. It has always seemed to me that the Scriptures exulted in the glory of God the Father, that they taught the manifestation of His glory in the unveiling of His Fatherhood. I am not yet ready to give over saying, "Unto our God and Father be the glory for ever and ever."

Perhaps it is now in order for me to say that there is not a word in anything I have written to obscure the distinction between sinner and saint; not a word that tones down the sinfulness of sin; not a word calculated to blur the atoning Cross of Christ; not a word that would gloss over the necessity of the new birth. Apart from the Grace of God in Jesus Christ, applied to the heart by the Holy Spirit and received through faith, every man is without God and without hope in the world. He is lost and ruined and on the way to everlasting darkness.

Having said this, I will now state more fully than hitherto, my thoughts concerning the great fact of the divine fatherhood. It is a three-fold relationship.

1. God is the father of Christ in the unity, the mystery and the glory of the Godhead. In this relationship, Christ is God's "only begotten Son."

2. God is father, through grace, to the believing, reconciled, regenerated sons of men. Such as these he welcomes to his fellowship and makes them his heirs, in joint-heirship with Jesus Christ. The Christian believer is the only man who enjoys a full-orbed sonship, a sonship that accompanies salvation.

Up to this point there is agreement between the worthy doctor and myself. But I maintain, 3. That in a limited though real sense, God is father to all men, through his creation of man in his own image and likeness. To support this position I summon the following evidence.

1. God is a spirit and so is man: and God is "the Father of Spirits." (Heb. 12:9.) Therefore God is man's father. He is "the God of the Spirits of all flesh." (Num. 16:22.) He saith, "Behold all souls are mine." (Ex. 18:4.)

2. Every man is recognized as a son of Adam. "Adam was the son of God." (Luke 3:38.)

3. In the Incarnation Jesus Christ is "the Son of Man." He represents humanity at large. He is the child of the race. If God is father to "the Son of Man," He is man's father.

4. Jesus distinctly taught that God is father toward all men, though he did not interpret His fatherhood in the same sense toward saints and sinners.

Take the parable of the Prodigal Son, which might be more correctly named the parable of the father who had two sons, one of whom was a prodigal. Note the occasion of the parable. "Now all the publicans and sinners were drawing near unto him, for to hear him. And both the Pharisees and the Scribes murmured, saying, "This

man receiveth sinners and eateth with them." Jesus was on His defence for His treatment of sinners and his defence was this: He loved them as a brother because God loved them as a father. His attitude toward them reflected the attitude of God. Can anyone maintain that the younger son of this parable does not represent the unconverted sinner? He was alienated from his father, he journeyed into a far country, he wasted his substance in riotous living, he hired himself out to a forger, he surrendered himself to a disgraceful service, he fed on husks. The father said of him he was "dead" and "lost." If these terms do not describe a man alienated from the life of God, lost in unregeneracy, dead in trespasses and sins, there is no language to describe him. Yet he was a son. His one encouragement to repentance was the thought of his father. Hence his repentant cry, "I will arise and go to my father!"

And what shall we do with John 3:16? That deathless sentence teaches us beyond all question that God loves all men and has made provision for their salvation. That feeling for all men and the activity to which it prompted is what Christ calls Fatherhood. By any other name that truth might taste as sweet, but by no other name could that truth become so clear to us.

According to the argument of Dr. S. when you get down to the bottom of it, God can have no dealings with sinners, as such, except in judgment. There is no place left for a holy God to deal with sinners along the lines of appeal, or persuasion, or argument. God must either damn the sinner out of hand, or by a sovereign, unconditioned, unaccompanied act of power recreate him, thus making a child of God out of the progeny of the devil. This goes well with the "limited atonement" theory and that disguised fatalism which declares that there is absolutely nothing the sinner can do towards entering the gate of life. On such an hypothesis there is no encouragement to preach the gospel to the lost, for there is no power in man to receive it. I hold on the contrary, that there is something in man to appeal to and something in God that makes the appeal. That in man to which the appeal is made, is that which constitutes him, in the lower sense a child of God. That in God which makes appeal is fatherhood. The result of response to that appeal is the full-orbed sonship of grace. "As many as received him, to them gave he the right to become (in the higher sense) children of God, even to them that believe on his name. Which were born, (as to this higher sonship), not of blood, nor of the will of the flesh, nor of the will of man, but of God." J. D. FREEMAN.

Notes by the Way.

My last notes were hurriedly completed in order to catch the train, but as no mail-box was provided on that express the letter was entrusted to the capacious pocket of the conductor, with strict orders to mail at Truro on first train west. The result was that the letter reached St. John too late for the next issue, and two weeks wanderings remain to be accounted for.

After a few days pleasant and profitable work at Sydney, an enjoyable moonlight trip down and across the harbor brought us again to North Sydney. A few hours Saturday morning were employed in picking up the loose ends of the work there, and after an early dinner the train was taken for

PORT HAWKESBURY

where the writer was expected for Sunday. Arriving I found that Rev. J. Miles, of Surrey, N. B., had unexpectedly arrived a few hours previous. So the Sabbath's work was lightened and at the morning's service we were permitted to hear from Bro. Miles a sound and thorough exposition of I Cor. 13:13, "and now abideth faith, hope, charity, these three; but the greatest of these is charity." The Port Hawkesbury church is at present without a pastor, Rev. L. J. Slaughterwhite having removed from here to Port Hillford a few months ago. A compact field and a kind and appreciative people make an inviting opening for a young man who wants to do work for God and is content to begin in a small church. If the hospitality accorded Bro. Miles and myself at the pleasant home of the church clerk be a sample of what the pastor may expect, it would be hard to find a more desirable location.

A few hours on Monday sufficed to finish the work here, and New Glasgow was reached before night. As readers of the MESSENGER AND VISITOR already know Pastor Estabrook is about to leave this church, having received a call to the church in Springhill. The faithful few here are bearing heavy burdens, and by the leaving of the pastor are cast down but not discouraged.

After a night's stay at New Glasgow the journey was continued to

TRURO

which was reached shortly before tea. Here attending Normal School was a class mate and room-mate of the ever-to-be remembered days spent at Acadia. No time was lost in locating him, and when his present room-mate generously decamped for a few days satisfaction reigned supreme—at least in that room, though we suspect that our midnight chats may not have proved of much interest to the occupants of the other rooms. Shortly after

arriving at Truro, I was informed that a reception to the Normal School students was to be given that evening at the Immanuel Baptist church. The opportunity thus afforded of meeting with Pastor McLean and his young people was promptly seized, and a pleasant evening was enjoyed. The Baptist cause is strong at Truro both in quantity and quality. The Prince street church is yet without a pastor, being unable as yet to secure a suitable successor to Rev. H. F. Adams. The Immanuel church and its pastor, Rev. M. A. McLean, are alike happy in their relationship, and life and activity are apparent in all departments of church life. The pastor of Zion church, Rev. Dr. Burch, is known to all who attended the Convention at Moncton. A call at his home found him hopeful and planning for aggressive work for the winter. All the churches in the town are looking forward to the coming of Evangelist Mickle, and great things are hoped and expected from his labors.

The work in Truro occupied the time until Saturday morning, with satisfactory results in collections and new subscriptions. The stay in Truro was enlivened by the presence of the Acadia foot-ball team, which reached here Thursday evening, after defeating Mt. Allison by a score of 30. Friday afternoon they again succeeded in administering defeat to the Truro athletes to the tune of 100, greatly to the delight of the few Acadia graduates and students who were present.

Saturday morning, although the work at Truro was not quite completed, it seemed best to reach the next stopping place before Sunday. The continued fine weather tempted me to try one more short trip through the country. So leaving the line at Londonderry, a short ride brought me to Great Village, where dinner was taken with Pastor Martell. After dinner the writer again bestrode the wheel for his 22 mile ride to Lower Economy. This church, with Five Islands, Bass River and Portauquique, has been for some years under the pastoral care of Rev. F. E. Roop. The recent special services have greatly strengthened the churches, and the field has been divided, Lower Economy and Five Islands retaining Pastor Roop, while Bass River and Portauquique have called Rev. C. H. Haverstock from Pugwash, who has accepted.

Pastor Roop was found at the home of his father-in-law, and your representative was at once made to feel at home beneath the same hospitable roof. Deacon Josiah Soley is well known to the denomination, especially to the treasurers of denominational funds, and a personal acquaintance begun at the convention at Fredericton was renewed with much pleasure.

The revival services held here and at Five Islands recently have already been reported in the columns of the MESSENGER AND VISITOR. Sunday proved to be a stormy day, but fair congregations gathered at all the services, and the young peoples' meeting at Five Islands was especially enjoyed.

But this letter is becoming too long, and many things must be left unsaid, while the account of the work at Bass River and Great Village must be held over for next week.

Yours in service,
Great Village, Nov. 15. R. J. COLPITTS.

No Famine.

DEAR EDITOR:—About one month ago I wrote a note to the MESSENGER AND VISITOR that we seemed to be on the verge of a dreadful famine. The rain fell up to that time had been about one-third of the normal. The rice crop when the transplanting had been completed was almost withered, whilst the untransplanted seedlings, to all appearances, were beyond recovery.

About four days after I wrote, a cyclone on the Bay of Bengal set in toward the lands, and brought with it an abundant rain which lasted four or five days, during that time nearly six inches of water fell in Parlakimedi. The vitality of the rice plants is marvellous. That which seemed entirely beyond recovery a few days before the rain, at once revived. The work of transplanting was again begun, and now the fields are a beautiful green. The rains have continued up to the present so that during the last month about twelve inches have fallen.

Whilst the crop will be much lighter than usual, there is no doubt but that there will be harvested sufficient to prevent famine. We praise God for his timely help, and we pray that he may send showers of spiritual blessings upon this great nation.

Parlakimedi, Oct. 20. H. Y. CORRY.

New Books.

GALOPPOFF, THE TALKING PONY, by Tudor Jenks.

This is a story for young folks, and a very entertaining story too, about a pony. The pony could do many wonderful things and could tell many remarkable stories; for among his other accomplishments he could talk and was accustomed to hold frequent conversations with two little girls his young mistresses. The book is printed in large type on heavy paper. It is prettily bound and illustrated and is just the kind of book to please the little folks.

Published by William Briggs, Toronto. Price, \$1.00.

It has been said that it is doubtful if American journalism has ever produced a more picturesque figure than the late editor of "The Interior" of Chicago, Dr. W. C. Gray. There was one department of "The Interior" which, under Dr. Gray, made many friends and held them through all the years. This was his "Camp-Fire Musings," where he let nature control his pen, and poured his soul out in lines of rich beauty. At the time of his death Dr. Gray was engaged in the preparation of his "Later Camp-Fire Musings" for publication in book form. The MS. we understand, is now in the hands of the Revell Company and will be issued shortly.

* * * The Story Page * * *

When Maurice Remembered.

BY ANNIE H. DONNELL.

"My, but this is a good place to be in!" Maurice snuggled down among the feathers and breathed a long, contented sigh. He was very tired, and this big, soft bed felt good.

Out in the other room father and little mother Bess were talking softly. The gentle drone of their voices stole in to Maurice, soothingly, and made a pleasant little tune to go to sleep by. He lay and listened drowsily.

Suddenly father's voice rose a little louder and took on a sharper tone. Maurice didn't want to hear it then, but he couldn't help it.

"Did Morry shut Tiger up?" it said; "it seems to me I can hear a dog scratching at the front door. I believe that boy forgot again!"

"I'm afraid so," murmured the voice of little mother Bess, regretfully. "He's such a boy to forget."

Maurice laid his head deep in the pillows and drew the clothes up over. He knew well enough what they'd say next; they'd speak about the kindling and the chickens, and all the other things he'd forgotten. For Maurice hadn't once thought of the little lot of kindlings to be chopped and left in a trim little pile beside the kitchen stove; and out in the chicken-house fifty or more poor chickens had gone hungry to bed. Then the water-pail—

"My, I forgot that, too!" groaned Maurice in his thought. "Now mother Bess'll have to fill it. She always does when I forget, so's not to have to ask father do. That's the way mothers do. You don't catch them giving a fellow away!"

One by one, other little "forgets" filed before Maurice, in a slow, accusing procession, until he fell asleep and dreamed that he forgot to eat his breakfasts and dinners and suppers, and was slowly starving to death. It was like a nightmare, and he woke out of it with a cry of distress. There were no voices in the other room. The house was quite still, and all the world seemed asleep—all but the Foggs. Maurice could see their lights burning dimly across the meadow. Probably Bennie was worse again. Poor little Bennie! the doctor said he couldn't stand it much longer.

Suddenly Maurice sprang out of bed. He had remembered something—he had forgotten something. The dim little lights across the meadow had reminded him. On his way to school that afternoon, Bennie Fogg's mother had stopped him at her gate. She had been waiting there for him, and Maurice remembered now just how white and sad her worn, plain face had looked. It terrified him to think of it. Every word she had said stood out now in distinct letters before him—how could he have forgotten?

"Morry, Bennie's worse again. He's a great deal worse, and I've written a telegram to his father, telling him to come home right off. Will you take it to the depot for me? I know the teacher'll excuse you if you're late. There isn't anybody else to send, and it's got to go. If—if anything happened to Bennie without his father being here, I couldn't bear it."

Every word he could remember—now. The telegram was in one of his pockets, crumpled and un-sent. Out in the hall, beyond the sitting-room, the clock was striking, and Maurice thrust his head out of the door to listen.

