

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LXIV.

Vol. XVIII.

ST. JOHN, N. B., WEDNESDAY, OCTOBER 8, 1902.

THE CHRISTIAN VISITOR  
VOLUME LIII.

No. 41.

**A Remedy for Smoke.** The Montreal Witness gives an account of what is claimed to be a very successful contrivance for doing away with the smoke nuisance connected with the burning of soft coal in factories. The anti-smoke apparatus is used in the furnace room of the Dominion Bridge Company's works at Lachine. The following description is given of it: In front of each of the large boiler furnaces is a hopper, into which the coal is shovelled. Underneath this is a steam cylinder, the piston of which pushes the coal into the furnace, underneath the fire. In this lies all the secret—the coal is put in underneath the fire the gases from it pass through the fire and are burnt, while the coal is baked into coke, no more smoky than anthracite. This coking process goes on in a long narrow trough from front to back of the furnace. The coal is pushed along this by the piston, while the intense heat of the fire above bakes out its gases. Just along the edge of the trough are holes through which air is forced by a fan, at a pressure of an ounce or two to the square inch. The gas burns with this air, in a mass of white-hot coke—an ideal condition for combustion. As the coal is pushed up by more coming behind, the coke piles up and falls over on the flat plates to each side, covering the whole bed of the furnace with a glowing mass. Mr. Dawson, the mechanical superintendent, is enthusiastic in praise of these stokers. Besides eliminating smoke he says, they enable him to get more power from less coal, with only a third as much ash. The absence of smoke makes the boiler flues so clean that they only have to be cleaned once a week, instead of every day, as formerly.

**The C. P. R. and its Atlantic Service.** At the annual meeting of the stockholders of the Canadian Pacific Railway Company held in Montreal on Oct. 1, President Shaughnessy in the course of an address alluded to the proposals made by the C. P. R. management to the Canadian Government in reference to the establishment of an Atlantic Fast Line. According to the report published of President Shaughnessy's statement on this matter, the C. P. R. proposal was as follows: The company offered, subject to certain traffic arrangements, to establish a weekly service of 20 knot steamships between Liverpool and a St. Lawrence port during the summer months, Halifax to be the Canadian port during the winter months, for a subsidy of £265,000 sterling per annum during the first 10 years, with a graduated reduction in the amount of subsidy during each of the two following periods of five years, the ships to be most modern in every respect and to be built specially for the route. In addition to this the company signified its willingness to furnish a fleet of modern freight steamers of 10,000 tons capacity each, sailing at a speed of about 12 or 13 knots per hour, serving Canadian ports. Up to the present, the president said, the directors had received no intimation of the policy likely to be adopted by the Government, but in any event the rapid increase of the C. P. R.'s export tonnage and the necessity of being able to quote through rates of freight and give through bills of lading would make it necessary for the company to control a line of freight steamers for its trans-Atlantic trade.

**The Australian Commonwealth.** The course of confederation is not running smoothly in the Australian Commonwealth. There is, it appears, much dissatisfaction, especially in Queensland, with ominous talk of breaking up the union, and Premier Philp of Queensland now openly advocates secession. Federal legislation in respect to the colored labor question has worked disastrously

for the sugar industry of Queensland, and hence the desire of the people of that State to break away from the union. Mr. Philp does not believe that 20 per cent. of the people of Queensland will vote for continuance in the Commonwealth. It is said that in other Australian States there has been considerable change of opinion on the question of union since the referendum was taken. But it appears that the Commonwealth is established on such conditions that it will not be easy to get out of it by any constitutional means, for the constitution makes no provision for secession, and the only way out of the union would appear to be by an act of repeal or by civil war. It will be most unfortunate if the Australian States, after having entered into political wedlock, are not able to live happily together, but probably they will find it better to make some mutual concessions for the sake of maintaining the union, concluding, as the Canadian Provinces have done, that though some minor disadvantages may be involved in confederation, it is eminently worth maintaining.

**Great Disasters in Sicily.** A tornado accompanied by floods and causing great disaster and loss of life passed over the Province of Catania, Sicily, on September 26. The effects of the storm in the southern parts of Sicily are reported to have been terrible. Two mountain torrents ran through the town of Medica, flooding all the houses in the low-lying parts and wrecking many of them completely. The inhabitants were aroused by the terrible roar of the storm and attempted to escape but the main street of the town had become a boiling river and escape was impossible. The volcano of Stromboli was in full eruption at the time. A despatch says: Huge boulders fell into the sea for a distance of four kilometers. The director of the Aetna Observatory believes that there was a submarine eruption between the island of Stromboli and Sicily. The German steamship Caperra foundered at the entrance of the harbor of Catania, Sicily. The latest advices from Sicily estimate that 500 corpses have been recovered. Three hundred and seventy of these were thrown up on the eastern coast of the island. The sea continues to throw up bodies which have been brought down by the torrents from the interior. Many persons are still unaccounted for. It is known that 300 perished at Medica.

**Two Fast Cunarders.** Much interest has been excited by the announcement that the Cunard Steamship Company has entered into an agreement with the British Government, in accordance with which the Company will add to its Atlantic service two large steamships having greater speed capacity than any existing Atlantic liners. The Government, it is stated, will pay the Company an annual subsidy of £150,000, and will lend the money necessary for the construction of the steamships, charging interest at the rate of 2½ per cent., the Company engaging to repay the loan by annual payments extending over twenty years. The agreement is to remain in force for twenty years after the completion of the second steamer, and a guarantee is to be given by the Company that it will not unduly raise the rates. The new boats it is understood will have a possible speed of 25 knots which will give them the pre-eminence in respect to speed over the fastest German ships. The Cunard steamers will of course run to United States ports. It is inferred in some quarters that this agreement with the Cunard Company means that the British Government will not subsidize a 20 knot Canadian service, and that the Canadian fast line scheme will be abandoned in favor of a com-

bined passenger and freight service. This however does not appear to be a necessary inference and may have no foundation in fact.

**The Coal Strike.** In view of the very large extent of the anthracite coal-mining operations and the great and necessary part which that kind of fuel plays for heating and manufacturing purposes, a strike of the anthracite coal miners of the United States, extending over six months and practically stopping the production of that kind of coal, must be a matter of most serious consequence in that country and also to a large degree in Canada. The unyielding determination of the miners, on the one part, not to abate their demands, and of the coal corporations, on the other, not to grant those demands and not to submit the matters in dispute to arbitration, has brought about a situation so serious, in view of the approaching cold weather, that President Roosevelt has thought it necessary to call the representatives of the conflicting interests together with a view to mediating between them and, if possible, settling their dispute. The meeting took place on Friday last, but was barren of results, or at least of the result hoped for, as neither party was willing to yield anything in respect to its demands. It appears that the President is not disposed to give up the attempt at settlement without further effort. A Cabinet meeting was held on Sunday at which it is believed some action was taken in regard to the matter, but just what line of action the President has now in view has not yet been made public. It would seem however that some means must be found for remedying a condition of things that has already caused very considerable loss and inconvenience to the public, and which if continued into the colder weather must result in untold suffering.

**The English Education Bill.** The London correspondent of the *New York Tribune* notes that the Congregational Council of Great Britain by an overwhelming majority has sanctioned passive resistance to the payment of rates under the Government Education Bill in the event of that ill-considered measure becoming law. And the Baptist Union is expected to adopt a similar course. The campaign which Dr. Clifford, Dr. Robertson Nicoll and other Nonconformist leaders organized against the Bill is no longer lightly regarded, as at first, as a futile menace. The threats of passive resistance if carried out, would force the local authorities to sell the furniture of the Nonconformists and would throw the whole country into a state of lawlessness and turmoil. Some members of the Administration are alarmed at the situation and advise compromise, and some of the Government's supporters advise the withdrawal of the Bill. This counsel, Mr. I. N. Ford thinks, Mr. Balfour is not likely to take. He is more likely under the threat of passive resistance by the Nonconformists to harden his heart and persevere in his determination to carry the Bill at all hazards. The opponents of the bill have taken their stand on the broad principle that there must be absolute public control of schools if the ratepayers are to support them out of local taxation. Mr. Balfour's bill throws voluntary or denominational schools back upon the rates, but leaves the control of them in the hands of the religious bodies which have been supporting them. This will allow the Church of England or Roman Catholic managers to select the teachers and control religious instruction. There is no apparent method of compromising this question. The Nonconformists take the view that a free school system supported by local taxation must be essentially secular, and that the catechism and tenets of no religious body can be taught at the public expense.



## The Seat of Authority in Religion.

BY ALVAH HOVEY, D. D., LL. D.

Address before the Newton Theological Institution on the evening of September 16, inaugurating the work of the ensuing year.

The discussion of my subject, which is "The Seat of Authority in Religion," may be opened by attempting to define the terms "religion," "authority," and "seat," as used in this address. In his last and perhaps greatest work, Dr. A. M. Fairbairn, the distinguished principal of the Mansfield College, Oxford, says that "Religion is, subjectively, man's consciousness of relation to suprasensible Being; and objectively, the beliefs, the customs, the rites, and the institutions which express and incorporate this consciousness." To this he adds the following statement: "The consciousness which knows itself related to suprasensible Being represents not one faculty, but the whole exercised reason—the concrete spirit reaching upwards and outwards to a spirit as concrete as itself." "The God he thinks of is one who speaks to him as well as one who can be spoken to. The mutual relation is therefore conceived as a mutual activity; there is reciprocity between the related persons; man worships, but God hears, and sees, and responds. Man offers himself to God, God communicates himself to man" (p. 202). Thus, according to Fairbairn, subjective religion is in essence reciprocal action between God and man. And this is doubtless an adequate account of the matter, if subjective religion is to be defined from the point of view gained by looking intently at its personal constituents or causes in the simplest manner possible, for these are God and man working together, the former with perfect and the latter with imperfect intelligence. But I would prefer to lay greater emphasis on the quality of the human co-operation, and to say that true religion is, subjectively, man's consciousness of a friendly or filial relation to suprasensible Being. For God, as he is revealed in Jesus Christ, is the suprasensible Being dimly felt after and partially laid hold of by every religious person, that is to say, by every man who is actively and not merely potentially or inertly religious; and I would prefer to substitute "principles" for "beliefs" in his definition of objective religion, making it signify the principles, the customs, the rites, and the institutions which are concerned with producing and expressing religious consciousness. By "principles" are meant the cardinal verities of religion which call into being faith in what is unseen and eternal. For religion, objectively considered, is either a colossal delusion, or it consists of realities as certain as the fact of existence itself, and it will never satisfy the cravings of human nature unless it justifies a relation of conscious and loving devotion of the soul to God.

The other terms of my subject, namely, "authority" and "seat," require but a word of explanation. "Authority" is defined by Webster as "jurisdiction," or "right to command or to act" in a given sphere. Authority in religion must therefore be a right to command men what they should be and do in matters of religion, a right to lay down the law of their duty or life in relation to God and his universe. In seeking the "seat" of authority in religion, we must then strive to answer such questions as these: Who has the right to prescribe the character of man's normal relation to God? In whom, or in what shall we find the seat of authority for doing this? In God himself? In every man, as being a law unto himself in all that pertains to religion? In any prophet as the chosen mouthpiece of God? In any series of religious teachers? In any record of messages from the court of heaven? In all beings and things comprised in the vast universe known to mankind? or, in some unique and peerless revealer of the Divine will?

It may certainly be said, in the first place, that all authority in religion has God for its source. No rational theist will deny this. Back of every kind of energy or order in the wide world is God. Physical successions and moral obligations are alike dependent on his will and, in the last analysis, on his nature. For he is the primal Being, the Ground, if we do not say the Originator of every creature that has breath, of every soul that feels or thinks, and of every atom of matter, or vortex of energy, that has place in the linked and wondrous movements of the whole sum of existence. Whatever secondary or derivative seat of authority in religion there may be discovered here or there, all will concede that the primary seat of such authority is the bosom of God.

But God is a suprasensible Being, not revealed to us by means of the organs which connect us with one another. As a rule he approaches human souls through unrecognized channels. The late Dr. Brooks, of Colgate University, who possessed the faculty of religious insight in a high degree, once said that he "could not look at a film of protoplasm, through a microscope, without a feeling of awe, because just behind the film was God!" Just behind it for the film was a veil, however thin, which hid while it touched the Supreme Reality! In spite of telescope and microscope, in spite of scales and reagents, in spite of spectrum analysis and the X-ray, in spite of hypnotism and telepathy, costly laboratories and endless experiments, there is still an unseen world

and a suprasensible God. I am glad of it. Anything like a visible presentation of himself would probably be incompatible with moral training. There is a strain of good sense, as well as of boldness, in "Blasphemous Apology," by Robert Browning (p. 355):

"Naked belief in God, the Omnipotent,  
Omniscient, Omnipresent, sears too much  
The sense of conscious creatures to be borne.  
It was the seeing him no flesh will dare.  
Some think creation's meant to show him forth;  
I say it's meant to hide him all it can.  
And that's what all the blessed evils for.  
It's use in time is to environ us,  
Our breath, our drop of dew, with shield enough  
Against that sight till we can bear its stress"  
"The sum of all is—yea, my doubt is great,  
My faith's still greater, then my faith's enough."

Our quest must therefore be, in the second place, for seat of proximate and derivative authority in religion; a seat which can be approached so near that its voice can be distinctly heard.

### A MAN'S OWN SOUL IS NOT THIS SEAT.

In this quest it will appear (1) that the soul of man is itself a seat of derivative authority in religion. For every human being is rational, moral, and religious, potentially. Created, as we have reason to believe, in the image of God, every man has, at least in germ, the reason, conscience and appetency for worship, which suggest and commend to him some elementary truths of religion, among which are the existence of God and the duty of having respect to his will. Yet, on the other hand, no one can show that the soul of every man is, even for himself, the only seat of authority in religion. Almost every one instinctively looks beyond himself for the supreme authority in religion. In his most sane and lucid moments, when he looks backward and forward with the strongest desire to comprehend the universe to which he belongs, man seeks for some objective authority which he can rationally accept as valid in the domain of religious thought. He feels, indeed, that he must test, judge, and approve all things pertaining to this great matter; but he does not feel that his own mind is competent to furnish the data or determine the character, or compass the issues of religion. It is easier to weigh facts presented to the mind than to discover them, to test an invention than to make it, to perceive the soundness of an argument than to construct the argument *de novo*. The function of a judge is different from that of a legislator. And so, while every one may be easily convinced that, as a rational being, he must be able to judge for himself as to the firmness of the grounds of his religious credenda, he cannot easily be convinced of his power to discover, unaided, the cardinal verities of religion. His brain is not a spider capable of spinning out of itself the marvellous web in which, as in a palace, it will be content to disport itself forever.

Yet it may be admitted that the religious outfit of man is ample enough to predispose him at times to some sort of religious belief. In serious moments he may go out of himself spontaneously in search of an object of worship, a reality that will explain the mystery of being and satisfy the soul's longing for the suprasensible and adorable. But only a few persons in all the generations of mankind have ventured to propound, deliberately, a new religion, and these have been either speculative dreamers, mistaking theory for fact, or a part for the whole—therefore "wells without water," "clouds without rain," or else, in some cases, deliberate impostors.

Confucius did not profess to make known any new religious truth. He merely collected and expounded the ancient lore of his people and taught the ethical principles which should guide men in the various relations of life. Gautama ignored any divine Being in the proper sense of the word, though his adherents in process of time came to pay him a sort of religious worship, quite consistent, however, with idolatry. Mohammed pretended to have received the words of the Koran through an angel from heaven, and his followers were taught to look upon him as pre-eminently the mouthpiece of Allah. In a somewhat similar spirit Emanuel Swedenborg, Joseph Smith and Brigham Young were careful not to arrogate the honor of being, in virtue of their human powers, seats of authority in religion. Mrs. Eddy, and Alexander Dowle are equally modest. They claim to be no more than specially endowed interpreters of the Christian records. For the good sense of mankind has thus far repudiated the assumption that the soul of man is the seat of authority in religion.

I think at this time of but three eminent men who have had the temerity to propound, on the authority of their individual reason, a religion supposed by them to be worthy of confidence, namely, August Le Comte, Herbert Spencer and Ernst Haeckel, and neither of these is likely to have his religious authority recognized by any considerable number of thoughtful men. Their scientific position is creditable, but their religious authority, nil.

### THE COMMON BELIEF OF MEN IS NOT THIS SEAT.

Holding then, as we surely must, that the original seat of authority in religion is God himself, a suprasensible Being, and that men need an accessible or proximate seat of such authority, but have it not, each one

for himself in his spiritual nature, we may inquire (2) whether or not this desiderated seat can be discovered in the common belief of mankind, the *consensus gentium*? During my theological studies in this seminary I was brought into friendly relations with a German professor, Doctor —, who advocated this solution of the problem before us with no small ardor. He averred that it was only necessary to compare the creeds of mankind, Eastern, Western, Southern, civilized and barbaric, ancient and modern, in order to discover the radical elements of a religion worthy of all acceptance. This eclectic creep would, he opined, be true and sufficient. It might have no rites or usages or institutions, but it would comprise the essential principles of goodness and satisfy the race in its life on earth. But my impression is the longer he argued in favor of his position the weaker it seemed to be, until my really learned friend, who held the laboring oar all the time (it being my part to ask questions), became more than half convinced that his view was indefensible, since only a few ethical commonplaces would survive the eliminating process, honestly applied, and all that deserves to be called religion would be set aside as worthless. My friend was not really prepared to surrender all, save and except the habit of recognizing in some indefinable way, the existence of unseen powers which are able to harm or to help mankind. The vast influence of religion in the world could not be accounted for by so meagre a residuum of reality as this hypothesis appeared to leave.

Yet a close study of the religious history of mankind proves the existence of qualities in their nature which make religion indispensable to their well-being. Hence these qualities must somehow be embraced in the seat of authority for religion. Nor is this at all surprising to any one who believed in God and supposes him to be the original but unseen author of the well-ordered universe. If the likeness to God in human nature accounts for any part or degree of religious faith in individuals, it must have been a factor in the vast religious movements of the world, moulding the life of the noblest souls in many nations and during many ages. Multitudinous pillars sustain the temple of truth. It may have a Chief Corner Stone, and at the same time a hundred foundation stones.

No theory as to the seat of authority in religion can be correct which sets aside any actual facts which support religion or any truth of religion. For, be it remembered that our present quest is not for the original seat of such authority but for the proximate seat, the one most accessible to us. There is a sense in which every atom or combination of matter, every movement of air or ether, every living being above or beneath the surface of the earth, every step in the progress of evolution, every advance in the civilization of humanity has its place in forming what has been called the seat of authority in religion. Under God and representing the mind of God, all these speak with authority, declaring in some way his character and our relation to him. If all the worlds with their contents living and lifeless, and all the ages with their generations, historic and prehistoric, in so far as they are accessible in the slightest degree to human consciousness, are interrelated and interdependent, an orderly and intelligible system, they do undeniably testify of a suprasensible, intelligent, and mighty cause, and one may fitly apply to them the fluent lines of Addison:

What though no real voice nor sound  
Amid their radiant orbs be found,  
In Reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing as they shine,  
The hand that made us is divine.

—The Watchman.

(Concluded next week.)

## The Christian's Wealth.

BY REV. THODORE L. CUYLER.

The servants of Christ have a different arithmetic from the worldling. He counts his gains by the earthly possessions that he accumulates. The Christian often gains by the losses of earthly things. "He that loses for my sake finds" is an assurance full of good cheer to many a tired and afflicted child of God. Grasping after earthly wealth or honor costs very often a sad loss of grace and godliness. It is not what we take up, but what we are ready to give up, that makes us spiritually rich. Giving up for the sake of our Master honors him, and adds to our treasures in heaven.

It is impossible to compute what treasures every faithful Christian may be storing away for that celestial storehouse. There is a constant accumulation. There is a "laying up" day by day. A "book of remembrance" is kept, and God will give to everyone as his work shall be. The record on high will read very differently from the assessor's tax-books in this world. Plutus and Midas are assessed in New York or London as millionaires. Up yonder a "certain poor widow" will outshine many of these colossal money-mongers because she put into the Lord's treasury the two mites that were all her living. The box of alabaster which Mary broke over the feet of her Master will not lose its fragrance in heaven. Every act of self-denial for Christ is an invest-



ment for heaven. Every word spoken for him here will echo there. A precious encouragement is this for faithful parents, and Sunday-school teachers, and city missionaries, and the whole army of hard toilers in the service of the best of Masters. Do you sometimes get discouraged, my brother, because you do not see more immediate results of your efforts? Don't worry. You are responsible for doing your whole duty; God is responsible for results. His "reward is with him" to give to every servant according as his work shall be.

It goes without saying that, as they who turn many to righteousness will shine as stars in that celestial firmament, there are some favored servants of Jesus who will come into magnificent inheritance in heaven. We can imagine Robert Raikes surrounded by a multitude of those who were the spiritual trophies of his Sunday-schools, and Spurgeon welcomed by the happy souls whom he led to Jesus, and our own Moody finding his heaven all the more joyous for the number of those whom his untiring labors won to the life everlasting. Consecrated talents will then blaze as crowns of rejoicing. What an inducement is this to every young man and woman who is raising the question: How shall I employ my brains, my culture, or my money, to the best advantage? Even one talent, if not hidden or wasted, shall make some very humble Christian rich and radiant when they come into their heavenly inheritance.

In these days, and especially in our own country, there is an astonishing increase of men of immense wealth; the word "million" is almost as common as the word "thousands" was in the days of my childhood. Haste to be rich is the prevailing mania; yet only a very, very small proportion of all the most eager seekers after wealth will never attain it. But every one of my readers may become "rich toward God." The secret of it is to get by giving. This is the true paradox in the economy of grace. He that refuses to give his whole heart to Christ is doomed to perish without Christ. He that saves for self, only loses; he that loses for Christ's sake is sure to save. Would you secure treasures in heaven? Then learn to give, and give bountifully. God loveth the cheerful giver. This is not to be limited to gifts of the purse; for the offerings of silver and gold are only a part of what our Master has a right to.

