

# Messenger and Visitor

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**Japan's** In view of the prejudice which exists in some quarters against the employment in important positions of men who have reached or passed middle age, it is interesting to note that the men who are with so large a measure of success, organizing and leading to victory the armies of Japan are most of them no longer young. According to the Japanese 'Mail,' the ages of the foremost generals of the land of the Mikado who are active in the present war are as follows:—

Marquis Oyama (field marshal)	62
Count Nodzu	63
Baron Kuroki (first army)	60
Baron Oku (second army)	58
Baron Yamaguchi (fifth division)	58
Baron Nogi (at the front)	55
Baron Nishi (second division)	58
Baron Kodama (chief of staff)	52
Prince Fushimi (first division)	46

The Marquis Yamagata, who has been busy with the work of military organization in Japan and active in the war councils at Tokio is 66 and the average of ages of the distinguished generals who are assisting him is 56 to 57.

## How the Japs

how the Japanese soldiers proceed in the matter of bridge building. Near the camp of the correspondents he watched the pioneer company erect

a bridge some two hundred and fifty feet long and seven feet above the water at the centre. There was no apparent hurry or bustle, no shouting of orders, no wrangling, no noise. The battalion worked like a silent, well-oiled machine, and it took just four days from the time the men entered the sacred pine forest of deceased Chinese ancestors and began to fell the trees until the last plank was laid, the guard rails placed and the bridge ready for traffic. The largest timber used was about eight inches in diameter. Axes played a very little part, and broad one-man Chinese saws and a linked or sectional folding cross-cut saw took their places. The two-man folding saw is particularly interesting, consisting as it does, of six inch lengths of thin spring steel, half an inch wide, linked or flexibly riveted, end on end. The saw-teeth are the same size and set as in the ordinary cross-cut saw. By girding a tree with this saw and grasping a handle in each hand, one man can actually cut down a tree, but usually it is used by two men. In one day all the piles, cross timbers and brace ties were cut in this forest.

## Rockall and Compass Deviation.

The wreck of the steamer Norge was one of the saddest maritime disasters which the year has recorded. On June 28 last the 'Norge,' a Danish steamer, struck the Island of Rockall, to the west of Hebrides, with the result that the ship broke up and some 600 lives were lost. In connection with this disaster, says the London *Telegraph*, Dr. August Krogh of Copenhagen asks the somewhat perturbing question: 'Can the compasses of modern ships be influenced by magnetic disturbances to such a degree as to imperil navigation?' 'According to her course, the 'Norge' should have been twenty-five miles to the south of Rockall, and Dr. Krogh assumes that it is impossible to account for the difference between the ship's real position and that of the reckoning, without assuming a sudden and large change in the deviation of the compass. He forwards to 'Nature' depositions made by two captains in corroboration of this view. The first of these is by Capt. Hveysel, of the steamer 'Carl,' who states that on a voyage from the United States to Denmark he found, by careful solar and stellar observation, that in a very short time, when in the neighborhood of Rockall 'both of the compasses of the ship had acquired a hitherto unknown easterly deviation of 10 to 11 degrees. A faint northern light was visible, and the captain attributed to this cause the magnetic disturbance. Toward midnight the compasses were observed to return to their normal deviation.' The second evidence is that of Capt. F. W. Hurner, of the British ship 'Elixir,' of west Hartlepool, who came into the vicinity of Rockall Island on a voyage from Florida to Linnham, in Sweden. He found that between noon, June 24, and noon, June 25, the compasses deviated nine degrees. 'I was steering,' he says, 'to pass twenty miles north of Rockall, and found by June 25 that I had passed forty-five miles north of it.' In other words, if he

had been on the south side of the island his ship would have suffered the same fate as the 'Norge.' Disturbances of the compass needle like these are not unknown; and the peril they involve would justify inquiry by the governments of Britain and Denmark to discover whether there exists something about Rockall's seagiat pyramid to account for them.

## The Elections.

In reference to the results of the general election for the Dominion Parliament, held last Thursday, the MESSENGER AND VISITOR cannot probably give its readers any information not already in their possession. Everyone who took an interest in the matter—as most people did—knew on the day following the election that the Laurier Government had been sustained by a larger majority, than it had in the last Parliament. This result, it is unnecessary to state, is a serious disappointment to the Conservatives who, if their published predictions agreed with their expectations, had strong hopes of defeating the Government. Probably during the contest many eager partisans on either side persuaded themselves that the country was in danger of going to the bow wows if the result were not favorable to their own party, but in their calmer moments they will gratefully admit that, whether under Liberal or Conservative leadership, there are few Governments in the world whose functions are more satisfactorily performed than that of the Dominion, and none which Canadians would care to exchange for their own. According to the latest reports at hand at time of writing, the Liberal majority in the next Parliament will be sixty-four, without taking account of the elections still to be held in the few out-lying constituencies, which however will not seriously affect the general result. The results according to Provinces are given as follows:—

	Liberals.	Conservatives
Quebec.....	54	11
Ontario.....	39	47
Nova Scotia.....	18	0
New Brunswick.....	7	6
P. E. Island.....	1	3
Manitoba (one to be held).....	6	3
Northwest Territories (one to be held).....	7	2
British Columbia (one to be held).....	4	0
Yukon (to be held).....	—	—
Totals.....	136	72

Liberal majority at present 64.

It will be seen that the Conservatives have made slight gains in Quebec and in P. E. Island, but in all the other Provinces they have lost ground. Nova Scotia has gone solidly for the Government, even Mr. Borden, the Opposition leader, failing to retain his seat. During the period of his leadership Mr. Borden has won the respect of his opponents as well as the confidence of his supporters, and there will doubtless be general regret on both sides of the House if he is not to find a place in the next Parliament. It is to be noted that Hon. Geo. E. Foster again enters political life as member for North Toronto, and, as in the past, he will be a strong force in his party and in Parliament. The only member of the Government who failed of re-election was Hon. A. B. Aylesworth, who had recently been taken into the Cabinet. In New Brunswick Hon. Mr. Emmerson has been returned by a large majority, and a majority of the constituencies will send men to support the Government. It is to be noted, however, that St. John City and York County have elected Conservatives by large majorities, and York County also has chosen to be represented by an opponent of the Government.

## The North Sea

### Tragedy.

A coroner's inquest has been held at Hull, England in reference to the death of the men killed on the steam trawler *Crane* by shots fired from a vessel of the Russian fleet in the North Sea. Naturally the interest in the inquest was intense, and it was impossible to accommodate the crowds that wished to listen to the evidence. The British Government, the Board of Trade, the officers of the Gamecock fleet, and the relatives of the deceased and wounded fishermen were represented by counsel; but the Russian Government did not participate. The proceedings occupied only about three hours. The testimony consisted of medical evidence by which it was proved that the death of Smith and Leggett was the result of shell and machine gun wounds; then an expert identified fragments of shells by private

marks, which he said were undoubtedly Russian, and the stories of captains and mates of the trawlers. These latter related that while they were engaged in their regular work the ships of the Baltic fleet in two squadrons emerged suddenly from the haze, and throwing the glare of their searchlights on the Gamecock fleet, without warning and disregarding flare and green lights, the fishermen's signal and though within actual speaking distance of one vessel commenced a cannonade, which the fishermen at first, not realizing the danger, enjoyed, thinking it was a sham fight. The firing lasted half an hour. To each of these witnesses was put the vital question regarding the presence of a foreign vessel or torpedo boat. Each with equal positiveness denied that at any time preceding or during the firing was a Japanese, British or any foreign vessel seen by them or the accompanying fishing fleet. It was also stated that there were no Japanese among the crews and that none of the trawlers carried arms of any description. The jury's verdict was as follows:—"That George Henry Smith and William Leggett were at about 12.30 a. m., on October 22, while out fishing with trawls aboard the British steam trawler *Crane*, with board of trade marks exhibited and regulation lights burning, killed by shots fired without warning or provocation from certain Russian war vessels at a distance of about a quarter of a mile." At the request of the British Government, represented by the Earl of Dysart, solicitor of the treasury, this conservative award was rendered by the first court of inquiry preceding the session of the international tribunal. The Government asked the jury not to find a verdict of wilful murder or manslaughter because "delicate negotiations are going on which should not be made more difficult; and that they ought not to let any one think they had prejudiced the case before having heard both sides." In consequence the jury simply set forth the facts proved by the evidence of physicians, expert on explosives and the trawlers themselves.