"Three, four, five—ten, eleven," he counted. Eleven o'clock, and the telegraph operator left at half past eleven. Maurice remembered hearing his father say so once. "Half past eleven—half past eleven—half past eleven," repeated itself over and over in his brain. Could he get down to the depot before half past eleven? He was pulling on his clothes with feverish haste, all the while. Then, with his shoes in his hand, he hurried stealthily out into the night. He was a long way down the road before he thought of the shoes, and then he did not dare to stop to put them on. He ran all the three miles with them in his hand.

It was very dark, and familiar landmarks loomed unfamiliarly before him as he ran. He stretched out his arm to ward them off, as if they threatened him. His breath came in quick gasps. At the little Fogg cottage, beyond the stretch of meadow land, Maurice leaped across the shaft of light from the bright windows, with terror clutching at his heart.

If he should be too late! If Bennie had already died! "If I hadn't forgotten—oh, if I hadn't!" the poor boy groaned between his puffing breaths. Three miles is a long run to make in half an hour, but Maurice made it. He met the telegraph operator coming out of the station.

"Bennie—his father—the telegram!" gasped Maurice, thrusting the bit of crumpled paper into his hand. The man held it before his lantern and read it by his flickering little light. Then he forced the tired boy gently down on the edge of the platform, and thrust his wet, torn feet into the shoes. His fingers worked deliberately and soothingly.

"There, there!" he murmured, as he might have crooned to his baby at home.

"But the telegram—you will send it to Bennie's father?" sobbed Maurice, excitedly.

"Bennie's father came home on the freight to-night; he's up there with Bennie now," the man said, quietly. "He was going to surprise the little chap."

Maurice never knew just how he got back home over the weary stretch of miles. The only part of it he remembered afterwards with any distinctness was what he saw in Bennie's lighted windows when he passed them on his way. As long as he lived, he would remember that. The little rooms were very bright in contrast to the darkness outside—it was easy to see the smiling face of Bennie's mother as she moved about in them.

In another room—Bennie's room—the big father loomed up distinctly. Then Maurice saw him stoop, and he was sure it was over Bennie's bed. When the tall form straightened again, the bearded face was turning toward the window, it was smiling, too. Then Maurice crept home, satisfied.—Christian Observer.

* * * Mrs. Cheery and Mrs. Blue. * * *

BY MRS. HELEN HALL PARLEY.

They were friends and neighbors, Mrs. Cheery and Mrs. Blue, but there was a vast difference in their way of doing things. I introduce them to you on Monday morning, of a fair day. Washing is in progress in both households.

It is half past eight when Mrs. Blue tells her husband, two sons and a daughter that breakfast is served, and the family seat themselves at the table. A capless, aproned maid, whose head looks as if it had not said good morning to the brush and comb, brings in the oatmeal and then disappears. Every one at the table looks cross, and after the oatmeal has been tasted, crosser, for it is badly scorched.

"I never saw such a miserable girl as that Ann," observed Mrs. Blue; "she doesn't know anything." She rang the bell with an angry shake. When the frowzy-headed maid appeared, she received a reprimand that made her sore. The oatmeal was removed.

The next course was not much better. The potatoes were "fried to flinders," so said one of the boys. The eggs were like "brickbats," so remarked the other boy. The biscuits were burned and the coffee muddy. Nearly all of the breakfast found its way to the garbage pail.

Mrs. Blue's husband started for his office, looking like a thundercloud. The boys hurried off to school feeling rather empty, and wondering what they would have for luncheon, to make up for what they did not have for breakfast.

"Go to your practicing at once," Mrs. Blue said to her daughter, as they arose from the table.

"Oh, mamma," was the reply, "I don't feel like it after such a breakfast. I'd rather help you around the house, can't I?"

"No, you can't, you'd only bother me. Go to your practicing."

Mrs. Blue's daughter obeyed, but there was a frown on her face and a sore place in her heart. Meanwhile Mrs. Blue proceeded to the kitchen.

"You ought to be ashamed of yourself to serve such a breakfast," she said sternly to Ann, who was scraping off the breakfast dishes hastily and noisily, as she was anxious to resume her washing.

"Well," was the surly answer, "the breakfast would have been all right if it had been eaten at eight o'clock. That was the time you said I was to have it ready, an' it was ready."

Just then, Ann broke a cup which did not improve matters. There was an angry flush on Mrs. Blue's face as she left the kitchen. Everything seemed to go wrong. She fretted over her dusting and over everything else she did. And so the hours wore on until the lunch hour was at hand. Mrs. Blue's husband and sons returned to luncheon.

Ann having been so hindered during the morning, had not finished the washing, but she had prepared the luncheon, such as it was. Being Monday, the "left overs" were always served at that time. The remains of Sunday's roast chickens had not only been warmed in the oven, but had been spoiled by overheating. The vegetables were put on the table in small dishes, viz., a few raw onions on one saucer, some slices of tomatoes on another, a little spinach on another. Things looked as if they had been pitched on the table, nothing was orderly, nothing was appetizing. And the day ended as it had begun, it was certainly a "blue Monday."

Now for Mrs. Cheery's. At quarter past seven the family gathered at morning prayers. At half past seven they were seated at the table. Mrs. Cheery's husband asked the blessing, after which Mrs. Cheery's young daughter brought in the cereal which was delicious. The young girl looked charming in her white apron, with her face aglow. She carried the empty saucers to the kitchen and brought in the rest of the breakfast which was "done to a turn," and tasted good to everyone. Mrs. Cheery's husband kissed her as he started for the office. The boys too, kissed her as they went for school.

Mrs. Cheery and her daughter busied themselves in the kitchen for a little while after breakfast "so

that Sallie can have a good start," she said. Sallie's face expressed her thankfulness for the consideration. She sang joyously over her washtub in the back kitchen, while Mrs. Cheery and her daughter washed and wiped the dishes in the front one. Mrs. Cheery's daughter was obliged to practice on the piano as well as Mrs. Blue's, but she assisted her mother about the household tasks first.

"One servant can't do everything," was Mrs. Cheery's belief. Her daughter had been taught to do many things to make home beautiful and delightful. Before the luncheon hour arrived, Sallie was through washing, and, with fresh cap and apron, was ready to wait on the table.

It was Mrs. Cheery's rule, too, to use Sunday's "left-overs" at Monday's luncheon. But the difference between the two tables, was striking. There was a fernery filled with fresh roses in the centre of the table. The glass, silver, china and linen were clean and shining. Yesterday's roast chickens looked appetizing in their new dress. Mrs. Cheery had cut every bit of meat from the bones, and with the gravy and bits of dressing, had heated it thoroughly (no more) on the top of the stove. It was served on the slices of fresh buttered toast and garnished with delicate sprigs of parsley. The mashed potatoes from Sunday's dinner appeared in the form of delicious croquets, served in a circle of watercress. There had been young beets, creamed onions and cauliflower at the Sunday dinner. Some of each of these vegetables had been left, not enough to warm separately. These now, were in evidence, in an excellent salad with mayonnaise dressing. For desert, Mrs. Cheery's daughter had made a cornstarch pudding, in which were macaroons. This was served with a sauce made of crushed strawberries and whipped cream. Then come coffee.

No one realized that the luncheon, or the greater part had been prepared from "left-overs." Every face was aglow. While Mrs. Cheery's husband "returned thanks" all the rest echoed the thankfulness in their hearts. And so the day passed and ended. It had begun with prayer, it ended in a song of praise.

Happy Mrs. Cheery!

Poor Mrs. Blue!—New York Observer.

* * * A Morning Call on Polly. * * *

BY JULIA E. PECK.

The morning after Jennie came to live in Newark she sprang eagerly out of bed, and ran to the window to gaze at the neighboring houses, hoping to catch a glimpse of neighbors' children, her future playmates. No children were in sight, however; but a bright bit of color on a piazza roof caught Jennie's eye. It moved while she watched it, a brilliant red and vivid green thing. "What can it be?" she asked her mother. "Do you suppose it is alive?"

"Take a walk after breakfast and find out," said mother. "You may walk as far as you can without going out of sight of our house."

Jennie walked slowly toward the brilliant thing, and stood in front of the house before she discovered that it was a parrot in a cage set on the piazza roof. While Jennie gazed admiringly up at her, she put her head through the bars of her cage, and called, cheerfully, "Good morning, Laura."

"My name is Jennie, not Laura," replied the child.

"Peek-a-boo!" coquettishly answered the parrot.

"Polly want a cracker?" asked Jennie.

The parrot answered by clucking like a hen and stinging like a quail.

"You cunning thing!" exclaimed Jennie.

"Father, dear father, come home with me now. The clock in the steeple strikes—" loudly sang the parrot.

"Why don't you finish the verse?" asked Jennie.

"Supper is ready," answered the bird.

"Why, no, it isn't supper time. We've just had breakfast," said Jennie, politely. "Sing some more. Please do," pleaded Jennie.

"It's cold," said the parrot shuddering, as she hunched up her shoulders for all the world like a rheumatic old man.

Just then a little dog trotted into the yard. The parrot mewed like a cat. Puppy looked wildly around. "Cats, cats, shouted the parrot. The puppy pranced and danced and yelped as he treed phantom cats all over the yard.

"You naughty bird, to make so much trouble for a poor little dog," said the sweet-faced lady, coming to the door. "Are you the new little girl come to live in number thirty-five?" the lady asked on spying Jennie.

Jennie introduced herself as "the new little girl," and then the lady turned to send the puppy home.

As the disappointed dog trotted away, Polly called after it, "Ever get left?"

"Come in and I will introduce you to Polly," kindly invited the lady, hurrying in to get the cage and set it on the bare dining-room table. "Polly want a cracker?" her mistress asked. Polly tipped her head to one side,

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as though considering this weighty question. The lady offered her a cracker, which she took in her claw as you would take one in your hands, holding it up and looking at it on both sides.

Then, with a good deal of force, she slammed the cracker down on the floor of the cage, exclaiming, "Bad Polly!"

"Perhaps," suggested the lady, "Polly would rather have a lump of sugar."

Polly treated the sugar exactly as she had treated the cracker, again exclaiming, "Bad Polly!"

"Whatever makes her act so?" asked Jennie.

"She sees those white grapes on the sideboard, and will not eat anything unless she is offered the grapes," the lady replied. "I am going to have company to dinner, and Polly must wait till the second table."

"Supper is all ready. I'm all ready! I'm all ready!" shouted the impatient bird, with her yellow eye on the grapes.

Polly's cage was removed to the parlor, out of the sight of the forbidden fruit; and then her mistress said to her commandingly, "Polly, dance!"

Polly at once began to turn round and round on her perch, swaying her brilliant body up and down with a slow, rhythmic motion, humming to herself the while, "Polly, dance. Polly dance."

"Won't you dance some more for me, Polly," coaxed Jennie.

"Good-by," answered Polly, with sudden abruptness. "Why, it's just the same as telling folks to go home, if you say 'good-by' like that," urged Jennie, reprovingly. "But I must go home."

"Come again," said the gentle lady, giving the child a basket of peaches. "Come often, and help me teach Polly better manners."—Every Other Sunday.

The Vine.

There was once a little seed that lived with its brothers and sisters on a vine in a greenhouse not very far from here. All summer long this little seed wore a cool green suit, but when the fall time came, and it began to be colder and colder, Mother Nature painted the house brown, put a warm brown suit on the little seed, and opened the door of the house, and said, "Now my little seed, it is time for you to go out into the world to grow to be a beautiful vine, to help wherever you may be."

Just as Mother Nature opened the door of the house, Mr. Wind came along, and knowing that he was always ready to help, she said: "Mr. Wind, will you kindly help this little seed along on its journey?" And Mr. Wind said: "I will help the little seed as much as I can." So he began to blow and blow, and carried the little seed far away.

After Mr. Wind had helped the seed all he could, he went his own way, and the little seed fell lightly to the ground at the foot of a great tree, and it said: "Is this the place where I am to help? I do not think the great tree needs any help, and, besides, a little plant like I am could never help a large tree like this. It makes me think of something Mother Nature said before I left home, that I could help no matter where I was placed; so I will wait and see, perhaps I can be of use to the great tree after all."

The little seed was covered up by the leaves and earth, and it was so warm and dark that it grew very drowsy and fell sound asleep.

One day, after the seed had slept for a long time, it heard a strange tapping sound, and wondered what it could be. A water drop came right toward him and told him it was time to wake up. When he awoke, what was his surprise to find that he was no longer the little brown seed that he had been before he went to sleep, but had grown larger, and had a tiny green head peeping up into the light. And every day he grew taller and taller, until the little tree found himself clinging to the great tree that had stood so strong and tall all the time he was sleeping so soundly in the dark earth.

The little vine, for he was a seed no longer, kept on growing day after day, getting larger and larger, until he drapped the great tree all over with his bright, soft foliage, making it beautiful indeed, until all the birds that lived in that part of the country wanted to build their nests there.

One day a mother and father, with their children came along; they were looking for a place to build their home, and one of the little girls saw this beautiful tree covered with the vine, and she said: "O Mother, just look at that tree! Is it not the finest tree for a swing, and would it not shade a house well? because, you see, the vine helps it so much."

When the mother and father saw it, they decided that they would build their home right behind it, where the shade would be on the front porch.

