

# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
VOLUME LXV.

THE CHRISTIAN VISITOR,  
VOLUME LIV.

Vol. XIX.

ST. JOHN, N. B., WEDNESDAY, OCTOBER 21, 1903.

No. 42

Whatever methods tend to diminish friction and to promote good feeling between employer and employees without any sacrifice of honesty or efficiency are certainly worthy of attention. The British Columbia Electric Railway Company of Vancouver appears to have found that it is a good thing for the management to take the employees into its confidence in respect to the conditions of the business and give them a share in its profits. This company has at the end of its year distributed \$7,500 among its employees. This amount represented a surplus, after a reasonable dividend had been paid on the capital invested, and was distributed equally among the employees as a recognition of faithfulness in service, which was presumed had been equal in all, so that the office boy received as much as the manager. Before the affairs of the company came under its present management, it was not a paying concern, and there was more or less friction between the employers and employees. The present experience of the company seems to indicate that the hope of sharing in the profits of a business operates in some instances at least to promote good feeling and efficiency on the part of the employees, to the mutual advantage of themselves and their employers, and incidentally of course to the advantage of the public as well.

## Mr. Charlton's Bill.

A large part of a day was devoted recently by the Dominion House of Commons to the discussion of Mr. John Charlton's Bill designed to secure greater purity in elections. Unfortunately, as it seems, the attention of the House was devoted almost entirely to one clause in the Bill—that namely which proposes to compel the elector to go to the polls on election days on the penalty of disfranchisement for six years. This clause has been described somewhat incorrectly as involving compulsory voting. It does not appear that in connection with the secret ballot an elector can be compelled to vote. He may be compelled under penalty to cast a ballot, but it would still rest with himself whether his ballot should represent a vote or simply a blank. There was much difference of opinion, in which both sides of the house shared, as to the value of the compulsory clause. A number of the members favored the clause on the grounds that every elector ought to exercise the franchise and that the proposed law would do away with the bribing of electors to stay away from the polls. On the other hand it was argued that the principle of compulsion in connection with the exercise of the franchise was not wholesome and again that to disfranchise a man for six years, because he did not vote, would be to perpetuate the very evil it was sought to remedy. Finally the Premier said that he approved of a number of the provisions of the Bill, which ought to become law at this session and to which there would be no objection. The only part on which there was any contention, so far as he could see, was that which had been inaccurately described as compulsory voting. Upon this clause there was a lack of unanimity on both sides of the House. The discussion had been valuable, and he would ask the Minister of Justice to give attention to the clauses regarding which there was unanimity, and he would himself give attention to the clause on which there was contention and take it up again at a later date.

## Great Britain and France.

What is called an arbitration treaty is about being concluded between Great Britain and France. It is said, however, that the treaty does not positively bind the two powers to arbitrate all questions arising, but provides generally that, whenever possible, disputes shall be settled in this pacific manner, either by submission to the Hague Arbitration Court or by reference to a special tribunal. This is certainly a step in the right direction, and a very gratifying outcome of the more friendly feeling that of late has prevailed between the two nations. It is to be hoped that the treaty foreshadows a settlement of that long-existing and vexing question as to French rights on the shores of Newfoundland. The maintenance of friendly relations between Great Britain and France, is especially to be desired by Canada in view of the fact that so large a proportion of the population of this country is of French origin, and the French Canadians are so warmly sympathetic towards the

land of their ancestors. For this reason, if for no other, a war between the two nations is something which we must ardently hope will never take place. There is certainly no good reason why there should be other than kindly feelings between the two peoples, both in the new world and the old. Each doubtless has the defect of its qualities, but both have characteristics to induce not only mutual toleration, but mutual respect and admiration, and the world is wide enough to afford a field for every laudable ambition of both nations.

## The Anglo-French Treaty.

Since the foregoing paragraph was written the despatches have announced the signing of the treaty on October 14 by Lord Lansdowne on behalf of Great Britain and M. Cambon, the French Ambassador. The text of the treaty is as follows:—"The Government of the French Republic and the Government of His Britannic Majesty, signatories of the convention concluded at the Hague, July 29, 1899, for the peaceful settlement of international disputes: Considering that by article 19 of that treaty the high contracting powers reserve to themselves the right of concluding agreements with the view to have recourse to arbitration in all cases where they shall consider it possible to submit thereto: Have authorized the undersigned to agree to the following provisions: Article One—Differences of a judicial order, or such as relate to the interpretation of treaties existing between the two contracting parties, which may arise between them and which it may not be possible to settle by means of diplomacy, shall be submitted to the permanent court of arbitration established at The Hague by the convention of July 29, 1899, on condition, however, that they do not involve either vital interests or the independence or honor of the two contracting states, and that they do not affect the interests of a third power: Article Two—In each particular case the high contracting parties before addressing themselves to the permanent court of arbitration, shall sign a special arbitration bond setting forth clearly the subject under dispute, the extent of the powers of the arbitrators, and the details to be observed as regards the constitution of the arbitration, tribunal and the procedure: Article Three—The present arrangement is concluded for a term of five years from the date of the signature.

## Railroad Development.

Recent experiments in Germany have shown that a speed of 125 miles an hour is attainable on electric railways. This is interesting in the line of experiment, but there seems no immediate probability that trains will actually be run at any such rate of speed, not only because of the added risk, but because of the large additional expense involved in such an increase of speed. But whether or not the speed now attained by the fast express trains shall be greatly increased it remains true that railroading is one of the most surprising and significant developments of modern times. A hundred years or more ago men were experimenting with locomotive engines, but it was not until 1830 that Stevenson produced a locomotive which demonstrated beyond a doubt the practicability of the application of steam as a motive power for railroading. There had been railroads before this but the cars were drawn by horses. The first American railroad was built in 1826. It was three miles long and was built for the purpose of hauling granite for Bunker Hill monument. The first railway in the United States built for steam cars was the Charleston and New Hamburg line in South Carolina. It was 137 miles long, and was for some time, it is said, the longest line in the world. As soon as the practicability of steam power as a locomotive agent had been fairly demonstrated, the business of building railroads began in earnest, but it is within the last thirty or forty years that the greatest development in railroading has been seen. In 1865, at the close of the civil war, no American railroad had 1000 miles of track. Now there are eight great systems with over ten thousand miles each, and the railroads of the United States make up a total of nearly 200,000 miles. . . . Though the express trains of to-day travel at much greater speed than was attainable in the early history of railroading, yet the increase of speed has been much less remarkable than the increase of power. Stevenson's first locomotive made 29 miles an hour, but in the size and power it was little more than a toy compared with the engines of to-day. Even 50 years

ago a train load of 200 tons was considered heavy. Now loads of 2,000 to 2,500 tons are hauled.

## The Honorable Artillery Company of London.

The Honorable Artillery Company of London which came to the United States as the guests of the Ancient and Honorable Artillery Company of Boston, has met with such a reception in that city and other cities of the country as to leave nothing to be desired on the score of cordiality and enthusiasm. The tour of the distinguished company has included a visit to Washington and a reception by the President. Last week they paid brief visits to Toronto and Montreal, being accompanied by their hosts, the Ancient and Honorable Artillery Company of Boston. The English visitors who number about 150, are under the distinguished command of Lieut. Colonel Lord Denbigh, who joined the Royal Artillery in 1878, and served with distinction in the Egyptian campaign of 1882, and in India in 1886. The Honorable Artillery Company is not exclusively an Artillery regiment, but is made up of two batteries of horse artillery and six companies of infantry, numbering in all 1,000 men. It claims to be the oldest military body in the kingdom, dating back to 1537, when it was incorporated by Henry VIII, and at the present time is endeavoring to establish the right to be regarded as the one military body which has taken part in all the wars in which England has been engaged since the days of the Spanish Armada. Ever since its incorporation it has enjoyed the distinction of having a member of the royal family as its Colonel and Captain-General, a position now held by King Edward. It shares with the Guards, Marines and Buffs the privilege of marching through London with fixed bayonets. The corps is composed mostly of men holding responsible positions in banks and professional men, such as stockbrokers and bankers. It is not a volunteer organization, and although it takes part in volunteer contests, refuses to accept badges or medals such as is conferred on the ordinary volunteer forces.

## The Alaskan Boundary Decision.

At present writing, there has been no official announcement of a conclusion in the Alaskan Boundary case. But if the despatches of the Associated Press on the subject are to be accepted as correct, an agreement has been reached by a majority of the Commissioners to grant all the American contentions except that having reference to the Portland Canal which goes to Canada. This is generally regarded as confirming in the main the United States contention. As the despatch states that it is unknown whether or not Messrs. Aylesworth and Jette will consent to sign the decision and thus make it unanimous, it appears to be implied that the deciding majority is made up of the three United States commissioners and Lord Alverstone. Whether the Canadian commissioners Messrs. Aylesworth and Jette agree or dissent will not affect the validity of the decision, since, according to the terms of the treaty, a majority of the commissioners could render a decision binding on both nations. While it is a matter of fact that the United States would not submit the decision of the case to any method of settlement that did not keep the matter in its own hands, and while there is good ground for holding that no decision strongly adverse to the American contention would have been accepted by the United States commissioners, it would be unwise and wrong to charge that, assuming the report of the decision reached to be correct, Lord Alverstone has deliberately taken sides with the American commissioners in order to avoid friction with the United States. And it is only in the light of a knowledge of the facts and principles involved, such as can be had only by persons who possess the highest ability and who have given the most exhaustive study to the whole case, that it could be charged that, even unintentionally, the British commissioner in deciding for the United States has done an injustice to Canada. At the same time it will be said, and no doubt believed in certain quarters, that the interests of Canada have again been sacrificed by the mother country for the sake of placating the United States. It is certainly hard to believe that British statesmen would consider it good policy—to say nothing about the justice of the matter—to offend Canada for the sake of pleasing the United States, but it is certainly to be regretted from a Canadian point of view that the settlement of the Alaskan boundary could not be secured by reference of the question to an impartial and neutral tribunal.

**Motives for Conquest.**

(An Address by Rev. Z. L. Fash at the Joint Young People's Convention St. John N. B., Sept. 29-Oct. 1, 1903.)

The biggest word in the world to-day is conquest. It is written in flaming letters on the sky. Men are irresistibly attracted by this magnet. Nothing withstands its influence. The two mightiest nations on earth a little while ago proclaimed peace within extended borders. Other nations, jealous of their progress, are thirsting for opportunity, and embittered because conscious of their lack of vitality. Europe stands staggering like David in Saul's armor, and kings imagine they are ready for any emergency. The lesser nations would be rapidly absorbed by the greater, but for mutual suspicions. Lord Salisbury spoke emphatically during the Spanish-American war concerning decaying nations; and Mr. Chamberlain did not hesitate during the Boer war, to declare that the day for smaller states had passed. It is a time of federation and centralization with the governments of the world, and imperialism is the statesman's guiding star.

This is increasingly true in the business world. Great corporations manipulate nearly every branch of industry. Projector are constantly trying to increase the dividends of stockholders by new combinations. The small earnings of the working man are combined to give him a larger income, and place him more nearly on an equality with the great capitalists. Man never before moved so rapidly. He is caught in the mighty, swirling tide of human endeavor. Eager, restless, ambitious, he scans the heavens, digs the earth and drags the sea for new forces to hasten his purposes. Gigantic engines do his bidding and multiply results, and yet he is never satisfied. An imperative impulse impels him forward. The spirit of conquest is wide awake in the world to-day.

The church of Jesus Christ ought to be fully abreast of the times. There never were such mighty forces at her disposal. She never had such a gigantic task to harness all this energy to God's chariot. She must adapt herself, without change of fundamental principle, to the new conditions of every age, so that every man of every clime, as on the day of Pentecost, shall hear and accept the gospel in his own tongue. If the church had followed more implicitly through all the centuries the teachings of Christ, we would have to-day a mightier engine, more economically connected with the throbbing world about us.

We make a tremendous mistake when we regard the Church as a Hospital, or "The Spirit Everlasting Rest." She is not. She ought to be a restless, impulsive, progressive, persevering power, not satisfied with small subjects, yet persistently holding what she acquires for future conquests. The words of Napoleon in reference to himself are just as true concerning the church. "Conquest made for me, and conquest must maintain me." Jesus Christ came into the world to conquer its forces. Earth and hell combined, and at his death and glorification they victory. Satan seemed to be on the side of the heavenly battalions. But the defeat of Christ was his triumph. His cross was his crown, his resurrection his proclamation of kingship, and his ascension his coronation. The prostrate disciples suddenly leaped out of their despair and went through the world flaming evangelists, working at a white heat. Their one aim was to make Jesus Christ supreme in every heart. They moved like an army to the conquest of the world. Each believer was a regiment, and in himself feared not to face the most overwhelming opposition. They were conscious of the leadership of their divine commander, and on with him is always a majority and can chase a thousand. His parting counsel remained more than a pleasant memory. It was an impelling inspiration. Ever ringing in their ears was the epoch making edict, "Go ye into all the world and preach the gospel to every creature. . . . And to I am with you, always even unto the end of the world."

What moved these early Christians to such glorious conquests? We marvel now as we look back. For three centuries it was a triumphal progress against the most overwhelming odds. Principles never change. What moved the early disciples will move the Church of Christ to-day. I am convinced that all the moving motives will crystallize around two centers:

**I. THE FIRST MOTIVE FOR CONQUEST IS POSSESSION.**

A soldier cannot fight without weapons, but a regiment may be splendidly equipped, and sadly lacking. We must have modern guns with long range and penetrating power. Our generals must understand military tactics; but the situation demands more than good peace officers. Lady-smith was held by the spirit of General White. It is the spirit that counts. That made our Canadian contingents in the South African war, of superior value. It placed them on an equality, and even at a premium with the regular British troops. The peit up passion of loyalty to the Empire found expression on the battle field. The Imperialistic spirit moved some of the best young men of our land to leave home and rushed them to the front where British territory was invaded and British liberty outraged. The Empire is safe so long as this spirit of loyalty remains latent or expressed.

The Church of Jesus Christ is safe so long as her young people possess this spirit. "For Christ and the church is the motto of Christian Endeavor; "Look up and Lift" of the Epworth League; and "Loyalty to Christ in all things

and at all times," of the B. Y. P. U. Proudly these banners wave over us. But we must have more than the waving of banners; we must have more than splendid equipment and perfect organization; we must be moved from within by the sense of the possession of a personal Christ. The new birth stands at the gateway of spiritual conquest. Our young people can never conquer unless they are thoroughly converted; and they can never be prevailing unless they are prayerful. We do not need new morals but new motives, and these can only come from regeneration. The main spring is the presence of the personal Christ. It is not speculation we need, but inspiration and incarnation. Right action can only spring from right motive. And moving motive in the Christian conquest can only originate and continue as the believer rejoices in the possession of the incarnate Son of God. It is not more Bible we need but more of the Christ whom the Bible reveals. We are not satisfied simply to drink from the living fountain, we want the fountain itself. That would be impossible if we had only the bodily presence of Christ. The early disciples were stronger in faith after the death of Christ than during his life. They did greater works after his ascension than during his ministry. They lived more in his presence because they had more of him in their hearts.

Some way or other this blessed truth of a living personal Christ was lost for centuries to the Christian church. An individual believer here and there surprised his contemporaries by his achievements in spiritual welfare, because the true Apostolic succession remained with him. Within the last few years a new feeling has grown up for Christ. As Dr. Fairbairn says concerning the historical Christ, he breaks in upon us with "the surprise of a discovery." It is for this age to recover more fully and reveal more truly the living Christ as the dominant force in every walk of life. In Christ are untold resources for every one. Here are vast gold areas waiting prospectors. We ought to invest more heavily in a personal Christ.

But if we simply possessed Christ and he did not possess us, we would have salvation with one wing clipped. Our little grasp could not permanently hold him. We would soon fire and retire. We would be very much like the clergyman, who, when asked to pray in the time of great drought, replied, "Oh it is no good to pray for rain so long as in the wind is in the west." We would be very much like the ancient geographers, who accounted for the flow of the Nile by tracing the source back to the melting of the snows on the mountains of the moon, instead of going back to Albert Nyanze. Left to ourselves, we are apt to forget that Christ is the originator and animator of Christianity, and that believers are purchased and possessed by him. The half-witted boy was right. They were having a great revival at Ragot House. As he swept the crossing, he kept shouting "hallelujah." What is the matter a passer-by asked him. "Glory," he shouted, "God is making new disciples and sending old ones." He was right. It was God's work. That elevates the word possession to the highest pedestal, so that all the world can see. That brings Christ into practical life and the weakest may have his divine strength. Possession of Christ means to be possessed by Christ.

**II. THE SECOND MOTIVE FOR CONQUEST IS LOVE.**

Possession without passion is poisonous. It is an electric magnet with only one pole. It can neither attract nor repel. What kind of a religion do the young people of these Maritime Provinces need? I will tell you, "one big enough for the conversion of the world." The only religion that can do anything for me is the one that wants me to do something for you.

We have too many parlour soldiers in our churches. They can plan a campaign on a cracker box in a country store, they can criticize Roberts and Kitchener; but like Gideon's rabble when the battle is joined they view it from a safe distance. They are around for parade before the fight. They come up to shout when victory is won; but they are always for peace and parade. They are Dead Seas, always receiving, but never giving. Their life is brackish and unrefreshing. No thirsty traveller ever slaked his burning thirst for God at their door, and no three hundred ever lapped the crystal streams of their encouragement. They are frigid Christians and never go into raptures over anything. They never get excited. Nothing moves them out of the little groove which is sure to be their grave. A sense of security has filled them into slothful, sinful, sleep. They possess Christ, I suppose, in a kind of way, but they have no passion for him. They have not yet awakened to his stirring commands. They are fever stricken patients in the hospital and wounded soldiers in the camp of an aggressive conquering commander. They are too weak to march and so must be carried. There are far too many in our Churches and Young People's Societies on the sick list.

The Church needs to-day the burning hearts of the early disciples. They were seized with a sudden impulse. Like the Union soldiers at the battle of Lookout Mountain, when all seemed lost, they snatched victory from defeat. Genuine inspiration means perspiration. Stagnation is starvation. Jesus Christ never commanded us to cling to the cross, but he did command us to carry the cross.

That means that we are to take up work which we would not if we had our own way. The self-abandoned life which is hateful to us is welcome as the path of God,

We go willingly wherever he commands. The spirit of the Lord is upon us and "we is unto us if we preach not the gospel." We grow perennially hopeful as we walk the way of the cross. We yearn to help our unseeing and discouraged brother. Helen Keller was born deaf and dumb, and blind. She is no longer dumb. When not quite ten years old she startled her teacher by saying upon her fingers, "I must speak." For the last eight or nine years she has employed articulate speech as her sole method of communication with those around her. When the Christian has a genuine passion for Christ, he "must speak." Nothing can keep him from declaring the unsearchable riches of Christ. This it was that fired Peter the Hermit to preach his Crusade. It was said of Robert McCheyne, the young Scottish preacher who burned out his life in zeal for Christ, that he seemed almost dying to have you converted." It was a common remark when Charles G. Finney was moving like a flaming meteor in his evangelistic course, "you might as well be converted now as later on, for you are bound to get converted anyway during the meetings." Nathan Hale the young hero of America, was only twenty-one when he gave his life for his country, and yet he expressed regret that he had only one life to give, "I wish I had ten lives to give for my country."

I suppose no man for several generations has more impressed himself upon the imagination of the world than Cecil Rhodes. This colossal figure believed that a life to be conquering must be mastered by a great purpose. He took for his the making of the British race supreme in South Africa, that he believed was for the good of humanity. He set his titanic powers to this passion. Like Moses he was only permitted to see the promised land from afar, but to-day his lonely grave at Mastipo looks over a united British South Africa, which his vision and unswerving passion made possible.

When Constantine the Great was reproved for laying out the new city by the Bosphorus on such a large scale, he replied, "I am following one who is leading me." When the wife of John Walsh expostulated with him for breaking in upon his sleep to pray so long and frequently during the night he answered, "how can I be at ease, when God has committed one thousand souls to my charge, and I know not how it is with some of them." The personality of Napoleon on the battlefield never swayed men as Jesus Christ has for ages. No other motive has been so masterful as this passion for Jesus. St. Paul flung away all that he held dear that he might know Christ. Men and women were given to the wild beasts, and their bodies were burned to fight Nero's garden rather than deny the Christ of God as their personal Saviour. This sublime passion did not die with the martyrs. It is alive in our young people, and is only waiting to find expression and direction. It is vital and potential. Let us put it into operation for the salvation of the lost.

We may have different theories about atonement and incarnation, but these ought not to keep us from the living Christ and his service. The Quaker believed in non-resistance but when the burglar demanded his money in his own house he said as he pulled down the old blunderbus, "This had better get out of the way, for I am going to fire right where thou standest. Why quibble about little things when the salvation of the world is at stake? We do not need a deeper passion for creed, but for Christ. This is what overcomes the world."

