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The 'Vigilant' and the Poachers.

The Government cruiser 'Vigilant' has had several encounters of late with American fishing tugs poaching in Canadian waters on Lake Erie. The most serious of these incidents occurred Sept. 17, when the 'Vigilant' riddled the big steam tug 'Harry G. Barnhurst' with small shells from her rifle on the patrol boat. The tug, according to its captain's statement, was about five miles over the line drawing nets when the 'Vigilant' appeared. Three other tugs were also over the line, and ran away when the chase started. Captain Dunn of the 'Vigilant' ordered the 'Barnhurst' to stop, but instead of doing so her captain put on all steam and started for the line. He took a south-westerly direction and could not be headed by the 'Vigilant.' It has become quite the custom for the Erie fishermen to cross the line, regardless of strict orders from the companies employing them, and have exciting brushes with the 'Vigilant.' They never think of surrender when there is a chance to run away. More than thirty shots struck the vessel, and of these fifteen of the small shells landed with telling effect on the upper parts, so the boat careened to one side with the mass of wreckage when she came into port. Having been used for a pleasure steamer, the 'Barnhurst' is of large size and well fitted with steam equipment. The fireman, Magnus Johnson, fainted in the hold from over-exertion in keeping the steamer going ahead. He was reported killed, but revived after reaching shore. Two fishermen were cut in the face by splinters shot away by the 'Vigilant's' bullets.

Lead, Fruit and Lumber.

The Tariff Commission is now holding meetings in British Columbia. Among the industries which are asking for additional protection are those of lead-mining, fruit-growing and lumbering. At the sitting of the Commission at Nelson statistics were presented showing that British Columbia produced \$1,421,874 worth of lead last year and that the output is increasing. The burden of the lead miners' statements was that the industry is now in good shape, but that the bounty on lead mining being only a temporary aid, a duty should be put on pig lead when the bounty expires three years hence. They also asked that as soon as dry white lead, orange mineral and litharge are made in Canada they should be protected.—The Southern British Columbia Fruit-growers were represented at Nelson by a delegation. They appear to be fairly well satisfied with the protection they now have, and are willing that oranges and lemons should be admitted to Canada duty free. But they strenuously oppose the request of the Winnipeg dealers for lower duties on fruits produced in Canada. The delegates spoke with great confidence of the horticultural prospects of British Columbia, and said that in a few years they would be able to supply the Prairie Provinces with all the fruit capable of being grown in Canada, which they would require.—But if the Fruit-growers were modest in their demands the same cannot be said of the lumbermen. They admit that the output of lumber produced west of Lake Superior is increasing and amounts to 50,000,000 feet annually, while only 2,000,000 feet are imported, that is, they have 90 per cent of the market secured to them by the present tariff and they frankly say that they want the other ten per cent. Considering the immense amount of building material which is now required in the Northwest it may well be considered whether it is not more important to the general welfare of the Dominion that the settlers in the Prairie Provinces shall be able to secure their lumber at a reasonable price than that the lumber kings of British Columbia shall be able to amass fortunes by securing an absolute monopoly of the business.

Not a Cassa Bell.

It was reported some weeks ago that an official inspection of the boundary line between the United States and Canada had revealed the fact that a small district included in the State of Vermont was really on the northern side of the international line. This report led a Texan editor to write what is described as a "ringing editorial," protesting against any transfer of Vermont territory to Canada. One wonders what the views of the Texan editor would have been if the case had been reversed and that

the boundary line had been deflected to the north instead of to the south. However, this bellicose Texan will not be called upon to shoulder his rifle in the interests of Vermont. It has been ascertained that the boundary line is all right. The report that it required to be rectified grew out of the local observation that the line is not straight. Those who originally traced it with imperfect appliances approximated the parallel and when the two governments put up monuments they accepted the line as traced rather than the actual astronomical line, according to all boundary practices. It was thought that some of the markers might have been displaced or obscured, but the party found the original course exceptionally easy of identification.

The Intercolonial

The Minister of Railways is evidently giving close attention to the affairs of the Intercolonial. In company with the Deputy Minister, Mr. Butler, he has recently made a tour of inspection with a view to securing first-hand information concerning the state of the road, its equipment and of matters generally connected with its operation. So far as the condition of the road and its rolling stock is concerned the result of the inspection is reported to have been gratifying to the Minister and his deputy. They are of opinion, however, that some changes in respect to management and operation may be made with advantage. More recently Mr. Emmerson has had a conference at Moncton with the heads of departments and other officials of the Intercolonial, and has clearly intimated to them that unless the road can be run so as to avoid large annual deficits, the Intercolonial will cease to be a Government road. In addressing the heads of departments at Moncton Mr. Emmerson according to the 'Transcript' said:

"Such changes as will prevent the existing deficit being repeated are necessary. If this is impossible, or if we cannot make ends meet, then I say that the end of the Intercolonial as a government operated road is in sight. I am fully imbued with that idea, and I think the trend of events bears me out. Of course, somebody may say that if, this were so the people of the Maritime Provinces would arise in their political might and go against any government or set of men who might advocate the handing over of the Intercolonial to a company. Let me say, the people of the Maritime Provinces would be numerically at a disadvantage in a contest of that nature, when, opposed by the forces that would be on the other side. I direct your attention to these facts in order that you may see the thing as I see it, and that you may help demonstrate, if it can be demonstrated, that the Intercolonial can be carried on under the present system without such a great disparity between receipts and expenditure. There is one view that I have communicated to the press, and will mention to you here: I would like to see a system inaugurated by which the heads of the various departments would be held accountable for results. They must show decision. They must decide what ought to be done under certain circumstances, and do it. Every man in charge of a department will be expected to have some backbone. Each department should be self-contained so far as responsibility is concerned, and each man must feel that the burden is upon him of bringing about better results. He must not lean on somebody else, and if he confesses by the results that he is incapable, it simply means that he will have to make way for someone who will try and do better. I am not going into this matter without a full sense of what it means to all of us, and I am prepared to take the consequences of all I am attempting to do. If I fail, I will gladly make way for someone else. I do not, however, think we need spell out the word failure just now if every man will be imbued with the same desire and determination of purpose that I have."

Canada's Trade

The fiscal statistics of Canada for the year ending June 30th last indicate a large, but as compared with the figures for the preceding year, not an increasing trade. The trade of the last fiscal year amounted in the aggregate to \$470,151,299, being \$2,581,749 less than for the previous fiscal year. The imports totalled \$266,834,417, an increase of \$7,622,614 over the preceding twelve months. The exports amounted to \$203,306,872, a decrease of over \$10,000,000 in domestic and foreign goods combined and of \$7,559,493 in

domestic products only. Of dutiable goods there were imported \$157,164,975, a gain of \$1,056,922, and of free goods \$100,669,442, an improvement of \$6,566,029, over the previous year. An examination of the returns in detail show that Canadian imports from British possession decreased by \$18,121, while our exports to British possessions lessened by over \$15,000,000. On the other hand, we bought nearly \$8,000,000 more from foreign countries and augmented our exports to foreign countries by \$5,491,038. From Great Britain we imported \$90,583,811, worth of goods, and sent that country \$104,958,771 worth, decreases of \$1,422,098 and of \$15,632,605, respectively. We bought goods to the amount of \$166,070,890 from the United States, while our exports to that country reached a total of \$75,563,015, being an increase of over \$9,000,000 in imports and of nearly \$5,000,000 in exports. Our imports from France were greater by nearly a million of dollars and our exports to that country less by \$66,630. In spite of the surtax, German goods to the amount of \$6,642,139 entered Canada. This, however, was \$1,386,405 less than for the previous year.

The Automobile

The automobile or motor-car is not an unmixed blessing. Its advent in rural districts is by no means hailed with universal delight by the inhabitants. The tremendous clouds of dust which on a dusty country road follows in the wake of a swiftly moving car entails an experience far from pleasant for all other occupants of the road. And the fact that the automobile is a terror to the majority of horses is a still more serious matter, resulting not infrequently in serious accidents and keeping those who still use the more primitive form of locomotion in constant apprehension. But there cannot be any doubt that the automobile has come to stay, and its use will rapidly become more general. This will be the case especially in countries possessing an extensive system of good highways and in which the climate is such as to admit of the use of wheeled vehicles all the year round. In countries like our own which are snow-bound for several months of the year and in which the country roads are generally narrow and too rough to admit of a high rate of speed, the introduction of the motor carriage will progress less rapidly. But even in this country the automobile is likely to come more and more into favor, and its coming will probably be accompanied by an improvement in the public roads which will permit of its still more general use. In countries like France and England, where there is a great extent of broad roads and smooth highways and wheeled carriages are used all the year round, the motor car is already to a large and continually increasing extent taking the place of horse carriages. A London correspondent of an American paper writes: A striking indication of the future of motor traffic has been afforded by a trial run of a double decked motor omnibus from London to Brighton. Daily service over this popular old coaching road is about to be instituted. Fifty miles will be covered in about four hours. Throughout the country motors are being placed on historical coaching routes. The complete success of this new form of locomotion is linking also isolated villages with trunk railway lines for passengers and farm produce. Motors are revolutionizing the short excursion traffic, and driving the last remaining coaches off the road.

All reports indicate that the wheat crop in Manitoba and the Northwest, which is now being harvested and marketed, is excellent both as to quantity and quality. Estimates place the crop at from 90,000,000 to 100,000,000 bushels. These figures may not be realized, but there is little doubt that the crop is a large one, and it is quite certain that in quality it is far superior to that of last year. Last year there was almost no wheat which registered No. 1 hard, and comparatively little that registered No. 1 northern. But last week out of 568 cars inspected on two consecutive days, 93 cars were No. 1 hard and 329 No. 1 northern showing that the great bulk of the shipment was of the highest grades. The crop is also being marketed much earlier this year than last. Up to September 20, 981,000 bushels had been received by the Canadian Pacific Railway as compared with 178,000 up to the corresponding date last year.

"Johnnie."

A Story of the Deep Sea Fisher Folk.

By Wilfrid T. Grenfell, M. D.

The boy's name was Johnny Sexton. He was the oldest son of a poor Roman Catholic fisherman living about eight miles from St. Anthony hospital in a tiny cottage by the sea. One day last winter, when everything was ice and snow, Johnny's father was away with his dogs getting wood for the stove from the neighboring forest, and his mother had gone out to a neighbor's house—which was some way off—for houses are not near together where Johnny lives, in Labrador. When his father got back to the house he saw a number of children coming along over the snow, dragging something with them. Alas! when they got near, he saw that they were dragging Johnny by his head and one leg. His other little leg was hanging down, broken, and trailing along on the snow. He had fallen off the "slide" or sleigh, which they had been using as a toboggan on the steep side of the hill, and had broken his thigh across the middle. In old days (only three years ago) Johnny would have had to lie for weeks in terrible pain, and could not possibly have seen any doctor for months. Now, however, the father could leave his little boy with his mother, and fly away himself over those eight miles of hills and dale to St. Anthony to find "the Mission Doctor."

It did not take them long to travel that eight miles, yet, oh, how long even that seemed to the poor fellow! The wondering dogs had never known him to shout and hurry them along so fast before. Gallop and strain as they would, they could not satisfy their master. What could it mean?

At length they topped the last hill, shot down like an avalanche some six hundred feet on to the snow-covered ice of the harbor, and a few minutes later panting and exhausted, they were trying to bury themselves in the snow in front of the little mission hospital, to get out of the biting wind.

Was it only "a piece of luck" that the father found the Doctor had not yet started to a place some sixty miles to the south? Why, right there against the hospital was another big team of dogs—two days they had been travelling, and only half an hour before had arrived, bringing word that the good priest at Conehe was taken ill with sudden bleeding, and wanted the Doctor in hot haste. Yes, and even then, in the hall, was the Doctor packing the familiar medicine box, and his man "Rube" stowing away some rough food in the "nonny bag," in case of being caught out during the long journey: Do you think it was chance, or did the Lord, who loved the children so dearly, allow that anxious father to be "just in time," even if for some good reason, known only to himself; he had permitted this little one of his to meet this suffering?

"What's the matter, Pat? You seem to have dropped from the sky, from the look of you."

"'Tis an accident, Doctor. My Johnny's killed himself! Can you come back with me at once?"

The distress was so evident, and the pleading so heartfelt and urgent, there was no answer but one.

"Yes, at once, Pat, of course."

"Here, Rube, sling this old box on the 'lend-a-hand' komatik, and lash it on well. It's a hilly road we'll have tonight, and it's dark now."

"Go in, Pat, and get a cup of tea, and Rube and I'll be ready in two minutes to race you home."

There were great tears welling up in the poor fellow's eyes, as, with a husky, choking "God bless you, Doctor," he followed the maid to get some hot tea, which indeed, he was badly in need of, having been out in the woods since morning.

"It's a beastly monotonous life you live among those people, isn't it?" a wealthy rich man said to me only yesterday, as if one could prefer to go to a theatre every night, or vary that with progressive card parties and occasional dances!

"No, I can't say that I find it monotonous," I answered. A "God bless you!" with the fervor of poor Johnny's father, is a fee that, once you have tasted the sweetness of, would alone rob many of your days of much monotony. God grant us all in those hours of loneliness that will come—yes, will come some day come to all of us—the gracious echo in our hearts of His words who draws near to comfort us in such hours, whispering "Ye did it unto me," "unto me"..... "to me."

The barking dogs are straining at the traces. It is dark, and only the hospital lights reflected on the snow enable us to be sure that every knot is tight. There is a flash of steel as Rube draws his big hunting knife across the stern-ropes, checking the komatik to a driving-post, and then the straining dogs leap off into the night before even a word is given them to start. "Hist! Hist! Good Damsion! Haul in there, Spot! Haul in!" There is no need of lash or spur, for the keen cold night air makes the snow crisp and braces their magnificent muscles, while the fact that they know their food is still ahead of them, makes every dog anxious to get the journey quickly done. . . . Now we are overhauling Paddy's team. For having impatiently swallowed his tea boiling, he has gone ahead to give our leader a

line to follow. "Look out, sir," we hear him shout. "You'd better loose your dogs. It's terrible icy on the cliff side going down to Craneliere Bay," and Rube has scarcely time to lean forward and slip the traces from the bowline before our faithful "lend-a-hand" shoots forward at a pace no dog can hope to attain, and gathering momentum each second warns us to cling tight, if Johnny is to be the only one with broken bones that night. Down—down—and down! Now and then a shower of sparks warns us that still some snags of rock are jutting out through the generous mantle of the snow. But Rube and I are now lying full length on the crossbars, as close to the ground as ever we can get, so that we may not capsize or be shaken off. Fortunately we strike nothing. I say fortunately, for we went down with closed eyes! The pace and the darkness make open eyes only an additional danger in such a descent.

Pat's haste had not allowed him to use even his drag of chain. Moments were hours to him that night. What might not be happening to Johnny while he was away?

Our faithful dogs were leaping on the top of us almost as soon as the level bay ice brought the komatik to a standstill. To them it was the highest summit of good sport, and they were showing their joy in their excitement.

"'Tis just there, Doctor," came echoing above the whirring of our runners, as right below us a single twinkling light came into view far down the last hillside towards the sea.

Already they have heard us, those anxious watchers, and we see the light blaze up as someone brings it to the open door. "'Tis welcome you are tonight, Doctor. Come in, sir—sure Rube knows where to get food for the dogs. Come in—Johnny's a bit easier, thank God. But it's longing for you to come we've been since Pat started."

No one could mistake it. The thigh bone was obviously broken in the middle. For as the child lay on his back on the bench, the knee and foot of the right side were at an angle with the little fellow's body that made one "creep" to look at it. "Get a plank, Pat, we must get to work at once, for I must leave at daybreak." Pat, who was already clearing things away, a most necessary proceeding in so tiny a room for so many people, at once went out and brought in his only plank, well covered with ice and snow. It was not easy planing it smooth, still wet from the thawing ice. But these men are the "handy men" of this side of the Atlantic, and with them obstacles are merely "things to be overcome."

Meanwhile Johnny had grown drowsy, and at length has dozed off to sleep. In a minute or so, however, an involuntary twitch woke the little fellow with a cry of pain. Fortunately we could spare his father now and he went and held him in his strong arms to comfort him; yet as soon as ever weariness overcame his fear the child would fall off to sleep again, only to wake with a cry of suffering that made us feel miserably slow-fingered as we toiled on, padding the splints, and getting all our preparations made.

Midnight had long passed before the lad was laid out on the rude table to have his limb set.

The naked body of a well-formed little child is a thing of tender beauty, and it would seem a cruel task to inflict suffering purposely upon it—even though meant in kindness to set a broken limb. But God had placed in the hands of the mission doctor that which made it quite painless to the child—only a few breaths of heavy sweetened vapor, and Johnny was off to a land of dreams, where twitching muscles could not give him pain, and whence even the straightening and grinding of the broken bone could not bring him back.

Two o'clock—"He'll do now, Pat, till morning. You must keep watch by him till he wakes. I shall sleep here on the floor, and you will call me as soon as he stirs. For I must be gone by daylight, as I told you. My assistant will be with you until evening to see the orders properly carried out."

"Deed I will so, sir," said Pat. "There's no fear that I'll close my eyes this night." He had not seen chloroform given before, and he was still not quite convinced that Johnny would ever wake again. "No fear, Doctor, lie down—lie down." Already his wife had placed their only mattress on the floor in the corner. "Just a word to ask God's blessing on the child, Pat. There's only one God over Catholic and Protestant." It was a very brief but heartfelt petition that went up to Him who marks even the sparrow's fall. There ascended also a word of real gratitude from all of us. For should a doctor feel more joy if he had received his reward in those things that perish, than for the change of a service to one of the least of his brethren, who have nothing "to render again?" God give us all, yet many times, that sweetest, peaceful sleep which comes from hearing, as it were, a curfew tolling in our very hearts for something " . . . done unto Me" . . . done unto Me."

