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Grand Trunk Extension. The announcement has been made on the authority of Mr. Hays, Manager of the Grand

Trunk Railway, that the directors of the G. T. Company have decided upon so extending that road's connections as to make it a transcontinental line. The details of the plan of extension, so far as yet made known, are not very definite. It is said, however, that the work will be pushed forward energetically, and Mr. Hays anticipates that in the course of five years the Grand Trunk will have connection with the Pacific Coast. The route westward, so far as indicated, is to be from North Bay or Gravenhurst, on the present G. T. line, through that portion of northern Ontario familiarly known as New Ontario, through Manitoba and Saskatchewan, Assiniboia, Alberta, via Peace River or Pine River Passes, and through British Columbia to either Bute Inlet or Port Simpson on the Pacific coast, as may be determined later on. There is said to be a probability that an arrangement will be made by which sections of road, comprising in all some 1,500 miles and controlled by Mackenzie and Mann as a part of the Canadian Northern line, will become a part of the system through which the Grand Trunk is to obtain connection with the Pacific. It is impossible to say how much truth there may be in this report. Mackenzie and Mann are understood to deny that any such arrangement has been made with them, but this may not mean that there are no negotiations toward such an end in progress. In any event, we are told, the new road will not be under the same management or the same corporate name as the present Grand Trunk system. The scheme has of course the approval of the Grand Trunk Directors and probably many shareholders in that company will invest in the new enterprise, but it is said the control will be in a Board located in Canada, and the men who shall principally promote and control the new line need not be Grand Trunk shareholders. The general opinion among men who should be qualified to form an opinion in the matter appears to be, that the scheme of another transcontinental road is no visionary or ill-considered project. The output of the Northwest already at certain seasons of the year quite overtakes existing railway facilities, and if present expectations as to the rate of development in the western portion of the Dominion shall be realized, there may be more than one through new line to the Pacific Coast constructed within a comparatively short period.

What the Boer Delegates Say. Messrs. Jooste, Lane and Rood, the Boer delegates who have been making a tour of Canada, with the special purpose of studying the methods and results of Canadian agriculture, and of turning to useful account in their own country the information secured, have completed their survey, and, on the eve of their departure from the country, have written from Vancouver to Mr. W. W. Moore of the Department of Agriculture at Ottawa a letter embodying some of the impressions received in the course of their visit. The delegates express sincere appreciation of the way in which they have been received in Canada, the opportunities which have been afforded them for observation and study and the cordial hospitality by which they have been met in all parts of the country. They intimate that they have been deeply impressed by the evidences of the great natural wealth of Canada, and feel assured that the country has a great future. In reference to what was the special purpose of their visit the delegates say:

"From the very first we have been impressed with the thorough organization of your dominion and provincial departments of agriculture, and have taken note of the practical manner in which they undertake the education of the farmer and the protection and the advancement

of his interests. Your splendid system of experimental farms has been especially interesting to us. Through the experiments made thereon in the growing of crops, the raising of stock, the culture of fruit, etc., the farmer can find out what is best suited for his locality, and the proper treatment to give the highest returns. We are quite convinced that the advanced position of the Canadian farmer today is largely due to the intelligent co-operation and assistance he has received from the governments, both federal and provincial.

"Now, with us in the past, we have had no such assistance, but have been left severely alone to find out the why and the wherefore as best we may. In looking back, we wonder how we have not done worse; our methods of agriculture, and manner of working generally, are in a very backward and primitive condition. However, we hope on our return to be able to show the government that it is most imperative for the powers that be to take in hand the practical education of the farmers of the Transvaal and the Orange River Colony—not merely by telling him he must do so and so, but by showing him actual results obtained by proper methods."

Effects of the Education Bill. In answer to the question—"What will it do?" Mr. I. N.

Ford makes the following statement as to the English Education Bill, the discussion of which in Parliament is now in its last stages:

"The bill, when enacted, will enable the State to take over the church, Wesleyan and Roman Catholic schools, and religious bodies will keep the buildings in repair and will be liable for possibly more than one-twelfth of the cost of maintenance. These bodies, in return, will have two-thirds of the board of management, and will be allowed direct religious instruction and the appointment of teachers, although the schools, with the exception of the repairs, will be supported from the rates. Like every compromise measure in which religious interests are involved, it will have mixed results, in accordance with the degree of tolerance and equity with which it is administered. While the religious bodies have been relieved from the heavy burden of financial support, the State has acquired a large educational plant without paying for it or being at the expense of keeping it in repair. As for educational results, there will probably be more catechism than efficiency."

Birth rate and Death rate in France. Statements are given out to show that for the year 1901 the

births in France have exceeded the deaths by 73,000. These figures are quite in contrast with those of the previous year in which the deaths exceeded the births by 26,000. This result, gratifying in itself to French national pride, has been brought about however less by an increased birth rate than by a diminished death rate. The returns are said to show for 1901, 857,000 births against 784,000 deaths, as compared with 827,000 births and 853,000 deaths in 1900. The births are higher and the deaths lower than in any year since 1897. The yearly average of births from 1891 to 1900 was 853,000, while that of deaths was 829,000. Thirty-three departments out of 87 still show an excess of deaths, but in 1900 there were 55 such departments, and in 1899, 43. Brittany and French Flanders show the largest excess of births over deaths. The Department of the Seine—that is to say, Paris and its suburbs—had 79,000 births and 73,000 deaths. The marriages in 1901 numbered 303,000 against 299,000 in the previous year, while the divorces were 7,741 against 7,157, this being the highest number recorded since the revival of the divorce law.

Death of Dr. Joseph Parker. Dr. Joseph Parker, minister of the City Temple, London, died on Friday last. Though Dr. Parker had been in falling health for more than a year past and his disease was known to be of a nature which might probably have a sudden fatal termination, yet such a termination was hardly anticipated as very near, and the announcement of his death has come as a painful shock. Dr. Parker's fame and influence were very wide. His sermons have not been so widely read as Maclaren's

and Talmage's, and probably they will not live in sermonic literature as Maclaren's will, but, since the death of Spurgeon, we suppose, the minister of the City Temple has been generally recognized as the most distinguished preacher of the English-speaking world. While like many other Nonconformist ministers in England, Dr. Parker took a keen interest in public affairs and contributed by voice and pen to their discussion, and while he had been quite industrious in the field of authorship, he was above all a preacher of the gospel. The pulpit was his throne, and as a preacher he was best known and his influence most widely felt. Among his published works are: 'Ecce Deus,' 'The People's Bible,' 'The Pulpit Bible,' 'Springdale Abbey,' 'Today's Bible,' 'To day's Christ,' 'Christian Profiles in a Pagan Mirror,' 'A Preacher's Life,' 'An Autobiography and an Album.' The great preacher was born at Hexham, on Tyne, April 9, 1830, and was accordingly in his 73rd year. The village of Hexham is a very old and historic village in Northumberland, England. Here Mr. Parker, the father, pursued his trade as a mason. Of his early boyhood Dr. Parker writes: 'The best Radicals and Dissenters in the little town met under my father's roof night after night and all the Nonconformist ministers foregathered round his hospitable hearth, the feast always being hot coffee and piles of buttered leavened bread; there, from secular and reverend lips I heard that the British world might at any moment be enveloped in flames.' He was educated at private schools and at the University of London. In 1853 he was ordained as pastor of the Congregational church at Banbury. His 'Helps to Truthseekers' (1857) contains the pith of his controversial discourses with secularists, held at open air meetings during this period. In 1858 Mr. Parker became minister of the Cavendish Street church, Manchester, where he founded mission stations and night schools, and did much admirable work. When Prof. Seeley's 'Ecce Homo' came out Mr. Parker replied with 'Ecce Deus.' After declining several valuable posts out of consideration for his congregation, Mr. Parker accepted the ministry of Poultney chapel in 1869. In 1874 the City Temple, which had been built by subscription, was opened, and has since been the centre of Dr. Parker's labors. A great feature of his ministry was the Thursday service at noon, after which a conference was frequently held, which on one occasion was addressed by Mr. Gladstone. He has been chairman of the Manchester Congregational Board, of the London Congregational Board, of the Congregational Union of England and Wales, and of the Lancashire Congregational Board.

The Cattle Disease and the Cattle Trade. On account of the prevalence in New England of the foot and mouth disease among cattle, the British Board of Agriculture has closed the ports of the United Kingdom against the importation of animals from the States of Maine, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island. The order takes effect on Dec. 5, and cargoes arriving in the mean time will be the subject of special investigation. Acting it would seem both in the interest of the Canadian transatlantic cattle trade and as a matter of local protection, the Dominion Government has issued an order prohibiting the importation of cattle, sheep or swine from the six New England States. As the matter now stands the restriction on importation is understood to apply not only to shipments of cattle originating in New England but also to all shipments from the Western States and Western Canada passing through the State of Maine by the C. P. R. in bond. It is possible, however, that the British authorities may not insist upon the maintenance of this regulation; and in that case, it is understood that it will be withdrawn and western shipments will be permitted to come to St. John by the C. P. R. Otherwise western consignments of cattle will be able to reach the maritime ports of St. John and Halifax only by way of the I. C. R.

The World Work Before Baptists.

BY S. C. MITCHELL.

So signal has been the progress in this country of the principles held in the beginning distinctively by Baptists that we are sometimes tempted to think that our special mission has been accomplished. True it is that the doctrines announced by Roger Williams in 1636, so revolutionary then as to cause his banishment from Salem, have become the conviction and practice of millions calling themselves Baptists, have received general acceptance among all the other Protestant denominations in America, and have been made a part of the Constitution of the United States. That is a superb triumph for principles so unique and beneficent, within the brief space that separates us from Roger Williams. But in our delight in these achievements, let us not forget the vast work that yet remains to be done. How small a fraction of even the progressive peoples of the world to-day believe in the separation of Church and State, and the right of private judgment in matters of religion! Beyond the borders of our own country, and the British colonies, there exists almost everywhere the union of Church and State, while buttressed authority holds in medieval subjection the consciences of the masses of the people.

THE EDUCATION BILL IN ENGLAND

Witness the strenuous fight for religious liberty now going on in England. In addition to the public schools in that country, there are 1,300 denominational schools, chiefly Episcopal and Catholic. The Premier, Mr. Balfour, is at present forcing through Parliament a bill whereby the State will undertake to support all these denominational schools, while it leaves their management in the hands of the religious bodies hitherto controlling them. The bill has rallied to its defence all the denominations that do not object to a union of Church and State. It is opposed chiefly by the Baptists and Congregationalists, who point out that "the bill provides for the destruction of one of the chief safeguards of the nation's prosperity; that is, the full representative control of publicly provided funds. Secondly, it undermines the primitive right of man in society to the free use of his own conscience in the things which pertain to religion." It was not enough for the bishops that the State pay the salaries of the clergy out of funds raised by general taxation; it is now proposed to put at the command of such denominations as will accept of it the services of the teacher in the local school. Dr. John Clifford, together with those acting with him, insists that government money should not be paid to any religious body to promulgate its peculiar tenets. "What is at stake," says he, "is not education merely; not the inalienable birthright of the citizen only; but chiefly our retention of that divinely given gift to us men—the right to the free, unfettered, and full use of one's inmost soul."

THE DEBATE RECALLS THE DAYS OF HAMPTON.

The manly and brave stand which our brethren in England are taking against this priestly measure is worthy of the descendants of Sir John Eliot, Pym, Bunyan, and Milton. As the opponents of the Education bill have declared their determination to refuse to pay their taxes for such purposes, a crisis is brought on similar to that which Charles I. faced when John Hampden would not pay twenty shillings for ship-money. The stirring debates now proceeding in the House of Commons read like a page from the journal of Parliament during the time of Cromwell. While such things are occurring in a democratic country like England, ought we to begin to think that the distinctive mission of the Baptists is at an end?

THE SITUATION IN GERMANY.

In Germany, the Baptists have to pay taxes to support Lutheran and Catholic churches. As all know, Germany has long adopted the policy which Napoleon introduced into France—namely, instead of having only one established church, the State pays the salaries of all the sects. This system works no hardship to those denominations that believe in a Church and State; but to the Baptists, who will not accept public funds for religious purposes, it is not only inequitable, but also violative of conscience. They are made to pay to propagate what they believe to be error.

Few, doubtless, suspect the real significance of the work which is now being done in the Baptist Theological Seminary in Hamburg, where young men from all over the Continent, even as far away as Hungary and Russia, are being trained to spread Baptist principles. Mr. Rockefeller has given large sums of money to many educational enterprises, but I question exceedingly whether he has given elsewhere a like amount that is accomplishing as much for the world as the money he put into this school of the prophets at Hamburg. Thence are radiating throughout the whole of Europe and its dependencies the sacred doctrines of the right of private judgment and spiritual Christianity.

BAPTIST AFFINITY FOR FREEMAN.

As I sat at tea with Professor Fetzer, the chairman of the faculty of the Hamburg Seminary, I ventured to ask him how it was that the Seminary was located at Hamburg, a commercial centre, rather than in Berlin, where so many cultured advantages would have been enjoyed

by the students. His significant reply was that it was only from the Republic of Hamburg that a charter for their school could be obtained. That fact speaks volumes as to the mission of Baptists.

In spite of the enforcement of the law in France that is just now driving the members of certain Catholic orders beyond the borders of that country, the union of Church and State is supreme in that republic. It happened, the Sunday afternoon of my visit to our chapel in Paris, that a Professor of the Sorbonne was speaking to the small group of humble people gathered in that out-of-the-way room in the Latin Quarter. In alluding to the risky position of Baptists at this time in France, he said that it was possible that they would yet have to suffer for their faith. Need I cite the odds against which we are laboring in Italy, in Austria, and other European countries? As the major part of mankind are without a knowledge of Christ, so the leading nations of Christendom, with few exceptions, are without the liberty of the gospel.

OUR MISSION DISTINCTIVE YET.

If this be so—if the principles of soul liberty have found as yet so scant acceptance—then we, as a denomination, have still a distinctive work to do in the world. In addition to the general obligation to give the gospel to the heathen, there is a peculiar mission laid upon Baptists to make good to all peoples the blessings of spiritual freedom. In the light of this exalted task that confronts us at this moment, is it anything less than criminal that we should fritter away our energies in petty bickerings, or, worse still, prejudice the sacred principles of liberty which we profess by our failure to practise them? If, as I found, the Mormons are honeycombing Europe with their views, how imperative is the present duty of Baptists! Shall not the pressure of this noble mission upon our consciences nerve us to holier efforts, both to make known to others and to practise ourselves those principles of soul liberty taught us by Christ and enforced by the shining example of the fathers?—Religious Herald.

Pulpit Fervor.

BY REV. THORODRE L. CUYLER.

A member of the Stock Exchange told me recently that he had gone into one of the noonday services at Trinity church, and had listened with deep interest to an eloquent Lenten discourse by a young minister, which was delivered with such fervor that the sweat started on the speaker's face. After describing the effect on himself and other business men around him by this impassioned discourse, he inquired, "Why don't all ministers put more fire into their sermons?" This question of my friend, the stock-broker, is a very pertinent one for every man who addresses his fellow-men as the messenger from the living God.

The preaching of the gospel is spiritual gunnery; and many a well-loaded cartridge has failed to reach its mark from the lack of powder to propel it. Preaching is, or ought to be, a message-bringing from the Almighty. The prime duty of God's ambassador is to arrest the attention of the souls before his pulpit—to arouse those who are indifferent, to warn those who are careless, to convict of sin those who are impenitent, to cheer those who are sorrow-stricken, to strengthen the weak, and to edify believers. An advocate in a criminal trial puts his grip on every juror's ear. So must every herald of gospel truth demand and command a hearing cost what it may; but that hearing he never will secure while he addresses his audience in a cold, formal, perfunctory manner. Certainly the great apostle at Ephesus aimed at the emotions and the conscience, as well as the reason of his hearers, when he ceased not to warn them night and day, with tears.

It cannot be impressed too strongly on every young minister that the delivering of his sermon is half the battle. Why load your gun at all unless you can send your charge to the mark? Many a discourse containing much valuable thought has fallen dead on drowsy ears when it might have produced great effect if the church preacher had—inspiration and perspiration. Many and many times a sermon that was quite ordinary as an intellectual production has produced an extraordinary effect by a direct and intensely fervid delivery. The minister who never warms himself will never warm up his congregation. I once asked Albert Barnes, "Who is the greatest preacher you have ever heard?" Mr. Barnes, who was a very clear-headed thinker, replied: "I cannot answer your question exactly; but the greatest specimen of preaching I ever heard was by the Rev. Edward N. Kirk, before my congregation during a revival. It produced a tremendous effect." Those of us who knew Mr. Kirk knew that he was not a man of genius or profound scholarship, but he was a true orator, with a superb voice and a pleading persuasiveness, and his whole soul was on fire with a love of Jesus and a love of souls.

It is not easy to define just what that subtle something is which we call magnetism. As near as I can come to a definition, I would say that it is the quality or faculty in a speaker that arrests the attention and kindness and

the sympathy of auditors, and, when aided by the Holy Spirit, produces conviction in their minds by the "truth as it is in Jesus." The heart that is put into the speaker's voice sends that voice into the hearts of his hearers. As an illustration of this, I may cite the celebrated Dr. Stephen H. Tyng, the rector of St. George's church, of New York, who was one of the most magnetic speakers I have ever heard, in the pulpit or on a platform. Every sentence he uttered went like a projectile discharge from a gun. I remember that one evening Henry Ward Beecher and myself were associated with him in addressing a public meeting called to welcome John B. Gough on his return from a temperance campaign in Great Britain. When we had finished our speeches, we went to the rear of the hall and listened to Dr. Tyng's rapid-rolling oratory. I whispered to Beecher, "That is fine platforming." "Yes, indeed," replied Beecher; "he is the one man in this country that I am most afraid of. I never want to speak after him, and when I have to speak before him, when he gets agoing, I wish I had not spoken at all." And yet Dr. Tyng's sermons or addresses, when put into cold type, lose most of their power! Everybody want to hear him; very few ever cared to read his books. His soul-conveying power was in the pulpit.

It is an undoubted fact that pulpit fervor has been the characteristic of nearly all the most effective preachers of a soul-winning gospel. The fire was kindled in the pulpit that kindled the pews. The discourses of Frederick W. Robertson, of Brighton, were masterpieces of fresh thought and pellucid style; but the crowds were drawn to his church because they were delivered with a fiery glow. The king of living sermon-makers is Dr. Maclaren, of Manchester. His vigorous thought is put into vigorous language and vigorously spoken. He commits his grand sermons to memory, and then looks his audience in the eye, and sends his strong voice to the farthest gallery. Last year, after I had thanked him for his powerful address on "Preaching" to one thousand ministers in London he wrote to me: "It was an effort; for I could not trust myself to do without a manuscript, and I am so unaccustomed to reading that I have to say that it was like dancing a hornpipe in fetters." Yet manuscripts are not always "fetters;" for Dr. Chalmers read every line of his sermon with thrilling and tremendous effect. So did Dr. Charles Wadsworth, in Philadelphia, and so did Phillips Brooks, in Boston. In my own experience, I have as often found spiritual results flowing from discourses partly or mainly written out as from those spoken extemporaneously.

Finally, while much may depend upon conditions in the congregation, and much aid may be drawn from the necessary prayers of our people, yet the main thing is to have the baptism of fire in our own hearts. Sometimes a sermon may produce but little impression; yet that same sermon, at another time and in another place, may deeply move an audience and yield rich spiritual results. Physical conditions may have some influence on a minister's delivery; but the chief element in the eloquence that awakens and converts sinners and strengthens the Christian is the unction of the Holy Spirit.