**Kindness in Unanswered Prayers.**

BY REV. J. R. MILLER, D. D.

There are some of our prayers which God loves us too well to answer. If he did what we plead with him, sometimes agonizingly, to do, he would withdraw from us great blessings. But he would rather resist our pleading and disappoint us than impoverish our life by letting us have what we want.

In one of St. Peter's epistles is a little phrase of three words which casts a world of light on many things in life which seem hard. The writer is speaking of trials, and says: "Now for a little while, if need be, ye have been put to grief." "If need be" is the illuminating clause in this sentence. It shines like a star with heavenly light upon the darkness of pain and sorrow. There is a Divine reason for the trouble which we long to get rid of. There is a blessing in the thing which is so hard to bear. To take it away would take a good, a Divine gift out of our life.

A marginal reading of an oft-quoted promise tells us the secret that

OUR "BURDEN" IS THE GIFT OF GOD TO US.

This thought changes the meaning of the experience in our life which is hard for us to endure. A burden is something heavy, something hard to carry. It weighs us down, crushes us, so that we feel as if we must faint beneath it. It is natural for us to want to get rid of it. We say we could go on much more easily, with much more celerity if only we could lay off our heavy load. So we pray God to take it away from us.

But just then our eye catches sight of the alternative reading, "gift"—our burden is God's gift to us. This unlovely uncomfortable, heavy crushing thing, under which we are bowing in weakness—it is a gift from God to us. A gift from God! Then it must be good; there must be something gracious and loving in it. God would not give

us anything merely to make us suffer. He does not take pleasure in making our life hard for us. This unwelcome thing, this that causes us so much pain, unfolds in its unattractive a secret of blessing. It is something we could not afford to have taken away. If only we could see the hidden treasure of good there is in it, we would no longer cry to God to have it removed.

The promise, therefore, about our burdens is not that when we bring them to God He will lift them away. Very graciously does God tell us to cast them upon Him. This is one of the privileges of trust—we may take everything to God. But we are not told that we will be relieved of the heavy load we take to him or that it be lighted by even so much as a feather's weight. Here is where many good people lose their faith. They thought that when they brought their troubles to God He would take them away. Now they cry to Him in their distress, from the midst of their difficulties, as they wait under the shadow of imminent sorrow, but nothing is changed, the bitterness does not become less bitter, the load gets no lighter, the torturing trouble is not removed. "God does not hear my prayer," the trembling heart says.

When we remember

PETER'S "IF NEED BE,"

and the Psalmist's "Thy burden is a gift from God," a new light falls upon the mystery. There is a meaning for this suffering, this sorrow, this hard struggle, this time of pinching want—it must stay until its work is done. The gift of God which seems so empty of good, so full of evil, wraps up in its rough crust a diamond of Divine love and grace. A man picked up a large, round pebble. It seemed only a coarse-grained stone. But his trained eye saw something shining beneath the roughness and coarseness. He held in his hand a treasure which proved to be worth thousands of dollars. The experience in our life which we look upon as most undesirable, which are so hard to endure, which we cry to God to have taken away—they have hidden in their unloveliness rich gifts of God.

It would be unkind in our Father, therefore, to take away these things which we plead with him to remove. His kindness is shown rather in refusing our prayers. We cast the burden upon Him, as he bids us do, but it is still on our own shoulder. He does not carry it for us. Yet the prayer is answered—answered, too, in a far better way than if a heavy weight were lifted off. He shall sustain thee is the promise. Instead of bearing the load for us, He gives us strength, so that we can bear it ourselves. Thus we get the blessing of the "need be," and we do not lose the gift of God which came in the burden.

Besides, we are divinely strengthened, and rise to new power as Christians. For it is a great deal better for us if God makes us strong, so that we can carry our loads, than if He had carried them for us. It was better that Peter and John at the Beautiful Gate should make the lame man well, so that he needed no more to beg, than if they had given him alms enough to provide for him for a whole year. God is much more eager to make something of us than He is to give us an easy time just for a few days. London Baptist.

### The Church's Blessed Inheritance.

In the eternal covenant of God the church has an inheritance of incomputable comfort and wealth. God planned for the spiritual life and well-being of his people in the councils of eternity. Before he even consented to call man into being he provided for his salvation. The Lord Jesus Christ is a "Lamb slain before the foundation of the world." Before he would create the world as man's habitation, he entered into an agreement whereby Christ became the Redeemer, to be revealed in due time. With all his people, in all the ages, to be gathered out of sin into a saved life, God thus virtually entered into covenant. These, his elect, compose his invisible church, to be finally gathered into heaven. This is the great and innumerable company that no man can number. These are the church of God, loved from all eternity, redeemed by Christ, gathered in by the Holy Spirit, to be a joy and glory throughout eternity. The church is to abide, as God abides. The church is secure as God changes not. The church has a secure and glorious inheritance in the eternal covenant of God.

In the abiding presence of God the Church has another element of a precious inheritance. God says to his people, each and all, all and each: "I will never leave thee nor forsake thee." The Lord Jesus said to his disciples just before he left them to ascend to his seat of triumphal glory: "And lo, I am with you always, even unto the end of the world." One part of his comforting assurance to his disciples was that, though he was about to leave them, the Holy Spirit should be sent to them to "abide with them forever." These promises have been graciously and abundantly fulfilled. Christ still walks in the midst of the golden candlesticks. He is ever present with his people. His Church has had some trying experiences, but not so trying as those through which Christ the Master passed, and he is ever with his Church to sanctify and bless it.

In the glorious record of the past, filled with the history of believing men and women of whom the world was not worthy, the Church of to-day has a most precious and un-failing inheritance. Its past is secure in the story of the

faithful who counted not their own lives precious that they might be faithful to God. The great picture gallery of Faith's triumphs, as described in the eleventh chapter of Hebrews, is crowded with the faces and forms of brave men and fair women who lived and died in the holy faith of true religion. It is for us to emulate their examples, to walk in their footsteps, and to live up to the noble and glorious heritage which we have in the record of their noble and heroic lives.

The Church stands erect upon the earth to-day in the light of God's covenant and presence and in the record of its early generations of sainted men and women. Empires come and go, but the Church survives, and is to survive, to fulfill the gracious purposes of God who has called it with a holy calling to endure until time shall be no more.—Herald and Presbyterian.

### A Quiet Spirit.

BY REV. THORNTON WHALING, D. D.

God values a "quiet spirit" because it is the condition of hearing him when he speaks. You go into a great manufactory, the clanking engines and whirling wheels and grinding machinery, drown all voices in their roar and din; and so you retire into your own soul, and find fierce passions raging like savage beasts, evil memories accusing like hissing serpents, unsatisfied desires clamoring like remorseless death, and what chance is there that amidst this wild uproar the voice of God will be heard by our listening and attentive soul? We may not know how to hear. We may know the attitude which speaks that it may instruct and charm, but we may not know the attitude which listens that it may receive.

Perhaps we may know how to hear men, without knowing how to hear God, for if we listen to men chiefly, their voices will drown the "still small voice" in which divine wisdom and grace speaks to us. We may know how to talk to God, but we may not know how to let God talk to us. Our conversation with God is usually a monologue, because we will not practice the self-denial of quieting the noisy voices of our own proud spirits in order that we may hear God's voice speaking to us in the stillness. You read your Bible, but clamorous thoughts, stormy passions, restless tides of feeling drown the voice which speaks to you out of the Holy Word. You come to church, but the confused voices of your distracted thoughts and the wild beatings of your unmanaged feelings, like the surf upon the rocky shore, fill the ear of your soul so that you hear not God quietly speaking in prayer, and hymn and Scripture and sermon. God has smitten you in order that he may induce you to take David's attitude toward him. "I was dumb, I opened not my mouth, because thou, Lord, didst it," and in the stillness he would speak cheer and comfort to your listening heart, but in the stead of the spiritual quietness you roar like some "bull of Bashan," or shriek like an evil spirit and God's voice cannot be heard until you are calm and still. "Be quiet, O all flesh, before the Lord." God values this quiet spirit, therefore which prepares us to hear, when he speaks.—Presbyterian.

### Repentance.

BY G. R. DAVIES.

Repentance means a turning again, a leaving, a forgetting. When God forgives sins he blots them out forever. They are gone from God's remembrance. So, to the soul which has risen to newness of life, past sins are but as the night mists when the sun has arisen in his strength.

"I daily mourn my past waywardness," I heard a penitent sinner say. O what doubt of God's great goodness! What useless clinging to the dead past. Do you not know that your sins are forgiven, that their penalty was borne on Calvary, and now they are no more? Can you not see that the sorrow of a godly repentance is but the sorrow of a moment, to vanish forever when the great light of truth shall shine in upon the soul? Will you not understand the matchless goodness of his grace which bids you arise from the shadow of a dead past and live evermore in the sunshine of his presence?

May the goodness of God lead each sincere soul to that repentance which, forgetting those things which are behind, presses forward.

### Spreading Literature.

There are so many homes in our land where newspapers and magazines are almost unknown that it seems the duty of all persons possessing a supply of mental food to distribute such among the people that are lacking. If we knew of children or adults going hungry day after day we would not rest till their wants were supplied. Surely the question of mental food and moral support is more important than mere bodily food and raiment. Many of us are not sufficiently awake to this truism. It seems a pity to tear up or burn a newspaper, for the most commonplace always contain news, facts and items of interest and general valuable information. A family into which the weekly paper (or daily) comes regularly is likely to have bright intelligent children. Yet there are thousands of homes in these maritime provinces not yet blessed with the regular

visits of the newspaper. Magazines so cheap now and filled with first class articles and illustrations, instead of accumulating on our shelves, should be sent away to the youngsters who are so delighted to get them directed to their own selves. Some time ago in a country home a little girl received from the post office a magazine directed to herself. Her mother told me she was so delighted she saved the wrapper, and took the book to bed because it was her own. Many of us can give such delight to some young friends. The literature sent to the people living in out of the way places is lent to their neighbors and thus is worn out in the best of ways.

Some years ago the New York Examiner after being a week in the reading room were brought to my house, read by my family and my next door neighbor and then sent the keeper of a lighthouse. His family and near neighbors read them and they were later with others given to fishing crews from the barks coming into port for bait or shelter, and finally carried out to the fishing grounds and lent through the fleet anchored around.

The MESSENGER AND VISITOR coming to my home is read more or less by 7 or 8 persons, then is mailed to my daughter Mabel at Skelman Seminary and is read by her and several other Canadians. She afterwards gives copies to various pupils who prize highly a real Canadian paper and mail them to their homes in different states where they are perused and listened to as messages from the wonderful northern land of freedom. This is a splendid life for a paper. It is my privilege to send out several hundred parcels of literature each year and I am sure the readers of this article can easily increase the number to thousands.

Halifax, October 3, 1903.

J. PARSONS.

### Altar and Toil.

Has the custom of morning and evening prayer in the family gone for ever from the homes of our busiest Christian men? Has toil driven out the altar? The experience of pastors in the country and in the suburbs was found not long since to be almost identical; the custom of family devotions has fallen practically into disuse with the majority of church members. The pressure of toil on the farm and in the store and office has ousted the worship of God in the family. The folly of it all is one pitiful feature of the situation. What are we in this world for? To do work, to win wealth, to distance our competitor? The man who does not stop to give the spirit rest and recovery dances indeed with death. There are a thousand little springs of refreshment all along the way. It is possible for the militant soul to dip the capped band of water in his haste when, now and then, the call of Gideon is heard.

This is not the natural way, however. Spiritual muscles must be relaxed, and the soul must be fed. Men who give up the royal privilege of priesthood at the altar of the home are content with an inferior function and a lesser good. As if a Christian man has discharged his duty for his home when he has become a hurried, successful bread-winner! Every man is the priest of his home. It is the place of supreme power. To surrender it is an indignity. Children who are compelled to regard their tired father chiefly as the source from which comes clothing and spending money, are deprived of the holiest conception of fatherhood. A man's supreme function in his home is in the sphere of religion, priest of the family. When he surrenders that splendid prerogative to his wife, or when, still more rapidly, he advocates its entire neglect, he is foolish and weak. Toil must not become the controlling element in our day. Toil must be observed to worship, in order that work may be dignified and consecrated. In spite of the early chores, in spite of the eight-eleven express to the city, in spite of all temptations to surrender, there ought to be a place in every Christian home for the open Bible and the family prayer in the midst of the gathered household.—Zion's Herald.

### The Earthly and the Heavenly.

I Cor. 15:49. Tune—Bonnie Doon.

In sorrow, sadness and decay,  
Our earthly joys will pass away;  
For every thrill of earthly joy  
Conveys the pain of sin's alloy.  
But heavenly joy, intense and pure,  
To every soul is offered free.  
This joy in Christ all may secure,  
A joy for all eternity.

Ah, soon our earthly day will close,  
With all its pleasures and its woes;  
Our earthly voyage will soon be o'er,  
Soon we shall reach the Farther Shore.  
But soon the heavenly day will dawn,  
And show the Paradise of God;  
Soon in the bright celestial morn,  
We shall behold our Saviour Lord.

Our earthly treasures held so dear,  
E'er long will cease to give their cheer—  
We leave them with our latest breath—  
Not one will pass the veil of Death.  
But heavenly treasures e'er remain,  
Jesus Himself has made them mine;  
And when the Farther shore we gain,  
In bliss they will forever shine.

ADDISON F. BROWN,

North River, Prince Edward Island.

## 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's, N. B.

### THE CENTENARY OF THE B. AND F. BIBLE SOCIETY.

The British and Foreign Bible Society has completed nearly a century of existence and on March 7, 1904, will celebrate the one hundredth anniversary of its organization. In connection with this important anniversary arrangements are being made to have Sunday, March 6, observed by Protestant churches in all parts of the world as Bible Sunday, with services and sermons commemorating the mission of the Bible among men. On the following day, March 7, a great gathering is to be held in Albert Hall, London. It is proposed to raise in Great Britain as a thankoffering a special centenary fund of 250,000 guineas. This fund is to be used to enlarge the Society's foreign enterprises in every department, as well as for special developments in the home policy. New translations of the Scriptures in foreign countries will be increased; fresh Scriptures for the blind will be provided; special work in Sunday Schools and among young people at home and in the colonies will be undertaken; and a forward movement in many other lines of work will be made.

Some idea of the work accomplished by the Bible Society in its one hundred years of existence, and of its present undertakings, may be gathered from the following statements:

In 1804 the Holy Scriptures could only be had in thirty-five living languages, while to-day the Holy Bible may be had in 420 tongues. Three hundred and sixty-seven of these are on the list of the British and Foreign Bible Society, and during its century of service it has circulated a hundred and eighty million copies of the Scriptures at a cost of sixty million dollars. The population of the world is computed at 1,388,000,000. In 1901 seven-tenths of the people may have, if they will, the Holy Scriptures in four hundred and twenty tongues, but there are two thousand languages or dialects still to be overtaken. The Society is at work on a hundred translations and employs in its foreign work eight hundred colporteurs and seven hundred Bible women. The society is the generous friend of all missionary societies, and the handmaid of the Christian church in all aggressive work. It publishes its books at prices which the poorest person may pay. It provides all foreign missions with Scriptures in the language which they need practically without cost to the missions.

A century ago it is said, the cheapest English Bible was sold at 4s. 6d., and the cheapest Testament at 1s. 8d. To-day the Society issues an English Bible at 6d. and it has sold more than seven and a half million copies of the English penny Testament. The cheapest Chinese New Testament, which costs 1s. 6d. to print, is sold for two pence. More than eight hundred thousand Testaments and Gospels were sold in China last year. Along the 7,000 miles of the Siberian railway there is not a station where a copy of the Scriptures cannot be seen, and on the prison trains every prisoner who can read is presented with a copy of the Bible. Every emigrant who leaves Liverpool for Canada, we are told, has a copy of the Bible in his own language presented to him, and in Canada the Scriptures are being distributed in twenty languages. The Canadian auxiliaries of the B. and F. Bible Society propose to raise a sum of \$50,000 as a special offering to the Society's Centenary. This will be an addition to the 250,000 guineas in the old country.

The British and Foreign Bible Society has done and is continuing to do a great work in the interests of the worldwide evangelization—a work in which Christians of every name should rejoice. It is somewhat misleading, however, to say that the Society "provides all foreign missions with Scriptures in the language which they need practically without cost to the missions." This may be true of Protestant missions other than Baptists, but because Baptist missionaries, in translating the Scriptures into the language of the people whom they are seeking to evangelize, generally consider it their duty to translate, and not merely to transliterate—the word *laptizo* and its cognates, the Bible Society declines to recognize and publish their translations. This has been the case in respect to Judson's translation of

the Scriptures into Burmese, a translation of acknowledged excellence, and for a long time the only Burman translation of the Scriptures. From the first, Baptists were deeply interested in the work of the Bible Society, and they have been among the most liberal contributors to its funds. Their feeling, therefore, that they have not been treated fairly by the Society is not unreasonable, and especially in view of the fact that the Society has published other translations in which the word *laptizo* and its cognates are translated. But this inconsistency on the part of the Society and its failure to recognize the translation of competent scholars as worthy of its endorsement should not blind us to the great value of the work which the Society is doing in giving to the people of many countries and of many different languages the Scriptures in their own tongues and at a price which places the Word of Life within the reach of the poorest.

### THE JOY OF FORGIVENESS.

The thirty-second psalm which is to be studied in our Sunday Schools next Sunday, like the fifty-first psalm, which furnished the subject of study last week, is known as one of the penitential psalms. It declares the gospel of pardoning grace. Its opening words are like those of the first psalm, and it is like that psalm too, in that it declares the conditions of blessedness. The conditions as set forth in the two Psalms are not contradictory, but they are different. In the first psalm the emphasis is laid upon the man's integrity and faithfulness. The happy man is the good man, the man who avoids all ungodly companionship and evil counsel, who is steadfast in the presence of temptation, and who delights in the law of the Lord and day and night meditates therein. To the righteous man this psalm speaks with assurance of embigment, unflinching fruitfulness and prosperity, but for the sinner there is only threatening and condemnation. For the man who has erred from the right ways of the Lord, and whose soul has been smitten with the virulent poison of sin, this psalm has no blessing and no word of hope. But when we turn to the thirty-second psalm, we learn that there is hope even for the transgressor. Here we listen to a proclamation of grace which tells us that happiness is possible not only for the man who has walked constantly in the paths of righteousness, but even for the man who has deeply sinned. The great word which is here is that doctrine of grace which we found last week, in the fifty-first psalm and which gives the assurance that there is forgiveness and unmeasured blessing for the sinner who sincerely repents and with full purpose of heart turns to his God.

The Psalmist tells of the misery of unrepented and unforgiven sin. It was in his own experience as a rottenness in the bones, as a fever in the blood, a nightmare of the soul. It was as though God's hand was crushing out its life. But with confession came relief, and with his repentance the assurance of forgiveness. Then he knew the blessedness of the man in whose spirit there is no guile. For guilelessness does not mean righteousness or innocence, but rather honesty. It expresses here the character of the man who is honest with himself, with his God and with his fellow men. He is not seeking to hide his sin or refusing to acknowledge his guilt. He has cast himself on the Divine mercy, knowing that it is only God who can put away sin, and he no longer seeks to appear to be what he is not. And to the guileless spirit there comes the answer of pardon, and peace, and joy in the Divine fellowship.

The psalmist goes on to declare the gospel of providential guidance and help as well as that of forgiveness. The experience of deliverance from the supreme evil of sin, gives assurance of help in every time of need. If God redeems from sin, He will surely save his redeemed from every hostile hand. The overflowing waters shall not reach the hiding place of the believer, he shall be preserved from trouble and compassed about with songs of deliverance. The man who through repentance and forgiveness, has entered into fellowship with God should be intelligent, gentle and docile in respect to the leadings of God's providence. Not as the horse or the mule which must be constrained to obey their Master's will, but responsive as a trusting child to the word of the parent whose eye continually watches for its welfare. There are sorrows for the wicked, the way of the transgressor is hard. But God's mercy forever encircles those who trust in him. This assurance finds support in every true believer's experience. There is a Spirit that witnesses with his spirit and assures him that he is born of God. Therefore is the religion of the Bible a religion of blessing and of gladness. "Be glad in the Lord and rejoice ye righteous and shout for joy all ye that are upright in heart."

### WHO SHOULD ORDAIN?

DEAR MR. EDITOR:—In your issue of the 7th inst., there are notices of three ordinations. In one it is stated that, after examination, the council "advised the church to proceed with the ordination;" in another that "the council decided to proceed with the ordination;" and in the third, that "we advise the churches calling the council to proceed with us to the ordination." It would be interesting, to know how many churches, in this latter case, called the

council, and proceeded with the council to the ordination of one man. But these variant forms would seem to indicate a difference in underlying church polity. Would our denominational organ please indicate to us which is the proper form, and the polity underlying which is the Baptist polity; or, otherwise put, the New Testament polity?