## Lynching in the South.

Alluding to recent cases of lynching in the Southern States and the attitude of Government authorities toward the lynchers, the *New York Independent* says: In accordance with the verdict of a court-martial approved by Governor Terrell, Capt. Robert M. Hitch, who was in command of the militia at Statesboro, Ga., when the negroes Reed and Cato were burned at the stake, has been dismissed from the service for gross neglect of duty. Lieutenant Mell, who was in command at the camp while Captain Hitch was at the court house, is sentenced to be suspended for one year and to be publicly reprimanded. A reprimand is also ordered for second Lieutenant Grimer. As the result of four months' work by detectives employed by Governor Hayward, five of the white men accused of lynching Kite Bookard, a negro, at Eutawville, S. C., have been arrested and will be tried. Bookard had threatened to strike an offensive and drunken white. For this he was arrested and placed in jail, from which he was taken in the night and murdered. The lynchers mutilated his body and threw it into the river. In his charge to a Federal grand jury at Huntsville, Ala., a few days ago, District Judge Thomas G. Jones laid down a new theory of Federal jurisdiction with respect to the lynching of negroes, having in mind the recent lynching of Maples at that place. Maples, he said, was entitled under the thirteenth Amendment, as a citizen of the United States, to be protected against the lawless violence of a mob of white men, if such violence, designed to deprive him of the right to be tried, was directed against him because he was a negro. Private John J. Smith, of Nebraska, a white man of good character, a member of the Hospital Corps in the regular army at Fort Mott, N. J., and a veteran of the Spanish war, recently married a negro woman, who, as a member of the Volunteer Red Cross Society, had cared for him during an attack of yellow fever. The Post Surgeon at Fort Mott recommended that he be discharged "for the good of the service." This recommendation has been approved by General Grant and the Surgeon General of the Army.

## The War.

It is gathered from the despatches from the East, that during the past week there has been increasing activity in the hostile armies which are facing each other in Manchuria. The fighting reported has not been of a very important character, but it is believed that important movements are soon to take place. Port Arthur still holds out, but if credence is to be given to the reports coming from unofficial quarters, the besiegers have made important advances of late and the condition of the fortress has become so nearly desperate that its fall may be regarded as imminent.



### From Halifax.

After two years of effective service as pastor of the Tabernacle Church, Halifax, the Rev. H. W. O. Millington has resigned to become pastor of a Baptist church in Binghamton, New York. On entering upon his work in Halifax it was apparent that the Tabernacle had been fortunate in securing a good successor to the Rev. Mr. Schurman. In addition to the heavy labors of the church, Mr. Millington took an active part in the enterprises common to all clergymen in the city. He entered with special zeal into the temperance campaign. Some of his public addresses on this subject will not soon be forgotten. He preached his farewell sermon on the evening of October 16th to a full house. Mr. Millington can be relied on to do zealous, faithful work wherever his lot may be cast. General regret was felt that convictions of duty led him to sever his connection with the church by which he was so highly esteemed, to take up work in another place. His many friends will be glad to hear of his future prosperity.

No time was lost by the church after learning that Mr. Millington had decided to return to the United States, in extending an invitation to the Rev. A. J. Vincent of Sydney. Mr. Vincent has accepted the call, and will enter upon this work in Halifax about the middle of November.

The other pastors in the city are settling down to another year's work. All feel that the public sentiment in the churches is not charged with the element of spirituality, and that this makes Christian work extremely arduous. The congregations, however, are good in all the Baptist churches of the city and Dartmouth.

The First Church has sustained, in the passing away of Mrs. Grace Hart, wife of Mr. R. I. Hart, merchant of Halifax, a loss not easily estimated. Fifty-seven years ago Mrs. Hart came as a bride to the city. But at that time she was a mature Christian, resolved to spend her life in the humble services for the Saviour whom she loved with her whole heart. Her impulse at the first was to be found ministering in the shadows of adversity. Her diligence and self-sacrificing devotion in this sphere never waned. For the fifty-seven years she was a ministering angel to the sick, the poor, and the afflicted in every class. The ample means by which the family was sustained enabled her, from first to last, to give her time and material assistance to the needy and afflicted. Blessed with a sound constitution and good health, she kept up her labors until the last year of her long and useful life. It would require more than a large volume to relate her unostentatious deeds of sympathy and kindness in the homes of want, sickness and death. Her holy passion for the work gave energy to the enfeebled strength of old age, and bore her on from year to year in the active services of her Master. Many a sad heart was cheered and many a sad home was cheered by her presence. Faithful unto death was this saintly woman, and she has received her crown of life. To the blandishments of the gay world she was as dead and irresponsible through these fifty-seven years as if she had been in her grave. She had two homes and only two—the family fire-side and the First Baptist church. In ministering kindness and help, however, she often went beyond the borders of her own denomination. A church member more faithful to the pastor could not be found. I know of what I here affirm by fourteen years of this relation; nor did her kind, loving ministry cease with the severing of the pastoral relation. It was kept up until the last. The children who grew up in the house, and are now engaged in the active duties of this feverish world will carry through life sweet memories of the never ceasing kindness of Mrs. Hart. Every one who has sustained to her the pastoral relation has received the loyal sympathy and support of this good woman. For more than a half century she was the unordained deaconess of the First Church. She honored and served Christ in her life; and when called, passed peacefully away to her rest in glory. She was the daughter of Mr. John Cunningham of Antigonish, and the last one of a large family of children.

The meeting in Halifax at this time of the Nova Scotia Provincial Sabbath School Convention, reminds me of the passing away of another citizen of Halifax—Mr. John F. Stairs, the President of this body. Mr. Stairs was in the prime of life and emphatically a man of affairs. No one left behind in this city is carrying business responsibilities equal to those carried by Mr. Stairs. An enumeration of the commercial organizations of which he was either the head or in which he took an active part, and to which he gave much of his time and energies as a promoter, cause one to wonder how one man could carry such burdens. In all the vicissitudes of his business and political duties, he maintained an unstained character, and found time to discharge his duties as an elder in Fort Massey Presbyterian church. Among all classes his loss is severely felt. His father, the Hon. W. J. Stairs, now 85 years of age, and his mother survive him. This has been a sore and heavy trouble to his aged parents, as well as his wife and children coincident with the father's death, was the departure of the son for England, to take up his studies as the first Rhodes scholarship holder for Nova Scotia. In these times of thoughtless commercial worldliness, it is a great blessing to have a man of the standing of the late Mr. John F. Stairs, bearing a humble and honorable part in the work of the Lord.

In conversing a few days ago with his venerable father, who, in addition to the loss of his son has sustained the loss of his sight, I was forcibly reminded of the importance on the character of the early impressions and influences received by the boys of each generation. The reminiscence tendency of age, intensified by the loss of sight, brings up early experiences. About seventy years ago Mr. W. J. Stairs was a student at Horton Academy. Then, as now, it was a Christian school. Among the boys of that day was Isaac Chipman, whose untimely death occurred in the spring of 1832, he being one of the number drowned in the Basin of Minas. The influence of this devout lad for good is now frankly stated by Mr. Stairs. With him Isaac Chipman still lives as an honest religious boy whose memory is fresh in the mind of this aged Christian man, who, through life, has carried the heavy burdens of a large business. Mr. Stairs has not forgotten the schools at Horton, where he happily spent some of his boyhood days. He has contributed sums for its support. His father, before him, was one of the prominent business men of Halifax. A few still live who cherish fresh sweet memories of Professor Isaac Chipman.

The delegation to the Sabbath school convention is large. Material for thought and reflection comes to one while sitting in the large and attentive congregations of this body. The meetings are mostly in St. Matthews church. One is impressed with the various devices sought out, and adopted for making Sunday school work successful. Into the discussions is poured the results of the experience of the Sunday schools of the world, which becomes common to all Sunday schools. Serious men and women, mostly young sit in these assemblies pencils in hand, taking down what they hear to carry to their schools throughout the country. It is most satisfactory to find, that from all the officials from the United States and from the delegates from all parts of the Provinces comes the good old doctrine of Christ and him crucified, as the only hope of the children. Not an intimation of disbelief in the Bible as the Word of God. The fathers in our ministry preached the same doctrines as those heard in this Convention of Sunday School laborers. The radical critics have not taken charge of this blessed work. Should they come in, the temperature of the tropics would go down to that of the frigid zone. The Convention palpitates with warm evangelical truth. The personal Saviour, and his atoning sacrifice, gives life and fervor to all the exercises. A look in upon this body of workers thrills one; some with hope and joy. Their various conferences and meetings for devotion, business and teaching, do credit to the wisdom and self sacrifice of Sabbath school workers who in the field co-operating with pastors and churches, inspire hope and confidence in the future. God has powerful and wise agencies at work to stem, neutralize and overcome the forces of wickedness in the world. If the generations are to be saved, their salvation must be effected in their childhood. It is now being done.

Sitting in the sad home of Professor A. E. Coldwell, and listening to the most appropriate service connected with the burial of the daughter, of whose life and departure, fitting notice has been made in the MESSENGER AND VISITOR, I thanked God that the leading men at Acadia, could come from their work, and so devotedly sympathize with the afflicted. The pastor, Rev. L. D. Morse, of course, had charge of the services. After appropriate singing by young ladies and others and reading of the Scripture he called on Dr. Trotter and afterwards on Dr. Kierstead for addresses. Addresses more tender and sympathetic one could not wish to hear. Loss was by Dr. Trotter contrasted with gain; and Dr. Kierstead gave a word intended to be, as it was, personal. These words set out the wealth of Christian character, illustrated in the beautiful girl who was asleep in our midst; but awake and in raptures of the glory of her Saviour's immediate presence. One desire that came unbidden was that the entire constituency of the college could hear the exquisitely tender and warm addresses of these two members of Acadia's faculty.

From my heart I thanked God that he had given the denomination such men to pour their lives, intellectual and spiritual, into the work of training the young men and young women who sit at their feet in the schools at Horton and not into the lives of them alone but into that of the denomination at large. Nor are they the only members of the staff who are spending and being spent in the same manner. The prayers of the churches should go up unceasingly for these schools; and with these prayers thanksgiving to God for all that he has done for the churches and the world through them.