Your best power, my brother, is the power from on high. Look at your audience as bound to the judgment seat, and see the light of eternity flashed into their faces! Then the more fervor of soul that you put into your preaching, the more souls you may bring to your Lord and Saviour, Jesus Christ.—Zion's Advocate.

Calvinism.

III.

Scholars sometimes say that we claim for Calvinism that which belongs to Protestantism in general. Now, we believe that to Calvin we owe most of that which makes Protestantism peculiar. "In the Protestant domain," says Dr. Kuyper, "Lutherism alone stands by the side of Calvinism. In Luther's heart was the bitter conflict fought which led to the worldwide breach. Luther can be interpreted without Calvin, but not Calvin without Luther. But when the question is put, who had the clearest insight into the reformatory principle, worked it out most fully, and applied it most broadly, history points to the Thinker of Geneva, and not to the Hero of Whittenberg. Luther, as well as Calvin, contended for direct fellowship with God; but Luther looked at it from within, Calvin from without. Luther's starting-point was the special principle of a justifying faith; while Calvin went on at once to the general principle of the sovereignty of God. Furthermore, Luther continued to consider the church as the authoritative Teacher standing between God and the believer, while Calvin was the first to seek the church in the believers themselves. As far as he was able, Luther still leaned upon the Romish view of the sacraments, while Calvin was the first to draw the line which extended from God to man, and from man to God."

These are essential principles of the Baptists, and have been for hundreds of years. I do not know whether we held them before Calvin; I am inclined to believe that we did. It may be that they arose spontaneously in the

minds of our ancestors in the faith. But we all know that these are formative principles with us—that without them we cannot exist. Further, when Kuyper speaks of the immediate fellowship of God with man, and of man with God, as being "a fundamental interpretation" of Calvinism, I would say that the same thing has always been claimed by Baptists. When he says, moreover, that Calvinism has neither invented nor conceived this fundamental interpretation, but that God himself has implanted it in the hearts of its heroes and heralds—that we face here no product of a closer intellectualism, but the fruit of the work of God in the heart—that it did not rise because the scholars led the people, but because it sprang from the hearts of the people themselves, that in every instance it exhibited the same characteristic, viz., the strong assurance of eternal salvation, not only without the intervention of the church but even in opposition to the church, that Calvin was not the author of this, but God, who, through the Holy Spirit had wrought in Calvin, that which he had wrought in them,—he is giving utterance to the underlying principle of New Testament Christianity. It is stated by Christ in his direction to his disciples: "It is the Spirit of your Father that speaketh in you," and by Paul: "The Spirit itself bears witness with our spirit that we are children of God." It is the teaching of Peter: "Ye are a royal priesthood, a holy nation, a peculiar people." It is the "we know" of John.

These have always been among the simplicities as well as a people. Our clear-sighted predecessors, hailed them with that peculiar joy which no one knows but he who feels it. Wherever these men appeared, at the Reformation, or before it, while perhaps they did not see all that we see, they caught the main idea of the Kingdom. God dealing directly with men, drawing them to himself, influencing them in the direction of righteousness, guiding them towards all truth. These men understood that salvation was not a thing to be doled out by priests nor withdrawn by the ban of the church, but given freely to those who believe by the immediate act of God upon the souls. With these others, Calvin doubtless sighted the morning star, Emmanuel, and steered his course by it.

His was the strong mind which gave shape to principles which were in his time, mostly in a state of chaos. This is the debt that we owe to the great Geneva teacher.

D. A. STEELE.

Fleeing for Refuge.

The ancient Romans had what was known as *asyl*, or right of asylum. According to this law, one who had committed a crime might flee to a place of refuge, which was a sanctuary for all who came within its precincts. Once there, it was sacrilege to drag the offender away for punishment. The Greeks and other heathen peoples, also, had the same custom. Sometimes the place was a sacred grove, sometimes a city, a temple, or an altar.

This law prevailed among the people of ancient Israel, probably long before the days of Moses. The Mosaic law modified the custom, made it more just and more humane. It was doubtless impossible entirely to supersede the law of blood revenge that the Hebrews had inherited for many generations. But this law, when a murder had been committed, it was permissible, and even mandatory, for the next of kin to the murdered man to take summary vengeance in his own hands, and to slay the murderer. This custom tended, of course, to foster personal revenge, to engender family feuds, and, further, to brutalize the community. It was an extrajudicial execution, that was sanctioned by the hoary usage of the people.

The custom of furnishing asylum, or place of refuge, was to give the offender a chance for his life. The gods were supposed to favor the man who could succeed in escaping the band of the blood avenger and in laying hold of the altar. The abuses which this inherited heathenism tended to foster upon Israel caused a modification of the old custom by the Lord's command to Joshua to appoint six cities of refuge, to which one might flee who had killed another "unawares and unwittingly." These cities were not to be a place of safety for any and every criminal that might seek shelter within their precincts. A court of inquiry was also provided, by which the case might be investigated, and, if the case be found to be one of malice aforethought, the refugee was to be delivered up, even though he had reached the secret enclosure in safety. If it be found that the case be one of involuntary manslaughter, then the refugee was immune from punishment, except that he was to remain an exile of refuge till the death of the high priest. This in itself would tend to make men more careful, lest by criminal neglect or carelessness they cause the death of a fellow-man. Thus the law was a merciful advance upon the ancient custom—both toward the offender, because if the killing was accidental he could be protected from the violence of the blood avenger, and also toward the community because the right of a criminal to asylum was so modified as that the

willful murderer was delivered up to death, even though he reached the place of refuge in safety.

This ancient law of asylum has frequently been chosen as typical of the safety which comes to him who flees for refuge to Christ. The writer to the Hebrews probably had the ancient custom in mind when he speaks of those "who have fled for refuge to lay hold upon the hope set before us." While the analogy is not complete, yet the need of fleeing from sin to the only refuge, the God-appointed place of safety, even to the heart of Jesus Christ, the Saviour, from which altar of sacrifice none can take the sinner away, nor deliver him over to the destroyer—all this has given the ancient cities of refuge an importance to the Christian thought far beyond their interest as a stage in the development of criminal law. The avenger, in the form of a broken law, a smiting conscience, an offended God, pursues the sinner. All things in heaven above and in earth beneath are in conspiracy against him who violates God's sovereign law. "Be sure your sin will find you out." The only safety is in flight. "Flee from the wrath to come." It is not cowardly to run from sin and its awful consequences. A broken law is behind you, a refuge before. Run! run! Christ is the only refuge. "God is our refuge and strength, a very present help in trouble," says the Psalmist. Not in six sanctuaries only may this safety be found, nor in sixteen, but

Where'er we seek him he is found,
And every place is hallowed ground."

Our Lord has seen to it that we "have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made a high priest forever." When the sinner has sought refuge in him, no enemy can separate him from the protection of that fortress.

"Free from the law, O happy condition!"

"Sin hath no longer dominion over him." And, again, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand.—Religious Herald.

Essential Knowledge.

We live in a time of many books and of great scholarship. There is much reading and much learning. It is questionable, however, whether ministers know more of that which is to be used in and for the specific work of soul-saving than their predecessors of earlier centuries. After all the main qualification for true ministers of the gospel is, that they shall be men of God, saturated with the letter and spirit of his holy Word.

Too often a mistake is made right here, by and about ministers, that is not made by and about physicians, lawyers or engineers. A wide and varied culture is all right in its way, but the essential thing for each man is that he shall know well the main thing in his own particular work. A knowledge of Browning is well enough for the engineer, but nothing can take the place of a perfect acquaintance with the workings of his engine. It is well enough for the surgeon to study Kant, but if your life is in danger to ebb away through a wound, you want in him the skill that enables him to tie an artery without the peradventure of a slip. It is well enough for the lawyer to be interested in higher mathematics, but if he cannot properly draw up a will, or a deed, he is not worth mentioning the second time as a lawyer. It is well for the minister to be a cultured gentleman, with many gifts and graces, but his main duty is to direct men to the Lamb of God, who takes away sin, and if he fails here he is a failure as an ambassador for Christ. He who is to know the Holy Scriptures, and preach what they contain, as the message that comes from God to man, to make known the way of everlasting life.

There is nothing to equal an intimate knowledge of God's Word as a preparation for the work of the gospel ministry. It is one thing to know the Scriptures, and quite another and inferior thing to know a great many things about the Scriptures, as one may know many truths about God without knowing God himself, and thus remain without eternal life. Every great preacher of the gospel has a deep knowledge of the Bible. No skill in rhetoric or oratory can take the place of this mastery. Some flights of pulpit eloquence remind one of Ahimaz, who ran most swiftly, but who had no message for all his fine running. All the great and effective revivalists have been men who were full of the Scriptures. All the men who have built up their people in godly living have been saturated with God's Word. The men of prowess as great leaders in the critical times of the church's history have been men who have known God's Word as a part of their very life.

It is said of Thomas a Kempis, whose "Imitation of Christ" has had more copies printed than any book in the world, except the Bible, that he found no rest anywhere but in a corner with his Bible in his hand. Cramer and Ridley, who were burned for their faith in

Christ, could each repeat the whole of the New Testament by heart. Beza, when eighty years old, could repeat, perfectly, by heart, any chapter in Paul's epistles. Luther translated the Bible into his own German language, and Calvin wrote a commentary on the whole of the Bible. There have been times when men could not be ordained to the ministry unless they could repeat each Psalm correctly, and certain councils have decreed that none should hold church office unless they knew the whole Psalter by heart.—Herald and Presbyter.

Losing Faith When Things Go Well.

People say, "It is easy to trust God when things are going well with us." That is quite true. But let us not forget that it is a great deal easier to stop trusting God or thinking about him when things are going well with us and we do not seem to need him so much as in the hours of darkness. There is a danger of losing faith when things go well. And it is this danger from uninterrupted prosperity the Psalmist is referring to when he says: "Because they have no changes, therefore, they fear not God." Certainly prosperity and untroubled lives have their own most searching trials of faith.

The disadvantages of having things go well.

One, as we have intimated, is forgetfulness of God. It is a strange perversity of human nature that we are so likely to leave God out of mind when things are going well with us, when we call upon him most quickly when in trouble. Another is pride and self sufficiency. It does not take uninterrupted prosperity long to engender these feelings in most of men. It takes a large measure of grace to successfully resist the tendency. These are diseases that are common to the North, the dark, ice-bound regions of the earth; but let us not forget that there are a great many more that belong to the tropics. It is not well for us to live always in the sunshine. At least, it takes more grace to live well there amid the added, though unseen, dangers, "because they have no changes, therefore, they fear not God."

The advantages of having faith tested.

The Elomite saint must have looked into birds' nest when he used the comparison, "I said, I shall die in my nest." That is what a good many people say. They build each a nest for himself, and not for a summer, but for a life. They say that they shall die in it after many years of enjoyment of it. But they need the treatment the mother bird gives her young. Her first step is to make the nest uncomfortable. "As an eagle stirreth up her nest" she mixeth the thorny outside with the downy inside. So God by his testing providences makes the place of rest one of unrest to us, and thus lures us out to trust ourselves to his care and guidance over untried ways. And so he brings us to a stronger, maturer, more useful life. The wind roots the tree deeper in the soil. The stormy waves cause the anchor to take a stronger grip. There are advantages in disadvantages. Disappointments have proven God's best appointments. Financial ruin has proven a man's salvation. Sickness has brought to many people their highest health. The uses of faith testing have been corrective, instructive, sanctifying, satisfying. The trial of faith is often "found unto praise and honor and glory."—Treasury.

Every Christian worker may know, year by year, if he really desires to know, whether the trust committed to him is being kept. How is it with our evil habits? Are we waging relentless war with them? The soul cannot work in isolation, but Christ is ready to work for the soul if we will let him have his way. His victory is a victory that can only come to us through pain. It is only by surrendering ourselves, by suffering his Spirit to fill and drive us, that our consecration can be made perfect. It is only as we enter into his willing mind that the will of God can be done within us, and that means very much more in the way of sacrifice than we yet conceive. One day in which we yield our will to him is of more value than years of toiling self-will.

Smile Through thy Tears.

Smile through thy tears, be brave!
The night will soon be passed,
And morning, like a wave
Upon the sea-shore cast,
Will sweep in brightness round thy soul at last.

Refreshing it with joy,
And visions born of hope;
The powers that destroy
Our enemies, and open
The heavens while we climb the lifting slope.

Smile through thy tears, be brave!
The sorrows that you feel,
Like shadows, soon they'll wave
And vanish, and the wheel
Of being, turning, hidden joys reveal.

ARTHUR D. WILMOT.

Messenger and Visitor

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S. MCC. BLACK

Editor.

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Put Away All Bitterness.

Put away all bitterness. This is the Apostle Paul's admonition to those whom he addresses in his letter to the Ephesians. His words are: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender hearted, forgiving each other, even as God, also in Christ forgave you." It is evident that the word "bitterness" here indicates an evil feeling or disposition of the mind toward others. It implies something of hardness, resentment, anger. It is a product of selfishness and apt to be associated with avarice and low ambitions. It is frequently found in company with clamor and railing, but frequently too the man of bitter spirit nourishes his jealous wrath in sulky silence. The world is full of the fruits of this evil plant which grows up in the hearts of men and women, feeding upon the poisonous elements of sinful human nature, and fruiting in jealousies, slanders, tumults and all the feuds and conflicts which blight and blast the peace of families, communities and nations.

No wonder then that Paul should teach that the atmosphere of a Christian church should be such that it would afford no nourishment to a plant of so noxious and hateful character. And yet his very admonition indicates some solicitude lest seeds of bitterness and strife might find lodgment even in Christian minds and become a fruitful source of trouble and weakness in Christian churches. There is sufficient evidence in the New Testament that, in spite of the earnest and repeated admonitions of the Apostle, the holy fellowship of the churches were more or less disturbed and embittered by animosities and factions. This has been true of their successors. It has not always been possible to separate the evil weeds of the world from the good wheat of the Kingdom. And redeemed humanity itself is not altogether a sanctified and perfected humanity. Even in sincerely Christian hearts the seeds of bitterness sometimes find lodgment, and there remain to bring forth their fruit of sorrow and pain to the individual member and to the church. It is very easy for a naturally jealous or fault-finding Christian to introduce the spirit of bitterness into a church, and the poison, once introduced, may spread from one individual and family to another, until the whole life of the church is more or less subjected to its vitiating and paralyzing influence.

Are there not a good many churches today in connection with our denomination in which a lack of spiritual vitality and fruitfulness is due to the presence of some root of bitterness which is sending its poison through all the avenues of the church's life. Instead of the spirit of love and trust, mutual service and united endeavor, there is distrust, suspicion, jealousy, resentment pervading the church, so that its atmosphere has become hostile to the great fundamental principle of Christianity and the spirit of Christ fails to find its true expression. The heart of the pastor is saddened and discouraged, the Holy Spirit of God is grieved and the work of the church is rendered barren and unfruitful by a most unchristian and unlovely spirit of bitterness existing between its members. If that spirit could be exorcised, so that mutual trust and love and fellowship should prevail and everyone be found seeking not his own interests only but everyone also the interests of others, there would come such a revival of spiritual life and such a revelation of saving power as would cause joy in earth and heaven.

What then is the antidote for this poison of bitterness in a church? It is, according to Paul, in the cultivation of a strong and positively Christian life. It is in a definite breaking with the old life of sin, and a definite and irreversible acceptance of the new life in Christ. It is in putting off the old man which is corrupt according to the deceitful lusts, and putting on the new man which after God is created in righteousness and true holiness. It is in cherishing toward the members of the church positive sentiments of kindness, tenderness and forgiveness, and in a word living as a child of God should live. Is it too much to expect of men and women redeemed by the blood of Christ that they will rise superior to their natural likes and dislikes in their feelings toward those who are united with them in the bonds of Christian and church fellowship? Is it too much to expect of them that they will show themselves kind and tenderhearted, toward their brethren and even manifest a gracious and forgiving spirit toward those who may have offended them? It is surely not too much to expect that these graces shall appear in the people of God, and if these graces abound in them there will be no room for animosities and bitterness.

If anyone finds himself in danger of losing the true Christian temper, nursing real or imaginary wrongs and cherishing a disposition which is not kind, tender and forgiving, but resentful and bitter, toward members of the church, let him consider the great controlling motive which Paul presents to help us cultivate the temper that shall save us from a hard and unforgiving spirit. It is the supreme motive springing from the consciousness of God's mercy in Christ manifested toward the sinner—*"Even as God for Christ's sake hath forgiven you."* He who has understood his own need of mercy at the hands of God and who has felt the assurance of pardon secured to him through the divine compassion as expressed in the Cross of Christ, will surely not be the man to cherish a resentful and unforgiving spirit toward his brethren.

Editorial Notes.

—Devotion to high moral principle is always wise, considered in reference to the present life as well as that which is to come. It may not always bring increased wealth, but increased wealth does not always promote even temporal welfare. A good name and a conscience void of offence will do more to promote happiness than great possessions. The man who lives for God and truth is destined to shine as the stars for ever and ever, and something of that distinguishing glory will be seen and recognized in the good man even here on the sinful earth. Let not Satan persuade you that goodness has no reward; it has every reward that is worth having.

—With those honest doubters—and there are such—who in their search for light are troubled and perplexed in view of the conflicting theories and conclusions held in the name of truth, we can and must have every sympathy. But it is also true, as the Examiner says, that doubt is quite as often the result of crass ignorance as of desire to get at the truth. "In view of the enormous mass of testimony to the truth of Christianity—by which we mean not the Christianity of the creeds but of the New Testament—a man who says, 'I doubt,' is bound to give an adequate reason for his skepticism. Until he can do that his doubt is irrational and unworthy of a thinking being."

—It is gratifying to observe that a number of our pastors are reporting a spirit of earnestness and enquiry in their congregations and are being encouraged by additions to their churches. There appears also to be evidence of an earnest desire among our ministers for a general and thorough quickening of the spiritual life of the denomination. It is greatly to be desired that, whether by any general appointment or not, there may be a spirit of earnest prayer pervading our churches, voicing the desire and the expectation for a fuller and more aggressive spiritual life. In this connection attention may be called to the remarks of our esteemed brother, Rev. Isaiah Wallace, in his letter which appeared in our last week's issue. Mr. Wallace's long experience in pastoral and evangelistic work entitles his words to special consideration. He has nothing to say against evangelists—nor have we, but we have no doubt that our brother is right in his conclusion that the best results are likely to follow when pastor and people unite in earnest prayer and effort for the salvation of those around them. It is possible that in some cases the desire to obtain the aid of an evangelist proceeds from an unwillingness on the part of church and pastor to assume the full responsibility God has laid upon them for making the gospel message effective?

—A member of a Baptist conference lately held in Montreal expressed the belief that there was rather too much independence in that church, individualism carried to extremes. "Has the time yet come for a Baptist Pope?" was his bold inquiry. A few days later he might have adduced a startling instance of individualism; a man who calls himself a minister of the gospel declaring before the Baptist Pastors' Club in Denver that he would not have the Ten Commandments hung up in his church, because he did not believe Christians were bound by them. "If we are," he said, "we had better check our baggage for hell, for we will surely go there." This is the result of private judgment as practised by the Rev. Josias Gravett. And he has as much right to his opinion as has the editor of the MESSENGER AND VISITOR to the contrary opinion. After all, we cannot see that Mr. Gravett's opinion is at variance with the doctrine of justification by Faith as taught by Martin Luther.—Casket.