DULL FARMER.

There is some difference of opinion among Baptists in respect to this matter. The view more generally accepted, we believe, is that the ordaining function resides in the church. According to this view, a church desiring to have a certain brother as its pastor, and to recognize him as one set apart to the gospel ministry, calls a council of sister churches to advise with it in the matter, that there may be an assurance that the candidate shall be generally acceptable to the churches, and that the ministry shall be guarded from the intrusion of unworthy men. The council is supposed to enquire carefully into the fitness of the candidate, and if its estimate of his fitness agrees with that of the church calling the council, the council advises the church to proceed with the ordination.

It must be said, however, that the usual method of procedure in connection with our ordination councils and services does not seem to be quite consistent with this view. If it is the office of the church to ordain, then it would seem that the council's office ceases, when it has examined the candidate and advised the church as to its conclusion. It would seem to be the logical order of things that the church should then by vote accept the advice of the council, (supposing it to be favorable,) and then proceed to make arrangements for the ordination. But, if we are not mistaken, it is in practice almost invariably, the council which proceeds to make the arrangements, and carry out the programme of services connected with the ordination. In other words the council, after advising the church to ordain, proceeds to act in the matter as if the ordaining function resided, not in the church, but in the council. Accordingly, the resolution of the council quoted by our correspondent, which advised the church calling the council "to proceed with us to the ordination" would seem to be quite in accordance with what usually takes place, if not altogether consistent with the theory that it is the church that ordains.

We have stated what we believe to be the prevailing view among Baptists that is, that the ordaining function resides in the church. But we think that the validity of this view is fairly open to question. It seems to us that it all depends on what ordination involves. If it means simply a recognition of a man's fitness for the gospel ministry then the church may ordain, but if it involves the laying on of the hands of the Presbytery or the action of other ordained ministers in some other form, then we do not see how it can be contended that it is the province of the church to ordain. Would a candidate be properly ordained if, after the council had completed its examination and reported favorably the church itself, without any imposition of hands or of action of any kind on the part of the presbytery, should hold some religious service to indicate its recognition of the candidate as a minister of the gospel? If so, then the church can ordain. If not, ordination would certainly seem to be a function of the presbytery.

### Editorial Notes.

—It has been announced that Dr. Edward Judson has given up his work in connection with the Judson Memorial Church, New York, to accept an appointment as Professor of Homiletics in the University of Chicago. In reference to this *The Watchman* learns from Dr. Judson that his appointment is tentative and does not impair his relationship to the Memorial Church. The appointment embraces two years, during which period he is to give two-thirds of his time each year to the University of Chicago, and the remaining third to the Memorial Church as its pastor. At the end of the two years he will either relinquish altogether his work in New York, and devote himself wholly to teaching in Chicago, or else withdraw from the University, and devote himself exclusively to his pastoral charge.

—"In the life of the church," the *Standard* very truly says, the valuable member is one who keeps at work. In times of special interest some of those who have seemed indifferent awake to new life and become earnest and aggressive. If they cannot be interested all the time it is well that they should have these spasms of activity. But this spasmodic activity does not amount to much after all. These "jerkers" as Beecher calls them, never render large service in helping to pull the heavy loads. They come in when the road is smooth and the wheels move easily, but when the hill is to be climbed and a hard, long pull is imminent they are conspicuous by their absence. The church of Christ owes its very existence to the faithfulness of the few. The men and women who go on through storm and sunshine, through success and reverses, year after year, doing their best for the cause they love; these are the salt of the earth, and the salt that has not lost its savor. But for these the pastor would lose heart utterly.

—In another column will be found the annual report of the Secretary of the Board which administers the Ministers' Annuity and the Infirm Ministers' Funds. The work which this Board has in hand must be recognized as in a high

degree important. It is the Scriptural rule that those who preach the gospel shall live of the gospel, and this rule must not be interpreted so as to permit men who have spent all the days of their strength in preaching the gospel on meagre salaries to be left in a time of weakness or old age to suffer want. There is abundance in the hands of our people to make an adequate provision for the needs of our aged and infirm ministers, and we feel sure that there is a general desire that this shall be done. Many of our readers could not sleep nights if they knew that some of the old ministers who are now past work, were suffering for the common comforts of life, and yet, that is what must occur unless sufficient funds to meet the demands are placed in the hands of the Board. The appeal for this work is one to which every generous heart will be prompted to respond, but it is well to remember that the debt which we owe, as a denomination in this connection is not one of charity merely, but of common justice.

—The situation as between Russia and Japan is naturally exploited at its full value by the news gatherers. During the past week there have been many conflicting statements as to what was taking place or was about to take place between the two nations. At the end of the week the tone of the despatches was decidedly ominous, and it was intimated that war was inevitable. At present writing, however, it may be said that the relations of the two powers appear to be about the same as they were a week ago, that is to say the limit of diplomacy seems to have been reached, but neither nation has spoken the word or performed the act that must necessarily mean war. At the same time both nations have continued to make active preparation for war, and on the whole it cannot be said that the outlook for peace is favorable. It is not unlikely that Japan will take the view that she must either submit to intolerable crowding by the ever-advancing slavish avalanche or fight, and that if she must fight Russia she can probably do so under more favorable conditions at the present time than at any time in the future. If war should break out, it is quite possible that the result to Great Britain may be serious. For if Russia should be joined by another power in a war with Japan, then, according to the terms of the British-Japan alliance, we are told, Great Britain would be bound to come to her ally's assistance. It is hardly probable that in view of the existence of such an alliance any other power would wish to join hands with Russia, but there is at least a sufficient element of uncertainty in the case to afford reason for some anxiety.

### Secretary's Report of the Minister's Annuity and Ministerial Relief and Aid Funds.

Eight meetings of the Board have been held during the year. Careful attention has been given to the work committed to the Board by the Convention.

The interest on the mortgages of both funds, with a very few exceptions, has been promptly paid. Twenty ministers, nineteen widows and six children have drawn \$1,629.33 from the annuity fund, being \$96.37 less than last year. The collections from the churches last year amounted \$395.89, this year \$276.32—\$119.57 less. The receipts from the Convention fund were about equal to those of the year previous. The ministers connected with the fund have contributed \$170.00 in rates to current expenses and \$566.00 to capital, making a total amount for the year of \$736.00. Last year the total amount contributed by them was \$779.80.

During the year three ministers have united with the fund, and four have died, each leaving a widow. The only addition to the capital beyond the \$566.00 made by ministers was \$25.00 given by Mrs. James Lovitt, of Yarmouth. The \$1000.00 received from the executors of the late Hon. A. F. Randolph, a most devoted friend of the ministers, was not a new contribution. This amount was subscribed by Mr. Randolph. He paid interest on it from 1891 until the time of his decease. It has stood in the reports of the Board as \$1000.00 subscription, bearing interest.

The amount which, for the last fifteen years, has appeared in the Treasurer's report as real estate, estimated at \$800.00, leased for life to the donor, became available to the Board during the year by the decease of the donor, Mrs. Mary Thompson, a very aged colored sister, and for many years a member of the Baptist church at Bridgetown. Through her long life Mrs. Thompson worked hard, lived economically, and saved her earnings as far as possible, that she might have something to give for the support of needy ministers. The property consists of about five acres of land, three miles from Bridgetown, and a lot about 60 by 90 feet in the town, on which are two houses, both of which needed extensive, and thorough repairs, which are now being made by the Board, with the advice of friends in Bridgetown, especially that of Oliver S. Miller, barrister, a graduate of Acadia College, and deeply interested in the Annuity Fund. The lot outside the town has been conditionally sold for \$250.00. After expending about \$600.00 on the houses in town, the Board hopes to sell them so as to realize on them more than the \$800.00 estimate given in the annual reports for the last fifteen years.

This donation of Mrs. Thompson, made large through the hard labor and economy of her long and industrious life, merits the gratitude of our pastors and the highest commendation of the denomination at large. May many be inspired to follow her noble example.

Two of the brethren now drawing annuities have remembered the claims of the fund in their wills; and one of them, the Rev. P. R. Foster, returns to the fund one-tenth of all he draws from it. It is thus seen that the annuitants are unselfishly interested in the success of the enterprise.

As the ministers have contributed to the capital fund \$566.00 during the year, the denomination ought to have contributed at least double that amount. Among the pastors there appears to be a growing appreciation of the protection secured for times of sickness and old age, but there is on their part a noticeable tendency of delay in securing this advantage. In some instances both ministers and their families have keenly regretted taking the risk of not promptly securing membership. Again the Board thanks the churches for their contribution, and the benevolent friends for their gifts, and commends the wisdom of the pastors who have availed themselves of the advantage of this provision made by the denominations for its ministers. In cases where the pastors are not able to pay the amounts necessary to secure membership, the churches they serve and benevolent friends should come to their relief. Only a few weeks ago Brother C. Henry Dimock, of Windsor, sent \$20.00, directing that it should be put to the credit of the ministers. This example should be generally followed.

The civil servants of the Dominion and clerks in some of the banks have provision made for them on the same principle as that on which the Convention has established the Annuity Fund, but in their case the employees are compelled to make yearly contributions. Of course the Convention has no such power, but the pastors of the churches ought to do voluntarily what civil servants and bank clerks do by business arrangements with their employers.

The good results already seen prove the wisdom of creating the Annuity Fund sixteen years ago. But what has been accomplished is only the beginning of its usefulness. Ministers, widows and children, who have partaken of the provided annuities, have expressed their thanks to the denomination and their gratitude to God for the existence of the Minister's Annuity Fund of the Baptist Convention of the Maritime Provinces.

Sixteen widows have participated in the benefits of the Ministerial Relief and Aid Fund, six of whom have drawn small amounts from the Annuity Fund. The total amount given to the beneficiaries of this fund was \$622.50. The smallest amount given to each of the ten widows, not connected with the Annuity Fund, was \$40.00, and the largest amount \$100.00. As in the case of the Annuity Fund, so it is in this. Two of the beneficiaries return every year a part of what they receive. The total amount given by the two funds last year was \$2,251.81.

E. M. SAUNDERS, Secretary.

### Queens County Quarterly Meeting.

This Quarterly Meeting met with the 1st Grand Lake Baptist church on the 9th inst. The ministers present with other delegates were Revs. F. N. Atkinson, W. E. McIntyre, M. P. King, S. F. Todd and J. Coombes. Friday evening S. F. Todd spoke, taking for his theme 23rd Psalm. He was followed in exhortations by a number of the brethren. Saturday morning after a short season of prayer the business of the Quarterly was taken up. W. E. McIntyre and S. F. Todd were invited to seats in the Quarterly. In the afternoon the regular conference meeting of the Quarterly took place and in the evening a sermon was preached by F. N. Atkinson, his text being Luke 19:32.

An early prayer meeting was held on Sabbath morning after which the Quarterly sermon was preached by M. P. King, text John 11:15. A special collection of ten dollars was taken for Rev. J. H. Hughes in his illness. In the afternoon a Sabbath School service led by the president of the Quarterly, J. D. Colwell, was held at which a number of addresses were given on Sabbath School work. The following resolution was moved by the secretary and seconded by M. P. King:

"Resolved, that this Quarterly Meeting endorse the action of the joint committee of the N. B. Associations in the establishment of a Provincial Baptist Sunday School Convention."

On the evening of the Lord's day a foreign missionary meeting was held. Miss Ellen G. Stuart, the recently appointed secretary of the W. B. M. U. for the county, presided. She announced the hymn beginning "From Greenland's icy Mountains," and read the 72nd Psalm. Prayer was offered by J. Coombes and an address by Miss Stuart given on Missions followed by verbal reports from Aid Societies of the county. Miss A. J. McLean reported for the 2nd Grand Lake Society, Mrs. M. McLean for 2nd Chipman, Mrs. M. P. King for Upper Newcastle, Mrs. C. D. Dykeman for Jemseg, and written reports were read by the county secretary from 1st Chipman, Lower Newcastle, Upper Gageton and MacDonald's Corner. At this point a solo was sung by Coun. A. F. Barton and addresses were given by M. P. King, J. D. Colwell and the secretary. A vote of

thanks to the church and congregation was adopted and thus closed one, not of the largest gatherings of our Quarterly, for the weather on Lord's day was unfavorable, but one of deep interest. The collections for missions was \$7.46.

J. COOMBS, Secretary.

Oct. 14th, 1903.

### Ordination Council.

At the request of the Middleton Baptist church N. S. A council was held Oct. 14th to take into consideration the advisability of setting apart to the gospel ministry Brother Horace G. Colpitts, who had been unanimously called to the pastorate. Pastors and brethren from the following churches were present: Dr. E. M. Kierstead, Wolfville, Rev. D. E. Hatt, Canard. Rev. A. Chipman, Berwick. Rev. H. N. Parry, Wilmot. Rev. J. A. Huntly, Lower Aylesford. Rev. W. L. Archibald, Laurencetown. Rev. H. H. Saunders, Paradise. Rev. I. W. Porter, Bear River. Rev. R. D. Porter, Laurencetown. Rev. C. K. Morse, Waterville.

Rev. D. E. Hatt was chosen moderator and Rev. H. H. Saunders, clerk.

Bro. Colpitts was introduced to the council by Deacon J. A. Gates, after which the council listened to the Christian experience, call to the ministry and views of Christian doctrine. The examination that followed touched upon the fundamentals of our faith. The questions had a tendency to find out the candidate's view of modern biblical interpretation. The council in private session, passed unanimously the following resolution: That we are well satisfied with Bro. Horace G. Colpitts' relation of his Christian experience, call to the ministry, and views of Christian doctrine, and would advise the church to proceed with his ordination. The church proceeded upon this advice and the following programme of ordination was carried out in the evening.

Prayer.—Rev. W. L. Archibald.

Reading of Scriptures.—Lic. P. C. Read.

Sermon.—Dr. E. M. Kierstead.

Ordaining Prayer.—Rev. I. W. Porter.

Right Hand of Fellowship into the Church, to Brother and Sister Colpitts.—Rev. A. Chipman.

Welcome to Ministry.—Rev. J. A. Huntly.

Charge to Candidate.—Rev. H. H. Saunders.

Charge to the Church.—Rev. D. E. Hatt.

Benedictions.—Rev. H. G. Colpitts.

Brother and Sister Colpitts begin their work in Middleton under very auspicious circumstances. While he will undertake the oversight of the mountain sections of the church, he will, it is expected, have an assistant. May God's richest blessing rest upon the united labors of the Middleton Baptist Church and Pastor.

D. E. HATT, Moderator.

H. H. SAUNDERS, Clerk.

Middleton, N. S., Oct. 14th, 1903.

### Literary Notes.

THE NINETEENTH CENTURY AND AFTER.

CONTENTS FOR OCTOBER, 1903.

I. A Colonial View of Colonial Loyalty, by Arthur H. Adams.

II. The Fiscal Controversy—Some Noticeable Facts and Extracts—by Otto Eitzbacher.

III. The Organization of the Admiralty and War Office, by Sir Michael Culme Seymour.

IV. London Education, by Sydney Webb.

V. The Negro Problem in the United States, by John A. Hobson.

VI. The Present Position of Religious Apologetics, by Walter R. Cassels.

VII. Joan of Arc, (concluded)—by Hon. Mrs. Maxwell Scott.

VIII. The Gardens of Rome, and What Grew in Them, by St. Clair Boddery.

IX. London in the Lane, by Walter Raymond.

X. A Movement in Aid of Our National Art Collections, by R. C. Witt.

XI. Augusta, Princess of Wales, by W. H. Wilkins.

XII. The Nonconformist Uprising, by Dr. J. Guiniss Rogers.

XIII. Last Month, The Crisis, by Sir Wemyss Reid.

New York: LEONARD SCOTT, Publication Company, 72 and 9 Warren Street.

The October number of the Missionary Review opens with a remarkably fine paper by Dr. James S. Dennis, on "International Service of Missions." This eminent author shows clearly some of the great services rendered by missionaries in diplomatic and other international transactions in all parts of the world. This is a field which has never been dealt with so boldly and will be found of special interest and value. There follows a very graphic account of the work of the late Quintin Hogg, of London, for the boys of the Polytechnic. It is not well known in America, but well deserves notice. Rev. Wm. Morrison, D. D., of the Congo State, shows clearly the unfriendliness of the Belgian Government to Missions and their unlawful treatment of missionaries and of natives. It is a state of things that should be investigated and remedied.

There are a large number of valuable papers in this issue all of which deserve attention.

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York, \$2.50 a year.

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

### Hal's Winter Suit.

(ROSE WILLIS JOHNSON, IN YOUTH'S COMPANION.)

Hal was fourteen years old, one of the band of six Hathaways—Teddy, Dick, Brent, Phil and little Kitty. They lived in a ramshackle log cabin at what was known as Flower Point, although only by hard work and persistent coaxing could any flower be induced to grow in its rocky soil. In place of blossoms the yard was daily snowed over with drying clothes.

Below them, on the slope of the hill, gleamed the white stones of the village graveyard, and there the father had been sleeping for five years.

It had been a hard matter to keep the wolf from the door—there were so many mouths to feed, and the mother's hands were weak. But Mrs. Hathaway did not sit down to idle tears. She showed what a plucky woman can do in the teeth of adverse circumstances. Hal came by his courage honestly.

Although not educated, she was not fitted to teach, and she knew nothing of painting or music. She must make a hand to hand fight with poverty, and she set her teeth together and advanced on the enemy boldly. Hers was the courage of desperation.

"Willingness to do anything rather than part from my children," was the source of her energy.

She could wash, so she asked for washing to do. We all admire "pluck." She soon had all the work she could attend to. And she sewed. Often, when the steam of the suds had died away from her aching arms, her lamp burned through half the night as she plied her needle.

And she "worked out" during the fruit season, or on occasions of special festivities. Her silent, swift way of working made her much in demand. Occasionally she was employed as a nurse. When sickness was abroad, Doctor Martin, as a final prescription, said, "Get Mrs. Hathaway."

The little family managed to keep out of debt and have enough to eat, but it was one of a serious matter to keep the restless, active children properly clothed. It often happened that their clothes were fashioned from half-worn garments given them. While they were small this did not much matter, but with growing years came the growing pride. Hal, especially, looked at his shabby coat and trousers with a swelling throat.

"Mother," he said, one morning, "how I wish I could have one good suit of clothes, like the other boys!"

Mrs. Hathaway passed a moment and stood wiping the soap-suds from her eyes, a flush on her comely face. "Dear," she said at last, "I wish I could dress you better! You are a good boy, and deserve it. Perhaps we shall see better days sometime! If your father had lived—"

"No, mother," Hal demonstrated, "you know I didn't mean that! You are the best mother in the world—a brick! What I'm thinking of, I'm going to have a new suit next winter like Bert Upton's."

His mother looked at him with a faint smile. He was sitting on an upturned tub, whittling a piece of pine board. Whenever Hal did anything he did it as if the fate of nations hung in his action. Just now the important thing was the new suit. If the pine board had been cloth, the suit would soon have been out of it.

His freckled face and round blue eyes shone with determination. His cap was so well back on a crop of curls which his mother called golden, and everybody else red. After you had looked into his earnest face a while he ceased to be lonely. If you looked long enough, he grew handsome.

"How are you going to get it, Hal?" she asked. "Perhaps I shall not be able to afford it."

"Eau-de-ciel," replied the boy. "If you can spare me a little time, Brent and Phil can cook as well as I can, almost, and I'll help with the work just the same. All a fellow needs is a chance!"

"I don't see what you can do," Mrs. Hathaway answered, "in a little village like this, where everyone does his own chores. You can't sell papers or black boots, and the factory has shut down. Besides, you boys must garden and raise all you can—as you always do. You are good boys, and a great comfort to me."

Hal paid no attention to the compliment, but whittled away resolutely. "All a fellow wants is a chance!" he reiterated. "I'll find a way!"

"You shall have your chance," Hal. And now please gather up your shavings and get off that tub. I want it." Hal looked at the litter at his feet as if conscious for the first time of its presence. Then he got up cheerfully. "All right, mother! Do you want rinse water?" and catching up a bucket, he started down the hill.

The next morning Hal was ready for business. He rose early, and before the other children were astir had carried up enough water for the day's work, and split a double allowance of wood. After breakfast he looked at his mother.

"I'd take my chance, mother," he said with shining eyes. "Take it my boy, and good luck to you!" He was soon striding toward the village, a spade swung over his shoulder. He had a possible job in view, and lost no time

in making the application. Mr. Errenbach, the grocer, was noted in a small way for his careful gardening. He had been laid up for six weeks with rheumatism, and it was well on in the spring.