The red glow of the early morning, reflected from the little window as I woke after a sailor's rest of a "watch below." The dim outline of Pat, sitting watching without a movement by the side of his lit-

tle child was only just discernible, for even the tiny flame of one little lamp had been necessarily tempered to their scanty store of paraffin. He turned at my slightest move, and seeing I was awake, whispered, "Johnny has just wakened up, Doctor. He has slept like a lamb."

"Put the kettle on then, for we must be moving. I am to meet the priest's messengers at the narrows of the long lake an hour after sunrise." Already I could hear, outside, the wakeful Rube calling the dogs from their hiding places, and also the calling of some other driver, taking his team off betimes to the forest in the bay.

It was indeed a pleasure to find Johnny in smiles when I went over to where we had fixed up a level fracture-bed for him. I might have expected the look of fear, for he could only associate me with having pained him. But the plucky little chap had forgotten his woes, and was lost in cuddling the curly head of my retriever. "No pain, eh, Johnny?" No answer—only a look at his father, as if to ask "What does he mean?" and he went on playing with the dog, who had seized the chance to stand up and lick his cheek. So I took it that the splint fitted, and was able to insist on Pat getting a nap "to once."

It was a glorious morning as we drove right out of the harbor mouth over the firmly frozen sea, galloping round the feet of the beetling cliffs that form so ominous a landmark when the mission steamer visits this cleft in the hills in the summer time.

Human life is a long series of leaving things behind. In one brief hour the hummocky ice had shut out from our eyes all sight of the harbor, where "only a poor fisher-lad lay."

Pleasure derived from what we "get" in life is a fleeting thing at best; it soon fades from our flicker memories, and must ever fail to give us back again the throb of delight we felt when first we thought we owned something new of the valuables of earth.

But the memory of having well used those valuables while we were stewards of them is a well of joy that is everlasting.

May God give us the open eye to see this while yet the talents are ours.

If there are no sumptuous menus, no silks and satins, no lordly halls, and such like things to efface "the monotony of a life among those people," there are at least many simpler pleasures and ever with us the scope for usefulness for our humblest talents, giving us the glorious pride of knowing we also are united, as all may be, in service, not only with "those people" but with the King of kings—in whose presence there shall one day be joy everlasting and for evermore.—The Sunday School Times.

Yellow Pulpitism.

Yellow pulpitis, using sensational methods akin to vaudeville shows and blood-and-thunder novels, may pack the pews for a while, and tickle the itching ears of a fickle and curiosity-seeking public, but in the long run, only truth, presented in chaste, dignified forms, leaves impressions that are permanent and transforming. Christ's blessed gospel lives and works best in a pure, elevated atmosphere of love, not in a world stirred and fretted with theatrical posturings and amazing topics of discourse. Earthquake, fire, and whirlwind may possibly have some essential part in the large economy of preaching, but the voice of gentle stillness is often a more forceful demonstration of the divine presence than reading rocks or howling tempests. If the sacred platform wishes to lift and regenerate the masses, it certainly must not attempt to do it by descending to gutter phrases or police-gazette illustrations or circus witticisms. As soon as the house of God becomes emphatically a place of entertainment rather than a temple of worship, it loses its distinctive tone and value, and becomes an instrument for carnally pleasing instead of spiritually informing and converting. Nothing, after all, is more spellbinding and heart-touching and crowd-catching, than the clear, sweet note of eternal truth. If men will not hearken to the prophets and apostles of everlasting light and duty, neither will they believe the theological fakir or the spectacular preacher. A low, degraded, stagey pulpit, however popular, is a detriment, not a blessing, to the gospel cause. To be sure, a holy, formalistic deadness of homily is to be scrupulously eschewed, but the evangel of Christ is so full of narrow, exquisite point, and crystalline beauty and clearness, that the dry-as-dust preacher is an excrescence and anomaly. Happy, thrice happy, is that people whose minister is not a sensation monger, nor a tedious haranguer, nor a mere setter-off of rhetorical fire-works, nor a museum collector of doctrinal fossils and relics, nor a mere logical hair-splitter, but a live, glad, incarnate expositor of God's truth, which has come to him through the Bible as a personal revelation, shining and speaking in his authoritative words and authentic, upright life. Indeed, wherever truth, to use Bishop Brooks's famous phrase, manifests itself in and through a prophet's personality, there the hungry and anxious throngs are apt to gather refreshment and comfort and there yellow pulpitis comes not with its secular spirit and hollow, glittering externalities that bring no real healing to the broken heart and no perceptible transformation to the worldly life.—Dr. Philip Graff.

God As A Rewarder.

By Rev. Theodore L. Cuyler, D. D.

Among all the names and attributes of our heavenly Father, that is a very endearing one that is contained in that glorious epic of faith, the eleventh chapter of the "Hebrews." We read that God is the "rewarder of them that diligently seek him." That precious promise is linked with every earnest prayer and every act of obedience. God rewards labor. Does not every farmer act in faith when he drives his plough in spring-time, and drops his grain into the mellowed ground? Every minister prepares his gospel message—every Sunday School teacher conducts the Bible lesson; and every godly parent tills the soil of the child's docile heart, in the simple faith that God rewards good sowing with harvests.

God rewards obedience. He enjoins upon every sinner repentance and the forsaking of his sins, and the acceptance of Jesus Christ as his atoning Saviour. Every sinner that breaks off from his sins, and lays hold of Jesus Christ, does it on the assurance that our truth-seeking God will reward obedience. "By faith, Noah being warned of God of things not seen as yet, prepared an ark to the saving of his house." An unbelieving generation hooted, no doubt, at the "fanatic" who was wasting his time and money on that unwieldy vessel. But every blow of Noah's hammer was an audible evidence of the patriarch's faith in the Lord as a rewarder of obedience.

God rewards believing prayer for right things, when it is offered in a submissive spirit. "Ask and ye shall receive; seek and ye shall find." Humble, childlike faith creates a condition of things in which it is wise and right for God to grant what might otherwise be denied. We grasp the blessed truth that He hears prayer, and gives the best answer to prayer in His own time and way; upon these two facts we plant our knees when we bow down before Him. Oh, the long, long trials to which we are often subjected, while our loving Father is testing our faith, and giving it more vigor and volume! We are often kept at arm's length—like that pleading Syro-Phoenician mother—in order to test our faith; the victory comes when the Master says "be it unto thee as thou wilt."

Godly wives are often left to press their earnest petitions through months and years before the answer comes in the work of the converting Spirit. There was an excellent woman in my congregation who was for a long time anxious for the conversion of her husband. She endeavored to make her own Christian life very attractive to him—a very important point, too often neglected. On a certain Sabbath she shut herself up and spent much of the day in beseeching prayers, that God would touch her husband's heart. She said nothing to her husband but took the case straight up to the throne of grace. The next day, when she opened her Bible to conduct family worship, according to her custom, he came and took the Book out of her hands and said, "Wife, it is about time that I did this," and he read the chapter himself. Before the week was over he was praying himself, and at the next communion he united with our church!

Verily, God is a rewarder of them that diligently seek Him. That praying Hannah, who said, "The grief of my heart is that of all my six children, not one loves Jesus," was not satisfied that it should be so. She continued her fervent supplications until five of them were converted during a revival. They all united in a day of fasting and prayer for the sixth daughter, and she was soon rejoicing in Christ. The victory that overcame in that case was a faith that would not be denied.

Sometimes the prayers of parents are answered long after the lips that breathed them are moulded into dust. When a certain Captain K—sailed on his last sea voyage, he left a prayer for his little boy written out and deposited in an oaken chest. After his death at sea, his widow locked up the chest, and when she was on her dying bed she gave the key to their son. He grew up a licentious and dissolute man. When he had reached middle life he determined to open that chest out of mere curiosity. He found in it a paper, on the outside of which was written, "The prayer of M— K— for his wife and child." He read the prayer, put it back into the chest, but could not lock it out of his troubled heart. It burned there like a live coal. He became so distressed that the woman whom he was living with as his mistress thought he was becoming deranged. He broke down in penitence, cried to God for mercy, and making the woman his legal wife, began a new life of prayer and obedience to God's commandments. And so God proved to be the rewarder of a faith that had been hidden away in a secret place a half century before! I have no doubt that among the blessed surprises in eternity will be upon you to forsake your darling sins and offers the triumphs of many a believer's trusting prayers.

My friend, if you are not a Christian, I entreat you to put the divine promise to the test. Jesus Christ's invitation to you is "follow Me!" He calls you pardon.—Southern Churchman.

Private Prayer.

By Rev. Handley G. C. Moul, D.D.

"Thou, when thou prayest, enter into thy closet,

and shut the door, and pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee." Here is indeed obligation, bound upon us by the golden cord of the personal direction of the Lord Jesus Christ Himself, and His personal guarantee of results. Whatever be our consciousness of the mystery of prayer, and the problems—some of them insoluble from our present view-point—which surround it, let us retreat out of them all into the sacred "closet" of this utterance of His, and confidently, while with uttermost reverence, pray. Let us recollect the fact which He has given us for our warrant. There, in the closet, in the tangle—that most domestic of words—in the nook and corner of the house of common life, pray to the Eternal Person who, secret in His eternity, is also present in the inmost secret of thy daily round. He is there, with a locality on which you may securely count. He is "seeing" there—a remarkable word, where we might have expected rather "He heareth in secret." But was not the Lord thinking of that word in the Thirty-first Psalm: "Thou shalt hide them in the secret of Thy face"? The phrase is just such as to put before us in its most vivid form the thought of personal presence and cognizance. He is there to watch the very action of His worshipper, and so most assuredly to catch his every word.

Around this majestically simple—I had almost said homely—injunction are grouped a hundred Scriptures which develop the warrant and the blessedness of praying; such, for example, as those which emphasize our absolute right, as members incorporate in Christ to come with boldness, with the liberty to say anything "parresia," into the unseen holy place of the presence of God, by the Spirit. But let this first great warrant stand in its radiant directness amidst those surroundings. The Lord Himself here holds to our feet the lamp of His own Word to show us the way into the sanctum of prayer. All may be dark around with questions of the mind, with puzzles of experience, or with dullness of spiritual realization. Nevertheless, while the night is dark, and the landscape invisible, the lamp is alight and the pathway shines beneath it. To thy closet; shut the door; the Face is there; the Eyes of God thy Father watch thee come in; pray.

There is first the recollection, antecedent to the prayer of a filial relation with the Holy One. In His grace thou art His child. He has welcomed thee, in His Son, to His home. That closet is, from its spiritual side, His; a little off-chamber in the very house of the Father of thy spirit, who has loved thee, and restored thee, and delights to hear thee say, Abba, Father. Vastly more would be our joy in prayer, surely, if we would more habitually begin with the recollection (whether or no it burns into a realization at the moment) that it is thus. "I am the child of God through faith in Christ Jesus; I am more than a suppliant; I am a child at home; it is my Father who sees me enter." What will more effectually charm from the soul not only the misery of unbelief and servile fear, but the unloving spirit towards others which is, on the Lord's own assurance, one inmost obstacle to prevailing prayer, than such recollection? And, again, our Lord's precept here presupposes a certain deliberateness of purpose in our secret praying. Enter in, and shut the door. The time spent inside may be very brief, but it is to be, for what it is, deliberate. The disciple shuts himself quietly off. He gives himself, so far as he can, quiet of circumstance, to aid quiet of soul. He is desirous of that great necessary for successful prayer, "recollection." He would have time to believe, time to "set the Lord before him," as well as actually to speak to Him.

I do not forget how often, for many a disciple, "the closet" may be impossible in its literal sense. But even then, even in a crowd, "the closet of his Face" can be entered; the soul, aye, in a time measured by moments, can, if it has learned the habit of "remembering God," step in to be alone with Him. Only, to that very end, where "the closet" is possible, let us use it to the uttermost. Let us covet and greedily grasp the interview alone, in the quiet corner of the busy house, with the Father, in the Son.—Baptist Commonwealth.

Fish And Fishing.

Peter was a good fisherman in the sea, and Christ called him and made him a successful minister on land. A fisherman must get up and go where the fish are, for they will not come to him. The minister is to go out into the high and by-ways where the sinner and troubled are, or he will never get the people who most need the gospel, and refuse to enter a beautiful cold storage church. One must use the right kind of bait. The wise Isaac Walton takes a book of flies and changes his bait until he gets the right one; then follows the bite and the catch. If you can't get a man's heart and mind by the ordinary way of what you like and he dislikes, try something else. The Master was infinite in his resources. If a formal service of slow music and sleepy talk fails, try flowers, music, pictures, and stories from a heart of sympathy. Never give up. Be patient and unwearied in well doing. If the fish are scarce, or away or not inclined to bite at first, keep at it. Patient care is required in soul-catching. Because we work and wait, and fail in immediate results, we should

persist in loving attempt. In due season we will succeed in getting the indifferent and heartless. They may possibly get off and away, but we can bring them in later. Simple bait and tackle often prove superior to a lot of modern, expensive and complicated outfits. A cane pole has often shamed a \$50-rod and reel. The simple gospel in a plain little hall has often been the power of God to salvation where ritualism and rationalism have made aching heads and heavy hearts.

The most disagreeable fisherman is the man who has not succeeded and is jealous of every fish his lucky companion gets. His face is a cloud, his eyes lightning. It requires a man of good moral character to stand the strain of telling the truth about the size and number of fish he has caught. A lying fish story is historic as well as classic. One of the most insidious temptations to the average minister is to exaggerate the number of accessions to his membership and the black and white figures of benevolence and work accomplished. The great apostle's "I go fishing" is a splendid text for ministers and members to preach and practice twelve months in the year.—G. L. Morrill.

Getting As We Give.

A little fellow who had noticed that his mother put only five cents into the contribution box on Sunday, said to her on the way home, as she was finding fault with the sermon. "Why, mamma, what could you expect for a nickel?" There was sound philosophy in the criticism, too; for it is a pretty well-established fact that we get out of things in this life what we put into them. The degree of profit is determined by the degree of investment. One who contributes ten cents, from the same income, towards the preaching of the gospel, is pretty sure to get twice as much good out of the same sermon as the one who contributes a nickel. The size of the contribution, or, what is apt to be the same thing, the measure of the sacrifice, determining the measure of spiritual expectancy and receptivity. One actually gets more of the same gospel for ten cents than he would for five. In filling a vessel with water, in a given time, quite as much must be allowed for the size of the neck of the bottle as for the size of the stream in which it is immersed. On the human side of the analogy receptivity represents the neck of the bottle, and receptivity can hardly be more accurately measured than by the spirit of sacrifice that lies back of it. We get according as we give; and this is true whether we go to the shop, the school, the place of business, or the house of God.—Gospel in All Lands.

AN OUTSIDE INTEREST.

The home woman is the indispensable woman. It has been wisely remarked that we could do without the women who have made careers for themselves in all other directions; but without the home woman we should have to shut up shop at once. The homemaker is the absolutely necessary element, the woman the world cannot do without. It is a pity, therefore, that the home woman allows herself, so often, to fail of her full development and reward. She is apt to be so unselfish and so conscientious that she lets the four walls of home narrow about her. The "household" woman, as she has been called, does not get enough exercise every day, nor does she breathe enough of the outside air of thoughts and action to refresh her spirit. The simplest remedy is that of at least one outside interest. The woman who takes up one hobby, one charity, one line of work beyond the household cares, and follows it steadily, will find that it brings freshness and power with it. It becomes both outlook and inflow to her. The study and collection of old china, reading up a special subject, making a garden, any one of these, if pursued thoroughly, will bring her in touch with others and open vistas of interest unendingly. And the woman with a hobby grows old so slowly that she often never grows old at all, but keeps to the last that freshness of interest which is the mark of youth.—Harper's Bazar.

Watchfulness and prayer are inseparable. The one discerns dangers, the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.—Alexander Maclaren, D.D.

Discipleship to Christ is not a long labor, or a long pathway, at the end of which we secure a reward in payment for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscious possession of it.—Timothy Dwight.

God's delays are not denials. They are not neglectful nor unkind. He is waiting with watchful eye and intent heart for the precise moment to strike, when he can give a blessing which will be without alloy and will flood all the after life with blessings so royal, so plentiful, so divine, that eternity will be too short to utter all our praise.—Rev. F. B. Meyer.

How strong, how peaceful, how deeply joyful our lives may be if they are sacramental, lived in the memory of Jesus, the central stream of their deep determination, like this—doing the will of our Father.—Maltbie D. Babcock.

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EDUCATION IN POLITICS.

In a democratic country like our own, where legislation and government reflect, or are supposed to reflect, the will of the people, it is of utmost importance that those who exercise the franchise shall possess an appreciation and an intelligent grasp of political principles. And it is evident to the most casual student of our politics that the intelligence and independence which are necessary to fit men for a satisfactory discharge of the duties of citizenship are by no means so general among Canadian voters as is to be desired in the interest of the common weal. The Toronto 'Globe' in a recent editorial compares the mental attitude of a great number of Canadian citizens towards important political questions to the mental attitude of the uneducated toward the products of the painter's art seen in a picture gallery. The judgments expressed by such persons in respect to works of art are for the most part either an unintelligent echo of the opinions of others or an equally unintelligent, and therefore valueless, criticism. What they lack in order to an appreciation of the merits and defects of the pictures before them is "a standard, a hold on sound artistic principles, a knowledge of artistic distinctions." So it is also in reference to political questions. "Hundreds and thousands of people there are brought face to face with proposals and incidents in the field of politics upon which as citizens they are expected to pronounce judgment, but whose opinions, if they formulate any opinion, are utterly valueless, alike to themselves, to their leaders, and to the public. They have no principles by which to test the proposals of the politicians, no standards by which to try their conduct. If they call themselves Liberals, they approve of whatever is said or done by Liberal leaders or a Liberal Government; if they are Conservatives their approval is given to the conduct of Conservatives; if they profess independence they dissent from the views of the party politicians as informed and rational as is the barbarian's dissent from the views of the art critics. They lack a just political standard; they have no firm grip on fundamental political principles; there is in their consciousness no appreciation of ethical distinctions among political actions."