—A part of the meaning of the paragraph quoted above we take to be that, in the Casket's opinion, Baptists would do well to submit their opinions to the judgment of an esteemed old gentleman residing on the banks of the Tiber, who would undertake to teach them how they ought to think on all points of religious belief and who would settle the matter of their destination at the end of life's journey in accordance with their acceptance or rejection of his counsel. Doubtless there are among Baptists occasional vagaries of opinion, speech and action, which are to be regretted, but Baptists have very solemnly and definitely settled it between God and their own souls that it is not good to purchase uniformity on the terms offered by Rome. . . . What the Casket means to infer by its reference to the Ten Commandments is not very apparent. Does it mean that under the gospel a man's salvation depends upon the answer to the question whether he has or has not fulfilled in letter and in spirit the Mosaic Decalogue?

A Book Talk.

BOOKS SUITABLE FOR CHRISTMAS GIFTS.

We are again drawing near to the Christmas time, and many of our readers, old and young, are doubtless trying to decide what to select as Christmas gifts for the various members of their families and other friends. Some will feel that among the most appropriate, useful and acceptable of presents is a good book and they will perhaps be grateful for some information in respect to books which are especially suitable for the purpose intended. If one wishes to give a Bible, the American Standard edition of the Revised Version, published by T. Nelson and Sons, New York, is especially to be commended. It may be obtained now in several different sizes and styles of binding and at corresponding prices. A copy of one of the standard poets makes a nice present. Neat editions of many of the poets can be obtained at the bookstores at 75 cents or less per volume and richly bound volumes at higher prices. Besides the poets, sets of the works of any of our standard English authors can generally be had at moderate prices. They are very appropriate for Christmas presents.

A glance at the catalogues of our Canadian publishers will show that they are issuing many new books—or new editions of popular works—which will make most attractive Christmas presents. To begin with books for children, there seems to be a pretty generous provision of books which will appeal strongly to the imagination of the wee laddies and lassies of our Canadian homes. The Revell's catalogue contains several of this description: There is "The Gift of the Magic Staff," the story of a boy's journey in two wonderlands, by Miss Fannie E. Ostrander. This is a book sure to delight the little folk. Then there is "Rollicking Rhymes for youngsters," by Amos R. Wells. Another book of a different character for children published by the same house is "When Jesus was here among Men," by Miss N. L. Helm. This is the old, old story told again in a fascinating and delightful way. These books are sold at one dollar each. In Rudyard Kipling's "Just So Stories," (published by Morang and Company, Toronto, at \$1.50), we have a book of a different type again. It is illustrated by the author, and the little folk for whom it is intended are sure to find great entertainment both in the stories and the pictures. "Lullaby Land: Songs of Childhood," by Eugene Field—published by the Morangs at \$1.25 may also be mentioned in this connection.

For the big boys and girls there are so many books that no difficulty can be found in making selections for them which will be highly acceptable. There are such volumes as Thompson-Seton's—"Lives of the Hunted," "The Biography of a Grizzly"; Robert's "Kindred of the Wild" and other of the "Nature" books, which will be an unfailing source of delight to the boys and girls. Then there are books with more or less of a spice of adventure in them—such books as we called attention to in our Book Talk last week—including MacBeth's, McDougall's, and Egerton Young's, dealing with life in our own Northwest. Then there are Ralph Connor's, "Glen-garry School Days," just out, which will make a most welcome present to any boy. "Topsy Turvy Land" is a book of stories for big children and small grown-up folk, which will afford entertainment and instruction.

"The Queen of Little Barrymore Street" is a bright, wholesome story for girls. "Eighty Good Timers out of Doors" tells all about a great variety of out-door games. Dr. Thomas K. Beechie's book "In Time with the Stars" is a valuable book for a thoughtful boy or girl and may be read by the older folk with no less profit. "A Romance of Canadian History," edited by Pelham Edgar, Ph. D., being a connected series of readings from the works of Parkman and bearing upon the fascinating French period in Canadian history, makes a grand gift-book for a Canadian boy or girl. It is just published by Morang in a holiday edition at \$1.50.

Of books suitable for grown-up people; "Those Black Diamond Men," by William F. Gibbons; "Janet Ward," by Margaret Sangster; "Love Never Faleth," by Carnegie Simpson; "Aunt Abbie's Neighbors," by Annie Trumbull Slosson; "The Little Green God," by Caroline Atwater Mason; "Incentives for Life," by James M. Ludlow; "James Chalmers" the married missionary, by Richard Lovett, M. A.; "Soo Thah," the story of the making of the Karen nation, by Dr. Henry C. Mabie, are books from the Revell's list, mostly recent publications and ranging in price from 75 cents to \$1.50. They are all books of interest and value. The list of William Briggs, Toronto, also contains a number of books very suitable for Christmas presents. Among these may be mentioned "Letters from a Self-Made Merchant to His Son," by George Horace Lorimer, editor of the *Saturday Evening Post*; "Stillman Gott, Farmer and Fisherman," by Edwin Day Sibley; "Beautiful Joe's Paradise," by Marshall Saunders; "Mrs Wigg's Cabbage Patch," said to be one of the best selling of recently published books. "Public Men and Public Life in Canada," Recollections of Parliament and Press (1853-1867) by Hon. James Young, is a book that unites entertainment with instruction.

Now if it is desired to make the minister a really valuable present, there is the new Hastings Dictionary of the Bible—now complete in four volumes, a monumental work and a thesaurus of Biblical lore. You can make your pastor the proud and happy owner of a set at an expense of \$20.00. The work is published in America by Charles Scribner's Sons, New York. Another valuable new book which the minister would be glad to receive, if it is not already in his library, is "The Philosophy of the Christian Religion," by Dr. A. M. Fairbairn. (McMillan's, N. Y., Price \$3.50). "Musings by Camp Fire and Wayside," by Dr. W. C. Gray is another book the minister would enjoy. (Revell price \$1.50). "The Divine Pursuit," and "In the Hour of Silence," by Prof. McFadyen; "The Blind Spot" and "The Bane and the Antidote," volumes of sermons by Rev. W. L. Watkinson; "Electricity and its Symbols" by Dr. Tyndall, (Revell \$1.00 each) are all excellent and appropriate to give the minister or any friend who appreciates good religious books. Then there is the new Baptist History by E. M. Saunders, D. D. What could be a more acceptable gift to a Maritime Baptist than this.

Defended Against Criticism.

MR EDITOR:—I have noticed in the columns of the "MESSENGER AND VISITOR" of November 19th, an article written by "Reporter" and containing references to the formal opening of the Manual Training School Building in this city, in which the School Board, the Supervisor of Schools, the Superintendent of Education, and the Archbishop of Halifax all receive a treatment of unexpected and uncalled for criticism.

I refer to this matter, Mr. Editor, because I am a Baptist and because I am well aware that the sentiment that controls and supports the Management of the "MESSENGER AND VISITOR" requires criticism of institutions and persons to be resorted to only when the circumstances make such a course necessary, and when some public good may be served; and then only in the most charitable and kindly manner.

I am also familiar with the amiable and kindly disposition of "Reporter" which so often manifests itself in his writings and public utterances, and am therefore the more surprised at the nature of this set of criticisms, which I believe would not have been made had "Reporter" been familiar with all the facts.

It was the desire of the School Board to conduct the formal opening of the Manual Training School Building in a manner that would correctly set forth the Public School Idea and afford no occasion for criticism or fault-finding on the part of any Sect or interest. With this object in view, invitations to be present were extended to two Clergymen of the Methodist, Presbyterian, Roman Catholic, Episcopalian, and Baptist denominations, and to one Universalist Clergyman; also to Lieutenant-Governor Jones, ex-Lieutenant-Governor Sir Malichi Daly, Senator Power, and a few educationalists.

Of the six speakers who addressed the School four were Protestants and two were Roman Catholics; these latter two being Senator Power and the Archbishop, whom "Reporter" designates as "an interesting feature to which was given special prominence." If prominence could be claimed for anyone, surely the name to mention would be that of the Director of the McDonald Manual Training Schools for Nova Scotia, who made the principal speech, occupying as much time as all the other speakers. It was thought fitting that the Senator, who enjoys the honor of being Speaker of the Dominion Senate and who has served two terms of three years each on the School Board, should be one of the speakers. Archbishop O'Brien, who happened to be the last on the list of speakers; occupied not more than ten minutes of

the time and while he did not "bless the school" in the true Baptist sense, as "Reporter" would have it appear the Board desired, he certainly did commend the school in highest terms and I will venture to say that his remarks met with the approval of everyone present, excepting, of course, "Reporter."

The Archbishop claimed that the school would tend to elevate manual labor in the estimation of young men, and that it was the lack of this proper regard for manual labor that was responsible for the migration of the young men from the rural districts of our Province to the cities where they hoped an easier livelihood would be secured, but he did not hold the Public School System responsible for depopulating the country districts as "Reporter" states.

Our city is two-fifths Roman-Catholic and three-fifths Protestant. The Roman Catholics are represented on the School Board by four and the Protestants by eight Commissioners. Two-fifths of the pupils attending the Manual Training School are Roman Catholics and the three teachers who conduct the school are Protestants; so also is the Janitor of the school building. In view of these facts was it out of harmony with the public school idea and improper that two of the six speakers who took part in the opening exercises of this new school building should be Roman Catholic gentlemen? Could it be fairly said that the School Board was trying to give undue prominence to the Archbishop? And do the circumstances call for uncharitable criticism and general attack through the columns of the "MESSENGER AND VISITOR" by a gentleman standing high in the Baptist denomination? I think not. Indeed I should have expected "Reporter" to have found in his vocabulary a few words of appreciation for all, irrespective of creed, who were instrumental in establishing in our city a Manual Training School that is second to none in the Dominion, and which is attended by the children of Roman Catholics and Protestants and equally appreciated by all.

Yours very respectfully,

CHARLES R. HOBEN

School Commissioner for the City of Halifax.

Notes From Newton.

Since last writing we have had a number of addresses from men who represent different aspects of the work of the Kingdom of God. Mr. Fenn, a missionary of the W. B. M. U., now on furlough, gave a thrilling account of the experiences of the missionary community during the siege of Peking which occurred during the Boxer rising in China. Rev. W. L. Ferguson, D. D., of Rama, patam, India, spoke of missionary work among the Telugus. Mr. Calkin, a representative of the Prohibition department of the College Y. M. C. A., presented the claims of this interest upon the Christian worker.

Rev. H. E. Dunning, D. D., of Boston, editor of "The Congregationalist," is giving a series of lectures in the chapel on "The Sunday School." Dr. Dunning is especially qualified to speak on this subject, as for a long time he was a member of the Executive Committee whose duty was to prepare the International S. S. lessons. He is a vigorous advocate of progressive S. S. studies adapted to the conditions and needs of the student.

The Centennial Anniversary of the Massachusetts Baptist Convention was observed in the meeting-house of the First Baptist church, Boston, on Oct. 29. The feature of especial interest was the historical address by the Secretary of the Convention, Rev. W. H. Eaton, D. D. This was a very comprehensive and able paper and showed that during the hundred years of its history, the Convention has achieved remarkable results.

The twentieth annual session of the Baptist Congress was held in Boston from the 18th to the 20th insts. As in the case of the Convention the meetings were held in the beautiful edifice of the First church in the Back Bay. Papers were read and discussed on the following subjects: "Is Baptism Essential to Church Membership?" "The Future of the Educated Negro"; "Are Current Theologies Based on the Scriptures or on Philosophy?" "The Pulpit and Problems of Statesmanship"; "Does revelation end with the Scriptures?" and "Christ as Example." In the Congress, Baptist scholars meet simply as individuals to discuss subjects of interest and moment.

The Acadia students and their friends had a very pleasant evening on the 17th inst., at the home of Rev. E. D. Webber of Wollaston. Mr. and Mrs. Webber are delightful host and hostess. They understand how to secure the fullest enjoyment of their guests. The evening seemed to pass too quickly. The hearty response in true "Acadia" fashion to the question, "What's the matter with Mr. and Mrs. Webber?" revealed the genuine appreciation of the kindness and courtesy of the invitation to the parsonage at Wollaston. Bro. Webber is being blessed in his work with evident tokens of sincere appreciation and esteem. The total number of Acadia men in Newton is eight. In the Senior class are: Rev.

S. Spidle, Mr. W. H. Dyas, Rev. C. W. Rose and the writer. The Middle year class contains Mr. E. H. Stubbert and Rev. F. L. Cann; and the Junior class has two excellent representatives of the College in the persons of Messrs. S. J. Cann and D. J. Neily. Mr. Ingram, a graduate of MacMaster, is doing post graduate work here. There are eight young ladies at the Hasseltine Home taking partial work on the "Hill," three of whom are Canadians.

Recently a missionary to Utah gave our school enlightenment on the methods pursued by Mormon apostles in their aggressive efforts. The gain the Mormons are making in numbers furnishes reason for grave apprehension.

At the home of President Wood the "Acadia" friends had the pleasure on a recent afternoon, of meeting Miss Saunders, so widely known through her delightful book, "Beautiful Joe," and other works, and her sister, Miss Grace Saunders. The hour was spent delightfully. One could not fail to observe the pride which the Acadia contingent felt in the recognition so generously accorded this accomplished Province lady.

The Thanksgiving Banquet which is one of the most enjoyable social functions of the school year, was held in the dining room of Sturtevant Hall, on Tuesday evening, the 25th inst. Both Menu and Toasts were exceptionally excellent. The toastmaster was Mr. J. B. Gillman of Brown University, who presided with dignity and tact. Prof. F. L. Anderson, D. D., representing the Faculty, gave a stirring address on "Wanted—Leaders." Mr. W. H. Dyas Acadia, 1900, spoke for the Senior class. His subject was "Newton Spirit;" and with credit to the school and honor to himself did the speaker acquit himself. Dr. Wood, who as President, always has a place on the programme, spoke in most hopeful fashion of the "Reasons for thanksgiving in 1902." He saw bright visions of Newton's growth in the next two decades. Mrs. S. S. Curry, wife of the Professor of Expression, gave a beautiful reading. A trio, "O Restless Sea" was rendered by Mrs. A. P. Newcomb, Rev. S. Spidle, who is director of the school music, and Mr. Hafer. Rev. Geo. E. Harr, D. D., Editor of the "Watchman" spoke on "Our New England Heritage." Dr. Horr's familiar acquaintance with the history and traditions of New England, together with his clear, clear and forcible expression admirably fit him to draw the very best from such a subject, and present it at a Thanksgiving Banquet.

The Seminary is closed for the Thanksgiving recess until Monday next.

A. F. NEWCOMB

Nov. 27th.

The Ministry of Encouragement.

FOR THE PRAYER MEETING.—ACTS 27:25.

It is reported that during the siege of Ladysmith a civilian was arrested, tried by court-martial and sentenced to a year's imprisonment for being a discourager. The man would go along the picket line saying disheartening words to the men on duty. He struck no blows for the enemy, but at that critical time, instead of heartening the men on whom the defence depended and making them braver and stronger, he put faintness into their hearts and made them less courageous. The court-martial considered it a crime to speak disheartening words at such a time.

In fine contrast to this reported incident is the conduct of Paul on that vessel driven by the irresistible Euroclydon which swept the Mediterranean when Paul was being conveyed a prisoner to Rome. When all hope of being saved was gone, and gloomy despair had settled down upon all, Paul stood up and encouraged them. From whence came Paul's courage? Well, he had no misgivings concerning the undertaking of this particular trip. He was there for the glory of God, and so did not wish himself ashore. That consciousness gave him peace not to be disturbed even by a howling tempest. That condition marked him as a man most likely to receive an assuring message from God. The angel of God is most likely to stand by the man who has peace of soul, and who is in patience waiting for God. To no other man in that company would that angel's visit have meant so much as it did to Paul. No other man was fitted mentally or spiritually to receive the vision.

Paul could give encouragement, because he himself had been encouraged by God. God had encouraged him because he had been looking for encouragement in that direction. And what a ministry of encouragement was Paul's among that tempest tossed and forlorn ship's crew of 276 souls—one man, and he a prisoner, standing up under such circumstances and bringing hopefulness to such a dispirited band. Oh! for such men in our churches, for they need such a ministry of encouragement. Perhaps it would not be well to count-martial all the grumblers among us, but it would be a blessed thing if the churches could be delivered from their influence.

We need men and women who will give the message of Paul to the people—"Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me."

God waits to fill our lives with encouragement that we may encourage others. Are we waiting to be thus filled?

Havlock, N. B.

J. W. BROWN.

❁ ❁ The Story Page ❁ ❁

Robert Craig's Strange Experience.

The house seemed very still that morning. Father Craig had gone to Boston on the early train, and Mother Craig had been called from her breakfast to go to Aunt Phebe Perry, who was surely going to die this time. But Bob did not mind being left. As soon as his breakfast was well swallowed he took his rifle out on the south porch to give it a cleaning, for he had laid out a famous day's sport.

His mother always looked very sober when the rifle was brought out, for her tender heart was sorely hurt when any little thing came to harm through it; but Rob's favorite uncle had sent it to him the Christmas before, and his father approved of it as one of the ways to make a boy manly. So his mother said very little, except now and then to plead gently the cause of those who could not plead for themselves.

So Rob sat there, rubbing and cleaning, whistling merrily, and thinking of the squirrel's nest he knew of, and the rabbit tracks of which Johnny Bouillard had told him. He whistled so shrilly that presently a broad-brimmed hat appeared around the corner of the house. There was a little girl under the hat, but you didn't see her at first.

"Sh! Robbie," she said, holding up a small forefinger. "Amy Louise (her doll) is dreadful bad with her head, and I'm trying to get her to sleep." "Why don't you put a plaitain leaf on her head? Plaitain's prime for headaches," said Rob.

"Would you please get me one, Robbie?" pleaded the trusting little body. "Mamma said for me not to go away from the house, and Norah is cross this morning."

Time was precious just then; but this one sister was very dear. So laying down his rifle, Rob ran over to the meadow across the road and brought back a huge plaitain leaf, which he bound carefully upon the head of Amy Louise, quite extinguishing that suffering doll, but to the infinite content of the little girl. Then he went back to the porch, and took up his rifle again, looking admiringly at the shining barrel and polished stock.

"Now, Mr. Squirrel," he said, "look out for yourself, for I'll have a crack at you presently."

And he leaned back against the side of the porch to plan his route, for the day was too hot for any unnecessary steps. Just then he heard a click, and looked around straight into the barrel of another rifle.

"My!" said Rob. "That's a pretty careless thing to do."

But the big trigger holding the rifle did not move, and kept his finger on the trigger. He was a stranger to Rob, and under the circumstances the most unpleasant one he had ever met.

"Will you please lower your gun! You might shoot me," said Rob, trying to speak bravely, but with a queer feeling under his jacket.

"That's what I came for," said the man. "Come to shoot me?" said Rob. "What have I done?"

"Nothing that I know of," answered the man, indifferently; "but boys do a great deal of mischief. They steal fruit and break windows and make horrid noises. Besides there are a great many of them, and they might overrun us if we didn't thin them out, now and then."

Rob was horrified. Without doubt, the man was an escaped lunatic; and right around the corner of the house was Ethel, likely to appear at any minute. Just then the man spoke again.

"Besides, it's necessary to kill to get food." If Rob had not been so frightened he would have laughed as he thought of his wiry little frame, with scarcely a spare ounce of flesh on it; but he answered very meekly, "But I'm not good to eat."

"No," said the man, "you'd be tough eating." "And my clothes wouldn't be worth anything to you," said Rob, glancing quickly over his worn suit.

"So," with indifference. "But I came out for a day's sport, and you're the first game I've seen, and I may as well finish you and look farther. I saw some small tracks 'round here," and again that orrid click.