REPORTER.

### A Touch at the Regulator.

BY CORNELIUS WOELFKIN, D. D.

When a watch does not accurately indicate the time, it is in need of a double adjustment. The hands must be set to the standard time. But let this be all, and in a few days I shall find the same variation. The watch needs to be adjusted at the regulator, which governs the running. Likewise the character and conduct need a double adjustment. The law of the Old Testament prescribed the form of outward conduct. Obedience to the commandments was a setting of the hands according to the standard of duty. The New Testament tests of character are finer and

more delicate. They deal with the heart, the regulator of character and governor of conduct. Under the old regime, if the outer conduct conformed to the law's prohibitions, the character passed judgment. Under the new dispensation, the motives come up for inspection. The same order obtains in the daily discipline of life. We hem the child's life in by commandments of to do and do not. With adults we make our appeal to the motives of the heart. The Lord's "I say unto you," is his touch at the regulator of life, rather than the hands.

"Thou shalt not kill." That commandment does not find us. Our hands are not like Lady Macbeth's, red with a brother's blood. We have been angry with men, we have condemned them with prejudiced judgment; but we have never smitten them unto death. But for these inner emotions, the reader of the heart, has branded, not our foreheads, but our souls, with the mark of Cain. Is there in the secret depths of the soul the passion of envy, jealousy, malice, suspicion and unkind feeling? There we have the constituent elements, that charge us with the primeval crime.

It is not Christianity to be free from certain catalogues of outward crime. Mohammedans, heathen, pagans and infidels may be honest, truthful, virtuous and law-abiding. The unique quality that constitutes Christianity is love in the heart. Love that suffers long and is kind, love that is not easily provoked and thinketh no evil. Character and conduct are never safe, until the heart is regulated with the grace of love. When love is enthroned in the secret chamber of the soul, all the outward life is held in splendid balance and poise.

If the heart is not right, then cease from the forms of religion. The Lord wants reconciliation rather than a ritual. He passes all our singing, praying, giving, working and talking to have a look at the heart behind it all. If that is not right there can be no acceptable worship. A wrong heart strikes discord into our praises; works havoc in our service, and discords all our worship. If we could look behind the religious activity that meet with no burning soul of joy, no answer to our prayers no power in our service, we might read the burning words, "Thy heart is not right in the sight of God." The pure in heart shall see God. From all others the secrets of peace, hope, satisfaction, contentment and joy are always hid away.

These are sharp and two-edged words from the lips of our Lord. It is no wonder he did not rise to popularity quickly. A religion that feeds the hungry, heals the sick and ministers to bodily needs, springs into rapid favor. But a religion that reaches and probes the heart is of slow growth. Here the real greatness of our Lord was manifest. He raised no popular cry. He built for eternity, not time. He rather welcomes the souls that come singly through the straight gate, than the crowd that seeks entrance at the wide door. But if we can frankly open the heart for his inspection, and sincerely pray "search me, O Lord, and try me . . . create in me a clean heart and renew a right spirit within me," he will adjust this inner regulator whereby all our outward conduct will be adjusted to the commandments of our God, and the soul enabled to say, I delight to do thy will, O my God.—Christian Intelligencer.

### Concern for Souls.

BY REV. S. E. WISHARD, D. D.

The Word of God is not fiction. Its statements concerning immortality, life and retribution, heaven and hell, time and eternity are not fables. They are the tremendous things that concern us here in this life. All other things are as chaff, in contrast with these divinely established realities. And yet it is the visible things that take hold upon men, enlist their energies, tax their powers and exhaust their time and strength.

Solicitude for the eternal welfare of souls is Scriptural. The prophets were moved by it. Jeremiah cried out under the burden of anxiety for the perishing, "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the sinner of the daughter of my people." Moses threw himself between the guilty people and divine justice, pleading, "Oh, this people have sinned a great sin, and have made them gods of gold; yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy Book which thou hast written."

The same solicitude for the lost is the first impulse and evidence of the new life. Andrew must hasten to Peter with the glad tidings, "We have found the Messiah." Philip bore the sweet message to Nathanael. The woman at the well forgot her water pot and hastened back to the city with the message, "Come, see a man that told me all things that ever I did; is not this the Christ?" Every child of God knows that the first experience of the new life is the outgoing of a great compassion of the lost about us. It must be apparent, to those who are toiling and watching for souls, that the church has to an alarming extent lost that deep concern for souls which has characterized the living church in all the ages. There is still a general interest in the effort to increase the membership of the church. That is apparent from the interest in the showing of statistics. In many directions that has come to be a business. Work is carried on, not so much for setting forth the claims of divine law, or the perils of sin, as for the



definite purpose of increasing our membership. This labor to be seen of men has its reward. The church is tending in the direction of a social club, instead of a mighty spiritual life, seeking the transformation of souls. The world is coming into the church, with its low and indifferent views of godly living. The sea is coming into the ship, and if it is not driven back there can be only one result—the vessel must go down. We are not planning that disaster for the church, for the Master of the vessel has promised that the gates of hell shall not prevail against it. This promise, however, was not made to relieve us from fidelity, but to encourage our faith and call us to new effort in time of danger.

We must look for the causes that have led to this loss of zeal for the salvation of souls. How and whence comes this light estimate of the work of priceless souls?

How is it that we have come to deal with souls on religious questions as the public is dealt with on political or human logic have taken the place of the flaming sword, the "two-edged sword, piercing even to the dividing asunder the soul and the spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart?"

How did we lose our intense concern for the souls that are marching down to perdition? We once had this prayerful solicitude. We were pressed forward by it into service for individuals.

"Where is the blessedness I knew  
When first I saw the Lord;  
Where is the soul-refreshing view  
Of Jesus and His Word!"—

a view that would not let us rest until we had exhausted all possible effort for the salvation of our fellows?

Need it be written that we have lost a realizing faith in the glorious and the awful revelations which God has given us of heaven and hell, of Divine love and human guilt?

Has not the Spirit of God been grieved by our wayward living? Have not our hearts been hardened through unbelief? Have not our prayers been empty words, when they should have been intercessions with groanings (spiritual aspirations) that cannot be uttered?

Some one, who for a time is a prophet of the Lord, will tell us how and when the Church of Christ is to be lifted into the place of power that has characterized it in the days of the right hand of God. His promise will then be fulfilled—"A little one shall become a thousand, and a small one a strong nation: I, the Lord, will hasten it in his time."—Herald and Presbyter.

## The Fine Art of Living.

BY REV. W. C. MARTIN.

I remember an old Negro in New Jersey who had the sunniest disposition I ever knew, a cheerful, hearty soul; and it was no more trouble for him to laugh than it was for a bird to sing. With a wish to draw him out, I used to express dark views of life, and he would respond with "Laws, honey, you doan' know how to live."

There are a great many who "doan' know how to live." Life is the finest of the fine arts and can be mastered only with infinite patience and ceaseless applications to its lessons. Many graduates have been receiving diplomas recently, but all their learning is of small value if they have not learned this fine art. If they have not learned besides classics and languages and mathematics, to be good and do good, to be happy or at least content, they are worse off than that old Negro, for he was happy and good and cheerful and tolerant, and in a real sense had learned how to live. The very noblest workers on earth often give the world nothing else so great or helpful as themselves. I desire no higher eulogium than one recently passed upon a retired pastor: "What he says is good; what he does is better; what he is is best."

Man is a bundle of habits. His life is almost wholly a following of habit. Habit is second nature. His virtues are habits as surely as his vices. Sobriety becomes a habit, and, if he desired, it would be almost as hard to deviate from the wonted course as it is for the drunkard to go contrary to his. The same is true of habitual truthfulness. A man habituated to church attendance finds Sunday a tiresome day without it, even as the individual accustomed to pleasure seeking on that day finds the church service dull. A healthy state of mind and heart, a formation of right habits, is essential to the fine art of living.

But that is merely fundamental. Being good is that we may do good. "Let me remember," said one, "that I must do all the good I can to those whom I meet in the journey of life, for I shall not pass this way again."

"Every man," said Marcus Aurelius, "is worth just so much as the things are worth about which he busies himself." So measured many lives are worth little, for there are those who are busier about bonnets and flounces, or novels and entertainments, or cards and dances, than anything else, and often to the entire exclusion of the higher and more permanently valuable considerations.

But another important lesson in the learning of this fine art is self-denial. Dr. John Hall used to say that he found it a means of grace to stand before one of the great shop windows in Broadway and thank God for the large number of things in the window that he could do without.

And then, if we have learned well the fine art of living, we shall make our lives steadily more glorious until the heavenly sunset shall crown them. Just before the end came to the well-lived life of Stonewall Jackson, while a smile of ineffable sweetness rested on his pale face, he said, quietly, "Let me cross over the river and rest under the shade of the trees," and without pain or struggle his spirit departed. We should all be able to pass the river of death bravely and tranquilly and leave a trail of glory behind us if we have learned as well the fine art of living—Herald and Presbyter.