If this statement is true, and we presume its truth will hardly be questioned by intelligent men on either side of politics, then it is obviously of the greatest importance that the men to whom the franchise is entrusted should be educated in respect to political principles. It is vain to expect from a person who has no mental grasp of the principles of art any valuable criticism of the works of art, and it is equally vain to expect from the citizen that intelligent exercise of the franchise, which is the nation's safeguard under democratic forms of government, unless he has some grasp on the principles of politics. And in order to this, education of a high order is necessary. If a citizen's use of the franchise could rightly be determined by some small selfish or sectional interest—a few dollars added to his purse, a post office building, a railway or a breakwater in his community—if for some consideration larger or smaller his vote might properly be bought and sold at every election, then of course he could perform his part as a citizen without any regard to political principles and feel no need of education. And if a man's conception of his duty as a

citizen is simply to follow his party unhesitatingly wherever it may lead, without question as to the righteousness or consistency of its course, he will feel little need of education in principles. It makes small difference to him whether the party ship is heading north or heading south. He knows and he cares nothing about navigation, his only principle is to stick by the ship.

But certainly we may believe that there are many thousands of men in Canada who hold vastly higher ideals of the duties and opportunities of citizenship than that indicated in the last paragraph. There are in connection with both the great parties, we make no doubt, many young men and many older men who despise the thought that the citizen's exercise of the franchise should be determined by matters of merely personal or local interest or that the citizen's course in political matters should be determined by a blind adherence to party. They believe in principles in politics as well as in other things, and they are inclined to hold the party with which they may be affiliated to account for any departure from righteousness and consistency in its course. These men are the salt of the nation. If they cease to be a power in our political life the country will be utterly given over to demagoguism and corruption. These men need to encourage one another to steadfastness in faith and duty, for little enough is being done to that end by the political leaders of the day. There is far too little appeal to the intelligence of the country and its sense of righteousness, too little emphasis laid on great principles and too great a willingness to attain desired ends by appeal to prejudice and sectional interests. One of the results is a failure of wholesome education along political lines. When the leaders in a country's public affairs are inspired by great principles they proclaim them with their might, they are willing if necessary to make personal sacrifices for them; the people feel the inspiration of their eloquence and their example and they too are ready to do their part as men and citizens. But when principle gives place to opportunism then there is a failure of that inspiration which makes for the best citizenship.

The 'Globe' in the article from which we have quoted above calls attention to the need and the opportunity for education along the line of political principles. In this connection it says:

"This condition offers a fine field for the political leaders of tomorrow. The political leaders of today show no abounding eagerness for such an opportunity. The Conservatives have never recovered from their collapse of 1896, and their faces are still set towards the past to their party's history. The Liberals have, to an alarming degree, abandoned all organized and purposeful education of the public in those principles of life and government which are basic and vital to Liberalism.

During recent years we have had very little political education from our party platforms, such as in the old days was carried on, in season and out of season, by Brown, Mackenzie, Mills, Blake, Cartwright and others of their larger philosophical mould. Those men were political educationists, and under them there grew up a generation of stalwarts who could give a reason for their devotion to Liberalism, a reason which had nothing to do with party expediency, or with personal advantage. Their Liberalism was rooted and grounded in fundamental principles, and they knew why they fought class privilege in political, ecclesiastical, educational, and fiscal matters. There is needed today a new campaign of political education, and the times are ripe. "Practical" politics may carry the next election but neither the Liberal party nor the Canadian nation can hold its own if things that are first and fundamental are not given a first place. To help each citizen to grip sound principles and to appreciate essential facts, and so to have a just standard is the work cut out for the political leaders of tomorrow."

Dr. Bernardo.

The death of Dr. Thomas John Bernardo, so widely known as the founder of the Bernardo Homes and in connection with his philanthropic work for the waif children of England, occurred on the 19th instant. Dr. Bernardo's name has been for so many years familiar to the reading public that most persons probably will be surprised to learn that he was only sixty-one years of age. The fact is that his work for homeless children dates from the time when he was a medical student at London Hospital and has covered a period of about forty years. The incident which turned young Bernardo's thoughts in the direction of this philanthropy and led him to

undertake the work which has had so large and beneficent results is thus described: One night late he found a little boy in rage sleeping on his doorstep. "You'll have your mother after you," said the young doctor. "Ain't got no mother," replied the boy. "But why don't you go home?" "Ain't got no home." "Where's your father, then?" "Ain't got no father, neither." "Where do you live?" "Don't live nowhere." "But you must have somebody. Do you know any others who don't live nowhere?" "Eaps and eaps of 'em, sir." And so the homes were started with that one boy.

A little later Dr. Bernardo told the story one night that he was dining out, and his host and fellow guests, who included Lord Shaftesbury, drove with him in cabs to see the sights this poor little waif could show. A little house for twenty-five boys was taken; and Dr. Bernardo began his life's work for the nation's little outcasts.

It is said that during the two score years in which he has been engaged in this work Dr. Bernardo's homes have rescued not less than sixty thousand of Britain's waifs. Some sixteen thousand of these have been sent to Canada and the other colonies. Dr. Bernardo had several times visited Canada in connection with his philanthropic work. Most of the children sent from the homes in England to Canada have gone to the central and western parts of the Dominion. Toronto is the distributing point for boys, and Peterborough for girls, in Ontario. There is also a home in Winnipeg, and Dr. Bernardo owned a farm in the west consisting of a thousand acres with the necessary buildings and a large home.

Almost as a matter of course the results from Dr. Bernardo's philanthropy have not been all equally good. Some of the boys who have come to this country have not fulfilled the hopes of their benefactors, but naturally the public has heard more of the few who have done badly than of the many who have done well. There can be no question, however, that the work as a whole has been richly beneficent. On the occasion of Dr. Bernardo's sixtieth birthday a call was made for a present of £120,000 in aid of the great work which he had undertaken in so unselfish a spirit and carried forward through so many years with so great energy and ability. In an appeal, signed by the Duke of Argyll and other noblemen, as well as the leaders of churches, of society and of literature, it was said: "This man has rendered services infinitely greater and more lasting than most of the exploits which are rewarded with national grants, by parliamentary votes of thanks, or by titular honors. His has been a lifelong campaign against foes who are continually mobilized for war."

Editorial Notes.

—According to an Ottawa despatch, Thursday, October 26th, has been selected by the Government as Canada's Thanksgiving day for the present year. A large number of persons doubtless will observe the day as a day of rest and riotous living. How many will keep it as a real thanksgiving day?

—Dean Lefroy of Norwich, England, is reported as saying of Russia, in the course of a sermon on a recent Sunday in Norwich Cathedral, that she "had ever combined the ambition of a Lucifer with the putridity of a Lazarus." The dean was evidently much put to it to find a figure properly expressive of his idea of the character of Russian world politics. Such an imagination as his is something to wonder at.

—As an instance of the ridiculous and oppressive state of the laws in respect to the Chinese, the 'Watchman' alludes to the case of a Chinaman who was a citizen of Canada. "By an error, not knowing where the line was, he strayed into the United States. Now he cannot go back to Canada and he cannot remain in the United States and so he is to be sent back to China which is not his home and where he does not wish to go. One could hardly imagine that any people could be led to treat a beast in so brutal a manner."

—The 'Baptist Times' says: "There has been a great increase lately in the number of sales and summonses for refusal to pay the sectarian education rate. Last week 774 passive resisters appeared before the magistrates, bringing up the total number to 57,276. Distrainted goods have been sold on 2,077 occasions, and 198 imprisonments have been suffered by 156 resisters. There is no relaxation of the determination to suffer rather than pay. On Friday 50 resisters appeared in court at Peterborough, including Rev. H. Kneebly, Rev. J.

W. Elliott, the defendant alterably de to their con

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W. Elliott, a Wesleyan minister, was spokesman for the defendants, and said Free Churchmen were unalterably determined to obey the highest law known to their consciences—the law of God."

—It is said that the number of marriages taking place is an index of the country's prosperity. If so the present must be a year of exceptional prosperity, judging by the number of marriage notices appearing from week to week in our columns. But one of our ministers with whom we were speaking a few days ago and who told us that he had three marriages on one evening last week, remarked that it was surprising in how many cases young people get married with absolutely nothing to start on. All they have saved up they expend in getting married. They have not even enough to furnish a few rooms, but must depend on their weekly earnings to pay their board. Against illness or loss of employment they have absolutely no provision.

It would appear that in spite of all the publicity which has been given to the outrages which the natives of the Congo have suffered under European government and all the remonstrances on the subject which have been offered, the causes of complaint have not been removed. The London 'Baptist Times' of Sept. 8, says:

"Rev. J. H. Harris, a British missionary at Barings, and one of the chief witnesses before the Congo Commission, has just returned to this country. Interviewed on his arrival by a Press representative, Mr. Harris declared his conviction that the situation in Congo was as bad as ever, if not worse than before. The rubber forests are becoming exhausted. Whites charged with outrages upon the natives are allowed to escape by the connivance of the authorities. The consequence is impunity in crime and a veritable reign of terror in what is called with terrible irony the Congo Free State."

—The statistics which appear in the annual official volume of the British Wesleyans, which has lately appeared, indicate a good degree of activity and progress in the denomination. The returns show a total membership for Great Britain of 484,879, an increase of 10,726 on the last year; 46,271 on trial, an increase of 11,579. The work of the year shows a total of 50,000 new members. There are 2,303 ministers in full work, besides more than 19,000 local preachers. The increase of local preachers alone is over 400. The Sunday school statistics also indicate progress. The scholars number 1,006,575 (an increase of 5,071) of whom 261,144 are above fifteen years of age. Temperance work in connection with the denomination appears also to be making gratifying progress. The Band of Hope members have increased nearly five thousand, and the adult Temperance Society shows 10,700 new members.

—A notice of the meeting for organization, consummating the union of the two Baptist bodies, to be held in St. John on October 10th, will be found elsewhere in this paper. From that notice it will be seen that the delegates appointed to the last meetings of the three Baptist Associations in this Province are delegates to the approaching meeting for organization. We are requested to call attention to this fact and to urge the delegates to attend the meeting in the Waterloo street church on October 10th, as the matters connected with organization are obviously of great importance and such as to demand the best wisdom of the two bodies which are about to unite. We understand that no organized effort has been made to provide entertainment for the delegates. It is hoped, however, that the hospitality of St. John Baptists will be found sufficiently generous and spontaneous to meet the demands of the occasion.

The Hon. T. R. Black.

Died Sept. 14, 1905.

It is difficult to believe that the active form of our late Senator will no longer be seen moving among us. He seemed young; for few dreamed that he had passed his three score and ten. He had recently attained the honorable position of Senator of the Dominion, had a competency which he bade fair to live and enjoy, had a second time entered into the holy estate of matrimony, had an accumulation of experience which he would freely have used for the benefit of his neighbors, was very happy in his church relations, when

"comes the blind fury with the abhorred shears, and slits the thin-spun life."

Mr. Black was first and foremost a workman. He not only had a theory of labor, he was a practical man, who with his own head could plan his work, and then proceed to perform every detail. Brought up on a farm, he knew every part of the business of the agriculturalist, and constantly put his own hands to the operations of the husbandman. He was probably the best judge of horses and cattle in the country, and was complimented for his choice of horses in England and Scotland, by those who understood these matters in this country, and showed

his faith in them by owning large numbers of high-bred animals. Mr. Black was gifted with constructive ability, and loved large lines. He built large houses. Black's Block is one of the principal objects on the main street of Amherst,—large barns, and was one of the prime movers in the erection of the commodious Baptist church. At the same time he was not an idealist. Sentiment went a very little way with him—his nature was practical. He attempted what could really be done. In his own work, the question was, how can the money be spent to produce the best results? and an honest pride kept him from doing inferior work. The same principle prevailed in his expenditure of public moneys. First and last, in his quarter of a century of political service, many thousands passed through his hands for the various needs of the county; not only did not any of it stick to his pocket book, but he insisted on government work being done at the same rate as private jobs.

For many years Mr. Black's ability was appreciated by the government of the day, by calling him to the councils of the executive. There he did his duty, without ostentation, and without swerving from the right. He sat on the Exhibition commission, and did good service there, as well as on other directorates, which are always glad to secure the services of such men.

It is, however, as a Christian that Senator Black's name should be held in esteem. Here again, his constitutional characteristics prevailed. He was never carried away by a passing excitement, never gave way to rhapsodies, and never rose into the rapturous mood. All was calm in the religious sphere, but his feet were firm on the foundation. The purpose of God to save a people and to secure a church for the glory of His grace; God manifest in the flesh; the Son of God dying for men, and rising again for their justification; the work of the Holy Spirit on our hearts, making us a new creation, and leading us to the goal of eternal life,—on this—on all this, he rested the whole weight of his spiritual structure. A strange combination for one so practical, there was in him the remains of the old new light, filtered down through the generations since Henry Aline, just a tinge of spiritual mysticism, quite scriptural, but not always expressed by modern converts which colored his religious life. He believed in covenanting with God—a beautiful phrase, meaning that the Lord had converted him, and undertaken to save him and that he on his part, would "cleave unto him with purpose of heart." He knew what it is "to pass from death to life," and "to walk in the newness of life."

His New Testament was his guide in religious matters. He was a Baptist, broadening out as the years went on, but ever standing by the great first principles I have named. With much shrinking he accepted the office of deacon, and filled the place to the end. He was one of the pillars of the Amherst church. Readily he confessed that "the world was too much with him, soon and late. He knew his frailties and sadly at the last, he said, "we have thought too much about ourselves." Ah me! who of us, ought not to say the same? We rush to meetings, serve on committees and boards, teach others, as he did for years, but do we keep near to God?

D. A. S.

Rev. H. E. Morrow.

We deeply regret to learn of the death of Rev. Horatio E. Morrow in Tavoy, Burma, on September 6th. Mr. Morrow was well and favorably known to many readers of the Messenger and Visitor. As a missionary he was connected with the A. B. M. Union, but he had never lost his interest in his native land and the Baptists of these Provinces, and his occasional letters to the Messenger and Visitor helped us to keep in touch with him and his work. We do not know the exact date of his going to Burma, but it must have been about thirty years ago. These years have been filled with earnest and, we believe, very valuable and successful service on behalf of the Karen people to whom he and his wife ministered with untiring devotion. Mrs. Morrow, whom many of our readers know, was formerly Miss Emerson, and was for a time Principal of Acadia Seminary. The writer's acquaintance with Mr. Morrow extends back to the old college days at Acadia. He was a man of many fine Christian qualities. His nature was kind and sympathetic, and he was always deeply interested in the spiritual welfare of his fellow students. He was generous almost to a fault and ever ready to help a fellow student to the extent of his ability. In his life work too, he gave unstintingly of the best he had, and found the highest rewards of life in ministering to others. Our brother has been called to the higher service at the age of sixty-two. In physique he was not robust, his thirty years service in Burma is the record of an earnest and loving spirit giving itself gladly to the service of Christ and his brethren, often at the expense of much physical weakness and weariness. Mr. Morrow has two brothers living in Nova Scotia—Mr. H. L. Morrow,

of Guysboro, and Mr. F. Morrow, of the Glasgow. There may be also other members of the family who are not known to us. To these, and especially to the bereaved wife, so far away from the old home and home friends, we extend sincerest sympathy.

MISSIONS IN THE CONCRETE OR ABSTRACT WHICH?

Just now very interesting and protracted services of a missionary character have been held at Bridgetown, N. S., under the direction of the Quarterly Conferences of Annapolis and Kings Counties. The programme was well made, and conducted with the zeal of a noble purpose. The presentation of our various missionary enterprises and the discussion of ways and means indicated that our churches in our "beautiful valley" are favored with an intelligent and consecrated ministry. In all the history of these two counties they were never better fed and led. The program suggests that the end sought by this Conference is the culture of the missionary spirit and habits of the churches. During the discussions one of the pastors intimated that matters might be improved by the organization of "Men's Missionary Aid Societies."

A brief review of the tables of our year book may reveal the grounds of our brother's suggestion.

One interested in our great missionary enterprises with but a limited conception of the soul-stirring issues at stake, must be moved to earnest thought as he retires from such a Conference as that just convened at Bridgetown. The real problem to the fore in all our churches is how shall the entire membership of our churches be brought into even moderate universal missionary Christian endeavor. An improvement in the ideals of members is quoted as a solution of the question. Yes, but this improvement can only be made by sound teaching and diligent study. The present lamentable condition in our churches is but the fruitage of past drifting. This fact must guide us in our present teaching. Two aspects of missions are before us. These must shape our methods. They do shape our methods and views. The presentation of any religious doctrine or duty in the "abstract" is ordinarily a rather dangerous experiment, as I see it. In this method is found a fruitful soil for the growth of fads and hobbies. These introduced carry with them discord rather than unity. They give a wide opportunity for indifference and neglect. By their narrowness they forbid a clear view of related subjects on which the missionary enterprise depends for success.

Christian missions are rooted in all the doctrines of the grace of God. In them the gifts and graces of spiritual life find in part a fitting expression. And only as this work is seen in its place in the Christian life, and its proper relation to other duties in that life, can its force and beauty be discovered, or its activities prevail in our churches.

If this be so then the teaching and study of this subject in the "concrete" must not be neglected. A careful consideration of this matter is necessary to the usefulness of missionary organizations.

In consulting the records of our churches in Yarmouth County I came upon this piece of history. It affords a hint as to the best methods of cultivating the benevolent spirit in our churches.

In September, 1876, Rev. A. Cohoon commenced his pastorate of the Hebron church, and continued this relation for thirteen years. During all its history this church, in common with all our churches, had in its financial department its severest struggles. At the close of every year the balance was on the wrong page. Its benevolent operations were unsatisfactory. The pastor resolved to improve the records of the church. His success appears in the following table of yearly reports of contributions to missions by this congregation:

In 1877, \$74.05 was raised by 37 families; in 1878, \$156.77 was raised by 67 families; in 1879, \$199.61; in 1880, \$70.25; in 1881, \$42.08; in 1882, \$819.51; in 1883, \$387.48; in 1884, \$379.25; in 1885, \$476.50; in 1886, \$503.30; in 1877, \$34.97; in 1886, \$556.05.