"Oh," cried poor Rob, "don't shoot me! I'm the only boy my poor father and mother have, and they'd miss me dreadfully." "Pshaw!" cried the other. "They wouldn't mind it much; and besides, I'm coming around in a day or two to shoot them."

"Shoot my father and mother!" gasped Rob. "You wouldn't do such a wicked thing!" "Why, yes, I would," laughed the dreadful man. "They are larger and better looking than you, and their clothes are worth more. I've had my eyes on this family for some time, and I may as well begin now."

It seemed to Rob as if his heart had stopped beating. Then he cried out, "Please, please don't kill me. I'm so young, and I want to live so much."

The big man laughed derisively. "Do you think I shall find any game that doesn't want to live? What do you suppose I own a gun for, if I'm not to use it?"

Somehow, even in his terror, this argument had a familiar sound. Just then the big man took delib-

erate aim. Rob gave one look, life was so sweet. Then he shut his eyes. Bang!

When he opened his eyes he saw only the old south porch, with the hop tassel dancing and swinging, and his rifle fallen flat on the floor. It was all a horrid dream from which his fallen rifle had awakened him. But the first thing he did was to peep around the corner of the house to assure himself of Ethel's safety. Yes, there was the broad-brimmed hat flapping down the garden walk, attended by the cat and her two little kittens and lame old Beppo, the dog.

Rob did not take up his beloved rifle. Resting his elbows on his knees and his chin in his hands, he sat looking off over the fields, where a serious thinking went on under his curly thatch, and his thoughts ran something like this:

"I wonder if the birds and squirrels feel as frightened as I did. I guess they do, for sometimes, when I only hurt and catch them, their hearts are just thumping. And how cowardly that big man seemed coming out to shoot me—so much smaller! But I'm a great deal bigger than the things I shoot, and we don't use them in any way. Mother won't wear the birds' wings nor let Ethel, and we don't eat them. I guess I've had a vision, a sort of warning. Oh, what if that dreadful man had found Ethel!" and then Rob went around the corner of the house.

The procession had just turned, and was coming toward him.

"How is she?" he asked, nodding toward the afflicted Amy Louise, hanging limply over her little mistress's shoulder.

"She's ever so much better. I think she would be able to swing a little if I hold her," with a very insinuating smile.

"Come along then, little fraud," laughed Rob, turning toward the swing.

"But aren't you going shooting, Rob?"

"No," said Rob, with tremendous emphasis.

When Mrs. Craig came home, tired and sad, in the middle of the afternoon, instead of the forlorn little girl she expected to find wandering about, there was a pleasant murmur of voices on the south porch, where Rob sat mending his kite, while Ethel rocked gently to and fro with Amy Louise and both kittens in her lap.

"You didn't go hunting, then, Robert?" said his mother.

Robert shook his head, without giving any reason; but that evening as Mrs. Craig sat at twilight in her low "thinking chair" by the west window, there was a soft step behind her, a quick kiss on the top of the head, and a note dropped into her lap, and the note said:

"I will never again kill any creature for my sport."

Robert Anderson Craig.

And Robert Anderson Craig is a boy who will keep his word.—The Congregationalist.

Serena's Offering.

Serena Lathrop was not a poor woman. All her life she had been very comfortably provided for, and the recent deaths of an aunt and a cousin, who had left her generous legacies, had made her very well-to-do indeed. But unfortunately Serena was at heart a pauper.

She hated to give a cent away. When the collector for the Woman's Board of Foreign Missions went on her annual round through the church she always left the call on Miss Lathrop to the last. She dreaded the icy greeting she was sure to receive, the chill demeanor of the lady and the remarks, never omitted, on the waste in carrying out missionary effort. Lately Miss Serena had been heard to say that she believed the trouble in the far East was wholly due to the missionaries and their mistakes, and that she should hereafter cut down her subscription. It had never exceeded a dollar a year, so that fifty cents was all that Miss Jennie Raeburn, who was collector, had any reason to expect.

"I believe," said Miss Jennie, faltering on Miss Serena's doorstep, "that I'll just add fifty cents to my own collection, and not go to Miss Serena at all." Then another thought came over her mind. "What right have I, on the Lord's own errand, to be faint-hearted and feeble? I am behaving like a coward. I am ashamed of myself for being so timorous when the Lord has sent me forth."

She rang the doorbell, and was ushered into Miss Serena's stately, stiff and formal drawing-room. The carpet was rich and thick with huge medallions of flowers on a crimson background at regular intervals. Sofa and chairs were upholstered in green rep, after a bygone fashion. Every chair was covered with a large crocheted tidy, and on the sofa were three. A round table, marble-topped, stood in the centre of the room, and on the mantel were a French clock and two large china vases holding bouquets of pampas plumes. The walls were ornamented with ancestral portraits, and the whole room was eloquent of order and cleanliness, a very temple of conservatism.

"My dear Jennie," said Miss Serena, coming forward

most graciously, "how very glad I am to see you! I have been watching for you all the week. Of course, you have as usual come to represent the woman's auxiliary. I have belonged ten years, and I've given only ten dollars in that time. I have been considering the matter, and feel that I've made a great mistake. I owe the society a good deal by way of a back debt. Here is my offering." And into the hand of the astonished Jennie she slipped ten shining gold pieces, fifty dollars in all.

"Why, Miss Serena!" gasped Jennie, in sheer incredulity and amazed delight.

"I may as well tell you all about it, dear. I've had a change of heart," said Miss Serena. "Come to my room and have a cup of tea, and I'll explain."

"You see, Jennie," she went on a little later as she poured the boiling water over the fragrant Ceylon tea, "I have never been enthusiastic over church work, and missions have not appealed to me. I have been honest and nothing more. Now, of late, I have been convinced that they were a mistake, that good money was thrown away in sending missionaries to the barbarians in China, and the strange, queer people in India, and I've been saying that what I gave I'd give right here in my own town where I could see it spent. But the other day I was reading of the missionaries who had been martyred this summer, men, women, even children, and though I felt they'd brought it on themselves going off among such desperately bigoted and superstitious folks, I couldn't get away from the thought of them. The more I tried, the more I couldn't. Against my judgment and against my will something said to me, 'Serena Lathrop, you are a mean, selfish thing. You could never have done it. They've broke the alabaster box. You've never even given the price of a tin box of perfume to the Lord, let alone alabaster.'"

"I kept a-musing and a-musing, and I went to bed and then fell asleep. And, Jennie, on my bed, I dreamed a dream."

Jennie said nothing, but her big blue eyes never moved from Miss Serena's excited face. That face, usually immovable, was strangely stirred. The cheeks were flushed. The eyes shone. Miss Serena looked twenty years younger.

"I dreamed that I was a child again, and that my mother had sent me on an errand, and I had lost my way. I wandered up and down, but I could not find the path. By and by I seemed to be in a boat drifting across a lonely sea. I still knew that I wanted to find my home, but I could not. On sea or land I was just a lost child. At last the boat grated on a strange shore, and I stepped out on a grassy plain, all smooth and flowery, and there were shining forms moving softly about and in the distance I heard sweet music, singing and the tinkling of harps.

"The singing ones were not all grown-up people. Some were children like me, and one, a dear brown-eyed maiden, came and said: 'I am Okara San. Don't you know me? You used to send me letters to Japan from your Sunday-school. Come with me, and I will take you to our Lord.'"

"Okara San was a little girl Miss Suydam's Sabbath-school class supported years ago. She died when she was fourteen."

"We went a little way, and I did not seem now to be a child; you know how the scenes change in a dream. I seemed a young lady, twenty years old or thereabouts. The wee Japanese floated away, and in her place there appeared a tall and graceful Hindu woman in a white and gleaming robe.

"Come with me, Serena, she said, and I will guide you to our Lord."

"She had a wreath of flowers on her head and flowers in her hands. She glided quickly by me, and when I said, 'Have I ever known you?' she answered: 'Friends of yours have known me well. I believe you did not care for the Hindus, in the land where some people ever walk with blind eyes and beggared souls.'"

"I dropped my head in shame. I remembered my cold disdain of the Hindus and my niggardly gifts. But I walked on. Presently my conductor left me, and a group of lovely persons came gently around me. Again I was neither child nor young girl. I was myself, an elderly woman with gray hair, and stubborn ideas that were like a rock. But all the while, under it all, I knew that I was a lost child, and that I wanted to find my mother.

"Shall I take her to our dear Lord Christ?" said one to another.

Their eyes were like stars. Their faces were beautiful. They were like those who had gained the victory, and were safe for evermore. And, Jennie, I knew them, for some of them I had met and some I had heard speak in missionary meetings, and a still and solemn voice whispered in my spirit: "These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." They were

martyrs of the cross. I stood before them with empty hands, ashamed and silent.

"From somewhere out of the golden mist which hung over a walk of blooming roses and lilies, suddenly my mother appeared. She looked very wistful and remote, as if she were much displeased.

"Ah, Serena!" she said; "is it you? But are you fit to be here. Nay, friends, do not take her yet to our Lord. She does not care to help him find his sheep that are lost."

"And all around me the air grew more and more chilly and the flowers faded and the faces of the saints disappeared. And I heard a voice far away saying: "Other sheep I have. Them also I must bring, that there may be one flock and one shepherd." And then, Jennie, I awoke."

Miss Serena's dream wrought in her a steadfast repentance. She was not one to do anything by halves. It seemed to her that she must make up for lost time, so she began to read and study, she attended the meetings, she ceased to discriminate between God's wanderers in America and in the lands across the sea. In a vision of the night her Saviour had spoken to her, and she was obedient to his commandment.

Jennie, too, had learned a lesson of trust that was not in vain.—Margaret E. Sangster, in Northwestern Christian Advocate.

A Fly Protest.

One rainy day, when Tommy was looking out of the window, he saw a fly buzzing against the pane.

"I'll catch that fly," said he; and his little fat fingers went pattering over the glass until at last he chased the fly down into a corner and caught it.

"Let me go," said the fly.

"I won't," answered Tommy.

"Do let me go! You hurt me; you pinch my legs and break my wings."

"I don't care if I do. You're only a fly—a fly's not worth anything."

"Yes, I am worth something, and I can do some wonderful things. I can do something you can't do, anyway."

"I don't believe it," said Tommy. "What can you do?"

"I can walk up the wall."

"Let me see you do it," and Tommy's fingers opened so that the fly could get off.

The fly flew across the room and walked up the wall and then down again.

"My!" said Tommy. "What else is it that you can do?"

"I can walk across the ceiling," said the fly; and he did so.

"My!" said Tommy again. "How can you do that?"

"I have little suckers on my feet that help me to hold on. I can walk anywhere, and fly, too; am smarter than a boy," said the fly.

"Well, you're not good for anything, and boys are," answered Tommy, stoutly.

"Indeed, I am good for something. I helped to save you from getting sick when the days were hot. Flies eat up the poison in the air, and if we flies had not been around in the summer to keep the air pure, you and baby and mamma would have been sick."

"Is that true?" asked Tommy, in great surprise.

"Yes, it is true; and now I will tell you something else. You are a bad boy."

"I am not," cried Tommy, growing very red in the face. "I don't steal or say bad words or tell what is not true."

"Well, you are a bad boy, anyhow. It is bad to hurt flies. It is bad to pull off their legs and wings. It is bad to hurt anything that lives. Flies can feel, and it is bad to hurt them. Yesterday you pulled off my brother's wings."

"I never thought of that," answered Tommy, soberly.

"I won't do it again. I'll never hurt a fly as long as I live, and be sure that I'll never hurt you."

"You won't get a chance," answered the fly, as he walked across the ceiling.—Our Little Ones.

A Morning Prayer.

Let me to-day do something that shall take
A little sadness from the world's vast store
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend,
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meagre is my worldly wealth,
Let me give something that shall aid my kind,
A word of courage or a thought of health,
Draped as I pass for troubled hearts to find.

Let me to-night look back across the span
Twixt dawn and dark, and to my conscience say
Because of some good act to boast or man,
"The world is better that I live to-day."

—Ella Wheeler Wilcox.

The Young People

EDITOR W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday.—Do I discourage others by cowardice and unbelief? Numbers 13: 25-14: 10.

Tuesday.—Do I discourage others by representing their cries for light? Mark 10: 40-52.

Wednesday.—Do I discourage others by my weakness and inefficiency? Mark 9: 14-29.

Thursday.—Do I discourage others by leaving the true gospel of Christ for some other gospel? Galatians 1: 1-10.

Friday.—Do I discourage others by seeking after the food that perishes rather than that which nourishes the soul? John 6: 30-69.

Saturday.—Do I discourage others by forsaking them in the face of danger? Acts 15: 36-41.

Sunday.—Do I discourage others by unkind criticism? II Corinthians 10: 1-18.

The Comments on the Prayer-meeting Topic for the month of December are furnished by Rev. J. W. Brown of Havelock, N. B. No doubt Dr. Brown enjoys the privilege of again writing a few paragraphs for the Young People's Page, for his interest in this work is of the genuine kind. Two years efficient service as Editor of these columns entitle him to a large measure of our regard.

How shall we make every Devotional Meeting a success? How shall we insure a larger attendance and the best results? Here are a few hints for leaders, which have, doubtless, been heard before, some of which apply with equal force to each member of the Union or Society:

- Prepare faithfully—by prayer and Bible study.
- Have an object in the service.
- Select your hymns and Scriptures beforehand.
- Be on time in opening and closing.
- Come brimful of your subject.
- Be tremendously in earnest.
- Have something to say and say it. Don't read it.
- Keep out of old ruts.
- Adapt yourselves to circumstances.
- Don't let the organist give a concert.
- Use your own Bible and get others to use theirs.
- Urge briefly and brightness.
- Make the stranger welcome.
- Help the weak and timid ones to take part.
- Aim for definite results.
- Be wise in giving the invitation to the unsaved.
- Don't overrate your position.
- Don't underrate your position.

Prayer Meeting Topic, Dec. 7.

Do I Discourage Others? Mark 10: 46-52; Num. 13: 26-33.

In the passage quoted from Mark, Bartimaeus is represented as being discouraged, by some in the throng, from coming to Jesus. It is likely that these people thought that they were doing a favor to Jesus by charging this man to hold his peace. It is evident that they did not know Jesus, or they would not thus have discouraged him. They knowingly or unknowingly misrepresented Jesus; they were not helping but hindering him. If we are in any way discouraging sinners from coming to Jesus, either by word or deed, we are hindering him in the great work of saving souls.

In the passage from Numbers, the unfaithful spies by their own lack of faith, hindered Israel from going up to possess the "land of promise." I presume that they were telling the truth about the land, but they were not telling the truth about God, they were misrepresenting him to all the people. The cure for this great evil is to seek a better knowledge of God. Live in daily contact with God—learn of him by an exercise of faith, and you will be able rightly to represent him to others.

SUGGESTED SONGS.

"Come to the Saviour," "Whosoever Hearth," "For you I am praying," "Pass me not, O gentle Saviour," "Ring the bells of heaven," "What a friend we have in Jesus"

Havelock, N. B.

J. W. BROWN.

Side Lights on Prayer-Meeting Topic.

Jesus once uttered a terrible warning against the discouragement of little children. It were better, he said, for a man that a millstone should be tied to his neck, and that he should be cast into the sea, than that he should cause one of Christ's little ones to stumble. The child is naturally hopeful and glad, and it is a wicked thing to shatter its confidence and to darken its sky.

Even if we are despondent people ourselves, we ought to be content to keep our discouragement in our own

dark hearts, and not try to poison the air around, or to spoil the joy and hope of others. Paul's principle, "Hast thou faith? Have it to thyself before God,"—a principle which we must understand with Paul's own limitations as to the private enjoyment of good things, is a sound rule, without such limitations as to evil and discouragement. It is bad enough to feel it without making things worse by communicating it.

The very things which discourage may perhaps have their encouraging side. If we use the lions in the way rightly, their presence makes the journey more pleasant and piquant. As Professor William James said of Guido Reni's picture of St. Michael with his feet on Satan's neck, in the Louvre, "The world is all the richer for having a devil in it, so long as we keep our feet upon his neck." If we keep the devil there, we shall be more encouraged than if we had no battle, and won no victory.

Let us not be of those who discourage others by telling them how bad the way is, or that it is not for them, or that the sacrifice is terrible, or that they can never succeed. Let us go out of our way to cheer others up; and let us make the entrance to the church and the Christian life as easy as we can for the little children, of whom the Saviour thinks a good deal more highly than he can of us.

Do you ever have the "blues"? If so, try the effect of saying nothing about them to anybody, not even to yourself.

Looking out for opportunities of saying cheering things to others. Do it at the end of the meeting. Say something encouraging to the leader.

"Scatter sunshine." We may not like the metaphor, but it stands for a blessed truth. Rejoice and compel others to rejoice too.—S. S. Times.

"Careless I climbed that path, and just behind My weaker brother came with halting tread, And yet with confidence that where I led He would be safe to follow; but I, blind, Leading the blind, strayed from the way and fell, And bore him with me in my swift descent. "O Justice! sometimes kind, thou knowest well The fault was mine,—mine be the punishment." "Nay," spake her awful voice. "Alone, alone, Without thine aid, he shall be called to stand Before my bar; but thou, who draggedst him down, Upon thy brow, shalt wear a double brand, And thy weak soul trembling beneath my frown, Shalt answer for his sins, and for thine own!"

The Christian unwilling to be spent for Christ is a candle unwilling to be lighted.

Every living creature has an atmosphere of his own. He can be as chilly and damp and disagreeable as a March wind; he can be as bright, cheerful, and charming as a June morning; he can be as dark and impene-trable as a November fog, or as crisp and electric as a day in December. It depends entirely on ourselves whether we are cross, fretful, nagging, sulky, and unbearable; or kind, considerate, cherry, sweet and wholesome.

Am I the keeper of my brother?

Yes, for we live for one another!

I cannot do
A thing untrue
But God will see
And ask of me
"Where is thy brother?"

Men are won, not so much by being blamed, as by being encompassed with love.—S. B. Titterton in Baptist Union.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

Only A Crack.

Only a crack; only a crack in the wall.
On one side of it was a soldier's eye, on the other side a besieged town.

The town had been holding out against an army to which that curious eye belonged.

That night the soldier, moving along the way, saw suddenly—what was it?

A crack, a rupture in the wall.

He went eagerly to it, and there his searching eye began to investigate.

The white moonlight was falling on the streets—empty. Where was the garrison? Warily, with his hands, the soldier made the opening larger, pulling away here and there, the aperture growing larger, until his body went in. There in the shadow of the buildings he made an investigation unmolested.

He went back to his army, communicated all his new knowledge gained that night, and soon an attacking force moved out into the moonlight.

The town was entered and captured!

Only a crack in the wall.

Only a careless thought or an idle tale. Only a wrong deed known only to yourself. A crack in the wall. But the enemy of our souls, the enemy of truth and purity, is already trying to make it larger. Will you let him?—Pluck.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER.

For Chicacole, that the Spirit's power may be experienced in a large measure by our missionaries, native Christians and helpers. For a great blessing upon the hospital and reading room and that a medical missionary may be called by God for that station. That generous Christmas gifts may be given to Home Missions.

A Sunday at Chicacole.

"O day of rest and gladness,
Most beautiful most bright."

But to many Sunday is a busy day. Roy, have the postum and toast ready we must be off to

THE POLICE SCHOOLS.

"The morn, waked by the circling hours, with rosy fingers unbars the gates of light." The air is pleasant and as we bicycle along we admire the rich foliage and the glimpses of extended rice fields of various shades of living green. The hideous parish dogs run howling across the road and the scavenger carts pass creakingly along, while the coolies with a shallow basket in one hand and a gouge-like bone in the other gathers up the refuse piles. See, the stately mosque with its vine-clad, moss-touched arches and towers. Over there rises the substantial tomb that the wealthy Mohammedan has built for himself while yet alive. I asked him the other day where his wife's tomb was to be. "Oh," he said, "it doesn't matter about her."