The little vine was so happy when he heard this to think that he could grow so large, and help a great tree like that one was. And the tree was happy too, for it wanted to be the nicest kind of a tree and to really help where it could. So the large tree held the swing, and the vine made the shade, and the two worked together to make the little children happy.—A. Robertson, in Child Garden.

EDITOR,

J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

The Young People.

We can assure our Unions that we will find room for occasional news items if they are sent. Write briefly and tersely, and we will find the necessary space.

Daily Bible Readings.

- Morday, Nov. 25.—Acts 18:1-17. Guardianship assured (vs. 10). Compare Jer 1:18, 19.
Tuesday, Nov. 26.—I Thessalonians 1. The power of a good example (vs. 5). Compare II Thess 3:7, 8.
Wednesday, Nov. 27.—I Thessalonians 2. The "glory and joy" of a Christian worker (vs. 20). Compare II Thess 1:4.
Thursday, Nov. 28.—I Thessalonians 3. Paul's love for the brethren (vs. 10). Compare I Thess 2:17.
Friday, Nov. 29.—I Thessalonians 4. The will of God for us (vs. 3). Compare Rom. 12:2.
Saturday, Nov. 30.—I Thessalonians 5. "Pray without ceasing" (vs. 17). Compare Eph. 6:18.

Prayer Meeting Topic—Nov. 27.

Thanksgiving. Isaiah 25:1-8.

Isaiah is looking back on the Babylonian captivity—a captivity from which an escape had been given by the Lord Jehovah. He looked back upon a black past; he saw in prophetic vision a blessed and prosperous future. In Mount Zion the Lord of Hosts is to make a feast of fat things for all people. The light and glory of New Testament times comes before him in vision, he sees that adown the ages the Lord is to be in the midst of His people, and that the light of His presence is to be the joy of the earth. Deliverance had inspired the song of thanksgiving in Isaiah's heart. A Christian cannot look into the past without seeing deliverance as the front-piece of a dark background; he cannot look into the future without seeing through the mists that are earth-born, the bright star of hope that will inspire in him gratitude to God. The past has been thickly strewn with mercies, the future is thickly studded with hope. Let us not repress the song of thanksgiving that our hearts prompt us to give.

The Kingdom of God.

VI. The Citizens of the Kingdom (Part I.)

DAILY READINGS.

- Sunday. Repentance. Isa. 55:1-13.
Monday. Repentance. Ezek. 33:10-20.
Tuesday. The new birth. John 3:1-21.
Wednesday. The narrow way. Matt. 7:13, 14; Luke 13:22-30.
Thursday. The Prodigal Son. Luke 15:11-24.
Friday. Faith. John 5:19-47.
Saturday. Faith. John 6:22-65.

The Kingdom of God being the realm in which God rules, the citizens of the kingdom must be those who acknowledge God's rule and conform to his will. As God's will is revealed in Christ, and as Christ rules in the kingdom among men as the viceroy of God, then the citizens of the kingdom would be those who have taken Christ as their Lord and are governed by his spirit. Christ is both Saviour and Lord: the citizens lovingly acknowledge both his Saviourhood and his Lordship. Citizenship in the Kingdom of God is fellowship with the King.

Let us note several things:

1. Entrance to the Kingdom.

Entrance to the kingdom is presented to us in a variety of ways.

a. Repentance.

The preaching of John the Baptist, and of Jesus began with the word, "Repent." (Cf. Matt. 2:1 and 4:17). But a study of the message of John and that of Jesus will show that Jesus meant by repentance a good deal more than John did. With John repentance was the reforming of the conduct; with Jesus it was the reformation of the life itself—a new beginning.

The word "repent" means to change one's mind, especially to change for the better. In the religious sense it means to turn away from sin unto God. The repentance that Jesus preached involved these two things. He said: "Repent ye; for the kingdom of heaven is at hand." "The kingdom is at hand: repent ye, and believe the gospel." "Seek ye first the kingdom of God and his righteousness." (Matt. 4:17; Mark 1:15b; Matt. 6:33.) From these it will be seen that by the change of mind in repentance Jesus meant both the turning away from a wrong, sinful life and the fixing of the mind upon the kingdom as the supreme good. That

*After beginning to write out this study it seemed best to divide it into two parts. It may be possible to make an abridge out elsewhere—perhaps of the last two lessons. The study next week will be as follows: The Citizens of the Kingdom, their character and work.

means of course the fixing of the mind upon God and the things of God. Thus true repentance is "a change of mind not in reference to this or the other department of conduct, but in reference to the fundamental question, what is man's chief end and chief goal?" (Bruce.) But this does not mean that repentance does not change the conduct in every particular in which it had been wrong before repentance. For to fix the heart upon the Kingdom of God as the chief good of life means the radical change of all conduct until it is in harmony with all the requirements of that kingdom. The repentant man is conscious of two facts; first that his life is wrong, and secondly that the life in the Kingdom is right. He is also conscious of two purposes: first, to forsake the old life of wrong and sin; secondly to seek the life in and of the Kingdom of God. As Christ stands for God and for the kingdom, therefore repentance is the turning unto Christ and the seeking of the life which he gives. (Cf. Isa. 55:7, 8; Luke 13:1-5; Acts 17:30-31; John 6:37b).

b. The birth from above.

In that remarkable conversation with Nicodemus, recorded in John 3:1-21, Jesus speaks of entrance into the kingdom as a birth from above. Theologians call this "regeneration" or "the new birth." Nicodemus evidently understood Jesus to mean something of this kind. (See verse 4.) The evangelist speaks of the same thing in 1:13 as the birth from God. (Cf. also 1 John 2:29; 3:9; 4:7; 5:1, 4, 18.)

We understand Jesus to mean by the birth from above that radical, moral and spiritual change in man by which the whole life of man is brought into fellowship with God. So radical and far-reaching is this change that "regeneration" or "the new birth" or some such word is needed adequately to express its significance. It is far more than a turning away from sin. It is the surrender of the self to the spiritual forces of God at work in the soul. Baptism ("born of water," John 3:5) is the sign of this surrender of the self to God. On the other hand "born of the Spirit" (John 3:5) tells us of the coming of the Spirit to the soul and his work therein.

c. The narrow gate. See Matt. 7:13, 14. Luke 13:24.

This statement represents the entrance to the kingdom as somewhat difficult. It is on a par with passages like Matt. 16:24. Luke 14:25-33, which should be read in this connection. Certain it is that one must seek entrance to the kingdom, for the Spirit does not drag a man unwilling, through the gates into the kingdom. In Christ's thought the kingdom being the chief good for man, it is worth man's urgent, untiring seeking. It is the pearl of great price for which the merchant seeking goodly pearls was willing to sell all that he had that he might buy it, Matt. 13:44, 45.

d. Coming to one's self, Luke 15:17a.

This perhaps is the simplest of all the statements respecting entrance to the Kingdom of God. The thought is this. While the young man is in the far-country of sin and evil, he is also away from his real self; and when his heart turns homeward—to the father against whom he had sinned, and he yearns for his father; then he comes into his real self. The real self of man is the life in the Kingdom of God, the Father's home; and when a man repents, or is born from above, he comes into the "kingdom and finds his real self, i. e., the life which God the Father intended he should have. Calvin said: "I apprehend... the end of regeneration is the restoration of the divine image within us; which was defaced and almost obliterated by the transgression of Adam." And we might add, the work of defacing has been kept up by our own transgressions. The Kingdom of God in man is man's true life.

e. Faith.

"Repent and believe the gospel" is the first preaching of Jesus. Faith is a word frequently on the lips of Jesus. In his thought of life and of the kingdom it holds the place of primary importance. Faith is fundamental to all that we have said about entrance into the kingdom. The kingdom is God's gift to man, and therefore is the kingdom of grace. Man receives it, not on account of his merit, or his works, but through faith. Faith then is the indispensable condition of entrance into God's Kingdom; and by faith we mean the opening of the heart to God, that he may come in; the outgo of the heart to God, because of which God links the heart to himself. (See John 5:24, 6:29, 12:44; Acts 16:31.) The gates of the kingdom are thus thrown wide open for all: "whosoever believeth" may enter in and find the fullness of life in Christ. (John 2:16; Rev. 22:17.)

Chipman, N. B.

DEAR BROTHERS AND SISTERS:—Our Union which was closed for a few months reopened Nov. 5th with a good number present and God's Holy Spirit in our midst. Our hearts rejoiced to hear the earnest testimonies of 18 brothers and sisters who have within the last seven weeks come out on the Lord's side, sixteen of whom manifested a desire to be willing workers for Christ by taking our Active Members' pledge. Truly God has been good to us in this place. He has heard our prayers in thus bringing to himself many for whom we have been praying, and we know he will bring still others for we are pleading this promise of Christ. "Whosoever ye shall ask the Father in my name he will give it you." Pray for us dear brothers and sisters that our faith fail not. Your sister in the work,

Nov. 12. MAGGIE M. STEVENS, Sec'y.

Foreign Mission.

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 Parla Kimey, its missionaries, outstations and native helpers that many souls may be saved.

DEAR FRIENDS:—This afternoon at two, we will have been seven days on the Atlantic; and this evening we expect to disembark at Liverpool,—the quickest and pleasantest passage I ever made. We dreaded this part of our long voyage, and now our hearts are bounding with praises that all has gone so well with us. Some one said last evening that the fine weather should be attributed to the good people there were on board. I replied we felt that it was the answer to the many prayers that had been offered for us.

Miss Clark is the only one of our party who has been really seasick, and she has very grave doubts as to the "sweet first times" in some matters. But we hope for her sake that this will not be repeated on our next steamer. Nov. 8th, we hope to sail from Marseilles, and to reach Bombay on the 22nd. Then about a three days journey by rail will bring us to our destination.

Two days ago one of our passengers received a message from Boston by wireless telegraphy. Think of this from mid-ocean!!

We are travelling second class, which is much superior to first on some steamers of our acquaintance, and therefore have no reason to regret taking this route.

Yours in good spirits,

C. H. ARCHIBALD.

S. S. Etruria, Atlantic Ocean, Nov. 2, 1901.

The Ladies of the W. B. M. A. Society of the Union Street Baptist church, St. Stephen, observed Oct. 30th as Crusade Day. The afternoon was pleasantly and profitably spent in calling. In the evening in the vestry we held a Crusade social where a splendid programme was successfully carried out. Our pastor occupied the chair. Meeting opened with the singing of hymn 156. Mrs. Price read the Scriptures which was followed by prayer by Deacon Hanson. Our pastor gave a short but earnest address, showing by statistics the great advancement which had been made in evangelizing the heathen in far off countries in the last few years, which should give us fresh courage to send the glad tidings to the two-thirds of the world's population who have not as yet heard the sweet story of Jesus and his love for darkened souls. The report for last year's work ending July 31st 1901, was given by secretary. Our president read a paper of encouragement and urgency to further effort by Mrs. S. J. Manning followed by a short but persuasive appeal for more love, earnestness and devotion to the work our Master has left for us to do. Mrs. C. A. Lindow gave a very interesting account of the meetings held by the Convention at St. John in August, her report showing our Society here as being in a prosperous condition, being one of a few who have contributed over \$100.00 to Mission work. Miss A. Wry sang a solo which touched the hearts of all. Mrs. Goucher read an instructive letter from Miss M. Clark, touching on the Hospital work, and its blessings to the natives of Chicacole, showing how through their work in that particular branch souls had been touched and helped as well as physical ailments alleviated and sometimes cured. Miss Vaughan sang a solo enjoyed by all. Collection was taken which amounted to \$6.52. Refreshments were served which soon broke up all formality and then Crusade work began. Nine new members were secured. After a little time spent in pleasant conversation our social came to a successful close. Hoping that our sister Societies have had equal success we give thanks to God for the prosperity of the past year and such bright prospects for a helpful new year to the Society.

MRS. R. WILBER, Sec'y.

Granville Centre.

Our W. M. A. S. held a public meeting on the evening of Oct. 27th. We had with us Miss Amanda Jefferson, of the "Presbyterian Board of Foreign Missions in Western India." Her instructive address was greatly appreciated. Mrs. Rees gave an interesting paper on our "Telugu" mission. We have a valuable helper in this sister, who has attended our meetings, since she came to Granville Ferry. Our society has increased in membership and we now number eighteen. Our President has been laid aside from active work for over a year, and we miss her help very much. Still we have much to encourage us in our work. The interest in missions is deepening, and we expect more additions to our membership. Our thank-offering amounted to \$11.75.

CARRIE E. GOODWIN, Sec'y.

Midgie, N. B.

On Friday evening, Nov. 1st, a public missionary meeting, under the auspices of the W. M. A. S. was held in the Baptist church. The meeting was presided over by the vice-president, Mrs. John Estabrooks. Meeting opened by singing "Go preach my Gospel." After reading of Scriptures, Rev. E. B. McLatchy led in prayer. A program was then rendered, consisting of music by choir, reading by Mrs. Walter Hicks, recitations and dialogues by the children. Then Rev. E. B. McLatchy, pastor of Sackville Baptist Church, gave a very interesting address on Missions, which was listened to with great pleasure. A collection was taken at the close of \$3.10. Although our number is small we hope to report a larger increase in our society, and better work done in the future. We hold our regular monthly meetings, and are praying for a greater success to attend our efforts.

Nov. 15th, 1901. MRS. ALICE ANDERSON, Sec'y.