"It is my first trial," Hal thought, his heart beating quicker as he knocked at the kitchen door. "If I can only make a good start!"

An old lady answered him—an old lady as neat and comfortable-looking as the kitchen she invited him to enter.

"I want to spade up your garden, sir," he began at once to the old gentleman lying on a lounge. "I'll do it cheap and well, and be very grateful for the job."

"And who may you be, young sir?" was the answer.

"Halbert Hathaway, sir."

He had taken off his cap on entering. His face and hands were clean, and the doubtful curls carefully combed. All this was noted by the couple, who looked approval at each other.

"And what do you want of a job?" was the next question.

"If you please, sir,"—and the bright eyes looked up fearlessly,—"my mother is a widow, and we are poor."

"Well, and what will you do it for?"

"Hal looked at the old man soberly. "I'll tell you, sir. Let me do it, and then pay me what it is worth."

"You are honest, if not smart!" the old gentleman chuckled. "Very good. Go to work, and we'll see what's in you. And mind you spade it deep. Mother, give Halbert a glass of milk; his muscles don't look over large."

Hal went to work and spaded as he had whittled—with all his might. He spaded deep and powdered the clods carefully. The garden was large and he soon felt the effects of heat and fatigue, but he stuck to his task manfully.

Mr. Errenbach watched him from the kitchen window, and an occasional chuckle escaped him. It was late in the afternoon when the boy completed the task to his own satisfaction. He had partaken of a good dinner, and his modest dignity at the table completed the capture of the old man's heart.

"I had a youngster like you," he said, slipping a dollar into Hal's hand. "He's dead. You needn't tell mother I gave you so much."

"Thank you, sir!" Hal said, turning over the coin, which looked so large in his small palm. "But I don't think I earned all that, did I?"

"Mebbe so, mebbe not. If you want to come back tomorrow and split up that stove-wood, you may even it up, eh?"

"I'll be very sure to come, if mother can spare me. If not tomorrow, next day for sure?"

"I wonder if he will, the old man muttered, wistfully. "Willie would have been just such a boy."

That wonderful dollar! It nerved Hal to attempt all things. He felt he had now grown to the stature of a man, and the world looked bright and beautiful to him. He went back the next day and split the wood, and would accept nothing for it. He earned something better than mere money, however, the friendship of a good old man.

Hal found several small jobs about the town, none so profitable as the first, but he won a few dimes and much advice. Then his success seemed to stop. But he carefully hoarded his "start," as he called it, and waited his opportunity. When the berry season began he was alert.

"Mother," he said, "you have a great many quart cans you never use; can I buy them of you cheap?"

"In the name of common sense, Hal, what do you want of them? To smash them up?"

"No, ma'am; to do orders."

"Do orders?"

"I can't make it pay to sell raw berries. So, if you don't care, I'll can 'em."

"Hal," Mrs. Hathaway said gravely, "my hard times are about over. You can have the cans if you can make the experiment pay."

So the next morning Hal, with Phil and Brent, to whom he offered good pay for their help, explored the berry pastures, leaving Teddy to be house-keeper. They returned at nightfall with brimming pails and the appetites of young wolves. After their simple dinner it was rather funny to see Hal in a big, big apron gravely stirring away at a highly polished kettle of bubbling fruit; but he was not joking, as the half-dozen well-sealed cans testified. The berries looked very whole and inviting, and his mother patted his head, encouragingly.

"We didn't hardly need Kitty," she said, smiling down at the little girl. "You are equally good as man or woman. Now, what, Hal?"

"Sell 'em!" was the laconic answer. It was more easily done than he had dared to hope. He disposed of his cans at a good price, and returned jubilantly with orders for as many more as he could get.

The end of the season found Hal's store swelled to five dollars. The winter suit began to seem a possibility.

In the fall he struck out boldly for the country, and the

farmers soon found that the "little chap" could shuck corn with the best of them. The fame of his pluck and industry spread before him, and the working people made room for him. By Thanksgiving the money for the winter suit was knotted snugly in the toe of a stocking, just as he had earned it, in nickels, dimes and quarters—in all ten dollars.

He had counted it proudly, often slipping up in the night to make sure it had not vanished.

On the next Saturday he started, whistling as he went to town for the great purchase. He saw it in his mind's eye—soft brown wool, with a tiny fleck of red in it, like that in Bert Upton's suit.

In front of the drug store a group of boys were examining a musical top which one of them had just purchased. Hal paused a moment to admire the toy, and right at his elbow, although unconscious of his identity, the druggist's wife stood in the door, continuing a conversation with a departing customer.

"She used to be a prominent member before Mr. Hathaway died," were the words which arrested his attention. But like a good many others, she has backslid. She never comes at all now.

Hal went up the street, a dazed look on his face. His mother "backslid!" She was so patient and painstaking, so thoroughly in earnest in her Christian life! Surely he had misunderstood!

Then a thought smote him. She never did go anywhere. Why? and why didn't she go with him to help select his new suit? The store was before him, but he passed on, no longer whittling. He must settle this problem. Why did his mother go abroad no more? Could it be she was too shabby? That was his word.

"Let me see!" he thought, greatly disturbed. "Mother has two blue calico dresses she wears in the house, and—and—for Sunday—" He came to a dead stop. To save his life he could not recall anything he had seen her wear. He racked his brain in vain.

"She used to have a black one," he muttered, "but—yes," reluctantly, "she wore that out in the house two winters ago, and cut up what was left for Kitty. Two—blue—calicoes—and—aprons!"

He turned and went back with lagging steps. "It has taken all her earnings to feed us," he thought. "Poor mother—and she's just a brick, too!"

The store once more presented itself, but he shook his head. "And they're calling her a backslider—they! And she goes on and on, and says nothing. And she was so proud of my—winter suit!" The hump had climbed pretty high in his throat by this time, and he wheeled short about and headed for the store.

"I want to look at some all-wool goods—for a woman," he said, very red in the face, and speaking quickly. "I think it had better be black."

"Perhaps you would like this," and the saleswoman spread out before him in soft folds a piece of soft cashmere. "If it is for your mother, Halbert, I think it is just the thing, and it will wear beautifully."

Hal tried to look wise but failed. "You're a woman," he said, confidentially; "you know. It is for mother—a present,—and I want it nice. I wish you'd select it for me, with the buttons and things. Only apprehensively—don't let it go over ten dollars."

The woman nodded. "All right, Hal. This will make a lovely dress, and I'll let it go as cheap as I can." He watched her do up the bundle, pocketed his slender change, and started for home without a pang of regret for the lovely boys' suit left behind.

"It's all right," he mused. Mother's got to have good clothes. And there's lots of money in the world yet."

"Well, Hal," his mother said tenderly, when he reached home, "let me see the new suit."

"Here it is, mother!" the boy cheerily replied, laying the bundle on her lap. "I hope you will like it, it's just what I want, you know," and seizing the water-bucket, he fled from the scene.

I don't think he got a new suit that winter. But Mrs. Hathaway resumed her place in the church and in the Sunday school, and Hal, clerking in Mr. Errenbach's store, is whistling his way to success in life.

### The Great International Tunnel.

Ted and Marjorie were digging a tunnel. That is, Ted was digging, and Marjorie was carrying away the stones and earth. Patiently up and down the garden walk trotted the little maid, sometimes with a stone three times as big as her chubby fists; but then, hadn't Ted promised her the second ride in that tunnel when it was finished! The Great International Tunnel, for it was to reach clear down to China!

Ted was building high hopes along with that tunnel. It would be such an easy way to get to China, and every Chinaman he felt sure would want to go. The charge was to be five cents each way. Dear, dear, how rich Ted would get to be in a short time!

**The Young People**

He was thinking of all this as he worked. He wondered how soon he should come out at the other end. It was hard work, for, as Ted said, the soil was "most all stones!"

The tunnel was not quite two feet deep now, and he had been digging since yesterday.

Ted was thinking and thinking, when all of a sudden he dropped his little shovel, and carefully pushed aside the loose earth at the bottom. The truth was, his foot had slipped on a round stone, and for an instant he had been afraid of falling through to China!

He couldn't get over his fright in a hurry; and, besides, it made him worry a little about something else. When the tunnel was completed—that is the hole made clear through the earth, if there should be nobody at the other end to catch the passengers as they went down, what would hinder their flying right off into the air! Ted had never thought of that before. If there should be an accident of that kind, people would be afraid to ride in his tunnel, Marjorie wasn't big enough to stay at the China end and catch the travellers, and he must be on this side to take the fares. Besides, when he took the first trip himself, as he had intended to do, the Chinese wouldn't know anything about his coming, and he would be in danger of falling off into space.

The thought made him shiver. So when Marjorie came back from one of her journeys to the foot of the garden, Ted said:

"I don't want to dig any more on the tunnel now! Let's play horse!"

The next minute Marjorie was leading Ted a chase around the yard that put China quite out of his head.

As the hole had been dug in some shady spot, the gardener thought it would be a good place for some wood plants. So he filled it up with leaf mould, and now ferns and violets are growing right where there was to have been the Great International Tunnel.—Emma C. Dowd.

**Tiptoe's Newspaper.**

Tramp and Tiptoe were friends. Tramp was a black-and-tan dog; Tiptoe, a gray parrot. Tiptoe talked almost all day; Tramp barked almost all day.

At four o'clock every afternoon Tramp came into the house, walked up to his mistress, looked into her face, and waited patiently until she gave him a piece of money. Tiptoe always watched Tramp as he took the money into his mouth. Then, with a shrill shriek, she would call: "Halloo, Tramp! Four o'clock, Tramp! Buy a paper, Tramp! Herald, Globe, Rekkid! O my!"

This was a long sentence for Tiptoe, but Tramp always waited for the last word; then he would spring through the open window, bound down the path, across the street, and into a small store.

And Tiptoe watching intently, would cry as he returned, bearing a paper in his mouth:

"Tramp's bought a paper! O my! O my! What a funny dog!"

One day at four o'clock, Tramp was away with his master. As the moments passed, Tiptoe became restless and excited. She hopped from one window to another, and looked in all directions for her friend Tramp.

By and by the clock struck. "One! two! three! four! five!" counted Tiptoe, in a loud voice. She waited for a few minutes longer, then she sprang from her mistress's shoulder.

"Herald, Globe, Rekkid!" she said; Herald, Globe, Rekkid! Once, twice, three times.

And then her mistress understood her meaning.

"Oh," she said, "so you'll buy a paper if I give you money."

"Herald, Globe, Rekkid!" screamed Tiptoe, in evident delight.

"Well, take it. Don't swallow it."

Out through the window hopped Tiptoe, with the money in her bill, down the path across the street, and into the store. Her mistress watched her anxiously. "I wish I hadn't let her go," she said; "somebody may frighten her."

Into the store hopped Tiptoe, and sprang upon the counter. Then, dropping the money, she called imperatively: "Herald, Globe, Rekkid!"

Laughing, wondering, praising her cleverness, the shopman gave her a paper.

Clutching it firmly in her beak, Tiptoe flew down, hopped out into the street, up the path, into the parlor.

Then she flew to her perch, and, rocking herself back and forth, she cried: "Oh my! O my! Tiptoe bought a paper! O my! O my! Herald, Globe, Rekkid!"—Our Scrap Book.

**The Cross-town Car.**

About the streets of Boston town  
The cars go up and the cars go down.  
Some are yellow and others are red,  
And some are a chocolate brown, instead;  
But the funniest one of all, by far,  
Is the one that is marked the "Cross-town" car.

I expect that, when boys and girls are good,  
And smile and look pleasant, as children should,  
They may ride on the red car or ride on the brown,  
To look at the sights of Boston town.  
But, whether the distance be near or far,  
They never ride on the "Cross-town" car.

But whenever a boy or a girl is bad,  
And sulks in a way that is shockingly sad,  
The very best way for such to ride  
Is to pack them together, side by side,  
And sulky and surly and sour as they are,  
To send them away on the "Cross-town" car.

—Sarah Chamberlin Weed, in Youth's Companion.

EDITOR A. T. DYKEMAN.

All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, N. B., and must be in his hands one week at least before the date of publication.

**Officers.**

President, Rev. H. H. Roach, St. John, N. B.; Secretary, Treasurer, Rev. G. A. Lawson, Bass River, N. S.

**Daily Bible Readings.**

Monday.—Divine Giving. John 3:16, Gal 2:20.  
Tuesday.—Proving God. Malachi 3:8-10.  
Wednesday.—A Good Example. Exodus 16:1-7.  
Thursday.—Promises. Luke 6:38, II Cor. 9:6-8, Acts 20:35.  
Friday.—Not Yours, but You. II Cor. 8:1-4.  
Saturday.—Interesting Instances. Gen. 38:22, Luke 19:8.  
Sunday.—On the First Day of the Week. I Cor. 16:1-4.

**Do You Take The Messenger and Visitor?**

All our Young People should subscribe for the MESSENGER AND VISITOR. Our 'page' will not be worth much to our Young People unless they see it and read it. All those who are now subscribers for this excellent paper, should act as agents, and solicit their friends to become subscribers. Try it, and see what you can do.

**Is It True?**

Be sure and read carefully, Bro. Millington's notes, on "What the Bible Says About Giving." They are terse and timely. Is his statement correct, that "A Christian is under the same obligation to "pay" as "pray"? If that fact were universally accepted, how it would revolutionize the world. Church debts, and empty mission treasuries, would be heard of no more. God hasten the day!

**Prayer Meeting Topic. October 25.**

What the Bible teaches about giving.—I Cor. 13:6-11; 8:23, 24.

This is an ever present and altogether vital subject. Christianity is a business and there is a financial side to every business. The financial question was present in the ministry of Jesus and it has loomed up ever since in the work of the church. In the nature of things it must be so and it is no sign of superior spirituality to treat it as an impertinence and ignore it. It is not to any man's credit that he is lacking in business sense nor is it creditable in the church to affect disdain for such sordid interests as centre in the question of finance. There are necessary temporalities just as there are essential spiritualities and a Christian is under the same obligation to pay as to pray. In considering rules for Christian giving as set forth in the scripture before us let us understand:

1. That the possession of the Christian spirit is essential to Christian giving. Paul is writing to the Lord's people. The necessary gift—the initial gift, is that of the heart—"They first gave their own selves unto the Lord." "Every man according as he propoeth in his heart, so let him give." The wife cares not for the husband's gifts however costly unless she has his heart. It is love that sanctifies the offering and no gift can be acceptable to God unless it finds its impulse and meaning in the fullest affection of a purified heart.

2. Christian giving must be cheerful giving, and if it comes from the heart it will be. What pain some of our offerings must bring to the heart of God. They have their origin in pride rather than in love—or perhaps we give from the compulsion of circumstances. Or again, the situation becomes unusually urgent and we give from "necessity." All such gifts are made grudgingly. Some people's religion is awfully burdensome—it costs so much! They cast their gifts into the Lord's treasury in the same way that they pay their taxes—begrudging every cent; and so payments are long delayed, and money for the Lord's work is scarce, and the Church-Treasurer is harassed to death, and the cause of Christ is discredited and disgraced. A lady in sickness complained to her pastor, that while her sister, who was looking after her, gave her every care, yet she made her feel all the time that she was a burden. It is possible that we have given to God in the same way. It is our privilege to please God with our gifts, but in order to do this we must contribute from a sense of love and gratitude. The Lord has a special affection for a cheerful giver.

3. Also, Christian giving is giving to Christ. There is the gift of selfishness, "hoping to receive again." This is the gift of worldliness—the payment for ice-cream and cake, or the admission fee to a concert. Where is Christ in such giving? Is it true that people think more of their stomachs than they do of Jesus? That surely ought not to be true of Christian people. Such giving is wrong both from the spiritual and economical standpoint. It is not giving to Christ, and the method is woefully wasteful. There is a financial as well as a doctrinal apostasy. Let our offerings be made from highest and holiest motives. Christian giving is not giving to the church nor to the pastor, but to Christ; and we shall not be likely to have a full treasury until our gifts are offered directly to Him.

4. Then too, Christian Giving must be generous giving. "He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully." How can a man be niggardly in his dealing with One, who has given us his all! Strange that we should be willing to accept so much for him and then to act irritated and provoked at his demands, upon us and give so sparingly and grudgingly. If our gratitude is to be determined by our contributions some of us have but slight appreciation of what the dear Lord has done for us. Generosity is a relative term. A person may bring only two mites and yet give most generously. Generosity is determined by ability—and thus there arises the question of proportion. A man is to "lay by him in store according as God has prospered him." The proportion is not to be regulated by what others are giving, but by our own ability to give, and that ability is measured by the size of our purse. "Every man shall give account of himself to God," and that is equally true of giving as living. We are to remember that God rewards our giving and the size of the reward is determined by the size of our gift. The bank pays interest only on what the depositor pays in. How large a deposit have we made in the bank of heaven? What about our interest account there? Every man can afford to give bountifully in the matter of Christian benevolence.

Halifax, HENRY W. O' MILLINGTON.

**Giving.**

What great men say about it.  
There is no grace to a benefit that sticks to the fingers.  
—Seneca.  
'Tis worth a wise man's best of life,  
'Tis worth a thousand years of strife,  
If thou wilt lessen, but by one,  
The countless ills beneath the sun.  
—John Sterling.

Men resemble the gods in nothing so much as in doing good to their fellow-creatures.  
—Cicero.

The disposition to give a cup of cold water to a disciple, is a far nobler property than the finest intellect.  
—Howells.

Thy love  
Shall chant itself its own beatitudes,  
After its own life working, A child's kiss  
Set on thy sighing lips shall make thee glad;  
A poor man served by thee shall make thee rich;  
Thou shalt be served thyself, by every sense  
Of service which thou renderest. E. B. Browning.

Benevolence, animated by Christian motives, and directed to Christian ends, shall in no wise go unrewarded—here, by the testimony of an approving conscience; hereafter, by the benediction of our blessed Redeemer, and a brighter inheritance in his Father's house.  
—Bishop Mant.

Doing good is the only certainly happy action of a man's life.  
—Sir P. Sydney.

Learn the luxury of doing good.  
—Goldsmith.

It is more blessed to give than to receive.  
—Jesus.

He gives nothing but worthless gold  
Who gives from a sense of duty;  
But he who gives a slender mite,  
And gives to that which is out of sight,  
That thread of the all-sustaining beauty  
Which runs through all and doth all unite,—  
The hand cannot clasp the whole of his aims,  
The heart outstretch his eager palms,  
For a God goes with it and makes it store  
To the soul that was starving in darkness before.  
—James Russell Lowell.

**Helping Somebody.**

No more beautiful tribute was ever paid to a human being than that to Sir Bartle Frere by his wife. Once, upon going to the railway station to meet her husband, she took with her a servant who had never seen him.

"You must go and look for Sir Bartle," she ordered.

"But," answered the nonpuzzled servant, "how shall I know him?"

"Oh," said Lady Frere, "look for a tall gentleman helping somebody."

The description was sufficient for the quick-witted man. He went and found Sir Bartle Frere helping an old lady out of a railway carriage, and knew him at once by the description.—Selected.

"Unless above himself he can erect himself, how mean a thing is man!" says Wordsworth. Unless beyond himself there is help for a sinful man, how hopeless is the outlook! Who ever honestly tried the problem of self-conquest, who has not longed for the mighty One, the helper, the Saviour?

A young slave redeemed is not a young man saved—redemption is less than salvation. Buying a poor creature out of serfdom, cannot make a man of him. A nature nurtured in sin needs more than the purchasing blood of Christ; it needs the renewing power of the Holy Spirit.

## Foreign Mission Board

### W. B. M. U.

*"We are laborers together with God."*

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

#### PRAYER TOPIC FOR OCTOBER

For Parla Kimeri, its missionaries, helpers, outstations schools. For a blessing upon Crusade Day that the membership of each Society may be increased and much interest awakened in the cause of missions.

#### Yesterday.

It was Sunday here in Chicacole, and a busy day. While Mr. Archibald was busy in one place, and I in another, Miss Archibald had a number of people in her room for a short season of prayer. Then we all went down to our river, which for months passed has been a broad, rushing, roaring torrent, and five people were baptized in the name of the Father, the Son, and the Holy Spirit. A good number witnessed the ordinance, and some, we know, wished that they could submit to it. After this we went to the church, had our Sunday school, a short prayer meeting, a marriage, and the Lord's Supper. It was eleven o'clock when we reached home, tired, hot and thankful.

In the afternoon, Miss Archibald had her class from the town school, which numbers from twenty to fifty, and for it she has two or three helpers, and these boys are learning about sin, and the sinner's need of a Saviour, and as we see the open doors on every hand in this town, among high and low caste, men, women and children, we wish for more workers, from that country and from this, and for that best of all helpers, the Spirit of God. It is nothing with Him to help, whether there are many or few, as long as they are instruments that He can use.