## The Strength of Sin.

It is being freely said that the sense of sin is weakened. It may be true. But the strength of sin is not weakened, for "the strength of sin is the law," and the law exists. Soon or late, the eternal verities make themselves felt and known. Supremely, as it seems, is this the case with the truth before us. "The strength of sin is the law." It was one of our earliest discoveries as children. Sharp and salutary were the teachings of cause and effect. The moral law, in concrete forms, was revealed with wholesome severity in home and school. Whatever else was vague, that was cold and clear. It was not at all a matter that called for the exercise of reason; it was painfully palpable and that was good. It seems to us in later years, that nothing else which we learned was quite so valuable as the meaning of right and wrong.

It was compass and ballast when we launched at length upon the unknown sea of life. It was not everything we needed, but it bought us far and well. There are days yet—days of storm and darkness—when the sense of right and wrong is the one thing that holds. Ease has gone, joy has gone, light has gone, deep calls unto deep in the soul, even love is threatened with disaster; there is but one of two things to be done—the right or the wrong and well we know that the issue in either event will be tremendous. If we are to judge by much that is written and read to-day, these issues no longer exist. They are quite old-fashioned and out-of-date. Sin is a bogie, born of ancient myth. Personal responsibility is the bias of an ignorant brain. So we read. Here and there Christian teachers have replied to these statements with anger or contempt, only to be charged with want of courtesy and what not.

For our own part we can only say the issues of right and wrong do exist for us, and exist with overwhelming might. That they exist also for the vast majority of people is sufficiently proved by the fact that the earth is not yet a madhouse or a shambles, that it is still a fit place to live in, and that a sense of justice and honor is not uncommon. It is not hard to understand how hot is the impulse to use strong language against this ancient doctrine, served up for modern consumption.

No sin? "The sting of death is sin, and the strength of sin is the law." No sin? Why, it is crushing all the heart out of men and women and children, and reducing them to despair. No law? It is the very strength of sin. It is grinding men to powder. How can it be otherwise when it falls upon a human life? It is the most real, the most terrible weight in life. And if a man feel it not, that is the heaviest penalty of all, for that is moral and spiritual death.

The way to get rid of sin is not to deny its existence. How then? To declare him who came "to save his people from their sins."

"The strength of sin is law."

The law must stand. Christ came not to destroy, but to fulfill. "It is easier for heaven and earth to pass than for one tittle of the law to fail."

How then shall a sinful man be justified? "Being justified by faith, we have peace with God through our Lord Jesus Christ."

This Gospel we teach—the Gospel that Christ took our place when he died the death of the Cross, "the just for the unjust, to bring us to God." We preach it because we believe it profoundly, passionately, with every thread and fibre of our spirit. It has been the power of God unto salvation.

There has been wrought in our heart the personal conviction which was wrought in the heart of the savage Bechuanas, who, on hearing the story of the Cross, deeply moved, cried out, "Jesus away from there! That is my place!"

At the close of an article on the atonement of Christ, Dr. Godet writes, "The 'for me, understood in the sense of 'in my place,' is, in my eyes, the centre of the Gospel, as it is the nerve of Christian life. . . . During the sixty years that I have meditated this question I have found nothing better."

"I have found nothing better." The language is restrained, but is enough, and more than enough. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—F. A. Jackson, in London Baptist.

## When Peace Like a River.

"It is well with my soul," was written by H. C. Spafford, and the popular tune to which it is always sung is one of P. P. Bliss' best compositions. Mr. Spafford was a member of the Chicago bar and an elder in a Presbyterian church,

He had been successful in his profession, but had made some unfortunate investments, and when the financial panic of 1873 seriously disturbed the business of the country Mr. Spafford found that his savings of many years had been swept away. The members of his family were prostrated by this disastrous turn in their affairs and he acceded to the wish of helpful friends that they should visit Europe and thus be removed for some time from scenes of his financial ruin. Mrs. Spafford and her four children took passage on the French liner "Havre," and the story of that voyage is one of the most appalling of the many calamities of the sea. When in mid-ocean and in the backness of a November night in 1873 the steamship collided with the Glasgow clipper "Loch Earn," and in twelve minutes the former went down, carrying to death 230 souls, and among them were Mr. Spafford's four daughters. Mrs. Spafford sank with the vessel, but floated again and was finally rescued.

The saved were taken to Havre, and from that city she sent a message to her husband in Chicago: "Saved, but alone. What shall I do?" This message of fearful import—"sufficient to drive reason from her throne"—was the first notice Mr. Spafford had that his dear ones were not as happy as when he parted with them a few days before in New York. In his unutterable sorrow Mr. Spafford did not chant a dirge to impossible hope. When he reflected that his property was lost in destruction's waste, that his wife was painfully prostrated, and that his four children were buried in the dark waves of the sea, there came from his heart of hearts a song of trust and resignation that has many times encircled the globe.

"When peace, like a river, attendeth my way,  
When sorrows, like sea billows roll;  
Whatever my lot thou hast taught me to say,  
It is well, it is well, with my soul."

When Mr. Spafford returned from Havre with his invalid wife he said to his friends:

"I never felt more like trusting God than I do now." Spafford's hymn of resignation, with its fine musical setting by the lamented Bliss, is one of the most helpful of the many gospel songs written during the past quarter of a century. One Sunday evening a service of song was given in one of our large cities at which the story of "It is well with my soul" was told and the lines sung with great tenderness of expression by the audience and choir. Attending the services was a gentleman who had suffered financial reverses in the panic of 1893. When he heard the story of Spafford's heavy affliction and joined in singing the hymn so pathetically inspired, he said to his wife on their return home from the service:

"I will never again complain of my lot. If Spafford could write such a beautiful resignation hymn when he had lost all his children, and everything else save his wife and character, I ought surely to be thankful that my losses have been so light.—Philadelphia Press.

## The Grass That is Stronger than a King.

BY CHARLES FRANCIS SAUNDERS.

One of the stories of our school histories tell how the courtiers of the great Canute, nine centuries ago King of England, Norway and Denmark, would have had him believe that he was lord of the sea also; and how he went with them to the beach one day, when the tide was flowing, and commanded it to rise no farther. But the ocean cared no more for the royal mandate than for the sea gull's cry, and king and courtiers had to leave the beach to the resistless passage of the waters. Yet what the command of the monarch could not effect is, under divine law, within the humble grass to accomplish.

In many places along the Sandy beaches of our Atlantic seaboard from Maine to Virginia, and on the coasts of Great Britain and the neighboring counties of Europe, grows the beach grass, or marram, a reed-like grass two or three feet high, coarse in texture, and with stalks tipped in late summer and autumn with narrow, chafly spikes of white, reminding one of heads of rye threshed out. It flourishes in the pure beach sand, where many of us have often passed it by without suspecting the useful work it was quietly performing in the world; for wherever it grows it has a special mission to keep the ocean in check.

The roots reach deep downward and far sidewise in the sand drifts, and intermingling form a strong network, binding fast the sands, which otherwise would be shifting hither and thither under the influence of the winds and the waves. As fresh piles of sand gather about or over bunches of the grass, the latter, instead of smothering, starts a fresh growth upward, ever rising above the piling sands. So for three feet of grass visible, there may be fifty or seventy-five or even a hundred feet of underground stems to a single plant.

Small wonder, therefore, that when the sea beats upon a beach where the marram grass has established a colony, the waters roll back baffled, unable to make headway inland at that place. Thus, a grass, whose fragile stalk a child can break, joining with the sand, which is a symbol of all that is unstable and untrustworthy, effects a union in which the weakness of each is turned to strength and a barrier is set which the mighty ocean must respect.

For generations the dwellers by the sea of Northern Europe have made an ally of this grass in their ceaseless struggle against the ocean's encroachments, particularly in England and Holland, and rigid laws have been passed to protect it. Of late years, also, it has been cultivated to some extent, in our own country for the same purpose; visitors to Cape Cod may have noticed plantations of it there.



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### THE AIM OF THE PREACHER.

Dr. Cuyler says that he was once asked by the late Mr. Spurgeon, this pertinent question "How far do your chief preachers aim at the conversion of souls?" This is a pertinent question for ministers to ask themselves today. We read that Jesus "came to seek and to save the lost." This was his aim and purpose. To this end he gave himself with all the energy of his being. The main purpose of the apostles was to win men to Jesus by the aid of the Holy Spirit. The keynote of this whole business, according to Paul, was struck when he declared that he was "determined to know nothing among men save Jesus Christ, and him crucified." It is further said of him that he "ceased not to warn sinners, night and day, with tears." The great Reformation in the 16th century was far more than a protest against prevailing errors; it was direct bringing of souls to the Lord Jesus Christ. When the Christian life of the churches in England had reached a very low level, and a great spiritual famine prevailed, the Wesleys and the Whitfields stirred the slumbering Christian heart to its deepest depths, and warned their fellow countrymen to "flee from the wrath to come." Their one aim was to lead souls to Jesus. And the influence of their life and labors has not ceased to be felt to the present day. Let every preacher ask himself this question on bended knee "How far does my preaching aim at the conversion of souls? The answer might be a real awakening.

"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach, except they be sent?" These words are proof of a regular ministry to whom the work of preaching is given of a church to whom the business of sending the ministry is committed, and as the means for sending the ministry is opened up on church members, there seems to be such a unity, such a connection between them, they become one, in divine effort, so lasting in effect that the world in hearing may believe, and believing may be saved. This work just had a beginning on earth on the plains of Bethlehem when angels came crying, "Peace on earth, good will toward men." The disciples took it up and to-day the ministry and church are engaged in it, proclaiming the glad tidings. The song has never grown old; the supply from it is still sufficient, blessing the nations, strengthening, cheering and comforting all engaged in it.