It is to be noted that in these years the pastor's salary was increased and promptly paid. On Oct. 8, 1887, the following was placed on the records:

Resolved, that we raised the pastor's salary and current expenses by voluntary contributions, without subscriptions or envelopes. The salary to be \$825, the current expenses to be \$150. It must also be noted that this fine record was made in the absence of any three or four lettered organizations in the congregation, to coach the benevolence of the people nor were any social function called upon to assist in financial operations. Scriptural teaching, and the systematic culture of and collection from the individual were the means employed. All this ministered to the spiritual life and unity of the church. How would it do to have an additional chair in Acadia, say of "Fellowship"—and have Dr. Cohoon to fill it, and there teach our coming ministry how to do it!

Ohio, Yax., Sept. 20, 1905.

The Story Page

The New Age.

Frederick Lawrence Knowles.
 When navies are forgotten
 And fleets are useless things,
 When the dove shall warm her bosom
 Beneath the eagle's wings,

 When memory of battles,
 At last is strange and old,
 When nations have one banner
 And creeds have found one fold,

 When the hand that sprinkles midnight
 With its powdered drift of suns,
 Has hushed this tiny tumult
 Of sects and swords and guns;

 Then Hate's last note of discord
 In all God's worlds shall cease,
 In the conquest which is service,
 In the victory which is peace!
 —From Love Triumphant.

How Eddie Preached.

"When I get big enough I'm going to be a preacher," said Eddie one day.
 "What is a preacher," asked grandma.
 Eddie looked surprised. "Don't you know what a preacher is? A preacher is a man who tells the people what the bible means. And he says, 'Thirdly, my brethren,' and everybody listens to him. It's nice to have people listen to you."
 Grandma smiled. "I think you are big enough to preach now," she said.
 "Really and truly, grandma?" asked the little boy eagerly.
 "Yes, really and truly."
 "I'm afraid not," said Eddie, after a few moments of thought, "Or I'd know how, and I don't."
 "What does the preacher do first," asked grandma.
 "He takes a text, and then he explains it. I can't do that."
 "Oh, yes, you can, Eddie," said grandma. "Here's a good text for you to explain: 'Be kind to one another.'
 "There's nothing to explain about that," said Eddie. "You just be kind to everybody, and that's all there is about it."
 "A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."
 "Preach a week! Why, grandma, I can't," exclaimed Eddie.
 "Can't be kind to everybody you meet for one week?"
 Eddie looked thoughtful. "Would that be preaching?" he asked.
 "It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he has to say in the pulpit."
 "Well," said Eddie with a sigh, "I suppose I can try; but I wasn't thinking of that kind of preaching."
 "You will be showing everybody what that verse in the bible means, you know," said grandma.
 "It is not kind to the teacher to whisper in school," said Eddie the very next day; and he did not whisper once.
 "It's not kind to Bridget to play along the road and keep my dinner waiting, either," and he hurried home from school.
 "It's not kind to mother when I don't do errands promptly," and he did quickly and well whatever he was bid.
 Every day and all day he thought about what was kind, and tried to do it. The end of the week came.
 "How do you like preaching?" asked grandma.
 "Why, I like it; but, grandma, I think everybody must have been preaching about that text, for everybody has been so kind to me."

What Totemism Is.

It is interesting to note that totemism is found, not only in Alaska, but among the North American Indians, the aborigines of Australia, the Hottentots of Africa; and even the hill tribes of India. Totems are also common among the Samoans.
 Broadly, the totem is the badge of a clan or tribe; but it signifies a great deal more than mere political or social alliance. It is not only a tribal emblem, but also a family signal; not merely a symbol of nationality, but also an expression of religion;

not simply a bond of union among primitive peoples, but also a regulator of the marriage laws and of other social institutions. A totem has been defined as "a class of material objects which a savage regards with superstitious respect, believing that there exists between him and every member of the class an intimate and special relation."

Among the Ojibway Indians there are no fewer than twenty-three different totems. Nine of these are quadrupeds, marking out the wolf, the bear, the beaver, and other clans, eight are birds, five are fishes, and one is the snake.

Some extraordinary superstitions regarding totems prevailed in Samoa. Thus it is believed that if a Turtle-man eats of a Turtle, he will grow very ill and the voice of the turtle will be heard in his inside saying, "He ate me; I am killing him." If a Banana-man uses a banana leaf for a cap he becomes bald. If a Butterfly-man catches a butterfly, it strikes him dead. If a Fowl-man eats a fowl, delirium and death result. And so on—all going to show that the totem has something of the quality of a fetch as well as the significance of a family emblem.

Regarding totemism, it is to be noted that the relation of mutual help and protection includes also the totem itself; that is to say, if a man takes care of his totem, he expects the totem to return the compliment. If the totem is a dangerous animal it must not hurt his clansmen. The Scorpion-men of Senegambia declare that the most deadly scorpions will run over their bodies without hurting them. There is a snake clan in Australia which holds to a similar belief. Among the Crocodile clan of the Bechuanas if a man is bitten by a crocodile, or even has water splashed on him by one, he is expelled from the clan as one esteemed unworthy by the totem.—Housekeeper.

He "Rassles" Well.

There is a funny story going the rounds of the papers, and it is vouched for as true. It reminds me of a good yarn told on a boy some years ago. He was German, and an employee of a downtown printing office. On Saturday he had blundered in some of his work, and the foreman became very angry with him. At six o'clock he was called to the foreman's desk and told that his services were no longer needed.

On the following Monday morning he showed up as usual with his noonday lunch under his arm. The foreman espied the boy as the latter was taking off his coat.

"Say, Joe," he yelled out, "didn't I discharge you on Saturday night?"

"Yes."
 "Then what are you here for?"
 "My mutter says I couldn't sthay discharged, undt sent me here."

It is needless to say that he stayed on, and finally became proficient in his trade. But here is the new story:

A firm in Chicago advertised for a boy. The application of the one who secured the position is given below:

"Mister, I want the job, mi folks aint ritch, and I got to rassle. It does bete all how hard times is, im fourteen I can do chores and look well in store clothes. I want a good job in your offis let me in!"

He got the job, and his employers say he can "rassle" well.

A Pretty Dog Story.

Here is a pretty dog story, which is also quite true. During one of the last birthday celebrations of the poet Whittier he was visited by a celebrated singer. The lady was asked to sing, and seating herself at the piano, she began the beautiful ballad of "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and seating himself by her side, watched her, as if fascinated, listening with delight unusual in an animal. When she had finished, he came and put his paw very gently into her hand, and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. "He also is 'Robin Adair.'" The dog, hearing his own name, evidently considered that he was the hero of the song. From that moment during the lady's visit, he was her devoted attendant. He kept by her side while she was indoors, and when she went away he carried her satchel in his mouth to the gate, and watched her departure with every evidence of distress.—Scottish-American.

A Garden Surprise.

"Mrs. Hancock doesn't like little boys," said Hal one day, coming from school and dropping down on the piazza at his mother's feet.

"Oh, I am so sorry," said mother, "because she misses a great deal," and then she kissed Hal on the forehead. "But what makes you think so?"

"Well, she drove us away when we were down there this morning, and we were not anywhere near her land, either. She has only that tiny bit of garden, and it is all full of rocks. She was trying to make a garden in between the stones."

"But what reason has she for sending you away?"

"Well, you see, last winter some one of the boys ran into her fence with a double-runner and broke a picket. They mended it, though, and now she seems to think we all want to do her some harm."

"You must do something to restore confidence," said mamma. "She has never had any little boys, and doesn't know how nice they can be. Why don't you do something to please her?"

"No chance now; she is going away for a month."

"Just the thing said mamma."

Hal looked up in surprise. "Why? How?" he asked.

"Why don't you and Ned go over there after she has gone and pick up all those small rocks in her yard, and carry them off in your wheelbarrow, just as you did for father? The big ones you can roll over to the back and mound up in a rockery, and put good soil over and plant some flowers. Then you could dig a few small beds, and plant lettuce, beans, radishes and beets. She is too old to make a garden and too poor to hire one made."

"Whew? I'd just like to do that," said Hal. "I will go ask Ned." Away he ran and in a few moments came back with his chum, to talk it over with mother and to make further plans.

Some days later, when the stage had carried off its one passenger, two boys were seen going round bright and early to the little garden back of the house, and every night after school they worked for a half-hour or so. Mother would not let them work long enough at any one time to tire and to make the plan seem irksome. Papa shared his seeds with the boys, and came over once in a while to see that things were done properly.

Mrs. Hancock extended her visit to six weeks, and when she came back the yard was neat and clean, the grass mowed and thick as a carpet, the rockery was covered with morning-glory vines and nasturtiums, while up through the soil the beets, radishes, and garden things were showing bravely. Under her door was a card: "Please accept the garden, with the compliments of Hal and Ned."

The next day when Hal came home from school, his face was radiant. "You were right, mother," he said. "She doesn't know how to like us. Why, it's just the best game in the world to make people pleased, isn't it?" And mother thought it was.—Myra Jenks Stafford, in Youth's Companion.

A Domestic Ruler.

"The private secretary of President Loubet told me of one of his frequent visits to his mother. It was between two stormy sessions of the chamber of deputies. I suppose the destiny of France hung in the balance, for, in fact, the destiny of France always does hang in the balance. In the peaceful interval, Loubet slipped down to Marsanne and walked out to the farm. The good dame was in the huge, brick-floored kitchen, kneading the bread for the fortnightly baking. She flung her doughy arms around his neck and kissed him."

"Really, mother," said the president, "you ought to give over this heavy work."

"And trust some slatternly maid!" cried the old dame, "no, no—but I admit it is not so easy as it used to be."

"Well, to-day you must trust me," her son said, "so sit down and fold your hands and talk to me."

"He took off his coat, rolled up his shirt sleeves and kneaded the bread, while the good mother told him the news and the gossip of the farm. This is the thing Emile Loubet would do quite naturally. Lincoln might have done it, too. Having kneaded the bread, Monsieur Loubet returned by special train to Paris and went on saving France.—Selected.

"Jimmy,
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Happiness can n
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 John Wesley.

A Queer Answer.

"Jimmy," said the teacher, "what's a cape?" "A cape is land extending into the water." "Correct, William, define a gulf." "A gulf is water extending into the land." "Good, Christopher" (to a small, eager-looking boy), "can you tell us what is a mountain?" Christopher shot up from his seat so suddenly as to startle the visitor, and promptly responded: "A mountain is land extending into the air."—Youth's Companion.

Her World.

Behind them slowly sank the western world,
Before them new horizons opened wide;
"Yonder," he said, old Rome and Venice wait,
And lovely Florence by the Arno's tide.
She heard; but backward all her heart had speed,
When the young moon sailed through the sunset red,
'Yonder,' she thought, "with breathing soft and deep,
'My little lad lies smiling in his sleep."

They sailed where Capri dreamed upon the sea,
And Naples slept beneath her olive trees;
They saw the plains where trod the gods of old,
Pink with the flush of wild anemones.
They saw the marbles by the master wrought
To shrine the heavenly beauty of his thought,
Still ran one longing through her smiles and sighs,
"If I could see my little lad's sweet eyes!"

Down from her shrine the dear Madonna gazed
Her baby lying warm against her breast.
"What does she see?" he whispered; "can she guess
The cruel thorns to those soft temples pressed?"
"Ah, no," she said; "she shuts him safe from harms,
Within the love locked harbor of her arms.
No fear of coming fate could make me sad,
If so, to-night, I held my little lad."

"If you could choose," he said, "a royal boon,
Like that girl dancing yonder for the king,
What gift from all her kingdom would you bid
Obedient Fortune in her hand to bring?"
The dancer's robe, the glittering banquet hall
Swam in a mist of tears along the wall.
"Not power," she said, "nor riches nor delight,
But just to kiss my little lad to-night!"
—Emily H. Miller.

MISUNDERSTOOD BLESSINGS.

When the disciples saw their Lord coming to them on the water they were afraid, supposing it to be an apparition. How often we hear the approach of our greatest blessings.

A writer in the Baptist Union illustrates the subject in the following way: One night a few years ago on the wild Newfoundland coast, a fierce storm arose before the fishing fleet could make the harbor. Wives and children strained their tear-dimmed eyes, hoping to see through the darkness and tempest the coming sails. About midnight it was discovered that the cottage of one of the fishermen was on fire, and notwithstanding all their efforts it was totally destroyed. When the morning dawned the fleet was found safely anchored in the bay. As the wife went to greet her husband with the tidings of their loss, he said: "Wife, I thank God for the burning of the house, for it was by its light that the fleet was able to make the port, but for the fire we all had perished."

How little we know what a gain our losses will be to us. If we could see as he sees we should often thank God for our trials and losses. We see things not as they are, but as our fear interprets them, and so we often misunderstand our greatest blessings.

And so, being lifted up, God still draws us to himself and still proves himself able to come between us and our past. Whatever we may flee from he keeps it away, so that, although to the last, for penitence, we may be reminded of our sins, and our memory, in him we are secure. He is our defense, enemies come again and again to the open door of and our peace is impregnable.—George Adam Smith.

Keep the sunshine of a living faith in the heart. Do not let the shadow of discouragement and despondency fall upon your path. However weary you may be, the promise of God will like the stars at night, never cease to shine, to cheer and strengthen. The best harvests are the longest in ripening. It is not pleasant to work in the earth plucking the ugly tares and weeds, but it is necessary as sowing the seed. The harder the task, the more need of singing.—Royal Path of Life.

Happiness can never come to the soul who lives in the past or the future. Live now—the present.—John Wesley.

The Young People

EDITOR

Horace G. Colpitts.

All articles for this department should be sent to Rev. Horace G. Colpitts, Yarmouth, N. S., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

President Rev. David Hutchinson, St. John, N. B.
Sec. Treas. Rev. J. W. Brown, Ph. D., Albert, N. B.

B. Y. P. U. TOPIC FOR OCT. 1ST.

The Joys of Church Membership.

1 Thes. 5: 5-15; Luke 12: 8.

There will be no joy for us in belonging to any church unless we truly belong to Christ. The fountain of Christian joy has its springs in the heart of the Lord. Paul wrote this letter "unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ." (ch. I: 1.)

These people are no more aliens; and as members of the Christian household they have many reasons for rejoicing.

1. They have joy because their life is so unlike the life of worldlings. The unbeliever says, peace and safety, but is overtaken with sudden destruction. How different those who abide under the shadow of the Almighty, (Ps. 91).

The true church members "are all the children of light." They watch and are sober (v. 6), in contrast with those who sleep and are drunken (v. 7). There is for them no fearful looking for of judgment, but "salvation by our Lord Jesus Christ (v. 9). The secret of the changed life is that we "live together with Him." Joy sparkles from every phrase. "Old things have passed away."

2. The proper relations among those who are church members will contribute to Christian joy. (v. 11). The sensorious spirit is banished. The strong help the weak, humbly and lovingly, remembering the possibility that they themselves might be tempted. Biting and devouring is not so much as mentioned among them; but they "comfort themselves together." They do not go to the meeting and sit back, look on, say and do nothing, and then complain that they have not been edified; but they remember that edifying is a mutual duty. They impart and receive, and are joyful over the increase of their spiritual riches.

3. A loving regard for the Lord's ministering servants is another element in a joyful Christian experience. (vs. 12, 13.) Paul found it necessary to "beseech" them on this point. If this is done "for their work's sake" then the work will surely progress very satisfactorily. Some one said years ago that B. Y. P. U. meant "Boost Your Pastor Up." The Master said to his preachers: "He that receiveth you, receiveth me." A little jar, a slight distraction may spoil the finest work of artist or mechanic. How much more carefully should we guard those who are dealing with the delicate spiritual processes of souls. The "bull in the china shop" makes a great stir, but works only destruction. But how smoothly, joyously, prosperously in this loving sympathy between the members and those who are "over them in the Lord."

4. Another source of joy may be found in performing our Christian duty towards the disorderly and weak members (vs. 14, 15). If we could only be patient towards all, lovingly warm, comfort, support, how often we might have the joy of seeing the erring restored, the feeble-minded refreshed, and the weak strengthened. Surely v. 15 sums up the whole matter. "See that none render evil for evil"—First we shall need to be overmastered of grace.

It is in the exercise of such Christian virtues that we shall most effectually confess Christ and become inheritors of his promise. (See Luke 12: 8.

I. W. Porter.

It is hoped by many that the young people's page this year may be more helpful than ever before. This coveted end can be reached if every pastor or president of a young People's Society will just consider the general good. If you have something good in connection with your Young People's Work, share it.

We have been disappointed not to receive a word of any kind from even one society. We should like to know what our young people are doing or planning

to do this winter. What special lines of service are you undertaking? What can you do this year toward our Missionary support? You saw Bro. Brown's very clear and suggestive presentation of that work in this column of Sept. 13th. Have you got started? Please let the editor know what you will do, so we may announce the same and encourage others. Please do not make it necessary that we should address you individually by letter or post card. Remember there are about two hundred of you. We do not want to charge up postage when we can help it.

THE CONQUEST MISSIONARY CAUSE.

Below is a list of the subjects to be studied for the ensuing year:

October—Japan of Today.
November—The Problem of the City.
December—The Press and a World-Wide Gospel.
January—Awheel and Afoot in the Homeland.
February—Missions in Protestant Europe.
March—Missions in Papal Europe.
April—The Stranger Within Our Gates.
May—Educational Work in Foreign Fields.
June—Educational Work in Home Fields.
July—Medical Missions.
August—Gleanings From Mission Fields.
September—Reflex Benefits of Missions.

No part of the Educational work of our young people is more broadly helpful than the Mission study. A larger knowledge of missions makes itself felt in an increased interest manifest along all lines of Christian work.

RELIGION AND YOUNG MANHOOD.

In young manhood we see the promise of the future—the future of our country. What the country will be tomorrow depends upon young manhood today. . . . The safety and sanctity of the home shall continue tomorrow only as the young manhood of today rears the ideals and standards that have upheld the home of today. The business life of tomorrow will be no better than the young manhood of today decided it shall be.