The W. M. A. Societies of Shelburne Co., met with the Quarterly meeting at Rockland on Wednesday afternoon, Nov. 6th. The meeting was conducted by the Co. President, Mrs. Chas. Hayden of Jordan River. After praise and prayer service reports were read from eight societies, showing a good degree of interest in the cause of missions, although deploring the fact that so few of the sisters in our churches are actively engaged in the work. Miss Ida Locke gave an excellent paper, showing that the work of missions should not be left to a few, but that all should have a share in it. Mrs. Gordon McKay favored us with one of her select readings, which was followed by several short stirring addresses. Then came a map exercise, and a report of the W. B. M. U. meeting, by our President. The meeting closed with a consecration service. We think that all the sisters present must have seen their duty in regard to this work more clearly than ever before, and we trust as a result, to add many new names to our membership.

F. MCL. COLDWELL, Co.-Secy.

Osborne, Shelburne Co.

Amounts Received by the Treasurer of the W. B. M. U. FROM NOVEMBER 1 TO NOVEMBER 12.

Lunenburg, F. M. \$3.40; Brockway, Tidings, 25c; leaflets, 12c; Middleton, a sister in memory of her son, F. M. \$25; Lockhartville, F. M. \$5; Cambridge Narrows, F. M. \$3.50; St. Stephen, F. M. \$15.88; Lower Aylesford, toward Mr. Gullison's salary, \$13; H. M. 25c; Charlottetown, Tidings, 25c; Harvey, F. M. \$9; H. M. \$4; Windsor, F. M. \$16; Aylesford, F. M. \$12; Central Bedouque, Tidings, 25c; Chester Basin, F. M. \$13; Paradise, F. M. \$8; H. M. \$1; Point de Bute, H. M. \$6; Tidings, 25c; Annandale, F. M. \$2.10; and St. Margarets Bay, F. M. \$3; H. M. \$2.25; Halifax, North church, F. M. \$17; Lacouia, F. M. \$2; Bobshaw, "our thankoffering," to constitute Mrs. Mark Inman a life member, F. M. \$12.50; H. M. \$12.50; Cumberland Bay, F. M. \$8; St. Martins, F. M. \$8; Doaktown, leaflets, 36c.

MRS. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 513.

Amounts Received by Treasurer of Mission Bands. FROM OCTOBER 1 TO NOVEMBER 14.

Hazelbrook, F. M. \$3; Leinster St. Sunday School, F. M. \$3; Zion church, Vermont, to constitute Miss Hall and Miss Chase life members, F. M. \$20; Fouché, H. M. \$2; F. M. \$9; North River, to constitute Kathleen Dorkendo-f life member, F. M. \$10; Fairfield (and St. Martins), F. M. \$5; Forest Glen, F. M. \$11; Truro B. Y. P. U. for native preacher in Mrs. Churchill's school, F. M. \$10; Port Clyde, F. M. \$1.60; Harvey, H. M. \$2.68; F. M. \$2.67; Forbes' Point, support of Mr. and Mrs. Gullison, F. M. \$8.

MRS. IDA CRANDRALL, Treas. M. B. Chipman, Queens Co., N. B.

Detailed Statement for Quarter Ending Oct. 31st, 1901.

	F. M.	H. M.
Recd from Mission Bands, N. S.,	\$99 92	\$8 29
" " Junior Unions, "	19 00	
" " Mission Bands, N. B.,	8 00	38 00
" " Sunday Schools, "	6 00	
" " Junior Unions, "	2 00	
" " Mission Bands, P. E. I.,	8 00	
	\$142 92	\$46 29

DR.

Paid for Foreign Missions,	\$142 92
" Mrs. Mary Smith for Home Missions,	46 29
	\$189 21

Clothing needed for Poor Galicians and Germans in Manitoba.

Last year we made an appeal for clothing for poor Galicians and Germans in this district and a very hearty response was given. Since then many more of these people equally poor have joined the colony, now another winter is at hand. This clothing serves a double purpose. It gives the missionary access to many homes he could not otherwise enter with the gospel, and it helps the people. They appreciate this kindness of our people and learn to look upon us as their friends. Our missionary Burgdorf distributes the clothing where he sees the most need as he visits amongst the people. A great blessing rested upon the work last year, 19 Germans and 7 Galicians were baptized. Will the friends in

the East kindly remember these poor people again this year and send them clothing. Mission circles and Bands can do good service this way. "I was naked and ye clothed me." Strong second hand clothing and boots for men, women and children will be useful. This clothing will come cheaper in bales or sacks. R. R. agents will know the cheapest rates for this kind of clothing for poor immigrants. Send all parcels P. R. PAID, addressed to Rev. Geo. Burgdorf, Emerson, Manitoba.

On behalf of poor Galicians and Germans. H. G. MELLICK.

The Commissioner of Immigration has written us saying "The C. P. R. Co., are willing to accept one half the tariff rate on second hand clothing, shipped from C. P. R. stations in Eastern Canada for free distribution amongst poor Galicians and Germans in Manitoba. The persons shipping the clothing, should make application to nearest general freight agent of the company before shipping."

H. G. MELLICK.

Notes From Newton.

All feel that we have lost a tower of strength in the removal of Dr. Lorimer from Tremont Temple to New York. The newspapers have been busy speculating as to his successor. The name of Dr. McArthur, of Calvary Baptist church, New York, has been mentioned, and also that of another prominent New York pastor.

Dr. A. C. Dixon is having increasingly large congregations at Ruggles Street Baptist Church and is already doing a great work. The famous singers so long known as the Ruggles St. Quartette have been dismissed because the pastor did not approve of having the type of life, represented in at least a fraction of the Quartette, engaged in the service of his church. Now there is employed a very large chorus which is trained by a professor who has the modest salary of \$200.00 a month.

Since last writing our school has been favored with two lectures. One, upon "Evolution," was given by Dr. J. B. Thomas, our Professor of Church History. Dr. Thomas has delivered this lecture in many places. It is the result of wide reading and ripe thought.

On Wednesday evening, Nov. 6, Prof. J. F. Genung, of Amherst College, delivered a magnificent lecture on the Book of the Bible usually called Ecclesiastes. Prof. Genung is in the first rank of educators and a recognized literary authority. He is on the Board of examiners of the Newton Theological Institution.

Last evening, a leading Boston teacher of vocal music, Prof. J. Melville Horner, gave a recital in our chapel to a large and enthusiastic audience. Prof. Horner has a baritone voice of rare excellence and culture. He was ably assisted on the programme by Miss Lela Lockhart, who handled the violin in such exquisite fashion as to elicit vigorous applause. She was obliged to return to the platform after the piece assigned to the violin had been filled, and the response to the encore was even a more beautiful rendition than its predecessors. Miss Lockhart's home is in Hantsport, N. S. It is also but right to say that the fact of having so delightful a musical evening in connection with our student life is due to the choice musical taste and appreciation of Mr. Irad Hardy, of the senior class.

Prof. Thomas is this week in New York. He is one of the speakers at the Baptist Congress now in session in that city.

It is a great pleasure to hear of the splendid work which Rev. H. Spencer Baker (Acadia '99) is doing in connection with the People's Church in New York city. The daily papers have been speaking in high terms of the service Mr. Baker is rendering. Such words of appreciation are doubtless well deserved for Bro. Baker is a man whose head and heart are both of a fine quality. All honor to him in his noble work. To his present position of efficiency as a workman of Jesus Christ he has pushed through what would ordinarily seem insuperable difficulties. May the dear Master continue to bless most abundantly Bro. Baker and his estimable and devoted wife.

The Baptist church in Newton Centre has lost by death a member of far more than ordinary beauty and strength of character, Mr. Stephen Greene. Mr. Greene was closely connected with many of our wide denominational enterprises. He was a leading trustee of our Newton School, a trustee of Brown University of which he was a graduate, a member of the Home Mission Board and chairman of the committee regarding the co-ordination of all our denominational interests. Dr. Wood is authority for the statement that he was the best known Baptist layman in America.

Nov. 14. A. F. N.

Rheumatism

No other disease makes one feel so ill. It stiffens the joints, produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.

RAW WINDS AND WET WEATHER

cause the Colds that cause Pneumonias and Consumption.

Shiloh's Consumption Cure

cures the cold, heals the lungs and makes you well. SHILOH cures Consumption and all Lung and Throat Troubles; and Coughs and Colds in a day. Positively guaranteed. 25 cents.

Write to S. C. WELLS & Co., Toronto, Can., for a free trial bottle.

Kar's Clover Root Tea Cures Headache

The Messenger and Visitor

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

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

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

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

For Ministers, Widows and Orphans.

TO ANNUITY FUND.

Table with 2 columns: Church Name and Amount. Includes Tabernacle church, Seal Harbor Church, L. C. Blakney, etc.

LAST YEAR—NOT ACKNOWLEDGED.

Table with 2 columns: Name and Amount. Includes Rev. E. A. Allaby, Hillsboro Church, North Church, etc.

This is a good beginning. Will the other clerks of the churches, who have received circulars from the Board, be so kind as to place the claims of the ministers, widows and orphans, whose claim on the denomination is undoubted, before their respective churches; and, so soon as the collections are taken, forward them to the treasurer, E. M. Saunders, at Halifax. Please act promptly. The collections are much needed.

E. M. SAUNDERS, Sec.-Treas. Halifax.

Mrs. Augusta Harper Lynde was accidentally knocked from the steps of a street car and fell just as another car was approaching. She was senseless and would have been run over, but a large bridle bull terrier ran up, buried his teeth in the collar of her coat and dragged her three feet away. While people were wondering at the sight the dog ran off unthanked. This happened in New York.

Notices.

The Albert County Quarterly Meeting will meet with the 3rd Elgin church (Hillside) on the first Tuesday in December at 2 o'clock. The Quarterly sermon will be preached by the Secretary and Treasurer. Pastor H. E. Saunders, alternate; Pastor M. E. Fletcher will speak on missions; and Pastor Milton Addison on temperance. We hope to have a large delegation present. The Sunday School Convention meets on the following day at 2 o'clock.

F. D. DAVIDSON, Sec'y-Treas.

The Hants County Baptist Convention will hold its regular Quarterly Meeting with the Newport Baptist church at Scotch Village beginning at 10 o'clock a. m., Tuesday, Dec. 3rd next. Delegates who come by the Midland Railway will find teams at Scotch Village Station to convey them to the meeting. A strong programme is being prepared, and it is hoped there will be a large attendance of delegates and others. The Newport church will hold a Reunion, Roll Call and Thankoffering service on the afternoon of the day preceding the Convention, Monday, Dec. 2nd, and Rev. Geo. O. Gates, D. D., will deliver a lecture on the Holy Land, in the evening. To all these services the public is cordially invited.

L. H. CRANDALL, Sec'y, Hants Co. Conv. Scotch Village, N. S., Nov. 14th.

The Kings County Conference and Century Fund.

After consultation with various brethren and with the pastor of the Aylesford church, it has been deemed necessary to announce the postponement of the Meeting of County Conference to a later date of which due notice will be given. I have, according to instructions of Conference, obtained collection cards to be used in the canvass for the Centennial Fund, and will forward to the churches on application. A number of these cards have already been furnished to the Canard church. It is important that all the churches join in the movement at once. The plan of campaign proposed by the County Conference has been forwarded to the pastors, or to the clerks of the churches. If more copies are needed, please apply to the Secretary who has a limited number on hand.

Wolfville. M. P. FREEMAN.

The Queens County Baptist Quarterly Meetings will be held with the Baptist church at Liverpool, on Nov. 26th and 27th, 1901. The meetings are expected to be of special interest.

SAMUEL H. FREEMAN, Sec. and Treas. Greenfield, Nov. 8, 1901.

Nov. 24th will be "World's Temperance Sunday." It is fitting that a sermon bearing on this most important subject be preached from every pulpit in our Province. In every Sunday-school the lesson should not only be taught, but, taught with the emphasis that the support of God's word gives it. The Anti Cigarette League of the United States is canvassing not only their country but ours against the use of cigarettes, against which a special appeal is requested to be made on the 24th. They are assisted in their good work by the Temperance Department in the Sunday-schools with its "White Ribbon Army" having its pledges against liquor, tobacco and profanity. May the church see its opportunity in this department for teaching the principles of sobriety and purity of life. Any information regarding this department may be obtained by applying to:

CARRIES THE STRAIN

Quite a strain on a child to grow. You find it about all you can do to live along as you are and keep well. Your child has to do all that and grow besides. Some children can't stand the extra strain. They get weak and sickly as a result of it.

This is where Scott's Emulsion does some of its best work. It is a strong "growing" medicine. It starts up new life in the backward child and strengthens the weak ones.

Scott's Emulsion takes all the extra strain and carries the children along until they are strong enough to stand it alone.

We'll send you a little to try, if you like. SCOTT & BOWNE, Chemists, Toronto.

Chronic Constipation (CATARRH OF THE LIVER)



PERMANENTLY CURED BY DR. SPROULE.

Have you ever thought that your chronic constipation caused all your other wretched feelings? Perhaps your hands and feet are cold. Or you feel dull and heavy during the day. You can hardly keep awake after a hearty meal. Your skin is either a muddy yellow, or covered with unsightly pimples. Perhaps you feel blue, without energy, and generally miserable; or your food doesn't taste good. Yet, perhaps, you feel sometimes hungry, at other times no appetite at all. This is because the waste matter, which should be promptly thrown out, is kept in; it poisons and disorganizes the whole system. Chronic constipation is particularly bad at this time of the year. The body should now be getting rid of the accumulated poisons and refuse of the winter. If it does not succeed it means a low state of health all summer. It cannot succeed unless the bowels are open and regular.