In the latter part of the day, while the chapel was filled with listeners, and a good meeting going on there, we were having an English service in this room, for the Eurasians, of whom there are a few. This meeting was appointed some days before, or we would have all been over to the Teluga, where our hearts already were. But if we could see the power of God working in the hearts of some of these other people, it would be a cause for thankfulness. They belong to the church, and so are saved, no matter what they do, so it seems. When the teaching of the church so blinds people, how pernicious it must be.

Who were baptized? First, a young man who was converted last year while attending the day school, but who could not join us then, as he was not old enough. His father, a Teluga man, is a constable in the salt department, and opposed to his son's purpose, and removed him from the school before the end of the year. Early in this year he left his home, near Falmur, and came to us, and later on told his father what he had done. He remained with us, and several times repeated his request for baptism, to which we did not dare to accede, as he was still under age. And we are not sure, but he may be yet, but we assailed ourselves of the doubt, and granted him the desire of his heart, to follow his Saviour in baptism, and a happy boy he was. If he is not eighteen he looks as if he were, and we do not fear trouble now. He goes to school part of the time, and helps Miss Archibald some in her work among the children.

Another candidate is a teacher from this town, who has long heard the Gospel, also a Teluga caste man, about twenty-four years old. He has only passed the primary examination, and taken normal training for that standard. He is not married, and his own mother is dead. But the mother who has cared for him from his infancy is in deep trouble about it, and the town is quite stirred, and others are inquiring.

Another was a policeman from Narasannappetta, a town some fourteen miles distant. He also has heard the Gospel from his childhood and has had many promptings of the Spirit to accept Christ. Twelve years or so ago, his wife to whom he was married in boyhood, died and within the last year he proposed to marry a woman of his own choosing, to which his own caste people objected. He persisted, and they turned him out of caste. He was, known to some of our people, and the present apothecary in that village is a Christian, and these have taught and prayed with them both. Finally he was taken ill, and had to come to the hospital in this town, and the decision was reached. We felt very doubtful about him, as we feared mixed motives, but he seemed so happy in his Saviour, that we could not hold out long. And his wife, one of the sweetest little women, stood up and gave such satisfactory testimony, that our hearts were thrilled. All the marks of the beast gone from their faces, from which that peculiar new light was shining out, which makes us think of the words, this is the true light that lighteth every man, that cometh into the world. And we sang, "At the Cross, at the Cross where I first saw the Light," and it seemed so suitable. This gospel of the Son of God, will we ever know what it is, or ever tell forth half its praise?

These two were married, and have now returned to his place of work. But not before the people here had our good opportunity to tell him what they thought of him for coming out. On one occasion we found a crowd about one of the young men, giving him a hard time, and he said stand back and let me tell them why I became a Christian. I am forty years old and let me tell about Christ. His work is so full of temptations, that we cannot but feel anxious. We told him, and showed him what Christ said to men of his class, and hope that he will be kept. He can read, and will begin to teach his wife, and we hope, that both will begin to tell their friends in word and action, that they have found a new Master.

The last one on the list was Yellamah, and who is she? In 1897 a young man named Nirrisimulu was converted here. His father was dead, and his mother was in Bimili. But when she heard that he had been baptized, she soon got into Chicacole, and told him what she thought of him, in no uncertain manner. It availed little, as far as he was concerned, as the deed was done, but it relieved her some. But she was not quite through, till she had settled with me. So she came into this room and asked me what we meant by baptizing her son? We had a long talk and the lightening flashed from her eyes, and hatred darkened her face. She did not think it best to attack the Doragaru, but he may not have been home at the time, as then the famine was on. She told me plainly, that she would like to settle with both her son and me, in some other way, than by words, and departed, assuring me, that she would never believe in Christ, and that her anger rested on us all. Years passed by and by and she and her father, the son's step grandfather were practically compelled by circumstances to come here and live with her son. When we returned from America, we did not refer to our last meeting, but after a while, as they were poor, I asked her if she would not come and clean up my room every day, and she has done that work, in the most faithful manner ever since. I never said a word about Christ to her, but one day asked her if she would kneel down and let me pray with her which she did, and from time to time, this was repeated without any conversation, beyond the merest kind word and a gentle touch on hand or arm. Her father, in the meantime, had confessed Christ, and had sickened and died. He was an old man, but she is still in the forties. I should think. By and by we began to talk about the love of Jesus, and still later the tears began to fall, though she still said that there was no hurry for her to believe. But one day her face softened, and clasping her hands to her breast then stretching her arms toward me, she said while the tears streamed down her face, "I am believing," "Amra, I am believing," and I knew it. But she was not ready to be baptized, as she wanted to go to Bimili, and see her people once more, and show them her dear little grandson, and he was too young to take then. She must wait till he was a year old, which would be about this last May. It was no use to persuade her, for she is a woman with a mind of her own, so things had to wait.

When we returned from Coonoor, I asked her how matters stood, and she said that they had not gone, so she was not ready. Then she was taken ill, and told me with tears, that she thought the Lord was punishing her for her disobedience, and when the opportunity came last Saturday she offered herself and was joyfully accepted by the church. She is not like any other woman we have, full of character and independence, yet very modest and unassuming. She arose, and stepped out from among the women, and said "I believe in the Lord Jesus, that he died for me, and that he has forgiven my sins, and I want to be baptized!" Most of the Christians had talked with her, and prayed for her, and they were all satisfied as to her conversion, and all greatly rejoiced, that at last she was willing to give up her will and to follow her Lord. This was in the long meeting we had on Saturday, after which we, that is some of us, seemed to have a hand to hand struggle with the very power of darkness, just when men and women are trying to find their way to the Cross. One of our men, who was converted five years ago had come face to face with a great temptation, from which he had been saved, and which he felt he must acknowledge, and feared he would not, but would try to deceive and blame others. At such a time, I am almost afraid to look around, lest I not only feel the presence of the evil one, but see his shape, the consciousness of his proximity is so vivid. Mr. Archibald and I were alone with the man, and when he confessed, as he did at once, our hearts broke. Broke that a man could be so tempted of the devil, and that the Grace of God could so lead to confession. And this thing, right in the midst of what was going on among us!

Mr. Archibald went back to camp on Monday, and that afternoon, I had a visit from Seetharamiah, the Brahmin who was baptized here some twenty years ago, and who was drugged and carried off by his people. He is now a teacher in the Bimili school, and wants to make another effort to come out from among them and be separate, as he says that he cannot live a proper Christian life in his Hindu home. I was very glad to see him and hear him talk and hope that he will have grace to do what is right. Will you not pray for him, that he may at last become a faithful witness for Christ? As I write, there is running through my mind the words, "He knows what great temptations are, for he has felt the same."

You do not, and we do not know what are the temptations of these men, but the little I realize, reminds me of a boiling, surging current which at any minute, might take them off their feet, even when they least expect it. The Grace of God must be a Divine thing, or it would never reach and keep one of them. Now will you pray, that it may enable this man to stand. He says it will break his wife's heart. But for twenty years he has practically denied his Lord, and I said to him, "have you broken His heart?" The Lord says "put me in remembrance." "Let us plead together." "Declare thou that thou mayest be justified." Are these not proper words for us to bring before Him in petition, and will you not plead for us?

Chicacole, Sept., 1903.

C. H. ARCHIBALD.

#### Harvey, Albert Co., N. B.

The W. M. A. Society of the First Harvey Baptist Church. Another year has rolled by since our last annual report. We have many blessings to be thankful to our Heavenly Father for. We are able to report that none of our members have died during the year.

We have met regularly, and our meetings have been well attended. Although without a pastor and president a part of the year, there still remains a few faithful ones.

We succeeded in raising \$62.00, six dollars above last year. \$25.00 went towards paying Mr. Glendenning's way to India, and \$37.00 for H. M. This society made Mrs. Mary S. Turner a life member, she being the oldest sister in the society and a charter member. We held one social and raised \$15.00. On Friday evening, 18th, we had a parlor social to close up the year's work. Collection taken \$6.40.

Our membership is 22. We have a mission band in connection that has done good work. It raised \$25.00 this year, \$7.00 more than last year. That also went for Mr. Glendenning's expenses. Mrs. S. Turner presented an address to the sisters of this society. At our last meeting a vote was passed to have it sent to the MESSENGER AND VISITOR for publication. We know that we have not been as faithful, and done as much for the Master as we might have done. We desire to thank Our Heavenly Father for past mercies and blessings, with a desire to go forward to do what our hands find to do for the cause, and His Name sake.

Names of officers for the ensuing year: Mrs. A. F. Brown, president; Mrs. R. Sage, vice-president; Mrs. S. Stevens, treasurer; Mrs. G. A. Coonan, secretary.

(Copy.)

The W. M. A. Society, Harvey, Albert Co.,

Dear Sisters,—I thank you for presenting me with a certificate of life-membership, and also for the kind and affectionate address that accompanied it. I can scarcely find words to express my thanks for the love and sympathy it contained.

I trust the interest I have taken in my humble way in the past, may not diminish, as I may not be able to meet with you much longer by reason of advanced age, and declining health. I shall not forget to pray to my Heavenly Father for the prosperity of the society, and happiness of each of its members.

I remain, sincerely yours,

(Dated) August, 1903. MRS. MARY S. TURNER.  
September 22nd, 1903.

#### Monies Received by the Treasurer of the W. B. M. U.

FROM SEPTEMBER 5TH TO OCTOBER 8TH.

Weymouth to help educate a boy in Mrs. Archibald's school, \$10.50; St. Martins toward bed in Chicacole Hospital, \$20; G. I. M., \$10; N. B. H. M., \$10; N. W., \$10; to constitute Mrs. James Austin Smith and Miss Margaret M. Smith, life members: Westchester, F. M., \$6.50; H. M., \$2.44; Harper's Brook to constitute Mrs. E. C. Palton a life member, F. M., \$7.50; Bedeque, F. M., \$7.50; H. M., \$5.80; Clyde River, F. M., \$5; H. M., \$5; Alexandra F. M., \$7.25; H. M., \$1.25; Glenvale, a friend, F. M., \$8; Gabarus, F. M., \$3; Homeville F. M., \$5; Falmouth leaflets, 30c; Clyde River, leaflets, 30c; Wellington, Tidings, 50c; leaflets, 30c; Berwick, F. M., \$9; H. M., \$2; Springfield, Anna, Co. F. M., \$5; Dundas, collection at public meeting, toward Miss Martha Clark's work, \$7; Benton, H. M., \$8; Amherst toward furnishing a room in Feller Institute, \$25; Hopewell Cape, F. M., \$7.45; Hantsport, F. M., \$6.25; H. M., \$1.38; Waterville, Lewisville, Truro, Greenfield, Springfield, Glace Bay, Blissfield, St. John, Tabernacle, Newcastle Bridge, Doaktown, Moncton, Riverside, Kinsman Corner, Hillsboro, Salem, St. John, Brussels St., Gibson, St. Marys, each, Tidings, 25 cents; Brooklyn Corner, leaflets, 30c.

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

## Catarrh

is a constitutional disease.

It originates in a serofulous condition of the blood and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her breathing difficult, and greatly affected her general health.

She testifies that after she had taken many other medicines for it without lasting effect it was radically and permanently cured, her sense of smell restored, and her general health greatly improved, by

## Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of catarrh, according to testimonials voluntarily given. Try it.

**Lunenburg S. S. Baptist Convention**

Our county S. S. Convention convened on Oct. 7th at Mahone Bay, attendance was very small. Before close of day was upon us we were not sorry we attended. Devotional service led by Bro. Whitman of Chester Basin, followed by a business session, when T. R. Pattillo of Bridgewater as President, and S. Walter Schurman of Lunenburg as secretary, were elected, filled the morning. The afternoon was profitably spent, commencing with devotional service, followed by model class taught by Nathaniel Longville of Mahone, closing with the Years Gleanings by Pastor Bezanson, retiring secretary. Bro. Bezanson showed that the Baptists are leading the county in addition to church membership from the S. S. Sixty this year being the total reported. The special feature of the evening service was the building of a bridge which represented the growth from childhood to manhood. This presentation was made by a good Presbyterian brother from Bridgewater, H. T. Crosby. It was a great exhibition of genius and psychological insight and Christian heartedness. We can only say it was impressive, instructive and interesting. We cannot explain it. During this exercise two papers were read. One on "Home influences" by Norbor Spidle of Lunenburg, the other on the "Bible" by S. Walter Schurman of Lunenburg.

SECRETARY.

**Our Twentieth Century Fund \$50.00.**

The Committee appointed at the last Convention have taken steps to have the canvass completed looking towards the raising of the entire sum of fifty thousand dollars. To do this the Committee have engaged the Rev. H. F. Adams for a time, to work in this direction. To aid us the Committee of the Northwest missions, have kindly sent us the Rev. A. J. Vining to spend a few weeks in New Brunswick. One brother is now on the territory and at work. We bespeak him a very cordial reception from our churches, and a hearty response. We ask all the pastors, deacons and clerks of churches which he visits, to make the best arrangements possible to facilitate his work in the churches, advertise well and aid in his movements from place to place. The following is a list of the churches he will visit this fall.

- Rev. A. J. Vining's itinerary:
- Oct. 15—Caledonia.
- Oct. 16—Dawson Settlement.
- Oct. 18—The Valley and Hillsboro ist.
- Oct. 19—Albert.
- Oct. 20—Germantown.
- Oct. 21—New Horton.
- Oct. 22—Alma.
- Oct. 23—Waterside.
- Oct. 25—Lutz Mountain.
- Oct. 27—Oak Bay.
- Oct. 28—Rolling Dam.
- Oct. 29—Bartlett's Mills.
- Oct. 30—St. Andrews ist.
- Nov. 1—St. Stephen.
- Nov. 3—Doaktown.
- Nov. 4—Ludlow or Salem.
- Nov. 5—Whitneyville.
- Nov. 6—Newcastle, Nov. 8—Campbellton.

H. F. ADAMS.

**EMERGENCY RATION**

A man has lived forty days without other food than his own fat.

Fat is man's emergency ration. The fat is stored in convenient hollows all over the body against the day of necessity.

Consumption makes heavy demand on the storage of fat. Nature uses fat to fight the disease. The crying need of the consumptive is fat.

Scott's Emulsion contains the best fat to be had, next to human fat itself. Scott's Emulsion is a natural substitute for human fat. It prevents waste. It furnishes the consumptive with nature's own weapon for fighting the disease.

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

**THE VALUE OF CHARCOAL.**

**The 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 eating onions and other odorous vegetables.

Charcoal effectively cleans 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 most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptic in tablet 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 its 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 one 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."

**Personal.**

We are much pleased to learn that Rev. E. E. Daley pastor of the Bridgetown church has returned to his home and work after a somewhat extended vacation much benefited in health.

The many friends in this country of Rev. F. D. Crawley, formerly pastor at Fredericton, will learn with sorrow that a letter from Mrs. Crawley to a friend in Fredericton states that Mr. Crawley had a stroke of paralysis in London on September 16, and that his case was considered critical.

We regret to learn that Pastor Ingram of Stewacke has been laid aside for a short time by serious illness, but hope that he is now on the way to rapid recovery.

The friends of Rev. J. H. Hughes will learn with regret that he has been suffering much of late with the asthmatic affection with which he has been troubled more or less for some time. His cough is very distressing, and the nature of the disease makes it impossible for him to lie in bed. In this trying time we trust that our aged brother may find that grace which turns even affliction into blessing.

Rev. D. H. MacQuarrie writes us that he has taken up pastoral work at Lockport, N. S. Mrs. McQuarrie's health we regret to learn is not so strong as could be wished.

Rev. F. M. Young, lately pastor at North Sydney, N. S., has, we learn, accepted a call to the pastorate of the Parrsboro's church, and becomes Pastor McQuarrie's successor in that growing town.

We learn that Rev. F. C. Wright of Troy, N. H., formerly of New Brunswick, has received a call to the pastorate of the Hebron Baptist church, Yarmouth County, Nova Scotia, that he has intimated his acceptance of the call. He will enter upon his duties there Nov. 1.

TO THE EDITOR OF THE MESSENGER AND VISITOR, Saint John, N. B.

Dear Brother,—The acknowledgement of receipts of Den. Fuuds for Prince Edward Island, that appears in your issue of the 7th inst., page 13, second column, had at its foot a name other than mine. This is no doubt, a typographical error. In order to prevent confusion and not to lead any contributor to suppose that another treasurer had been appointed I will you kindly let the acknowledgement appear correctly in your next issue and oblige,

Yours truly,  
A. W. STERNS.  
Charlottetown, P. E. I., Oct. 12.

**Notices.**

Will all who are planning to attend the Annapolis Co. Conference at Port Lorne please send names to the undersigned on or before Oct. 24th. We are looking for a good representation from the churches and hope we will not be disappointed.

A. C. CHARLETON.

Port Lorne Oct. 16th, 1903.  
The Digby county Quarterly Conference will meet at Hill Grove on Monday evening Nov. 2.

A. J. ARCHIBALD, Sec.

The Quarterly Meetings of Cumberland, Colchester and Pictou Counties will hold a union Missionary Conference at Belmont, Col. Co., commencing on Monday, Nov. 2nd, at 7.30 p. m., and continuing over the following day. A programme of topics vital to our missionary work, Home and Foreign, has been arranged and accepted by the pastors. This Conference, it is anticipated, will be one of great interest, and a large attendance is expected, as Belmont is on the line of the I. C. R., and the centre of a number of churches. Will all the churches in the counties named, please send at least one delegate in addition to their pastor. Of course it is understood that special collections will be taken for denominational work.

A. E. INGRAM,

Secy. Committee of Arrangements.

**Money for the Twentieth Century Fund**

All money for the Twentieth Century Fund in Nova Scotia should hereafter be sent to Rev. J. Howard Bass.

By order of Committee,  
A. C. CHUTE, Sect'y.

Wolfville, N. S.

The Annapolis Co. Conference convenes in its next session at Port Lorne on October 26 and 27. A full programme has been prepared and a grand time is expected. Churches are requested to send at least one delegate.

E. LEROY DAKIN, Sec'y.

Annapolis Royal, N. S., Sept. 24, 1903.

The next session of the Shelburne Co. Baptist Quarterly Meeting will be held at Sable River Nov. 3rd and 4th.

E. P. COLDWELL, Secretary.

The annual meeting of the Westmoreland county Quarterly Meeting will be held in the Kay Settlement meeting house Tuesday and Wednesday, Nov. 10th and 11th, beginning Tuesday 2 p. m. Teams will meet delegates at Riverglade station 10.30 a. m. Profitable programmes will be presented. Large delegation expected.

N. A. MACNEILL, Sec'y.

The Hants Co. Baptist Convention is preparing to hold a Missionary Conference at Windsor N. S. on Nov. 3rd. The churches of the Kings Co. Quarterly meeting are cordially invited to participate in the conference. An excellent programme is in the course of preparation and will be announced later. Let all the churches of Hants and Kings County plan to be represented in this Conference, and send the names of their delegates to the undersigned as soon as possible.

W. F. PARKER, Chairman of Com.

Windsor, N. S.

**Save your Horse**

BY USING

**FELLOWS' LEEMING'S ESSENCE.**

IT CURES

Spavins, Ringbones, Curbs, Splints, Sprains, Bruises, Slips, Swellings and Stiff Joints on Horses.

Recommended by prominent Horsemen throughout the country.

**PRICE FIFTY CENTS.**

T. B. BARKER & SONS, LTD.  
ST. JOHN, N. B., Sole Props.



**THE CANADIAN NORTH-WEST. HOMESTEAD REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or who is over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

**HOMESTEAD DUTIES.**

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

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

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

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2), (3), or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled and the land may be again thrown open for entry.

**APPLICATION FOR PATENT**

should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

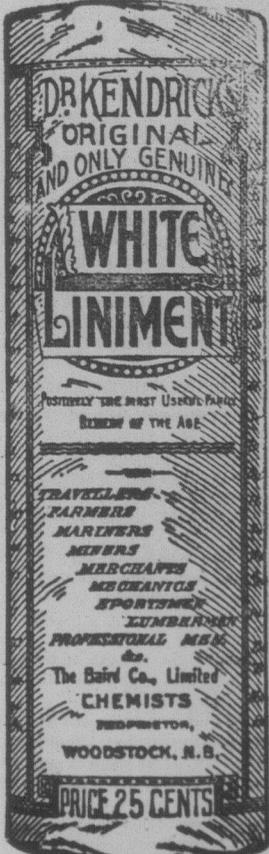
**INFORMATION.**

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

JAMES A. SMART,

Deputy Minister of the Interior.

N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.



**Sore Throat!**  
Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply

**Painkiller**  
a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

There is only one Painkiller,  
"PERRY DAVIS."