We are not living for ourselves. We are laboring for those who come after. Religion will give to young manhood all the inspiration it needs. To live the life of God in the world is the highest point in the ambition of men. This calls for courage and strength. . . . Religion and young manhood make a mighty combination, having possibilities beyond the anticipation of the most optimistic. Religion and young manhood belong together.

J. J. Geistweert in "Service."

A CIGARETTE'S SOLILOQUY.

I am not much of a mathematician but I can add to a boy's nervous troubles. I can abstract from his physical energy. I can multiply his aches and pains. I can divide his mental powers. I can take interest from his work and discount his chances of success.—Selected.

WORDS FROM THE WISE.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is not according to what he has.

When there is love in the heart there are rainbows in the eyes which cover every black cloud with gorgeous hues.

The silent stream bespeaks its depths, and it is capable of greater accomplishments than the gurgling brook. The one may be the more spectacular than the other, but by their results their efficiency is measured. So, the life that flows without a ripple on the surface, and hardly attracts a passing notice, can be powerful for God.—Christian Observer.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.—Payson.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR OCTOBER.

For the Savara—That foundations may be laid deep and strong in Christ Jesus. For divine aid for Mr. Glendonning in reducing the language to writing. That all difficulties and obstacles may be overcome and many won to Christ.

Some may not have sufficient faith to ask for a Revival, thinking it useless to do so. The following account of a very backward Church may encourage and strengthen the faith of some lonely worker.

The Church is situated in Assam and consists of 50 or 60 souls. They were brought from another part of India many years ago. The oldest of them were famine orphans and were never very bright Christians even in their own country, and when they came to Assam they seemed to lose all the religion they had. A missionary living in a station about two miles from them took charge of them. He visited them regularly, preached to them every Sunday, arranged services for them during the week, had a school for the children, and classes for others, but, in spite of all, he felt there was no life in the Church. He had baptized some outsiders and some of their children but these were not much better. Nearly all the members, men and women were given to drinking, some smoked ganja. They quarrelled, they fought, they lived immoral lives, and shielded each other so that the missionary would not find these things out. It was almost impossible to get them to attend more than one service on the Sabbath Day and the weekly service was very badly attended. The missionary often felt ready to give them up altogether, it seemed a hopeless church. This went on for many years. This year the church in the station where the missionary lives, began to hold daily prayer meetings, and the other churches under his care did the same, but this church never thought of it. Some weeks ago the churches began to feel that all the Christians must be ready; before the Spirit would come, and they began to pray for their hopeless church; they confessed they had very little faith that any information could take place there, and as they prayed and took more interest in the members it was only to find out more and more evil; they had sunk lower than any one had imagined. Was it any use praying? Could the Holy Spirit do anything with such men? The missionary spoke to one or two of the leading men of this sunken church, and found them at first independent and haughty, but little by little they softened, and one or two confessed their sins, terrible sins, and after repeated invitations others were persuaded to visit the missionary. At last the leader called on the missionary and asked him to meet all the Christians some evening, that they were anxious to lead a new life. This cheered the other churches and all earnestly prayed that this should be the beginning of a real work of Grace. The missionary went to meet them with fear and trembling; he had no message to give them but he felt that God would speak through him. He found only two or three persons present and his heart sank, but these said that the others were ready to come when called. The missionary thought that two or three might come, but to his surprise all came marching into the chapel, men, women and children, and the service was a most solemn one. He spoke to them the message that, the Spirit gave him at the time, and after a very earnest prayer, he asked all who were determined to become total abstainers to stand up, and those who were not prepared to give up the drink to remain seated. One or two Hindus were present, they remained seated, but all the others jumped up and by their faces one could see that they were in earnest.

The Ganja question was then approached, and the oldest Ganja smoker confessed his sin; he said that he had been addicted to this habit for many years, but for Jesus' sake he would give it up, then others promised in the same way. Other sins were then referred to, specially the quarrelling and fighting that had been so prevalent among the Christians. The missionary felt that old scores were being blotted out, there and then, at the service; forgiveness, peace and love seemed to take possession of them. The following day which was Sunday, the Missionary preached, and tried to draw their attention to God's side of the "Covenant" or "Agreement" which they had entered into the previous night how

he agreed to blot out the past, and to give daily strength for the future, &c. All felt that there was a new life in the service. The teacher had been appointed to preach in the evening, and when he went at the usual time to call the people, he found them all gathered together in front of one of the houses, praying; one of the women was praying at the time, others followed, then one of them read a chapter and asked the teacher to preach. After the service they told him that they had appointed six of their number to see that men kept their pledges, (and they had made a splendid selection of men) they also appointed one man to see that all turned out to the services. They arranged to have a service early every Sunday morning, and another on Wednesday evenings, and again on Saturday evenings, in addition to the services held at present. They also gave an order for Bibles and Hymn Books, and expressed their determination to pay for them. At the first week-night Service after this change, some of the Christians who attended from the Station Church were surprised to see such a large gathering and to hear the prayers of some of the young girls. They could scarcely believe that this was the Church that was so indifferent to spiritual things a few weeks ago.

Is not this the work of the Spirit of God? Is there any Church in India that is in a more hopeless condition than this Church was? Some Christian workers may feel discouraged, brother or sister, there is no need to be! roll your burden,—your Church, your indifferent members, your stumbling-blocks—roll them all on the Lord.

India is a land of great things—great storms, great famines, great earthquakes, and when the Spirit of God will come we can expect wonderful things to happen. He will show what a terrible, Spiritual famine exists in the land; the Spirit will sweep like a mighty wind and carry everything before it; there will be such a tremendous upheaval that it will be like a spiritual earthquake. Oh that we had more faith to believe these things! Our expectations are too limited; we want mighty blessings for India, and we have an Omnipotent God, a Great and wonderful Saviour, and the Holy Spirit like a rushing mighty wind, ready to work when we really ask him to come.

Oh for a strong and mighty faith to lay hold of the promises of the Triune God.

J. Pengwern Jones.

THE NINETEENTH CENTURY AND AFTER.

Edited by James Knowles. Published monthly. Contents for September, 1905:

- I. Some Problems of the Upper Nile. (with a Map). By Sir William E. Garstin, G.C.M.G.
- II. The Defence of India. By His Highness the Aga Khan, G.C.I.E.
- III. A Plea for a Ministry of Fine Arts. By M. H. Spielmann.
- IV. The Traffic of London. By Captain George S. C. Swinton, L.C.C.
- V. How Poor-law Guardians Spend Their Money. By Miss Edith Sellers.
- VI. Agnes Sorel. By Mrs. W. Kemp-Welch.
- VII. Aoyagi: The Story of a Japanese Heroine. By Miss Yei Theodora Ozaki.
- VIII. The Recent Increase in Sunday Trading. By the Right Hon. Lord Avebury.
- IX. A Viceroy's Post-bag. By the Right Hon. Lord Colchester.
- X. A Fiscal Reformer of Cervantes' Time. By J. W. Crombie, M. P.
- XI. Have We an Army? By Admiral C. C. Penrose Fitzgerald.
- XII. Cornwall's Monument in Westminster Abbey. By Miss Isabel J. Cornwall.
- XIII. The Royal Commission on Ecclesiastical Discipline. By D. C. Lathbury.
- XIV. Christianity as a Natural Religion. By W. H. Mallock.
- XV. A Political Retrospect. By Professor A. Vamberg.
- XVI. The Session. By Herbert Paul.

Leonard Scott Publication Company, 7 & 9 Warren Street, New York.

A SUGGESTION.

At our weekly prayer meeting in Wolfville last Thursday evening, Dr. Trotter referred to the fact that the resident clergymen were in the habit of taking nearly all of the time in the meetings and proposed that they refrain from taking part oftener than once in three or four weeks. He, for one, much as he enjoyed speaking, was going to follow this rule. We all delight in listening to Dr. Trotter, and our other ministerial brothers. I suggest that instead of keeping quiet in the service they pray or speak SHORT—clear the way for the others, and

give life to the first half-hour. They will enjoy themselves better and the second half hour will benefit by the first being so well occupied. The art of condensing is difficult, but if we really try, it is wonderful what we may achieve in that direction. Possibly some other church similarly situated may solve the difficulty in question, in like manner.

Survey parties in Northern Quebec engaged in exploratory work in connection with the route of the new transcontinental railway, have encountered in the region north and east of Lake Abitibi good indications of petroleum, of cobalt and of copper. The finders were not experienced enough to pronounce an expert opinion as to the economic value of their discoveries, but have brought down ore specimens from which an idea can be gathered of the deposits. The petroleum was found bubbling through the waters of a lake of considerable size. If the pressure of fifty feet depth of water had been removed the oil would have been shooting probably two hundred feet into the air. The shores are also soaked with petroleum and further investigation will no doubt be made to ascertain whether the product is of the right quality.

Equity Sale.

THERE will be sold at Public Auction at Chubb's Corner (so called), corner of Prince William Street and Princess Street, in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY OF JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Thursday, the fourth day of May, in the year of our Lord, One Thousand Nine Hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphite Fibre Company, Limited, is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff's bill of complaint and in the said decretal order in this cause as follows, that is to say:—"All and singular that certain lot of land, messuage, tenements and premises, situate, lying and being at Union Point (so called) in the Parish of Lancaster, in the City and County of Saint John and Province aforesaid, and bounded and described as follows:—Commencing on the Southeastern side line of the road at Union Point as defined by the fence and retaining wall there now erected at the intersection thereof by the North Eastern bank or shore of the Canal crossing the lot number 3 going thence along the aforesaid Southern line of said road, and a prolongation thereof North forty one degrees, thirty minutes East by the magnet of A. D. 1898 seven hundred and ten (710) feet more or less to the shore of the river Saint John; thence along the aforesaid shore of the said river down stream following the various courses thereof to the North Eastern shore of said Canal and thence along the said Canal, North Eastwardly to the place of beginning;—and also a right of way over and along said road for all purposes to pass and repass with horses and carriages laden or unladen; and also the right to use the wharf known as the Cushing Lath Wharf for loading pulp wood or other material required by the party hereto of the first part, but not to be used as storage place: And also the right in the Cushing pond to store and pile in the customary manner five million superficial feet of logs for the requisite purpose of a pulp mill: And being the whole of the lands and premises heretofore conveyed by George S. Cushing and wife to the said party hereto of the first part, together with all the mills, mill buildings, machinery, fixtures and plant of the said Company, in, on or about the said lands and premises and all the rights, privileges and appurtenances to the said lands and premises belonging or appertaining and all the estate right title interest claim and demand both at law and in equity of the said party hereto of the first part, (being said Cushing Sulphite Fibre Company, Limited), in, to or out of the said lands and premises, mills, buildings, machinery, fixtures and plant aforesaid, and every part and parcel thereof, including all the buildings, machinery, fixtures and plant acquired by the said Cushing Sulphite Fibre Company Limited, since the execution of said indenture of Mortgage in addition to or in substitution for any then owned by the said Cushing Sulphite Fibre Company Limited and placed in or upon the said lands, buildings or premises."

For terms of sale and other particulars apply to the plaintiff's solicitors or the undersigned Referee.

Dated at St. John, N. B., this 9th day of May, A. D. 1905. E. H. McALPINE, Referee in Equity.

EARLE, BELYEA & CAMPBELL, Plaintiff's Solicitors.

T. T. LANTALUM, Auctioneer.

The above sale is postponed until Saturday the SIXTEENTH DAY OF SEPTEMBER next—then to take place at the same hour and place. St. John, June 17th, 1905.

E. H. McALPINE, Referee in Equity.

By order of Mr. Justice McLeod the above sale is further postponed until Wednesday, the first day November next, then to take place at the same hour and place. St. John, N. B., Sept. 14th, 1905.

E. H. McALPINE, Referee in Equity.

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THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

Provincial Constable McManus had executions against Gaius Wright, who runs a scow between Moncton and Stoney Creek, Albert County. When Wright arrived with his scow last Friday, McManus and Constable Steverison attempted to execute the papers. In the attempt Wright and the constable fell overboard. McManus, after being rescued, stuck to his post and was carried off down the river by the scowman. About ten miles down the scow landed on the flats and Wright left. The constable brought the scow back to Moncton, where she was ceased and held. Another man from Stoney Creek has now appeared, and claims to be the owner of the scow, but McManus is holding possession.

EXPLANATION.

The note from Milton calls for a word of explanation regarding Chelsea anniversary. It was stated in your paper some time ago that we dated our anniversary from the first Baptisms in Chelsea, which to my mind is proper. The article referred to was not written as history could have been handled: "75th Anniversary of Chelsea Baptists." The real history has been printed and can be had by sending 5 cents to the pastor. The date referred to in your book is wrong, but will appear corrected this year. Pastor.

YEAR BOOKS.

A considerable number of copies of the last Year Book (1904) remain on hand, and may be purchased from the undersigned at five cents per copy. By order of the Convention. Herbert C. Creed. Fredericton, N. B. Aug. 26.

Notices.

DENOMINATIONAL FUNDS, N. S.

At the Charlottetown Convention, Rev. F. H. Beels of Wolfville, was appointed Treasurer of Denominational Funds for N. S. Associate with him as the Finance Committee are Dr. Cohoon and I. B. Oakes. All funds sent to Mr. Beels will be duly acknowledged and credited. J. H. MACDONALD, Sec'y Convention.

TEACHER TRAINING EXAMINATIONS.

The autumn examinations of the Teacher Training Department of the Nova Scotia Sunday School Association will be held on Thursday, Sept. 28th.

All who propose writing on that date should send their applications, accompanied by a fee of 25 cents at once to Dr. Frank Woodbury, Halifax, N. S.

The annual meeting of the Baptist Annuity Association located in New Brunswick will be held in the vestry of the Fredericton Baptist church, in the city of Fredericton, N. B., on Wednesday the 27th day of September instant, at the hour of 4 o'clock, p. m. Havelock Coy, Recording Secy.

20th CENTURY FUND.

Our Mark \$50,000
Our Pledges \$45,000

Treasurer for the three provinces Rev. J. W. Manning, St. John, N. B. Field Sec'y Rev. H. F. Adams, Wolfville, N. S.

Personals.

Rev. Dr. Spencer of Ottawa, who spent several weeks in service among the N. B. churches in the spring has received and accepted a call to the Sault Ste. Marie, Ont., First Baptist Church.

Rev. J. E. Tiner is about entering upon his work as pastor of the Tryon church, P. E. Island. We deeply regret to learn of Bro. Tiner's very sad affliction in the recent death of his beloved wife, which occurred after a brief illness while visiting her former home in Nova Scotia. Our brother's circumstances, as he takes up work in a new field and endeavors to care for his motherless family, are such as to call forth the deepest sympathy of his brethren.

We regret not having had the pleasure of meeting Rev. J. W. Gardner, the esteemed pastor of East Point, P. E. I. church, while in the city, en route from a visit to his son, resid-

ing at Fredericton, N. B. We were glad to learn from others that Pastor Gardner was in good health and enjoying his work.

We regret to learn that our friend, Mr. S. McDiarmid, the well known King St. druggist, met with a rather serious accident by being struck by a passing wagon, on Saturday. Mr. McDiarmid's many friends will be glad to know that while his injuries are somewhat painful and will confine him to his home for a time, they are not considered at all dangerous.

Rev. Christopher Burnett has tendered his resignation as pastor of the Leinster Street church, St. John, to accept the call of the Powers Street Church, Winnipeg. Under Mr. Burnett's ministry, the Leinster Street church has enjoyed a larger measure of prosperity than for some time previously, and the congregation, we understand, would very gladly retain his services. But Mr. Burnett feels that duty is calling him to the West. We shall all be sorry to have him go. Mr. Burnett is held in the highest esteem by his brethren in the ministry and by all who know him. He is a good man and a good minister of Christ.

NOTICE.

A meeting for the organization of an Association of the United Baptist churches of New Brunswick will be held in the house of worship of the Waterloo Street Free Baptist Church, St. John, on Tuesday, October 10th, at 10 a. m. Delegates to the approaching Free Baptist conference and the delegates of the Baptist Associations of New Brunswick will be delegates to this meeting. Also, there will be a meeting in the evening of the same day for the official declaration of the union in the edifice of the Main street Baptist church, North end, at 8 o'clock.

As the event will be of the highest importance touching the Kingdom of Christ all interested are urged to attend.

On behalf of the joint committee on Baptist Union, Joseph McLeod, Chairman, W. E. McIntyre, Sec'y. St. John, N. B., Sept. 22, 1905.

A DEACON'S HORSE-TRADE.

One day a good deacon took his team, and started to make a visit of a day at a brother deacon's in a town about six miles away. After putting out his horse he went to the house, where the time was pleasantly spent.

At the end of the day, with his mind fully taken up with thoughts of his pleasant talk, he made ready his team and started for home.

Not until he got home, and was taking care of his horse, did his thoughts come down to common things and



NESTLÉ'S FOOD
Free to Mothers
If you can't nurse the new baby, there's one perfect substitute for mother's milk—**NESTLÉ'S FOOD**. We send a generous FREE SAMPLE (enough for eight meals) to any mother. Try it—and see how this perfect food agrees perfectly with baby.
THE LEEMING, HILES CO., Limited, MONTREAL.

then he found, to his disgust and mortification that he had driven home his friend's horse instead of his own!

Canada's total foreign trade during the fiscal year up to June 30, 1905, totalled \$470,151,289, which is a decrease of \$2,581,749 compared with the previous year.

The Royal Garrison regiment at Halifax will be disbanded on Oct. 1. Those who desire to remain in the garrison under the Canadian government can do so and those who do not will be returned to England. The Royal Engineers will remain for another year finishing some work they have on hand. The Canadian government expects to be in full control on Oct. 10.

Can any one say on any day that he has done his whole duty; that he has done all that he ought to have done; that he has uttered no hasty word, entertained no wrong thought, or passed no hard judgment upon his fellowman?