Chronic constipation comes from a liver which is diseased, and so cannot produce the necessary Bile. The Bile is Nature's Purgative. Artificial purgatives, can never cure. The more you use them the more you have to. They usually do much harm. Notice how weak they make you feel. You can't keep on draining your system like that without suffering for it. To help Nature you must strengthen.

The only way to cure Chronic Constipation permanently is to cure the Liver. In America the most common liver trouble is Catarrh. Dr. Sproule was the first to discover this.

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

As a result he has cured where all others had failed. Under his treatment the liver is thoroughly cleansed and toned up. The wretched feelings disappear, the "blues" depart, the eyes brighten, the complexion grows clear and healthy. The cure is gentle and painless BUT IT IS PERMANENT.

SYMPTOMS OF CATARRH OF THE LIVER.

This condition results from the liver being affected by catarrh extending from the stomach into the tubes of the liver.

- 1-Are you constipated? 2-Is your complexion bad? 3-Are you sleepy in the daytime? 4-Are you irritable? 5-Are you nervous? 6-Do you get dizzy? 7-Have you no energy? 8-Do you have cold feet? 9-Do you feel miserable? 10-Do you get tired easily? 11-Do you have hot flashes? 12-Is eyesight blurred? 13-Have you a pain in the back? 14-Is your flesh soft and flabby? 15-Are you spirits low at times? 16-Is there a bloating after eating? 17-Have you a gurgling in bowels? 18-Is there a throbbing in stomach? 19-Is there a general feeling of lassitude? 20-Do these feelings affect your memory? 21-Are you short of breath upon exercise? 22-Is the circulation of the blood sluggish?

PURE GOLD TOMATO CATSUP

"It's like mother's" Natural color Natural thickness Natural flavor. Tomatoes and crushed Spices only—try it.

...vassing not only their country but ours against the use of cigarettes, against which a special appeal is requested to be made on the 24th. They are assisted in their good work by the Temperance Department in the Sunday-schools with its "White Ribbon Army" having its pledges against liquor, tobacco and profanity. May the church see its opportunity in this department for teaching the principles of sobriety and purity of life. Any information regarding this department may be obtained by applying to:

Mrs. LAURA J. POTTER, Canning. Prov. Supt. of Temperance in S. S.

The usual annual November meeting of the Board of Governors of Acadia University will, D. V., be held in the library of the College, on Thursday the 21st inst, commencing at 10 a. m.

S. B. KEMPTON, Sec'y. Board. Dartmouth, Nov. 7.

The next session of the Annapolis county Conference will meet in the Baptist church in Torbrook (near Nictaux) on Nov. 25th and 26th next. First session at 7 p. m. Monday. A large attendance and good programme anticipated.

W. L. ARCHIBALD, Sec'y.

The Yarmouth County Quarterly Meeting holds its next session with the church at Gavelton, Nov. 25th and 26th. Every church is requested to send delegates. The programme includes sermons by Pastors McPhee, Miller and Rutledge; the usual business, and a discussion of the Twentieth Century Fund—as to ways and means, led by Pastor Grant; also the usual meeting of the W. M. A. Society.

The next session of the P. E. Island Conference will be held with the North River church on Monday and Tuesday, Dec. 9th and 10th. Pastor Whitman of O'Leary will preach Monday evening, and Pastor C. P. Wilson of Cavendish on Tuesday evening. Pastor Calder will read a paper on Tuesday afternoon. It is hoped that every pastor will be present. All who desire to be met in Charlottetown should notify Mr. Robinson Warren, North River, and teams will meet them at the station or at the residence of Pastor Raymond. G. F. RAYMOND, Sec'y.

Notice of Sale.

To the Heirs and Representatives of Montague McDonald, late of the City of St. John, in the County and County of Saint John, in the Province of New Brunswick, Barrister at Law, deceased, and all other persons whom it may or doth concern:

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the first day of May, A. D. 1878, and made between James Fairweather of the City of Saint John, in the County and County of Saint John, in said Province, widow, of the first part, and Jane Puddington of said City and Province, widow, of the second part, and duly registered in the Records of the City and County of Saint John in Book 8, No. 7, of records, pages 333, 334 and 335, said mortgage having been duly assigned by the said Jane Puddington to Clara L. McDonald, of said City of Saint John, widow, by indentures of assignment dated the tenth day of September, A. D. 1900, and the equity of redemption in said lands and premises having been sold and conveyed to said Montague McDonald, there will for the purpose of satisfying the money secured by said mortgage, default having been made in the payment of the principal interest and other moneys secured by said mortgage, be sold at PUBLIC AUCTION on SATURDAY, the FIRST DAY OF FEBRUARY next, at the hour of Twelve of the clock Noon, at CHUBB'S SALE ROOMS, in the City of Saint John, in the County and County of Saint John, in the Province of New Brunswick, the lands and premises described in said Indenture of mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in Kings Ward, in the City of Saint John, aforesaid, and described as follows,—beginning on the South side of Carleton street at the Northwest corner of a lot owned by E. S. Deveber, thence Westwardly along Carleton street a distance of forty feet, thence at right angles Southwardly a distance of eighty feet, thence Eastwardly parallel to Carleton street a distance of forty feet or to the Western side line of E. S. Deveber's property, thence Northwardly along the said line a distance of eighty feet to the place of beginning, together with all and singular the buildings and erections and improvements on the said lands and premises standing and being, and all rights, members, privileges and appurtenances to the same belonging or in any wise appertaining."

Dated this 28th day of October, A. D. 1901. CLARA L. McDONALD, Assignee of Mortgagee. AMON A. WILSON, Solicitor.

FUR RUFF FREE. Earn \$100 a month. Handmade Fur Ruff. 20 inches long, made of selected skin, a perfect imitation of the finest sable, with real pretty head and tail by selling, at 10c each, only 10 Gold Washed Rings, set with superb sparkling imitation Rubies, Turquoises, Emeralds, etc. They would sell easily at 50c each. A few more only 10c, they are going like wildfire. Write or Enq. Sell them before the money and receive this warm brilliant fur ruff. Order to day and be the first to get one. Ring in your neighborhood. The Best Co., Box, 1066 Toronto.

The Home

Easier Work
Pleasant, quicker, healthier—with **PEARLINE**. What worse for throat and lungs than long working over tainted steam from a washtub? Here is the simple, sensible, womanly **PEARLINE** way: Soak the clothes in Pearline; rinse them out. No heavy rubbing on washboard. Save time, save clothes,—wear. 653

Enter **Pearline** Exit Grind

Insist on having
Pure Gold
Flavoring
Extracts.

The true-to-name kind.

In the Clutch Of Consumption.



Don't neglect that persistent hacking cough till you find yourself in the clutch of Consumption. It's an easy matter to stop it now by taking:

DR. WOOD'S NORWAY PINE SYRUP.

This pleasant remedy heals and soothes the lungs and bronchial tubes, and cures lingering and chronic coughs when other remedies fail.

Mr. W. P. Cann, writing from Morpeth, Ont., says: "I honestly believe I would have died of consumption only for Dr. Wood's Norway Pine Syrup. I have used it for years and consider it has no equal for severe colds and throat troubles."

"The D.L." Emulsion
of Cod Liver Oil

(Trade Mark.)

Will GIVE YOU AN APPETITE! TONE YOUR NERVES! MAKE YOU STRONG! MAKE YOU WELL!

Dr. Burgess, Med. Supt. of the Prof. Hospital of Innes, Montreal, prescribes it constantly and gives us permission to use his name.

Miss Clark, Nupt. Grace Hospital, Toronto, writes they have also used it with the best results.

50c. and \$1.00 Bottles.

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OLD AND TRIED.
Clothes-lines are made much more durable by boiling for ten minutes before they are used.

Irons should not be allowed to become redhot, as they will never retain the heat properly afterward.

Embroideries should be ironed on a thin smooth surface over the flannel, and only on the wrong side.

Wash fabrics that are inclined to fade should be soaked and rinsed in very salty water, to set the color, before washing in suds.

Silken fabrics, especially white silk handkerchiefs, should not be dampened, but ironed with a moderately warm iron when taken from the line.

When the fingers are stained in peeling fruits, preparing green walnuts or in similar ways, dip them in strong tea, rubbing them well with a nail brush, and afterwards wash them in warm water and the stains will disappear.

Nothing is so easily spoiled or made shabby as a veil. Instead of tossing it into a crowded drawer, to lie in a tumbled heap until wanted again, stretch it carefully over a bit of cardboard or other stiff material, as is always done in the stores. —Ex.

HOUSEHOLD SUGGESTIONS.

A milliner restores soiled and crumpled ribbon by sponging first with ammonia and water, and then pressing with a heavy iron. The iron is not passed over the ribbon, but the ribbon is drawn slowly from beneath it, and care should be taken to put a piece of unused tissue paper between the ribbon and the iron. Shiny streaks in ribbon may be removed by sponging with alcohol.

An emergency that a mother has sometimes to meet is that of a foreign body in the ear. Children are quite apt to push small articles, peas, beans or something of that sort, in the ear, or occasionally an insect will find its way there. If the latter, a bright light held to the ear will often make the creature crawl out; or the ear may be syringed with salt and water, or warm olive oil to drown him out. In case, however, of any vegetable body like a pea or bean being in the ear, a syringe should not be used, for the fluid will swell and soften it, making it difficult as well as dangerous and painful to extract.

Stuffed steak is an excellent and economical dish, but too often comes to the table with the meat dry and tasteless, and the stuffing a soggy mass. The meat should be taken from the upper round, and should be fully two and a half inches thick. Have the butcher cut a pocket in the steak, which may be stuffed with a mixture of one cupful of fine bread-crumbs, two tablespoonfuls of sausage meat, and one tablespoonful each of onions and mushrooms finely chopped. Season well with salt and pepper, fasten with tooth-picks, and brown all over in a little hot fat in a deep skillet. Pour in sufficient boiling water to stand a half inch deep in the pan; cover closely, and simmer very slowly for three hours, adding more water as it boils away. Thicken the gravy with a little browned flour, and flavor with a pinch of kitchen bouquet.

Cherry fritters, as demonstrated at the Boston Cooking School, are particularly delicious and the formula not so elaborate as it sounds. Stone a pound of cherries and make a thick syrup of their juice with one cup of sugar. Add the cherries, and stir over a moderate fire until the syrup is again very thick; then set aside to cool. Have ready some quarter-inch slices of stale bread, which have been cut with a fancy cutter into hearts, diamonds, disks or rounds. Cover the pieces with the cherries and some of the thick syrup, fitting an uncovered piece over the top and pressing the two together gently in sandwich style. Dip these in fritter batter and put in a wire basket to fry in smoking hot fat. They should be drained on butcher's

paper and served piled on a paper napkin on a platter. Dust them lightly with powdered sugar before sending them to the table, but no sauce is needed with them.

The gelatine added to strained tomatoes to make tomato jelly gives it a flavor that many persons do not like. The tomato juice may be frozen instead, if preferred. It should be seasoned with lemon juice, cloves, and paprika, sweetened very slightly, strained, and frozen in molds. A thick mayonnaise is served with this salad.

Cake tins with an adjustable bottom prevent the old trouble of getting layer cake out in shapely form. No matter how delicate the cake, by the use of these tins, it may be removed without breaking.

Onion juice improves the flavor of scrambled eggs, if onion is liked at all. While a tablespoonful of butter is melting in the chafing dish, add a teaspoonful of onion juice or grated onion. This quantity is sufficient for six eggs. —W. in New York Post.

The English baby-carriage, with its leather-covered top, through which no rain can penetrate, and its wooden body which is proof against the most insinuating of winds, is more and more finding favor among those mothers who do not believe in bringing up their children like hot-house plants. The lusty youngster who can be sent forth in one of these useful vehicles on a rainy day is almost certain to return home with a stock of amiability to last him through the remainder of the twenty-four hours, while the poor little ones who are deprived of their daily outings grow fretful and cross from the confinement. Certain physicians prescribe the usual amount of fresh air, even if the day be stormy, and say it can easily be obtained indoors by dressing the child as if for the street, and then opening all the windows of the room in which it is to play for the next two or three hours. This treatment is even recommended for the baby in arms.

The Belgian hare fad is still as popular as it was last year, and the industry appears to have come to stay. But the hare will never supplant the chicken as long as the chicken lays eggs. — Ex.

ADVICE TO MOTHERS.

How to Keep the Baby Healthy and Happy—Avoid the So-called Soothing Medicines.

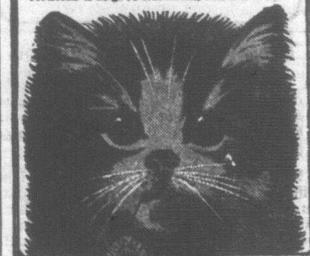
Every mother is naturally solicitous as to the health of her children, but not everyone treats their little troubles in the right way. The so-called soothing remedies are still used altogether too much, although physicians have preached against them for many years. The fact that they put children to sleep is no sign that they are helpful. On the contrary, soothing drugs are dangerous and distinctly harmful. At the slightest sign of ill health or disorders, give the little ones Baby's Own Tablets. This medicine is purely vegetable, and is guaranteed to contain no opiate or poisonous soothing stuff. For indigestion, sour stomach, colic, constipation, simple fevers, diarrhoea, the irritation accompanying the cutting of teeth, there can be no better, no safer remedy than this. Baby's Own Tablets are a sweet, pleasant little tablet which any child will take readily, and dissolved in water, may be given with absolute safety to the youngest infant. Mothers who have used these tablets cheerfully testify to the benefit their little ones have derived from them. Mrs. R. L. McFarlane, Bristol, Que., says:—"In my estimation Baby's Own Tablets have no equal as a medicine for little ones. In cases of children teething I would not be without them on any account, as they keep my baby healthy and happy." Druggists sell them, but if you cannot find them conveniently send 25 cents direct to us and we will forward a box by mail prepaid. The Dr. Williams' Medicine Co., Brockville, Ont.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter, 1901.