### THE CHURCH AND THE CHILDREN.

Though the religious instruction must begin in the home it cannot end there. Necessarily it can only be the beginning. The churches depend mainly upon the Sunday school for further religious instruction. This work cannot be superseded and its importance cannot be over-estimated. There are other organizations which supplement the work of the Sunday school, such as Y. P. Societies, Mission Bands, etc. No one believes for a moment that everything is done for the children that ought to be done for them. After making the most liberal allowances for the work of all these agencies, there remains a vast field for instruction which the church must not overlook. One of the saddest facts of our church life to-day is that so many of the children are not in our Sunday schools, and that so few of them are brought into the church of Christ ere they leave the school. It has been stated "that not more than one fifth of the rising generation enter maturity as professed Christians."

To properly meet this obligation is one of great difficulty, and every pastor has felt the responsibility most keenly. This debt he can meet in no formal way. A weekly sermonette will not do it, nor a perfunctory rehearsal of the decalogue or formal catechetical instruction. These are all good in their places but by themselves are entirely inadequate. The children must be won by those who propose to be their best helpers. And this should be and can be done by the gray-haired saint as well as by the youthful disciple, and no work pays better. The child of to-day is the man of to-morrow. What is done for him in youth will follow him through all the years of his life. Impressions made then will stick. As the stamp leaves its impression upon the plastic wax so the lessons instilled into the mind of childhood by the loving parent or teacher or pastor will

never be effaced. The pastor is the leader of his people, the shepherd of his flock, the instructor of his pupils. These are of all ages and grades. There is the old man of seventy and the child of seven. It is for him to minister to each in his season, and needs and attainments. His work is varied and complex. The old sheep can masticate dried grass, the lambs can utilize only the fresh green herbage. "To each his portion" is his aim and endeavor if he be a wise and tender guardian of his flock. How he will do this must be left to his judgment and discretion, circumstances vary, and means must be adapted to ends. One man will do it in one way and another in another way. "Oh, church of God! whatever else you do or do not do, care for the children and the young people. Win them, draw them by the cords of love and the bands of a man."

### PROFITLESS HEARING, WHY?

In Hebrews 4:2 we read "But the word preached did not profit them, not being mixed with faith in them that heard it." Just as there was a reason why those Hebrews were not profited by the Gospel, so there is a sense in which we as Christians are not profited as we might be, and to the extent the Gospel is designed to profit.

One reason for this may be that our hearts "are not right in the sight of God," as was said of one of old. Our prayers may not be so definite and earnest as was David's when he prayed "Create in me a clean heart." Perhaps we overlook the great fact which Jesus announced when he said, "Blessed are the pure in heart for they shall see God." It may be we go to the house of the Lord with minds pre-occupied. We take the world, its claims and duties, too often with us, and so we are not in a fit condition to receive with meekness the ungrated word which is able to save the soul. There is no wonder that comparatively little profit is derived from the preaching of the Gospel "the word preached not being mixed with faith."

The condition of the heart has very much to do with the proper reception of the truth. "It is with the heart that man believeth unto righteousness." Keep thy heart with all diligence for out of it are the issues of life. It is of supreme moment to keep a close guard on the heart and the avenues thereto; for as a man thinketh in his heart so is he. Well indeed may he sing,

"Oh for a heart to praise my God  
A heart from sin set free."

### A HINDRANCE TO SPIRITUAL LIFE.

The Report of an Association in Kentucky contains a message which may apply to our own churches. The paper refers to some of the influences which tend to lower the spiritual life, and refers to amusements as one of these and the desecration of the Lord's Day as another. In respect to amusements, it affirms that the Lord's people often deeply grieve the Holy Spirit, and positively quench his power in their lives, by engaging in them.

"The influence of the social card-table is more toward the gaming-table than toward the Lord's table. The tendency of the dance is toward minding the things of flesh rather than toward the things of the Spirit. The influence of the theatre is toward an even lower moral plain rather than toward 'the upward calling.' All these amusements are, in their tendency, distinctly away from the church rather than toward it. If this be true, what should be the Christians attitude toward these forms of evil? Ought he to try the impossible, 'serve two masters?'"

### A THOUGHT.

One of the hopeful signs of the times is the care that is shown in having God's house made beautiful and attractive in its appointments. In this we are only following the ideal which is set before us in the natural world. We see the beauty of the Lord everywhere. "Strength and beauty are in his sanctuary." While this is true, we must remember that religion is not confined to externals. It is much more than these. Every renewed soul is a temple of the Holy Ghost, and he would have this dwelling place "a thing of beauty" forever. Sin stains and defaces it. The forces of evil would enter and mar the beauty of this heavenly shrine. There are forces that threaten its destruction. As sentinels we need to watch with sleepless vigilance lest an enemy find entrance. "The sin which doth so easily beset us," is to be watched and fought against. As one has well said, "Each of us made beautiful by the indwelling Spirit should see to it that he in very deed, is a living stone in that holy temple which God, through the ages, has been building for the glory of his great name."

### 'ABIDE WITH ME.'

This is a hymn which never grows old. It touches the cords of the human soul and makes them vibrate with its sweet impressive music, yet how few know anything about the author. Henry Francis Lyte was the rector of a little church in the village of Brixham, on the coast of Devonshire in England. He was richly endowed intellectually, a poet and a scholar. His life was spent in this village among these simple fisher-folk where he preached for twenty

five years, dying with consumption at the early age of fifty-four. This exquisite hymn was composed on the Sunday evening on which he preached his last sermon. It was the one desire of his heart to build a beautiful church to take the place of the poor building in which he ministered to the people of his charge. Thirty years that church has been building and the fishermen have contributed to its erection no less a sum than \$35,000, at least \$10,000 more were needed which has been obtained from outside sources, and the new church will stand as a monument of the saintly rector who lived for his flock and left a memory among them the influence of which will be felt until the end of time. It is not where we work as the Spirit with which the work is done that tells.

### INFLUENCE.

Life is not a matter of convenience to be dissipated in frivolous self-indulgence or wasted in misdirected energy. In more ways than one we are our brother's keepers. Does not this thought give a significance to life that is measureless in its results? If men considered that no one "lives unto himself and no one dies unto himself," would he not pardon the paths of his feet and think of the words which fall from his lips? The best we can do ought to be done, if from no higher motive than to help the men and women, by whose side we walk, those who may jostle us on life's pathway.

It is a fact that we are either lifting others or degrading them. Men are either made better because of their contact with us or they are becoming poorer. This makes daily living a serious business, and serious it is, because of the tremendous issues which are involved.

### Editorial Notes.

—Somebody has said, and it is worth repeating and to be remembered: "Great saints pray, ordinary men preach. High sounding words and showy acts may impose upon the few, but it is silent effort moves the world." It is the still small voice of the eternal Spirit which reaches the hearts of the most hardened and depraved and wins them to the Christ of God. It is never "by might nor by power" that the most effective work is done "but by my Spirit saith the Lord."

—The formation of the Baptist Union in China by all the Baptist missionaries of all lands is a step in the right direction. The Union is for the study of methods and general helpfulness; not for altering the work of the different Boards. This is eminently wise. The missionaries representing the two Canadian Boards thus meet. Would it not be a good thing if all the Baptist missionaries in India would form a Union for the same purpose? An agitation among the missionaries along this line might be helpful.

—The Congregationalist of Boston calls the attention of its readers to the fact, that next year all the Presbyterians of Scotland are to celebrate the four hundredth anniversary of John Knox. This will be a worthy celebration of a most worthy man. Just now, two branches of the great Presbyterian church of Scotland, the United Free and the "Wee Frees" are having a celebration which is not at all edifying and certainly does not help the world to see the beauty there is in Christ Jesus. They will be all too ready to say "Behold how these Christians bite and devour one another."

—Some one has well said that "the greatest assistant a minister of the gospel can have is a consistent Christian life keeping step with his sermons. People are apt to remember the man long after they have forgotten his message." The truth of the above finds frequent illustration in daily life. Sometimes we hear it said of some men, "if we could only keep him in the pulpit he would be all right, but alas, on Monday he undoes what he says on Sunday." A minister above all men should be pure and good, faithful and true, should never promise to pay and forget to keep his promise. Little straws show the current of life as they float along its stream. We cannot be too careful.

—The temperance sentiment is on the advance in old England. The need for this is very apparent. In a recent address the Rev. F. B. Meyer said that a prominent member of his church had been refused office because he was engaged in the liquor traffic and had since left the church. Mr. Meyer went on to say that he would not turn out of office a man engaged in the liquor business, but in future elections no man who received any revenue from the liquor trade would be considered. It is said that in the Congregational church in England, twenty-five years ago 768 clergymen out of 2000 were total abstainers while to-day 2500 out of 3000 are. This is advance. The time is not far off when every minister of the gospel will be a total abstainer for the sake of others. That time ought to be here and now.