You may think, in looking out upon the world, that the great difference between people is that some have many things to enjoy and others very few; when you know them better you will find that a greater difference is that some have greater power to enjoy and others very little.—Rhonda Williams.

God washes the eyes by tears until they can behold the invisible land where tears shall come no more.—Beecher.

STRAIGHT TEA TALKS (with the poetry left out) No. 6

The line of argument used by certain firms to prove that their particular brand of Tea is the best, is about as logical as that of the little boy, who proved to his satisfaction that a loaf of bread was the mother of a locomotive. His reason was "Necessity is the mother of invention." Bread is a necessity; therefore, a loaf of bread must be the mother of a locomotive. His argument was slightly faulty, but hardly more so than those of the Tea packers who would have you believe that their special agents in Ceylon and India are up before daylight with lanterns looking for suitable Teas for their special brand, and when these Teas arrive on this side it is necessary that they be blended by experts whose ancestors even unto the third and fourth generation were in the Tea business. They wear their past in front of them as a chest protector, and in a few years' time they will be wearing their future as a bustle behind them.

Ceylon and Indian Teas are bought on the open market; all of them. "The man with the lantern" has to wait till the Tea auction room opens, and take his chances of securing suitable Teas at suitable prices. He gets his Tea as we get ours. VIM TEA is bought right and sold right. Try VIM TEA, and like thousands of others you will find that it is all right.

VIM TEA COMPANY, St. John, N. B.

Mothers Are Helped THEIR HEALTH RESTORED

Happiness of Thousands of Homes Due to Lydia E. Pinkham's Vegetable Compound and Mrs. Pinkham's Advice.

A devoted mother seems to listen to every call of duty excepting the supreme one that tells her to guard her health, and before she realizes it some derangement of the female organs has manifested itself, and nervousness and irritability take the place of happiness and amiability.



Tired, nervous and irritable, the mother is unfit to care for her children, and her condition ruins the child's disposition and reacts upon herself.

The mother should not be blamed, as she no doubt is suffering with backache, headache, bearing-down pains or displacement, making life a burden.

Lydia E. Pinkham's Vegetable Compound is the unfailing cure for this condition. It strengthens the female organs and permanently cures all disorders such as this letter describes:

Dear Mrs. Pinkham: "Being mother of five children, I have had experience with the general troubles of my sex. I was lacerated when one of my children was born, and from that hour I date all of my afflictions. I found that within a few months my health was impaired, I had female weakness and serious inflammation and frequent flowing spells. I became weak and dizzy, but kept on my feet, dragging through my work without life or pleasure. A neighbor who had been helped by taking Lydia E. Pinkham's Vegetable Compound insisted that I take at least one bottle. I did so, and felt so much better that I kept on the treatment, and it made me a strong and well woman. The few dollars I spent for the medicine cannot begin to pay what it was worth to me."—Mrs. Anna McKay, 326 Spadina Ave., Toronto, Ont.

Mrs. Pinkham advises sick women free. Address, Lynn, Mass.

Insurance. Absolute Security
QUEEN INSURANCE CO.
Ins. Co. of North America.
JARVIS & WHITTAKER,
General Agents.
74 Prince William Street St. John, N. B.

Burdock BLOOD BITTERS
CURES
Dyspepsia, Bells, Pimples, Headaches, Constipation, Loss of Appetite, Salt Rheum, Erysipelas, Scrofula, and all troubles arising from the Stomach, Liver, Bowels or Blood.

Burdock BLOOD BITTERS
Mrs. A. Lethbridge, of Ballynure, Ont., writes: "I believe I would have been in my grave long ago had it not been for Burdock Blood Bitters. I was run down to such an extent that I could scarcely move about the house. I was subject to severe headaches, backaches and dizziness; my appetite was gone and I was unable to do my housework. After using two bottles of B. B. B. I found my health fully restored. I warmly recommend it to all tired and worn out women."

Burdock BLOOD BITTERS

He—I shall be just miserable when I have to go away and leave you.
"Oh, Jack, if I were sure of that, I'd feel so happy."—Lilo.

The Home

Health comes largely from good Food and good hygiene, but one of the necessities to health is good mastication. Teeth are useful for other purposes than merely to improve looks, but even if they were only for this purpose they would be worth saving. As in surgery, dentistry is conservative, and he serves man best who enables him to keep the teeth which nature has provided. The physician of the future as well as the dentist must be the arbiter of good health, and good health comes largely from good food and good hygiene; good food well masticated and good hygiene well applied. The farmer furnishes the food, the dentist secures its mastication, and the physician formulates the laws of health and helps to restore to the normal any diseased organ of the body. The first thing, therefore, which the physician of the future must see to is the food supply, not that he is expected to till the soil and produce its fruits, but that he is to help in the great work of restoring foods to their normal state.

The Board of Health has ordered the removal of large swarms of bees from the top of one of the buildings in the business part of New York City. A confectioner complains that the bees eat his candy and attack employees.

A HOUSEWIFE'S ENVIRONMENT.

By Sara H. Henton.
A dear old family physician said to a young mother and housewife that the first need in her housekeeping was to educate herself in the laws of sanitation and hygienic regulations. As he truly said, that an ill-kept cellar produces malaria and illness of various kinds, we women need to be educated and to intelligently learn to regulate such difficulties. Let me tell you of several helpful methods of disinfecting and purifying. I will commence with the cellar.

To destroy the parasitical growth and to purify the air of the cellar, place some rolled brimstone in a pan, set fire to it, and close the windows and doors tight for several hours. Repeat the process every three months. Next flush your kitchen sink (which becomes a hot-bed of disease if not disinfected often) with a strong solution of borax water every day in hot weather. It purifies and keeps it healthful. To keep away roaches, ants and all such pests, I also use the borax. I wipe the pantry shelves off with it, then, when dry, sprinkle the pulverized borax over the shelves and spread newspapers. It is wonderful how it routs all such pests. Powdered charcoal is also a healthful disinfectant and is safe, while carbolic acid and copperas are both poisons. Our environments should be lifted in this direction and our homes made healthful.

RULES FOR THE SICK ROOM.

Never allow a patient to take the temperature himself. Many patients are more knowing than nurses when there is a question of temperature.
Never put a hot-water bottle next to the skin. Its efficiency and the patient's safety are both enhanced by surrounding the bottle with flannel.
Never allow a patient to be wakened out of his first sleep. The more he sleeps the better he will be able to sleep.
Never hurry or bustle.
Never stand and fidget when a sick person is talking to you. Sit down.
Never sit where your patient cannot see you.
Never require a patient to repeat a message or request. Attend at once.
Never judge the condition of your patient from his appearance during the conversation. See how he looks an hour afterward.
Never read a story to children if you can tell it.
Never read fast to a sick person.

The way to make a story seem short is to tell it slowly.

Never confine a patient to one room if you can obtain the use of two.

RECEIPTS.

Here are two new ways for serving egg plant. Remove the hull from the vegetable. Wash and wrap in cheesecloth. Cook in boiling water for half an hour. Then remove the inner pulp and chop fine, add a teaspoonful of salt, one tablespoonful of chopped onion, one tablespoonful of green pepper, minced and without seeds, one cup of cold meat chopped fine and a tablespoonful of butter. Refill the shell and bake in a quick oven half an hour.

The second recipe is for baked egg-plant. Cut an egg-plant into halves, lengthwise. After removing the center, with its seeds, throw into boiling water and allow the pieces to cook for thirty minutes. When the flesh is tender remove from the water. Divide two large tomatoes in halves, and after removing the seeds slice into fine bits. Mix together with one-half pint of bread crumbs, one teaspoonful of salt, a saltspoonful of pepper and a tablespoonful of butter, melted. Stuff the halves of the egg-plant with this mixture and bake in a hot oven for fifteen minutes. Garnish with parsley and serve hot.

Chopped Cucumber Pickle.—Pare and chop fine half a peck of medium-sized cucumbers. Chop also two medium-sized white onions. Salt each in a vessel by itself, using a third of a cupful of salt in all, and let stand over night. Drain well the next morning, and mix. If the mixture seems too salty, cover with cold water, and drain again. Then put in a preserving kettle, and add a rounding tablespoonful each of celery seed and mustard seed, a level tablespoonful of ground mustard, one-eighth teaspoonful of cayenne pepper, half a cupful of brown sugar, and one pint of the best vinegar. Boil about ten minutes, then seal at once in small jars.

Piles Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right. An operation with the knife is dangerous, humiliating and unnecessary. There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free too all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

Insist on having what you call for. The cure begins at once and continues until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying. Just send your name and address to Pyramid Drug Co., 2390 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home. No knife and its torture. No doctor and his bills.

All druggists, 50 cents. Write today for a free package.



Packages Only Try it

Diarrhoea, Dysentery, Stomach Cramps and all Summer Complaints take



Don't experiment with new and untried remedies, but procure that which has stood the test of time. Dr. Fowler's has stood the test for 60 years, and has never failed to give satisfaction. It is rapid, reliable and effectual in its action and does not leave the bowels constipated. REFUSE ALL SUBSTITUTES. THEY'RE DANGEROUS.

Mrs. BRONSON Lusk, Aylmer, Que., writes: "I have used Dr. Fowler's Extract of Wild Strawberry for Diarrhoea for several years past and I find it is the only medicine which brings relief in so short a time."

THE MARITIME provides individual instruction and therefore ADMITS to any course without examination. STUDENTS in Bookkeeping, Shorthand Typewriting, Civil Service, Accounting at ANY TIME that best suits the student. Send for Course of Study to KAULBACH & SCHURMAN Chartered Accountants. MARITIME BUSINESS COLLEGES. Halifax, N. S.



CURE CONSTIPATION Sick Headache, Biliousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash, or any Disease of the Stomach, Liver or Bowels. Laxative Pills are purely vegetable and neither gripe, weaken nor sicken, are easy to take and prompt to act.

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OCTOBER...
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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.
Fourth Quarter, 1905.

OCTOBER 1 TO DECEMBER 31.

Lesson II.—October 8.—Daniel in the Lions' Den.—Daniel 6 : 10-23.

GOLDEN TEXT.

The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34 : 7.

EXPLANATORY.

Daniel Faithful and True.—V. 10. Now, better "And" "even," when Daniel knew that the writing was signed, inscribed, made permanent as an official document. Daniel made no show of his religion, but simply went on his daily path of life, as if no such order had been given (1) To have done otherwise would have proclaimed his want of faith and of faithfulness, and dishonored his religion and his God. (2) There was no time when he needed to pray more than at this time. It was on the eve of the Return, and all such great religious crises are ushered in with earnest prayer. (3) A failure, or even a seeming failure, on Daniel's part would have had a disastrous effect on the religious principles of the exiles.

And his windows being open in his chamber, etc. More clearly and more exactly now he had in his roof-chamber open windows fronting Jerusalem. The clause is parenthetical, and describes the constant and habitual arrangement of Daniel's windows.

Windows being open . . . toward Jerusalem. "With his face toward Jerusalem, the seat of the temple, where Jehovah was peculiarly present,—an attitude still observed by Jews all over the world; as all Mohammedans, in the same way, turn their face in prayer towards Mecca. In every synagogue, and in every mosque, there is always a mark in the wall, showing the direction of the holy places."—Praying toward Jerusalem was not an act of superstition, but an aid to devotion. It was (1) a recognition of God's promise to Solomon in favor of those who looked toward this center of his worship (1 Kings 8 : 30, 35, 47, 48). (2) It was a recognition of the God of Israel, and of his promise that his people should return to their home. (3) It cherished the spirit of devotion because the place and its associations have an influence upon our spirits, and give them wings, or weigh on them like a burden. Kneeled upon his knees.

GET POWER

The Supply Comes From Food.

If we get power from food, why not strive to get all the power we can. That is only possible by use of skillfully selected food that exactly fits the requirements of the body.

Poor fuel makes a poor fire and a poor fire is not a good steam producer.

"From not knowing how to select the right food to fit my needs, I suffered grievously for a long time from stomach troubles," writes a lady from a little town in Missouri.

"It seemed as if I would never be able to find out the sort of food that was best for me. Hardly anything that I could eat would stay on my stomach. Every attempt gave me heart-burn and filled my stomach with gas. I got thinner and thinner until I literally became a living skeleton and in time was compelled to keep to my bed.

"A few months ago I was persuaded to try Grape-Nuts food, and it had such good effect from the very beginning that I have kept up its use ever since. I was surprised at the ease with which I digested it. It proved to be just what I needed. All my unpleasant symptoms, the heart-burn, the inflated feeling which gave me so much pain disappeared. My weight gradually increased from 98 to 116 lbs., my figure rounded out, my strength came back, and I am now able to do my housework and enjoy it. The Grape-Nuts food did it." Name given by Postum Co., Battle Creek, Mich.

A ten days trial will show anyone some facts about food.
"There's a reason."

A fitting attitude for humble prayer, favoring the spirit of devotion. Three times a day. Like the psalmist (Psa 55 : 17). Morning and evening were the times of the daily sacrifice in which the incense symbolized, and was accompanied by prayer. The third hour may have been noon, as in the case of the palmist, or at sunset, as in later times.

The Trap Sprung upon Daniel.—V. 11-15. Then these men. The princes who had planned the plot, assembled to know the facts personally, and make the proof complete.

12. Having heard Daniel pray, they came near to the king. Hadst thou not signed. They first get the king to commit himself to their position. Then they spring their trap. The law of the Medes and Persians which altereth not. "In this two principles are involved : one, the existence of a settled law or rule by which the king himself, theoretically at any rate, is bound, and which he cannot alter; the other, the inclusion, under this law or rule, of the irrevocability of a royal decree, or promise. Both of these principles are recognized as Medo-Persic by profane writers.

13. The leaders were now sure of their case. Every door of escape was shut against Daniel. They had simply to announce to the king that Daniel was guilty.

14. The king . . . was sore displeased . . . laboured till the going down of the sun to deliver him. But he failed on account of the unalterable law.

Portia found out an expedient to render Shylock's bond invalid. When Cambyses wanted to marry his sister, contrary to the Persian law, the Magi found out a law which made it possible.—R. Payne Smith. But here the wise men were all against the king.

15. Every effort of the king was met by the statement that the interdict was unalterable. "A strong man would have crashed through the cobwebs, but this 'god' was a weak man."

Daniel in the Lion's Den.—Vs. 16-18. 16. They brought Daniel, and cast him into the den of lions. This was according to Oriental custom on the evening of the same day. The story of the den of lions is strictly in keeping with Babylonian usages. Assurbanipal says in his annals, "The rest of the people I threw alive into the midst of the bulls and lions, as Sennacherib, my grandfather, used to do." Thy God . . . he will deliver thee. The king knew so much of what God had done for Daniel in the past, that he encouraged himself and Daniel by the hope of deliverance. He felt sure that God would not forsake so faithful a servant. "Courage, till tomorrow," adds the Septuagint.

17. Stone . . . laid upon the mouth of the den. The mouth was the door through which the animals were put into the den. "A great stone is still an ordinary way of securing a doorway in the East, as we know it was for closing tombs." Sealed it with his own signet. "If the access to the lions' den was arranged like that of a sepulcher, a bar would be fixed across the front of the stone, fastened to either side of the doorway by thongs, the knotting of which was sealed with wax stamped with a signet." And with the signet of his lords. So that neither party could tamper with it. So now the trustees of estates sometimes have boxes in the safety deposit vaults, with two keys, neither one of which alone can open the box. Bank safes are sometimes secured in the same way.

The Signal Deliverance.—Vs. 19-23. 19. The king arose very early. Literally, in the dawn, in the first glimmer of light.

20. Cried with a lamentable voice Full of grief and anxiety. Servant of the living God. The God who is the source of life, a personal, living being, Whom thou servest continually. In all places and circumstances. He was no intermittent Christian. Only such a servant of God has any right to expect God's deliverance and help in time of need.

22. Daniel answered from the den. My God hath sent his angel. As one like the Son of God was in the fiery furnace with the three whom Nebuchadnezzar had cast into the flames. "So Daniel had company in the den of lions."

23. And no manner of hurt was found upon him, because he believed (had trusted) in his God. God never fails those who trust in him.

Love is higher than duty. But the reason is that love in reality contains duty in itself. Love without a sense of duty is a mere delusion, from which we cannot too soon set ourselves free. Love is duty and sometimes more.—Frederick Temple.

The **GRANGER** For **Man and Beast** HORSE LINIMENT

The BAIRD CO. Limited PROPRIETORS

Satisfaction Guaranteed

Try One Bottle

At all dealers. 25 Cents

Ah-h-h-h!!

Nothing like Sovereign Lime Juice to cool the blood—quench the thirst—and keep you well and happy on hot days. It's the cheapest, healthiest and best of all summer drinks.

Sovereign Lime Juice

is the pure juice of fresh, ripe lemons that come from one plantation in the south—and is bottled in Halifax. "Sovereign" is free of alcohol and preservatives.

At dealers everywhere. 10c, 15c, 25c and 50c.

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Practise limited to EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.

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LET THE BABY SLEEP

USE **WILSON'S FLY PADS**

EXCELLENCE

AND PURITY

are characteristics of **Woodill's German**

else it would not have reached the record of over 45 years among Baking Powders.

Fire Insurance effected on Dwellings, Furniture, Stocks and other insurable property

WHITE & CALKIN, General Agents. Prince William Street.



SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-west Provinces, excepting 8 and 26, not reserved, may be homesteaded upon by any person who is the sole head of the family; or any member of a family, or any male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

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

HOMESTEAD DUTIES: A settler who has been granted an entry for a homestead is required to perform the conditions connected therewith under one of the following plans:

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

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

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

APPLICATION FOR PATENT should be made at the end of three years. Before the Local Agent, sub-Agent or the Homestead Inspector.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

W. W. CORY, Deputy of the Minister of Interior.

Sure Cure for SUMMER COMPLAINT
Newcastle, N. E. Nov. 13, 1904.

Messrs. C. Gates Son & Co.