OCTOBER TO DECEMBER.

THE CALL OF MOSES.

Lesson IX. December 1. Ex. 3:1-12. GOLDEN TEXT.

Certainly I will be with thee.—Ex. 3:12.

EXPLANATORY.

THE DIVINE CALL TO A HARD DUTY.— Ex. 3:1-10. 1. NOW MOSES KEPT (was keeping) THE FLOCK OF JETHRO. This was when Moses was about 80 years old, after forty years in the wilderness. THE BACKSIDE OF THE DESERT. Or uninhabited land, the other side from Jethro's home, away from the shore of the sea. THE MOUNTAIN OF GOD. So called by the writer because here God afterwards proclaimed his law to the Israelites. HORBS. Another name for Sinai.

2. AND THE ANGEL OF THE LORD. The visible manifestation of God. A FLAME OF FIRE OUT OF THE MIDST OF A BUSH. A thorn bush, the acacia common in the desert. THE BUSH BURNED... WAS NOT CONSUMED. There is no better visible symbol of God than fire. Fire shining in light, is mysterious in nature, ineffably bright and glorious, everywhere present, swift-winged, undefiled and undefinable. Light is the source of life, of beauty, of manifested reality, of warmth, comfort, and joy of health, and of power. It destroys all darkness. Without it the world would be but a mass of coldness and death. Fire purifies, fire subdues with resistless energy. The fact that the bush was not consumed illustrates the benign nature of the divine light. Its work is to bless, not to destroy. It destroys only evil to make the good more perfect.

3. I WILL NOW TURN ASIDE. The unwonted sight awakened his interest.

5. PUT OFF THY SHOES (sandals) FROM OFF THY FEET. Just as an Oriental does in entering a temple, as a mark of respect and reverence. One would bring no dirt of the streets into the house of God. Not to take off the shoes is, in the East, as disrespectful as for one to come into our churches or parlors and keep on his hat. THE PLACE... IS HOLY GROUND. The manifested presence of God made it holy. It is by some places specially holy that all nature becomes to us holy ground, as a holy Sabbath sanctifies all the other days. And he who feels no reverence for special places and times will not treat any place or time as holy.

6. MORROWER HE SAID, I AM THE GOD OF THY FATHER. Of thy ancestors, THE GOD OF ABRAHAM, etc. The God who revealed himself to Abraham, Isaac, and Jacob, and entered into covenant with them (Gen. 15:1-21; 26:2-5; 35:1-12.) The same God who had promised was now about to fulfill. AND MOSES HID HIS FACE, in reverence. And yet there are people in church, and even in Sunday school, who do not even bow their heads in prayer. He was AFRAID TO LOOK UPON GOD. A consciously sinful creature may well fear and tremble when God comes to visit him, even though on a purpose of mercy. It is ignorance of God, not intimate communion with him, that begets an unhalloved familiarity. The angels, who know him best and adore him most profoundly, and most sensible of the infinite distance between him and them, and are, therefore, represented as "covering their faces with their wings" when standing in his awful presence.

7. I HAVE SEEN... HAVE HEARD. God was not ignorant of the situation, nor had he forgotten his people. He was not indifferent to their sufferings.

8. I AM COME DOWN. I manifest myself. I take hold of the work. UNTO A

STRONG FOOD.

Having the Longest Staying Powers.

It is a good thing to know how to select food that will so thoroughly feed and nourish the body that there is no indication of hunger or faintness from one meal to another.

Grape-Nuts Food will carry the user longer, probably, than any other food known. A young lady attending business college writes from Atlanta, Ga., saying, "Before I began using Grape-Nuts I got so hungry before the dinner hour that I was faint and almost sick, but since I have Grape-Nuts Food for breakfast I study harder, and wait longer for my dinner without experiencing any of the former trouble.

One great advantage is that it requires no cooking or preparation. I wish everyone knew of the value of Grape-Nuts Food for children in school." I. Parkhurst.

GOOD LAND AND A LARGE. Much larger than the land of Goshen, and affording room for a great population; in fact, too large for Israel to occupy all of it at once (Deut. 7:22.) FLOWING WITH MILK AND HONEY. A proverbial expression; in use also among the Greeks. It was literally true, however, in reference to Palestine. As a pasture-land, it flowed with milk. The abundance of its honey, the stores of wild bees, is still remarked by travellers. Ovid, in describing the Golden Age, says, "Here rivers of milk, there rivers of nectar, were flowing, and from the green of the oaks the yellow honey was dropping." This was to awaken hope and interest in the people to enable them to throw off the yoke. CANAANITES. Sons of Canaan. HITTITES. A powerful nation descended from Heth. AMORITES. Mountaineers. PERIZZITES. Dwellers in villages. HIVITES. One of the smaller tribes of Canaan. JEBUSITES. Belonging to Jerusalem. These were all tribes that were dwelling in the promised land.

10. I WILL SEND THEE. God now tells Moses the purpose of this appearance to him in the burning bush, and calls him to his life-work. UNTO PHARAOH. This was the general name or title of the kings of Egypt, as Caesar of the Roman emperors. As to which Pharaoh is referred to, there are chiefly two opinions, one making him to be Thothmes II., the other, Menephtah, the son of Ramesses II.

PRACTICAL SUGGESTIONS. 1. When God has a work to be done on earth he does it through human instrumentality.

2. God calls every one to some good work. None can say, "God overlooked me in his plans for making the world better.

3. God prepares the man for the work. Often the greater the work, the longer the preparation, as Moses was eighty years preparing to do the work of his last forty years.

4. The call comes often, as to Moses, under very commonplace circumstances, amid ordinary duties.

5. God's call is always a call upward.

6. God's call is often with a series of gradual tests, from small things to greater, from one talent to two or five or ten, according to the use made of each.

7. God gives whatever is needful to carry out the work to which he calls us. THREE GREAT OBSTACLES REMOVED—Vs. 11, 12 ft. to 4:31. 11 WHO AM I, THAT I SHOULD GO UNTO PHARAOH? An exile under the ban of death, a shepherd going into a splendid court, for an impossible work to make the Egyptians free two million slaves, to teach and organize these slaves into a free nation.

First answer. 12. CERTAINLY I WILL BE WITH THEE. My, power, my wisdom, my protection, shall be in and around you, those that resist you must overcome God himself.

Second answer. The visible assurance of God's presence as an aid to faith THIS (the burning bush) SHALL BE A TOKEN, tangible proof.

Another token was the mountain itself. It bore witness to the promise, it should bear witness to the fulfilment, for YE SHALL SERVE GOD UPON THIS MOUNTAIN.

Third answer. The appointment of Aaron to be his spokesman, for like many a great thinker and worker he was not a natural speaker (4:10-16.)

A STRANGE FACT.

A man better acquainted with the difficulties, so-called, of Christianity than with its spirit, once said to a minister, "That is a very strange verse in the ninth chapter of the Epistles to the Romans, 'Jacob have I loved, but Esau have I hated.' " "Yes; very strange, but what about it is most strange?" "Oh, that part, of course, which says, 'Esau have I hated,' is certainly very strange," was the reply. The minister only exclaimed, "How wonderfully we are made and how differently we are constituted! The strangest part to me is that he could ever have loved Jacob."

This minister expressed what people often feel, not only in regard to the cases of Esau, the generous, impulsive man, and of Jacob, the sly, shrewd, foreseeing man, the real Jew, but also about themselves. Paul wondered why God loved him, the chief of sinners, the persecutor, the blasphemer and the injurious person, and explained the mystery by saying that he was an ensample, an illustration of what grace could do. It was proposed that he should illustrate the power of the Gospel to save sinners. And, no doubt, the Christian, conscious of his sinfulness, seek

some such explanation of God's love toward him. This is a natural way for the penitent, humble soul to approach the subject of personal, electing love. The problem of divine love is the problem of God himself; and until he by searching can be found out, until he can be known, his love cannot be fathomed, cannot be explained. It just stands before us as a vast, baffling, blessed mystery. No theology sheds a ray of light upon it; the Bible simply declares it as a fact; and it comes into human experience as a fact, as a dynamic, awakening force.—Baptist Courier.

Years of Suffering.

HOW RELIEF CAME TO THOMAS FINDLAY, OF PETROLIA.

He Had Suffered for Forty Years from Dyspepsia—Food Became Detestable and Stomach Cramps Made Life a Burden.

From the Topic, Petrolia, Ont.

Few men in Petrolia are better known than Mr. Thomas Findlay, who has resided here nearly forty years. In 1862 Mr. Findlay came here, and before the railroad connected with Petrolia he drove a stage coach bringing the early oil men. When the railroad came here Mr. Findlay was engaged in the oil business, but later he suffered from a gun accident that disabled his hands permanently. After recovering from this Mr. Findlay was appointed constable and night watchman for the town, which office he has held during thirty years past. This accident was by no means Mr. Findlay's worst misfortune. From early youth he had been a martyr to dyspepsia, which finally became so bad that he looked forward to death as a merciful release. Happening to hear that Mr. Findlay had found complete relief from his lifelong foe, a Topic reporter waited on him to find if this was true. Mr. Findlay was only too glad to tell his story, hoping its publication might help some other sufferer. "I am a pretty old man now," said Mr. Findlay, "but I cannot remember the time when I was not in pain from pernicious dyspepsia and stomach trouble until lately. As a young man on the farm I suffered all sorts of pains with it; food would grow sour on my stomach and violent vomiting spells would follow. As I grew older my sufferings increased. I could not eat anything but the simplest kind of food, and little of that. My system became badly run down and I grew so weak that I really looked forward to death as a release from my misery. One after another I tried doctors and medicines, but could get no relief; then in despair I concluded to quit all and await the end. Meantime my condition became worse. Violent cramps attacked my legs, prostrating me for a time. They became worse and more frequent until they one day attacked my stomach and I thought my end had come. Unable to move and in agony I was driven home, as I thought to die, but after an injection of morphine I gradually recovered. From that time on the cramps increased in frequency and violence. Nothing gave me relief except the temporary immunity from pain afforded by morphine. I became so weak from pure starvation that death stared me in the face. Finally a friend said: 'Why don't you try Dr. Williams' Pink Pills?' 'What's the use?' I said, 'I've tried everything and just got worse all the time.' 'Well,' she said, 'you try a box of Dr. Williams' Pink Pills, they cured me, and I believe they will do you good.' Well, I purchased a box and started taking them. After a little I thought they helped me, so I kept on taking them for a couple of months when I felt I was really cured after so many years of suffering. My strength came back, my stomach recovered its power, and I was able to eat anything I fancied, and once more could enjoy life. This is nearly two years ago, but I was cured to stay cured. I have never had a sick day since or known the slightest stomach trouble. I am confident I would be a dead man now if it were not for Dr. Williams' Pink Pills—nothing else ever helped me."

The old adage, "experience is the best teacher," might well be applied in cases of dyspepsia, and if sufferers would only be guided by the experience of those who have suffered but are now well and happy through the use of Dr. Williams' Pink Pills, there would be less distress throughout the land. Dr. Williams' Pink Pills can be had at all dealers in medicine or by mail, post paid, at 50 cents a box or six boxes for \$2.50 (by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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March, 1901.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches...

The Treasurer for New Brunswick and Prince Edward Island...

GREAT VILLAGE, N. S.—Four persons were baptized at Great Village on Sunday, Nov. 10th.

SMITH'S COVE, N. S.—Baptized five more on Sunday the 13th, four young men and a lad of fourteen.

AYLESFORD, N. S.—Baptized two young persons at the Morristown branch of this church yesterday morning.

SALISBURY, N. B.—Received three more into the fellowship of the 1st Salisbury Baptist church, two by baptism and one by letter.

WINDSOR, CARLETON CO., N. B.—Recently God has been pleased to revive the work of grace in the hearts of His people at Windsor, Carleton Co.

MAUGERVILLE, N. B.—We are now settled in the recently renovated parsonage. The people are not slow in keeping pace with their established record for generosity.

HOPEWELL, N. B.—Since last reporting five have been received by letter. Our house of worship at Lower Cape has recently been painted on the outside by W. E. Calhoun.

EAST MARGARETVILLE, N. S.—We have enjoyed a season of refreshing at East Margaretvile. Eight young people have been baptized and have united with the church.

church, and it is very cheering to close it amid revival influences. H. N. PARRY. Melvern Square, Nov. 15.

TRKKALI; INDIA:—We had the privilege of baptizing four believers yesterday two of them are Savaras and two are Tefugus. All of them come from the Christian community and are under fifteen years of age.

HATFIELDS POINT.—We have on this field some cheering prospects and are enabled to take courage and proceed in the labor of love. I know our cause is the cause of God, and that it shall ultimately prevail in a greater or less degree, though perhaps by some more honored and happy instrument.