—The death of Ernest C. Harper came as a painful surprise to many in these Provinces. A recent graduate of Acadia, with a splendid record as a student he had entered upon his life work in the city of Pittsburgh, Penn. with high hopes and bright prospects as an electrical engineer. In another column will be found brief obituary notice. There is left to mourn his loss a widow, Edna, youngest daughter of the late I. C. Cook of Canso, N. S., who was



his classmate in College, and an infant son. The circumstances of the case are indeed painful—a bride—a mother, and a widow all in a brief few months. May the God of all comfort sustain the sorrowing ones in these dark days, To Deacon I. C. Harper and family of Sackville and the young widow so sorely stricken, the MESSENGER AND VISITOR extends heartfelt sympathy.

—The Baptist Convention of Ontario and Quebec met in the Jarvis Street church in Toronto, this year. It was one of the most largely attended and inspiring Conventions which has ever been held by Baptists of these two great provinces of the Dominion. The retiring President Rev. W. J. McKay in his address reviewed the conditions of life socially, politically and religiously and appealed very strongly for an advance on the part of the churches represented in the Convention. Hon. John Dryden the minister of Agriculture in the Government of Ontario was elected president for the ensuing year. The reports of the different Boards were of a most encouraging nature and called forth enthusiastic speeches on the part of many of the delegates. The Home and Foreign Mission work of the body is in a most healthy condition, though the deficit of the Foreign Mission Board of more than \$6,000 was not more pleasant to hear than it is to read. But this will not be allowed to hinder the progress of a work which has been so blessed of the Lord. The work in the North West received the hearty endorsement of the Convention and Superintendent Stackhouse must have been greatly encouraged as he pleads so earnestly for advance in this growing work. The Grand Ligne mission too made a more than usually good showing in its report of work done, of money contributed and the hopefulness of the outlook.

The report of the Senate and Board of Governors of McMaster University was read by Chancellor Wallace, who moved the adoption of the report and in doing so referred to the magnitude of the work which God had thrust upon them. They had over 500 students enrolled in the different schools. To train and develop this young life for God and their fellows was something that called forth all that was highest and best in those who have the oversight of these schools and those who have been chosen to the high position, of teachers and instructors. Attention was called to the fact that the number of students in the Theological school was not on the increase, a fact to be deplored, since a well-trained ministry is everywhere in demand.

The report of the committee on the state of Religion was read by Dr. Goodspeed. It was as usual lucid and informing. It showed that there were added to the churches by baptism 2161, by letter 1744. The report stated that the average length of pastorates is not increasing and that there is improvement in the matter of Christian beneficence. The report was most hopeful in its tone. It is to be published in the Year Book, and ought to be widely circulated among the churches. Revs. Dr. Eaton of Cleveland and Dr. Stewart of the University of Rochester were present as invited guests and added not a little to the pleasure and profit of the sessions of the Convention. President Dryden was heartily assisted in his work as presiding officer by his associates, the Vice-Presidents, one of whom was the Rev. A. A. Cameron of Ottawa.

### Baptist Union.

Dear Editor:—It affords me pleasure to add this week fifteen more churches to the list of those voting in favor of the Union Basis and the desire for organic Union with the Free Baptists of N. B. The following have reported since my last note. In N. S., Linden, Advocate, Argyle, Freeport, Tracadie, Walton; in N. B., 1st Cambridge, Nashwaak Jemseg, Salisbury, 2nd Kingsclear, Prince William, Olivet, Richmond, South, Main St., St. John.

Will the pastors or Clerks of churches that have taken action report at once to me and oblige our Committee.

St. John, Nov. 7.

G. O. GATES.

### Right Sunday School Helps.

Mr. Editor:—I am astonished on returning to my native land to find how extensively such publications as those issued by the David C. Cook Co., are used by our Baptist Sunday Schools. Of course I do not know the conditions of the entire Province, I speak only from observation and from report. It seems inexplicable that our schools should abandon the admirable helps furnished by our American Baptist Publication Society. Surely it cannot be because of efficiency or cheapness. These stand unrivalled. And when we recall the fact that the entire profits arising from their sale are devoted to evangelizing the great West, into which is flowing a population largely non-Christian, the wonder changes into a stronger feeling that Baptists should perversely hinder the cause by transferring their patronage to concerns, whose only reason for existence is the profit that is in the business. And even then, consider an even more important reason. In every lesson, which shows the correctness of Baptist principles, they simply dodge; for example scan all their comments in the past upon the baptism of Jesus. What is the effect upon children of Baptist parents? An illustration will be sufficient answer. I am told that a very bright daughter of

one of our Baptist deacons after a brilliant career in the training schools went out to the West as a teacher. Within six months, she wrote home saying: "all who are in the boarding-house with me are pedobaptists and they are continually arguing with me about baptism, and really I cannot give a reason why I am a Baptist, except that my parents are. Please send me some literature that I may read up on the subject."

Comment is unnecessary, except to say that the absence of Baptist instruction in our lesson helps will produce Baptists who are such from heredity, not from principle.

W. B. CROWELL.

Liverpool, N. S.

### Notes from Hamilton, N. Y.

Among the many religious journals that come to the reading room of Hamilton Theological Seminary, none is more highly prized by the Acadia men here, than the MESSENGER AND VISITOR. By it we are kept in living touch with the Baptist interests of the provinces. As your interest is ours and our interests yours, we presume that your readers would like to know something of the life at Hamilton. Situation. "Beautiful for situation is Hamilton Seminary" cosily nestled on a hillside, commanding a magnificent view of the town and surrounding country, and within a few minutes walk of the other buildings of Colgate University. The grounds are very spacious and artistically laid out, with an artificial lake at the bottom of the hill. It is a picturesque sight to see the surrounding fields studded with hop-poles piled up in wigwag fashion. I have heard on good authority that at least two farmers here have each cleared this year \$10,000.00 from this industry alone. This place reminds one very much of Wolfville, except that the salt water is lacking.

Students. The total enrollment in the Seminary this year is forty-five. The Acadia contingent numbers nine; of these E. V. Buchanan, Acadia '01, A. C. Horseman, '01, H. J. Perry, '02; C. P. Christopher, (Horton Academy), are members of the Senior class, and N. A. MacNeill '90, J. A. Huntley, '03, M. S. Richardson, '01, H. B. Killam, '04, and A. C. Berry are members of the Junior class. This Seminary is becoming more favorably known from year to year, as shewn by the fact that her students come from Maritime Provinces on the one hand, to the state of Virginia on the other, and even from foreign countries.

The Course: This is certainly strong. One of its best features is its wide elective system; and in all class exercises free discussion is encouraged and heartily entered into. If some of the theology taught here is of the liberal type we wish to say that the conservative type is by no means lacking, both on the part of professors and students; and this is especially true in regard to the entering junior class.

Life. The Spirit of Christian fellowship that exists, and finds expression among the men, is certainly excellent causing even outsiders to say in effect, "behold how these men love one another." Formality and coldness of manner seem to be unknown here: Faculty and students are all one brotherhood and the men feel it.

The Evangelistic Band is just entering upon its work in the neighboring churches of the state, and already its work is being richly blessed. This Seminary ministers greatly to the enriching of the life in the churches round about this part of the state.

Friday evening, Oct. 28th, found Acadia's sons enjoying a most pleasant and profitable evening at the home of Dr. and Mrs. M. S. Read. Ample justice was done to the bountiful feast provided, and for one evening at least all present were living again in "The College Residence" or vicinity. Dr. Read, who is a son of Rev. E. O. Read of Lower Granville, holds a very high place here in the esteem of both students and Faculty of Colgate University, being one of her most popular professors. Rev. W. R. Wallace of Utica (son of Rev. Isaac Wallace) so favourably known throughout this State, was also present. He holds a large place in the affections of his people and is beloved by all who know him.

Presidential elections take place in U. S. on Nov. 8th, we trust that the Christian people of Canada, in this coming election of Nov. 3rd, will cast their vote for righteousness irrespective of party.

H. B. KILLAM.

Oct. 29.

### St. John Letter.

Considering the great vested interests of God in this city, not very much is being done in proportion to our opportunities and privileges; and though reluctant to admit it, yet we may be compelled to say, that we are not doing much, because we are not able. The Holy Spirit is given by measure to some. Nevertheless there is a going forth in the treetops and a general interest in all of our hearts. We are praying for a mighty awakening of the dead and indifferent. In the general muster which is surely coming may we be among the first. Just at present the election is the one absorbing topic. Before this letter reaches you the results of the general election will be determined. By the way it would not be amiss to pray, each of you, for a genuine revival by the Spirit of God in all of our political

circles. What a stirring of the bones that would be that is if you know how to pray. These political battles are not like the ones spoken of in the valley of Hebrew history, dry and sweet, they are festering and offensive in the extreme. But the political corruption is not of God. So far as the Redeemed church of God is concerned, our course is clear. Our call is to a life of unspottedness. Some will have it that we are all badly speckled, which is probably not far short of the truth. Remember however that, "the blood of Jesus Christ, his son, cleanseth us from all sin." Members of Christ! Be ye holy for your Lord is holy.