A ten minutes' ride brings us to the two long rows of tile-roofed houses, the homes of Chicacole's red-turbaned, white appalled, brown belted policemen. Here for some time we have had a Gospel school. The lads from five to fifteen years of age run from various quarters, some throwing away the sticks with which they have been cleaning their teeth, and others leaving the brass vessels from which they have been drinking seasoned rice-water. A tattered brown blanket is brought and spreading it on the ground in the shade of a cracked mud wall they say, "Sit please." They arrange themselves in a semi-circle in front. The brightness of eye, the outline of feature and physical make-up, remind one of Canadian boys, but the light brown skin, the rings in nose and ears, the vertical red caste mark, the shaved head in front and the knot of well-oiled hair dangling behind, the loose drapery below and the lack of clothing above—all these reveal the difference.

"All here? No, where are the others?" "Their fathers have been transferred," is the reply. "Here comes Jagganiklu; he'll teach you while I will see if there are any more children." We enter house after house but find none. "Salaam, Amma, where did you come from? Berampore? Won't you send your two boys to our school? You will? That's good! Oh, what is in that brass plate? This is for the Ommatalle; a little rice, some fruit, a few flowers and colored powder—all these are a very pleasing to the goddess."

"Fifteen children—that's better." When we began this school the boys would sit far away for fear of being defiled, the women would frown and the men would sneer; but now the boys are as friendly as need be, the women, with babies on their hips, look smilingly out and some of the policemen themselves sit quite near and hear the recitation of Rom. 6: 23, and listen to the unfolding of the lesson story. On being asked to attend church in the evening the Head Constable says: "We'll try to come and we're very glad your uncle is going to give us each a Bible." (This presentation is to be in connection with Lord Radstock's Victoria memorial scheme providing the people of India with the Word of God.)

SUNDAY SCHOOL.

Eight a. m.—at the church. The spacious room is nearly full. Forty-five minutes have passed. The bell rings, it rings again. The ten classes scattered here and there come to the front. On the right are the caste boys from our day school, on the left the women; in front and on the mat the twelve boarding girls; on the platform sit the unkempt Pariah lads and eleven boys from the Relli Street across the river. Why, the two pair of twins from old Chicacole are here! They cannot be more than five years old—two miles is quite a walk for them. Narsamma, will they sing? "Stand!" No pretty clothes, no jewels, or oil, or powder—but quite unconscious are they. Every one smiles to hear them sing.

Auntie sits besides a richly dressed L. M. Christian, pointing to a daintily appalled little girl, says: "Can your daughter sing?" "No." "Does she know any Bible stories?" "No." "Now hear those poor male children how sweetly they sing! Won't you teach your little girl too?"

The blackboard exercise is finished, Parathasem, come forward; you made the highest mark in the

examination on the last three months' lessons. As they pass up one by one to receive their papers how their faces light up when we give them a colored picture. About a year ago some kind friend sent us a large roll of "Our Little Ones." We selected the bright colored numbers and it is these that to day gave the children such pleasure.

The roll is called—130 present; the lesson leaves are distributed; the announcement re library books is made and the school dismissed.

Breakfast at eleven. Now to rest, while the sun sends forth its flaming tongues of fire. Three o'clock—

THE HIGH SCHOOL BOYS

are at the gate. Yes, I think we had better try that empty room in the hospital building. This study gets so close when closely packed. Agreed! Now what murmurings do we hear! "This room not good; no pretty pictures on the walls; nothing nice to look at!" Narsimulu leads the singing, and Jagganiklu reviews the month's lessons on the "Life of Jesus." The thirty-eight boys who are able to repeat three verses without a mistake receive a picture-card. "What did you learn from these texts?" "I learned that God is holy, that He is light, that He is love."

This class registers two hundred and more. Many of them can now repeat the Lord's prayer and verses that Miss Clark taught them. A number of these remain and others come to study the Gospel of John in English. These bright Hindu boys—how blessed to teach them about the true and living God and Jesus Christ whom he hath sent. Shout salvation full and free! Proclaim the living Word. "In the morning sow thy seed; and in the evening withhold not thy hand; for thou knowest not which shall prosper whether this or that, or whether they both shall be alike good."

EVENING SERVICE.

The organ sounds. The singing is good. The Hindus of various castes continue to come. All the seats are filled. Lellamma sweetly sings "Whither pilgrim are you going." "Salvation and what it cost," is the subject of Brother Sbrardus, forcible sermon. Several testify. One says:—"You know Mr. Siva Rao made a feast the other day, he did not invite everybody—only a certain class. But the heavenly feast is for all. Whosoever will may come." A tall Hindu, with red and white caste marks and sacred beads, seemed to resent the statement and stood for some time waiting for an opportunity to speak. He said: "You are mistaken, the heavenly feast is not for all; only sinners need salvation and all are not sinners." Ere any of the Christians had time to reply, an open-mouthed, intelligent looking Hindu in the back, rose and said: "The Bible says all are sinners, I believe it; I know it. We kill fowls and goats in front of our temples and say, 'Now my sins will be taken away,' but not so—only the blood of Jesus Christ, His Son, cleanseth us from all sin." The first Hindu would not be silenced. All listened earnestly to the discussion. It was only when by pointed questioning he was led to say, "I am not a sinner" that he sat down as a result of being informed that for sinless people we had no message.

But who was that Hindu who testified for Jesus so forcibly and "apparently sincerely! Upon inquiry we learned that he was from Jalnur, one of our out stations and that he has a Bible which he daily reads.

Praise God! the truth is laying hold of some hearts, the heaven is working, the appalling ignorance is disappearing and the day will come when the many who now believe in their hearts will confess with their mouth and swell the sum total of those whose names are enrolled in the service of the King.

My dear friends, are we not all interested in the work of possessing the Telugu land for Christ. It lies before us. The shackles of caste and superstition are breaking; the walls of idolatry and tradition are falling. Let us persistently, courageously and lovingly besiege the land. And the conquering of the children for Jesus, do we not believe in it? The Lord is working in their hearts, we are sure. Many of these high caste boys will shoot out their lips in scorn when idolatry is mentioned, and when asked whom they must serve the answer is decided: "We must worship Jesus because he loved us and gave himself for us." Several have told me that they have given their hearts to Jesus and these voluntarily and regularly attend the Sunday services.

Friends, help us, pray for us. Please send the bright colored picture cards, the large lesson roll on the life of Christ and attractive English papers. Cards in black and white give the Hindu boys no pleasure nor do they like them when too soiled or torn. To give one in three months a card to each child in our twenty and more evangelistic schools requires not a few. This work is the Lord's. It is sure of success. We look to him for a blessing.

"Have not I commanded thee?

Be strong and of good courage;
Be not afraid neither be thou dismayed;
For the Lord thy God is with thee
Whithersoever thou goest."

Chicacole, India. MABEL E. ARCHIBALD.

I wish to correct the statement made over my signature in MESSENGER AND VISITOR of Nov. 14, in regard to the "Albert" F. M. monies, the figures in the thirty-third annual report of the Treas. of the W. B. M. U. are correct, a misunderstanding on my part.

MRS. EMMA SMITH, Sec'y.

Prayer For Revival.

I for one feel like uniting with Bro. Ganong in his earnest and suggestive words in last week's MESSENGER AND VISITOR. I would suggest that Jan 1, 1903, be set apart by the churches of our provinces as a special day of prayer, that we might begin the coming year with God. While studying in Boston, a day was set apart for prayer and confession. Some were against and others for, but we had it, and many can testify that it was one of the greatest blessings of the year. God honors such. Many are waiting for the spirit to come and bless us. Hon and Rev. B. W. Noel, A. M., said in Exeter Hall, London, Eng., in 1851, "I say the word of God declares that the spirit waits for our prayer and efforts. Our Lord said to his people that God will give his Spirit to them that ask him."

In 1859, 10,000 joined the Presbyterian churches in Ireland. That great ingathering was traced to special prayer in a Sunday School by some young men. In 1861, 35,000 joined the churches in Wales. That began with prayer. 50 years ago a day of prayer was set aside for colleges, and the first 15 years, 1,500 students confessed Christ. We long for these good old times. By the year book I notice the Eastern Association met at Hillsboro, N. B., 25 years ago and rejoiced in the addition of 1,000 to the churches during the year. Last year there was less than 400. Thank God we have the churches, good men and grounds to work on. Why not have a grand harvest.

A visiting brother spoke in our meeting the other night saying, "Our church has about 100 members, we have prayer-meeting and only 5 or 6 take part." John Ruskin said, "If we want God's Kingdom to come we must not only pray but work for it." The time was when God's servants and children could get together and have large meetings, great results and good times in two or three weeks, but it is harder now and takes more work and power. We began meetings last winter where the prayer-meeting was down to 4 and 6 attendants, but in six weeks nearly all in the settlement attended and 35 took part, 19 joined the church. 3 miles from there in 4 weeks, 11 came out and one mile from this place 40 professed Christ in three weeks. This gave me the lesson that when meetings are good they should not be stopped too soon. I agree with Bro. G that pastors can exchange and do good work, but my observations have been that all pastors are over worked and are in a tired state, and just as the meetings get doing good they are discontinued. In the meantime other parts of the pastor's field are being neglected, and when the special meetings are over he is so worn out he is not in the best condition to carry on his regular work and build up those who are on the good way. My conviction is that this is a day of Specialties and if God's work is to be successfully carried on, pastors, evangelists and all must work more unitedly. I would further suggest that the churches and pastors of all the leading denominations be invited to unite in these special efforts of prayer and work. That it may be universal, I would also suggest that one pastor in each county write a word to all the others asking them to observe this day in their churches, and where there is no pastor that the deacons or other leaders in the churches be requested to hold such a service so that in every church in the land there will be a prayer service that day. In town and villages the churches could unite of course.

G. H. BRAMAN.

King's Evil

That is Scrofula.

No disease is older.

No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth.

There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cures of scrofula in old and young.

The Messenger and Visitor

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

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

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

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

New Books.

YARMOUTH REMINISCENCES.

The above is the title of a new book, the advanced sheets of which were received a few weeks ago, and unfortunately mislaid, and now the book itself has come to hand from the printing and binding establishment of its gifted author, James Murray Lawson, Esq., the editor and proprietor of that long established and favorably known weekly, the Yarmouth Herald. As Mr. Lawson succeeded his father in the proprietorship of the "Herald" he has had very exceptional facilities for his work and the book itself testifies to the diligence and care used in compiling the facts and showing the rise and progress of our Western Nova Scotian metropolis. To Yarmouthians especially the book will prove not only interesting reading matter, but will always prove valuable as a handy work of reference. The readers of the MESSENGER AND VISITOR will take a deep interest in Mr. Lawson's account of the rise and progress of Baptist principles chiefly under the pastoral care and direction of the late Rev. Harris Harding, who for sixty years labored in Yarmouth and vicinity, and whose church edifice forms one of the many fine illustrations the book contains. There are also notices of Mr. Harding's successors, and the organization of the other Baptist churches in the County, all of course branches from the first church which in August last opened its hospitable doors for the entertainment of the memorable Convention of 1902. For similar reasons Yarmouth Reminiscences will prove highly interesting to Episcopalians, Methodists, Presbyterians, Congregationalists, Free Baptists, and other Protestant bodies, as well as Catholics for the author has taken much pains in giving to his readers a very full ecclesiastical history of his native town, with prints of the original places of worship, as well as of the more modern structures. The old Covenant entered into by the original settlers from the Massachusetts colony, in which they bind themselves to support the gospel, and voluntary tax themselves at a Town meeting, to build a "meeting house" for the public worship of God, is a unique and highly interesting document; and the subsequent establishment of a Public Library service, the interest taken by the founders of Yarmouth in the religious as well as the intellectual requirements of its people. The shipping industry of the place forms an important feature. There are several large copies from water color paintings of Miss Sarah Farish, showing Yarmouth as it existed in 1829. The old "Zion church,"

COFFEE DID IT.

Put a Man Out of the Race.

Coffee serves some people in a most atrocious manner.

"I was a veritable coffee fiend, until finally my stomach rebelled at the treatment and failed to work," writes a gentleman from New York.

"I had dyspepsia in its worst form; blind, staggering headaches with vertigo about a half hour after each time I ate, and I finally grew so weak and became so thin that my mother advised me to stop coffee and try Postum Food Coffee.

I did not like it at first, but after experimenting in making it Mother soon got it just right, and I then liked it better than coffee.

I soon noticed my billiousness stopped and I lost the trembling effect on my nerves; Postum did not stimulate me but seemed to exhilate. I gradually regained my wonted good health: my old appetite returned, and today I am well—dyspepsia, headache and vertigo all gone, and Postum did it.

When I began its use, I had been troubled for two years with all kinds of stomach trouble. I became a veritable walking apothecary shop, but I have not taken a dose of medicine since I commenced using Postum." Name given by Postum Co., Battle Creek, Mich.

is always to the fore in those paintings and the "Brig Rhode" owned by Anthony Saunders and the bulk of the Bittern, a prize captured from the Americans in 1814. "With Man of War and other sailors standing on the corner of Main and Cumberland streets, evince the interest early manifested in Maritime matters. From the Brig Rhode to the fine iron steamship "Usher" which has often visited St. John during the past three years is a long stride and the yielding and equipment of such modern ships goes to show that Yarmouth is yet far from being commercially dead. One is tempted to extract more and more from the pages of this book replete as they are with so much that is highly interesting and valuable. But we can only take time and space to say further, that the book commends itself and should be in the hands of everyone who is at all concerned in the history of these Maritime Provinces. And we trust that the pains and skill employed by the author in the compiling of such a valuable work will be amply rewarded.

THE ROMANCE OF CANADIAN HISTORY. By Pelham Edgar, Pa. D.

Parkman, as many of our readers know, is very delightful reading, and those who know the charm of his style and the large interest attaching to the subjects with which his history deals, will wish, if possible, to have his work in an unabridged form. But for those who cannot afford to possess the complete works of Parkman, Prof. Edgar's work of a single volume of 400 pages will prove very welcome. This volume is not a mere collection of passages from Parkman thrown together without purpose or continuity. It contains extracts from Parkman's many volumes, and the result is a fascinating and strong compilation of the story of conflict between England and France for supremacy in the new world. The editor's notes so link the episodes together that the story flows smoothly on, and though of course it is not told here in all its details, it is told with a vividness and fascination that every reader will appreciate.

—George N. Morang & Company, Ltd. Toronto. Price \$1.50.

OLD TIME STUDENT VOLUNTEERS. By Dr. H. Clay Trumbull.

Dr. Trumbull is well known as the Editor of the Sunday School Times, as an orientalist and a scholar of penetrative insight and indefatigable energy. The book before us contains impressionistic personal recollections of a half hundred missionaries who were in the foreign field at least as early as fifty years ago. Most of these noble men are unknown even to the middle-aged reader of today, and Dr. Trumbull has rendered grateful service in opening to the public his rare portrait gallery. One cannot study the array of heroes without being impressed with a sense of greatness in the missionary character as well as in results.

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

INCENTIVES FOR LIBR—Personal and Public. By James M. Ludlow, D. D.

Dr. Ludlow's reputation as an author has rested heretofore chiefly on his historical novels—"The Janzaries," "Deborah," etc. The present volume presents him in the role of the brilliant essayist. His fertile imagination and fine powers of diction afford a mastery of the art of expression. His pages glow with metaphor, and apart from its strong treatment of the subject in hand, the book is valuable as a repository of illustrations. The ethical quality of the book is eminently virile and Christian. It indicates, as the danger point with all classes, a weak and untrained will, and suggests incentives as an essential tonic for the will-power in the individual. Such incentives are Conscience, Ideals, Love, Loyalty, Vows, the Habit of Acting, Physical Condition, Faith, etc., these being the efficient factors in the formation of personal and private character, and in the end establishing the moral standards of public life and conduct.

—Fleming H. Revell Company, Toronto. Price \$1.25 net.

Denominational Funds, Nova Scotia FROM NOV. 1ST TO 29TH.

- Dartmouth church, \$15 61; Springhill, \$35; Onslow, \$10.71; Belmont, \$12 50; (For W Glendenning from Onslow, \$3 65; Belmont, \$1 50; Brookside, \$ 65); Osborne church, \$5 50, do, S. S., \$1; Hebron church, \$28 58, do, S. S., \$15; Black Rock, \$1.25; Waterville, Kings county, \$3 75; Grafton, \$2.35; Smith's Cove church, \$5.30; Nictaux \$11.30; Mabone Bay, \$8 30; Tabernacle church, Halifax, \$20 77 do, special, \$10; Indian Harbor, \$10; Tracadie church, \$2; West Yarmouth, \$14 68; New Ross, \$5; Waterville, Hants, \$2; Dartmouth, S. S. \$7 63; Hammonds Plains, 1st, \$5; Lunenburg church, \$10 50; Tancook, \$10.10; Springfield, S. S. \$5; Fourchie, \$1.20; Chester, \$11.25; First Yarmouth, \$28.17; North Sydney, \$13, do, amount pledged by Rev W F Armstrong,

The Largest Medical Practice in Canada.

For the past seventeen years Dr. Sproule has been working up a practice in New England, which has now assumed such enormous proportions as to extend to every portion of the United States, from the Atlantic to the Pacific. How has Dr. Sproule attracted such a large number of patients? By two means, first, his great natural ability; and, second, by honest dealing. The doctor never undertakes to treat a person without first, through an elaborate system of correspondence, satisfying himself that he can cure the case. Dr. Sproule never takes any man's money unless he can do him good, and then the cured patients are so enthusiastic about the doctor's matchless skill that, as soon as they are well, they recommend their friends to try his treatment, and so his enormous practice keeps steadily increasing.

Five years ago, Dr. Sproule determined to allow his Canadians to avail themselves of his services, and to show them what he could do, he left Toronto and established an office at 93 Carleton street. At first patients came slowly, but these got well so fast that they couldn't help telling their friends, and in three months, Dr. Sproule's practice was the largest in Canada. As the doctor agreed, he remained six months in Toronto, and then went back to his headquarters at Boston, where, aided by a trained staff of assistants, he is now directing the largest medical practice in the world in Catarrh and Chronic Diseases.

If you are ailing, don't mind because you cannot visit the doctor personally; his system of treatment by correspondence places his unrivalled knowledge right at your service in your own home.

Write full particulars of your disease to Dr. Sproule, B. A. (graduate Dublin University, Ireland, formerly surgeon British Royal Mail Service), English Specialist in Catarrh and Chronic Diseases, No. 7 Doane street, Boston. His services are free to all sufferers.



JAMES H. HEVENOR.

DEAR DOCTOR SPROULE,—I have finished your medicines and they have restored my health completely. My head is clear. My voice is not husky. The dull headaches that used to make life seem a burden are gone. My nose and head were full and discharging all the time. My lungs were affected, so were my kidneys and liver. My skin was yellow and unhealthy looking. Hands puffed and swollen. I was always getting cold. I gained right along under your treatment and now I don't see how I could feel any better. I am a different man.

Your grateful patient, JAMES H. HEVENOR, Crow's Nest, B. C.

- \$25; Subael J Dinock, \$25, Onslow, \$11 83; Belmont, \$2 25; For Mr Glendenning, \$4 50; North River, \$3.30; Nutby, \$1.75; Brookside, \$1; East Mt, \$1.35; "A friend," \$1.45; East Onslow, "Glendenning Fund," \$2.75; Kentville, \$8 47; New Anran church, \$8 64; Immanuel church, Truro, \$16 55; Guysboro, \$12; Total, \$445 06. Before reported, \$703 45; total to date \$1148 51.