**To Dye At Home**

Learn how to do it successfully, easily, quickly. Get a cake of the famous English Home Dye. Mangle Soap, that washes and dyes at one operation. Brilliant, fadeless. The dye of highest quality that sells for a small price.

Sold everywhere.  
10c. for Colors. 15c. for Black.

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or office help in ONE DAY. This is evidence of the appreciation of the business public for MARITIME TRAINED office assistants. If you anticipate a course of business training, send for the calendar of "The Good School."

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Chartered Accountants,  
MARITIME BUSINESS COLLEGE,  
Halifax, N. S.

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

**BEWARE**  
Of the Fact that  
**White Wave**  
disinfects your clothes  
and prevents disease.

**A Cure For Rose Cold Hay Fever and ASTHMA**

A prominent New York lawyer in an unsolicited testimonial says: "HIS SON'S ASTHMA CURED when all other remedies failed. Physicians' prescriptions did not even relieve. For years I have been a sufferer of Rose Cold with all of its annoying symptoms, such as sneezing, itching and itching watery eyes. Howard's Asthma Cure in six weeks totally eradicated a Rose Cold of years standing. No words can express my appreciation of its effectiveness."

The late (Dr.) Oliver Wendell Holmes in his book "One Hundred Days in Europe" says: "I have used all remedies. Howard's Cure is the best. It never fails."

Send for a generous free sample today and try it. It cures the most stubborn.

HIMROD MFG. CO.,  
14-16 Vesey St., New York.  
For sale by all Druggists.

**A GUARANTEED CURE FOR DYSPEPSIA K.D.C. OR MONEY IS FOUND IN**

It cures indigestion, flatulence, heartburn, sour stomach, biliousness, and all other forms of dyspepsia. Relieved and cured by K.D.C. THE MIGHTY CURE.

**The Home**

**HOW TO CLEAN WOOLE FABRICS.**

It rarely happens that soiled woolen goods can be freshened sufficiently by merely removing the spots from the fabric, and it is more hygienic to have it sweet and clean by washing in warm suds, and many woolen fabrics wash as easily and as well as cotton goods. For all round cleansing from light weight goods up to heavy cloths, nothing is so satisfactory as warm soap suds but the washing, rinsing, and drying must be done with as much despatch as will insure thorough cleansing. If there are any spots on the goods, they should be taken out before the pieces are washed, and there is nothing better for removing grass spots from any kind of goods than deodorized benzine. The fabric should be cleaned with a piece of the same goods and the cloth rubbed lengthwise instead of in a round stroke, and the rubbing should be continued until the material is perfectly dry. It is nearly as essential to hang out the pieces or garments properly as to wash them well, for if they are allowed to dry out of shape, stretching and pulling them straight loosens the threads and spoils the appearance of the goods. The same applies to ironing the goods. One should iron one way of the goods, either lengthwise or across, and with heavy hot irons, and avoid letting the iron remain too long on one spot, as the prints will be visible on the right side, and always iron until the pieces are perfectly dry. Many woolen fabrics often become faded or rusty while the material is still quite good, and black cloth can be recolored a jet black by dipping in black diamond dye, for wool and light cloth will take any of the rich dark shades, and they look like new goods if the pieces are carefully pressed. Colored cashmere, serge, albatross, etc., may be cleansed by washing in warm water, with one tablespoonful each of ammonia and beef's gall to a pail of water. Dry in a shady place, and iron on the wrong side, when nearly dry, with a modestly warm iron.—A. M. H., Religious Herald.

**CARE OF THE HAIR.**

At night, before retiring, brush the hair carefully and braid it loosely in a number of the strands. Avoid wetting the hair too often to make it glossy, as the wetting has a tendency to make the hair coarse. Avoid putting the hair up in kids at night to wave it. They are more harmful than even the much-abused curling-iron, as the hair is twisted about the kid so tightly that it actually wears it out, and a bald spot is apt in time to be the result.

There is a new sort of a shampoo just now much in favor with women of fashion. It is known as the perfume shampoo. It consists of sprinkling the hair with orris powder, leaving the fragrant powder on long enough to collect the dust and oil, and then giving the hair a vigorous brushing. The orris shampoo, when thus taken, is quite harmless and leaves the hair with just a subtle perfume about it.—Woman's Home Companion.

**THINGS WORTH KNOWING.**

- Clean piano keys with soft rag dipped in alcohol.
- To clean a black silk dress, use a sponge dipped in strong black tea, cold.
- Take egg stains from silver by rubbing with a wet rag dipped in common table salt.
- To clean ceilings that have been blacked by smoke from a lamp, wash off with rags that have been dipped in soda-water.
- The best covering for a poultice or mustard plaster is tissue paper, the layer used determining the strength of the plaster.
- To keep brass bright, rub with rag dipped in salt and vinegar.
- Make your own orange extract by adding the peel of six oranges to a pint of alcohol.
- The white of an egg will remove a fish bone from the throat, if beaten and given at once.
- A few drops of ammonia in water in which silver is washed will keep it bright a long time without cleaning. This should always

be done with plated ware, as frequent rubbings wear off the plate.

Brighten silverware by rubbing it with oatmeal.

Pails and tubs may be kept from warping by painting them with glycerine.

Soda is an excellent article for cleaning tinware. Apply with a damp cloth and rub dry.

If you heat your knife slightly you can cut hot bread or hot cakes as smoothly as if they were cold.

Don't close the oven door with a bang when cake is baking; the jar has spoiled many a fine loaf.

Perspiration stains should be removed by rubbing with soap and laying the garment in the hot sun.

To remove tea and coffee stains, stretch the stained place over a bowl and pour boiling water through the stain.

Toughen lamp chimneys by setting them on the stove in cold water, which is allowed to come slowly to a boil.

To take out grass stains, wash the stained part in alcohol and rinse in clear water, if possible, when the stain is fresh.

To remove paint stains, rub with turpentine; or if very obstinate, it then can be removed by touching with chloroform.

To remove fruit stains, put a layer of salt on the stain as soon as made and treat with boiling water the same as for tea stains.

Brush the bottom pie crust of pie with white of egg before putting in the fruit, to prevent the juices being absorbed and the crust becoming soggy.

**WOMAN'S YOUTH.**

Women who grow old most quickly are those whose interests are narrowest. Those who stay young longest are those whose minds and spirits are fed by action and by changing impressions. Those who are youngest at thirty are the most intelligent. Climate helps in the temperate zone, but that climate does little, without customs, is shown in the face of the blighted American woman, who at twenty-five looks older than an enlightened compatriot at forty. One of the reasons that man has grown older later than woman is that he has a more free and active role to play. One of the reasons that married women were formerly the only ones who had a chance of escaping old age was that when the unmarried passed a certain stage she was laid upon the shelf, and the shelf is a poor place for any human plant to retain its sap and foliage.

This extension of woman's youth is obtained partly by exercise and diet, but far more by widened opportunity, by work, by abundance of life. The way to live long is to live much, and one of the wisest things young America has done is to throw open the doors of opportunity and of lasting youth to womankind.—Collier's Weekly.

"Do you drink coffee?" asked the doctor of an aged patient.  
"Yes," was the reply.  
"Coffee," continued the M. D., "is a slow poison."  
"Yes, very slow," replied the old man.  
"I have taken it daily for nearly eighty years."—Tit-Bits.

**BABY'S FIRST TOOTH.**

Every mother knows how much baby suffers while cutting teeth. Swollen, tender gums cause a feverish, fretful condition, sometimes seriously affecting baby's health. This can be overcome, and the teething process made easy by the use of Baby's Own Tablets. Proof of this is given by Mrs. J. Peckover, New Liskeard, Ont., who says: "I am the mother of six children and I can truthfully say that Baby's Own Tablets is better than any other medicine I have ever used for the ills of little ones. I can especially recommend them for teething children, and would advise all mothers to use them."

The Tablets cure all the minor ills from which infants and young children suffer, and are guaranteed to contain no opiate or harmful drug. Sold by all medicine dealers or by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brookville, Ont.

**FIRST AID TO THE INJURED POND'S EXTRACT**

FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.

Used Internally and Externally.

CAUTION! Avoid the weak water. Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

**To Housekeepers!**  
**Woodill's**  
German Baking Powder.

**DO YOU USE IT?**

**LETTERS ARE POURING IN**

From all quarters, asking for Catalogue, and information relative to

**Fredericton Business College**

Have you written yet? If not, why not? Address,  
**W. J. Osborne,**  
Fredericton, N. B.

**Gates' Certain Check**

is well known everywhere as the best thing obtainable for

**Summer Complaint,**  
Diarrhoea, Dysentery, Cholera Morbus and similar diseases.

For Children or Adults.

**Price 25 Cents**  
—Manufactured by—  
**C. Gates, Son & Co.**  
MIDDLETON, N. S.



**CURE CONSTIPATION**

Sick Headache, Biliousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash, or any Disease of the Stomach, Liver or Bowels.

Laxa-Liver Pills are purely vegetable; neither gripe, weaken nor sicken, are easy to take and prompt to act.

**SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA**

Relieved and cured by **K.D.C. THE MIGHTY CURE**

# The Sunday School

## BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson VI. November 8. David's grief over Absalom.—2 Samuel 18: 24-33.

### GOLDEN TEXT.

A foolish son is a grief to his father.—Prov. 17: 25.

### EXPLANATORY.

How THE NEWS WAS BROUGHT TO DAVID. Vs. 24-32. Two famous runners brought the news to David,—the Cushite, and Ahimaaz, the son of the high priest. In the days when there were no telegraphs or railroads, no stage-coaches, no mail routes, runners took their place, and developed a high degree of speed and endurance.

Joab would not permit Ahimaaz to go at first, because he did not want the son of David's friend to bear the sad news. He therefore sent a well-known runner, "the Cushite," that is, "the Ethiopian," who would think he was carrying good news of the victory to David. But after he had obtained a good start, Joab permitted Ahimaaz also to go.

24. DAVID SAT BETWEEN THE TWO GATES. The inner and the outer gates. "The gates and gateways of Eastern cities anciently held, and still hold, an important part not only in the defense, but in the public economy of the place.

25. IF HE BE ALONE, THERE IS TIDINGS, for if he were a fugitive after defeat, there would be others with him.

27. IS LIKE THE RUNNING OF AHIMAAZ. Every runner has his peculiarities, and Ahimaaz had brought news to David three months before. A GOOD MAN . . . WITH GOOD TIDINGS. Being a good man and a friend of David's he would not be in such haste unless he could bring good news.

28. AHIMAAZ . . . SAID . . . ALL IS WELL. He spoke the truth, but not all the truth. It was well that Absalom was defeated, and that he was dead, well for the kingdom, and well for David. Ahimaaz would state the good news first in order to break the shock of the other news about Absalom.

29. IS THE YOUNG MAN ABSALOM SAFE? David's heart turned toward his wayward son in infinite love. A GREAT TUMULT, BUT I KNOW NOT WHAT IT WAS. This was a falsehood (v. 30), but it was offered to soften the sad news.

31. CUSHI (the Cushite) CAME. He was not so delicate in his announcement of the news.

32. THE ENEMIES OF MY LORD, etc. "The Ethiopian slave then comes, tells the same

### SPOILED CHILDREN

Usually Make Sickly Men and Women.

The "spoiled" child usually makes a weak, sickly man or woman because such a youngster has its own way about diet and eats and drinks things that are unfitted for any stomach, and sickness results.

"I was always a delicate, spoiled child, and my parents used to let me drink coffee because I would cry for it," says a Georgia young woman; "When I entered school my nervousness increased and my parents thought it was due to my going to school so they took me out again. But I did not get any better and my headaches got worse and weakened me so that I was unfit for any duty. Sometimes I would go a whole day without any other nourishment than a cup of coffee.

"Last spring I had a bad attack of the Grippe and when I recovered I found that coffee nauseated me so I could not drink it, and even a few swallows would cause a terrible burning in my stomach. It was at this time that a friend who had been much benefited by the use of Postum suggested that I try this food drink. I found it simply delicious and have used it ever since and the results speak for themselves. I have gained 12 pounds and my nerves are as steady as any one's.

"I consider myself well and strong and I make it a point now to take a cup of Postum with a cracker or two as soon as I come home from school in the afternoon. Postum with crackers or a biscuit makes my luncheon. It certainly saved my life for I know coffee would have killed me in time, had I continued drinking it.

"I have a young girl friend, a stenographer, who declares that nothing strengthens and refreshes her like Postum—and she has a little oil stove in her office and makes a cup of Postum at noontime. I have recommended this wonderful beverage to many of my friends who know what it has done for me. Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

news, hears the same question; and with no touch of reverence for the father's sorrow, nakedly blurts out, as if he were the bearer of good news, that which filled up the measure of David's woe."

DAVID'S LAMENT FOR ABSALOM.—V. 33. WENT UP TO THE CHAMBER. To be alone in his sorrow. The deepest sorrow "treads the wine-press alone." AND WEPT. "Tears are the safety-valves of the heart." O MY SON ABSALOM! "There is not in the whole of the Old Testament a passage of deeper pathos than this. The simple beauty of the narrative is exquisite; we are irresistibly reminded of him who, while he beheld the rebellious city of Jerusalem and thought of the destruction it was bringing upon itself, wept over it (Luke 19: 41). WOULD GOD I HAD DIED FOR THEE. "So Moses (Ex. 32: 32), and so St. Paul (Rom. 9: 3), would have sacrificed themselves, had it been possible, to save others.

LESSONS FOR TO-DAY.—1. Absalom during his lifetime built a monument for himself near Jerusalem, on the slope of Olivet, in the valley of the Kedron (Josephus). It is called in v. 18, "Absalom's place," literally, hand, that is, a monument, which is like a hand pointing to the character of him who is buried under it.

Absalom's Hand. Absalom from out the far-off past is still pointing our modern youth to certain great lessons his career teaches us: (1) The way of transgressors is hard. (2) The success of the wicked is short, and then he is like chaff which the wind bloweth away. (3) Sin is sometimes attractive at first, but at last it biteth like a serpent and stingeth like an adder. (4) The way to true success is not through disobedience to parents. (5) No failure is so terrible as the failure of a life; no ruin like the ruin of a soul. (6) The death of the wicked is lighted by no ray of hope. (7) They that sow the wind must reap the whirlwind.

### JUST A WOMAN.

What a pity! people cried  
When she graduated,  
That she thus should step aside—  
She, so educated!  
Was there any reason, pray,  
She should lag with him?  
Simply throw herself away—  
Go and marry Jim?  
After all the years that went  
For her course at college,  
After all the money spent  
In acquiring knowledge,  
Wasn't it a shame, they said,  
Such a funny whim,  
When she might climb on—instead,  
She should marry Jim?

Didn't she with ease outstrip  
Those against her pitted?  
For some fine professorship  
She was surely fitted.  
Didn't she with lettered lore,  
Ancient, modern, brim?  
Had she forced the Magis' door  
Just to marry Jim?

Ah, how vain each plea and case  
Which they might propound her,  
As opposed to Jim's dear face,  
Jim's strong arm around her!  
What are learning and degree,  
Sneer or contempt prim,  
What the world—compared, you see,  
With the love of Jim!

—Catholic Telegraph.

### POSTPONED HAPPINESS.

"It isn't so much that we cannot be happy as that we think we haven't time to be," said Aunt Hannah, reflectively. "We just will not let ourselves be glad because we have so many fears and worries that we must get out of the way first. We treat our joys as one of my neighbors did her choice currants.

"Let's have a pie," said the children, when the bushes began to bear. But the mother would not hear of using such fine fruit green; it must ripen. When the currants were ripe, the children begged them for the table, but the mother had decided to save them for jelly. When jelly-making was proposed, she wanted to wait until other work was out of the way, and she could do it as it ought to be done. And so, when she was fully ready, the sun, the birds, and an unexpected storm had all been before her, and there was little fruit left on the bushes.

"That's the way we do with our blessings and gladnesses—the mercies that are 'new every morning.' We say, 'Oh, how I could enjoy this if—' and then we let the trial, forboding, or tangle crowd it out of place. Some day we expect to be ready to really enjoy our health, our home, our friends; but who can promise us that the fruit will still be on the bushes?"—Forward.

### A CURE FOR RHEMATISM

Even the Most Stubborn Cases of this Painful Malady Can be Cured.

Rheumatism is caused by acid in the blood. That is an undisputed medical truth. Liniments, outward applications and alleged electric treatment can never cure what is rooted in the blood. A blood disease like rheumatism must be cured through the blood. That is why rheumatism always yields like magic to Dr. Williams' Pink Pills—they actually make new, rich, red blood. This new blood conquers the painful poison, sweeps out the aching acid, soothes the nerves, loosens the muscles and banishes rheumatism from the system. Proof of this is found in the case of Mr. Charles Leatherdale, a popular young druggist's assistant of Tilbury, Ont. He says: "I know from personal experience that Dr. Williams' Pink Pills cure rheumatism, because they cured me of a severe attack that for months caused me many sleepless nights and painful days. I had tried a number of other medicines, but they failed. Then I decided to give the pills a trial. Before I had finished the second box the pains began to leave me, and by the time I had taken two more boxes the pains were all gone and I felt like a new man. That is more than six months ago and I have not had a twinge of rheumatism since. It is my belief that a fair course of Dr. Williams' Pink Pills will drive the most stubborn case of rheumatism out of the system, and as a result of my own experience I cheerfully recommend them for this trouble."

The pills cure all blood and nerve troubles such as rheumatism, sciatica, partial paralysis, St. Vitus' dance, anaemia, neuralgia, indigestion, headaches, backaches, kidney troubles, and the ailments that make the lives of so many women a source of almost constant misery. Imitations and substitutes are sometimes offered, and the buyer should see that the full name "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed at 5 cents a box or six boxes for \$2.50.

### "TAKE NO THOUGHT."

This is the commandment of the Lord Jesus to those who count themselves his disciples: "Be not anxious." In the Old Version it reads: "Take no thought," but the word "thought" has changed its meaning and we must change the word. It was said of Queen Mary that she died of "thought" about Calais. People do not die of thought to-day although they sometimes die for want of it. The word meant that Queen Mary died of fretting, worry. Even the words, "Be not anxious," are scarcely enough to express it fully. It means that sulphuric acid which eats into the vitals of man. So we may take it. Therefore I say unto you, Do not worry, Do not fret, Do not be distracted. . . . If the preacher were to say "Do not steal" or "Do not kill," we accept the word at once as of Divine authority. But if the preacher should not say, "Do not worry," there springs up instantly a sense of resentment. Everybody knows the kind of feeling that meets such a counsel. "Ah! It is all very well for you to talk," as if the authority were that of the preacher only and not that of the Master himself. Who is not familiar with the angry mutter: "Let anybody live where I live, and put up with the things that I have to endure!" That settles the matter in the opinion of a great many. But mark from whom this word comes, "I say unto you"—with him this matter must be settled, the Lord and Judge of all men.—Rev. Mark Guy Peasse, in "Christ's Cure for Care."

### Evening Classes



Will re-open for Winter Term WEDNESDAY, Sept. 30th. Hours: 7.30 to 9.30. Three nights per week—Monday, Wednesday, Friday. Terms on application.

S. KERR & SON  
Oddfellows' Hall.

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The D & L Emulsion

Trade-mark.

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

### You are the Man

If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

THE E. R. MACHUM CO., Ltd.  
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Agents Wanted.

30,000 McSHANE BELLS!  
Ringing 'Round the World  
Memorial Bells a Specialty  
McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

### Piano Bargain.

Best Frans Piano, mandolin attachment, used 1/2 a short time; cost \$350 cash. Husband died; widow must sell. Price only \$225. Piano guaranteed. Apply to W. GATES, General Agent, 95 Front Street, Halifax, N. S.

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is a reliable preparation for Purifying the Blood and thus cures permanently

Boils  
Erysipelas  
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Eczema

which arise from its derangement.

Davis & Lawrence Co., Ltd.,  
MONTREAL, PROPRIETORS, NEW YORK.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA  
HEADACHE, DIZZINESS, BRUISES, ETC.  
FREE SAMPLER 2 D.O. AND P.L.L. WITH THIS  
K.D.C. CO. LTD., TORONTO, U.S. AND CAN. AGENTS

From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year...

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. Stevens, Charlottetown.

All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning, and all such contributions in P. E. Island to Mr. Stevens.

MAUGERVILLE, N. B.—Baptized six happy believers last Lord's Day. Their names are: Misses Pansy Camp, (daughter of G. Camp, M. D.), Lizzie, Martha and Ada Young (three sisters), Hazel Long and Nellie Vickers. Others to follow.

MARGAREE AND MABOU.—My pastorate with above named churches, covering two years and four months will terminate Nov. 15th. This is in order for me to resume my study. My service here has been very pleasant. I have found very kind people on both sections of the field. They have labored nobly, erecting a new house of worship in each section, the one here nearing completion, while we have used the Mabou church for one year. We are praying for a man to come to assume pastoral care at once, so the new church need not be closed.