If you have the heart to pray, give your prayers; answered prayers will be a part of your heavenly inheritance. You that have acquired wisdom and experience, give your counsels to those that need them. Give your personal labors for Christ and the salvation of souls; no wealthy Christian ought to compound with his Master by drawing a bank check in lieu of Christian work. Those who have not much money, or counsel, or Christian work to bestow, can afford the blessing of godly living and a holy example. And so a Christly life may be a constant expenditure; even as the noontide sun overflows his golden urn of radiance, and is none the poorer in warmth and brightness.

Such a life is a constant accumulation of heavenly treasures. It is a laying-out here for Christ, and a laying-up yonder. Every good deed is recorded; every victory over sin has its crown; every service for our Lord is remembered; for he hath said, "the reward is with Me to give to everyone as his work shall be." Labor on, pray on, suffer on, battle on, O faithful servant of the crucified Jesus! Every day will add to your treasures in heaven, and so shall you be made meet to be partakers of the glorious inheritance of the saints in light.—Baptist Commonwealth.

### Those Millions for Missions.

BY A. L. VAIL.

There is peril in putting forward the thought, however true in itself, that men wise in investments might support missions on account of the material benefits resulting, especially to the givers, in the evoking of markets for the products of civilization. Far better the master of millions keep his millions than give them for material or selfish considerations, for such motive would bring a degradation or devitalization more disastrous than poverty. But as one observes the immense movement of money into education, and certain forms of church work and charity at home, and the contemporary stagnation of contributions to missions, the wonder grows that the latter so impressively fails to keep pace with the former, so falls to enlarge with any respectable approach to comparison with it. Why is it that during the past decade, while the giving to education under Christian auspices has greatly increased, there has been almost no parallel increase in gifts toward the evangelization of the world? We have become accustomed to great sums from the wealthy, as well as widespread and enthusiastic movements among those less prospered financially, for the promotion of secular education in many forms; would we not be startled if something similar would appear in mission giving? It certainly has not appeared so far, and it is doubtful whether any ordinary sight discovers it on the horizon. This applies equally to the millionaires and the millions of our people; neither one produces the "millions for missions" that

might easily be produced. And this is not because our leaders in missions have failed in inculcation or exhortation or solicitation. They have been very diligent in all these fields, especially so. They have used conventions and commissions and other appropriate instrumentalities, but the results have not been strikingly satisfactory anywhere.

The truth is that the lower uses of Christian money have come to the front, which involves that the minor motives and inferior enthusiasms of the Christian life have dominated. It seems to me that here we come on the key to the problem. There has been a letting down, if not a breaking down, of the motive in giving. To search the causes of this would carry us too far; it would carry us into the fields of the materializing and secularizing of our religious life, of the damage to our spiritual conceptions from this source as well as from the assaults on the Scriptures and criticisms on Christianity in many ways, which have wrought disaster in the faith of the churches, faith in both senses of the word, the things believed and the belief in them. We are being swept by a flood of low ideals in the spiritual life, concerning sin in heathenism as well as civilization and the essentialness of the gospel as atonement and righteousness, and concerning the supremacy of the commands of Christ in all things. We are saturated with a diluted universalism, as a part of the saturation of us with promiscuous skepticism. The "new theology," whatever it is, either as a phantom or a force, has brought us enlargement of heart into universal fatherhood and its corollaries, which has in turn induced weakness of heart toward the powers and the promises of God and those conceptions of obligation and opportunity out of which alone, the large devotion of ourselves and our money to the enduring and exalted can come. And so we have dropped, more or less, enough to command attention as an explanation, from spirituality to morality, in our practically fundamental conceptions of Christianity, from prayer to applause in our assemblies, from Christian evangelism to civilized culture in our idea of human need, and so from missions to education and charities in our giving. This applies to the multitude as well as to the millionaires, because the multitude follows the millionaires, in giving as in other things; the wealthy have set the fashion for givers on the lower levels and the people of less means have followed here as elsewhere.

The above is not a tirade. It is an attempt to suggest something of the explanation of the failure of the giving for missions to keep pace with other kinds of Christian giving. It does not assume to explain everything, but it does propose to work among the roots of the problem. It is maintained distinctly that those things do not voice the first demand on Christian resources. The first duty of the church and the Christian is to proclaim the gospel and plant the church where they are not to minister to men, not in their physical or in intellectual lives, but in the spiritual lives, and the church or the Christian that makes these lower plans of human need the highways of his devotion, in money as in other things, is not on the highway of the Lord.—Standard.

### Report of Committee on Denominational Finances.

Your Committee to consider how best the income for denominational work may be increased have to report:

1. That in order to have a healthy and continuous increase of funds for the Lord's work, there must be a faithful and continuous training of the membership of our churches in the duty and privilege of Christian beneficence. The churches must be brought to see that the gathering of funds for this work is one of the things they cannot neglect, or perform in a half-hearted way, without being unfaithful to him who commands his followers to make disciples of all the nations.

The developing of this spirit of beneficence, and the bringing of the churches to the faithful performance of their duty in the gathering of these funds, devolve upon the pastors, who should be encouraged and sustained in this work by all who desire the advent of the Redeemer's kingdom.

Your committee are of the opinion that, if all our pastors would faithfully seek to lead their churches in the way indicated, there would at once be an increase of twenty-five to fifty per cent. in the amount of our contributions for denominational work.

2. That, in order to have a healthy and continuous increase in the funds for our work, each church must have some plan, by which, at regular and frequent intervals, the money may be gathered. Your committee recommend the following as suitable plans:—

(1). The "Convention Plan" so called, which has been followed by a large number of our churches for many years;

(2). The "wheel plan" so called, which is in operation in some of the Western States.

The difference between these plans is that by the Convention plan the offering is taken for all the objects to gether and divided according to the scale, giving a percentage to each object. By the "wheel plan" each ob-

ject is presented separately and the offering taken at that time is devoted to that object.

But the mere adoption of a plan will not of itself bring in the money. The plan must be kept in continuous operation. Where the Convention Fund is adopted, the envelopes for the gathering of these funds should be used, and an earnest effort made to secure an offering from each member at least once in three months.

As an agency outside of the churches for assisting in this work, your committee recommend the appointment of a Treasurer for each Province, with each of whom shall be associated two other brethren, thus making a finance committee of three for each province,—the work of this committee to be:—(1) the apportioning among the churches of the amounts assigned to each Association; (2) the arranging for the time of presenting the different objects in the churches that adopt the wheel plan; and (3) to endeavor by all proper means to secure from the churches the amounts assigned to them.

[Adopted by Convention, August 26, 1902.]

Yours sincerely,

HERBERT C. CRRER.

### The Presence of Jesus.

Has Jesus Christ his right place with us? Has he his right place in our hearts? Are you thinking about Jesus Christ now? Have we brought every one of our thoughts into captivity to his obedience? The Psalmist says of one, "God is not in all his thoughts." Possibly he means that God is not in any of his thoughts; possibly he means that God is not, as he should be, in every one of his thoughts. There is a little lad who is more than all the world to me, and now and then he looks up and he pleadingly says, "Father, won't you look at me, please?" It is just the child's desire to be sure of companionship and thought. We are always willing to make those we love the objects of our thought. Is that loved one out of your thought one moment of the day? Christ is. But for what else were memory and imagination given us but that Christ should never be absent from our thought, that we might keep the words that he spake, the deeds that he did, his loving ways with the little children, and the power, the gentleness of his look, the kindness of his heart, as an ever-living presence in ourselves.—Robert E. Speer.

### The Untouched Page.

It was a quaint fancy of certain early modern philosophers to think of the child's mind as if it were a clear tablet, as yet untouched by the stylus of the writer. We smile now at the use of such language in the name of philosophy; but we need not forget that there is a truth beneath the figure, after all. How many things, never to be effaced, are written upon the white tablet of the child's mind, by mother and teacher, before that child is seven years old. Much of what is written in after years upon that tablet will be as that which is written upon the shifting sand; but these first writings will never be wholly obliterated. How important, then, is it that mother and teacher should see that the pure white tablet be covered in these early years with God's teachings for human life; that all the empty space be filled with lessons of love, faith and purity. Happy the child whose mind is thus preoccupied by the good. Humanly speaking, there is no better preparation for the building of a noble Christian life than right foundations laid thus early by Christian mother and Christian teacher.—Sunday School Times.

### Are You Becoming Better?

Is life decreasing or increasing? Is it growing richer or poorer? The ordinary cheap philosophies assume that life is like a fire which speedily reaches the fullness of its heat and then fades and fades till it goes out. The high philosophy which gets its light from God believes that life, as it moves deeper and deeper into God must move from richness unto richness always. \* \* \* All that we believe is but the promise of the perfect faith. All that we do is great with its anticipation of the complete obedience. All that we are but gives us suggestions of the richness which our being will attain.

Those moments make our real, effective, enthusiastic life. They create the fulfilment of their own hopes and dreams. Oh, cherish them! Oh, believe that no man lives at his best to whom life is not becoming better and better, always aware of greater and greater forces, capable of diviner and diviner deeds and joys!—Phillips Brooks.

Humility is the charm of goodness and the badge of greatness. Being rather than seeming to be and serving rather than demanding, these are its elements. Christ was meek and lowly in heart, yet his lowliness never was littleness, and his meekness was never of the mushy kind. Humility does not take on the cringing flabbiness of the Urah Heep sort, nor does it get its reputation by calling attention to itself. Humility gets its star in Christ life, and gets its crown in Christlikeness. Esteeming self at God's measure rather than our own false standard, is the true path to humility. Esteeming others at a higher rate than our selfish hearts prompt, is a sure way to attain unto this grace.—Sel.



## Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK

Editor.

Address all communications and make all payments to the MESSENGER AND VISITOR.  
For further information see page nine.

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

### Crossing Jordan.

The story of the crossing of the Jordan by the Children of Israel, as related in the book of Joshua, was an event attended by dramatic and miraculous circumstances, and naturally has occupied a prominent place in the traditions of the people. It has also appealed strongly to the religious imagination of the Christian church, and, whether considered as a historic event or as a symbol of spiritual experience, it has been the object of frequent allusion in Christian preaching and devotional literature. For the most part Jordan has been regarded as a symbol of death and the crossing of the Jordan as a passing over from the conflicts and trials of the earthly pilgrimage to the rest and rewards of heaven. There is perhaps no reason to find fault with such a use of this significant incident in Israel's history. Canaan was the promised land of the Israelites, the goal to which they had been looking forward through all the years of the wilderness pilgrimage, even as the glorious and incorruptible inheritance, reserved in heaven, is the promised land of the Christian. And the crossing of the Jordan in full flood was, as death is to the Christian, a necessary and, as it might well seem in the prospect, a perilous condition of entering the promised inheritance. So we need not wonder if Christian hymnists have sung of Jordan's cold and stormy flood as a symbol of death, and of Canaan's fair and fruitful land as indicating the heavenly rest that remains for the people of God.

But perhaps it is not the most natural or most helpful use of this Scripture to make the crossing of the Jordan significant of death and of the entrance of the Christian into his heavenly inheritance. It is evident that the promised land into which the Children of Israel were entering was not to be for them, for a long time to come, an asylum of peace and rest, but rather a great battlefield where they must either conquer or perish. It was a most strenuous life to which they were invited by their warrior leader. They might indeed look forward to a day of assured triumph and of peaceful possession of this goodly land, but the rest and the triumph must come through unswerving loyalty to their God and their leader, and courageous battling with strong enemies. Their crossing of the Jordan signified not only their faith in the fulfilment of Jehovah's promises, but their acceptance of the conditions on which that fulfilment depended. It was a final and irreversible commitment of themselves to the leadership of Joshua and to the service of God in this new enterprise. Like Caesar's crossing of the Rubicon, it was a decisive and irrevocable act. To fail now would be to fail utterly.

What then is the practical value to us of this story of the Israel's crossing Jordan? Is not the lesson that of Consecration? It is an advance step of great significance, the opening of a new chapter in life. It is a forgetting of the things that are behind and a reaching forth unto those that are before. Egypt now lies far behind. There is no harking back to the land of flesh pots and bondage. The wilderness too is behind. It has had its day, it has wrought its work upon the chosen people. Israel is no longer a rabble of slaves, vacillating between sublime hopes and dastardly fears, between the worship of Jehovah and base idolatries. Israel is a people now, with the discipline of Sinai in its sinews, with the blood of freedom in its veins. Rude still, indeed, and imperfect are these people, but rugged and ready and in some measure fit for the work which awaits them beyond the Jordan. And is it not thus that God deals with the individual life as well as

with his people as a body? He takes the man up out of the horrible pit and the miry clay, then sets his feet upon a rock, then establishes his goings, puts a new song into his mouth, and finally enables him to say—"I delight to do thy will, O God, Yea thy law is within my heart." Every really Christian life has its Egypt and its wilderness, its Sinai, its Jordan and its promised land. Not, it may be, just in the same order that we find them here in the records of Israel, but these things are not merely matters of history or of ancient tradition, they are matters of vital experience to the Christian. There are still promised lands to enter and to conquer in the name of God and under the leadership of the greater Joshua—the Captain of Salvation. And there are Jordans to cross in order that the Christian may fully commit himself to the cause which he has espoused and follow his leader to victory or to death. Such an experience comes in conversion, when one, having heard the authoritative voice stirring his deepest soul—"Choose this day whom ye will serve," makes the irreversible choice, enlists in the army of the Lord and marches with the militant host to possess the inheritance which God has promised to his people. Or it may be that again in his experience, farther on, he comes to some place where he hears the voice of God calling him to a new forward movement in his name. It may be "a call to the ministry," or it may be a call to some service into which he is not to be inducted by any imposition of human hands, but which is as truly a ministry of God as if endorsed by all the ecclesiastical authority in the world. And then, after having stood for a while shivering on the brink of his Jordan, he advances in the path of faith and duty, to find the waters parted as of old, and he passes over in the name of God, to fight with Canaanites and to win for himself and for others an imperishable inheritance.

Our reflections upon this topic would be left unpardonably incomplete if we failed to note particularly what was the essential ground of Israel's hope and confidence in crossing Jordan to undertake the conquest of a country possessed by peoples so numerous and so strongly entrenched. Though they were prepared to do what brave men could in battle, their confidence must be supremely, not in themselves or in their strength, their discipline, their armor, but in their God. It is the symbol of the Divine Presence in the host, and the promise of the Lord to be with Joshua even as He had been with Moses, that gives the commander courage to lead the host of Israel into that hostile Canaan. And the presence of God with men is no less a truth today, no less an inspiration to faith and courage and no less an essential condition of success, than in the days of Moses and of Joshua. It is vain to cross Jordans and to undertake the conquest of Canaans unless the Ark of the Covenant accompany the host. It is vain to think of winning promised lands except through the presence and the help of God. On the other hand all things are possible to those who march with God.

### Editorial Notes.

—In connection with the celebration of Principal Caven's Jubilee, which takes place on Oct. 7th, there is a movement among the Alumni and students of Knox college to raise funds for the erection of a Caven memorial, in the form of a library and museum building for the College. The amount required is \$30,000, and a strong effort is being made to have it all pledged before or at the time of the Jubilee celebration. This will be a fitting recognition of the valuable services of a man who has given to Knox College 36 out of his 50 years period of service in the ministry of the church.

—"Any business institution would be wrecked in one year," says the *Presbyterian* of Toronto, "were its travellers and representatives to imitate some who represent Christianity and moral reform, and tell their would-be customers that business was dull and that the firm was in deep water. There are times when the sternest and ugliest facts must be squarely and frankly faced, but that should not be done before the world. For this one reason at least let us drop discouragement out of our programmes and hearten ourselves and our neighbors with the assurance that this is God's world and not the devil's, and that no word of faith ever returns void nor is any labor of love misspent."

—Dr. Joseph Parker, of the City Temple, London, recently contributed an article to the *London Times*, entitled "A Generation in a City Pulpit." In the course of which he says: "In the last 33 years I have seen enough dead

theories, exploded nightmares and discarded hypotheses to make a full-sized cemetery. They have gone the way of all the earth. They flamboyantly entered the world as an amateur military band, and coughed their way out of it as a squad of consumptive tramps. Whenever a preacher has a new and sparkling theory in religion I know that the first nail in his coffin has been driven."

—Lord Halifax is the most prominent lay representative of the Romanizing tendency within the Church of England, and as his public utterances have indicated, earnestly desires union between the Anglican communion and the church of Rome, the Pope maintaining his supremacy. In a recent newspaper controversy with Dr. Clifford, in reference to the English School Bill, Lord Halifax has professed that he desires union with the Church of Rome as he desires union with Nonconformists. The *British Weekly* points out that the statement is utterly misleading. It says:—"Lord Halifax regards the Roman Catholic church as a church, nay, as the church that possesses the true Primacy of Christendom. He regards the Nonconformist bodies as no churches at all. He thinks their orders are no valid orders and that they have no right to administer the sacraments. He would unite with them if they would submit to reordination, but only on that condition. Why should he make such difficulties of going through a similar process himself? But the truth is that the doctrines of 'economy' and 'reserve' are carried so far by men of his type that one never knows where to find them. It is the difficulty of Newman with Manning. Newman summed up a correspondence with the words: 'I can only repeat what I said when you last heard from me. I don't know whether I am on my head or my heels when I have active relations with you.' What we can see very clearly," the *Weekly* adds, "is that the friends of this Bill in the Church of England judge it prudent to say as little as may be of their alliance with Rome."

—Intelligence of the death of Rev. Ralph Hunt, which occurred at Jamaica Plain, Boston, on Wednesday last, came as a very painful shock to his relatives and many friends in these Provinces. During the past year Mr. Hunt had been ministering as acting pastor to the James St. church in Hamilton, Ont., and his work there had been richly blessed. For some time he had hesitated about accepting a call to the pastorate of the church, but eventually had done so, and had gone to Boston to spend a short vacation before returning to his work in Hamilton. Just before the time set for his return, he was taken ill with typhoid fever. A fatal termination was, we believe, not anticipated by his friends, but pneumonia supervened and carried him away. The remains were brought to Dartmouth, N. S., to be laid to rest there beside those of his parents. Mr. Hunt was the youngest son of the late Rev. A. S. Hunt, formerly Superintendent of Education for Nova Scotia. His brothers are Dr. Lewis Hunt of Sheffield, England, Johnston Hunt Esq. of Halifax, and Aubrey Hunt, Esq., of the Hospital for the Insane, Dartmouth. The sisters are Mrs. Judge Savary of Annapolis and Mrs. (Rev. Dr.) Chute of Wolfville. Mr. Hunt was educated at Acadia and Newton. His first pastorate was with the church at St. Stephen where he was greatly beloved by his people and largely blessed in his ministry. This was followed by a fruitful pastorate of twelve years with the Jamaica Plain church, Boston, and there, among those who loved him, he died. After a period of rest on account of impaired health, Mr. Hunt had taken up work in Hamilton. There he had won a large place in the affections of the people and a future of great usefulness seemed opening before him. Gentleness in bearing, genial in nature, kindly and sympathetic in spirit, the personality of our departed brother was most attractive. He was a man greatly beloved by his friends, and there are many who will feel that in his death they have sustained a sad personal loss. He had very earnestly consecrated his talents to the service of Christ, and his taking away at a comparatively early age seems a sad loss to the cause he so faithfully served. To the relatives so deeply afflicted in this sad bereavement, we extend heartfelt sympathy.

### The Forward Movement Collection.

DEAR MR. EDITOR:—Kindly suffer a further word about the collection. In some quarters of the country the twenty-eighth of September—the day set for the special appeal—was a rainy day, and very unfavorable for the special purpose. In Wolfville, the day being thus unpropitious, the taking of the offering was simply postponed until a later Sabbath. Probably in other places the same course was followed.

In such cases, doubtless, every care will be taken that the special interest do not suffer by the postponement. Where the collection may have been proceeded with, but

The Messenger and Visitor to new subscribers from now until January 1, 1904, for \$1.50.



under circumstances less favorable than usual, we trust pastors and officers will not spare themselves in seeing to it that some supplementary effort of a private or public sort be made, so as to ensure the largest offering possible from each church.

Should there be any slackness, it is inevitable that we shall find ourselves some hundreds of dollars short when November 1st arrives. On the other hand if the churches co-operate heartily in the matter of the collection, and those individuals whose pledges are still unredeemed shall come up to our help in these closing days, all embarrassment and disappointment will be avoided, and we shall rejoice together in the favor which the Lord has shown us in this thing.

May I again ask that all veterans be sent in as early as possible, that we may know in good time how we stand.

T. TROTTER.

Wolfville, Oct. 4th.

### Acadia Seminary.

My Dear Mr. Editor:—It is time that some word from the Seminary came through your columns to your readers. I shall be as brief and concise as possible.

1. That, for us all important topic, attendance as to number, it is gratifyingly large. Sixty-eight resident students have already been registered and seventy will be reached in a few weeks. This shows a substantial advance upon last year, the largest number ever before recorded at the opening of the fall term being sixty-four. Of these 21 are from New Brunswick, 2 from P. E. I., 44 from Nova Scotia, 1 from United States. The total is further increased by seven college students in residence. As to quality the average of ability and seriousness of purpose is high. I have it on the authority of one conversant with similar schools in New England that our girls as a whole form the best class of girls that she has seen gathered together in a residential school. Our homes and churches are to be congratulated.

2. Teachers. Notices of appointments to the teaching staff have already appeared in your columns. These, however, should be supplemented by the following concerning our teacher in Violin, Miss Denham.

The Seminary has been fortunate in securing Miss Emma F. Denham as teacher in violin for the year 1902-1903. Miss Denham was for five years a personal pupil of Chas. N. Allen, of Boston. Mr. Allen is known as one of the best teachers of violin in Boston, formerly a member of the Symphony Orchestra, and an associate of the famous cellist, Wulf Fries, in the Mendelssohn Quintette of Boston. Mr. Allen commends Miss Denham as a violinist and teacher in the most unqualified terms. During the winter seasons 1900-1901, and 1901-1902 Miss Denham travelled continuously with the concert company well known as Lovett's Boston Stars, under the direction of the Central Lyceum Bureau, of Rochester, N. Y., appearing as soloist in the larger towns and cities in nineteen different States. As a teacher Miss Denham has had experience in private classes in Worcester, Mass. Having the best training with thorough knowledge of her instrument, large experience as a soloist, the Principal of the Seminary has no hesitation in commending her to the patrons of the school.