Dear Sirs:—I have been thinking for some time that I should let you know what your CERTAIN CHECK has done for my son. He had such a bad case of Cholera that he was reduced to a skeleton. We tried doctors, drugs and every other remedy but without avail. Finally we procured your CERTAIN CHECK and we believe it saved our boy's life, as it cured him after everything else had failed.

Your Life of Man Bitters and Invigorating Syrup also cured me of liver trouble. I consider that your medicines are all as recommended. Yours truly,

W. L. CURTIS. Gets CERTAIN CHECK never fails and is sold everywhere at 25 cents per bottle.

Manufactured by C. GATES, SON & Co. Middlesex, N. S.

FAVORABLY KNOWN SINCE 1826 **BELLS**

MADE IN ENGLAND

CHURCH BELLRY & CO. WEST TROY, N. Y.

Church Bells

Memorial Bells in Spitalyard, Chelsea Bell Foundry Co., Chelsea, S. E., U.S.A.

From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to 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. MARSH, D.D., St. JOHN, N. B. and the Treasurer for P. E. Island is Mr. A. W. STERNES CHARLOTTETOWN. All contributions from churches and individuals in New Brunswick should be sent to Dr. MARSH; and such contributions P. E. Island to Ms. STERNES.

BRIDGEWATER, N. S.—On Sunday, Sept. 17th, three sisters were received by baptism into the membership of the Lapland Branch of the Bridgewater Church.

NEWCASTLE, N. B.—The Newcastle church is now pastorless and is desirous of securing a suitable minister. Its house of worship is in good repair and the parsonage is comfortable with modern conveniences. Any correspondence on the subject may be addressed to E. O'Donnell, Newcastle, N. B.

McALLISTER.—At Mechanic, A. Co., N. B., Sept. 20th, John McAllister, aged 86 years.

MORASH.—At West Dover, N. S., Sept. 17th, of hemorrhage of the lungs, George Lawson Morash, aged 40 years, leaving a widow and four children to mourn the loss of a kind husband and father. The funeral services were conducted by Rev. L. J. Tingley who preached the Gospel to a large congregation.

ST. JOHN, MAIN STREET.—Since the holiday season there has been a manifest deepening of interest in all departments of church work. The past two Sunday evenings Pastor Hutchinson has preached to congregations which have filled the commodious auditorium to the doors. The week night services are also well attended. At the close of the service last Sunday evening, Pastor Hutchinson baptized a young man, who has recently been converted. We are full of hope in regard for the future.

EAST JEDDORE, N. S.—As the result of one month's canvassing in aid of our new church building at North-east Branch of East Jeddore, N. S., I received \$101.50, clear of all expenses, for which we express our many thanks. Our contractor is driving work, the building is up, enclosed and roof shingled. We expect it to be ready for dedication by the 1st of April next. We have already paid \$500, \$1,000 more is to be paid when it is done. Many of our people are very poor and we are not able to meet the obligation of ourselves. Any favor shown us by outside friends will be thankfully received. All who will kindly come to our help will please remit to Jas. A. Porter, pastor of the church. Yours in the good work, Jas. A. Porter.

KINNEAR SETT, N. B.—The Lord is visiting this place once more in mercy, and saving precious souls for whom the loving Saviour died. We are still without a pastor, but enjoy occasional visits from some of God's servants. Bro. Lewis has been with us for a short time, praying and laboring with the people, and God has blessed his efforts. Bro. Howard, pastor of Havelock Baptist Church, came to our assistance, and truly his sermons will be long remembered by many. On the 16th Bro. Howard baptized nine young converts and in the evening of the same day, after preaching a very helpful discourse, gave them the hand of fellowship into the church. Our prayer is that the Lord will soon send us a pastor.

Deacon N. Mann.
PORT ELGIN, N. B.—Am leaving the group of churches on this large and scattered field today. After a somewhat laborious, though encouraging, summer. The field which includes Port Elgin, Bayside, Upper Cape, Capitan's, Cape Tormentine and Bristol, is sufficiently large for two energetic pastors, and it is to be

hoped that arrangements may speedily be made to procure this much needed aid. A large interest throughout this part of the county lies dormant today, because of this lack. Although I regret to report no additions to our membership since my coming in June, there is good reason to believe that seed has been sown in good ground. Throughout the field the people of all denominations have treated me with the utmost kindness, and my memories of place and people cannot be but pleasant. Mingled with the regret of leaving, there is a certain feeling of pleasure, because of friendships made and manifest appreciation of one's efforts for good.

Fred. A. Bower.
BURLINGTON, KINGS CO., N. S.—The Lord is still blessing the work on the Burlington field. On July 23rd, it was our privilege to have with us Rev. Alfred Chipman, who baptized 4 young women for us. The day was fine and a large number of people gathered on the bank to witness the most impressive scene; that of seeing the young women follow their newly found Saviour in his appointed way. Again on Sept. 17th, it was our privilege to receive into the church by letter three, all heads of families. Thus making in all twelve additions to the church during our eleven months' labor here. Nine by baptism and three by letter. Now we must lay down the work here and return to Acadia College. The people have shown us every kindness and any minister seeking a field of labor will find here a kind, appreciative people in whose homes he will always be made welcome. May the Lord direct some good young brother to this field, is my earnest prayer.
R. F. Allen.

50TH WEDDING ANNIVERSARY.
On Friday evening, Sept. 22nd, at the home of Mr. James F. Allaby, Central Norton, an enjoyable time was spent by the friends of this community, the occasion being the celebration of the 50th wedding anniversary of Rev. Robert and Mrs. Mutch. The event, which was at the instigation of the Baptist church of this community, was well attended by relatives and friends of the honored guests. The early part of the evening passed off very agreeably by the participation of song and social chat. Then came the luncheon which was amply provided by the ladies of the community. But while these good things were being enjoyed, something even more substantial was being executed. This was the making up of a purse of money for the benefit of the honored couple. In a comparatively short time and with apparent ease the sum of \$75.25 and some pieces of jewelry were donated to Mr. and Mrs. Mutch by the company present. The

KEEP CHILDREN WELL.
Your little one may be well and happy to-day, but would you know what to do if it awoke to-night with the croup, or went into convulsions or spasms to-morrow? The doctor may come too late. Have you a reliable remedy at hand? Baby's Own Tablets break up colds, prevent croup, reduce fever, check Diarrhoea, cure constipation and stomach troubles, help the obstinate little tooth through painlessly, and give sound, healthful sleep. And they contain not one particle of opiate or poisonous "soothing stuff"—this is guaranteed. They are equally good for the new-born infant or the well-grown child. Mrs. Susan E. Mackenzie, Burk's Corners, Que., says:—"I began using Baby's Own Tablets, my little one was weak and delicate, since then she has had splendid health and is growing nicely. I find nothing so good as the Tablets when any of my children are ill." Sold by all druggists, or by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

It Still Remains "UNRIVALLED!"

"M. R. A's Famous \$10 Suit for Men."

"Unrivalled" indeed, for as yet no make of Clothing has approached in general excellence the Ten Dollar Suit which we have been selling for years to delighted customers. As we have said before, the reputation of our establishment is wrapped up in every one of these suits. They are made expressly for us and for no other house in this country. We dictate how they shall be made INSIDE, which is a fact worth remembering. Do not judge clothing by the fine pressing it has received. You are not confined to a limited range of clothes, colors or cuts in this suit, we can give you all the best materials, every new shade, each up-to-date pattern. Single and double-breasted styles. Honest tailoring and shape keeping guaranteed. Blues, Blacks, Greys, Browns and Mixtures. All at one price. Sent to any address upon receipt of measurements. Physical deformities overcome if necessary. Our \$10 Suit, is everybody's suit. Hundreds of St. John business men wear no other.

Manchester, Robertson, Allison, Limited.

SAINT JOHN, N. B.

STRONG AND VIGOROUS.

Every Organ of the Body Toned up and invigorated by



Mr. F. W. Moyers, King St. E., Berlin, Ont., says: "I suffered for five years with palpitation, shortness of breath, sleeplessness and pain in the heart, but one box of Milburn's Heart and Nerve Pills completely removed all these distressing symptoms. I have not suffered since taking them, and now sleep well and feel strong and vigorous." Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

presentation was made by the pastor of the church, Rev. Allan Spidell. After which Mr. Mutch responded in words of appreciation for the gifts so kindly given. Following this were given speeches by Judge Emmerson and Mrs. Atkinson of Moncton, nephew and niece of Mrs. Mutch, and also by prominent members of the above named church. After singing of the doxology this pleasant and profitable gathering disbanded in the late hours of the evening.

Sixty buildings were destroyed by fire at Nome, Alaska, on the night of Sept. 12, causing a loss of \$200,000.

Carterhall, Nfld., Jan 8, 1905. MESSRS. C. C. RICHARDS & CO., Yarmouth, N. S.

Dears Sirs,—While in the country last summer I was badly bitten by mosquitoes, so badly that I thought I would be disfigured for a couple of weeks. I was advised to try your Liniment to allay the irritation, and did so. The effect was more than I expected, a few applications completely curing the irritation, and preventing the bites from becoming sore. MINARD'S LINIMENT is also a good article to keep off the mosquitoes.

Yours truly, W. A. V. B.

INTERCOLONIAL RAILWAY

On and after SUNDAY, June 4, 1905 trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

No 5—Mixed for Moncton,	7.45
No 2—Exp. for Halifax, Sydney Point du Chene, and Campbellton	6.00
No 26—Express for Point du Chene, Halifax and Pictou	11.45
No 4—Express for Moncton and Point du Chene	11.00
No 8 Express for Sussex	17.15
No 134—Express for Quebec and Montreal.	19.00
No 10—Express for Halifax and Sydney	23.25
No 136, 138, 156—Suburban express for Hampton	13.15 18.15, 22.40

TRAINS ARRIVE AT ST. JOHN.

No 9—Express from Halifax and Sydney	6.25
No 7—Express from Sussex	9.00
No 133—Express from Montreal and Quebec	12.50
No 5—Mixed from Moncton	16.30
No 3—Express from Moncton and Point du Chene.	17.00
No 25—Express from Halifax, Pictou and Campbellton	17.15
No 1—Express from Moncton	21.20
No 8—Express from the Sydneys, Halifax, Pictou and Moncton (Sunday only)	1.35
No 135, 137, 155—Suburban express from Hampton	7.45 15.30, 22.05

All trains run by Atlantic Standard Time 24 00 o'clock is midnight.

D. POTTINGER, General Man.

Moncton, N. B., June 1st, 1905.

CITY TICKET OFFICE, 7 KING STREET, ST. JOHN, N. B. Telephone, 7053.

GEO. CARVILLE, C. T. A.

EVERY 1

Likes good PASTRY. Its quality depends upon the material used. The result with

Woodill's German Baking Powder

Will always be satisfactory.

BAKER.—to Rev. and hon.
SHAW-MAR Baptist church Rev. P. J. St. and Net'le
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Births.

BAKER.—At Woodstock, Sept. 15th, to Rev. and Mrs. Arthur F. Baker, a son.

MARRIAGES.

SHAW-MARR.—At the Tabernacle Baptist church, St John, on Sept 13th, by Rev. P. J. Stackhouse, David Walter Shaw and Nettie May Marr.

McCRACKIN-BOLTON.—At the residence of the bride's parents St. John, on Sept. 14th, by Rev. P. J. Stackhouse, Harry H. McCrackin and Annie Bolton.

NVEDHAM MILLS.—At the home of the bride's parents, St. John, on Sept. 20th by Rev. P. J. Stackhouse, Frederick H. Needham to Ella May Mills.

PATTERSON-GREENSHADE.—At the residence of the officiating clergyman, Rev. P. J. Stackhouse, on Sept. 21st, George Patterson of St John, to Elizabeth Mercy Greenshade, of Springfield, Kings Co., N.B.

BROWN-CROSBY.—At the home of the bride's mother, Mrs. Margaret Crosby, Miss Alice May Crosby, of Ohio. Yarmouth, and Mr. Harry R. Brown, of Port Maitland, Yarmouth by Dr. J. H. Saunders, on the 18th day of September, 1905.

MORRISON-BEST.—At the residence of the bride, St. John, on Sept. 21st, by Rev. P. J. Stackhouse, George Morrison, of the Narrows, Queens Co., to Ruth Naomi Best of this city.

WATERMAN-MURLEY.—At Pleasant River, Queens Co., N. S., Sept. 20th, at the home of the bride, by Pastor W. B. Besanson, Harley B. Waterman and L. Blanch Murley, daughter of Mr James Murley, All of Pleasant River.

BISHOP FITZ RANDOLPH.—At Lawrencetown, Sept. 20th, by Rev. M. W. Brown, Clyde C. Bishop and Hallie B. Fitz Randolph, both of Lawrencetown, N. S.

CLARK-LEFURGEY.—At North Bedouque, P. E. Island, Sept. 19th, by Rev. J. D. Wetmore, William C. Clark of Wilmot, to Miss Mabel Lefurgey.

CUNNINGHAM-EATON.—At the residence of the bride's parents, Sept. 19th, by A. J. Vincent, William Arthur Cunningham, to Nita Evelyn Eaton, both of Halifax, N. S.

CROUSE-WILE.—In Bridgewater, N. S., Sept. 13th, by Rev. C. R. Freeman, Mr. Charles S. Crouse, of Lapland, N. S., and Miss Isilda M. Wile, of Waterloo, N. S.

MORTON-MOSHER.—In Bridgewater N. S., at the home of Mrs. E. E. Manning, sister of the bride, Sept. 18, by Rev. C. R. Freeman, Mr. Daniel W. Morton of New Germany, and Miss Laura M. Mosher of Bridgewater, N. S.

DEATHS.

DAVISON.—Mr. Timothy Davison, of Masstown, died Aug. 29, aged 76 years. He had lived in Masstown over twenty years, and was highly regarded by all. He was a member of the DeBert Baptist Church.

STEVENS.—Mr. George C. Stevens, of Masstown, Merchant, died on Sept. 18, aged 71. He leaves a number of sons and daughters to mourn their loss. He was buried in DeBert Cemetery on the 19th.

HYNDS.—At the home of her son, Tatamagouche, N. S., Sept. 2, Harriet, the beloved wife of Peter Hynds, aged 78 years and 4 months. She had been ill for a long time, and was a great sufferer, but she bore all her sufferings without a murmur she often longed to depart and be with her Saviour. She was a consistent member of the New Annapolis Baptist Church.

GORVETT.—August 27th, at her father's home at St. Catherines, Mrs. George Gorvett, (formerly Miss Mary Anne Morrow) passed away at the age of thirty, after a long distressing illness. Mrs. Gorvett had been a professing Christian for a number of years, and in her own quiet way had lived up to her profession. She was a member of the Long Creek Baptist Church. She was of a very amiable disposition and will be missed by a large circle of friends. To all the bereaved we tender our sincerest sympathy.

CLARK.—At Prince Albert, Annapolis Co., N. S., Aug. the 10th, Mrs. Marion A. widow of the late Ralph R. Clarke, age 88 years. Sister O. was baptized by the late Rev. Ezekiel Masters, she lived a life of trust in Jesus. Toward the close of her life her hope in God grew brighter till the death angel summoned her away. Her funeral was largely attended by friends from far and near. Pastor Howe, of Melvern Square conducted service at the home

of her son J. Wesley Clark, where she lived and died. Her remains were interred in the cemetery at Pine Grove, where she awaits the resurrection day. "Blessed are the dead who die in the Lord."

SIGGINS.—At his home, Woodstock, N. B., Sept. 14th, Mr. J. A. Siggins, suddenly passed away, aged 63 years. On Monday evening he retired in good health. In the morning he was found unconscious. Sometime during the night he was stricken with paralysis. He never regained consciousness and on Thursday morning departed. About 25 years ago he was baptized by the late Rev. W. E. Hall, and became united with the Baptist Church. He lived a very pious godly life. He was indeed a Christian, a loving husband and father. He leaves a wife, one daughter and one son to mourn the loss of one dearly beloved. We sympathize with them in their sorrow, and commend them to the God of all comfort.

BURNS.—At Melvern Square, Annapolis, N. S., July 31st, Mrs. John Burns, age 86 years. Leaving two sons and two daughters, to mourn their loss. Sister B. began her walk with her Saviour, in the early part of her life. Through the long years of her Christian pilgrimage, she built up a noble character. She was a mother to the afflicted in the times of their trouble, and always ready to assist every worthy object. For over fifty years she was an appreciative reader of the Messenger and Visitor. As the end drew near she longed to meet her Redeemer, and enter into the blessed service above. Love and affection did fall that could be done for her, till God's angels took her to the paradise on high.

COLDWELL.—Bro. Isaac N. Coldwell died at his home in Gaspereaux, N. S., on the morning of Sept. 6, after many months of suffering, aged 52 years. In early life Bro. Coldwell confessed Christ as his Saviour and united with the church in Gaspereaux. The Christ whom he then found was his strength in days of suffering and his comfort in death. Bro. Coldwell was a man of genial disposition. He took an intelligent interest in the affairs of the community and of the world at large. He leaves a widow and six children. Among his surviving brothers is Rev. E. Pryor Coldwell, an honored pastor. The funeral service which was largely attended was participated in by four ministers who had been Bro. Coldwell's pastors.

BROWN.—At Westville, N. S., Sept. 9th, 1905, Bro. C. M. Brown one of the oldest and most respected members of the New Glasgow Baptist Church, passed peacefully into rest. He was born in Sydney, C. B., in Jan. 1824, and spent his early manhood as a school teacher in Cape Breton. He was converted more than sixty years ago and united with the Sydney Baptist Church, being baptized by the late Rev. Hugh Ross. During all these years Bro. Brown was a faithful witness for Christ. He united with the New Glasgow Baptist church in Jan. 1891. Living in the closest fellowship with Christ and with all the members of the church, it seemed to be his chief delight to magnify the grace of God. He rendered valuable service in the prayer and conference meetings, where in the choicest language and deep spiritual devotion, he gave loving testimony concerning the power of Christ to save. The funeral service was conducted by the pastor, Rev. W. M. Smallman, assisted by Rev. Mr. Cumming of Westville (Presby.) and attended by a large circle of friends. A devoted wife, five sons and two daughters now live to cherish the memory of an affectionate husband and godly father. Brother Brown "is not for God took him."