ALBERT MINES.—November 3rd was a day of special importance to the Baptists of Albert Mines; for on that day their new house of worship was dedicated. For years past it was felt that their old house ought to be repaired, or a new one built.

BROOKFIELD, QUEENS COUNTY, N. S.—I have been clerk of this church just forty years, and on account of ill health have been compelled to resign, and Brother Harold Dailey has been appointed clerk. His address is North Brookfield, Queens County, N. S.

Shelburne County Quarterly Meeting.

The above organization met with the church at Rockland, Nov. 5th and 6th. The weather was all that could be desired; the attendance large; and the best of Christian fellowship and harmony prevailed. Under such circumstances the sessions could not be other than rich, spiritual feasts.



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A. L. HUNTER, Alma, W. Va., writes: "I suffered frightfully for 20 years from itching, blind and bleeding piles. I tried many remedies without relief, the first application gave blessed relief, and part of a 50 cent box cured me completely."

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A CURB FOR Summer Complaints, Dysentery, Diarrhoea, Cholera Morbus. A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

Malaria, Chills and Fever, Fever and Ague Conquered.

Not only cures the patient seized with this terrible foe to settlers in newly settled districts, where the Malaria or Ague exists, but if people exposed to it will, every morning on getting out of bed, take twenty or thirty drops of the Ready Relief in a glass of water, and eat, say, a cracker, they will escape attacks. This must be done before going out. There is not a remedial agent in the world that will cure Fever and Ague and all other malarial, bilious and other fevers, aided by Radway's Pills, as quickly as Radway's Ready Relief.

Sold By All Druggists. RADWAY & CO., 7 Rt. Helen Street, Montreal

CANADIAN PACIFIC RY.

Tourist Travel in Comfort. Tourist Sleepers leave Montreal every Thursday at 9.30 a.m. through without change to VANCOUVER, B. C. Carrying passengers for all points en route.

For rates to all points in the CANADIAN NORTH WEST, BRITISH COLUMBIA and PACIFIC COAST points, and to CALIFORNIA, Via British Columbia or via Chicago, also to all other United States points, write to A. J. HEATH, D. P. A., C. P. R., St. John.

Advertisement for a watch, featuring an image of a pocket watch and the text 'FREE' and 'This handsome silver watch with fancy case...'.

Advertisement for Walter Baker & Co.'s Pure, High Grade Cocoas and Chocolates. Includes a gold medal award from Paris 1900 and a list of products like Breakfast Cocoa, Premium No. 1 Chocolate, German Sweet Chocolate, etc.

Vertical text on the far right edge of the page, partially cut off, containing names and addresses.

To MAKE HENS LAY
 daily in a warm man, as directed,
Sheridan's Condition Powder
 It is a money-maker for poultry-men. One sack, 25c. 10 lbs. can \$1.50; six, \$8.50. How to Feed for Eggs, free.
L. S. JOHNSON & COMPANY,
 Boston, Mass.

Painters' Kidneys.

The worst thing a painter has to contend with is the turpentine. The lead, of course, is bad too. But the turpentine cuts the kidneys, inflames and weakens them, makes the painter's life a dangerous and troublesome one. When a painter's backaches, its time for him to begin treating the kidneys.

DOAN'S KIDNEY PILLS

will fix them up—take out the inflammation and congestion, give ease to the aching back.
 Mr. J. Evanson, the well-known painter and decorator, 50 Oxford St., Toronto, Ont., said: "About eight weeks ago I was taken with an excruciating pain in my back over the kidneys. It was so bad that my wife had to apply hot cloths till the doctor came and gave me morphine. He said the trouble was due to a stone passing from the kidney to the bladder. My water was loaded with a brick dust deposit and scalded on passing. While in this condition I heard of Doan's Kidney Pills and started taking them. It was not long before I got relief from pain and have been improving in health ever since. My urine is now clear and does not smart me, and I feel better than in years."

LAXA-LIVER PILLS. These little black fellows act easily and naturally on the system, clearing away all bile and effete material. Constipation, biliousness, dyspepsia, sick headache, heartburn, waterbrash—all disappear when they are used. Price 25c.

The Whole Story in a letter:
Pain-Killer
 (PERRY DAVIS')
 From Capt. F. Loye, Police Station No. 5, Montreal:—"We frequently use PERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, stiffness, front bites, chilblains, cramps, and all afflictions which befall men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy to have near at hand."
 Used Internally and Externally.
 Two Sizes, 25c. and 50c. bottles.

Fredericton Business College and Shorthand Institute

We want very person who is interested in Business Education either for themselves or others to send for our Year Book containing full information. Your name and address on a post-card will bring it to you. Address
 W. J. OSBORNE, Principal.
 Fredericton, N. B.

Did it Pay?

COST 4 Months Tuition \$34.00
SALARY 1st Month \$35.00
 We recommended this young man Stenographer to this his first position. There are others. We will prepare you on similar terms. Enter at once.
 Send today for free syllabus to
Maritime Business College, Halifax.
Kaulbach & Schurman, Proprietors.

News Summary.

The Ontario Legislature will meet Jan. 8th. It is hoped the session will end March 31st.

A royal salute will be fired on December 2, the day on which the Queen's birthday will be observed.

An Illinois judge has decided that women are responsible for the debts of their husbands.

John Groff, a license holder at Stratford, Ont., has been fined \$50 for selling liquor to a drunken man.

Kind Edward has decided to have the celebrated Kohinoor diamond mounted in the crown of Queen Alexandra for the coronation.

Three persons have been killed and twenty-five injured in a mining accident at Staasfurt, Prussia. Thirteen are still entombed.

The first business session of the Unitarian Conference of the Middle States and Canada was opened at Philadelphia Wednesday.

Fire Tuesday did \$20,000 damage to the factory and stock of the Dominion Tobacco Co., of Montreal. The loss is fully covered by insurance.

The transport Harlech Castle sailed for Bermuda from Cape Town with a number of Boer prisoners and the Sixth Battery, Royal Artillery.

In commemoration of King Edward's birthday 16,000 trees were planted, and sports were held in all the refugee camps of the Orange River Colony.

Rev. A. J. Irwin, pastor of the Methodist church at Port Colborne, Ont., Mrs. Irwin and their son Arthur are in a serious condition caused by eating sardines.

An anarchist meeting to commemorate the legal murder of the Chicago anarchists, which had been called for at London Tuesday, was prohibited by the police.

The Dominion government have requested the imperial authorities to extend Major O'Grady-Haley's time in command of the Canadian militia for six months longer.

Small Boer commandos are active in the country around Ficksburg and Ladybrand. Sixty Boer refugees from these districts were brought into Bloemfontein Sunday.

In a cave-in at Oronogo, near Joplin, Mo., on Wednesday, the entire plant of the Aurora Mining Co., one of the greatest zinc producers in the district, was swallowed up. No lives were lost.

The Cuba democratic party has chosen General Bartolome Maso as its candidate for the Presidency of Cuba. General Maso thus becomes an opponent to Tomas Estrada Palma, who has been put forward as the candidate of the other parties.

The American Wire & Steel Co., of Pittsburg, recently met the independent cut of five cents in the price of wire. Now the independents have reduced the price ten cents a keg from the former price.

Despatches to the London Daily Mail announce that the Cape Town guard has again been called out and that Lord Kitchener has issued an order directing that all Boers captured in British uniforms are to be shot.

It has been decided by the small arms committee to shorten the barrel of the rifle at present used by English soldiers by five inches and increase the twist of the rifle so as to compensate for the loss of range and accuracy, adding a ten cartridge action.

Toronto World: Toronto Observatory has the best seismograph (register of earthquake shocks) in the world. This is conceded by Prof. Milne, of the Isle of Wight. That, from the inventor of the instrument, is something for Canada to be proud of.

A London despatch states the crown that will probably be used for Queen Alexandra at the coronation next year is that made for Mary of Modens, the wife of the second James. It has 2,673 white diamonds and 23 rubies, besides many smaller stones.

Worcester Spy: England thinks that President Roosevelt greatly assisted in the anti-Tammany victory by having established a higher standard of public duty than that which prevailed before he became conspicuous in politics. England may not be far wrong.

Charles Arthur, the little son of Orman Jordan, of Goshen, Guysboro county, N. S., was killed on Sunday, Nov. 10. The parents had left home to go over to Aspen to church, and had just arrived there when a message came announcing the death of one of the children. The little fellow only eight years of age, was in the barn with his twin brother who was on the scaffold putting down hay, while little Charlie was down below putting it in to some cows. As the hay was being pushed down as it gave way the fork went with it and penetrated the head just between the eyes causing instant death.

THE CAT AND THE RAT.

The following incident I was eye-witness to: I came into one of the work rooms where a plate of food for the cat had been left on the floor. Upon the plate of food was a large rat, seated upon its haunches, eating, squirrel-fashion. Lying with her nose almost against the plate was the cat, with eyes fastened upon the rat. When I made a slight noise the rat went away from the plate and walked slowly to an opening under the door and disappeared. The cat, with eyes fastened upon the rat, paw under the door, came back to me and mewed. This seemed strange, as the cat is one of the finest ratters I ever saw, and has destroyed many a rodent since I saw the foregoing. Was the rat a hypnotist? Or did he tell the cat something?—Good Housekeeping.

Be quiet and do your little duties. Do them for God, be they ever such little things, and then they will become great results. For every godly worker has God a worker together with him.—Wm. Mountford.

What Shall We Eat

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best, in



spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remuson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspepsia should eat plenty of meat and insure its complete digestion by the systematic and of a safe, harmless digestive medicinal Stuart's Dyspepsia Tablets, composed of the natural digestive principles, peptons and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion, because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation, which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout United States Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

Known everywhere by its good works
 An Elgin Watch is the most perfect timepiece possible to make, with exact finishing and most skillful hands. Every
ELGIN Watch
 is designed to increase the great reputation of the Elgin as the world's standard timekeeper. Known everywhere; sold everywhere.
 Every Elgin Watch has "Elgin" engraved on works. Book from Elgin National Watch Co., Elgin, Ill.

A New Book
 Of Great Interest to Every Family Just Published.

"The New Household Manual and Ladies' Companion,"
 EMBRACING

A Repository of Valuable Recipes and other Practical Information, Covering the Whole Field of Domestic Life.

This book contains information as to Household affairs found in no other volume.

Its Recipes are all Choice and Reliable. It tells how to save time and labor in all kinds of household work.

It gives the simplest and easiest method of washing know.

It tells how to make home healthful, pleasant and happy.

It gives full directions how to grow house plants.

It instructs in the care, management and amusement of children. It gives the chemical elements of the human body, the nature and composition of the different classes of animal and vegetable foods, and shows the relation that each sustains to the nourishment of our bodies; also the chemical portions of nutritive foods and the quantity and variety required for health and support of the body.

It teaches the Science of Bread-making, furnishes details of practical Cookery, and in concise form presents a complete directory in every department of household affairs.

Agents Wanted Everywhere to handle this Book. Best terms, exclusive territory, guaranteed to those who act NOW.

Sample copy of the complete book mailed, postpaid, on receipt of 50 cents. Address for full particulars

R. A. H. MORROW, Publisher, 59 Garden Street, St. John, N. B.

It Hurt To Eat.

The pain, nausea and distress that Dyspeptics suffer after every meal can all be permanently removed by Burdock Blood Bitters.

It tones up and restores the stomach to normal condition so that it digests food without causing discomfort.

Here's proof positive:

Miss Maggie Splude, Dalhousie, N.B., wrote the following: "I have been a sufferer from Liver Complaint and Dyspepsia for the past two years and felt very miserable. I could not take much food as it hurt me to eat. My friends said, 'Why don't you try B.B.B.' I did so, using two bottles, which made such a complete cure that I can now eat anything I like without it causing me discomfort."

The Farm

PIT SILOS IN NEBRASKA.

Some large dairy farmers have been storing corn cut green for silage in holes in the ground for a number of years. Mr. Watson, of Kearney, for example, has a 1,200-ton silo of this character. It has been in use for at least three years, and the walls have stood up straight except where surface water started a wash. And what is more to the purpose, the ensilage has kept well.

To make a silo a Nebraska man has only to excavate a hole in the ground. To keep that silo he has only to keep the surface water from running into it. To keep the silage he must dig his silo pit deep—the deeper the better. A circular form of excavation will stand up better and keep silage with less waste than a square or rectangular figure. We advise digging the pit silo eighteen feet in diameter and twenty-five feet deep. Cut the walls smooth and so nearly perpendicular that the pit will not exceed six inches less in diameter at the bottom than at the top. This will let the ensilage settle firmly, but without leaving any vacant spaces next the wall, which would admit air and start rotting of the silage.

The corn should be cut for silage at about the same stage of ripeness usual when it is shocked to save the grain—when the grains are glazed and dented, or when the lower blades are turned yellow. If cut earlier the juice in the stalks tends to sour under the heating process, and we get a sour, non-nutritious silage. If the corn stands till part of it is dry before cutting the ensilage will be deficient in moisture, it will not pack solid and it will retain air enough to cause decay. If the corn cannot be put into the silo fast enough to have it cut at its best, slash the corn down, throwing it in piles on the ground in the field. These piles will keep green much longer than standing corn.