The staff has also been further enlarged and strengthened by the appointment of Miss Josephine O. Bostwick, B. A., Acadia 1900, to teach in English Branches. Miss Bostwick's friends will be pleased to learn that success attends her work.

The Teacher's Recital to be given October 24, promises to be an event of special interest and importance. The Pianoforte department will be represented by Mr. Moore and Miss Churchill; the Vocal department by Miss Marvin; the Department of Elocution by Miss Lynds; the Department of Violin by Miss Denham. Further detailed notice of the programme will be forwarded for a subsequent issue.

It is a pleasure to testify to the impression for good made upon our school life by our new teachers, as well as their competency to teach, gained by thorough training and native ability.

3. Domestic Science. This new department is justifying its existence. A total registration of more than seventy, a generous provision in courses, and good teaching guarantee success. The kitchen is well lighted and furnished. The thanks of the school are due the Lunenburg Stove Company for one of their latest patterns of Ranges, and when we shall be further indebted to some friend of the school for the latest appliances in laundry our equipment will be complete. A leaflet setting forth the aim and method of this department has been provided for circulation and will be furnished to all desirous of obtaining such information. (I should be glad to have you print it did your space permit.)

4. Of Interest. At a recent date Mand Gatchell Hicks, teacher of Voice Culture and Dramatic Expression in the Emerson College of Oratory gave an informal recital in Alumni Hall which was much appreciated by the students. On Friday of this week George B. Williams, the well known reader will give "Much Ado about

Nothing," before the students. Arrangements are being made by which several lectures of interest and educational value will be delivered by representative speakers throughout the school year.

H. T. DEWOLFE, Principal.

### Notes by the Way.

Is it self-flattering to believe that some have noticed the omission of these brief letters in recent issues of the MESSENGER AND VISITOR? Perhaps not, for some have even spoken words of kindly commendation. For such then these words are written in farewell and explanation. For no longer can the writer claim the honor of being the representative of the Baptist newspaper of the Maritime Provinces, and this is the last communication under the caption which has grown so familiar—to him at least.

May a few words of explanation then be permitted. The present letter you will notice is dated at Rochester, N. Y. After a year's work with "our paper" the way opened for a further preparation for full entrance into the great work of the gospel ministry, and it seemed unwise to further delay my Seminary course, however pleasant it might be to become acquainted with still more of my Baptist brethren of the Provinces, and to renew the friendships already formed. Perhaps too, the prospect of once more getting back to books and study was even more alluring than that of continuing to be a "wanderer on the face of the earth." However it may be, three weeks ago the Provinces were left behind, and in course of time Rochester was safely reached, and the intervening days have been so filled with the exactings of the Seminary work, that many matters which should have been attended to have been neglected, and among others these notes.

This letter then may be considered as of the nature of a valedictory. But it is hard to say farewell, and perhaps unnecessary. Let me rather express, or attempt to express, (for words at best are but a poor medium for the expression of thought) my appreciation of the kindness everywhere shown me in the course of my work. Could courtesy and hospitality be estimated in money value, and payments be demanded on that basis, I should be hopelessly bankrupt. Some things have been experienced doubtless, which have not been entirely pleasant, but these have been so few and so trivial in comparison that they are already forgotten.

To all those then that have shown kindness to "the stranger within their gates" I wish in this way to return heartfelt thanks since I cannot do it personally and individually. To some I am indebted for abundant hospitality; to some for words of warm commendation of my work and the interest which I represented; to some for heartening encouragement in my attempts to preach the gospel of Jesus Christ; to some for words of appreciation even of these Notes. Especially I wish here to thank the "Young Friend" at Truro for the kindly letter sent, since the identity of the writer is unknown to me and a personal answer cannot therefore be returned. And while I cannot repay the debt of gratitude, or even find fitting words to express my sense of obligation, I pray that God may bless all with the abounding riches of his gracious favor.

As to the work nothing need be said. The year's experience has taught that our denominational paper, while not as loyally supported as it should be, has a large place in the affections of Maritime Baptists, and deservedly so. The necessity of such a paper and its value to the life of the denomination can scarcely be overestimated. And in comparison with many other papers one cannot but be proud of the broad, temperate and scholarly tone which has been so consistently maintained by our Baptist newspaper of the Maritime Provinces.

And now lest I encroach on valuable space this letter must close here. Perhaps at some future time an opportunity may be found to send a few Notes from Rochester.

R. J. COLPITTS.

Trevor Hall, Rochester, Sept. 26, 1902.

### New Books.

DOWN IN WATER STREET. By Samuel H. Hadley.

This is a story of sixteen years life and work in the Water Street Mission, the mission started and carried by the famous Jerry McAuley. It is a very wonderful story. Since Jerry McAuley's death his work has been carried on by S. H. Hadley, who was himself rescued through the agency of McAuley. Mr. Hadley's mother was a Hopkins and a direct descendant of Jonathan Edwards. Both his parents were pious people, and he was brought up under good Christian influences in a newly settled community in Ohio. He had not tasted strong drink until he was eighteen years of age. At this time he began to drink, and his course was steadily downward until he became a drunkard and a criminal—a physical and moral wreck. The story of his rescue and his subsequent life and work for sixteen years is one of thrilling interest. It is a story which ought to inspire in Christian readers a stronger faith in the saving power of Christianity and a deeper passion for souls. It is the record of marvelous transformations in life and character. It is not only a living testimony to the renewing power of the gospel, but a valuable study on methods of personal work with those who are lost in vice and villainy. The genuineness of Mr. Hadley's character and work are vouched for by Dr. J. Wilbur Chapman of New York, who says in an introduction to the book: "I have known the author most intimately for thirteen years. I have studied him in his work, been closely associated with

him in his social life, and have no hesitation in saying that it would be most difficult to find one who has more of the spirit of Christ in his words and work than the Superintendent of the Water Street Mission."

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

MY DOGS IN THE NORTHLAND. By Egerton R. Young, Author of "On the Indian Trail"; "The Apostle of the North," etc.

Readers of Dr. Young's previously published books will welcome another from his pen. In this volume are narrated experiences with Eskimo and St. Bernard dogs covering years of sledge travel in the frozen wilds of the North. It is an exciting story in which the marvels of dog instinct, intelligence and strength play a chief part. It is a book to charm the lover of dogs. To make the acquaintance of Jack, Conny, Vovageur, Rover, Kimmo, Muff, Ceasar and Koono is to find out that every dog, just as much as a person, has his own individual character, and must be dealt with accordingly. There are many exciting incidents—sudden emergencies, great perils, wonderful escapes and some very comical situations. It is a story not of dogs only but of a missionary's contact with the Indians and of his many experiences in that strange wild land of the North. A picture of the author in winter dress forms a picturesque frontispiece, and a number of illustrations add to the interest of the book.

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

THE FIGHT WITH FRANCE FOR NORTH AMERICA. By A. G. Bradley, Author of "Wolfe," "Sketches from Old Virginia," etc.

We have here a second edition of Mr. Bradley's story of the great struggle between Great Britain and France for dominion on the North American Continent. The story, most interesting in itself to the peoples at present possessing the great heritage then in dispute, is exceedingly well told. Its trustworthiness is recognized by competent authorities. It has been written with a due regard to perspective, events being dealt with according to their relative importance. The author is the master of a graceful and vigorous style which warms into graphic and vivid portrayal where battle scenes or events of exciting interest are described. His description of Braddock's unfortunate campaign for the capture of Fort Duquesne on the Ohio, and the battle which resulted in such tragic disaster to the British arms, is an admirable example of his power in that line of writing. Mr. Bradley writes as one inspired by his theme, and the charm of his style and his frequently thrilling descriptions give to his narration of sober history almost the interest of romance. The author's treatment of the subject of the Acadians and their expulsion will be of especial interest to Canadian readers. While sympathizing with those simple and unfortunate people in the cruel ills which they suffered, he places the responsibility for their sufferings chiefly on the machinations of the French political and ecclesiastical authorities, especially upon the priest, Le Loutre, whose evil counsel supported by ecclesiastical terrors promoted among the Acadians an unwillingness to submit to British rule. The information concerning historic events having their scene on this continent, which this book gives should be in the possession of every young Canadian, and they can scarcely be found in more attractive form than in this neat volume of 400 pages.

—George A. Morang and Company Limited: Toronto. Price \$1.50.

MISSIONARY PRINCIPLES AND PRACTICES. A Discussion of Christian Missions and some criticisms upon them.

By Robert E. Speer, Secretary of Foreign Missions of the Presbyterian Church in the United States.

The picture of Mr. Speer which appears on the outside cover of this book one would take to be that of a man under, rather than over, 30 years of age. What the author's age really is we do not know, but he must be still a young man. He is however already widely known in connection with his work and his writings on behalf of the missionary movement. He is said to be remarkably endowed with the characteristics necessary to leadership. After his graduation from Princeton at the age of 21, Mr. Speer travelled in the interest of the Student Volunteer Movement and in a nine month's tour visited 110 educational institutions and gathered 1100 volunteers. At the end of his first year at Princeton Theological Seminary he accepted the secretaryship of the Presbyterian Board of Foreign Missions and later made a world tour of the missions of the Board to enable him to study the conditions of mission work at close range. The author's purpose in the volume before us is (1) to set forth some of the main principles of the mission movement on which it rests in its appeal at home and its work abroad; (2) to apply these principles in some illustrative instances, especially to the conditions in China with which men are now most familiar, and which many regard as putting the missionary enterprise to a conducive test; (3) to suggest by a few sketches of mission fields and the results of mission work in life both the need and the power of the work, and (4) to enforce the duty and privilege of the serious attempt speedily to evangelize the world, and thus enable Christianity at once to display and to realize its divine mission to all mankind. The author believes in the possibility of the speedy evangelization of the world if only the forces and resources in the hands of Christians shall be consecrated in that end. The book closes with a stirring appeal to the Christians of this generation to give the gospel to their fellowmen.

—Fleming H. Revell Company, Toronto. Price \$1.50 net.

Please tell that Baptist neighbor of yours who does not take the Messenger and Visitor that he can have the paper from now until January 1, 1904, for \$1.50. And please tell him too that he can't afford not to take the paper.



\* \* \* The Story Page. \* \* \*

### Knights of the Order.

BY A. W.

"Bound by the oath are we, then, to speak the truth only, to stand together as brothers-in-arms, to succor distressed damsels, and to live and die as besemeth knights of our order." And Tom Phillips lifted his spear as if taking a solemn pledge. "I am bound!"

"And Lam bound," repeated Harold Stone after him, "to stand by my order, to tell the truth only, to succor distressed damsels, and to live and die thy brother-in-arms."

"There, that's great!" said Tom, approvingly. "And, say, we mean it too, don't we? Now let's have another joust before we go down in the field."

"Nay, nay, Sir Elsmore, sith it please your knightly presence, we will even defer the jousting until so be it the captive princesses have been rescued; and thereto will we proceed. Methinketh their captors quake, yet peradventure be they men of prowess."

"My stars, Harold, haven't you got that lingo down fine, though!" exclaimed Tom, admiringly. "I don't see how you do it. What are the girls' names?"

"What are they hight, you mean. Daisy is the Lady Isola, and Esther is the Lady Merlinetta. Now come on."

The two knights buckled on their tinfoil armor, donned their helmets, happily free from some of the uncomfortable features of those one sees in pictures and museums, placed their long spears in rest, and raced madly on over the lawn to the big apple-tree down by the stone wall.

"Methinks I see a noble rescuer," shouted Lady Merlinetta from her watch-tower on one of the lower boughs. "Now, witness we the fray."

"Hold on a minute, boys," interrupted the Lady Isola. "Don't rescue us yet, Tom; this basket's got stuck. Here, give it a pull."

The knights obligingly lent their assistance; and the small basket was soon hung by cords over a branch, so that it could be raised or lowered easily.

"Now we must have a parley," began Sir Solivaie. "Ho, maidens! Are your captors, within?"

"Nay, nay, Sir Knight," quoth Lady Merlinetta. "The beastly barons have gone out on a raid to fetch home some more distressed damsels. Ye have come in the nick of time."

"Ah, kind sir," spoke up the fair Isola, who, like her brother could speak with rare fluency, "but we are so weak with famine that I doubt me we can survive the rescuing. Have ye not a bit of black bread and a drop of wine wherewithal to revive our drooping spirits?"

"Ho, there," cried Sir Elsmore to an imaginary slave. "Fetch meat in haste, and thou wilt not be pierced by my dagger."

Then he unslung a box that was suspended from his neck by a cord, and took from it a package and a bottle that still bore its early label of Worcester-shire Sauce.

The girls gave a squeal of approval. "Oh, Tom, did you truly bring something to drink?"

"Hoist up the meat first," commanded Sir Elsmore. And half a dozen pieces of chocolate fudge were placed in the basket, and pulled up by the girls.

"O you stingy thing!" exclaimed Lady Merlinetta, ungratefully. "Is that all you are going to give us?"

"That's enough for now. We've got to save some for the feast when you are rescued," explained Sir Solivaie to the famished princesses. "Now look out there for the licorice water."

His caution came too late. The bottle over-balanced the light basket, and fell to the ground just as Isola stretched out her lily-white hand to grasp it.

"Now see what you've done," growled Sir Solivaie to nobody in particular.

"Oh, never mind. I hate licorice water, anyway," said Lady Merlinetta, philosophically, with her mouth full of fudge. "We'll play it didn't break."

Half an hour later the gallant knights and the distressed damsels, happily rescued, sat swinging their feet on the stone wall in the shade, comfortably resting from their exertions and finishing the chocolate.

"Well, it's great fun, anyway," said Daisy. "I'm only just beginning to get my breath after being dragged across the field. You needn't have pulled quite so hard, Tom."

"Do you want the ogres to get you again?" asked Tom, sternly. "They were right at our heels all the way across."

"Well, I guess it's more fun to play knights and ladies than it was to be them, murmured Esther, effectively, if not elegantly—"at least, according to the book mother read me out of last night."

"Shall we agree for it, then, again tomorrow afternoon?" asked Harold, enthusiastically.

"Yes, sure!" said his sister. "Only let's not have it rescued princesses tomorrow. Let's have a regular splendid, big tournament; and you can do all sorts of things besides jousting. Don't you

know how they had sports after the tournament in 'Ivanhoe'?"

"Yes," agreed Tom, "and, after we've been the knights, we can be the yeoman and shoot; and then we can be the peasants, and do the tricks."

"And Daisy and I'll give prizes. And then, after the tournament, we can try the games, too. We can have handicap races and everything."

"All right," said Daisy. "I tell you, Esther, let's offer a prize now, and let the boys work for it between now and then."

Then the girls fell a-talking together, and finally offered an especial prize to the Sir Knight who should prove himself on the following afternoon to have performed the most knightly deed. Tom and Harold sniffed at the offer; but the girls insisted, and, when they separated at supper time, it was with the thought of the tournament well settled in their minds.

The four children lived near one another in a pleasant town of Western New York, and depended on each other almost entirely for young companionship. Sometimes the two girls went off together, and sometimes the boys pretended that they had had enough of girls and must seek other acquaintances in the village; but, for the most part, they played contentedly together, planning plays unknown to the other children in the school they attended.

The next afternoon they met again at the old apple-tree. Esther carried a mysterious package, which contained, she said, the prize for which she and Daisy had walked to town that morning. "I don't say it's much," she explained ceremoniously, as the boys sought information and offered to carry it for her; "but it's better than our prizes generally are."

"All right," said Harold, "I hope it's gingerbread. Daisy went over to grandmother's before luncheon, and grandmother just makes the dandiest gingerbread."

"You don't suppose grandmother gave me gingerbread as big as that do you?" asked Daisy, laughing.

"Oh, you might pack it in a box three times too large for it."

Then the tournament began. Tom beat Harold at jousting and racing. Harold beat Tom at shooting and jumping. Then they gave the girls handicap runs across the lawn until all four were glad enough to climb into the apple-tree and be swayed gently on its hospitable branches, with the freshening breeze in their faces.

When they had cooled off, Tom began to enquire about gingerbread. "Are you going to give it for the best jousting or for the best shooting, or what? Come, let's have it now. We shall eat it up together, anyway. What's the use of fooling with prizes!"

But the girls were relentless, and announced that it was now time to hold the court of inquiry. "Speak first, Tom," began Esther. "What knightly deed have you accomplished since sundown yesterday?"

"May it please your ladyship," began Tom, obediently, "I strayed in the forest this morning, and there I beheld a mighty lion, which I clasped about the middle, and haled to your castle in my sinewy arms. And there it is, as a proof of good faith." Tom tossed a cat of barley candy in Esther's lap.

The girls refused to laugh, and Daisy took up the strain.

"And have you done nothing better?" she asked. "Have you rescued no maiden from distress?"

"Not a maiden," confessed Tom, cheerfully.

"And you," she turned to Harold,—"have you performed no brotherly service for a comrade-in-arms?"

"Not a service," was the prompt reply.

"Oh, dear, you boys are just horrid! You don't half play it."

"May it please your ladyship," interrupted Esther. "Honest knight is ever over-modest. Therefore let me tell the tale as 'twas told to me." The boys waited indifferently. Esther continued.

"Last evening a noble knight had just begun to read his new book, when he heard a sobbing. 'Hist!' said he to himself. 'Is it a distressed damsel that I hear? It is; my heart, be still.' So his heart lay still, and he discovered from the parleying that the fair damsel, Bridget O'Flannigan, who cooketh the meat in the castle of his ancestors, had a fiendish toothache, but was afraid to hie her to the dentist orge, Mr. McLellan. And she sobbed in sore distress. Then the noble Sir Elsmore proffered his knightly service,"—here Harold giggled— "and he took her behind him on his prancing steed into the world."

"Oh, what rubbish!" said Tom, laughing spite of himself. "It was easier to go than to hear her howl!"

"But on the way," continued Esther, with a frown at the interruption, "He met his comrade-in-arms, another noble knight, coming in search of him; and the two accompanied the distressed princess."

"It is short, Esther." It was Daisy who inter-

rupted this time. "It's going to rain sure, and we must scamper for the barn."

"Well, that's about all," Esther went on hastily, "except that, when they reached home again after a terrible adventure, the two knights felt so grieved for the sufferings of the damsel that they sent her to bed, and together washed and wiped her supper dishes and set the things away, neat as a new pin. And I heard the queen of the realm say that those were knights after her own heart, and that she should have a better opinion of the others when she heard they did things like that."

In the meantime Daisy was untying the package and disclosed the prizes, two of them exactly alike; and later, whenever people used to admire the picture of the youthful Sir Galahad, standing in the dim forest by the side of his white horse, as it hung in the bedroom of Tom Phillips or in the low-ceilinged den of Harold Stone, they were usually told, "Oh, yes, that is a picture won as a prize in a contest where there was no body."—Christian Register.

### An Incident in Clara Barton's Life.

Of the many notable women of the present day, none have so enviable a reputation as Clara Barton. Wherever the Red Cross banner is unfurled to lend aid and comfort to suffering humanity there her name is breathed in fond and loving remembrance. More than a generation ago she was known among the camps and hospitals of our civil war as "Angel Barton," so to her the scenes of suffering before Santiago were nothing new, only the old story over again, history repeating itself. The incident we are about to relate will be remembered by many a Grand Army man, though unfamiliar to those of the present generation.

It was one morning in the autumn of 1862, during the Antietam campaign, that a brigadier-general hurried back from the front with a force to rescue, if possible, a wagon train of hospital supplies, which had been ambuscaded and shelled by the enemy. Riding up in great haste, what was his surprise to find his teamsters quietly mending their harness, and arranging their broken teams for an onward movement. The train had been attacked, but had not stampeded, as was usually the case under such circumstances. The general surveyed the scene of order and discipline with much amazement, and turning to the presiding genius inquired:

"How in the world did you keep these men from running away?"

"They stayed because I did," was Miss Barton's quiet reply.

She wore boots, and her skirts were tucked up in wet weather fashion, for she had been out in the storms and mud for ten days in the Maryland mountains.

This was the first time a nurse corps had gone into the field with the Union army, ready to work among the sick and the wounded as soon as the fighting began. The idea had been Miss Barton's own. She had been in the Peninsula campaign, and had seen the need. Now, when the army started to head off Lee on his Maryland raid, she got a detail of wagons from Assistant Quartermaster-General Tucker, filled them with supplies which she had collected, but not from the Government, and started after the army.

She travelled so vigorously and kept so close to the fighting end of the army that the prudent mule-drivers often feared for their lives. One night as they sat around the camp-fire they did revolt, and resolved, under the leadership of a stalwart teamster, that they would refuse to drive forward in the morning. News of the crisis reached Miss Barton when the hour came to start. She climbed down from the wagon where she had slept and went to the camp fire, around which the muleteers were clustered. She laid her hand on the arm of the big conspirator and asked him if he wasn't going to hitch up and start forward.

"I don't know about that," he growled, with a scowl on his face and a shake of his head.

"Yes, you do know," she replied. "You will obey, because I give the orders."

Ten minutes later every man was hitching up his mules, and in half an hour the nurse-corps train was on its way to the front. Until this time the sanitary commission had limited its relief to camps and hospitals. Clara Barton at Antietam carried the work upon the battlefield. To the poor shattered soldier on his cot she showed the tender heart of a woman, and the mutinous mule-drivers who set her wishes at defiance discovered that those boots and tucked-up skirts went with a mind born to command and to surmount all obstacles that obstructed her pathway.