NOTE.—There is a falling off in the receipts to date as compared with last year of \$553 38. A. COHOON, Treas. Wolfville, N. S., Nov. 27.

LITERARY NOTE.

The Missionary Review of the World for December contains many articles well worth the reading, besides giving the news of missions from all over the world. The opening paper on "The Story of Yucatan" describes a land about which little is known by the people in general. Another important subject, taken up by Dr. Arthur J. Brown, Secretary of the Presbyterian Board, is the result of his recent tour in the Orient. Dr. Brown deals thoughtfully with the "Moslem Attitude Toward Chris-

IT'S THE TRUTH

Tell a man it's a food and he doesn't want to pay for it. Tell him it's a medicine and he says it doesn't look like it. Then tell him it's both a food and a medicine and he thinks you're playing some game on him.

Yet these are the facts about Scott's Emulsion of pure cod-liver oil. It is the cream of cod-liver oil, the richest and most digestible of foods. The food for weak stomachs. The food for thin bodies and thin blood.

But that's only half the story. Scott's Emulsion is also a good medicine. It gives new life and vigor to the whole system and especially to the lungs.

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

tian Missions in the Holy Land." All who have any interest in the work of Christ for Moslems—its difficulties and dangers—should read this article. Rev. Louis Meyer gives an up-to-date summary of the work now being done to Christianize the Jews, and presents the most reliable information on the subject. Other articles of especial note are "Untabulated Results of Missions," by Dr. C. F. Reid; Missions in the Sunday School, by Miss Belle M. Brain, and The Chenchou Tragedy—a Chinese official account of the cause and result of a massacre. —Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

Notices.

The Yarmouth county Quarterly Meeting will meet with Ohio church on the 9th of Dec. A good programme has been provided and let the churches send a good delegation. Pastor Rutledge, Port Maitland will preach on previous evening at 7.30. J. MILES, Sec'y-Treas.

The next session of the Annapolis County Conference will convene at Annapolis Royal on December 15 and 16 next. W. L. ARCHIBALD, Sec'y.

The Baptist Quarterly Meeting of Carleton and Victoria Counties will meet with the Jacksonton Baptist church, December 9 and 10. First session Tuesday 2.30 p.m. As this is not a very busy season a large delegation from the churches is hoped for. WYLLIE H. SMITH, Sec'y-Treas.

The Albert Co. Quarterly Meeting will hold a joint session with the Westmorland Co. Quarterly at Hopewell Hill, Dec. 9th and 10th. In addition to the usual devotional and business features of the Quarterly, the programme provides for an address on Tuesday, p. m. by Rev. N. A. McNeill, subject, The Obligation of the Church to give the Gospel to the World; a sermon in the evening by Rev. M. E. Fletcher and an address by Dr. Manning. On Wednesday morning an address by Rev. D. Hutchinson—subject, "Women in Missions," followed by a Missionary Conference; on Wednesday afternoon the Sunday School Convention. F. D. DAVIDSON, Sec'y.

MESSRS. C. C. RICHARDS & CO. Gentlemen,—My three children were dangerously low with diphtheria. On the advice of our priest my wife began the use of MINARD'S LINTIMENT. In two hours they were greatly relieved, and in five days they were completely well, and I firmly believe your valuable Lintiment saved the lives of my children. Gratefully yours, ADELBERT LEFEBVRE, Mair's Mills, June 10th, 1899.

COWAN'S PERFECTION Cocoa.

It makes children healthy and strong.

Where Did He Go?

A young man travelled over 260 miles; paid his own travelling expenses; obtained information from several schools; inspected one; refused free tuition and other enticing inducements; "Because," said he, "I can afford time for only one course of business training, and that must be the best obtainable."

He is now studying at the
MARITIME BUSINESS COLLEGE,
Halifax, N. S.
KAULBACH & SCHURMAN,
Chartered Accountants.

Relieve those Inflamed Eyes!

Pond's Extract

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

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

MILBURN'S HEART AND NERVE PILLS FOR WEAK PEOPLE

They regulate the action of the heart and invigorate the nerves. They build up the run down system as no other remedy will do.

They cure
Nervousness, Sleeplessness, Brain Fag, Palpitation of the Heart, After Effects of La Grippe, Faint or Dizzy Spells, Anemia, General Debility and all troubles caused by the system being run down.

They have cured others.
They will cure you.
50c. per box or \$ for \$1.25. All dealers or
The T. Milburn Co., Limited, Toronto, Ont.

ALLEN'S LUNG BALSAM

will positively cure deep-seated
**COUGHS,
COLDS,
CROUP.**

A 25c. Bottle for a Simple Cold.
A 50c. Bottle for a Heavy Cold.
A \$1.00 Bottle for a Deep-seated Cough.
Sold by all Druggists.

Joggins Coal

This **FIRST CLASS COAL**

can be purchased by the Cargo in **ROUND RUN OF MINE and SLACK** sizes by communicating with **F. W. McNAUGHTON**, at 20 Orange St., St. John, or Joggins Mines, N. S.

We guarantee the quality to be of the best for steam purposes.
CANADA COALS & Ry. Co., Ltd.
Joggins, N. S.

INDIGESTION CONQUERED BY **K.D.C.**

IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM

The Home

THE-CARE OF LINEN.

Care should be taken when putting away napkins and tablecloths that they be arranged in sets. In this manner they are always ready for use, and it will be found a much more economical way for all household linen, especially towels and napkins, if they are used in rotation. Frequently for convenience sake, only the upper pieces are taken off, thus leaving the bottom of the pile untouched for months. By using them in turn there will not be the need of replenishing as when only a few are in constant use. In the 'sundering of tablecloths, put about a dozen tablespoonfuls of cooked starch in a pail of the blueing water. This will give the desired stiffness and gloss to the cloth without the effect of being starched. Napkins do not require starch but should be well dampened and ironed until perfectly dry, as all linen must be. Iron napkins singly on both sides then fold and press again. Tablecloths should be folded once for convenience and ironed two or three times on each side then rolled or folded until the desired size for the space occupied in the linen closet. Never launder table linen when stained, until an attempt has been made to remove the spots, as it is almost impossible to efface any discoloration after the cloth has been submerged in soapy water.—Mary H. James in The Pilgrim for October.

A FATHER'S EXAMPLE.

Often, but not too often, do we hear of the abiding influence of the mother's life and example in the lives of the boys who go from home into the busy world; but too seldom is the inestimable value of the father's influence extolled. With inexpressible gratitude for all that mother represents, the father is the boy's ideal of a man, and stands as the head of the household and the unit of society. A noble father, upright, honorable, conscientious in all the relations of life toward wife and mother and children in the home, in business and social engagements of unswerving integrity, just and self-controlled, honored in all the community in which he dwells, is a silent, but irresistible power in deciding the character of his sons. Never can they forget that they are the children of such a father. While the love of mother will keep them tender, the example of father will make them noble.—Charles C. Earle, in The Standard.

SOME POINTS ON MANICURING.

When the nails are fragile a little wax and alum rubbed upon them will strengthen them. If brittle a little almond oil or cold cream will be found beneficial.

To remove white spots from the nails use a mixture of refined pitch and a little myrrh upon them at night, wiping it off the next morning with olive oil.

When about to manicure the hands dip the fingers into warm soapy water and hold them there for a minute or two in order to soften the nails and the scarf skin about them.

The scarf skin should be gently pushed back from the nails before they are polished. It should never, unless absolutely necessary, be cut with the scissors.

Agonals, improperly called hang-nails, may be prevented by proper attention to the scarf skin which surround the nails.

For manicuring only a pair of curved nail scissors, a nail-file, an orange stick, a chamois polisher, a bottle of vaseline, and a box of rose salve or nail powder are necessary.—Mary E. Walker, M. D., in the Ladies' Home Journal.

A COUNTRY BOY'S OPPORTUNITIES.

In the country, boys dream of the city and its great opportunities. They see, in their minds, enormous stores, vast libraries and reading rooms, great opportunities for self-improvement; excellent day schools and evening schools, Young Men's Christian Associations, evening universities, and other institutions where seekers after knowledge may satisfy their long-

ings. In other words, to the country boy, the great city is a sea of opportunities.

On the other hand, the city-bred boy, who has breathed this air of opportunity from childhood, who has passed libraries and reading rooms so many times that their familiarity and commonness have taken the edge off his mental appetite for their contents, longs for the free air and wider space of the country.

If a country boy is made of the right stuff, instead of dreaming of great opportunity in the city, and longing for access to better libraries and larger schools, he will try to redeem himself from the meagerness and narrowing influences of his surroundings. Every book will be to him a precious luxury, an opportunity to open a little wider the door of his narrow life. If he is determined to get on in the world, the things that seem to hold him back will be converted into stepping stones to higher levels. Like Lincoln, Garfield, Grant, Greeley, Burritt and the long list of our country's great men who had to struggle against far greater odds, without the advantage of the country boy of today he will prove himself greater than his limitations.—Success.

Veal Pates—Cut into cubes pieces of the veal left from the veal stew to fill a cup. Make a cupful of cream sauce, season with a little onion, celery salt and mace; heat the veal in this sauce, and fill pate shells, which can be purchased from a bakery for thirty-six cents a dozen.

KIDNEY TROUBLE.

A DISEASE THAT OFTEN TERMINATES FATALLY.

Mr. L. Lussier, of Sorel, Tells How He Overcame the Trouble After Repeated Failures.

There is no trouble more dangerous to life than disease of the kidneys, for the reason that before any special symptoms have made themselves manifest, the disease has usually assumed a formidable character. The symptoms that first manifest themselves are usually weakness in the small of the back, pains in the region of the loins. The urine is sometimes highly colored, while in other cases it is extremely pale, frequently depositing a sediment. As the trouble progresses these symptoms grow more severe, and frequently terminate in dropsy, Bright's disease or diabetes. Dr. Williams' Pink Pills are a specific for all kidney troubles, and have cured many cases after all other medicines have failed. Mr. M. Lussier, a well known navigator of Sorel, Que., gives his experience for the benefit of other sufferers. He says: "For several years I suffered very much from kidney trouble. The symptoms usually made themselves manifest by severe pains in the back and kidneys, and sometimes they would be so bad that I would be confined to my bed for several days at a time. I tried a number of different medicines recommended for the trouble, but got no relief, and finally became so discouraged that I thought a cure was impossible and stopped taking medicine. Shortly after this I read in our local paper of a case of kidney trouble cured by the use of Dr. Williams' Pink Pills, and this induced me to try this medicine. I soon felt that these pills were not like the other medicines I had been taking, for in the course of a few weeks I began to experience great relief. I continued taking the pills for a couple of months, by which time all symptoms of the trouble had disappeared, and I have not since had the slightest return of the disease. These pills also strengthened me in other ways and I believe them to be the best of all medicines."

Dr. Williams' Pink Pills enrich and nourish the blood and strengthen the nerves. It is thus that they cure such troubles as dyspepsia, kidney ailments, rheumatism, partial paralysis, heart troubles, St. Vitus' dance and the ailments that make the lives of so many women a source of misery. Do not take any pills without the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around the box. Sold by all medicine dealers or sent postpaid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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In the Blood brings Humors and Boils, Salt Rheum, Eczema and Scrofula,

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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson XI. December 14. 1 Sam. 3: 6-14.

THE BOY SAMUEL.

GOLDEN TEXT.

Speak Lord; for thy servant heareth.—1 Sam 3: 9.

EXPLANATORY.

THE DEVELOPMENT OF A BOY INTO A GODLY MAN. I. SAMUEL.—Name. Samuel means "Asked of God;" and he was so named because his birth was in answer to his mother's prayer.

Parentage. He was a Levite. His father's name was Elkanah, and his mother a, Hannah. Their story is beautifully told in 1 Sam. 1, 2.

Birth. Samuel was born about B. C. 1146, at Ramah (Hill) (called also Ramathaim, "the double hill," or "the two Remahs,") situated about four miles northwest of Jerusalem and thirteen miles south of Shiloh. Probably Obed, the son of Ruth and grandfather of King David, was a little boy when Samuel was a baby.

Home. His earliest years were spent with his mother at Ramah. As soon as he was weaned (probably when he was two or three years old,) he was taken to the tabernacle at Shiloh, and placed under the care of the high priest, Eli, where he had a room connected with the tabernacle court. For a long time he had his official residence here at Shiloh, then the religious capital of Israel; but his own home was at Ramah, where he married and had two sons.

THREE PHASES OF RELIGIOUS DEVELOPMENT.—Dr. C. S. Robinson in writing upon Samuel says that "here are represented three phases of religious experience in children. A study of this story will show parents and teachers much which ought to be supremely helpful in their dealings with those young persons who come under their care. First, conscientious routine; then, awakened restlessness; and lastly, spiritual surrender to the full service of God." We will follow this arrangement.

First Phase. Routine Labor Faithfully Performed. SAMUEL, when he was 12 years old (Josephus' "Antiquities" 5: 10, 4,) the age when Jesus first went up to the Temple at Jerusalem (Luke 2: 42,) MINISTERED UNTO THE LORD BEFORE ELI (vs. 1.) "To minister" means to serve; a minister is a servant. Samuel performed various services in the house of worship, such as lighting the lamps (vs. 3,) opening the doors (vs. 15,) running of errands, and other duties required for the sacrifice and worship. He was also the personal attendant and aid to the aged and dim-sighted Eli, as is implied in his sleeping near him, and his readiness to respond to his call. So the young Mark and Timothy ministered unto Paul.

Second. The Call of God—Awakening his Higher Nature (vs. 2-10.) Eli lived in some of the buildings connected with the tabernacle, and Samuel slept not far away, ready for any call from Eli, who was old and partly blind. THE LAMP OF GOD (vs. 4) was probably the golden lamp before the holy of holies, which was lighted at sunset, and which burned till morning. One night, before this light had burned out, Samuel was awakened by a call. It could not be morning, for he could see

NEED TEETH.

Serious Failure of Body Comes from Lack of a Good Grinding Mill.

"A few years ago Mother had her teeth all taken out, hoping in that way to relieve her suffering, but failed, and it left her gums so sensitive that the wearing of false teeth or the proper mastication of food were equally impossible, so that in the spring of 1901 she rallied rapidly, mind and body both giving way and for many weeks life and reason were despaired of.

At one call of her physician he said she absolutely must take more nourishment, something easily digested, 'try Grape-Nuts' I immediately obtained a package, prepared some with good, rich cream, and fed her from a teaspoon. She began to take it regularly and liked the food so well she would ask between times if we had any ready for her. She began to improve at once.

It is now three months since she began eating the food. She has fully recovered her health, looks better and is fleshier and stronger mentally and physically, than for many months previous.

Grape-Nuts furnished the nourishment for her that it seemed impossible to get from any other kind of food." Name given by Postum Co., Battle Creek, Mich.

the glimmer of the light. What could the matter be? He ran quickly to Eli, answering the call. "He thus showed considerateness and politeness. He would not keep Eli in doubt till he got there, but let him know at once that he had heard the call. The men whom God chooses to convey his great messages to men are ordinarily those who are thoughtful for the rights and the comfort of their fellows.

6. THE LORD CALLED YET AGAIN. "Eli's sense of hearing, like his sense of sight, was failing, or else the voice was revealed to Samuel alone; either supposition will account for the fact that the high priest did not hear the call."

7. SAMUEL DID NOT YET KNOW THE LORD. This explains why so great a prophet as Samuel became did not recognize the divine voice. This was his first experience, and he did not know what it meant.

8. THE THIRD TIME. God kept repeating his call. For he knew it was not from unwillingness to hear and obey that Samuel did not answer him, but from inexperience. Indeed, Samuel's prompt obedience to Eli's supposed call was the assurance that he would answer God's call whenever he recognized it. Obedience to parents and teachers is one proof of obedience to God. AND ELI PERCEIVED THAT THE LORD HAD CALLED THE CHILD. Because there was no other explanation of the repeated calls.

10. AND THE LORD CAME, AND STOOD. The Hebrew is emphatic, "presented himself." In a vision, or in personal presence as the Angel of the Lord (Compare Gen. 18: 17, 20, 21, 33; Judges 6: 11-14; Rev. 1: 1; 22: 16.)

Early Piety. Like Samuel, we should answer God's calls by, "Here am I." (1) It is easier to be a Christian in youth. (2) Then it gives us a much longer time in which to serve God. (3) We may not live to be old, and thus by putting off our duty we may fail altogether. (4) We escape many evils and dangers. No one can sow wild oats in youth, and not reap a harvest of evil. There are some spiritual blessings which can come only to those who have grown up in the Christian life.

Third. A New Life Begun. Yielding all to God (vs. 11-13) 11. AND THE LORD SAID TO SAMUEL. Through Samuel whom Eli loved, God sent a terrible message, similar to one which he had previously sent by a holy man (1 Samuel 2: 27-36,) but which did not have sufficient effect to enable Eli to compel his sons either to live a different life, or to leave the pure service of God. AT WHICH BOTH THE KIDS . . . SHALL TINKLE with horror and alarm. "As a loud, sharp, discordant note thrills one's ears with pain, so the bitter tidings of Israel's woe in the judgment about to fall on Eli's house would shock all Israel."

12. ALL THINGS WHICH I HAVE SPOKEN. By the mouth of the man of God, as recorded in 1 Samuel 2: 27-36. WHEN I BEGIN, I WILL ALSO MAKE AN END. I will perform thoroughly, I will go through with the performance from first to last. It was twenty years before God fulfilled his warning, thus giving abundant time in which both Eli and his sons might change their course and avert their punishment. Like all God's warnings, these were the messages of infinite love; they were barriers in their downward course; they were angels of mercy entreating them to turn back.

13. I WILL JUDGE (condemn to punishment) HIS HOUSE FOR EVER. HE RESTRAINED THEM NOT and therefore he was in a measure responsible. He probably had not trained and disciplined his boys sufficiently when young. And now the wild and active young men were too strong and impetuous to be restrained by the infirm old man, without a faith and courage he did not then possess.

14. SHALL NOT BE PURGED WITH SACRIFICE NOR OFFERING FOR EVER. Literally, "shall not cover itself;" shall not make atonement for itself. "The sons of Eli had sinned with a high hand against light and warnings, and for such unpunished, presumptuous offenders the law had no atonement. See Numbers 15: 27-31." "The ordinary sins of the people were purged by the appointed sacrifices (Num. 15: 25; Compare Heb. 7: 27; 9: 13, etc.) But the sin of the sons of Eli could not be so purged."

Twenty years were given as space for repentance. But every effort to restrain these wicked sons of a good man proved unavailing. Then the doom came, sudden and irresistible. See 1 Sam. 4. The Philistines set themselves in battle array, and defeated the Israelites.

To get delight in God's house we must bring there two or three requisites. The first is a pure heart. One of the chief objects in seeking the sanctuary all through the centuries, has been to obtain

the forgiveness of sins. He who is not ready to offer the prayer, "Create in me a clean heart," has not taken the first step toward realizing the joy of God's house. Again, one must bring an attentive mind. To go from the headlines of the morning paper and all the gossip of the neighborhood to God's house, does not make for joy in the hour of worship. We need to collect ourselves to call home our wandering thoughts, to fix our minds on the service of worship and what the preacher has to say. Most of all, we need to acquire a great sense of reverence for the unseen world. For only as we yearn for a rift in the clouds are we likely to become aware of the glory of the world and of the presence of the unseen Master, who manifests himself to his disciples gathered in his name as he does not to the world.—Sel.