Cut the corn in half-inch lengths in the usual fodder cutter or shredder for packing in the silo. A large size cutter run by a thrasher engine or horse power is best. Such cutter costs a good deal of money and requires many men to work it up to full capacity. This is most economical, however, in the long run, and one big machine can do the cutting for several farms. Where silos are made in the ground elevating machinery and power to operate it are greatly reduced.

Pack the ensilage in the pit carefully. If the fodder has lain in piles till partly dry, sprinkle with water in the pit. Distribute the fine stuff and grain among the

coarser pieces, and tramp solid, particular attention being given to packing around the walls.

In a few days the ensilage will show a considerable heat—115 to 130 degrees. This heat will expel the air or change it to a gas. The heat will subside to 75 or 80 degrees at the end of four weeks, and the ensilage is ready to feed.—(Nebraska Farmer.

NOTES FROM WESTERN NEW-YORK.

The variety of mail boxes provided by rural residents living along the free delivery routes is interesting and suggestive. To one acquainted with these residents a similarity in make up of the man and the box presents itself, the shiftless man putting up any old thing that comes handiest, regardless of appearance or convenience. A large proportion of the boxes are merely extemporized, as if the owner expected the system soon to be discontinued, and, indeed, such ought to be the case with such men.

This matter of extemporizing things on the farm is to be deprecated. Often, if a tool is to be constructed, it is done in the quickest way for lack of time. The farmer says, "I am in a hurry now. When I have time I will make a nice one." But generally the thing that is hastily made does long service, and is an eye-sore while it lasts.

The subject of a supply of pure water on the farm is a trite one, but until it is more generally heeded one is pardonable for continuing to discuss it. Dug wells are not to be depended upon for purity, as it is next to impossible to shut out surface water and other things that pollute the contents. A driven well is cleaner, but its shallow depth makes it more apt to receive surface drainage. To get a well that may be depended upon for purity have it drilled, and go deep enough to escape all pollution from the surface. Frequently, an artesian well is made in this way, and of course it is worth much more. I had a choice of piping water 700 feet from a neighbor's spring and drilling, and I chose the latter. The choice was fortunate. I have a well 43 feet deep, and it runs over much of the time. Before winter I will tap the casing three feet below the surface with a half-inch pipe and conduct water to a trough at the barn. Had I conducted water from the spring surface water could not have been avoided at times, and the temperature of the water would have been equal to that of the earth in contact with the pipe.—(C. M. Drake, Ingleside, N. Y.

COFFEE COMPLEXION.

Many Ladies Have Poor Complexions from Coffee.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

I formerly had as fine a complexion as one could ask for.

When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Cereal Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it entirely in place of coffee.

I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from public print." Mrs. _____, 2081 Ogden Ave., Chicago, Ill. The name of this lady can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. The food coffee furnishes certain parts of the natural grains from the field that nature uses to rebuild the nervous system and when that is in good condition, one can depend upon good complexion as well as a general healthy condition of the body.

An interesting experiment has been carried out at the Experiment Station, Nord, France, to determine the relative advantages of large and small wheat. Equal weights of large and small seed were drilled, and, of course, the small seed consisted of a much larger number of grains than the other. The number of plants from the small seed, and later on the number of ears, proved much greater than from the large seed, and the crop of straw was also greater; but the yield of grain from four different varieties was greater from the large seed by two to nearly thirteen bushels per acre. In the case of the large difference the crop was a heavy one of a prolific bearded wheat.

In order to attain the greatest measure of success in raising roots, the preparation should begin the previous fall. As soon as possible after harvest the stubble should be skim-ploughed and then harrowed, and two or three weeks after, cultivate and harrow again, and some time in October haul out about sixteen loads of manure per acre and plough down. If all this has been done, it is only necessary in the spring to cultivate with the spring-tooth cultivator, then harrow and cultivate again the cross way of the first cultivation, and the ground will be ready to drill up for mangles, sugar beets and carrots.

The Bell Telephone Co., Ottawa, decided to raise the rates by \$5 per year.

Going Into Consumption

Thousands of Persons Are Hastening Towards Their Graves as a Result of This Dread Disease.

Read How to Save Yourself.

Full, Free Course of Treatment to our Readers



DR. SLOCUM IN HIS LABORATORY.

Demonstrating to Medical Men, Scientists, Statesmen and Students the Value of the New Slocum System of Treatment for the Permanent Cure of Consumption and all Pulmonary and Wasting diseases.

- Do you cough?
- Do your lungs pain you?
- Is your throat sore and inflamed?
- Do you spit up phlegm?
- Does your head ache?
- Is your appetite bad?
- Are your lungs delicate?
- Are you losing flesh?
- Are you pale and thin?
- Do you lack stamina?

These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.

Consumption, the bane of those who have been brought up in the old-fashioned beliefs that this disease was hereditary, that it was fatal, that none could recover who were once firmly clasped in its relentless grip.

But now known to be curable, made so by the discoveries of that man whose name has been given to this new system of treatment.

Now known to be preventable and curable by following and practicing his teachings.

The new system of treatment will cure you of consumption and of all diseases which can be traced back to weak lungs as a foundation.

It is not a drug system, but a system of germ destruction and body building.

Not guesswork, but science. Not a step backward, but a stride out of the old rut.

Made possible only by Pasteur's Virchow's, Metchnikoff's and Slocum's latest discoveries in bacteriology, hygiene and therapeutics.

In plain English, a system of modern scientific disease curing.

The Slocum System consists of Four Preparations, which act simultaneously and supplement each other's curative action.

You are invited to test what this system will do for you, if you are sick, by writing for a FREE TRIAL TREATMENT and the Four Free Preparations will be forwarded you at once, with complete directions for use.

The Slocum System is a positive cure for consumption, that most insidious disease and for all lung troubles and disorders complicated by loss of flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 179 King Street West, Toronto, giving postoffice and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto.

Mention THE MESSANGER AND VISITOR. For sale by all druggists 606



Need of a "Sunshine" Furnace.

When the price of coal goes this high the need of an economical furnace is felt.

The "SUNSHINE" is the result of half a century of furnace-study, and embodies every fuel-saving device that long experience and modern ingenuity can think out.

Every square-inch from bottom of fire-pot to top of dome is a direct radiating surface.

Made in three sizes.

Burns coal, coke or wood.

Our local agent or nearest house will send descriptive pamphlets free to any address.



McClary Manufacturing Co.
LONDON, TORONTO, MONTREAL, WINNIPEG,
VANCOUVER, & ST JOHN N.B.

Croupy Coughs of Children.

The tendency to croup is a foe that all parents have to fight. Croup comes in the night when the help must be right at hand. It is to be helped at all. Adamson's Croupy Cough Balsam is a blessing to all families where there are children subject to attacks of croup or any mean cough. It has a wonderful reputation for its efficiency and fully deserves it.

You cannot tell what night your child may wake up choking to death with croup. In such a case what do you do? Send for a doctor and wait an hour, or perhaps two hours, while the child is gasping for breath? How much simpler where the true specific for croupy coughs and all throat troubles is right at hand. Indeed, no other way is safe with young children in the house.

Adamson's Cough Balsam is a most delicate medicine for children, relieving the little throats at once. Its action is soothing and certain. It clears out the phlegm which produces the croupy condition, and is a safeguard which no mother who knows about it will dispense with. All coughs and inflammation of the throat or bronchial tubes are cured by the Balsam with promptness that surprises. All druggists sell it 25 cents. The genuine has "F. W. Kinsman & Co." blown in the bottle.

News Summary.

The general committee of the Maritime Provincial Club met at Boston on Friday. They are to hold a re-union and banquet on Nov. 21.

Sir Henry Strong, chief justice of the supreme court, was sworn in as administrator of the Dominion Friday during the absence in New York of Lord Minto.

Hon. James Sutherland, acting minister of Marine and Fishers, has given instructions to have the Stanley placed on the route between Cape Tormentine and Summerside for the winter months.

Herman L. Redden, of New York, was arrested at Toronto Friday on the charge of fraud, the amount involved being twenty-five hundred dollars. Extradition proceedings have been commenced.

The Militia Department, Ottawa, has been notified of the death from wounds of Alexander Skinner, of Scott's Railway Guards, at Pademere, near Vredburg, South Africa, Nov. 12. Skinner's wife resides at Lindsay, near Ont.

Principal Grant, of Queen's University, writes a Toronto paper declaring that the statement attributed to him that Andrew Carnegie had offered a donation to Queen's if Dr. Grant would advocate annexation is "absolutely false and absurd."

Sir Henry White, director of naval construction and assistant controller of the British Royal Navy, who has been the responsible designer of all the British warships since October, 1885, is about to resign office in consequence of falling health.

The Dominion Women's Christian Temperance Union is holding its annual convention in Montreal. Delegates are present from all parts of Canada. At Friday's meeting a report was read on "Peace and Arbitration," by Miss Olive, of New Brunswick.

The small pox scare in Quebec is now over. Altogether forty-one cases were reported to the city health department during the scare, lasting some six weeks. No death resulted and every patient suffering from the disease is now in a fair way to recovery.

A drinking fountain was dedicated in Walpole, Mass., on Saturday to the memory of sixty-eight early settlers who a century and a half ago gave their services in the fight against the Indians. The memorial was the gift of George A. Plimpton, New York.

A five years' test of creosoted Canadian spruce as road pavement has been made in Trafalgar square, London, England. It shows a wear of only three-eighths of an inch. The city engineer of the Westminster recommends it as eminently suitable for paving purposes in English cities.

The old Bull inn at Rochester, Eng., which was recently sold by auction, is not only famous as the hostelry where Alfred Jingle met the Pickwick Club, but is returned to stand on the site of the even more celebrated Rochester Inn where part of the action of "Henry IV" takes place.

Chicago packers are believed to be cornering the egg market, and now have 500,000 cases in cold storage. The combination expects to have the market completely under their control before the middle of January. Prices are advancing rapidly, having gone up to 27 cents from 22 within the past week.

The situation as to small-pox in St. John has not changed materially during the past week. A number of new cases developed and four deaths occurred last week, but for the past few days no new cases have been reported, and the sick are nearly all reported to be progressing favorably. There are now 24 cases in the epidemic hospital and 22 cases in 15 quarantined houses in the city, besides one case in a quarantined barge in the harbor. It is believed that all danger of infection in the public hospital has now been removed, and a number of patients who have been quarantined in the building are being discharged. General vaccination is being enforced.

C. C. RICHARDS & CO.

Dear Sirs,—A few days ago I was taken with a severe pain and contraction of the cords of my leg, and had to be taken home in a rig. I could not sleep for the pain, and was unable to put my foot to the floor. A friend told me of your MINARD'S LINIMENT, and one hour from the first application I was able to walk, and the pain entirely disappeared.

You can use my name as freely as you like, as I consider it the best remedy I have ever used.

CHRISTOPHER GERRY.

Ingersoll, Ont.

DYKEMAN'S

THREE ENTRANCES } 97 King Street.
59 Charlotte Street.
6 South Market St.

Send along your requests for samples of any of the

NEW FALL DRESS MATERIALS

But be as specific as to color and price as you possibly can. We will gladly attend to any request in this line, and send you the best assortment at the lowest prices that you can find in the dominion.

For Separate Skirts and Tailor-made Suits the heavier materials are in favor. In these we are showing an enormous assortment. Prices running from 89c for the all wool friezes up to \$4.50 per yard. Lighter weight materials run in price from 25c up to \$3.50 per yard.

LADIES' UNDERVESTS.—The best value that can be procured. An excellent close woven, soft finish, fleece lined Ladies' Undervest in four sizes, 28 to 34, at 50c. per garment. Drawers to match, 50c. per pair.

LADIES' KNIT UNDERVESTS with fleece finish on inside, 25c. each. Other prices run from 17c. up to \$2.20.

CHILDREN'S FLEECE LINED DRAWERS. Loose down to the knees, with Jersey fitting leg from knee down, so they will fit neat under the stocking.



Prices from 38c. to 50c. according to size.

F. A. DYKEMAN & CO.

FRAUD ON CONSUMERS

THE SALE OF BAKING POWDER AS

WOODILL'S

WITHOUT THIS SIGNATURE

W. H. D. Parman

ON EACH PACKAGE.

RECOMMENDED BY PHYSICIANS.

Pond's Extract

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises Coughs, Colds and all accidents liable to occur in every home.

CAUTION—There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappers.



FREE DOLL

With movable head, arms and legs, nearly 2 feet high, with easy closing red lips, blue eyes and curling golden hair, fashionably dressed in silks and satins, beautifully trimmed with lace, veils, etc. She has also slippers, stockings and underwear given for selling at 15c each only \$6 handsome Gold-Plated Finger Rings set with sparkling imitation Rubies, Sapphires, Emeralds, etc. They sell like hot cakes. Write for Rings, set them, return \$2.50, and receive this lovely Doll postpaid. The Best Co., Box 1044 Toronto.

Three trade-mark creosote lines on every package.

GLUTEN FLOUR

For DYSPEPSIA. SPECIAL DIABETIC FLOUR. K. C. WHOLE WHEAT FLOUR. Unlike all other flours. Ask Grocers. For book or sample write Farwell & Rhines, Watertown, N.Y., U.S.A.



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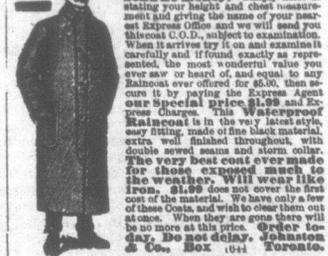
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