Little did Henri Durant think as he mused on the banks of the Arve, working out the problem of an international relief society, with the flag of Switzerland reversed for its emblem, what an efficient co-worker he was to have in the person of Clara Barton. She it was who proposed an amendment for the operation of relief work, not only in time of war but extending it to all phases of calamity, an idea unanimously sanctioned by the other nations, an



evoking favorable comments from all over the world. This feature of the Red Cross constitution is known today as the "American Amendment," and stands as a lasting honor to the name of Clara Barton.—M. L. Stark, in Michigan Christian Advocate.

**My Mother's Brave Lady.**

BY ELIZABETH PRESTON ALLAN.

"Oh, ouch! Go 'way! George, come here and drive this black bug out of the room."  
 "What cowards girls are!" said the boy, scornfully, after catching the harmless beetle in his fingers and drawing forth still shriller screams from Ada by pretending to put it on her.  
 "Not all girls," said the mother, quietly.  
 "Why, who expects girls to be brave?" said George, still in a tone of contempt.  
 "God!" was the unexpected answer.  
 "Well, he didn't make 'em very brave, did he?" asked George, a little doubtful how his mother would take this criticism.  
 "He didn't make you very wise nor very tall, either, little boy, but he expects you to 'increase in wisdom and stature, and in favor with God and man.'"  
 This was what George called a "poser," and in his silence Ada took up the conversation.  
 "Did you ever know a really brave woman? Not about bugs and bats, but brave like a man—like father?" asked Ada.  
 "Like your brother George," suggested that hero, slyly.  
 "I once saw a woman do such a brave thing," said the mother, forgetting the work in her lap and drumming softly with her thimble, as if to call up old memories, "that it has often and often put courage in my blood when I was ready to show the white feather."  
 "Oh, mother, tell us about it! Who was she?"  
 "It was my aunt—your great aunt Eliza—of whom you have often heard me speak. You know she lived in Virginia, and during the war she was alone on the great plantation; I mean that she had no man in the house, for her husband was dead and her four boys were in the army.  
 "There were more than a hundred negroes on the place, and at one end of the plantation the overseer lived. This overseer was a great coward, and one night he had a difficulty with 'Big Bob,' a powerful young negro, and thinking that Bob meant to kill him, as perhaps he did, the cowardly fellow drew a pistol and shot him.  
 "The first thing my aunt knew of it was from her maid, who slept in a cabin in the back yard, and rushed into the house at midnight screaming that we all would be murdered; that all the plantation negroes were coming up to the house armed with knives and scythes, to look for the overseer. Aunt Eliza quieted Silvy, and, taking her candle, went out into the midnight.  
 "The gate of the great lawn was more than a quarter of a mile from the house; there your great aunt met the furious mob, alone, with nothing in her hand but the lighted candle. She ordered them to halt and to stop yelling and listen to her. This, of course, I learned afterward. Then she made no false promises. She told them that the overseer should be turned over to the law. If he had acted in self-defense, not a hair of his head should be touched; but if it was murder, the murderer should be punished.  
 "She scolded them for coming to her with weapons in their hands, and told them to go back to their cabins; and back they went, as quiet as sheep. They knew they could trust her, like most brave people, she could not deceive.  
 "I shall never forget the thrill I felt as I watched the glare from their fat-pine torches as they moved down the avenue."  
 "Oh, what a fine story!" cried the delighted boy.  
 "Don't you suppose she saved your life, mother?"  
 "I am sure that her brave act saved those poor, maddened negroes from desperate deeds, which would have fallen back on their own heads. She would never hear of its being anything heroic, however; her answer was, 'What else could I do?'"  
 "But, mother," protested mother's little coward, "what has that to do with being afraid of bugs?"  
 "A brave woman has to be trained," said mother, "for whatever it may please God to send her. You may begin with bugs."—Selected.

\*\*\*

"That Chicago woman amuses me," observed the first guest at the seaside resort. "Amuses you?" echoed the second guest. "Yes. She told me that she had been so busy with her annual divorce suit that she had forgotten to get a bathing suit."—Baltimore American.

\*\*\*

"Is there anything your President can't do?" asked the foreigner, astonished at the extraordinary versatility of the present occupant of the White House. "Yes," responded the native. "He can't appoint a postmaster without disappointing somebody."—Chicago Tribune.

**The Young People**

EDITOR W. L. ARCHIBALD.

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

**Daily Bible Readings.**

Monday.—Wonderful privileges of those who love the Son of God. John 14: 12-31.  
 Tuesday.—Abiding in Christ a condition of spiritual life and fruitfulness. John 15: 1-10.  
 Wednesday.—We walk worthily of the Lord by bearing fruit in every good work. Colossians 1: 1-14.  
 Thursday.—We must not faint, but wait for the harvest season. Galatians 6: 1-10.  
 Friday.—God is very patient with barren professors, but will ultimately cut them down. Luke 13: 6-9.  
 Saturday.—A disappointing vineyard. Isaiah 5: 1-7.  
 Sunday.—Fruits of the indwelling Spirit. Galatians 5: 13-26.

**Prayer Meeting Topic, Oct. 12.**

John 15: 1-8 16. Mark 11: 12-14.

Our Lord never gave greater honour to his disciples than when he said to them, "Ye did not choose me, but I chose you and appointed you, that ye should go and bear fruit, and that your fruit should abide." His last words to these men ere he parted from them, were to encourage them with the assurance that he had esteemed them worthy to go forth and by the fruit of their life represent his kingdom. It was as if he had said, "I am going away, and I leave you to do all for me; The result of all my works, my life and death, is now dependent on whether you are to be fruit bearers or not. The future growth of my work will develop only through your characters as you shall manifest my truth unto the world, by spiritually fruitful lives." We notice then that

**I. WE ARE ALL EITHER FRUITFUL OR FRUITLESS.**

We are not to let ability determine our idea of the fruit a Christian is bearing. There are not many Sprugetons, Moodys, or Pauls; but there is a vast host who are rich in spiritual fruitage. The poor widow, who had but little ability or resource, gave more than they all, because in giving her pittance she gave her life as well. According to this standard there are many Christians who seem inefficient, that are bearing much fruit. One thing is evident to us all that all Christians are not equally devout. There are some who have made rapid progress in the things that pertain to Christ; who daily are growing more Christly in character; whose presence is a spiritual benediction and upliftment; who have caught the banner word of the Christian faith—growth. While side by side with these, in the same church, among those who professed renewal at the same period, there is stagnation in everything that tends toward Godliness. They seem constantly on the danger line between the service of the world and the service of a Christ; and few there are that can say whether they be of Christ or no. The fruitless Christians are the burden of the church and the sorrow of the Master. In which number are we found?

**II. THE CONDITIONS OF FRUIT BEARING.**

(1). Lopping off the sterile branches. Jesus says we are as branches set into him the vine. We are therefore one—branches and vine all one. If upon this vine there shall be adhering any dried up, sterile, useless branches, the life of the whole organism is affected, and only the pruner's knife that cuts away can save the growth of the fruit. . . . He who will not bear fruit, the great vine dresser, the Father above, must sever from the vine. The Christians alternative is fruit bearing or destruction. Not a few in these days are in our churches, professing union with Christ, who never have experienced heart regeneration in any degree, but who are linked on to Christ simply by an intellectual assent or a worldly profession. These sterile branches will be forever cut off. Is our union of the head, the profession, or of the heart?  
 (2). Cleansing. The taking away of the useless branches is from the main vine. Now Jesus says that if we would be fruitful, the branches themselves must be cleansed. The useless twigs and shoots that go off from the branches must be severed in order that all the sap may flow into the fruit bearing sprigs. Ah! the misdirected energy and life power among the disciples of our lord? So many off shoots in our lives along which passes the strength and vitality that should be used in fruit bearing! We have union with the vine, but that life energy thus imparted beareth no fruit because we have not controlled and directed it toward that end. The vain and useless ambitions which find their end only in the things of time, and which to-day are sapping all our energy, need the pruner's knife, that toward one end only we may devote our strength—the bearing of spiritual fruit. By fruit, is here meant spiritual action and life, or as Paul says, the fruits of the Spirit are "love, joy, peace, longsuffering, gentleness, kindness, goodness, faith, meekness, temperance."  
 (3) Abiding in Christ. The life in the ripened fruit is the life that first dwelt in the branches, and the life in

the branches is only that which came from the vine. Christ the great Vine! We the branches torn from an evil stock and grafted into the new centre of life! And now henceforth the life of the new vine flows through us and we are one with Him. And the purpose of this new grafting is fruit. All that the branch needs now for fruit is the vine. And it does not need to go beyond the vine for anything. "Abide in him"—that is the secret of fruitfulness. When we feel the life of Christ ebbling into our souls, then we are ready for fruit bearing. When we see our leaf fading, when we feel sapless, heartless for Christian duty, having no energy for self-control, desiring not to relieve misery, to repress vice, to manifest the unselfish disposition to the world, then let us remember that there is a remedy for this fruitless condition; it is to come once again to our Lord, to think of his life, to yield ourselves anew to the benefits of his death, and in his fellowship to so live, that we shall be with him and he in us. What we receive by being connected with Christ is the very Spirit which made him what he was. We are to receive the source of conduct in us that was the source of conduct in him. Such fruit-bearing will not be a thing of hardship and of constant worry. If we are with him, and he with us, to bear fruit will be the natural and only thing which we can do.

**III. INCREASING FRUITFULNESS.**

The husbandman expects that his vine will increase its fruitfulness at each season. Stationariness is not to be tolerated. The added years mean added fruit. So in Christian character, each passing year should manifest an added strength, a surer purpose, a deeper enthusiasm, a more spiritual disposition. To this end let us abide in Christ, and daily pruning away those things in life that mar our fruitfulness, fulfil our mission that we glorify our Father in heaven by bearing much fruit.

A. C. ARCHIBALD.

Middleton, N. S.

**SUGGESTED SONGS.**

"What Hast Thou Done for Me?" "More Love to Thee," "Something for Thee," "Work, for the Night is Coming," "My Life, My Love."

Springhill, N. S.

A class is being formed in the Springhill Union to take up Sacred Literature Studies as outlined in the Baptist Union. We propose giving attention to the Conquest Missionary Course also, by monthly missionary meetings. Our young people tarry for a half hour religious social meeting on Sunday evenings at the close of the usual preaching service and as a general thing these services are eminently interesting and profitable.

H. G. ESTABROOK.

**Illustrative Gatherings.**

Selected by Sophie Bronson Titterton.

The health, strength, joy and fruitfulness of the Christian life is in communion with God. God speaks to us in his Word. We speak to God in prayer. This is communion.

The fruits of the Spirit are borne increasingly by every tree planted in Christ's garden.

The grapes hang purple on the vine  
 As autumn breezes blow;  
 What fruit, O Lord, as gift of mine,  
 Do thought and action show?  
 Thou art the Vine; a branch am I;  
 The life-blood comes from Thee;  
 May clustered fruitage show supply  
 Of heavenly grace in me.

"All things come to him who waits—and labors while he waits."

"To have what we want is riches, but to do without is power."

You who are just starting in the Christian life should not be discouraged; for the time for you to bear fruit is drawing nigh, and you cannot expect to bear fruit then, unless you abide now, and continue to abide in Christ.

"Tis not the wide phylactery,  
 Nor stubborn fast, nor stately prayers,  
 That make men saints. We judge the tree  
 By what it bears."

—Phoebe Cary

In pruning a black currant bush we cut away the old wood and leave the new; from a red currant we cut the young and leave the old. No one knows why, except that the law of nature is that the former bears its fruit upon the young wood and the latter upon the old. Why one kind of discipline is good for me, and altogether another kind for you, is hidden in the counsels of God. "He pruneth it (this way or that), that it may bear more fruit."

|| The "fruits of the Spirit" may all be expressed in terms of love. Joy is love exulting. Peace is love in repose. Long suffering is love untrifling. Gentleness is love enduring. Goodness is love in action. Faith is love on the battlefield. Meekness is love under discipline. Temperance is love in training.—Central Presbyterian.



## Foreign Mission Board

### W. B. M. U.

"We are laborers together with God."

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

#### PRAYER TOPIC FOR OCTOBER.

For Tekkali, that our missionaries may be physically prepared for the work before them and that large numbers may be won for Christ this year. For our out-going missionaries that they may have a safe and speedy voyage.

#### Notice.

Any persons wishing to send furnishing for the new building at Grande Ligne, such as sheets, towels, quilts, etc., will please forward them to Mrs. John Gunn, Belmont Station, I. C. R., not later than Oct. 9. Mrs. Gunn is expecting to attend the Convention at Montreal and will convey these parcels free of charge from Belmont Station.

#### Our Telugu Mission.

All along the shores of the Bay of Bengal the Baptist flag is unfurled. Beginning on the west coast and to the south the American Baptist Missionary Union is at work; then, follow in order the Baptists of Ontario and Quebec, of the Maritime Provinces, of England, the Free Baptists of the United States, the English Baptists again and finally along the east coast the first named are once more to be found.

Our own mission though not the smallest as regards area and population is so in reference to the number of churches, Christians and workers; but it is the youngest of the missions above named and perhaps the people are the least evangelized.

The Telugu country lies between latitude fourteen and eighteen north, contains nearly seventy-four thousand square miles and has a population of about twenty millions. Our mission is situated in the northern part of the Telugu country and of the Madras presidency. It extends from Bimilpatam on the south to near Berhampore on the north and runs back to the Ghant mountains on the east. It comprises an area of nearly five thousand square miles and has a population of two millions scattered in three thousand seven hundred villages.

#### THE MISSIONARIES

The staff includes nineteen missionaries, of whom there are six married couples and six single ladies. Of the seven men five are graduates in arts and four in theology. Of the twelve women two are graduates of the Chicago Training School, two of Acadia College and including the latter 8 have been school teachers. The essential qualifications for service are stability and strength of character, a hopeful, patient and loving disposition, a glad willingness to endure hardships and make sacrifices, a physical fitness for residence in a tropical climate, an aptitude for acquiring languages and presenting the gospel message, and above all a hunger for souls and a possession of the sense of the divine call to go.

Since 1845 when the first missionary, the Rev. E. R. Burpee, left for Burma, forty-four missionaries have been sent forth by the Baptists of the Maritime Provinces. The first seven of these though almost entirely supported by the Baptists of the Maritime Provinces were virtually under the direction of the American Baptist Missionary Union. For the time being perhaps it was better thus as the former were a small body and had no definite field. Since the establishment of an independent mission in 1871 there have been thirty-seven on the staff. Of these nineteen are now connected with the mission. Of the remaining eighteen, six married men, six married women and four single ladies have been removed from various causes, the principal being marriage and ill-health. Six of that number, however, are engaged under other Mission Boards. During the fifty-seven years since the first missionary set out only six have died and two of these passed away since the establishment of the Mission among the Telugus (instead of among the Karens as at first intended) in 1875. (See the "Historical Sketch of the Foreign Missionary Enterprise," Dr. Manning, St. John, N. B.)

It is said that until one missionary is provided for the evangelization of each 50,000 and one native minister for each 1000 of the people it will be impossible to evangelize the present generation before they pass away. The present proportion is one male missionary to each 285,000 and one native preacher to each 40,000.

#### STATIONS.

The policy of the mission has been to locate stations in the centre of as large a population as possible, providing the situation is a healthy one. The single lady lives with the missionary and his family. She has her own suite of rooms and either clubs or boards with the fam-

ily, or if she so wishes manages her own household affairs.

Seven stations are opened for aggressive work. All except Palakonda have first class mission houses, commodious and convenient, adapted to the peculiar conditions of the country. Those of Chicacole and Vizianagram are very old buildings—that of the former having served as a mess-house for army officers in the early days of British occupation, and that of the latter having been built by the London Missionary Society some eighty or more years ago. The mission houses of the other stations were erected by our own missionaries and reflect credit upon the same.

There are only three good church buildings, *i. e.*, at Bimilpatam, Bobilli and Chicacole. These are very convenient for large gatherings and for services for English-speaking Hindus who prefer English style. At some of the other stations mud-walled, thatched roofed buildings are used, and the worshippers seat themselves on the straw matting in true native fashion. This is perhaps a better plan than building large churches with foreign money. "First the blade; then the ear; then the full corn in the ear. In reviewing the era of Home missions in America one notices that there was first a zero; then a beginning in a log hut, with bark roof and mud chinkings, then the accessories of civilization which the gospel has created."

The location of the missionaries are as follows:—

1. Bimilpatam, Vizag. District.—Mr. and Mrs. Gullison and Miss Newcombe.
2. Bobilli, Vizag. District.—Mr. and Mrs. Churchill.
3. Vizianagram, Vizag. District.—Mr. and Mrs. Sanford and Miss Blackadar.
4. Palakonda, Vizag. District.—Mr. John Hardy.
5. Parlakimeda, Ganjam District.—Mr. and Mrs. Corey and Miss Harrison.
6. Tekkali, Ganjam District.—Mr. and Mrs. Higgins and Miss F. Clark.
7. Chicacole, Ganjam District.—Mr. and Mrs. and Miss Archibald.
8. On furlough.—Miss Martha Clark.

#### ORGANIZATION.

Semi-annually the missionaries meet in Conference for three or four days. Each session is opened with a Bible reading and one or two of the evenings are devoted to the Literary Institute when papers on interesting topics are read.

The Conference may be regarded as an organization for mutual counsel under the guidance of the Holy Spirit. The decisions reached are morally and socially binding upon the individual missionary but have no legislative authority. Perhaps the Conference may be said to be an Advisory Committee of the whole to the Foreign Mission Board in matters relating (1) to the making of estimates for the ordinary yearly expenses on the field; (2) to the special outlay of mission money such as the erection or extensive repairs of mission buildings and the establishment of schools, hospitals, etc.; and (3) in matters relating to the location and furlough of all missionaries. The mission account books of each missionary are annually audited and are the permanent property of the mission. These and other interests are specially considered by light Standing Committees.

It is perhaps truly said that the Ontario and Quebec mission excels all others as regards organization and methods of work. The American Baptist Mission though sixty-six years old has only recently fallen into line by appointing a Property Committee and a Reference Committee to consider estimates and other interests.

Previous to this each missionary acted independently and as a result a school is found here, or a hospital there which might have been more advantageously located or dispensed with altogether.

(Continued next week.)

#### Amounts Received by the W. B. M. U. Treasurer. FROM SEPT. 5TH TO 30TH.

Hazlebrook, F M, \$6, H M, \$3; Drchester, Montrose, Lower Granville, Woodville, Greywood, Hantsport, Charlottetown, North Brookfield, Truro, each, Tidings, 25c; Alexandra, F M, \$6 16, H M, \$1.97; Fredericton, F M, \$8; Fredericton, Mrs J W Spurden, to constitute her sister, Mrs Dr Currie a life member, F M, \$25; Fairfield, leaflets, 18c.; Hampton, leaflets, 30c.; Collins, F M, \$2; River Hebert, F M, \$7; Gabarus, F M, \$3.  
MARY SMITH, Treas. W. B. M. U.  
Amherst P. O. B. 513.

### Foreign Mission Board.

#### NOTES BY THE SECRETARY.

A word more as to the pledges made at the Convention to enable the Board to send another missionary family to India and support him afterwards. The most of the pledges that were given were for one year only. It is to be hoped that some of these may be led to continue them for a number of years. There were some made for

five years. How many of these it is not easy to say just at the present writing, for they were given at the same time as the others and the Secretary, who took the names down, could not distinguish at the time. If the friends will bear this in mind when remitting it will save much confusion.

There were some W. M. A. Societies that made pledges. These good sisters will kindly bear in mind that these pledges form no part of their regular offering to the W. B. M. U. This is an extra and ought to be so regarded. But it will only require a little stronger pull to keep the regular work well in hand. One society has already remitted the pledge made at Convention to Mrs. Mary Smith, Treas. of the W. B. M. U. This is a mistake and only gives trouble to that treasurer. The pledges had better all be paid to the Treasurer of the Foreign Mission Board, as they are special and for a special purpose. Let them be kept distinct from offerings for the regular work as is the 20th Century Fund and the Forward Movement Fund for Acadia College.

The new missionaries have already made their plans for sailing. Mr. Glendenning will leave his home in Moncton on the 15th inst., and expects to sail from Boston October 22nd in the Steamer New England, and from London on the Steamer Egypt of the P. and O. Line. Mr. Freeman accompanies him. Let us all pray for a prosperous voyage.

Rev. W. V. Higgins, of Tekkali, writes: "We are just opening an English Reading Room and Circulating Library here. We have sent to us now regularly the following: *Northern Messenger, Weekly Witness, World Wide, Sunday Reading, Christian Herald.* Perhaps you could find some people who would be willing to mail us each week some paper or magazine after they have read it. We do not need newspapers, but papers with stories in them and magazines with literary articles. The Century, Harpers, St. Nicholas, Boys' Own Paper, Pearson's Magazine, Punch, Review of Reviews, Ram's Horn, etc., etc., are all useful. We could use the magazines in circulating them among Eurasians. Cheap books would also be useful. Such books as Sheldon's, Ralph Connor, Marie Correll's, Augusta J. E. Williams', Dickens, Scott, etc., etc., could be used. Also religious books such as are found in the Moody library. At Christmas time cheap cloth covered books can be gotten for about 25 cents for two."

This request of Mr. Higgins is made here with the hope that it may catch the eye of some of our friends who are looking for opportunities to do good. Here is one of them, and one that may be used by a number of our friends. Circulate your literature friends. You have been helped. Help others.

Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—Alexander MacLaren.

It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily, and the natural results of such work will always be the things that God meant to do and will be his best.—John Ruskin.

One of our pastors in sending a renewal subscription for one of his members writes: "Mr. B. says—'I could not live without the Messenger and Visitor. The front page is worth the money.'" This is one of many unsolicited testimonies to the same effect.

## Eczema

It is also called Salt Rheum.  
Sometimes Scrofula.

It comes in patches that burn, itch, ooze, dry and scale, over and over again.

It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Cuthbert, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

## Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.



FUNDS FOR DENOMINATIONAL WORK, NOVA SCOTIA.

We have not a copy of the report of "the Committee on Finance" that was adopted by the Convention, but the following from the MESSENGER AND VISITOR of September 3rd will show its import:

"The report also placed emphasis upon the importance of systematic effort on the part of each church in the matter of beneficence, and urged the importance of the pastors taking an active and leading part in the endeavor to develop this grace among the people. As to plans of work, the report recommended two alternative plans for the acceptance of the churches.