In view of Sir Michael Hicks-Beach's retirement and Premier Balfour's seeming support of Chamberlain's ideas as to imperial fiscal policy, the Cobden Club is renewing its activity. A special meeting has been organized for November 28, when the parliamentary leaders of the liberal party, Lord Spencer and Sir Henry Campbell-Bannerman, will head a large and representative gathering of free-traders to protest against recent endeavors to subvert the free trade policy of Great Britain.

For Singers and Speakers.

The New Remedy for Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use.



"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much toxin, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large pleasant tasting lozenges composed of catarrh antiseptics like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

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The Suffolk Hosp. and Dispensary, Boston, Oct. 29th, 1902.

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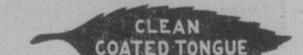
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Tess—So Mr. Grooms really proposed to you? Jess.—Yes. While we were strolling in the cemetery we came to their family lot, and he asked me how I'd like to be buried there some day with his name on the stone above me.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is Rev. J. W. MANNING, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. STERNS, CHARLOTTETOWN.

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

MACNAQUAC, N. B.—Fourteen candidates were baptized Sabbath, Nov. 23, and ten on the previous Sabbath. Bro. Hayward has been with me for a few days rendering valuable service. I expect to baptize next Sunday (29th). This large field seems ready for the harvest.

GEO. HOWARD.

2ND AND 3RD ELGIN FIELD.—It was our pastor's happy experience to baptize into the fellowship of 3rd Elgin church on Lord's Day, 9th November, Mrs. Adam Power and Edith Bannister. May all thanks be rendered unto God for his mercy drops.

J. W. COLLICUTT, Church Clerk.

FALMOUTH, N. S.—God is blessing our labors here on this field, especially in Upper Falmouth. Many of the young men are manifesting an interest in the salvation of their souls. I have lately baptized seven, five young men and two young women; others are coming forward. We have just got a cellar dug and a furnace put under our church here in Lower Falmouth, costing in all about \$175. Getting ready for the winter campaign.

S. H. HAYWARD.

TABERNACLE, ST. JOHN.—The special meetings now being held at the Tabernacle church are increasing in interest. Had baptism on three successive Sundays recently, and expect to baptize next Lord's day. A number are seeking the way into the church. We expect to continue the special meetings next week. The work of the church is prospering with increased attendance, increased contributions and a deepening of the spiritual life.

H. H. R.

SIMONDS, (Branch of Fairville field).—There are 31 homes in Simonds, 8 Baptists, 8 Advents, 4 Primitive Baptists, 3 Methodists, 1 Catholic and 7 unclassified. 15 of these are generally represented at our Sunday services. The Advents, Baptists and P. Baptists have church buildings. The Baptists have services on Sunday, fortnightly and each alternate Tuesday. We have just ended a fortnight of special meetings. The Christians experienced much spiritual awakening. Two young ladies were baptized last Lord's day. Others are seeking the light. Believers, pray for us.

WVLEIE H. SMITH.

ANTIGONISH.—Rev. E. Bosworth in the interests of the 20th Century Fund has been with us. We were glad to see him and hear his message. He gave a most earnest and thrilling address. The purse-strings of the people were again loosened. This church had already sent forward offerings for this fund for years '01 and '02 amounting to \$600 or more. Still the members had it in their hearts to give Bro. B. in cash and pledges \$100 more. So we have raised considerable more for this fund than was asked by the Committee. May many more of the churches respond as freely. The pastor yesterday completed his fifth year of service with this church. May showers of blessing descend on us all.

W. H. ROBINSON.

Nov. 24.

LOWER GRANVILLE, N. S.—A few days ago we closed up an interesting evangelistic campaign at Karsdals section of the Lower Granville Baptist church. The Home Mission Board were kind enough to send to us Evangelists Baker and Maclean, who labored faithfully in word and doctrine—preaching and singing the sweet messages of salvation for full four weeks. The results unknown, but much good has been done. Two promising young men have come out from the world and put on Christ and have united with the church and also a young mother—others have professed to have found Jesus

precious to their souls and may soon follow in his steps. To God be all the praise.

T. A. BLACKADAR.

Nov. 25.

NORTON, N. B.—God is manifesting his quickening power in the Norton church. We are holding special meetings for the past three weeks, and a very precious display of divine grace has been the result. Quite a large number have manifested an interest in their salvation, and a number have personally accepted Christ as their Saviour. Yesterday, Nov. 30, it was our happy privilege to baptize seven (7) of our young people who delighted to follow their Lord. Bro. Bynon preached for us on two successive week evenings, and gave us most splendid help. We continue the services this week with the hope that others also will make a complete surrender to Christ.

H. S. SHAW

GREENFIELD, QUEENS CO., N. S.—We are thankful to our Heavenly Father for the occasion of once more making demands on your space with items from Greenfield. A few weeks ago in our round of pastoral duties we commenced a few meetings in the schoolhouse of Buckfield and Label sections of the Greenfield church. God's Spirit was manifest, and as the result of a few weeks patient labor, last Lord's day it was our privilege to welcome 14 to the fellowship of the church of Christ, 12 by baptism and 2 by letter. Another has been received for baptism and a number of others are taking part in the meetings. And still the work goes on. Dear brethren pray for us that God may thus bless us all over this field. On account of so many complicated calls for money we have not as yet done much this year for our Convention funds, but we are not forgetting God's claims upon us, and soon this matter will be attended to with good results I trust, and as many of us are yet quite unaccustomed to the "wheel" business we prefer to work the good old Convention Plan.

S. LANGILLE

NEW CANADA, LUNenburg CO., N. S.—I have been holding special meetings at Newcombville and Baker's Settlement during the past three weeks. These places are out-stations of the New Canada and Chelsea churches. There are only a very few Baptists in these districts, and they are surrounded by people of other denominations, chiefly Lutheran. The services were fairly well attended; we suffered a little persecution but the Lord was on our side and we reaped a great blessing. As a result of the work the Baptists of Baker's Settlement, after a lapse of several years, held a conference meeting on the 15th inst., and the Lord's Supper was commemorated on the following Sunday; there were nine persons present. If these members will hold together and thus witness for the truth as it is in Christ Jesus, there must be a strong interest there in a few years, for the gospel, as Baptists preach it and as the apostles proclaimed it, is sorely needed. The church edifice at New Canada is being remodeled and extensively repaired. There will be re-dedicated services in the near future.

JOSIAH WEBB.

GASPEREAU.—A few lines from us, may be of interest to some of the readers of the MESSENGER AND VISITOR. We can report progress and healthfulness. There are not the additions to the church roll, that we should like to see, however the work done, will bear its fruit in due time. All the public services are well sustained and it is gratifying to know, the Bible schools are doing an efficient work. During the fall months, we have been attending to the repairs, etc., of our church property. The debt on the parsonage has been paid, having quite a sum in the treasury. The meeting house at White Rock has been renovated and painted both inside and out, and a comfortable horse shed erected. We have raised considerably more than our allotment for the Century Fund. This is largely due to the tact and skill of Rev. W. T. Stackhouse. Other matters of importance to us, but of no special interest to outsiders, have attended to. We are expecting an ingathering of souls this winter, and for this we would ask our friends to pray that our expectations may be realized. I shall soon enter my fifth year as pastor of this church. These have been pleasant years, and I can say without fear of contradiction, that we

are now as lovable and harmonious as at first. The position, and condition of this beautiful valley, made it a very desirable place of residence. Its scenery cannot be surpassed in the Provinces. The inhabitants as a rule, are thrifty, liberal, and intelligent. Our close proximity to Wolfville is a great advantage. We avail ourselves of the privilege of attending lectures, concerts, etc., in "College Hall." And this reminds me that Caspereau was well represented at the Recital recently given by the Faculty of Acadia Seminary. In his report to the MESSENGER AND VISITOR, last week, Principal DeWolfe has for some reason or other, omitted to mention Caspereau among the other communities that comprised the audience. I observed from Caspereau, two of the Seminary's old students, both having done excellent work, in the literary and art departments. Also, a young lady who holds a first class teacher's licence, and a former student of Dalhousie University. Another young lady who holds an enviable position as teacher of our public schools. And no doubt there were others present from here, whose numbers, culture, and appreciativeness would equal Middleton, plus Canard, and, possibly Kentville. Why mention one community if not all? or why mention any? For the last decade Caspereau has contributed one or more students, each year, to one or the other of the Institutions at Wolfville. At present two of our young men are attending college, one a Junior the other a Freshman I write thus, to show that Caspereau has always availed herself of the advantages offered her by our denominational Institutions at Wolfville.

Yours truly,
J. D. SPIDRELL

THE OUTLOOK'S BOOK NUMBER

Most prominent and perhaps most interesting among the many special features of The Outlook's Annual Book Number is a discussion called "The Most American Books," in which ten authors contribute their views in reply to the question: What are the books most characteristic of American genius and life—literature which could not have been written on any but American soil? Among the writers are Colonel T. W. Higginson, Mr. Brander Matthews, Owen Wister, Hamlin Garland and Dr. Edward

Catarrh

IMPORTANT ANNOUNCEMENT.

The American Health Improvement Association takes pleasure in presenting to the public a scholarly volume on the above disease. The work of the Association is devoted to the betterment of humanity's present conditions. It purposes to keep abreast of the march of progress in every way, bringing forth the latest discoveries in science and the latest methods of conquering disease. From time to time it will publish carefully prepared works on various subjects, to be offered entirely free of charge to whosoever may stand in need of them.

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Everett Hale's. The number has also portraits and sketches of Hegan, author of "Mrs. Wiggs of the Cabbage Patch," Mrs. Lillian W. Betts, whose "The Leaven in a Great City" is attracting much attention; H. H. Furness, the great Shakespearean; Booth Tarkington, and Helen Keller—the last a sketch by Edward Everett Hale. A beautifully illustrated article on the "Washington Irving Country," by Mr. Hamilton W. Mabie; a careful survey of "Novels of a Season," with portraits of authors; a talk about "Children's Book Plates" by Zella A. Dixon, with charming and amusing examples; and group-views of important recent books are among the features having special reference to books and authors. Ex-Secretary John D. Long, under the title "Building the New Navy," contributes the second of the important and authoritative series of twelve papers he is publishing in The Outlook on the general subject The New American Navy; Mr. Reuter Dahl, the best of our marine artists, is furnishing original pictures for this series, which are also otherwise illustrated fully. A five-page poem by Elias Carman "Father Hudson," has strong dramatic and poetic quality.

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MARRIAGES.

KINCAID-THORNE.—At St. John, Oct. 22nd, Edward A. Kincaid, to Theodosia Mary Thorne, both of Queens Co., N. B.

SIMPSON-CARR.—Oak Bay, Charlotte county, Nov. 18th, at parsonage, by Rev. H. D. Worden, Bradley Simpson of Waweig, to Flora Carr of the same place, both of Charlotte county.

GREGORY-WATERS.—Oak Bay, Charlotte county, Nov. 19th, at parsonage, by Rev. H. D. Worden, Hugh Gregory of the Bay Road, to Sarah Waters of St. Stephen, both of Charlotte county.

LEVER-REID.—Oak Bay, Charlotte Co., Nov. 26th, Freeman Lever of Lever Settlement, to Priscilla Reid of same place, both of Charlotte county.

MEADE-NOWLAN.—At Owensport, N. S., on Nov. 20th, by Rev. James Scott, George W. Meade to Minnie D. Nowlan, both of Phillips' Harbor, Guysboro Co., N. S.

BERRY-GILDART.—At the residence of Deacon S. Parkin, November 2nd, George W. Berry and Mary Gildart, by Rev. I. N. Thorne, all of Elgin, A. Co.

HUNTER-PURDY.—At Springhill, N. S. Nov. 27th, by Rev. H. G. Estabrook, Selton Hunter, son of John M. Hunter, Esq., Stipendiary Magistrate to Frances Venetta Purdy, daughter of A. G. Purdy, Esq., all of Springhill, N. S.

CURRY-RYDER.—At the home of the bride, Nov. 6, by Pastor J. W. Brown, Amos Curry of New Canaan, Queens Co., and Mrs. Priscilla Ryder of Canaan Road, Kings Co.

KEITH-RYDER.—At the home of the bride, Nov. 19, by Pastor J. W. Browne, Fred Keith and Beasie Ryder, both of Havelock, Kings Co.

STEVES-MARSHALL.—At the residence of the bride's parents, Nov. 19th, by Rev. I. N. Thorne, William B. Steeves to Anne B. Marshall, eldest daughter of Mr. and Mrs. Alfred Marshall of Elgin Albert Co.

DEATHS.

FLEMING.—At Chipman, N. B., on 19th inst, William H. Fleming, aged 20 years and 8 months. Deceased was struck by a falling tree in the lumber woods and only survived the accident two days. He leaves parents and five sisters, besides many other relatives to mourn his sudden departure. He was a worthy member of 1st Chipman church.

MCLEAN.—At Cumberland Point, N. B., Nov. 20th, Donald McLean, aged 72 years. Over forty years ago our brother joined the 1st Grand Lake church, and since that time has been a faithful follower of his Lord. He suffered much before he left us, but was always happy in Jesus, and willing to go when his Father saw fit to call him. He leaves four brothers and two sisters to mourn, besides a large number of friends. May God bless them.

UPHAM.—On July 14th, Eleanor Upham, at the age of 71. For 48 years Sister Upham was a member of the Baptist Church in Brookfield, Colchester Co. During a long period of suffering her faith in Christ never wavered while all that human care could do for her was patiently and cheerfully done by her niece, Miss Mary King, a daughter of Deacon J. J. King, of Hilden. Full of the strongest and brightest hope to the very last she saw clearly the blessed truth of her choice text, "To depart and be with Christ is far better."

BOWLES.—At Centreville, Kings county, N. S., Nov. 20, Annie, beloved wife of Thaddeus Bowles aged 60 years. Deceased was baptized in 1860 by Rev. A. S. Hunt, and her life has ever since been in strict keeping with her profession. She has been a most devoted wife and mother, a neighbor greatly beloved and an exemplary Christian. She leaves a husband and two sons, together with one sister, Mrs. Sannal Read of this county, and one brother, Dr. Gideon Barnaby of Bridgetown, beside a large circle of loving friends to mourn her loss. Their comfort is that she is "present with the Lord." The funeral was conducted by the Canard pastor, assisted by Rev. Wilfred Gaez, Methodist, of Canning. The interment was at Upper Canard.

EATON.—At Upper Canard, Kings Co., N. S., Nov. 21, Edw. H. Eaton, aged 52 years. Our brother was for upwards of forty years an earnest Christian and a devoted member of the Canard church. He was of a genial and kindly disposition and beloved by all who knew him. Even in his last sickness he made no complaint, but suffered patiently until the end, praying that he might lean upon the bosom of Jesus and breath his life out sweetly there. He leaves a widow and four children, two sisters, Mrs. S. S. Strong of Kentville and Mrs. Stubbart Sweet of Bridgetown, and three brothers, one of them Rev. J. T. Eaton, now of Weymouth, N. S., beside a host of more distant relatives and friends to feel his loss. But the pain of parting is

lessened by the blessed thought of his glorious triumph and his present comfort in the presence of his Lord.

SPIDLE.—At Bridgewater, N. S., on Friday morning, Nov. 21st, Clarence E. Spidle, aged 18 years and 11 months, eldest son of Howard and Sarah Spidle, passed peacefully into rest. The deceased was a bright young man who had always born an excellent name both at home and abroad. He was a member of the active militia and served a year with the Provisional Battalion at Halifax with great credit to himself. Since leaving Halifax he has been employed in the shoe business in Lynn, Mass. While thus employed he was taken sick and returned to his home here and only lived eight days after reaching home. Early in life he gave his heart to Christ and was a faithful member of our Sunday School up to the time he left home to go to Halifax. In his last hours he assured his pastor and parents of his firm trust in Christ and added, "It is the best way to live." He died resigned to his Master's will, whether it be to spare him for a long life or to take him then. The family have the sympathy of the entire town.

ESTEV.—On Oct. 11, the sudden death by typhoid fever occurred at Brooklyn, N. Y., of Mary Estey, youngest daughter of Mr. and Mrs. D. Newman Estey of Florenceville, N. B. The deceased was a very promising young lady and much loved and respected by her many friends at home from whom she had gone about fourteen months before her death. At the age of thirteen she followed Christ in his divine command and was baptized and united in fellowship with the Florenceville Baptist church of which she remained a faithful member until she got her dismission to unite with the Temple church at Brooklyn, N. Y. Great sympathy was felt and shown for Brother and Sister Estey and family in this their greatest bereavement. The many expressions of sympathy which came from Dr. Myers, pastor of the Temple church and from other members of that church and Young People's Society gave evidence of the large and warm place the departed had won in the hearts of these people by her devoted Christian life. The remains were brought home by the youngest brother of the deceased to be interred at F'ville. In the absence of the pastor the funeral services were conducted by Pastor Rev. Jos Cahill.

BENNEWORTH.—On board Steamship Arancia, anchored in the Avon River, John Benneworth, infant son of Mr. and Mrs. J. Benneworth of Tottenham, London, G. B. Much sympathy was felt for the bereaved parents, who, in a strange land were compelled to lay away the little one so dear to them. The funeral services were conducted by Rev. M. C. Higgins on Nov. 23rd, in the cemetery at Summer ville, Hants county, N. S., where the little one was laid to rest.

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A FEAST OF GOOD THINGS.

St. Nicholas in 1903 Promises to Go Far Beyond Past Success.

Professor John Back McMaster recently wrote to the editors of St. Nicholas: "Thank you very heartily for the pleasure and profit St. Nicholas brings to my boys." Boys—and girls—are very much alike the world over. The delight and help that St. Nicholas is giving to Professor McMaster's boys, and thousands of other girls and boys, it holds for every girl and boy who can understand English. Since the first number of St. Nicholas was published, nearly thirty years ago, many weekly and monthly publications for children have come and gone; but St. Nicholas still holds its place, the unrivalled "prince of periodicals for young folks." It was never more enjoyed by its readers than now, for an addition to the usual serial stories, short articles, etc., there is a department called "The St. Nicholas League," in which the children themselves have an opportunity to take part. There are said to be nearly fifty thousand children now belonging to the League, and prizes are given out each month for the best stories, poems, drawings and photographs sent in by the young members. Any reader of St. Nicholas may become a member.

St. Nicholas announces for 1903 "The Story of King Arthur," written and illustrated by Howard Pyle, a companion story to his famous "Robin Hood," but which readers of the manuscript think surpasses that in the strength and interest of the narrative and beauty of the illustrations. Two short stories by Miss Alcott, written for her own little nieces and never before published, will soon appear in St. Nicholas with other stories and articles by the author of "Mrs. Wiggs of the Cabbage Patch," by Ruth McCreary, Frank R. Stockton, C. A. Morris, and a score of other well-known writers. St. Nicholas makes a specialty of papers of information, richly illustrated articles on practical subjects, like the Navy Yard, the Assay Office, etc.

The price of St. Nicholas is three dollars a year. The publishers announce that new subscribers who begin with January may receive the November and December numbers free, and so begin the volume and get the commencement of all the serials. The publishers are The Century Co., Union Square, New York.

Personal.

Rev. L. J. Tingler, having assumed pastoral charge of the Hammond's Plains and Sackville group of churches wishes all correspondence addressed,—Hammond's Plains, Halifax Co., N. S.

Rev. D. A. Steele has withdrawn from the Point de vue field where he has labored for a lengthened period. Dr. Steele will henceforth, we understand, reserve himself for casual supplies. He will be at the First Halifax church for two Sundays, Nov. 30 and Dec. 7.

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THE TIME SPIRIT.