We have recently had a visit from Miss Evangeline Booth and Mr. Don Ogden Vogt. The former was farewelling as the official head of the Salvation Army of Canada, and the latter came to stir up interest in young peoples work, particularly the young peoples society of Christian Endeavor, of which he is general secretary. The former drew immense audiences. Though this age is politically corrupt yet it is an age when the Carpenter of Nazareth is becoming increasingly and comparatively more and more popular. Everything which touches the great need of humanity to alleviate it, is popular with wretched men ever since that awful day when the rocks and veil were rent. The Salvation army with the Booths at the head of it is playing the part of the Good Samaritan, and is doing it so tenderly and lovingly, that the smoking flax is not quenched, and there is little wonder that the society of this city, editors politicians and all, turned out and paid their quarter and thronged the largest public theatre in the city to hear a slip of a girl tell what a few lads and lasses in the despised uniforms are doing, from Dawson to St. John. Since hearing her, somehow we have come to the conclusion, despite the bribing and corruption of these election days that the "seven thousand which have not bowed the knee to Baal" may be imperfect; but they are to be found in our blessed country. Nothing in the name of Christ could be more satisfactory than the fact that these things are winning the world, while our form "like unto the form of the Son of Man" is conspicuous in the midst of it all.

Mr. Vogt says that our young people have made the same mistake many others have made, in that we adopted the model constitution, without due consideration for local needs. He suggests that where necessary, the society be divided up into several groups of active members, one pledged to the devotional side of the pledge, another group pledged to missions, another to social, literary or a musical idea, let them be pledged to something. He calls for the fullest freedom and liberty of organization and in this many of our pastors and churches are in the fullest sympathy. We ought not to forget that there should be "no impression without expression," no presentation or attempt to possess the Christian life, without some definite means for Christian service, some avenue open whereby the young people can be working for God, the church or humanity. Our young people's societies are weak because they have been doing nothing. Let them take up some form of Christian work, the Industrial Guild, giving, or working for Missions; holding open-air meetings, special mission services or something that calls for special spiritual expenditure of energy, for the salvation, or help, of another; and the development and growth of the young people is assured. We ought not to forget that every young person in every young peoples society must be set to work to labor and strive for the salvation of others. This will build them up in Christian character and efficiency as nothing else will. Let it be known wherever a church organization is effected, young men's Bible class or other that the one end and aim of it all is the benefit and salvation of those who come within its influence. We have had everything keyed too low, and it has proved to be a great weakness.

Yesterday was the regular monthly meeting of our Foreign Mission Board. It will be ill-news to most of us to know that on account of the health of Mrs. Archibald, Dr. W. L. Archibald and family cannot sail for India now. This is a great disappointment to the Board, as it was hoped that they might go this fall. Now that the illness of Miss Parker and Mrs. Archibald has prevented these three from going out this fall, the Board is looking for the leading of God in the great matter of Foreign Missions. The Board is recommending that wherever possible Mission Conferences be held by the churches for the purpose of deepening the spiritual life of the Christians, with a full setting forth of the claims of Christ for the evangelization of the world; to the end that not one of our people shall be satisfied until they are assured through the Holy Spirit that they have done what they could. It is felt by those best posted on methods of missionary education, that a systematic and regular presentation of the choicest bits of Missionary news, is the best way to arouse and increase the interest of any congregation. Nothing is better for those disposed to take up the regular courses of the B. Y. P. U. and W. B. M. U. than the conquest missionary study of these societies. But this method is not always possible for many congregations. In such cases let every pastor and B. Y. P. U. president or leader present several choice bits of missionary news at each public service telling so as to arouse interest what God is doing through the different missionary enterprises in the world. This should be done as an announcement of great and happy interest. To briefly or read as extracts from personal letters. The Secretary of the Board, Rev. J. W. Manning, will be pleased to furnish such information as may be at his command.

Sincerely yours,

MATNARD PARKER.



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

### Helen Lunt's Allowance Paper.

It was Tuesday, and on Thursday evening the members of the Welchville Church were to meet to decide upon the salary of the new minister. This, as every one in the thrifty New England village knew was a mere form; the limit of the amount annually paid their preacher was fixed by an unchangeable custom. Not a dollar more has been paid since the building of the imposing woolen mills on either side of the splendid water-power, the pride of the village, than had found its way into the minister's hands years before, when the country population without any outside aid had vigorously struggled with the rocky hillside farms for a simple livelihood.

"It's a shame—only \$450!" Helen Lunt spoke the words slowly and impressively, in order, if possible, to realize fully how little the amount really was. "The church is abundantly able to pay double that paltry sum—and more!"

She opened the door on the veranda, and walked resolutely through the long hall to the dining room.

"It wouldn't be so bad if the new minister hadn't so large a family—yes, it would, to! That isn't a reason why a man should be paid any more or less; he should receive what he's worth. And that's what no minister's received in Welchville since I can remember; \$450! I wonder how far that would go towards the living expenses of Thomas Lockwood, even if he weren't the overseer of the flourishing woolen mills. Do you suppose Deacon Barrows, with only his one child, could live on that?"

She turned to the clock ticking away with solemn sympathy in the corner.

"And father! He's no excuse—no more than the others, not a bit, for withholding as he does. He should be one of the most liberal contributors. Two farms, and \$5 towards the minister's salary—\$450 a farm!"

"I thought you had company, that perhaps Ann Wilkins had run in," and Mrs. Lunt expectantly closed the kitchen door behind her. "I was sure I heard voices."

"You did—oh, mother!"

"It seemed very much in earnest for one," replied Mrs. Lunt questioningly.

"Well I was in earnest, and I had reason to be. On the way back with my pattern I stopped a moment at Mrs. Barrows's and we got to talking about the new minister."

"And his wife—what charming people they are! Didn't they like the sermon Sunday?" interrupted Mrs. Lunt with enthusiasm. "I believe his sermon was every bit as interesting as the one Dr. Tibbs preached for us during the vacation. We're to be congratulated on having such a man as Mr. Folsom. It's a wonder a man with his ability ever consented to come here."

"That's just it—on the miserly salary he's to get! Mrs. Barrows said he's to receive what the Welchville Church has been accustomed to pay—no more. It's a shame—a man with his ability—\$450! It makes me blush when I think of it—and the community as well—to do as this is!"

"But, my dear," said Mrs. Lunt reassuringly, "others have got along very comfortably on that amount. It isn't a wise policy to establish a precedent. Four hundred and fifty is what we've always paid. A minister shouldn't have extravagant tastes. You know the command about putting no scrip in one's purse."

"It's an imposition—that's all," disregarding her mother's remark. "And I'm going to the meeting Thursday night, and tell them so. If they're not ashamed of themselves, I am of them—and father's just as much to blame as the rest."

"What would people say?" emphasized Mrs. Lunt. "You—going to the church meeting, telling Deacon Barrows, Thomas Lockwood, Judge Bean, and the rest what they ought to do—I'm surprised!"

Helen began to set the table, the look of determination on her face showing that her mind was "made up."

"Thirty dollars for clothes—that's such a small allowance," but Helen set it down on the sheet of paper she held in her lap. 'Twas Wednesday afternoon, and she was alone in the cool, tastily furnished sitting room. "That's for boots, rubbers, over-

coat, hats—everything he has to wear. Thirty dollars—that's for Mrs. Folsom," and Helen smiled grimly as she set it down. "I'll allow \$20 apiece for each of the three children—that makes \$60."

She held the pencil a moment in her teeth, thoughtfully surveying the account before her.

"30 plus 30 plus 60—that leaves, let me see. 120 from 450 leaves \$330 for all the other expenses. I'll put down the keeping of the horse next. I can't let him have more than \$5! That leaves \$295. Suppose I take out \$10 for possible doctor's bills. There's \$285 remaining. My! the fund's going too fast—and I haven't been extravagant."

Helen turned over the paper, and did a bit of figuring on the back.

"Repairs? Yes, the minister always has to look out for repairs on his house. Let me see—I'll set aside another \$10. The money's dwindled down to \$275. The books for the children in school. \$10 won't be a bit too much; that'll leave \$265."

"A minister must have tools to work with. \$20 a year is a small allowance for the books he ought to have—and then, papers and magazines, \$10. Now I have \$255. Then the tenth of his income for the Lord; that'll be," and Helen turned over the paper again, "\$45, leaving \$190." She thought a moment. "I suppose he wouldn't have to give this way—but a minister's a minister."

"If we expect a preacher to do his best, he must have a vacation. I'll give him 40 for this, expenses for the whole family while they're away; 'tisn't as much as they ought to have. Now there's \$150 left. Goodness me! And I haven't got half through yet—things they have, and not a cent set aside for their year's provisions!"

An hour later, after careful planning, the "allowance-paper," as Helen called it, was finished. "Of course, I haven't allowed all it ought to take," she apologized to herself, "not for a single item; but it's all I had to do with."

On Thursday evening, the influential members of the church met at the vestry, to do a little routine business and decide on the minister's salary for the coming year. One hardly noticed Helen Lunt alone on a settee by the door. The preliminaries had been disposed of, after which Judge Bean addressed the company.

"I presume you all regard our new minister, Mr. Folsom, worthy to receive the same salary we've voted our former pastors."

"Worthy!" thought Helen indignantly. "Worthy!"

"I lay the matter before you. If any one has any objections to his receiving \$450—it's a good round sum—I suppose we're willing to—"

"I object to his receiving that amount," protested a clear young voice in the rear. "I do, decidedly!"

Judge Bean readjusted his glasses, while Deacon Barrows slowly arose to his feet before turning round in the direction whence the protest came.

"Ahem! Perhaps it is a little too much," pondered Judge Bean, again balancing his glasses on his forefinger. "So \$450 is objected to."