(1) The Convention Plan, so called, which for many years has been followed by a large number of our churches. (2) The Wheel Plan, so called, which is in operation in some of the Western States. The difference in the plans is, that by the 'Convention Plan' the offering is taken for all the objects and divided according to the scale giving a percentage to each object. By the 'Wheel Plan' collections are taken for the different objects separately.

As an agency outside the churches for assisting in this work, the report recommended the appointment of a treasurer for each Province, with each of whom should be associated two other brethren, thus making a finance committee of three for each Province; the work of this committee to be, 1. The apportioning of the amounts assigned to each association among the churches. 2. The arranging for the time of presenting the different objects in the churches that adopt the 'wheel plan,' and 3. to endeavor by all proper means to secure from the churches the amounts assigned to them."

The Finance Committee for Nova Scotia appointed in accordance with the above recommendation, held its first meeting on the 24th of September, and divided among the several churches according to their best judgment, the \$16,000 the Convention asks them to raise during the Convention Year. The churches are being notified of the amounts assigned to them and it is hoped that they will at once begin the work of gathering these funds, and not allow it to go over till near the close of the year. The first quarter ends October 31st. The Treasurer hopes to receive a remittance from every church at least.

QUARTERLY.

As it may be that some of the churches in Nova Scotia will wish to adopt the wheel plan referred to above the Committee recommend the following as the order for taking the collections:

Order of Collections for the churches adopting the "Wheel Plan."

WESTERN ASSOCIATION.

First Quarter, Home Missions. Second Quarter, Foreign Missions. Third Quarter, Acadia University. Fourth Quarter, The four other objects, viz., Ministerial Aid and Annuity, Ministerial Education and Northwest Mission.

HARMLESS AS MILK

Look out what you put into the child's stomach! Children are especially sensitive to the action of medicine. But you need never fear Scott's Emulsion. That is one reason why it is so popular as a children's medicine.

"As harmless as milk"—that is saying a good deal. But we may go even further and say that Scott's Emulsion will stay on the child's stomach when milk will not.

A little added to the milk in baby's bottle and a little after meals for older children is just the right thing for the weak and sickly ones.

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

CENTRAL ASSOCIATION.

First Quarter, Foreign Missions. Second Quarter, Acadia University. Third Quarter, The 4 last named above. Fourth Quarter, Home Missions.

EASTERN ASSOCIATION.

First Quarter, The 4 objects last named above. Second Quarter, Home Missions. Third Quarter, Foreign Missions. Fourth Quarter, Acadia University.

REMARKS:

1. It will be noticed that the order of these collections differ in the different Associations. This is to prevent any of the Boards being left without any income from the churches in any quarter.

2. It will be noticed that four objects, viz., Ministerial Aid and Annuity, Ministerial Education, Northwest Missions and Grande Ligne Missions are put in one quarter. Concerning this it may be said that the committee found according to the scale of apportionment, adopted by the Convention the total percentage for these four objects was 22 and it therefore seemed that if one quarter was set apart for these objects, it would be giving them their proportion. There may be separate collections during the quarter for each of the four objects, or they may be divided into two groups with two collections or one collection may be taken for the four objects and divided as the church may direct.

It is hoped that the churches that adopt the wheel plan will see to it that none of the seven objects embraced in our Denominational work are neglected as they are all approved by the Convention and are all we believe "helping to advance the Redeemer's Kingdom."

In making the above recommendation the committee wish it to be understood that they are not undertaking to dictate to any church as to how it shall raise funds for benevolent work. Some churches may have plans of their own which they prefer to work out. Very well work them out and gather the funds and the Committee and Convention will be satisfied.

G. R. WHITE } Finance Committee D. E. HATT } for A. COHOON } Nova Scotia. Wolfville, N. S., Sept. 29th.

N. S. Receipts for 20th Century Fund.

TO SEPT. 30TH, 1902.

Alice, William and Alline Huntington, Wolfville, \$5; Halifax 1st, \$15; Halifax 1st, B Y P U, \$10; E O Read, \$4; Halifax Tabernacle Sunday School, \$10; E N Archibald, \$2; Springfield Sunday School, \$15; Mrs C W Roscoe, Wolfville, \$5; Kentville, Sunday School, \$5 70; Immanuel church, Truro, \$1.25; Miss L Sweet, Billtown, \$5; A J Vincent, \$5; Sydney, \$3 75; Mrs John Rowe, \$5; Mrs C H Martell, \$5; T M King, Truro, \$2 50; D A Ryan, Truro, \$1.25; C F Cox, \$1; B W Hume, Halifax, \$5; R Corbett, Five Islands, \$1; B M C, Yarmouth, 1st, \$1; W M Peppard, \$5; Springfield, \$9; W W Rockwell, Whitinsville, Mass., \$5; 3rd Horton church, 16 75; J L Read, \$5; R Durland, New Germany, \$5; Truro, Prince street church, \$9 50; Half Island Cove, Sunday School, \$5; H Pineo, River Hebert, \$1; "G," Halifax, \$5; Lewis Rice, Truro, \$2; W Rockwell, River Hebert, \$3 75; Principal DeWolfe, \$5; J T Dimock, \$2; Miss E Hume, Dartmouth, \$20; G W Keeler, Dartmouth, \$25; Berwick Sunday School, \$5; Interest on deposits, \$43 58; Total this year, \$281 03.

HUGH ROSS HATCH.

Acadia University Forward Movement Fund.

RECEIPTS FROM SEPT. 23 TO 30TH. Rev M C Higgins, \$5; Rev H R Hatch, per "G," \$5; E M Sipprell, \$20; J A S Keirstead, \$5; H H Reid, \$2 50; Mrs M E Price, \$5; Zach Patten, \$3; M D Fride, \$25; Amanah Tufts, \$2; Mrs Alice McAdams, \$1; L Higgins, \$12.50; Port Williams, Coll, \$2 51; Daniel T Fraser, \$2 50; Rev Neil C Herman, \$10; Jas Kilman, \$2; Daniel Campbell, \$1.25; K Stewart, \$5; W A F, \$10; Springhill Collection, \$6.50; Brookfield and Upper Stewiacke collection, \$10; Rev W H Jenkins, \$25; and Lewis Churchill, \$2.

REMARK.

We must receive \$2662.71 by November 1st to complete the undertaking and receive in full the assistance promised by the American Baptist Education Society. We hope this statement will make apparent that the help of all is needed.

A. COHOON, Treas. Ac. University.

N B-Convention Receipts.

Collections, C F, \$15.86; Queens Co Quarterly Meeting, do, \$3; W M A S, 2nd Grand Lake, M R F, \$7; Macnaquack, do, \$30; R Hetherington, do, \$1; Mrs E A Branscombe, do, \$2; Upper Newcastle, do, \$3 50; Lower Newcastle, do, \$8; W H Mowatt, do, 50c; A Miller, do, 50c; and

Grand Lake, do, \$2.65; D McIntyre, do, \$1; Mrs G G King, do, \$10; Collections, do, \$3.85; Queens Quarterly Meeting, C F, \$5; Hammond, do, \$2; 2nd Kingsclear, do, \$1.08; J A Lawrence, do, \$oc; Rev A Cohoon, M R F, \$2; Rev Dr Black, do, \$2; Rev I B Colwell, do, \$1; Rev R M Byron, do, \$1; Total, \$103.74. J. S. TITUS, Treas.

Oct. 1, 1902.

York County Quarterly Meeting.

The York County Quarterly Meeting convened with the Queensbury church according to previous appointment. The first session was small with but three pastors present, Bros. Howard, Sables and Allen. After a short service led by Bro. Allen, Bro. Sables preached from Rom. 8:1, a very helpful and spiritual sermon. The church was glad to have their former pastor back with them and all enjoyed the truth our brother presented. The Saturday morning session opened with Bro. Howard in the chair. After prayer by Bro. Sables, Bro. W. A. Allen was appointed secretary during the Quarterly. There being so few present very little business was done. However many matters concerning Quarterly Meetings were brought up and a good profitable season was enjoyed. Bro. D. W. Manzer was elected president and Bro. Rogers secretary of the Quarterly for the coming year. It was arranged that the next Quarterly convene with the Lower Kingsclear church, the time to be decided upon by Bro. Howard, and Rev. J. H. McDonald was appointed to preach the Quarterly sermon. The afternoon Conference opened at 3 p. m., led by Bro. David Parent. The 23rd Psalm was read, after which nearly all joined in testimony to the goodness of the Lord as Shepherd. The blessed Holy Spirit moved upon us and made heavenly things very real. The Conference closed in prayer by Bro. Howard. The evening session opened at 8 p. m., with Bros. Sables and Allen on the platform. After reading Scriptures and prayer, Bro. Allen preached from text Heb. 11:31, and emphasized the teaching of types. He rehearsed the history of Rahab and showed it to be a type of redemption. The Lord owned and blessed the truth taught by the shadow, the substance of which some of us enjoy. This session closed in prayer and benediction by Bro. Sables. The early prayer service opened Sunday morning at 9 45, led by Bro. W. A. Allen, on account of the rain only a few were present, but we had a good song service. The 22nd Psalm was read, in which we learned that God's word cannot be broken. A number took part in this service which closed promptly for the following service. The regular Quarterly sermon was preached by Rev. Mr. Howard from text Rom. 5:5. Bro. Howard brought forth from God's treasury things new and old. Many beautiful truths were presented, the speaker dwelling principally upon the religion of the heart, instead of the new religion of the head. The religion of the head will be sound and good, if the religion of Christ be enthroned in the heart. But too many know Christ by explanation rather than by revelation. We truly felt our hearts burn within us, and for a while like many of old, we were seated at the feet of Jesus being taught of him.

Our afternoon session, like the morning and evening exercises, were largely attended even though it was not a good day. Rev. Chas. Sables, pastor of Prince Williams church, preached from the text John 10:28, 29. Bro. Sables emphasized God's forordained purposes on the one hand and the perseverance of the saints on the other. "The true God has a people and to them he gives everlasting life, yet there must be the true evidence of the life of God within. We cannot serve God and mammon. The blessed Lord owned the truth presented in all the services. The evening service was conducted by Bro. Howard and preached from text 'Christ receiveth sinners and eateth with them.' It was a sermon of power, and many of us could and did testify that he was doing the same now. The Quarterly meeting was owned and blessed of the Lord all through. Every session was profitable and we were all blessed together. May the next be still better and the feast of the gospel richer than this is our prayer. The Quarterly closed to meet with the Lower Kingsclear church in Dec.

W. ARTEMAS ALLEN.

Personal.

Rev. Charles Stirling has recently removed from Plaster Rock, Vic. Co., N. B. to Beechwood, Carl. Co., and desires his friends to note the change in his address.

Rev. R. Osgood Morse, of Chester, on Sunday, Sept. 28, very acceptably supplied the pulpit of the German St. church, and on the following morning read before the Baptist minister's Conference of the City a paper on "The reading of Biography as an Aid to the Preacher", which was highly appreciated. Mr. Morse is expected to supply the German St. pulpit again next Sunday.

The many friends of Rev. F. H. Beals, the very highly esteemed pastor of the Digby church, will have learned with deep regret that he does not yet find his health sufficiently restored to admit of his resuming his work, and that under the circumstances he has felt it necessary to resign his pastoral charge. We are sure that many will earnestly hope and pray that, with complete rest, our brother may be soon restored to health and strength again.

Replying to an inquiry whether it was true that the government intended to withdraw its educational bill, Premier Balfour authorized the statement, "There is no foundation whatever to this rumor."

Counterfeit \$5 bills of the Bank of Montreal and Molson's Bank are reported to be in circulation. Bills of this denomination issued by the Bank of Montreal are numbered in each series up to 300,000, while the counterfeits are numbered up from 900,000. The bogus Molson's bill bears the date July 2, 1901.

Individual Communion Service.

Henry M. King, D. D., of Providence, says: "The ordinance is a spiritual joy NOW to many who shrank from it before."



Made of several materials, with or without handle.

Write for particulars.

American Baptist Publication Society, 256 and 258 Washington Street, Boston, Mass. Geo. H. Springer, Mgr.

Advertisement for Bells: FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED \$5,000,000 WORTH OF BELL-METAL. WEST-TROY, N. Y. BELL-METAL. GENUINE. QUINE & CO. CATALOGUE AND PRICES FREE.

Notices.

The P. E. I. Baptist Quarterly Conference has been postponed until further notice, because the new church edifice at Cavendish cannot be dedicated on the 12th, as expected. J. L. MINER, Sec'y.

The next meeting of the Quysboro West District Association will commence with the Baptist church at Goshen Gay. Co. on Thursday Oct. the 9th 2 P. M. O. P. BROWN, Pres.

The Lunenburg County Baptist Sunday School Convention will meet at New Germany, October 15. Let all the schools of the county be represented. W. B. BRANSON.

P. E. I. Conference.

The P. E. I. Baptist Quarterly Conference will convene with the Baptist church at Cavendish on the 13th and 14th of October. First session on Monday evening. The new church edifice, now nearing completion, will be dedicated on Sunday 12th, and the meeting of the Quarterly will be held in the new church. A helpful programme has been prepared. Let all the churches be represented as our denominational interests are to be considered. J. L. MINER, Sec'y. Charlottetown, Sept. 19th.

The Lunenburg Co. Quarterly Meeting will be held at Foster Settlement on the 13th and 14th of October. An interesting programme has been provided, and a large attendance of delegates is requested. M. B. WHITMAN, Sec'y

"All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor E. J. Grant, Acadia, Yarmouth, N. S."

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B. All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

INDIGESTION CONQUERED BY K. D. C. IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.



## Are You Idle?

There is employment for the Maritime-trained all the time. Read calls of past few days:

Oxford, 2 young men; Truro, 2 young men; Shubenacadie, 2 young men; St. John, 1 young man; Sydney, 1 young man; Sydney, 1 young lady; Pictou, 1 young man; Windsor, 1 young lady; Halifax, 6 young men; Halifax, 8 young ladies.

Enter at once: individual instruction: here you get the benefit of the experience of 7 teachers: send today for Calendar

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

You May Need

# Pain-Killer

For  
Cuts  
Burns  
Bruises

Cramps  
Diarrhoea  
All Bowel  
Complaints

It is a sure, safe and quick remedy.

There's only one PAIN-KILLER.  
FRANK DAVIS.  
Two sizes, 25c. and 50c.

## Fredericton Business College

### Does Not Close

During the Summer Months. You may enter at any time. TEACHERS should take advantage of our Summer Session.

Year Book containing full particulars sent free to any address on application.

—ADDRESS—

W. J. OSBORNE, Principal.  
Fredericton, N. B.

## Joggins Coal

### This FIRST CLASS COAL

can be purchased by the Cargo in ROUND-RUN of MINE and SLACK sizes by communicating with P. W. MCNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes.

CANADA COALS & Ry. Co., Ltd.  
Joggins, N. S.

Use the genuine

# MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume."  
For the Handkerchief, Toilet and Bath. Refuse all substitutes.

Try an investment of \$100.00 in a British Columbia Coal Company.

Write for prospectus?

A. W. BELFRY & CO.,  
Rooms 40 and 41 Royal Ins. Building,  
Montreal.

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

## The Home

### DAINTY ACCESSORIES.

Every fastidious woman loves dainty things, and the wise woman has learned that the "style" of dress is frequently more apparent in the finishing touches than in the actual gown worn. A girl in soiled stock and tie, untidy shoes, or ripped gloves can never look well dressed, no matter how modern her gown or how expensive. With these accessories fresh, dainty and becoming, any girl can appear well dressed on a very limited allowance, and it is remarkable how much one can save by learning to clean her own gloves, ribbons, laces and all such small belongings.

Kid gloves may be cleaned by washing and rinsing in gasoline. Put the gloves on the hands and wash in the gasoline, as if washing the hands; then rinse in clear gasoline. Keep the gloves on the hands until nearly dry, and pull them off in their proper shape, and hang them in the air.

White veils may be washed in a light suds by pressing and squeezing between the hands, but never rubbing till they seem quite clean; then rinse in clear water slightly blued, with a lump of sugar added to give the right degree of stiffness. Dry by pinning evenly over some smooth surface and exposing to the air.

Lace and ribbons may be cleaned by washing in suds made with white castle soap and soft, warm water, and the earliest way to clean the ribbons is to lay them on a clean table and scrub with a small brush dipped in the suds. Delicate-colored ribbons usually become faded before they are badly worn, and they can be colored any of the rich dark shades by dipping in Diamond dye for silk, and, if they are carefully pressed, they will look as nice as new ribbons. The ribbon should be covered with a cloth and ironed on the wrong side before it is quite dry, but each piece should be carefully smoothed with the fingers before pressing.—Examiner.

### CONCERNING GLOVES.

Gloves form so important a part of a well-dressed woman's wardrobe that care in putting them on and taking them off should not be omitted unless indeed one's purse be a very large affair. The heedless lady who hurries on a pair of new gloves at the first wearing may ruin their nice fit for all time to come. A good plan is to have one's gloves fitted on by the saleswoman in the shop where they are purchased. With a delicacy and gentleness which are caressingly pleasant she smooths and pats and pulls, till the glove is moulded on the buyer's hand. When they are removed gloves should not be pulled off by the finger tips, but taken at the wrist: opening or top should be peeled off, wrong side out. If moist from perspiration they should remain in the air until dry, then carefully restored to their shape, the fingers pulled out, one glove laid over the other. They should be laid between folds of tissue paper in a box. The thrifty woman is fastidious about her evening gloves and keeps them in a compartment by themselves. Best gloves for church or calling may be of light gray or cream white shades, of tan or of black. They should be relieved for common wear by second best, while for errands and running about to market or shop, old and often cleaned and repaired gloves may be utilized. No elegant woman wears soiled gloves. The cost of cleaning is slight. Many women clean their own gloves, using gasoline or naphtha for the purpose. This must never be used in the evening or near a lighted lamp or flame of any kind, or near the kitchen range. Last summer witnessed a revival of the pretty black silk mitts, popular years ago. They are a dainty addition to a gentle woman's summer toilette, but the season for them is now past.—Christian Intelligencer.

### HINTS TO DYSPEPTICS.

Eat slowly, masticating the food very thoroughly—even more so, if possible,

than it required in health. The more time the food spends in the mouth, the less it will spend in the stomach. Avoid drink at meals; at most take a few sips of warm drink at the close of the meal, if the food is very dry in character. In general, dyspeptic stomachs manage dry food better than that containing much fluid. Eat neither very hot nor very cold food. The best temperature is about that of the body. Avoid exposure to cold after eating. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Sometimes less than is really needed must be taken, when digestion is very weak. Strength depends, not on what is eaten, but on what is digested: Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating. Never eat more than three times a day. For many dyspeptics two meals are better than more. Never eat a morsel of any sort between meals. Never eat when very tired, whether exhausted from mental or physical labor. Never eat when the mind is worried or the temper ruffled, if possible to avoid doing so. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, and taking but one to three kinds at a meal. Most persons will be benefited by the use of oat-meal, wheat-meal, cracked wheat, and other whole-grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.—Public Health Journal.

### TO CLEAN PAINT.

It frequently happens that when one moves into a new house the paint merely needs cleaning—not renewing. To do this requires more care than people think. In some houses, where the rent is low, the doors and windows receive only one coat of paint, and when this is scrubbed by the too energetic housewife a great deal of it is taken off. Therefore, in those cases, no soap should be used, but provide yourself with warm water, some whiting, and a soft flannel. Sprinkle some whiting on the flannel, which you have wrung out of the water, and with it rub the paint until the dirt is removed. Rinse with clean water, and, wiping as dry as possible, polish with a leather. Where the paint work has been neglected for many months, the following plan may be tried: Dissolve a bar of soap, cut small, in two quarts of boiling water. Then add two teaspoonfuls of powdered borax and two tablespoonfuls of turpentine. Let it become cold, when it will be a stiff jelly. Wring a flannel out of hot water, spread some of this on it, and rub the paint. Rinse with soft cloths.—Baltimore Sun.

### BABY'S FIRST TOOTH.

A Family Event That Does Not Always Bring Unmixed Joy.

Baby's first tooth does not come unannounced. Inflamed gums and impaired digestion produce a feverish and fretful condition about which the mother often feels concern. The baby boy of Mrs. George McGregor, of Hamilton, Ont., was troubled with diarrhoea while teething and was cross and restless. He did not sleep well and matters became serious. The mother writes as follows: "My sister has used Baby's Own Tablets for her baby and advised me to try them. I got a box and after giving the Tablets to the baby a few times he began to improve and was soon well. He is now a big healthy baby and whenever he gets fretful or does not feel well I give him a Tablet and he is soon all right again."

Baby's Own Tablets replace with great advantage castor oil and other nauseous, griping drugs. They sweeten the stomach, quiet the nerves and promote healthful sleep. They are guaranteed to contain no opiate and to be absolutely harmless. If your druggist does not keep them you can obtain a full-size box by mail, post paid, by sending 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

### WHAT THE TOYS SAID.

The Hobby Horse said,  
As he shook his head:—  
"It's a long, long way to go  
O'er the white snow's foam  
To the Little Boy's home;  
But I hear the tin horns blow,  
And must race away till I'm out of breath  
To the Little Boy who will ride me to death!"

And the Toy Drum said:—  
"I've a hardened head,  
And away on my sticks I'll go  
From this icy dome  
To the Little Boy's home,  
I can beat my way through the snow!  
Away! away! till I'm out of breath,  
To the Little Boy who will beat me to death!"

And the Toy Doll said,  
As her gold crowned head  
Shone over the wintry snow:—  
"To the Little Girl  
Of the golden curls  
In a fairy coach I'll go;  
Far, far away till I'm out o' breath,  
To the Little Girl who will kiss me to death!"

But the Elephant said:—  
"If that way I'm led,  
And they treat you all so bad,  
I tell you now  
That there'll be a row,  
And they'll wish they never had!  
For I'll pack them all in my trunk, you see,  
And lock it, and throw away the key!"  
—Ex.