WALLACE N. S.—Our pastor, C. H. Haverstock has recently expressed his desire that the relation existing between us as a pastor and people be dissolved; and while with feelings of deepest regret, we are obliged to accept his resignation, we wish to express our appreciation we feel for his faithful ministry among us during the past thirteen years. Indeed he has been a faithful "Ambassador of Jesus Christ; in every occasion preaching the truth, and exhorting us to a closer walk with God. During his labor among us, he has proved himself to be a true, earnest, devoted, warm-hearted, and in all respects sympathetic friend, always approaching us with words of comfort, and cheer. In saying "Good-bye," we feel, that a faithful pastor, and a loving friend has taken his departure, and among whatever people his lot may be cast for the future, we cannot help but feel, that our loss, will be their gain.

SUSSEX, N. B.—Rev. A. J. Vining has visited our field in the interests of the 20th Century Fund and Northwest Missions. He gave us splendid addresses, and was greatly enjoyed. He received in cash and pledges from South Branch church, \$44; from Colina, \$30; from Penobscus, \$15 and from Sussex \$157. This makes a total of \$240 from the churches over which I have pastoral care. The Sunday Mr. Vining was with us was stormy. Had the day been pleasant, I feel sure the offering would have reached the three hundred dollars. Mr. Vining is a forceful speaker and impresses his congregation with his intense earnestness. He is a most genial guest to have in the home—a true Christian brother—I feel sure he will be well received in this province and will be able to receive much sympathy and practical help in his great and good work.

LOWER ECONOMY.—The little church of Lower Economy and Five Islands has just passed her seventy-fifth birth day. Through all these years she has struggled on through her times of prosperity and adversity and although she cannot now be said to be in one of her most flourishing conditions, yet she is still living and in fairly good health. Her seventy-fifth anniversary was celebrated by a roll call, at which in spite of the unpleasant weather a goodly number responded to their names in person and many others by letter, and a thank offering of over seventeen dollars was taken. At the public meeting in the evening the church history which had been very carefully prepared by our Clerk, Deacon Josiah Soley, was read, although, covering so many years in so short a time it was of necessity statistical and merely an outline of events, yet it was heard with marked attention and inter-

est by all present and is worthy of publication or preservation in some way. This called forth a number of excellent short addresses from our own members and visitors, all of which made the occasion profitable and uplifting. We have baptized one and received one by letter of late and ask your prayers that others of such as are being saved may be added to our number.

KINGSTON, P. E. I.—Our vine in this locality is in reality a branch of the North River Baptist church. The interest although young, is vigorous and rapidly growing. The present church membership is about 55, with a good prospect of material increase in the near future. Our house of worship being too small and inconvenient for our purpose, it was decided to meet the requirement by enlarging and repairing. The work as carried out by Major Schurman & Co., resulted in a practically new structure. In appearance, there is hardly a feature to suggest the building as it was before it went into the hands of carpenter and painter. The interior is beautifully sealed in hemlock, and a large vestibule in front is finished in the same manner. An alcove in the rear affords ample room for platform, pulpit and chair gallery. This portion of the structure is adorned with elegant hanging lamps, a gift from the sons of the late Deacon William Ward, who for many years was a faithful office bearer, and superintendent of the Sunday School. Southward from the church building is a fine horse shed of ample width and over seventy feet long. The total cost of the undertaking will be about seven hundred dollars. When we consider that most of our fraternity in Kingston are young people who have not yet begun to feel the weight of heavy pocket books, this means devotion, labor and sacrifice. But as we follow the leading of Providence, we are certain that the effect will be a rich spiritual blessing. The reopening was carried out Oct. 11. In the morning Rev. G. R. White preached the sort of a sermon that we have come to expect from this strong man in the Lord. In the afternoon, Rev. W. B. Thomas, Methodist, gave a very thoughtful discourse. In the evening the storm prevented the coming of Rev. Geo. Miller, Presbyterian, and the writer was obliged to occupy his own pulpit. The very stormy weather did not prevent large gatherings morning and evening and even in the afternoon, when the driving rain came in torrents, there was a fair attendance. Fine collections were taken for the building fund, but the amount would have been much larger had not the rain and mud kept away many who would otherwise have been with us. ADDISON F. BROWN.

TROUSERS TOWN, N. B.—Since writing to MESSENGER AND VISITOR I have spent three Sabbaths with Brother Worden on his fields Oak Bay and Rolling Dam; our brother's field is like himself very large and covers very much ground. Our brother has been quite successful in gathering in a goodly number of precious souls; may his soul abide in strength. We went from Charlotte Co. to Grand Falls and St. Leonards to spend a few weeks with Brother Anger, we found the young brother well liked by the people and felt sorry that he could not stay and carry on the work on this neglected field. The Baptists at the Isalls have a nice lot of land finely located and they have a fund on hand of between four and seven hundred dollars to build a new church, we hope some steps will be taken to that end. At St. Leonards a little church was organized by Brother Henderson and a place of worship erected some thirteen years ago, the cause there as elsewhere on this field has suffered through neglect. We held services there for some days and on Sept. 6 we baptized 4 candidates the second one ever administered in that place. Some people that day witnessed for the first time the burial of a believer in the likeness of Christ's death. We then went on to St. Francis and Connors, we found the ground there largely occupied by others. Some 10 or 12 of Bro. Henderson's little flock remain and some have joined the Presbyterian church which has been organized in the place. God blessed our meetings there, I shall never forget some of the incidents of that visit, a number moved in our meetings but we could not tarry longer. We spent one night at Cabano and preached for the first time in the province of Quebec. On our return to St. Leonards we held a few more services and on the 30th of September we baptized a strong man, thus adding 5 candidates to the little St. Leonard church. We are now at Thom's Town, Queens Co. for a short visit. Bro. Beatty of the People's Mission, St. John, has been laboring here for several weeks. God has blessed his earnest preaching, several have come forward in his meetings, one young sister last night offered

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herself as a candidate to follow Jesus and we hope to baptize her and we hope others next Sunday 11th inst. A strong man for the field is what is now required, may the dear Lord send him is our prayer. A. H. HAYWARD.

Re the Springfield Council.

DEAR BRO. EDITOR:—It has been suggested to me that as chairman of the Springfield Council, I should offer some remarks in reply to the animadversions of Bro. Corey on that council and its action, in your issue of Oct. 7. For instance, "that the invitations were issued to individuals and not to churches." And why not? This is no novelty. In many cases it has been done. In the case of the most distinguished council that ever sat and deliberated, in these provinces, that in Granville St., Halifax, some years ago, for instance, it was done. And why, forsooth, should not an independent Baptist church, if it wants advice, or assistance, choose its own way of obtaining it?

The weight of a council's decisions, or the value of its action will depend, in general estimation, upon its personnel, rather than upon the way in which it has been called.

"Then, that only five responded." In the case above cited, originally, only five were called. But that only five responded is no fault of the Springfield church, nor of the five who did respond. If insuperable obstacles prevented attendance, as in the case of every one of the four invited from Wolfville, who is to be blamed for that? By inviting so large a number, and by making their selection from among the best, and these "representative men," in their estimation, they showed that they were acting in good faith. At any rate, who shall say that the Springfield church, should not accept the five as council, if they chose to, and then cordially and unanimously accept the decision and advice of the council, when these commended themselves to their judgment?

Further "no accusers or evidence, etc., were present."

[Mr. Porter's reply to this, as we understand it, is in effect that no charges had been preferred against the pastor of the Springfield church and if there was any-

thing in the pastor's history, which demanded investigation—which the church did not believe—it was in connection with events that occurred before that church had jurisdiction over them. To publish all that the chairman of the council has written in this connection seems to us not only unnecessary but unwise because it would provoke a bootless and a criminous discussion.] MESSENGER AND VISITOR.

This gives me an opportunity to remark, what the secretary of the council omitted to state in his report to your columns, that the resolution passed was moved by Bro. I. W. Porter who has been interested in this case from its inception, and whose known prudence and penetration give weight to his judgments; and seconded by Bro. R. B. Kinley, comparatively new to the case, a brother tried and trusted. We still think that the advice of the council was sound and that all concerned had better act upon it. R. D. PORTER.

[We may say here, that we have no intention, as some of our friends seem to fear, of opening the pages of the MESSENGER AND VISITOR to a discussion of the Springfield Council, and matters connected therewith, believing that, under present conditions, a discussion would do much more harm than good. We consented, though reluctantly, to the publication of Mr. Corey's note on the subject, because we were led to believe that there was a feeling more or less widespread that the action of the council at Springfield did not represent a settlement of the matter with which it was called to deal, such as would be accepted as generally satisfactory. Having published that note, it seems to be a matter of justice to the brethren who composed the council and to the Springfield church to publish what appears above from the chairman of the council. Here, so far as the MESSENGER AND VISITOR is concerned, the subject must be permitted to rest. As we understand the matter, the calling of the Springfield Council was in deference to the action of the N. S. Western Association. It will now be for that association to say whether or not it regards the council and its action as satisfactory. We can only hope and pray that the spirit of wisdom and truth and charity may so prevail that what ought to be done shall be done and that peace and harmony shall result.]

MESSENGER AND VISITOR.

**MARRIAGES.**

**GIBSON-MALLOY.**—At the residence of the bride's parents, Woodstock N. B. Aug. 9, 1903, by the Rev. Z. L. Fash, Hugh D. Gibson Northampton, Carleton Co. N. B. and Mrs. Ella Malloy, Woodstock.

**LONDON-BELYEA.**—At Woodstock by Rev. Z. L. Fash; Oct. 6th, Alfred W. London, Montecello Me., and Effie B. Belyea Littleton Me.

**MEEK-BROWN.**—At the home of the bride September 22nd, by the Rev. Geo MacMillan Clifford H. Meek to Laura L. Brown both of Canning Kings Co., Nova Scotia.

**HOPP-READ.**—On the 14th inst, at the home of the bride's parents, Sackville, N. B., by Rev. A. T. Robinson, assisted by Rev. E. O. Read, uncle of the bride, William Leonard Hopp, of Syracuse, N. Y., and Jane Chase, eldest daughter of Mr. Hiram Read.

**REDSTONE-MCCREARY.**—At the Baptist church, Bellisle Station, N. B., Oct. 7th, by Rev. Wm. M. Field, Victor W. Redstone of Bellisle Station to Mabel McCreary of the same place.

**BATES-PICKLE.**—At the home of the bride's parents, Springfield Corner, Oct. 7th, by Rev. Wm. M. Field, Jas. A. Bates of Long Point and Georgie A. Pickles of Springfield Corner.

**ATWELL-ATWELL.**—At Wolfville, Oct. 15th, by Rev. M. P. Freeman, Stanley O. Atwell of Black River to Mrs. Maria J. Atwell of Newtonville.

**TENANT-MORRISON.**—On Oct. 1st, George M. Tenant of St. John to Annie L. Morrison, at the bride's home in Chipman, by Rev. E. T. Miller.

**KAISER-SANFORD.**—At the home of the bride's parents, Billtown, on Wednesday, August 10th, by Rev. D. H. Simpson, B. D., Wallace Kaiser and Jessie Sanford, both of Billtown.

**ELLS-WHITNEY.**—In the meeting house, Billtown, on Wednesday, Sept. 16th, by Rev. D. H. Simpson, B. D., Avaré A. Ells and Josephine A. Whitney, both of Northville.

**SOLEY-FAULKNER.**—On June 24th, at the residence of the groom by Rev. F. E. Roop Josiah Soley to Nellie Faulkner both of Lower Economy N. S.

**NICKERSON-McBURNIE.**—On Sept. 10th, at the Baptist parsonage Lower Economy by Rev. E. E. Roop Benjamin Nickerson to Lilian McBurnie both of Five Islands N. S.

**RICHARDSON-DOGGE.**—At the residence of the bride's parents in Windsor, N. S. Oct. 8th, by Pastor W. F. Parker Hedley W. Richardson and Mildred P. Dogge.

**WOOD-GREENFIELD.**—At Parisboro Sept. 15th, by Pastor J. W. Parker, Thos. H. Wood and Alice Greenfield. All of River Hebert, N.S.

**DEATHS.**

**GILROY.**—At Linden on Sept. 6th, 1903, after a long illness Mr. Gilroy (Baok Road) passed peacefully away in the 73 year of his age.

**ROCKWELL.**—At Amherst Shore on Sept. 6th, 1903, Stella, eldest daughter of Mr. Burphy Rockwell after an illness of only one week passed away to her reward.

**ILLSLEY.**—At Medford Kings Co. N. S. Sept. 3th, suddenly, of heart failure Lucy J., aged 51 years, beloved wife of Brenton H. Illsley of Somerset. She leaves also seven children to thank God for the precious influence of a devoted praying mother.

**BELYEA.**—Suddenly at Lower Windsor, Car. Co., Oct. 8 Arthur Bixby age five years and six months only and beloved son of Frank N. and Jennie Belyea. It was not in anger the reaper came to gather this dear one to the better land.

**MCDONALD.**—At Wakefield, Car. Co., Oct. 8, of heart disease Scott A. McDonald aged 71 years leaving a lonely widow and one daughter to mourn his departure. Another of the older inhabitants of this community is thus called beyond. May God help those that remain to be in readiness for the call.

**FRESHNER.**—At Lower Wentworth N. S. sister Caroline Freshner was called home to heaven on May 18th, aged 79 years. Our sister was a true "Mother in Israel" always ready with her words and works to help those in need. Having had a particular faculty of caring for the sick and suffering her calls were many on every hand. She was a faithful and worthy member of the Wallace Baptist church. Our sister leaves four sons and four daughters and a host of friends to mourn their loss. The memory of the just is blessed.

**McKAY.**—Suddenly Sept. 22, Charles Edward aged 2 years and four months, son of Mr. and Mrs. John McKay. Much sympathy is felt in the community for the parents of the little one. They were planning to take him away for a change, to the parents home in N. B., God ordered otherwise; and took the tender little one to his own home above. The funeral was attended by the Pastor of the West End Baptist Church, Halifax City, Rev. Wm. Rees who spoke words of comfort to parents and friends.

**WOOD.**—At Linden on Oct. 13th, 1903, Margaret J. wife of Deacon Wood, after con-

siderable suffering passed away peacefully in the 56th year of her age. She had been a faithful member of the Linden church for many years. Her hand was ever ready for any service for the master and her voice was often heard in prayer.

**CHUTE.**—At Bridgetown, N. S. Sept 17, 1903, after some weeks sickness and much suffering, Henrietta Chute aged 64 years. The end came suddenly. She had a kindly disposition, and expressed her submission to the Divine will to her relatives. In the absence of Rev. E. E. Daley, her Pastor, the funeral services was conducted by Rev. Z. L. Fash.

**CORBETT.**—On Sept. 4th, from her home at Five Islands after weeks of suffering and years of physical weakness, although but in the middle of life our sister Mrs. Silas Corbett was called to her home above a fervent believer in the Bible and upholder of the doctrines which she believed it to teach. May our sister's departure be but a beckoning hand to those who are left behind.

**HALL.**—At Woodstock N. B. from dropsy after months of illness Mrs. J. C. Hall aged 73 years passed peacefully away Oct. 10, 1903. She was a most bright and cheerful Christian woman. She requested her funeral sermon be preached from the text "I am the resurrection and the light." Her pastor Rev. Z. L. Fash conducted the service. Four married daughters attended. One son and daughter were unable to be present. These with her husband and a host of friends thank God for her Christian life.

**SEAMAN.**—Bro. Robert A. Seaman of Wallace, N. S., passed away to his home on high Sept. 19th, after a long and trying illness. Bro. Seaman was born at Worth Shore Maligash 43 years ago, and was "born again" in Truro about 18 years ago and was baptized by Rev. J. E. Goucher. Our brother then came to Wallace where he made his home and united with the Wallace Baptist church. Bro. Seaman was a man of sterling qualities faithful to the church under all circumstances, and a man in whom the public had full confidence. The pastor always had in him a strong and ready helper in all church work. Our dear brother leaves a sorrowing wife, one son and two daughters, three brothers and one sister to mourn their irreparable loss. As a church we mourn our loss. "But he being dead yet speaketh."

**REED.**—On the morning of the fourth of October at her home in Bridgetown, Mrs Bath Reed passed away in the sixty fifth year of her age. Our departed sister had been in a state of poor health for some months but until recently had been able to be around the home. She suffered but little considering the terrible disease that afflicted her. The Lord in great mercy made the way home very easy. After some days of unconsciousness at an early hour on the Sabbath day she entered into the rest of the eternal Sabbath. She was a loving follower of the Christ. Her life has been one of faithful service and like her Lord she loved to help the needy. She loved the house of God and was for years a valued worker in the vineyard of the Lord. She possessed such a gentle loving nature that in return she was loved by all who knew her. She was a devoted wife and mother. Three sons are left to mourn their loss and to cherish in loving thought her memory.

**LUNT.**—On the evening of Oct. 14th, at the home of her daughter Mrs. J. R. Tracy of Bath, Mrs. Lunt passed peacefully away. The deceased was 88 years of age, the last of a family of eight. Her husband preceded her in death about 21 years. There is left to mourn her departure ten of a family of eleven children, the youngest, the wife of C. B. Wheeler of Florenceville, having died a year ago last August. While we are pleased to be able to speak of her amiable social characteristics, her kind-heartedness, motherly affection and many-sidedness, being thus a friend of many, we are more pleased to say she was a Christian. She was baptized by the late Rev. Samuel Burr, and united with the Lower Kingsclear Baptist Church about thirty-five years ago. Until her death she remained a consistent member of the same, making manifest her love to God and his people. Even in her last and weakening days it was her delight to listen to Christian conversation, and to hear the reading of God's word and Christian Hymns.

**MORRISON.**—At N. E. Margaree, C. B., Oct. 9th, after a lingering illness of consumption, Murdock Morrison passed into his long sleep. The mother had seen her husband and five children pass out over the threshold of the home forever, and Murdock was left her support. Another son, Alex., living at Port Hood Island, and a daughter, Mrs. Geo. Coady of this place, still survive, but they have all gone from the old home; and the departure of Murdock, a young man of 29 years, was sad indeed. He was a member of the Baptist church in this place. About a year ago he experienced a great quickening of the spiritual life and in consequence the long lonely days with their intense suffering were much brightened. He shared his mother's sunny disposition and her faith, and looked forward to the change with joy. His last prayer was "to be taken home." May Divine consolation be ministered to sister and brother and lonely mother.

At the "London House."

St. John, Oct. 20th

**LADIES' BEAUTIFUL FALL SUITINGS.**

A very large mail order business in ladies' high class dress suitings.

There are a great many exclusive novelties that are going fast.

Write us this week for samples, we know you will enjoy seeing our selection.

Remember that we deliver parcels of \$5.00 or over free at your nearest express office.

- Handsome "Knub" Costumes - \$1.45 yd
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- Fancy Knope Suitings, - 75c. yd
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"Gros Romans" fine French satin delaine waistings that wash perfectly and do not shrink.

We would like any one to see this beautiful line of two and three color fine wool waistings.

They come in all sorts of different stripes and very pretty effects with Persian and Arab stripes.

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**GOD CLAIMS ME.**

When the late Earl Cairns was a boy, says an English paper, he heard three words which made a memorable impression on him: 'God claims you.' They came the question: 'What am I going to do with the claim?' He answered, 'I will own it, and give myself to God.'

He went home and told his mother, 'God claims me.' At school and college his motto was, 'God claims me.' As a member of Parliament and ultimately as Lord Chancellor, it was still, 'God claims me.'

When he was appointed Lord Chancellor, he was a teacher of a large Bible class, and his minister, thinking he would now have no time to devote to that purpose, said to him, 'I suppose you will now require to give up your class?' 'No,' was the reply: 'I will not. God claims me.'—Episcopal Recorder.

**SCOLDING.**

Never do it. You would not knowingly let a snake into your home that would bite viciously, insidiously, and venomously the ones you loved the best in the world. That is what scolding is like—what it does.

Things never go entirely right with the best-natured person in the world. Suppose that person is you, and suppose again it is not. Different reasons may cause you to be not perfectly happy. It is easy in either case to express your feeling. It is natural to do it. You may be tired and nervous and cross and a little breach of household law or custom occurs just then—just when it hurts and annoys you most, and you scold. You are excusable, perhaps, but some one does not think of the circumstances—or realize your state of mind. If they could, the scolding might not hurt either of you seriously. But if they cannot, and that is most often the case, your feelings are more narrowed with every word you utter, and the feelings

**WHAT SULPHUR DOES**

**For the Human Body in Health and Disease.**

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

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

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

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

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

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were, often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

of your victim rise to your height of anger in expression, or exceed it in unvoiced resentment. And that is more terrible, for an invisible breach begins and grows, widened rapidly perhaps, though unconsciously, by other scoldings.