POWLER.—From the home of her brother, W. Cahill, Esq., Sackville, N. B., Sept. 15th, whither two days previous she and her husband had gone on a visit. Annie, beloved wife of Wheeler Fowler of Hammond, entered into her heavenly home, aged 68 years. Sister Fowler possessed a mind well stored with useful knowledge, with a soul filled with love to Christ and thoughts stayed on him, her life brightened all with whom she came in contact. On Sunday Sept. 17th, her mortal remains were laid to rest in Hammond cemetery, there to wait the first resurrection. The large number attending the funeral witnessed the high esteem in which our departed sister was held. To our aged bereaved deacon and friends we pray, may divine sympathy and comfort be given.

GUIGGEY.—On Sept. 9th, at Indian Harbor, N. S., of consumption, P. Alonzo Guiggey, aged 24 years, leaving a widow and many friends to mourn. Our young brother died trusting his Saviour. The funeral services were conducted by Pastor L. J. Tingley.

At the London House,

St. John, Tuesday, Sept. 26.

To have dresses bought by mail is easy; no expenses

If you drop us a line we will send you a hundred or more samples of the newest dress materials and costume cloths to choose from;

You have all these samples to go over quietly at home and select more carefully than if you were here in our store.

You do not have to pay a cent for express charges, for we prepay all parcels of five dollars and over to your nearest express office.

Samples of smooth cloths for those long coat suits.

- All wool French Venetians, (all shades,) 50c, 65c yd.
- Unspotable French Venetians, 75c yd.
- Special shrunk Venetians, 85c yd.
- French, pure wool shrunk Suiting, \$1 00 yd.
- "Rowena" cloth suitings, a novelty, 1 10 yd.
- New line Boxcloths, shrunk, 1 25 yd.
- "Goldsmith" Vicuna Suitings, 1 35 yd.
- Sedan Broadcloths, 50 inch, 1 50 yd.

Or shall we send you samples of the new Tweed Suitings -- pretty light greys.

- Bedford Tweeds, for girls' suits, 35c yd.
- Leader Tweed Costume, 50c yd.
- Silver Grey Costume Tweeds, 65c yd.
- Grecian Suitings, light grey fancy, 78c yd.
- Golf Homespuns, with over-check, 65c yd.
- Mannish Tweeds, dark effects, 65c yd.
- New Tourist Costume Tweeds, 80c yd.
- Scotch Costumes, heather effects, 95c yd.
- Lana k Suitings, 58 inch, \$1 25 yd.

It will pay you to buy Rainproof Cloths from us A large selection too!

Plain cloths, fancies and tweeds for ladies' raincoats, all 60 inches wide.

- Fancy Cravenettes, fleck effects, \$1 35 yd.
 - Showerproof Worsted Coatings, 1 50 yd.
 - "Pearl" Worsted Rainproofs, 1 65 yd.
 - Waterproof Covert Cloths, 1 65 yd.
 - Fancy Tourist Coat Tweeds, 1 35 yd.
- Also English "Tourist" coatings for those stylish seven-eighths length coats, light effects, 1 50 yd.

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F. W. Daniel & Co.

London House, Charlotte Street,

St. John, N. B.

WHY ART THOU SO FAR FROM HELPING ME?

A hundred times have I sent up aspirations whose only answer has seemed to be the echo of my own voice, and I have cried out in the night in my despair, "Why art Thou so far from helping me?" But I never thought that the seeming farness was itself the nearness of God—that the very silence was an answer. It was a very grand answer to the household of Bethany. They had asked not too much, but too little. They had asked only the life of Lazarus; they were to get the life of Lazarus and a revelation of eternal life as well. There are some prayers which are followed by a Divine silence because we are not yet ripe for all we have asked; there are others which are so followed because we are ripe for more. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we have ever dreamed of. We come to the door of the sepulchre and beg with tears the dead body of Jesus; we are answered by silence because we are to get something better—a living Lord.—Geo. Matheson.

There is glory for the time to come. A great many people seem to forget that the best is before us. Dr. Bonar once said that everything before the true believer is "glorious." This thought took hold of my soul, wrote Moody, and I began to look the matter up and see what I could find in Scripture that was glorious hereafter.

I found that the kingdom we are going to inherit is glorious; our crown is to be a "crown of glory"; the city we are going to inhabit is the city of the glorified; the songs we are going to sing are the songs of the glorified; our rest is to be "glorious"; the country to which we are going is to be full of "the glory of God and of the Lamb."

There are many who are always looking on the backward path and mourning over the troubles through which they have passed; they keep lugging up the cares and anxieties they have been called on to bear, and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us?

He is the effectively present deity. He is God continually in the midst of men, and touching their daily lives. He is the God of perennial and daily aspiration, the Comforter to whom we look in the most pressing needs of comfort which fill our common life. He is the God of continual contact with mankind. The doctrine of the Holy Ghost is a continual protest against every recurring tendency to separate God from the current world.—Phillips Brooks.

You can unlock a man's whole life if you watch what words he uses most. We have each a small set of words which, though we are scarcely aware of it, we always work with, and which really express all that we mean by life or have found out of it.—Prof. Henry Drummond.

CHILDREN IN THE COUNTRY.

"Blessed is the child that grows up on a farm or in a country village, and especially if there be a little lake within reach for skating, swimming and fishing. It was a fine wit who remarked that "it was strange how often big rivers flowed by great cities." If I could make a world I should plant a little lake by the side of every cradle. To have a whole country to range in (as I did when I was a boy), plenty of streams and ponds; sugar groves to go to in the spring; cider mills in the autumn, and almost every member of my father's church having a good farm where I was welcome to milk the cows and ride the horses, is to enjoy the best blessing that God can bestow upon a growing boy."—Charles Frederick Goss on Children.

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FARM AT LOWER SELMAH. A great bargain 100 acres, Hay, Tillage, orchards, 60 trees, all in bearing. Cut 30 tons hay could be made cut 50 tons, has wintered 18 head of cattle, 6 horses and 12 sheep. House 18x33. Ell 24x16, Barn 60x30, wagon and tool house 24x26 one of the best mud privalege on the Crbequid bay—sufficient to keep up the farm for all time, has a fine wood lot and pasture. Price \$1,400.00. Address A. A. Ford, Berwick and Hants County, Real Estate Agent
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This and That

AN ORIENTAL STORY.

An eastern king was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighboring well, saying he would come in the evening and see their work. He then left them to themselves and went away.

After putting in one or two buckets, one of the men said:

"What is the good of doing this useless work? As soon as we put the water in one side, it runs out on the other."

The other man answered:

"But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the other, and, throwing down his bucket, he went away.

The other man continued his work till about sunset, he exhausted the well. Looking down into it he saw something shining at the bottom. He let down his bucket once more and drew up a precious diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed to himself.

"If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless after all."

But he had yet to learn why the king had ordered this apparently useless task. It was to test their capacity for perfect obedience, without which no servant is reliable.

At this moment the king came up to him, and, as he bade the man keep the ring, he said:

"Thou hast been faithful in a little thing; now I see I can trust thee in great things. Henceforward thou shalt stand at my hand."—The Sunday Hour.

GET STRAIGHT WHEN LITTLE.

Mr. Wooding has bought a nice home, with lawns, trees and shrubs of all kinds around it. One tree has grown quite crooked.

Mr. Wooding thought he would straighten that tree. He got strong men, who planted thick stakes on either side of the tree, and then, with a strong rope, they tried to bend it straight. It was no use, it had grown crooked.

AT THE PARSONAGE

Coffee Runs Riot No Longer.

"Wife and I had a serious time of it while we were coffee drinkers.

"She has gastritis, headaches, belching and would have periods of sickness while I secured a daily headache that became chronic.

"We naturally sought relief by drugs and without avail, for it is now plain enough that no drug will cure the disease another drug, coffee set up particularly, so long as the drug which causes the trouble is continued.

"Finally we thought we would try leaving off coffee and using Postum. I noticed that my headaches disappeared like magic and my old 'trembly' nervousness left. One day wife said, 'Do you know my gastritis has gone?'"

"One can hardly realize what Postum has done for us.

"Then we began to talk to others. Wife's father and mother were both coffee drinkers and sufferers. Their headaches left entirely a short time after they changed the old coffee for Postum. I began to enquire among my parishioners and found to my astonishment that numbers of them use Postum in place of coffee. Many of the ministers who have visited our parsonage have become enthusiastic champions of Postum." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville" in each package.

While the men were pulling at the rope, Eddie and his sister stood by looking at them. "See, children," said Mr. Wooding, "if that tree had been straightened when it was little, it would now be beautiful. It could have been done easily. It is now too big and we can't make it straight. It will stay crooked as long as it lives. So it is with men and women. When little, they can grow straight and become good and useful. If they grow up crooked, that is, with a bad character and disposition, they are likely always to remain so."

An absent-minded professor was one day observed walking down the street with one foot continually in the gutter, the other on the pavement. A pupil, meeting him, saluted him with "Good morning, professor. How are you?" "I was very well, I thought," answered the professor, "but now I don't know what is the matter with me. For the last ten minutes I've been limping."

"This bill," said the chairman of the legislative steering committee, "must not be allowed to become a law in its present shape."

"Why not?" demanded the member that had charge of the bill.

"It's too plain and direct. There is only one possible interpretation of it, and no possible way of evading it. Read it again yourself, man, and tell me, as a lawyer, if you think you could get a case out of it in a hundred years."—Chicago Tribune.

MY TRIUMPH.

I do not pledge to win the foremost place,

Not to receive the prize that is most fair.

Not always to the swiftest in the race

Are given the richest guerdons as their share.

Who then shall say I fail, or I succeed?

Who dare weigh my achievement in his scale?

There is one judge who doth record each deed,

And in His eyes they only really fail

Who never strive to rise where'er they fall.

And courage lose if paens once have ceased.

This is my aim: Though I may fail in all,

I will be worthy of success, at least.

Esther Trowbridge Catlin.

VEGETABLE WRONGS!

Digging the eyes out of potatoes.

Pulling the ears of corn.

Cutting the hearts out of trees.

Eating the heads of cabbages.

Pulling the beards out of rye.

Spilling the blood of beets.

Breaking the necks of squashes.

Skinning apples. Knifing peaches.

Squeezing lemons. Quartering oranges.

Threshing wheat. Plugging watermelons.

Felling trees and piercing the bark.

Scalding celery. Slashing Maples.

Crushing and jamming currants.

Mutilating hedges. Stripping bananas.

Burning pine knots. Burying roots alive.

—Selected.

The Hardest Job.—Every man thinks his own is the really hardest job.

The really hardest job, however, is that of the hero in a modern novel.

These are the performances of one hero in one chapter of a recent novel:

His countenance fell.

His voice broke.

His heart sank.

His hair rose.

His eyes blazed.

His words burned.

His blood froze.

Now, how would you like to be that hero?—Detroit News.

When you go away for health,
take health with you.

Abbey's Effervescent Salt

will protect the system against changes of climate, diet and water. It cleans the stomach—stirs up the liver—cures Constipation—will help you to get all the good you should out of your summer trip.

Take a bottle with you. 25c. and 60c.—at all druggists.

Eddy's "SILENT" Parlor Match.

If held tightly
Then rubbed lightly
And struck rightly
Will BURN BRIGHTLY.

Ask your grocer for a box.

TRY THEM.

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Wool! Wool!

The Farmer who has wool to sell or exchange is invited to enquire for the cloth and yarn which will wear a long time:

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	per copy! per quarter!	Picture Lessons	2 1/2 cents per set! per quarter!
		Bible Lesson Pictures	7 1/2 cents per quarter!
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Boys and Girls (weekly)	5 "	22 "	
Our Little Ones (weekly)	4 1/2 "	18 "	
Young Reaper (semi-monthly)	3 "	12 "	
Young Reaper (monthly)	2 "	6 "	

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Thus supplying a long-felt want to the
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and other parts of Canada. Has also been
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H. & S.
CHOCOLATES
you help a Canadian industry
and you get a better chocolate
for less money than you would
pay for the imported.

NEWS SUMMARY.

James W. Boyd, a clerk in the public health and marine hospital service, Washington, has been arrested for embezzlement of \$20,000.

It is again reported Justice Nesbitt is to retire from the Supreme Court bench and resume legal practice in Toronto.

Great quantities of fruit are being shipped from Niagara Peninsula. It is said to be the biggest fruit season in the history of this district. The peach crop is particularly large.

Lloyd Palmer and Harold Hatheway, arrived in Fredericton, Tuesday, with a moose, which they got Monday, at Portobello. The antlers had a spread of 48 inches.

The new battleship Dominion recently went adrift in Portsmouth, Eng., harbor, and seriously damaged two yachts, one of them the King's yacht, Alberta. The battleship finally grounded on a mudbank without receiving any damage.

"The Chinamen" who were before the court at Newcastle, charged with breaking into the laundry of another Chinaman, stealing his money and wounding him with a knife, were sentenced by Judge Gregory, to imprisonment in the penitentiary for a term of four years.

At the request of the coal mine owners of Nanaimo, B. C., the minister of labor has sent William I. MacKenzie King to endeavor to settle the difficulties between them and their men over the legislation passed by the B. C. legislature last season.


Freddie Goulding, aged four and a half years, died at Toronto Junction, in convulsions, as a result of eating toadstools, of which the family partook in mistake for mushrooms. His parents, Mr. and Mrs. Goulding, are still ill from the effects of poisoning, as is Miss O'Donnell, who was visiting the family at the time.

A section of the steel structure on the new St. Cunegonde church, Montreal, collapsed on Tuesday, carrying with it in its fall of one hundred feet, seven workmen. Charles Otis was instantly killed. Ulric Brett, died in the ambulance on his way to the hospital, and Valier Fournier, died in the hospital. The men were in the employ of the Dominion Bridge Co.

An American Exchange says: For what will probably be the first time in the history of this country, a high class Chinese girl is to be introduced to Washington society this fall. The young debutante is Miss Liang Cheng, the seventeen-year-old daughter of the Chinese minister. The minister's daughter is well educated and is a musician of ability.

Dalhousie, on the 12th inst., took a vote of the ratepayers, testing whether or not the town should be incorporated, and the result was 91 to 6 in favor of incorporation. After incorporation water will be supplied and an electric plant installed. The Central Telephone Company intends running a line into the town in a few days, connecting it with Campbellton and adjoining places.

To have dresses bought by mail is easy. No expenses. If you drop F. W. Daniel & Co., London House, St. John, a post card, asking for samples, you will have a very large assortment of the newest things by return mail to select from. Then they prepay the express charges on all parcels of five dollars or over. See advertisement page 13.

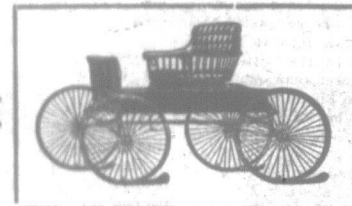


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A large variety of **High-Grade Carriages, Express and Road Wagons.**

Right prices and easy terms. Good discount for cash.

The New York Globe says: The Rev. G. W. McPherson, one of the best known evangelists in this city, plans the building of a great evangelistic hall, seating three thousand people and having in connection with it a training school for evangelists. Mr. McPherson estimates that the cost of the building he has in view will be \$500,000, and has no doubt that this amount will be raised without any trouble. When asked who was backing him in all his work, his reply was "God." Asked who would raise the funds for this great building, again the answer was "God."

Mr. McPherson feels the great need of such a building, as there is none in New York City available for evangelistic purposes. The cost of hiring Carnegie Hall or some other theatre shuts them out, he says, from being a place where an evangelistic campaign could be carried on for any length of time.

His boyhood began in Cape Breton Island, and he is of Scotch-Canadian parentage, his father having been a famous Presbyterian minister. When still but a boy of sixteen, Mr. McPherson made his way to America and to Colorado to make his fortune. But in the mining camps, where circumstances led him, he received the call to preach the Gospel, and even at that early age began his ministry, preaching as a layman to the miners with which he was thrown. To this energetic young man is due the forming of many of the Y.M.C.A.'s which are now such important features in many mining towns in Colorado.

Three years ago Mr. McPherson assumed charge of the Gospel Tent Evangel, which was made famous by Moody seven or eight years ago, and it is here that Sankey's sweetest songs were heard. No tent in the United States has been so wide reaching in its influence as Tent Evangel. Famous ministers from far and wide have sent forth the call to Christ from this pulpit in connection with his work here. Mr. McPherson expects to begin a fall tour through various large cities in the hope of establishing interdenominational tent relations throughout the country. He reports to establish a tent in each city, and there will be a bureau of ministers engaged in the summer to make the tour of all the tents, preaching for a short length of time in each. The cities he expects to visit are Brooklyn, Philadelphia, Boston, Montreal, Toronto, Chicago, Cleveland, and Detroit.

Mr. McPherson writes that he is an ordained Baptist minister. He was born in Margate, C. B., and was baptized there at the age of thirteen, by Rev. P. R. Foster. He cherishes very tender memories of his native country.

The new session of the Institution for the Deaf and Dumb at Halifax, has begun, and Principal Fearon would be grateful for information regarding deaf children, of six years or over, who have not yet come under instruction. This school is empowered by Acts of Parliament to admit pupils from all parts of the Maritime Provinces, also from Newfoundland.

"There are some spectacles" declared the lecturing Arctic explorer, "that one can never forget."
"Excuse me, mister," called the voice of Farmer Foddershanks from the audience, "but would you mind givin' me th' address of the firm that makes 'em? I'm allers a-forgottin' mine."—Cleveland Leader.

1000 Church Collection envelopes for \$1.50, express prepaid. Printed. Send copy for a trial order. Discount on larger orders.

Paterson & Co., 107 Germain Street, St. John, N. B.

Red Rose Tea Is Good Tea

THE CHRISTIAN VOL. XXI.

Sweden and Norway

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Canada a Wheat Producer

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