### WHAT ENGLISH WILL DO.

A report in a Missouri paper is quoted by the Chicago Chronicle as an example of what queer tricks the English language will play on one who does not does not master it.

At a recent church entertainment the master of ceremonies announced:  
"Miss Bates will sing, 'Oh! That I had wings like a dove, for then would I fly away and be at rest,' accompanied by the minister."—Ex.

### "THE DRINK."

A remarkable temperance sermon was delivered by a priest in Ireland, which concluded with this convincing statement to his flock: "What makes ye shoot at yer landlords? The drink! Ay, and what makes ye miss them? The drink!"  
—Ex.

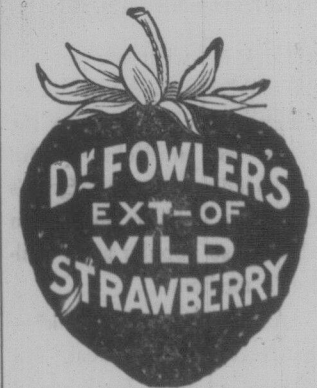
## SYMINGTON'S EDINBURGH COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 100

## A Standard Remedy

Used in Thousands of Homes in Canada for nearly Sixty Years and has never yet failed to give satisfaction.



### CURES

Diarrhoea, Dysentery, Cholera, Cholera Morbus, Cholera Infantum, Cramps, Colic, Sea Sickness and all Summer Complaints.

Its prompt use will prevent a great deal of unnecessary suffering and often save life.

Price, 55c.

T. Milburn Co., Limited, Toronto, Ontario.



The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson III. October 19. Joshua 6 : 12-20.

THE FALL OF JERICHO.

Study Joshua 6 : 8-20. Read John 5 : 13-11 : 23.

GOLDEN TEXT.

By faith the walls of Jericho fell down.—Heb. 11 : 30.

EXPLANATORY.

I. PREPARATIONS FOR TAKING POSSESSION OF THE LAND.—First. The Renewal of the Covenant.—Josh. 5 : 1-9. The Israelites were now actually in the Promised Land, without the possibility of retreat. It was "victory or death," and victory could only come through divine help, and even if they could gain possession, it would be of little value to them unless, and only so far as, they worshipped sincerely the true God, and were his peculiar people in training to understand and promulgate the true religion. Hence they began their new life in their new home by observing their religious duties, in honor and obedience to God, by whose power alone they could have a prosperous national existence. Religion lay at the foundation of the nation. Besides, it made all their warfare and work religious. It was not for themselves chiefly, but for the Cause, the cause of God for all time, that they fought and suffered.

Today, religion lies at the foundation of our national hopes and of our individual character. As Carlyle says, the most important thing in any person or nation is his religion. Every new day, every new work, should be begun with religious feelings and religious acts. The whole of life should be lived not so much for self as for God's Cause. This transforms and transfigures daily living.

II. JERICHO, THE FIRST CITY TO BE POSSESSED.—About three miles a little to the northwest of Gilgal, where the Israelites were encamped, was the walled city of Jericho, amid its groves of palms, on the western border of the Jordan plain at the foot of the hills. It was called the "City of Palms," from a glorious palm forest which stretched along the vale, about eight miles in length and three in breadth, Jericho being situated on the west side, and Gilgal (it is believed) on the east of the forest. "The city was beautifully situated at the foot of a lofty limestone range, close by a number of copious fountains, that still spread beauty and fertility as far as the eye can reach. Trickling through glades of tangled forest shrub, these streams even yet nourish a luxuriant herbage, and nothing is needed but the hand of cultivation to make the spot one of the richest and most beautiful on earth." Jericho was the gateway of a province, the emporium of a large trade, the mistress of a great palm forest, woods of balsam, and very rich gardens. Her year is one long summer.

III. THE STRANGE ATTACK.—Vs 1-16 20. The plan of the attack was for the people to march around the city once a day for six days, and on the seventh day to march around it seven times, the last time with a long blast of the trumpets and a great shout from all the people, when the walls were to fall flat.

12. EARLY IN THE MORNING. In warm

TRUE FOOD

Always Cures Dyspepsia.

Wrong food brings penalties.

A lady in Lone Tree, Okla. found this out. After suffering for years, with dyspepsia, she says:—

"Many times I could not eat anything; sometimes I drank a little hot milk, at other times the lightest food distressed me so that death would have been gladly welcomed as a relief. I was weak and listless and unable to work for want of strength.

Two years ago a dear friend earnestly recommended me to try Grape-Nuts as she found it a most valuable food. I commenced to use it immediately and the benefit I received in an incredibly short time was almost marvelous.

Words cannot express the joy and thankfulness I felt when I found I was relieved of that dreadful distress that I experienced after each meal.

After continued use, health and strength returned; I began to enjoy life and go among my friends again so much improved that remarks were made about my good health. I sleep well now, sit all day with perfect ease and comfort and sew and work as I like. I wish I could induce every sufferer from dyspepsia to use Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

climates the early morning is the best time for travel and work.

13. TRUMPETS OF RAMS' HORNS. These "horns as a rule were straightened and flattened by heat. The horns of any animals may be shaped either by heat or by boiling in oil." THE REWARD. Those bringing up the rear. The rear guard.

14. SO THEY DID SIX DAYS. Doubtless these inhabitants of Jericho made themselves merry with this sight. Wicked men think God in jest when he is preparing for their judgment.

15. ON THE SEVENTH DAY. The circuit was made seven times; 'an all day's service.

16. AT THE SEVENTH TIME, while the people were surrounding the city, WHEN THE PRIESTS BLEW WITH THE TRUMPETS, the long blast announced in vs 5 to be the signal. JOSHUA SAID . . . SHOUT. The Orientals take a peculiar delight in noise. "When our people are in dead earnest, they are generally silent; but the more in earnest an Oriental is, the louder he shouts FOR THE LORD HATH GIVEN YOU THE CITY. The result is given in vs. 20. THE WALL FELL DOWN FLAT.

It is not at all likely that the explanation some have given is true,—that the keynote of the wall was struck by the tramping of the soldiers, the shouts of the people, and the blare of the trumpets, and that this caused the mud walls to fall. Such a thing has never been done. At the same time there are some interesting facts closely allied to it.

"All structures, large or small, simple or complex, have a definite rate of vibration, depending on their material, size, and shape, as fixed as the fundamental note of a musical chord. When the bridge at Colebrook Dale (the first iron bridge in the world) was building, a fiddler came along and said he could fiddle it down. The workmen laughed in scorn, and told him to fiddle away to his heart's content. He played until he struck the keynote of the bridge, and it swayed so violently that the astonished workmen commanded him to stop. At one time considerable annoyance was experienced in one of the mills in Lowell. Some days the building was so shaken that a pail of water would be nearly emptied, while on other days all was quiet. Experiment proved it was only when the machinery was running at a certain rate that the building was disturbed. The simple remedy was in running it slower or faster, so as to put it out of time with the building. We have here the reason of the rule observed by marching armies when they cross a bridge, viz.: Stop the music, break step, and open column, lest the measured cadence of a condensed mass of men should urge the bridge to vibrate beyond its sphere of cohesion. Neglect of this has led to fearful accidents. Tyndall tells us that "while away up amid the Alpine solitudes of Switzerland a few years ago, I noticed the muleteers tied up the bells of their mules, and was told that the protracted combined tinkling would start an avalanche"

IV. THE DESTRUCTION OF JERICHO.—Vs. 17-29 17. AND THE CITY SHALL BE ACCURSED, "devoted," Hebrew, *harem*. "That is *harem* which is devoted to God beyond redemption or exchange." "If destructible, that which is *harem* is to be utterly destroyed, thus putting it beyond the reach of every being but God. If not destructible, it is to be put to permanent religious use. The Canaanites and Amalekites were to be made *harem*, that is, utterly destroyed, as a religious act." ONLY RAHAB THE HARLOT SHALL LIVE, because of her aid to the spies, which may have arisen from her longing for a better life and a true religion.

18. KEEP YOURSELVES FROM THE ACCURSED THING. "The Old English Version is here simple, but in part misleading. The R. V. is confused, and the phrase 'when ye have devoted it' is erroneous. Transferring the Hebrew word, the clauses come out as follows, 'Keep ye from the *harem*.' In this and in every case a man ought to keep his hands off that which is religiously devoted to God. 'Lest ye cause *harem*.' Here we have the verb, of the same stem. If you interfere with what has been religiously devoted to destruction, you will bring the same ban upon yourselves and those whom you represent.

19. ALL THE SILVER, AND GOLD, that could not be destroyed, but could be purified, was used for religious purposes.

This massacre seems terrible. But several things are to be remembered in addition to the suggestions in the last lesson. 1. It was in an untrained, semi-civilized age, and not the best thing absolutely, but the best thing possible under the circumstances.

2. It was a question which should be destroyed, the Israelites or the Canaanites. It was something like a modern self-defense against robbers. It is an awful thing to shoot a man, and yet their are times when the best Christian nations sometimes feel justified in doing it. It is

an awful thing to imprison a man, and yet the police duty that requires it is sustained by the best Christian sentiment.

3. God cares for wild animals and all his creatures.

But if we lived in India, where a current report of the Government "shows that during the year 1899 the number of deaths among human beings attributed to wild animals was 2,966—tigers caused the death of 899, wolves 338, and leopards of 327 human beings, while bears, elephants, hyenas, jackals, and crocodiles were accountable for a large proportion of the remainder; and the loss of human life from snakes reached the high total of 24,621"—we would not hesitate to destroy the wild animals and the snakes to save the 27,587 human beings.

The very fact that you have troubles is a proof of his faithfulness; for you have got one-half of his legacy and you will have the other half. You know that Christ's last will and testament has two portions in it. "In this world ye shall have tribulation"; you have got that. The next clause is, "In me ye shall have peace." You have that, too. "Be of good cheer; I have overcome the world." That is yours also.—C. H. Spurgeon.

The Mackenzie scholarship for economics and political science at McGill University, value \$125, was won by A. D. McKenzie, Hartville, P. E. I. G. E. Macmillan, New Haven, P. E. I., won a "second year exhibition," \$75, and W. E. Curtis, Milton, P. R. I., won a "second year exhibition," \$25.50.

WASTING AWAY.

THE SAD CONDITION OF MANY YOUNG GIRLS.

Mothers Should be very Careful When Their Daughters Complain of Head-ache, Fickle Appetite, Dizziness or Heart Palpitation.

Many mothers neglect the health of their growing daughters. Not wilfully, of course, but because they think the occasional headaches from which they suffer, fickleness of appetite, and pale cheeks, are the natural result of the merging of girlhood into womanhood. This is a serious question. There is no period in a girl's life when she needs more attention, and unless the little troubles are successfully treated, more serious ones—perhaps decline and consumption—are sure to follow. What every young girl needs at this period is a tonic medicine that will give her a rich, red blood, strong nerves, and bring her safely through a critical period in her life. For this purpose there is no other medicine in the world can equal Dr. Williams' Pink Pills. Thousands of girls throughout Canada owe their present health and happiness to this medicine, and thousands of others would soon be strong if they would give Dr. Williams' Pink Pills a fair trial. Among the many young ladies who have proved the great worth of this medicine is Miss Jennie Beamer, of Boyle, Ont. Miss Beamer says:—"Some years ago I became very ill, and my friends feared I was going into a decline. I was pale; suffered from terrible headaches; my appetite was poor and I grew very thin. I became so weak that I could hardly walk. I remained in this condition for several months, during which time I tried several medicines, but none helped me in the least. Then my mother got me some of Dr. Williams' Pink Pills, and almost from the outset they helped me. As I continued the use of the pills, the severe headaches left me; my appetite returned and I gained in weight. In fact, I was soon enjoying perfect health, and have since continued to do so. I attribute this entirely to the use of Dr. Williams' Pink Pills, and will be glad if some other weak and ailing girl will profit by my experience."

Pale and sallow cheeks, dizziness, headaches, palpitation of the heart, and the feeling of weariness that afflicts so many young girls will soon disappear if Dr. Williams' Pink Pills are used. These pills also cure rheumatism, dyspepsia, kidney ailments, St. Vitus' dance, and the other troubles that come from poor blood and weak nerves. Sold by all dealers in medicine or sent post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A FINE EXAMPLE.

A teacher at the Hampton school in Virginia tells of a Cherokee boy, a student at the school, who recently died, and among whose papers was found one on which was written:

"My reason for coming to Hampton:

"1. To develop all my powers.

"2. To help my people.

"3. To learn the idea of self-control."

Likely enough there was in this a tincture of boyish sentimentalism or a touch of that egotism which leads to the outpouring of crude intensities on the pages of diaries. Yet a boy would be better so than dull and soggy—and a good deal better so when he has thought deeply enough to elevate the idea of learning self-mastery as one of the important purposes of his school life. It occurs to us that this young Indian suggests the desirability of a department of self-control in all our institutions of learning. Putting his ideal in contrast with the deplorable exhibitions of a lack of self-control made by some of the men who are among the most conspicuous—generals, statesmen and captains of industry, for example—the necessity of adding exercise in self-control to the curricula imposed upon American youth becomes obviously desirable. If sunny eminent citizens of this country had enjoyed such training, how much happier life would have been and how much less disconcerting for some of the rest of us! Seriously, the Indian boy in his aspiration for himself set a fine example for the masterful Anglo-Saxon.—Harper's Weekly.

Lady Henry Somerset is announced for an address in Tremont Temple, Boston, on Oct. 26. Aside from her participation in the convention of the National W. C. T. U. at Portland, Me., Oct. 17-22, Lady Henry will speak but three or four times, as her visit is intended for rest rather than for work.

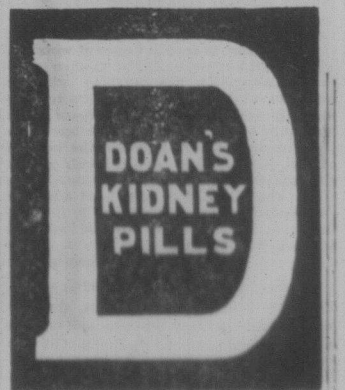
Society Visiting Cards

For 25c.

We will send.

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO., 107 Germain Street, St. John, N. B. Wedding Invitations, Announcements, etc., a specialty.



Are a sure and permanent cure for all Kidney and Bladder Troubles.

BACKACHE is the first sign of Kidney Trouble. Don't neglect it! Check it in time! Serious trouble will follow if you don't. Cure your Backache by taking DOAN'S KIDNEY PILLS.



From the Churches.

Denominational Funds.

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

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

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

PRINCE ST., TRURO, N. S.—A sister was received into the fellowship of this church by baptism, on Sunday October 5th.

W. H. HUTCHINS.

ONSLow.—The most beautiful baptismal scene I ever witnessed was that of Sept. 21, when I had the pleasure of burying in the likeness of the Lord Jesus three young girls.—Ray Dickson, Ada Wilson and my own daughter, Mary.

W. H. JENKINS.

BEAR RIVER, N. S.—Last Sunday evening I baptized the wife and daughter of Evangelist C. W. Walden. Bro. Walden has settled his family here for the present. He begins work at Barton with Rev. J. W. Bancroft next Sunday. Bro. Bancroft, who has only been with the St. Mary's Bay and Hill Grove churches a short time, finds his field too extensive to work without assistance. Special prayer should be offered for the work there.

Oct. 31d, 1902. ISRAEL W. PORTER.

ISAAC'S HARBOR, N. S.—We are much encouraged in our work in this place. The prospects grow brighter every day in every department of church effort. Our congregations are large and appreciative; our Sunday School is steadily increasing in numbers and in interest, and our prayer meeting and Young People's Union are sustained with much vigor and warmth. A Division of the Sons of Temperance has been organized in our vestry, and seventy-five have already united with us in this movement. We are greatly cheered by these marks of Divine favor.

OAK BAY, CHAR. CO.—Mrs. Harry Wilson and the Baptists of this place presented the pulpit of the Baptist church with an elegant Bible, also a beautiful hanging lamp to light the choir and pulpit. Also a lovely red felt scarf to cover the pulpit, and on the scarf will be painted a green arch and underneath the arch an open Bible with these words: "Sir, we would see Jesus." This motto is the world's text. These help to make our church look very nice indeed. Baptism at the close of next Sabbath's service at this church. To the Father of eternal light and life belong all honor and glory and praise.

H. D. WORDEN.

BRIDGEWATER, N. S.—On Sunday, September 28, we closed two weeks' special services held at Lapland, in which the pastor was assisted for five days by Rev. H. B. Smith of New Germany. The brethren at Lapland have been helped and encouraged by these services. Several have professed conversion and on last Sunday morning I baptized two, notwithstanding it was necessary for them to drive about six miles in the rain in order to reach the place for baptism. One other is approved for baptism and there are others who expect to follow soon. God is blessing the work in Lapland and we hope in the near future to erect a house of worship. The school house in which we now worship is altogether too small to hold the audience which assembles for the regular monthly service. Since the Association met with us in June a furnace has been placed in our church here and the outside of the building has been painted, which adds much to the general appearance. We are looking forward to good hard work for the Master and are encouraged by the fact that the attendance at all the services seems to be increasing.

C. R. FREEMAN.

BERCHWOOD, CAR. CO.—I thought it would be wise to drop a line for the purpose of informing my brethren and friends of my movements. I left Tobique on the 15th ult. and am now settled in this place. Having completed two years and six months on the Tobique field, I thought it wise to withdraw at this time. The cause is in a fair state at present, especially at Plaster Rock. This village is growing, and we have preaching services every Lord's Day evening. The brethren are very anxious to have a man of God go to them. They are making arrangements to give their pastor a stated salary. This is a move in the right direction. As Plaster Rock is growing, and our chief centre on Tobique, we trust a man will at once take

up the work there. The clerk of the branch church is C. W. Vincent, Esq., Maple View, and the senior deacon is H. Ridgewell, Esq., Plaster Rock, Victoria County. I intend (D. V.) working for a while among the weak and pastorless churches, giving them what assistance I can. I would not wish to close without thanking my friends at Plaster Rock, Foster Cove and Long Island for their kindness in helping me in a tangible way before leaving. I must also thank F. H. Hale, Esq., M. P., for his kindness not only to me but to the cause in general. May the Lord bless the work in the land is our prayer.

C. S.

MOSER RIVER, N. S.—Responding to an invitation I visited Moser River and spent one Sunday with Bro. Geo. C. Durkie, L.C., and the church to which he has ministered. It is gratifying to know that his labors have not been in vain,—some improvement in the church property is noted, the enlarging and grading of the church lot. On the 21st of September it was my privilege to administer the ordinance of baptism to four believers, all heads of families, one of them a brother in his eighty-eighth year, whose mind is clear although the body is feeble, yet as he came up out of the water he united with others in singing "Oh happy day." I was agreeably surprised to learn that the cause has regained the respect of the community. As Bro. Durkie returns to Wolfville the church will again be in need of a pastor. The church believes that an ordained man might do good work on this field, or that if they could induce Bro. Marshall Richardson to return to this field with God's blessing much good might be done. There are, or at least three of those baptized had been Episcopalians. In traveling from Jeddore to Moser River the question would arise in my mind—Why is all this country, lying contiguous to the seashore, with its bays, harbor, well-peopled and thrifty settlements, overlooked by the denomination? The people seem hungry for the bread of life. This now is to us a land of promise and "we are well able to possess it." There are many places not far from here where places of worship, Union houses are but seldom used, and in several cases I have been begged to hold services regularly, but our churches need all the time and strength that one man can give. For years the writer was engaged in missionary work on the western frontier, but no where have I met people who seem to be so eager to know the "truth as it is in Jesus." It is the mission of the Baptists to take the light to those who sit in darkness. I verily believe, that for the labor and money spent, but few places could be found where a richer harvest of precious souls could be gathered for our Master.

PASTOR GEO. TAYLOR.

West Jeddore.

Ordination.

An Ecclesiastical Council called by the Baptist church at Brookfield, Col. Co., N. S., convened on Thursday, October 2, at 2.30 p. m., to consider the advisability of setting apart to the work of the gospel ministry Brother J. M. Baird, licentiate, who for some months has been serving the church as pastor.

The following churches accepted the invitation of the church and were represented by delegates:—Great Village, Pastor Martell; Onslow, Pastor Jenkins, Deacon Staples, and Brother Howard King. Prince St. Truro, Pastor Hutchins; Immanuel, Brother and Sister Ross Cummings, and Brother and Sister Dickson; Lower Stewiacke, Pastor Ingram; Upper Stewiacke, Brother Percy Bentley; Brookfield, Brother Alex. Park, and Deacon James King. The Council organized by choosing Rev. C. H. Martell as Moderator, and undersigned as Secretary. The candidate at the request of the Moderator gave a relation of his Christian experience; call to the Ministry and Views of Christian doctrine. Our hearts were all greatly cheered by our dear Brother's experience in God's dealing with him. His views of Christian doctrine were very concisely and clearly expressed.

The examination of the Candidate was thorough and honest, and the results being entirely satisfactory to the Council. On motion following was unanimously passed: Resolved that this Council express its entire satisfaction with our brother's Christian experience, call to the ministry and views of Christian doctrine, and recommend the church proceed to his ordination.

Concerning the advertising of

Obispo Rubber Plantation

Now regularly appearing and to appear in this paper,

Representatives to sell this Stock are wanted in each county of the Maritime Provinces.

For particulars address

A. H. CHIPMAN.

General Agent for Eastern Canada at SAINT JOHN, N. B.

Mitchell, Schiller & Barnes, New York.

The following order of service was then arranged: Sermon by Pastor Hutchins; Ordaining prayer by Pastor Jenkins; charge to the candidate and hand of fellowship, Pastor Ingram; charge to the Church, Pastor Martell; benediction, Rev. J. M. Baird. This order of service was carried out in the evening under the most favorable circumstances.