Scolding kills love; it kills respect; it kills happiness; it destroys beauty; it destroys homes.

And the sad part of it is that this snake bites and leaves a venom for which there is no cure.

Martyr-like, keep your aggravations and annoyances to yourself, if necessary, but do not scold.—Elery Crosby, Jr., in The American Mother.

**RELIGION IN COMMON LIFE.**

By Rev. John Caird, M.

Religion is the art of being and of doing good: to be an adept in it is to become just, truthful, sincere, self-denied, gentle, forbearing, pure in word and thought and deed. And the school for learning this art is, not the closet, but the world—not some hallowed spot where religion is taught, and proficient, when duly trained, are sent forth into the world—but the world itself—the coarse, profane, common world, with its cares and temptations, its rivalries and competitions, its hourly re-occurring trials of temper and character.

A life spent amidst holy things may be intensely secular; a life, the most of which is passed in the thick and throng of the world, may be holy and divine. If you are a sincere Christian, it will be your great desire, by God's grace to make every gift, talent, occupation of life, every word you speak, every action you do, subservient to Christian motive.

In all your common intercourse with the world, you are diffusing the influence of Christian principle around you by the silent eloquence of a holy life. Let the thought of God make self-restrained temperament, watchful over speech and conduct, let the abiding sense of Christ's redeeming love to you make you gentle, self-denied, kind and loving to all around you; then, indeed, will your secular life become spiritualized. Carry your religion into common life, and your life will be rendered useful as well as noble. Bring religion down from the clouds. Make it a reality. Apply to it the infallible tests of experiment; and by suffusing your daily actions with holy principles, prove that love to God, superiority to worldly pleasure, spirituality, heavenly-mindedness, are something more than the stock ideas of sermons.

No work done for Christ perishes. No action that helps to mould the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all the results of the world's business that are worth the keeping. The river of life sweeps on, but the gold grains it held in solution are left behind, deposited in the holy heart. The world's scenes of business may fade on our sight, the noise of its restless pursuits may fall no more upon our ear, when we pass to meet our God; but not one unselfish thought, not one kind and gentle word, not one act of self-sacrificing love done for Jesus' sake in the midst of our common work, whether in the church or in the world; may become a discipline for that glorious state of being in which the church

and the world shall become one—where work shall be worship and labor shall be rest—where the worker shall never quit the temple, nor the worshiper the place of work, because there is no temple, therein but the Lord God Almighty and the Lamb are the temple thereof.

Ethel—"Do you really think the lieutenant will propose to Beth?" Edith—"Oh, yes; he has several medals for bravery, you know!"—"Puck."

**The Surest Remedy is**  
**Allen's Lung Balsam**  
It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.  
Large Bottles \$1.00. Medium Size 50c. Small or Trial Size 25c.  
Endorsed by all who have tried it.

**HOUSEKEEPER WANTED.** Two people, past middle life, need in their home permanently, a woman of character to keep house for them. They offer to a competent helper a comfortable home, with good wages. They live in a beautiful village in the Annapolis Valley. Address with references, E. D. F., care MESSENGER AND VISITOR, Box 2, St. John, N. B.

**BETTER STYLE**

Is What We Give You In Furs.



**IF YOU WANT GOOD FURS—** better have them made in this season's shapes don't you think? If you buy the ready-to-wear kind made six months before the late styles are shown, you can only expect to get "a last season's garment." The general dealer may be anxious to do his best for you, but if he's not a Fur Specialist, you cannot expect him to give you new ideas about Fur Styles. Generally speaking, you do not go to a grocer for your millinery, or a shoemaker for your tailoring, and if you're particular about styles and want the most reliable you'll go to a Furrier for your Furs.

The Jack-of-all-trades has had his day—this is the age of the specialist. Our business is Furs—and nothing but Furs. We devote our whole time, skill and intelligence to Furs—from the raw material to the finished product. The patronage of the best people in three provinces has made a name for our Furs, that has given us the lion's share of the finest business. We are not satisfied to make as good Furs as we made last season—every year finds us with new ideas—new ways of making better Furs than ever. Our experience and skill are yours for nothing if you buy here, and when you buy direct from us, you are dealing direct with the manufacturers—no middlemen's profits.

Four gold medals for the finest Furs—the highest possible awards.

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AMHERST, N. S., Victoria Street

**This and That**

**A LONESOME BOY.**

The boy sat cuddled so close to the woman in gray that everybody felt sure he belonged to her; so when he unconsciously dug his muddy shoes into the broadcloth skirt of his left-hand neighbor, she leaned over and said: "Pardon me, madam, will you kindly make your little boy square himself around? He is soiling my skirt with his muddy feet." The New York Times tells the story. The woman blushed a little, and nudged the boy away. "My boy," she said, "My goodness, he isn't mine!" The boy squirmed uneasily. He was such a little fellow that he could not touch his feet to the floor, so he stuck them out straight in front of him like pegs to hang things on, and looked at them deprecatingly. "I am sorry I got your dress dirty," he said to the woman on his left. "I hope it will brush off." The timidity in his voice made a short cut to the woman's heart, and she smiled upon him kindly. "Oh, it doesn't matter," she said. Then, as his eyes were still fastened upon hers, she added, "Are you going up town alone?" "Yes, ma'am," he said. "I always go alone. There isn't anybody to go with me. Father is dead and mother is dead. I live with Aunt Clara in Brooklyn, but she says Aunt Anna ought to help do something for me, so once or twice a week, when she gets tired out and wants to go to some place to get rested up, she sends me over to stay with Aunt Anna. I am going up there now. Sometimes I don't find Aunt Anna at home, but I hope she will be at home to-day, because it looks as if it is going to rain, and I don't like to hang around in the street in the rain." The woman felt something uncomfortable in her throat, and she said, "You are a very little boy to be knocked about this way." "Oh I don't mind," he said. "I never get lost. But I get lonesome sometimes on the long trips, and when I see anybody that I think I would like to belong to, I scrooge up close to her so I can make believe that I really do belong to her. This morning I was playing that I belonged to that lady on the other side of me, and I forgot all about my feet. That is why I got your dress dirty." That woman put her arm around the tiny chap and "scrooged" him up so close that she hurt him, and every other woman who had heard his artless conversation looked as if she would not only let him wipe his shoes on her best gown, but would rather he did it than not.—Ex.

**CLERKS, PLEASE NOTE.**

A good story is told of a very prominent man who lived in Newcastle forty years ago, and who at that time owned wealth to a large amount. He was very ignorant on all that books taught, but his learning was more like wisdom, and he knew what tree would make shingles by looking at it. He had at the time of our story just completed a splendid new warehouse, and wanting a suitable clerk to take charge of it he advertised for one. Early next morning a candidate for the position presented himself.

**WINS HER HEART.**

**Food That Helps Baby and the Family Pleases Mother.**

Show a mother how to feed her baby so that it will be healthy, rosy and plump and grow up strong and sturdy and the mother's gratitude is everlasting. A mother says: "Five weeks ago I weaned baby but could not get her to take any kind of food until I tried Grape-Nuts which she relished from the first and on it she has plumped up and blossomed into a fat, chubby little girl. "I feed Grape-Nuts to her regularly and use three packages a week for baby and my three-year-old boy alone, and I find that it regulates their bowels and keeps them nourished, strong and in good health all the time. "Since feeding my children on Grape-Nuts I have used absolutely no medicine for either of them. Such food as this that does such wonders wins its way to a mother's heart. Please accept our thanks for the good your food has done in our family where we all eat it." Name given by Postum Co., Battle Creek, Mich. Children will grow up strong and healthy or weak and puny according to the food given. Grape-Nuts is a complete and perfect food made on scientific lines and this is proved by trial. Look in each package for a copy of the famous little book "The Road to Wellville."

a rather flashy young man in appearance, and the following conversation occurred:

"Young man, when you make a mistake in any of your books how do you correct it?" The young man explained in a very profuse manner how he should proceed to make it all right.

"A good way, no doubt, to do it," replied the old gentleman; "but I shan't want you."

Very soon another aspirant put in an appearance. A similar question was asked him, and in a long and eloquent manner he pointed out the remedy in all such cases.

All the reply was: "Young man I shan't want you."

Several others dropped in during the day, and to each one the same question was put, and they all had some smart way of covering up errors in their books.

Just at the close of the day a plainly-dressed man, with a bright eye and a brisk step, called for the situation.

"Take a seat, sir," said the old gentleman. "I want to ask you just one question. When you make a false entry in your books, how do you go to work to correct it?"

Turning upon his questioner a cold, sharp look, the young man replied: "I don't make that kind of mistake, sir."

"Ah! my dear sir, you are just the man I have been looking for all day, and a few moments later the man who corrected his blunders by not making them was installed in the office.—London 'Tit-Bits."

**IN AUTUMN.**

With the falling of the leaves,  
Chilling rains and dripping eaves,  
Autumn night when cold stars gleam,  
In the now half-frozen stream,  
Comes the thought—almost a pain—  
'Shall we see the spring again?'

In the days of cloud and mist,  
By the low sun coldly kissed,  
In the days when bleak winds blow,  
Bringing in the early snow,  
Comes the thought—almost a pain—  
'Shall we see the spring again?'

Standing by her open grave,  
O'er which leafless willows wave,  
Heart-chilled by an icy breath,  
Blowing from the shores of Death—  
Comes the doubt—the bitter pain—  
'Shall we meet Beloved, again?'

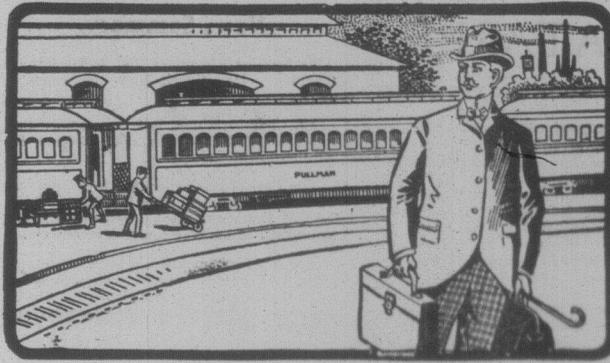
—B. W. N. Grigg.

**THE GALLANT DRIVER.**

The omnibus driver is nothing if not gallant. During the recent high winds a young lady seated on an omnibus had her hat suddenly swept off by the breeze. The horses were stopped, and in an instant an active young man had swung himself down in pursuit, while the owner of the hat sat confused and blushing. The driver, however, rose to the occasion. "Never mind, Miss, there's a good 'ead of 'air under it," he observed, consolingly, and the murmur of assent with which the rest of the passengers greeted the words almost compensated the owner of the unlucky headgear for the battered condition in which it was finally rescued from under a cab.—London 'Daily Chronicle.'

President Faunce at Lake Nohonk Conference: When I look down on the average Sunday morning congregation, I am oppressed by the perception of how large a percentage of the average Sunday gathering—complacent, conventional and respectable—is not likely to be seriously changed by anything that the preacher may do or say. By reason of mis-education, by reason of the warping influence of unhappy experience, by reason of the fixity that comes with years, by reason of fossilization of mind, a very large percentage will not be changed by anything the Sunday service may offer. But you never can feel that way when you look down upon an audience of college men.

Dear Sirs.—This is to certify that I have been troubled with a lame back for fifteen years. I have used three bottles of your MINARD'S LINIMENT and am completely cured. It gives me great pleasure to recommend it and you are at liberty to use this in any way to further the use of your valuable medicine. Two Rivers, ROBERT ROSS.



**Travellers and Tourists**

Travelling from place to place are subject to all kinds of Bowel Complaint on account of change of water, diet and temperature.

**Dr. Fowler's  
Ext. of  
Wild Strawberry**

Is a sure cure for Diarrhoea, Dysentery, Colic, Cramps, Pains in the Stomach, Seasickness, Cholera, Cholera Morbus, Cholera Infantum, Summer Complaint, and all Fluxes of the Bowels in Children and Adults.

Its effects are marvellous.  
It acts like a charm.  
Relief is almost instantaneous.  
leave the Bowels in a constipated condition.

**Fire Insurance**

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

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**Eye, Ear, Nose and Throat**  
Office of late Dr. J. H. Morrison.  
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**INVEST YOUR MONEY**

in the Savings Bank, and you will get a yearly return of about 3 1/2 per cent. at the most. Put it in an Endowment Policy in the



and you will get a return of at least that much and protection thrown in.

E. E. BOREHAM, Manager for Nova Scotia.  
Halifax, N. S.

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**Hymnals.**

We can supply these in five different bindings. Send for price list.

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**Fire Insurance. Absolute Security**

**Queen Insurance Co.  
Ins. Co. of North America.  
JARVIS & WHITTAKER,**

General Agents.

74 Prince William St., St. John, N. B.

**Wanted.**

A man and his wife to take charge of the "Residence" of Acadia College students Wolfville, N. S. Either the husband or wife must be qualified for the work of head cook. Testimonials or references should accompany application. College opens September 30th. For further information apply to A. Conoes, Treas. Acadia University.

**INTERCOLONIAL RAILWAY**

\*On and after SUNDAY, June 14, 1903, trains will run daily (Sunday excepted) as follows:

**TRAINS LEAVE ST. JOHN.**

- 6—Mixed for Moncton 6.25
- 2—Exp. for Halifax and Campbellton 7.50
- 136, 138, 156—Suburban for Hampton 13.15, 18.15, 22.40
- 26—Express for Point du Chene, Halifax and Pictou 11.45
- 8 Express for Sussex 17.10
- 4—Express for Quebec and Montreal 19.00
- 10—Express for Halifax and Sydney. 23.2

**TRAINS ARRIVE AT ST. JOHN.**

- 9—Express from Halifax and Sydney 6.25
- 7—Express from Sussex 9.00
- 133—Express from Montreal and Quebec 12.55
- No. 5—Mixed for Moncton 15.10
- 135, 137, 155—Suburbans from Hampton 7.15, 15.30, 22.00
- 25—Express from Halifax and Pictou 17.45
- 1—Express from Halifax 9.15
- 81—Express from Moncton (Sunday only) 7.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

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

# CATARRH

FREE BOOK ON ITS CURE.

The best book ever written on Catarrh and its cure is being given away to the public absolutely free of charge, by its author, a famous Catarrh Specialist who has devoted a lifetime to the study of this insidious disease and its cure, and who is better fitted to write on the subject than any other member of the medical world. This exceedingly helpful book, which should be in the hands of every sufferer from Catarrh, contains the results of his recent scientific investigations, and tells how Catarrh can be permanently cured.

The book, which is issued in handy form for household use, shows just how Catarrh starts, how it works its way into the hidden nose and ear passages, producing the loss of smell, taste and hearing, and how the dangerous germs pass down into the lungs, bringing on that terrible and fatal disease, Consumption. Careful drawings and pictures, showing how Catarrh affects the various organs, illustrate the reading matter, in the most interesting manner, and make perfectly plain the awful dangers of neglected Catarrh.

If you have Catarrh do not miss this golden opportunity of learning how to get completely rid of it. The book is in enormous demand, so send for it now before the edition is exhausted. Remember it is FREE. Address **Catarrh Specialist Sproule, 7-13 Doane St., Boston.**

## Society

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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.

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107 Germain Street,  
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Wedding Invitations, Announcements, a specialty.



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is stamped on every cake of SURPRISE SOAP.

It's there, so you can't be deceived.

There is only one SURPRISE.

See to it that your Soap bears that word—

### SURPRISE.

A pure hard soap. Don't forget the name.

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

## News Summary.

Ex-Senator Alexander died at Toronto on Tuesday. He resigned from the Senate in 1892.

Mr. Chamberlain is now resting at Birmingham, and is not engaged to speak for another fortnight.

The Earl of Hardwicke has been appointed under secretary of state for India and the Earl of Donoughmore has received the appointment of under secretary of state for war.

The London Advertiser says it regrets to learn from a source which it regards as beyond question that the decision of the Alaska boundary tribunal virtually concedes the American case.

It is officially announced at London that the Dominion Line business will be transferred to the White Star next month. The Dominion staff will be distributed between the White Star and American lines.

Sir John J. Jenkins, formerly liberal unionist member of parliament for Carmarthen, and chairman of the Swansea Metal Exchange, speaking before the Swansea harbor trust, said that the alarmist reports as to the condition of the tin trade were unwarranted.

Lord Londonderry has been appointed lord president of the council in succession to the Duke of Devonshire. It is understood that his lordship will retain the portfolio of education and his new appointment will thus make little practical difference to his position in the cabinet.

As a result of an explosion in the Blue-nose gold mine at Goldenville Wednesday afternoon, two men were killed and another fatally injured. The dead are William Crowe and Kervin Hollis, both married. The third man is John Flinn, and he is so badly injured that his recovery is not expected.

With a prospective bride robed in her wedding gown and friends gathering for the nuptial ceremonies, Ambrose Grant, a young carpenter of 156 Lenox street, Boston, shot himself in the abdomen on Wednesday evening. The shooting occurred in the toilet rooms at the South station at 7.10, and created a good deal of excitement. Grant, who hails from P. E. Island, is expected to recover.

Sir Henry Fowler, liberal, addressed a big and enthusiastic meeting in Glasgow. He read a cordial letter from Lord Roseberry sympathizing with the objects of the meeting, and he delivered a strong free trade speech declaring that the country was stronger financially than ever before. He ridiculed Mr. Chamberlain's contention of declining trade, and said that the colonies needed no bribe to keep within the empire.

Trailed through the proceedings of a libel suit in the supreme court at Sydney Wednesday was the name of Mrs. Arnold-Foster, sister-in-law of Hon. Arnold-Foster, secretary to the admiralty in the British cabinet. The name of this lady figures conspicuously in a suit brought by Capt. Horsefall, R. N. R., against a Sydney paper for libel. Mrs. Arnold-Foster was named as a reference for a school for young ladies that the captain advertised.

Guests for almost a fortnight of the Ancient and Honorable Artillery Company of Massachusetts, the Honorable Artillery Company of London, on Wednesday night transformed themselves into hosts, and on the eve of their departure for England tendered to those who have welcomed them to America a brilliant banquet at the Hotel Somerset, Boston, markedly of international interest and filled with significance of the meaning of the visit of the Britishers.

An old man named McKerchel or McPherson, who has lived at St. Louis Hotel, Montreal, for five years, was found dead in bed on Thursday. During all these years he had never left the hotel but once a week to draw money from the bank of Toronto to pay his board. He was most uncommunicative about himself, and the hotel people know absolutely nothing about his identity. His bank book shows that he has \$3,999 on deposit.

The trade statement issued by the customs department shows that the total aggregate trade of Canada for the first quarter of the fiscal year ended with September, was \$133,758,724, which was \$21,506,588 more than for the same period last year. The imports for consumption were \$56,805,837, and the exports of domestic produce \$51,479,884, as against \$51,505,708 of imports and \$37,493,375 exports for the same time in 1902. There was an increase of \$6,199,912 in the dutiable goods, and of \$7,234,986 in the imports of free goods. There was an increase of \$2,517,479 in the exports of agricultural products, of \$1,692,771 in mineral products and \$35,008 in manufactures.

# RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other INTERNAL PAIN a few applications set like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

Dysentery,  
Diarhoea,  
Cholera Morbus.

A half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

Radway's Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure fever and ague and all other various bilious and other fevers, aided by RADWAY'S PILLS, so quickly as ADWAY'S READY RELIEF. Sold by druggists. 25c's bottle. RADWAY & CO. 781 Helen Street, Montreal.

### A Little Girl's Life Saved.

Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully,  
MRS. J. G. FENLEY, Tampa, Fla.

### BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULDA,  
1704 Edward Street, Houston, Tex.

## MAKE UP A WEST INDIA PARTY.

There could be no more delightful way of spending six weeks of the coming winter than with a party of friends on a P. and B. liner cruising through the West Indies.

A party of one's own friends say about ten ladies and gentlemen.

What a good time they would have and the expense would scarcely be more than to stay at home.

Write us about it.

Pickford & Black.

Halifax.

## DR. SHIVES' INSECT POWDER

Kills all kinds Insects on Man, Beast and Fowl.

All Lumbermen and Poultry Dealers } For the camps,  
should use this article } For the barns.

If your local dealer cannot supply, send 25 cents to The McDIARMID DRUG CO., and they will mail a package direct.

## No Better Flour than Ogilvie's in all the World To-day! &&&

An English gentleman who recently visited Canada, a man who is in close touch with the grain trade of the old country, expressed himself as follows: "Ogilvie's Flour is now recognized as one of the best flours on the British market. I doubt whether there is a better flour in all the world today."

For further information, write

J. S. HARDING, - St. John, N. B.

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