Oh, men and women, do not be afraid of changes. Remember that changes have their plate and their function. Do not allow them to carry you off your feet, and by every change imagine that religion has been swept away. Sometimes when you look over a valley as I have when it has been inundated you lost sight of the rivers. The banks have overflowed and the torrents sweep down and you see nothing but a mass of water. Then you say, "Dear me, dear me! there are no more rivers!" Let me tell you, the rivers are flowing on just the same beneath that over-spreading flood of water. So it is with truth to-day. The floods have come down. The people wring their hands. The river of Sanctification is gone. The river of Justification is gone. All these rivers are gone, they say. Beloved, none of these are gone. The time spirit has rolled over them and obscured them. In a little while the floods will roll back again, and the grand old rivers will continue their course on to eternity. Ah, young men and women, how I envy you! For it is your work to keep the church steady in its mission amidst the changes of the time spirit.

When I was in Florence in 1883, there was a great controversy in the city. I saw men and women and the boys and girls voting. I inquired, "Why are these people voting?" "Ah," was the answer, "you see this marvelous campania? You notice that the facade has not been finished and the people are voting, whether to finish it in the basilical style or in the dromical." "And why do you allow working men and children to vote how to finish so great a building as the Duomo?" "Ah, yes, but they have all been educated in the art and they will vote right." Be educated in religion and we will make no

mistakes. We shall finish the tower, we shall glorify all time, and when I am dead and gone and these boys and girls have passed on and other generations have come, Christianity will be nobler and stronger. Ah, suffice it then—
 "In times to be shall purer altars rise to thee,
 Thy church our broad humanity,
 White flowers of love her walls shall climb,
 Sweet bells of peace shall ring her chimes.
 Her days shall all be holy days.
 Then shall a sweeter song be heard,
 The music of the world's accord
 Confessing Christ, the incarnate Word."
 —C. C. Lorimer, D. D.

THE LOVE OF CHRIST.

How unique was Christ's love as leader and hero. In military affairs the rule is that the general must not expose himself. Always the commanding officer must stand apart on some safe point. He controls the army from the vantage ground of security. From time to time his aids descend to the battlefield with his instructions. The under officers march at the head of the troops, not the leader. In going over the battlefields the sight-seer is always shown the point of safety from which the commander surveyed the battle scene below. Even in the olden days, when a chieftain received messages bidding him surrender, he told one of his soldiers to jump over a precipice and another to plunge a dagger into his heart, then when both instantly obeyed with proud disdain the chief told the messenger that every man in his army would gladly die for him. But if the soldiers died, the chieftain returned in safety to his tent. This method of sacrificing the follower has been the method of every leader from Alexander to Garibaldi. What if the chieftain had jumped over the precipice? What if the commander should seek out the thickest of the fight? Christ

is the one leader who always reserved the most dangerous spot for himself. He never sent another; he rather exposed himself to the full fury of the storm. Instead of sending others down, he went himself. He bore the followers' dangers, endured their temptations, healed their sicknesses, carried their sorrows. He gave himself for them. "Greater love hath no man than this, that a man lay down his life for his friends."—Newell Dwight Hillis.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whether the growing time is leading. But at the same time, do not dare to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast pathetic music made up of the mingled joy and sorrow of your fellow-men, shall not find out your heart and claim it, and make you rejoice to give yourself up for them. And yet, all the while, keep the upward windows open. Do not dare to think that a child of God can worthily work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love and faith—these make the perfect man. And Christ, who is the perfectness of all of them, gives them all three to any young man who, at the very outset of his life, gives himself to him. If there is any young man who generously wants to live a whole life, wants to complete himself on every side, to him Christ the Lord stands ready to give these three—energy, love and faith—and to train them in him all together till they make him the perfect man.—Phillips Brooks.



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This and That

A COURTEOUS DOG.

A lady in Newton was drawing her little girl on a sled just after a great snow-storm through a long, narrow path to the school house, the snow being thrown up very high on each side of the path, when she met, midway a large St. Bernard dog, a stranger. She immediately addressed him as she would a human being, explaining that the path was narrow and the snow deep, and that he must turn around and go back. He listened carefully to her explanation, then wheeled around and walked back a considerable distance, until he found a place where the snow had been shoveled out a little at the side. Into this he backed, and waited quietly until she had passed him with the sled and child. The lady thanked him for being so much of a gentleman; and then he wheeled about, and started again on the path.—Our Dumb Animals.

THE BEST LIFE.

The complete life is the best life. The strongest man is he who can enjoy to the full and without loss or hurt every true pleasure, and use to the uttermost every opening opportunity. The Master spoke some straight words about cutting off the right hand and plucking out the right eye, but to him such expedients were hurtful and never to be resorted to except in life's extreme. He took no pleasure in the maiming of life, and his desire was that men should enter into the full enjoyment of life's best things with two hands and two eyes. Hands were not made to be cut off, nor eyes to be plucked out, but every faculty was intended for its own exercise, and for its pleasure and opportunities were made to match.

But life is an experiment for us all. Our business is to make the most of it, both in enjoyment and service.—The Presbyterian.

Nurse.—You dreadful children. Where have you been? Young Hopeful.—Oh, nurse, we've been trying to drown those dear little ducks, but they will come to the top!

TWELVE LITTLE BOYS.

There were twelve little boys I would tell you about—

Just think what a dreadful noise— They are all of an age, just three and a half,

These twelve little blue-eyed boys.

There's a doctor, a preacher, a farmer lad, And one is a soldier bold, Who rides about with his pistol and sword,

Like the frog in the story old.

There's the acrobat boy, with his heels in the air;

But I think, and so would you, That the sweetest of all is the boy who sings

"Two little girls in blue."

The sweetest of all, did I say? There's one

Who sits—dear little man— Just "thinking of mamma," the red lips say, As only a baby can.

There is one little boy, I am sorry to say, Who will cry and pout and fret; Who likens himself to a "bad, bad man, Who loves no one," and yet

Somehow we think that he loves us all; For the clouds soon pass away, And a sweet smile dimples the tear-stained face, Like a sunbeam gone astray.

There is "Auntie's sweetheart" and "Uncle's boy,"

Ann "Brother's little 'brother," And "Papa's man"—I think you scarce Could find just such another.

But when the hour comes for the good-night kiss

To these laddies so precious to me, I find just one poor tired little boy As sleepy as sleepy can be.

—Selected.

"TOO NEAR MY PRICE"

There is a story well known in naval circles, of an honest old commodore—a man of frank and witty speech, who commanded a blockade squadron in Southern waters during the Civil War. A fine looking well-mannered man came to him one day, at a time when no vessels had been

able to pass the blockade for weeks, and introduced himself as the representative of certain firms abroad, whose commercial need for cotton was desperate. After explaining this point fully, he made an open offer to the commodore of \$50,000 if he would manage to let one single ship laden with cotton pass the blockade. He even opened his wallet, and spread the crisp bills out upon the table to emphasize the amount.

The commodore listened with an indifferent air, and said nothing until the man was through with his offer. Then he answered, still indifferently, "This thing is absolutely impossible, sir. Good morning;" and he bowed him out. So little indignation did he show, indeed, that a week later the persevering agent came back with a new offer. "Commodore," he said, "I am authorized to offer you even more than I did. If you will do as I ask, here are \$100,000 which I will leave upon the table," and began to take a roll of bills out of his wallet, as before.

This time, however, the old sailor was not indifferent. Taking the briber by the neck, he kicked him out of the cabin without ceremony, saying as he did so: "Get out of here, you scoundrel! You're coming too near my price!"

It was a true speech, and a wise one. The temptation which does not tempt us may be met with indifference, but when we feel that a danger-point is near, we need to act quickly. "Every man," the cynic says, "has his price." Perhaps so; but the man who knows when the price is being approached, if he has the resolution to take temptation by the shoulders then and there, and turn it out, is safe. "Never let an enemy get inside your price," is an old rule. When the tempter gets "too near our price," then is our time to resist him stoutly. A little later may be too late; but the old sailor's example, if followed, will bring life out triumphantly.—Selected.

A BIG BILL.

Rev. Canon Boyce has published a statement of the liquor bill of New South Wales for 1901, in which he estimates that the per capita expenditure for the year named was £138.58, or for a family of five persons, £692.90. The amount shows an increase for the year of £293,634, and the total outlay per head is nearly as large as that of Great Britain.

Delicate

I have used Pearl-line for eight years. Am never without it. Use it with the most delicate fabrics and with coarse things. Find it satisfactory in all things. Mrs. Rev. G. E. L.

One of the Millions. 680

BEECH-NUTS.

Out in the haze of the autumn weather, On the beechen slopes they patter and fall, The sweet brown nuts that the children gather, While the woodland voices echo and call. The squirrel's chatter, the late bees' humming, The rustle of leaves to the rabbits' fear, The hollow whirr of the partridge drumming, The cawing of crows in the treetops near. The cool brook laughs through the leafy hollow To the silent pool where the lilies grow, And the airy bubbles leap and follow, And mirror the maiden-hair bending low. The sunshine falls and the winds are blowing Through the sifted gold of the woodlands serene, And gypsy autumn, in beauty glowing, Is treading the courts of the royal year. The brown hawk sails, with the king-birds after, And the hazels dream of their winter gold; The beechnuts fall, and the children's laughter Is mellow and sweet as in days of old. —Youth's Companion.

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A PRIZE

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WE ASK NOT ONE CENT OF YOUR MONEY



Chatelaine Brooch and Locket

THIS PICTURE PUZZLE represents a Celestial engaged at washing. About him are pictured faces of three customers. Find these three faces, mark each, then read and sign the accompanying request, return it to us and we will give you **ABSOLUTELY FREE**, without any money, your choice of the herein illustrated magnificent Prizes:—either the Solid Arizona Silver Sugar Shell or the finely gold-finished Chatelaine Brooch and Secret Locket.

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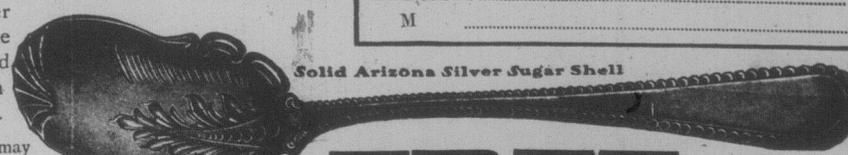
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(Write here which you want, Sugar Shell or Chatelaine Brooch and Locket) also send me Ten 25-cent Boxes of Electine Medicine. I agree to make an earnest effort to sell the Medicines and return you the money with the understanding that I am to receive for this service a Butter Knife, a Pickle Fork, a Set of 6 Solid Arizona Silver Teaspoons and a Solid Gold Shell 5-stone Ring; or the 5-stone Ring, a Nethersole Illusion Bracelet, a Parisian Belt Buckle and a Set of Table Tennis—as I choose. If I fail to sell the Medicine I will return it to you in 30 days, and retain my Prize for answering your Puzzle.

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Solid Arizona Silver Sugar Shell

FREE

beautiful warranted Solid Gold Shell Ring, set with 5 Simulative Rubies, Emeralds or Opals, or if preferred we give you the Solid Gold Shell Five-Stone Ring, a Nethersole Illusion Bracelet, an Imported Parisian Belt Buckle and a complete set of Table Tennis (the most fascinating and popular game in the world). Never before has there been gathered together such an array of beautiful premiums for so slight a service. Our medicines and premiums stand squarely on their merits and are satisfying in every respect. We know this from thousands of testimonials praising them. It will be to your advantage to reply "at once."
REMEMBER all you have to do is to solve our puzzle and sign and return the request. The prize you select and the medicines will be promptly mailed postpaid, and even if you do not sell the medicine you at least get a beautiful prize for simply making the effort and interpreting our Picture Puzzle. Write us now "to-day." You risk nothing, as we do not ask one cent of your money.
ELECTINE MEDICINE COMPANY, LIMITED, TORONTO, ONT.



Mothers' Help.

Every wearied mother finds in Surprise Soap those qualities which rob wash day of its terrors.

It does the work in half the time of other soaps; it makes the clothes clean and wholesome; it allows the housewife plenty of time to attend to other important duties.

Surprise Soap contributes more to the sum total of domestic happiness than any other article that enters the household.

For best results, follow the directions on the wrapper.

St. Croix Soap Mfg. Co.
ST. STEPHEN, N. B.

**BURDOCK
BLOOD
BITTERS
MAKES
PERMANENT
CURES**

Of such severe diseases as scrofula, running sores, salt rheum or eczema, shingles, erysipelas and cancer, as well as boils, blotches, pimples, constipation, sick headache, dyspepsia, and all disorders of the stomach, liver, kidneys, bowels and blood.

Burdock Blood Bitters always does its work thoroughly and completely, so people know that when B.B.B. cures them they're cured to stay cured.

ARE YOU RUN DOWN?

The D & L Emulsion

Trade mark.

Puts new life into you.
Builds up Nerve and Muscle.
Adds pounds of solid flesh to your weight.
Positively cures Anemia, General Debility, Lung Troubles, including Consumption if taken in time.
Be sure you get "The D & L."

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

News Summary.

City Surveyor Barlow says that \$2,087,000 would be required to put Montreal streets in first-class condition.

Inspectors appointed by Ottawa report that the Welsh anthracite purchased by the corporation contains 25 per cent. slack. The city will demand a refund.

The Dominion Coal Company has arranged a new contract for the supply of coal to the ovens of the New England Gas and Coke Company at Everett, Mass.

J. Wesley Smith of the wholesale dry goods firm of Smith Brothers, Halifax, died on Thursday evening. He was an enthusiastic and liberal member of the Methodist church.

There is now no hope of an amicable settlement of the coal miners' trouble. The President's commission will resume its meetings. The miners blame Baer for stopping the negotiations.

James Douglass, despondent over poverty, committed suicide at Totten station, Montreal, on Thursday by cutting his throat. He left a widow and two children, the youngest six days old.

In a furious southwest gale on Lake Erie on Sunday night the steamer Sylvanus J. Macy sprung a leak off Port Burwell, Ont., and plunged to the bottom, carrying her entire crew with her.

The J. S. Henderson Irrigation factory at Parrsboro was destroyed by fire on Friday, together with 20,000 pairs of Irrigans. The loss is \$30,000 partially covered by insurance. More than 100 hands are thrown out of employment.

Nominations to fill the vacancy for the House of Commons in Argenteuil, took place on Wednesday. George Perley, of Ottawa, Conservative, and Dr. Thos. Christie, son of the late member, Dr. Christie, Liberal, were nominated.

Hon. Geo. E. Foster delivered an address at Toronto on Friday night in the temperance campaign. He criticized the liquor act submitted to the people somewhat adversely, and the latter part of his speech was devoted to an arraignment of the saloon.

Chief Edward F. Croker, of the New York fire department—nephew of the former "boss"—who was recently tried on a series of charges was on Friday declared guilty by Fire Commissioner Sturcis and was dismissed from the service, the dismissal to take effect Dec. 1.

Word has been received at Halifax that the Nova Scotia three-masted schooner, Harry Troop, is held by the Venezuela government. The schooner was chartered by a New York firm and loaded there in April. She cleared for Bolivia, and her cargo is said to have included fire arms and ammunition.

Stormy scenes were enacted in the German Reichstag on Thursday and Friday, and at one point in the proceeding the uproar reached such a pitch that Vice-President Bausing, who was in the chair, had to resort to a suspension of the sitting, a measure without precedent in the Reichstag.

Dan. H. McDonald, an I. C. R. brakeman, belonging to West Bay, C. B., was instantly killed at McKinnon's siding, near Boisdale, C. B., on Friday. McDonald, in attempting to get off a flat car of a special which was shunting at the siding, slipped and fell between the cars, two of which passed over his head and body.

The most disastrous fire that has visited Rat Portage, Ont. district for years started this morning in the Rat Portage Lumber Co.'s yard, from a spark being blown into a pile of cedar behind the planing mill on Friday afternoon. The fire destroyed most of the village of Normau. Twenty-five million feet of lumber, Lemay's shipyards, six tugs and steam launches and twenty dwelling houses were burned. The total loss is over \$500,000; insurance about \$210,000.

Steamer Aorangi, at Victoria, B. C., from Sydney, N. S. W., reports that the British warship Sparrow has returned from a protracted cruise through the South Sea group, during which she annexed Suwarow, Ysabel and Choiseul Islands for Great Britain. At Malietia Island five villages of the natives were shelled to punish the islanders for having killed a Fijian woman because she embraced Christianity. The villages were partially destroyed.

THE CHINESE QUESTION.

A puzzle advertisement appears in this issue of our paper that will be of interest to all our readers. This advertisement is inserted by the Electric Medicine Co., Ltd., who offer liberal prizes to those who are able to find John Chin-man's three customers.

The Great-West Life Assurance Co.

Head Office
Winnipeg, Man.

Branch Office for Maritime Provinces

Bayard Building
St. John, N. B.

This Company has an opening for 2 (two) Special travelling agents. Desirable contracts will be made with the right parties.

Apply by letter naming references and experience to

ALBERT J. RALSTON,
Manager.

To Intending Purchasers

Do you want an ORGAN of Superior workmanship. Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.
MANUFACTURERS AGENTS.
Middleton, N. S.



The foot and mouth disease having been declared epidemic among the cattle of Massachusetts, both the United States government and the authorities have taken drastic measures to stamp it out, the former by prohibiting the shipment of cattle from the port of Boston and quarantining the states of Vermont, Massachusetts, Rhode Island and Connecticut against the receipt of cattle and swine, and the latter by closing the cattle traffic of the Brighton stock yards, the clearing house for cows in New England.

Equity Sale.

There will be sold at Public Auction on Saturday, the seventh day of February, A. D., 1903, at 12 o'clock, noon, at Chubb's Corner, so called, in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the 1st day of November 1902.

In the matter of Leonora Gertrude Francis of Cambridge, in the County of Middlesex in the Commonwealth of Massachusetts, one of the United States of America—An insane person—and according to the provisions of the Fourth Chapter of the Acts of the General Assembly of the Province of New Brunswick made and passed in the fifty-third year of the reign of Her late Majesty, Queen Victoria, intitled "An Act respecting Practice and Proceedings in the Supreme Court in Equity" the ineres of the said Lunatic in—All that certain lot, piece or parcel of land situate lying and being in the City aforesaid, fronting on Leinster Street, and known and distinguished on the Map or Plan of the said City as No. 486 and heretofore conveyed to George W. Masters by Henry Calhoun and Lydia Jane his wife."

For terms of sale and other particulars apply to the Solicitor or Referee.
Dated at St. John, N. B., the 1st day of December, A. D., 1902.
R. G. MURRAY, E. H. McALPINE,
Solicitor. Referee in Equity.
T. T. LANTALUM, Auctioneer.

HEAD BACK ACHE
Painkiller

Ache all over, Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe

taken in hot water, sweetened, before going to bed, will break it up if taken in time.

There is only one Painkiller: "PERRY DAVIS"

THE SUN and HASTINGS
SAVINGS AND LOAN COMPANY OF ONTARIO
Head Office, TORONTO.
Branch Office, BELLEVILLE

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

Also Company's Stock for sale drawing good dividends.

SAFE AND PROFITABLE INVESTMENT.

DEBENTURES sold, drawing from 4 per cent. to 5 per cent. interest.
For particulars correspond with Head Office, Toronto, W. Pemberton Page, Manager.

WANTED.

A lady to assist with house work and to help take care of two children aged 3 and 5 years, to come into the home as one of the family. Over thirty years of age preferred. Will applicant please state if fond of children and exactly what remuneration would be expected. A good comfortable home for the right person. Address—B. W. C., P. O. Box 27, St. John, N. B.

Red Rose Tea IS GOOD TEA.