The house of worship, the interior of which has recently been renovated and presents a very neat appearance, was filled by an attentive and appreciative congregation. The platform was well adorned with choice plants and flowers. The choir rendered very excellent assistance in anthems as well as in the regular service of praise. The service generally was solemn and impressive, and our dear brother Baird who was the valedictorian and gold medalist of his class '02 of Acadia College, enters upon his work under most favorable and hopeful conditions, and has already gained the confidence and sympathy of most of the membership of this church. And may the blessing of the great Head of the Church attend our brother, crown his labors with abundant success, and make him an honored instrument of good to Zion and the world.

C. H. MARTELL, Moderator.

A. E. INGRAM, Clerk.

ORDINATION OF DEACONS.

At the close of the service Brothers Roy A. Hamilton and Alex. Parks, who had been chosen by the church to serve as deacons, came forward, and by solemn and earnest prayer and the laying on of hands by the new pastor were thus solemnly set apart to their work.

Pastor A. E. Ingram by request gave a short address on the Scriptural qualifications, and the duties of deacons.

A. E. I.

Sunday School Convention.

The Eastern New Brunswick Baptist Sunday School Convention met with the friends at Salsbury on Wednesday, Oct. 1st. Although the weather was not all that could be desired the two sessions were more interesting and crowded with more helpful influences than even its most sanguine friends had dared hope for. These meetings proved beyond question that Sunday School work in this section of the country at least is recognized as of great importance.

There was a good representation from the schools, and the pastors were in evidence, in fact your correspondent never saw so many at a like gathering before. To say that Pres. J. J. Wallace of Moncton was in the chair is to know that railway time would be followed, and the excellent programme was just as excellently carried out. The pastor of the church, H. V. Davies, gave the delegates a warm reception and the friends entertained them royally.

The value of home department work was ably presented by Rev. J. B. Ganong of Hillsboro. He spoke from personal knowledge, having been connected with a school in New York which believed in everything tending toward the betterment of the schools. His address was followed by some remarks by Rev. M. F. Fletcher of Harvey and others. The subject of temperance was championed by Rev. D. Hutchinson of Moncton.

The practical work in the Sunday School is largely done by the teachers and superintendents. Those who had the making of the programme evidently kept that in view for there were responses from a half

dozen teachers and nearly twice as many superintendents. They spoke of their peculiar difficulties and joys as well, and it was very helpful to listen to such men as Rev. M. Addison and Rev. N. A. McNell, as they told how we might overcome, and do work for the glory of God.

One of the most instructive exercises was Dr. Brown's normal lesson on "The Old Testament." With such a large class of workers before him he made the several divisions of his subject very interesting and profitable as well.

Mrs. L. R. Hetherington unfolded the Cradle Roll plan to a delighted audience, and answered the many questions which her address had occasioned.

To the Convention all these things were of unusual significance, but to the teachers especially did Rev. B. H. Thomas appeal in the teaching of next Sunday's lesson. Those who were in his very large class will not soon forget his grand way of teaching. It remained for Rev. E. B. McLachy of Sackville to present the final address dealing with the school's obligation toward the poor in its constituency. Practical Christ-like duty demands that we look after the people who cannot attend the schools through poverty. Let every officer in every school cast around to see if he cannot help some poorer brother in some way.

In the afternoon session considerable business was done. Not the least important was the appointment of a strong committee to confer with other Baptist S. S. Conventions or Associations in the Province looking toward an amalgamation of all our forces, a plan which has the hearty approval of a vast majority of our best workers. It was also decided to open a normal lesson department under the care of Dr. Brown of Havelock, a home department with Rev. J. B. Ganong of Hillsboro as leader, and a cradle roll conducted by Mrs. L. R. Hetherington of Hopewell Cape. These three will be pleased to hear of any schools desiring to organize along either of these lines.

W. C. NEWCOMB.

Hopewell Cape, Oct. 4.



Are a Heart and Nerve Tonic, Blood and Tissue Builder and Constitution Renewer for all troubled with weak heart or nerves. As a food for the blood, the brain and the nerves, they cannot be excelled. If you are troubled with Nervousness, Sleeplessness, Nervous Prostration, Palpitation of the Heart, Shortness of Breath, Weak or Fainting Spells, Anæmia, or any form of Debility, take

MILBURN'S HEART AND NERVE PILLS.

Their curative power is quickly manifested. They purify and revitalize the blood, brighten the brain and steady and strengthen the nerves from the first few doses.

Price 50c. per box or 3 boxes for \$1.40 at all dealers or

The T. Milburn Co., Limited, Toronto, Ont.

These trade-mark crosscross lines on every package.

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

A GUARANTEED CURE FOR DYSPESIA OR MONEY IS FOUND IN K.D.C. REFUNDED. Write for testimonials & guarantee. K.D.C. CO. Ltd. Boston, U.S. and New Glasgow, N.S., Can.

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



Delicious Drinks  
and Dainty Dishes

ARE MADE FROM

**BAKER'S  
BREAKFAST  
COCOA**



**ABSOLUTELY PURE**  
Unequaled for Smoothness, Delicacy, and Flavor

Our Choice Recipe Book, sent free, will tell you how to make Fudge and a great variety of dainty dishes from our Cocoa and Chocolate.

ADDRESS OUR BRANCH HOUSE

**Walter Baker & Co. Ltd.**  
12 and 14 St. John Street  
MONTREAL, P. Q.

**BIRTHS.**

**ESTABROOK.**—At Springhill, N. S., on Sept. 26th, to Rev. H. G. and Mrs. Estabrook, a daughter.

**MARRIAGES.**

**DURKEE-PORTER.**—At the residence of the officiating minister, Port Maitland, Sept. 24, by Rev. W. J. Rutledge, James W. Durkee of Richmond, and Reta M. Porter of Cedar Lake, all of Yarmouth Co., N. S.

**MERRITT-CARTER.**—At Brookline, Mass. Oct 1st, by Rev. Avery A. Shaw, Lewis E. Merritt of Lynn, Mass., and Floyd H. Carter of Salem, Mass., (formerly of Truro, N. S.

**HUDSON-JOHNSON.**—At Isaac's Harbor, N. S., on Sept. 27, by Rev. W. H. Warren, Leonard Hudson of County Harbor, to Dellice Johnson of the same place

**ROGERS-HYSLOP.**—At the home of the bride, Sept. 24th, by the Rev. J. T. Dimmock, Beatrice Hyslop of Tatama gouche to Allan C. Rogers of Springhill.

**CLARK-TAYLOR.**—At the bride's home Summerside, P. E. I., on Sept. 24th, by Pastor E. P. Calder, G. Edgar Clark of Summerside, P. E. I., to Sadie A., daughter of James Taylor of the same place.

**MCKEIL-PRIME.**—At the residence of Mr. George McNeill, Freeport, N. S., by the Rev. R. H. Howe, Frederick McNeill Esq., to Edith Prime. Both of Freeport, Digby Co.

**TAYLOR-KAISER.**—At Isaac's Harbor, on Sept. 29, by Rev. W. H. Warren, John S. Taylor, of Port Beckerton, Gwynsboro Co., N. S., to Nancy J. Kaiser, of the same place.

**RUSSELL-SNELL.**—At Bayside, Char. Co., Sept. 24, at the residence of the bride's parents, by Rev. H. D. Worden of Oak Bay, John Russell of Montreal to Marietta Snell of Bayside.

**STEVENS-FANCEY.**—At Kingstons, N. S., Sept. 27th, by Rev. J. A. Huntley B. A., Seward Seaton Stevens and Alafia Fancy, both of Kingstons.

**DUKSHIR-MOSHER.**—At the residence of the bride's father, Des. George Mosher, Centreville, Annapolis Co., N. S., Sept. 24, by Rev. Israel W. Porter, B. A., Anna Belle Mosher to Daniel Dukshire.

**BRINTON-TEMPLEMAN.**—At Hampton, N. S., October 1, by Rev. J. J. Armstrong, Capt. Avar L. Brinton, of Port Lorne, to Jelima E. Templeman, of Hampton.

**ARMSTRONG-PHINNEY.**—At Port Lorne, N. S., October 1, by Rev. J. J. Armstrong, Sands W. Armstrong, of Mount Handley, to Myrtle M. Phinney, of Port Lorne.

**DELONG-MCKAY.**—At the Baptist parsonage, September 28, by Rev. H. B. Smith, M. A., Stanley DeLong, of Union Square, to Rose B. McKay, of Northfield.

**FOSS-RODENIZER.**—At the home of the bride's father, Farmington, October 1, by

Rev. H. B. Smith, M. A., Wm. S. Foss, of Cambridgeport, Mass., to Freelove A. Rodenizer, of Farmington, Lun. Co.

**DEATHS.**

**ESTABROOK.**—At Springhill, N. S., on Sept. 26th, the infant daughter of Rev. H. G. and Mrs. Estabrook.

**MORINE.**—At the residence of her niece, Mrs. A. Hamilton, Bear River, N. S., September 27, Mrs. J. Morine, aged 84 years.

**ELLS.**—At Sheffields Mills, Sept. 17, John E. Ellis, aged 84 years. The deceased was baptized in 1840, and has ever since continued in fellowship with the church at Canard.

**LANGIN.**—At Chipman, N. B., on the 26th inst., of hemorrhage of the brain, Edwin H. Langin, aged 60 years, leaving a wife, five sons and two daughters to mourn his decease

**ROBINSON.**—At Harvey, A. Co. N. B., George Robinson aged 13 years. This young brother had suffered more or less during ten years of his short life, especially during his last illness. He had given his heart to Jesus during some special meetings held last winter and was fully prepared. Had his health permitted he would have been baptized having been received by the church.

**FOSTER.**—At Hampton, Anna Co., N. S., Sept. 25th, of consumption, Laura, daughter of Judson Foster, aged 21 years. The unusually large attendance at the funeral service is proof of the deservedly high esteem in which our young sister was held. She will be greatly missed in the home church, Sunday school and division, but all find comfort in the knowledge that her life to die was gain. "Blessed are the dead which die in the Lord."

**MILLS.**—At Benton, N. B., Sept. 28, after thirteen months' sickness of consumption, Jennie M. Mills, in the 38th year of her age. She professed religion several years ago, uniting with a Baptist church in Lowell, Mass. A few hours before she passed away she was able to sing some of the beautiful songs of Zion. The funeral took place at Benton. The remains were interred in the Union burying ground at Benton, September 30, a large, sympathetic crowd gathered. "Blessed are the dead who die in the Lord." For the bereaved family our hearts go out in sympathy.

**ERB.**—Many hearts go out in loving sympathy to Mr. and Mrs. John Erb, over whose lives a dark cloud has fallen, occasioned by the loss of their eldest child Neta M., aged fourteen years and ten months, whose death occurred at their home in Klersteadville on July 14th. In her last illness (a consumption) wearisome days and nights, with an unceasing cough, appointed to her, which rendered her situation particularly trying, and afforded an opportunity to the adversary painfully to assault her, and put her faith to a severe test. She bore her affliction with uncommon resignation. Few approached her without being welcomed with a smile. Some of her last expressions were, "I am going home, Happy, happy in Jesus." May God bless the bereaved family.

**HEWITT.**—It is our painful duty to announce, this month, a loss of no ordinary magnitude, which the denomination has recently sustained in the decease of Robert Hewitt of Lower Montague, P. E. Island. He has left an impression of regard on all who had the happiness to act with him, which no time will efface. As a friend, he was eminently faithful. As a Christian, he depended on Christ alone for mercy and eternal life, and evidenced his love to the Redeemer by temperance, by holy conversation, by private, family, and public devotion, by diligence, by frugality, by his liberality to the poor and fatherless. As a business man, he was punctual in his engagements, and as a master kind and considerate towards his workman. For the ministers of Christ under whose ministry his soul was fed, he bore the strongest affection. On Friday 15th of August his spirit dropped its mortal load, in the sixty-second year of his age. The lonely widow and the family mourn but rejoice in the gospel hope.

**TOMPKINS.**—On the evening of Sept. 23, the beloved wife of Wm. B. Tompkins of East Florenceville, N. B., after a pain-

ful and lingering illness of nearly four years passed to her home on high. The deceased was a daughter of the late Alonzo Taylor, being born in 1853; the seventh of a family of eight children, four sisters and one brother of whom survive her. On Jan. 1, 1874 she became the wife of Wm. B. Tompkins, who with four children, three daughters (two married) and one son deeply mourns the departed. In 1883 she united with the East Florenceville Baptist church of which she was a most faithful member, always ready and willing to take her part in any phase of the church work. Hers was the life of a "Christian." So marked was it that many of her acquaintances have told the pastor he was rightly directed in choosing as the text, Rev. 14: 13, "Blessed are the dead, etc." Her last days and especially the last hours were marked with much suffering, yet all was borne with that Christian fortitude which suffered not a word of complaint.

**JENKINS.**—S. J. Jenkins, M. D., born at Codys, N. B., July 21, 1867, died Sept. 24, at the early age of thirty-five. He entered Bowdoin Medical College and in 1897 graduated with high standing as surgeon and doctor, having also passed a successful year at Bellevue, N. Y. After the usual vicissitude of a young man of his profession he finally settled in Shediac where an honorable career opened before him. Feeling unwell he tried a few days rest at the old home, but typhoid fever developed and though doctors of great skill advised upon the case a progressive paralysis, at the end of fifteen long months of unavailing struggle laid him low. In 1897 Dr. Jenkins married Miss Geraldine H. Colwell of South Alton, N. S., who proved a loving and patient wife during all the severe trial. Two little girls and a son are deprived of a father's care. The aged parents, four sisters, three brothers and a large circle of relatives and friends are sorely bereaved. Dr. Jenkins was baptized in June, 1890 into the fellowship of the 1st Johnston Baptist church. He was a man enthusiastic in his profession and of high Christian ideals. Rev. C. H. Day of Kentville conducted the funeral from the wife's old home to the beautiful Kentville Cemetery "The Oaks."

**HIGGINS.**—In Arlington, Mass., Sept. 21th, L. Dorothy Higgins, aged 21 years youngest daughter of Donald and Eliza-

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

**GLOBE -  
WERNICKE  
ELASTIC  
BOOK-CASE**

The kind that grows  
with your library.  
It's made up of  
units, or sections.  
Ten or a dozen  
books, one unit —  
more books, more  
units, and get them  
as wanted. Call,  
or write for booklet.

An Ideal Book-Case  
for the Home.



beth J. Higgins, formerly of Musquodoboit, Hal. Co., Nova Scotia. Dorothy was baptized by her pastor, Rev. C. H. Watson, Feb. 3, 1895, and ever since has grown in the likeness of her Lord. Her's was a life in which a Christlike spirit, in uttering itself, has to contend against the handicap of physical infirmity. In the long struggle there was developed a rare power of self-sacrifice and helpfulness. Hiding her sufferings behind loving attentions and cheerful ministries, she became always the counsellor and example of patience, forbearance, kindness and courage. Thus the weaker one was always strengthening the stronger ones, and finding keenest delight in her own self-effacement. In a silent and beautiful heroism she bore her own burden, while sweetly easing the burdens of others. She was the angel in the home. She is gone yet in spirit remaineth to bless in her death, as she loved to bless in her dear life.

**GOUDY.**—At Port Maitland, Yarmouth county, N. S., on Sept. 15, Capt. Stephen A. Goudy, in the sixtieth year of his age. The immediate cause of death was the breaking of an abscess in the throat which resulted in suffocation. Mr. Goudy had, however, been a sufferer from diabetes for several years. Deceased was one of Port Maitland's most successful mariners and one of her most highly respected and influential citizens and had, just prior to his death, completed arrangements in partnership with his brother, Capt. Ed. Goudy for the prosecution of a large mercantile business in Port Maitland. Although he never identified himself with the church as a member, deceased was one of the best financial supporters of the local Baptist church, was regular in attendance upon her public worship and was most attentive to and appreciative of the preaching of the gospel. He leaves behind him in sore bereavement a wife (sister to Rev. H. N. Parr of Melvern Square), an adopted daughter (Mrs. H. E. Crosby of Dorchester, Mass.) an aged and widowed mother, three brothers and one sister, together with a large circle of remoter relatives and friends. May the consolations of him whose grace is all-sufficient be granted in abundance to, and be fully enjoyed by all these who have been so suddenly called to enter into the shadow of a great sorrow.

"An Ounce of Satisfaction is Worth a Ton of Talk."

**TRY VIM TEA** but once and our advertising as far as you are concerned will not be necessary. **VIM TEA** Lead Packets Only.

BAIRD & PETERS, Tea Importers and Blenders, ST. JOHN, N. B.



## NOT FINISHED YET.

"I wonder why God ever made me!" cries one of George Macdonald's characters, bitterly. "I'm sure I don't know what was the use of making me." "He hasn't made you," another character replies. "He hasn't done with you yet. He is making you now."

Here is a wonderfully suggestive recognition of two great facts—first, that character is never determined until it is completed, and second, that the logical time to stop hoping and trying is when the hour of death puts an end to this present probationary stage of life. We are none of us finished, in a spiritual sense, so long as there is a single day, or even a single hour, of life left, with its vast possibilities and opportunities. There was the thief on the cross—thank God for that bright gleam on the darkest page of history!—whose whole character and destiny were changed, revolutionized, in almost the last moment of his earthly life. God can do just that for any one of us. He has done it once, he can do it a million times more, if the souls of men are in the right condition for it. None of us is destined until he has finally and irrevocably determined his own destiny, and no character is fixed until its formative period is closed. God is making us, and will be making us so long as we live; and none of us encounters any judgment day until the day of life is done.—Selected.

## CHEERFULNESS.

"Be of good cheer."—John 16:33. As a little girl was eating her dinner, the golden rays of the sun happened to fall upon her spoon. Putting the spoon to her mouth, she exclaimed: "O mamma, I have swallowed a whole spoonful of sunshine!" We believe it would be an excellent thing, doing more good than food or medicine, if a lot of us professed Christians could swallow not one but many spoonfuls of sunshine. "A merry heart," the wise Solomon says, "doth good like a medicine," and we believe that a little "sunshine in our souls" would not alone do us good, but would be the means of good to thousands of others who might be made better and happier through our cheerfulness.—Sel.

## A MINISTRY WITHOUT WORDS.

If Christian service were all talking and praying in meetings and visiting the sick, it would be discouraging to some talentless people. But are our tongues the only faculties we can use for Christ? There are ways in which even silent people can do service for God and be a blessing in the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. A flower cannot sing bird songs, but its sweet beauty and gentle fragrance make a blessing wherever it is seen. Be like a star in your peaceful shining, and many will thank God for your life. Be like a flower in your pure beauty and in the influence of your unselfish spirit, and you may do more to bless the world than many who talk incessantly. The living sacrifice does not always mean active work. It may mean the patient endurance of a wrong, the quiet bearing of a pain, cheerful acquiescence in a disappointment.

"Noble deeds are held in honor;  
But the wide world sadly needs  
Hearts of patience to unravel  
The worth of common deeds."  
—J. R. Miller.

## AUTUMN.

There are no shams in nature; every flower is real, each blade of grass is replete with life, and each song of the woodland is a tallman of sincerity. It is related that when Phidias was laboring upon the statue of Diana, he was advised to give less care to that portion of the work that would be least seen. The story is that he was chiseling carefully the folds of hair on the rear of the head, when a workman of the vulgar class, who never do anything thoroughly, said to him: "Do you know that the statue is to be placed more than a hundred feet above the eye of man and is to stand with the back to the marble wall, and who will ever know the work you put there?" "The gods will know," the artist replied. The name of the vulgar workman has perished from the earth, while the name of him who did the good work because it

was his pleasure has become immortal. We think the song of the workman is lost in the confusion of wheels and clatter of machinery, but not so; he who sings at his work writes the joyfulness of the song upon the face of the task. Nature not only works carefully and thoroughly, but in perfect time and order as well. The frosts of autumn and the snows of winter are useful in their season, but what have they would do in late spring or summer! Man ought to learn to take hold of the issues of life with timeliness and in season. The work that should be done in the spring time if neglected until January will be entirely useless.—G. H. Simmons.

## LESSON HELPS.

BY ROBERT J. BURDETTE.

"Read, mark, learn, and inwardly digest."

"I don't decry the 'lesson helps.' God bless the teachers who have devised these helps for the busy men and women, the busy housekeeper, the busy merchant, the tradesman and the mechanic, the salesgirl and the seamstress, the wage-earners who teach in the Sunday-schools with such scant time for study, and that time taken from their rest and sleep and hours of recreation. We must have these helps. Blessed be the restaurant and the cannery. Use all the helps you can get. But don't set the canned things on the table uncooked. And don't open the cans in the class. Get them ready for the table, as the women do the nice things they buy in the marketplace. Serve them in the daintiest china, in the clearest crystal. Do as the women folks do, even in the preparation of a dish they have prepared a thousand times; they ask other women if they know of any new way of cooking it. Exchange recipes with your neighbors; that's what Sunday-school conventions are for,—to learn new ways of serving old dishes."—Commonwealth.

## CREEDS MELT AT ZERO.

Up in Hardwick, Vermont, one Thursday morning, at half past four, I went to the station. By some mistake I found the station nearer than I expected, and as the train did not come until 5, I had about twenty or twenty-five minutes to wait. The station was shut and dark, and the wind whistled. The thermometer was more than thirty degrees below zero, and as I was walking around the station I thought I would freeze. I was hesitating whether to go back to the hotel, which I saw shut and barred when I left. I knew the keeper had gone to bed. What to do in the darkness and cold of that night I did not know. It was a very serious question for the time. But a man, with some milk-cans, which were for the same train, drove up about five minutes after I had walked the platform. He looked over at me, and, with a good old-fashioned Irish heartiness, said, "It will freeze your soul if you stay there." Well, I asked him if there was not a house I could go into, or if the keeper of the station resided anywhere near. He said he did not know, but said, "I will do the best I can for you." He went down into his wagon under his seat, and pulled out a great coonskin overcoat, such as they wear in that country. No one goes without furs up there, and he brought this immense overcoat and put me into it, tied me up in it with the greatest care, and said, "Now you are all right, if you walk fast enough." He went off and left the overcoat with me, telling me to leave it with the agent, and he would get it when he came back. Now I do not know what church he belonged to, but I want to unite with him. I do not know whether he belongs to one creed or another, but I want to go to his church. We were one. No question of creed between us when we were both likely to freeze. He did not ask me if I were a Baptist, and he did not care. I did not ask him if he were a Catholic and I did not care. We were too near together on that freezing night.—Conwell.

## MESSRS. C. C. RICHARDS &amp; CO.

Gentlemen,—My daughter, 13 years old, was thrown from a sleigh and injured her elbow so badly it remained stiff and very painful for three years. Four bottles of MINARD'S LINIMENT completely cured her and she has not been troubled for two years.  
Yours Truly,  
J. B. LEVESQUE.  
St. Joseph, P. Q., Aug. 18, 1900.

INTERVIEW WITH  
MR. ANDREW CARNEGIE

PITTSBURG GAZETTE, JULY 17, 1902



"IF YOU WERE A YOUNG MAN, and had your start to make in the world, would you take up the manufacture of steel?" was asked of Andrew Carnegie by a gentleman who met him on the train to New York after his last visit to Pittsburgh.

The philanthropist hesitated a moment, then shook his head. "No," he said, "the best opening for a young man to-day is in rubber. Rubber will, in a few years, make a greater fortune under present conditions than

steel, or, in fact, any other branch of manufacture. The great value and manifold uses of rubber are just beginning to be properly appreciated, and the profits in its production are greater than almost anything about which I am informed."

Mr. Carnegie then launched forth in a long discussion on the growth of the rubber tree, the best product and the hundreds of uses to which it has been put, and even suggested a number of improvements that showed deep study of the subject.

"Watch the men engaged in the manufacture of rubber," he concluded, "and as the years go by you will see them amassing splendid fortunes. The opportunities for young men are as great to-day as ever in the history of the world, and I firmly believe that rubber furnishes the greatest."

The, apparently startling statements of Mr. Carnegie, startling only to those who have not investigated, have aroused the greatest interest and everyone wants to at once know all about this wonderful new industry. Of course time is required to grow rubber trees as well as any other trees and those who wished to take the matter up now would be in a bad way were it not for the fact that energetic and farseeing men had already started plantations. Early in 1901 the Obispo Rubber Plantation Company acquired a tract of rich land in the true rubber belt of Mexico, consisting of fourteen square miles or nine thousand acres, over fifteen hundred acres of which have already been cleared and planted to rubber. There are over seven hundred thousand one year old rubber trees in the nurseries, besides from 500 to 1,000 acres planted in corn and other crops. The plantation force is fully organized, labor abundant and transportation facilities perfect, a railroad being on one side of the plantation and a river on the other. The best and quickest way for you to benefit by Mr. Carnegie's prophetic utterances is by sending to the Obispo people for full particulars of their proposition. What is thought of them by their neighbors in Mexico is shown by the letter from the largest American Bank in Mexico from which we quote as follows: \* \* \* "Knowing the personality of the Company and the advantageous situation of the Ranch 'El Obispo,' we feel safe in saying that their success is assured."

(Signed) THE UNITED STATES BANKING CO.,  
GEORGE I. HAM, Manager

To JOHN A. BARNES, Treasurer


MITCHELL, SCHILLER & BARNES, INC.  
Exchange Court Bldg., New York City

Send full information, prospectus, pamphlets and book of photographs, showing progress already made on the Obispo Plantation to

(Signature)

(Address)

Date

Simply cut out  this coupon and mail it to us with your name and address, or write to us for prospectus, pamphlets and book of photographs showing progress already made on the Obispo Plantation.

Mitchell, Schiller & Barnes, Inc.  
INVESTMENTS

1119-1121 Exchange Court Building

NEW YORK CITY

A. H. CHIPMAN,

Sole Agent for Eastern Canada and ST. JOHN, N. B.



**This and That**

**GOLDENROD.**

BY CHARLES HENRY CHEESLEY.

When summer's gold is tinged with autumn's brown,  
The hilltops hide in clouds of purple haze,  
The waning year is lost in deepest maze,  
Grey shadows lurk in glen and dale and down—  
Grim harbingers of Winter's early frown—  
And languid silence fills the woodland ways  
Where yester-eve the wood-thrush sang her lays,  
And Flora's wealth,—of all her store to crown  
The dying year, naught but the golden-rod,  
Save where a few pale asters linger still.  
But this is wealth such as no king of old,  
Even Croesus, ever knew. Here from the sod,  
On meadow, mountain, borderland, and hill,  
A garland for the year—spring flowers of gold.

**A JUVENILE OPINION.**

Since ma's got Christian Science, us boys are dead in luck—  
No hot old mustard plasters upon our chests are stuck;  
She never puts the ginger upon the stove to boil,  
Nor does up us children with that old castor-oil.  
She just says: Look here, children; no need for you to squall,  
You think your stomach's aching? There's no such thing at all."  
Since ma's got Christian Science, she doesn't use a whip  
To punish us, but simply takes puckers in her lip,  
And thinks and thinks right at us, until she near goes blind,  
And then she says she's whipped us by whipping in her mind.  
That is the absent treatment, but any one can see  
That it doesn't make connections with such a boy as me.  
But pa—now he is different. When he's at home, he'll say:  
"You children best be careful not be bad to-day."  
You just believe we're careful, 'cause pa, he says that he  
Will give us switching science hot from the willow-tree.  
And, as for absent-treatment, why, he says with a wink,  
"I'll tend to all the switchin'—ma can stand by and—think."  
—Baltimore American.

**AN OBLIGING CLERK.**

Several years ago, while Mark Twain was connected with a publishing house, he went into a bookstore in New York, and, picking up a volume, asked the price.

**FOOLED HIM.**

But in the Pleasant Ways of Peace.  
Good thing some men are married, Their wives keep a sensible watch over them, and a way to help overcome their troubles.  
Mr. E. Lewis, of Shaniko, Ore., was located for several years at various points in South America, and fell into the native custom of frequently drinking coffee. He says: "I took to using it the same as those nervous excitable people in South and Central America. They make very black coffee and it becomes more or less an intoxicating beverage. At the end of about four months, I began having severe sick headaches and nervousness, but supposed it was from the tropical sun. At last my wife became alarmed at my headaches and stomach trouble. She tried to induce me to quit drinking coffee, laying my trouble to that, but I continued to use it.  
She read of Postum Food Coffee, and ordered some from the States, but kept it a secret from me. The very first time she made it, when I came in for my coffee and roll, I noticed that peculiar, pleasant flavor of Postum, and asked her what it was. She said it was a new brand of coffee and asked me how I liked it. I tried two cups of it with rich 'Leche-de-Cheua,' which is used by everyone as milk in Panama, and thought it excellent. After a couple of days, my headaches stopped, and in a short while my nervousness disappeared as if by magic. I have been using nothing but Postum for the past year, and have been completely cured, and my wife has also been cured of constipation by changing to Postum, and we shall never go back to coffee again."

He then suggested that as a publisher he was entitled to fifty per cent. discount. To this the clerk assented.  
"As I am an author," proceeded Mark, "it would appear that I am again entitled to fifty per cent. discount."  
Again the clerk bowed.  
"And as a personal friend of the proprietor," the humorist modestly continued, "I presume that you will allow me the usual twenty-five per cent. discount."  
Once more the salesman managed to produce an impressive bow.  
"Well," drawled the unblinking speaker, "under these conditions I think I may as well take the book. What's the price?"  
The clerk calmly took up his pencil and began to figure industriously. Then he announced the result with the greatest obsequiousness. "As near as I can calculate," said he, "we owe you the book and about thirty-seven and one-half cents. Call again.—Ex.

**THE STORY OF A CRICKET.**

Once upon a time, when the world was young, all the insects passed in review before the great King. Each one in turn was assigned some task for which he was peculiarly fitted.  
The bee was bidden to gather honey from the flowers and to store it carefully in waxen cells. The butterfly was destined to flit hither and thither from blossom to blossom, wave his many colored wings, and add to the beauty of the earth. The ant was commanded to toil busily day after day and set an example of thrift and economy. Last of all, the little black cricket, clad in shining armor, leaped before the great King.  
"What canst thou do, my tiny subject?" asked the King, benignantly.  
"I can cheer mankind with my one note, and be faithful," chirped the cricket modestly.  
"It is well," said the King reassuringly. "Throughout the coming ages, it shall be thy task to sing the weary world to sleep. During the peaceful summer nights thou shalt never cease thy soothing note, and all earth's tired children shall bless thee for thy lullaby."  
And the cricket has been faithful to his trust throughout the long centuries, never ceasing his monotonous "Creek-creek-creek," in the quiet restful summer nights.—Elizabeth Leigh.

**FIGHTING IRELAND'S GREATEST CURSE.**

At the recent annual meeting of the Irish Association For the Prevention of Intemperance in Dublin important measures were discussed looking to legislation as a means of curtailing the continual issuance of new licenses, which are Ireland's greatest curse. In Ireland every license creates a vested interest which the public must redeem, so every additional license increases the tax on the public purse. The association is nonsectarian, and clergymen of every denomination took part in the proceedings.—Ex.

**A DRUNKARD'S WILL.**

Not long ago, in a New York hotel, a young man addicted to strong drink took his life, and left the following paper, headed, "My last will and testament."  
"I leave to society a ruined character.  
"I leave to my father and mother as much misery as, in their feeble state, they can bear.  
"I leave to my brothers and sisters the memory of my misspent life.  
"I leave to my wife a broken heart, and to my children the memory that their father fills a drunkard's grave, and has gone to a drunkard's hell."  
And yet, in the face of all this, men will tamper and trifle with the accursed stuff.  
"Touch not, taste not, handle not"—this is the only safe rule.—Ex.

**GREEN BLOOD.**

The Cincinnati Inquirer tells the story of the experience of one of its friends who usually takes a constitutional each morning, and not long since noticed that the upper parts of the telephone poles in the

vicinity of his residence were being decorated with coats of vivid green paint.  
One morning, as he was passing one of the poles, an Irishman, seated on top, carelessly let drop a can of the green paint.  
It struck the sidewalk, and was liberally spattered about. None of it, however, by exceeding good luck, besmirched the immaculate trousers of Mr. Stuart.  
A moment later another Irishman appeared upon the scene, and, noticing the green paint spilled all over the sidewalk, looked up and anxiously inquired of his comrade aloft:  
"Doherty, Doherty, hav' ye had a hemorrhage?"—Ex.

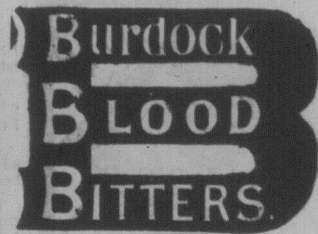
**New Use for Refined Paraffined Wax.**

A new and important use for Refined Paraffine Wax seems to have been discovered by a prominent resident of Ohio, living near Lancaster, who had two trees badly damaged by storm, one being a maple and the other an apple. In each case a large limb was broken down from the trunk, but still attached to it. The limbs were propped up and fastened securely with strap, very much as a broken leg might be fastened with splints, and then melted refined wax poured into and over all the cracks. The "surgical operation" was entirely successful. The Paraffine prevented the escape of the sap, kept out the rain, and moisture which would have rotted the trees, prevented the depredations of insects and the limbs seem thus far to be perfectly re-attached to the trees.

**Few People Realize**

The Danger in That Common Disease, Catarrh.  
Because catarrhal diseases are so common and because catarrh is not rapidly fatal, people too often overlook and neglect it until some incurable ailment develops as a result of the neglect.  
The inflamed condition of the membrane of the nose and throat makes a fertile soil for the germs of Pneumonia and Consumption, in fact catarrhal pneumonia and catarrhal consumption are the most common forms of these dreaded diseases which annually cause more than one quarter of the deaths in this country.  
Remedies for catarrh are almost as numerous as catarrh sufferers but very few have any actual merit as a cure, the only good derived being simply a temporary relief.

There is, however, a very effective remedy recently discovered which is rapidly becoming famous for its great value in relieving and permanently curing all forms of catarrhal diseases, whether located in the head, throat, lungs or stomach.  
This new catarrh cure is principally composed of a gum derived from the Eucalyptus tree, and this gum possesses extraordinary healing and antiseptic properties. It is taken internally in the form of a lozenge or tablet, pleasant to the taste and so harmless that little children take them with safety and benefit.  
Eucalyptus oil and the bark are some times used but are not so convenient nor so palatable as the gum.  
Undoubtedly the best quality is found in Stuart's Catarrh Tablets which may be found in any drug store and any catarrh sufferer who has tried douches, inhalers and liquid medicines, will be surprised at the rapid improvement after a few days' use of Stuart's Catarrh Tablets which are composed of the gum of the Eucalyptus tree, combined with other antiseptics which destroy the germs of catarrh in the blood and expel the catarrhal poison from the system.  
Dr. Ramsdell in speaking of Catarrh and its cure says: "After many experiments I have given up the idea of curing catarrh by the use of inhalers, washes, salves or liquid medicines. I have always had the best results from Stuart's Catarrh Tablets; the red gum and other valuable antiseptics contained in these tablets make them, in my opinion, far superior to any of the numerous catarrh remedies so extensively advertised. The fact that Stuart's Catarrh Tablets are sold in drug stores, under protection of a trademark, should not prejudice conscientious physicians against them because their undoubted merit and harmless character make them a remedy which every catarrh sufferer may use with perfect safety and the prospect of a permanent cure.  
For colds in the head, for coughs, catarrhal deafness and catarrh of the stomach and liver, people who have tried them say that Stuart's Catarrh Tablets are a household necessity.



**Turns Bad Blood into Rich Red Blood.**

No other remedy possesses such perfect cleansing, healing and purifying properties.  
Externally, heals Sores, Ulcers, Abscesses, and all Eruptions.  
Internally, restores the Stomach, Liver, Bowels and Blood to healthy action. If your appetite is poor, your energy gone, your ambition lost, B.B.B. will restore you to the full enjoyment of happy vigorous life.

**INVESTMENTS.**

SAFE—PROFITABLE.  
STOCK—with 6 per cent dividend  
DEBENTURES—drawing 5 per cent interest  
DEPOSITS—Taken 4 per cent interest  
SAVINGS STOCK—4 1/2 per cent allowed accumulating rapidly  
LOANS—Made on favorable terms.  
**THE SUN SAVINGS AND LOAN COMPANY**  
Confederation Life Building, Toronto  
W. VANDUSEN, AMBROSE KENT, PRESIDENT. VICE PRESIDENT T. W. PEMBERTON PAGE, MANAGER.

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

**COWAN'S**

PERFECTION

**Cocoa.**

It makes children healthy and strong.

**WANTED.**

In Connection with our Schools at Wolfville.  
2. A man and his wife to work in Acadia Seminary, the man to do the work of a man servant and the woman to do laundry work.  
3. Two girls to work in dining-room of Acadia Seminary.  
For full particulars as to terms, duties, etc., write to the undersigned.  
A. COMBON, Sec'y R. C. Com.  
Wolfville, N. S., July 1.





**SAVES THE HANDS**

Surprise soap makes them soft and smooth, allowing the housewife to take up fine sewing or other light work without the slightest discomfort.

Surprise soap will not injure the hands, because nothing but the purest materials enter into its making.

That's why it is known from coast to coast as a

**PURE, HARD SOAP.**

And that's why it is called "A perfect Laundry Soap."

There are other pleasant surprises for you in Surprise Soap.

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

**News Summary.**

President Roosevelt's injured leg continues to improve, and his condition is satisfactory.

Mr. Carnegie, according to his own computation, has recently given away nearly \$45,000,000 per annum.

The Dominion Line has received a cable advising them that the steamer Canada has been released by the imperial government.

The congregation of Bloor street Baptist church, Toronto, gave a reception to Rev. J. D. Freeman, their new pastor, on Thursday evening.

The Quebec Board of Trade has tendered a dinner to Sir Wilfred Laurier, and a cablegram was sent to the Premier asking his acceptance.

The War office has decided that in the future all army contracts for meats shall contain a clause that the frozen mutton supplied must come exclusively from the British colonies.

Two of the religious communities expelled from France by the law of Associations have applied to Archbishop Langevin for permission to locate in Manitoba and the Archbishop has consented.

A native Chinese paper announces that "most of the people who seek after railway, mining or other privileges will not apply to the board, but to the ladies of certain ministers at Peking or to the lady missionaries, as the empress dowager is in favor of them, and is glad to comply with any request."

Sir W. Laurier and Lady Laurier left Paris on Thursday for Scotland, where they will be guests of Lord Aberdeen, the former Governor General of Canada. The Premier had several conferences at the foreign ministry concerning a Franco-Canadian treaty of commerce, but the results have not yet transpired.

Cholera is spreading through the whole of Egypt. Already 1,260 towns and villages are affected. An average of 1,500 new cases are reported daily. During the last two months there have been more than 26,000 cases, more than 90 per cent of them proving fatal. Many Europeans have been stricken.

Premier Laurier and Finance Minister Fielding of Canada have returned to London from Paris and on Friday called at the Colonial office and reported the results of their interviews with the officials of the French foreign ministers. The proposed visit of the Canadian Premier to Lord Aberdeen has been given up. The Premier will open the new produce exchange at Liverpool Oct. 7 and will sail for Canada Oct. 8.

The revenue of Newfoundland for the quarter ended Sept. 30 reaches a total of \$350,000, which is \$20,000 more than the revenue for the corresponding quarter of last year. The revenue for this quarter of 1901 was the highest ever collected during any three months in the colony's history. The prosperity of Newfoundland is now greater than ever and all business is booming.

The loss of several Australian vessels during gales in the South Sea is reported. The schooner Sybl, of Sydney, a recruiting vessel, left the Solomon Islands in April with 110 persons on board for Queensland and was never heard of again. The steamer Quirang, of Sydney, was lost off the Australian coast with all hands, numbering thirty, never having been heard of after leaving Sydney.

Noah Hale, of Korah township, near Sault Ste. Marie, on Friday shot and killed his son, Frank, 25 years of age, and shot his wife in the arm. Then he ate his breakfast and left to bring in the cows. He took a gun with him, and his daughter thinks he had also a bottle of carbolic acid. The opinion is that the search parties now out after him will never take him alive.

The wholesale robbery of graves in the cemeteries about Indianapolis, going on for some time, was brought to an end Tuesday morning by the arrest of a gang of seven negroes—Walter Daniels, Sol. Grady, Sam Martin, Garfield Buckner, William Jones, Rufus Cantrell and Isham Donnel. Warrants have been issued for the arrest of a prominent physician, demonstrator of anatomy in a local medical college in which two stolen bodies were found. Cantrell made a confession, implicating the others. He said Dr. Alexander accompanied the negroes on several expeditions, and that they had practically taken up every body buried in Mt. Jackson since July. Nearly one hundred graves, it is said, have been robbed during the last three months.

**It's a Proverb**

THAT rich young men who begin where their fathers left off, leave off where their fathers began. The best fortune to leave a boy is a good practical education; no danger of losing it.

MORAL: Send your son for a business training to

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

**AGENTS WANTED**

**CONFEDERATION LIFE ASSOCIATION**

Wants two or three reliable men to act as Agents for the Province of New Brunswick. Liberal contracts to good men. Apply to

**GEO. W. PARKER,**  
Prov. Manager,  
St. John, N. B.

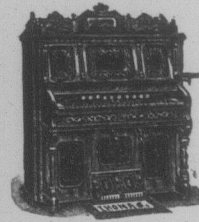
**To Intending Purchasers**

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

**"THOMAS"**

for that instrument will fill the requirements.

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



**Wanted Everywhere**

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.

Address to-day the

**VARIETY MF'G CO.**

Bridgetown, N. S.

**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 drinking or after eating onions and other odoriferous 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 Absorbent 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 Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

**Invigorating!**

WHAT IS?

**GATES' SYRUP.**

WHY?

Because it tones up the system, imparts fresh energy, restores the fastidious appetite to heartiness, and is unequalled as a GENTLE physic.

That is why you should take a dose every other night.

The effect is remarkable in restoring buoyant spirits and robust good health

—SOLD EVERYWHERE BY—

**C. Gates, Son & Co.,**

MIDDLETON, N. S.

**Lots**

of comfort and a great saving of time to the housekeeper who uses

**Woodill's German Baking Powder.**

**BELLS** Made of Steel Composition for Churches, Chapels, Schools, Ac. In tone like Bronze Metal Bells but at much less cost. Catalogue sent free. THE GRIO BELL FOUNDRY, Cincinnati, O.

**CHURCH BELLS** Chimes and Pells, Best Superior Copper and Tin. Get our prices. MOSEBY BELL FOUNDRY, Baltimore, Md.

A building to be used as a technical school in connection with Laval University, Montreal, will be built at a cost of \$10,000. Senator Villeneuve contributed \$25,000 of the amount.

**Wanted** 

Capable and intelligent young men to learn Shorthand. We cannot begin to supply the demand of such writers, and no class of work gives better opportunities of advancement.

Send for pamphlet, "Male Stenographers Wanted," showing the demand, and the openings a steno-graphic position gives for rising in the world.

Students can enter at any time.

**S. KERR & SON,**  
Oddfellows' Hall.

**CANADIAN PACIFIC**

**FALL EXCURSIONS TO MONTREAL.**

GOING	GOING
SEPT. 23, 24, 25.	OCTOBER 8, 9, 10.
RETURN TO	RETURN TO
OCTOBER 9, 1902.	OCTOBER 24, 1902
Round Trip From ST. JOHN	<b>\$10.00</b>

ASK FOR TICKETS VIA

**Canadian Pacific Short Line.**

See nearest Ticket Agent for particulars, or write to

**C. B. FOSTER,**  
D. P. A., C. P. R., ST. JOHN, N. B.

**DON'T GO TO A BUSINESS COLLEGE**

Until you have seen the Year Book of Fredericton Business College outlining our Commercial, Shorthand and Typewriting Courses.

Send your name and address on a post card and you will get it without delay. Address

**W. J. OSBORNE, Principal.**  
Fredericton, N. B.

**If you like Good Tea try RED ROSE.**