"Yes, sir, and for those reasons." Helen quietly left her seat by the door, and walked out to the front of the room, where she stood facing the little company. She deliberately unfolded the sheet of paper she carried in her hand.

"\$30—for—clothes!" repeated Thomas Lockwood slowly, as Helen read, in a clear, distinct voice, the amount of the minister's salary she had allowed for this outlay. "For clothes—all he's to have for the year! Why, my last winter's overcoat alone cost me \$40!"

"\$10—for doctor's bills! That wouldn't take them through their colds in a severe winter, thought Deacon Barrows, meditatively; "to say nothing of grown-up diseases."

"I wonder if \$30 means dresses, bonnets, summer and winter, shoes and stockings, paying the dress-maker," pondered Mrs. Mason, who was able to follow no further than the item with reference to Mrs. Folsom's clothes. "A good dress-maker'd cost more'n that."

"And so on to the end Helen read her list of expenses.

"That is why I object to \$450. Not one thing

have I given enough to, and I've been obliged to omit many other necessary bills—all for lack of funds."

There was silence throughout the room. Not a person stirred. Helen's allowance-paper had come as a revelation. After an awkward pause, Thomas Lockwood slowly arose.

"Without further discussion," he said, "I move we increase our minister's salary to \$1 000."

"Second the motion," exclaimed Ezra Lunt heartily.

The vote was carried without a dissenting voice.

"We'd a' done it before, had we only realized how little we were paying," declared Deacon Barrows, grasping Helen's hand, as she followed her father out. "No knowing how long we'd a' gone on this way if it hadn't been for that allowance paper."—Christian Endeavor World.

### \* \* \* Jeffy's Inspiration.

Jeffy slipped away hurriedly before they could ask him how many teeth his baby had. It would be perfectly dreadful to have to say, "Not a single!" Probably Debby Stearns would laugh anyhow. Debby's baby had three teeth, and True Starr's baby had four!

"And mine's the oldest!" groaned Jeffy, plunging his hands deep into his pockets for comfort. "Makes me kind of shamed to have the oldest baby 'thout any teeth."

Then he remembered how cunning little Fluff o' Gold had looked at the window in mamma's arms, and suddenly all his shame and disappointment melted in a warm flood of tenderness. He began to run. He wanted to get home to little Fluff o' Gold and hug her.

"Teeth! What were teeth to dimples and gurgles and little pink toes and a witching wondrous fluff of golden hair? Derby Stearn's baby had red hair, and True Starr's—hm, True Starr's baby hadn't any not a single! And none o' the other babies—Bobby Dill's or the washerwoman's or anybody's—had fluffs o' gold. No sir, nobody's baby, teeth or no teeth, was as beautiful as Fluff o' gold! As if he cared—"

But he did care. Even as he hurried home, thinking how beautiful his baby was, he cared, for Derby Stearn's taunting voice was in his ear. "What! Not any teeth yet!" And that was a month ago. Babies always had teeth before they was nine months old, Derby said; and Derby had had experience in babies,—three experiences. And Fluff o' Gold was ten months old!

That morning Jeffy had hunted in the little red mouth for a tooth, and yesterday morning and all the mornings. It was part of his goodbye when he went to school. "Oh, please cut one 'fore I get home!" he would whisper pleadingly in the pink and white little ear. On that particular morning he had added, "An' I'll give you my pocket-book 'thout opening it." There was a silver half dollar in the pocketbook.

Something caught Jeffy's eye as he ran along. It was a dentist's sign, and the minute he saw it he had an inspiration. It made him stop so suddenly that he nearly sat down. Why! Why hadn't he thought of that before? Jeffy was only six. At six inspirations are queer things.

"Dr. Bonney,"—Jeffy was acquainted a little with the smiling man in the handsome room upstairs,— "I've called to ask you to come to my house an' pull out a tooth for my baby. Can you come right now?"

The smiling man was puzzled. What was this,—a baby's tooth? He wasn't accustomed to pulling out babies' teeth: it was n't—er—just in his line. How old a baby, now?

"Ten—goin' on 'leven. Can't you do it 'thout hurting her? I thought when she was asleep!"

"But it isn't—er—customary to pull out babies' teeth."

"Oh, I don't mean clear out," Jeffy explained eagerly. "Course not! I mean just out enough so we can see it. She's very behindward, an' I'm about 'scouraged. You don't think it would hurt to pull one out such a little way as that, do you?"

The smiling man smiled a little harder still. "Go



home and ask your mother what she thinks of it," he said. "I'll come up if she says so."

Jeffry put on his cap and hurried away. At the door at home mamma called him, "Jeffy, Jeffy, come here!"

"Yes'm, I'm coming."

"Quick, for Fluff o' Gold has something to show you! Something beautiful, Jeffy."

Jeffy went into the nursery and up to the baby's little railed-in play yard. Fluff o' Gold sat on the floor, smiling a wide little smile.

"Look quick, Jeffy—now!" cried mamma, excitedly.

"Look with all your might!" It was a tooth!—*Zion's Herald*.

### Frisky and his Friend.

He was only an ordinary squirrel, shy as the rest of his woodland companions, until Ralph took the notion to tame him. With a quick dart, he would seize the nut placed upon the ground to entice him and having carried it to a safe hiding place, return for another.

One day the nut was not in its accustomed place, but Frisky's bright eyes made a discovery. Half-way up the legs of the strange-looking creature near him was something resembling the nut he was in search of, and he darted up, tucked it away, and off like the wind. The next time he got two.

After several of these journeys, the strange object from which Frisky seized the waiting nut moved a bit, and Frisky vanished and was not seen again that day. Ralph was not discouraged, however. He did not expect to tame a squirrel in one day or a week.

In less than a month Frisky had become so well acquainted with his two-legged friend, that he would wait patiently while Ralph cracked the nut and hid it inside his collar or up his sleeve.

After Frisky had found the nut, he usually perched upon Ralph's shoulder, and once upon his head, where Cousin Ned discovered him one day enjoying with evident relish and in happy security, his noon repast.

Ralph then made the joyful discovery that his little woodland friend really knew and trusted him.

His Cousin Ned, although well supplied with nuts could not coax Frisky to dive into strange pockets or perch upon strange shoulders.

After school commenced in the autumn Ralph used to get up half an hour earlier than he might have time to visit his pretty pet, who was almost always waiting, sometimes upon the stone wall with his bushy tail spread over his back, and sometimes upon the ground, whence a loud chattering call would always disclose his whereabouts.

"Oh, dear!" thought Ralph, as he hurried along one morning, "there's Frisky and I haven't a nut." Frisky evidently had been waiting some time.

Chut, chut, chut!" he was scolding as he ran to and fro.

Poor Ralph was at his wits' end, as the squirrel darted into an empty pocket, whence he emerged scolding louder than ever.

Now what do you suppose Ralph did? He saw an apple on the ground—a little, hard red apple. He picked it up and dropped it slyly into his other pocket. When Frisky found it he seemed to think it a new kind of nut.

So excited was he with his treasure that he settled himself in Ralph's trembling little hand, and proceeded to crack his queer nut. It was a long way to the little black seeds, but Frisky found them at last. What he did not lose he ate; and those he ate seemed to satisfy him as well as if their shells had been harder.

As cold weather approached Frisky's visits grew less frequent, and he finally went into his winter quarters in the tree trunk.

Ralph intends to be on hand again in the spring however, with an extra supply of patience—and nuts.—*Commonwealth*.

### There was Another Side.

If difficulties show what men are, the optimistic newsboy described by the *New York Times* is fairly sure to prove a conqueror in the difficulties of life.

He had only one leg, but he had been hopping about on his crutch selling afternoon "extras," and when there was a lull in the business, owing to a falling off in the crowds passing through City Hall Park, he sat down on the steps of the city hall for a brief rest.

"How did you lose your leg?" I asked.

"Cable-car," he said, with the street urchin's characteristic economy of words.

"Too bad!" I remarked.

"Oh, might have been worse," the boy replied. "The company paid the doctor and gave my mother eight hundred dollars. That paid all our debts and left us five hundred dollars in the bank; an' it's all there now, 'cept forty dollars we had to take out when mother was sick. An' I sell more papers than most of the boys, just cause I carry a crutch. There's

## The Young People

EDITOR

BYRON H. THOMAS

All articles for this department should be sent to Rev. Byron H. Thomas, Dorchester, N. B., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

### Officers.

President, A. E. Wall, Esq., Windsor, N. S.  
Sec.-Treas., Rev. Geo. A. Lawson, Bass River, N. S.

### Prayer Meeting Topic—November 13th.

Our Partnership and Fellowship. 1 Cor. 12: 28-31 and 13: 1-13

The last section of this Scripture was made blessed to multitudes by Prof. Drummond's little booklet, "The greatest thing in the world." Taken as a whole the lesson calls attention to our relation as Christian workers and the attitude which we should strive to preserve towards each other in view of this relation.

#### I. WE ARE PARTNERS IN THE WORK OF THE LORD.

When Christ was making final arrangements to leave this world he commanded his disciples to go into all the world and preach the gospel to every creature. That command has the same authority for the church in these days. Every child of God then has something to do in proclaiming the gospel to the unsaved. Hence we are partners in the work of the kingdom. It does not lessen our responsibility so that we have not all the same talents, for God set some in the church, first apostles, secondly prophets, etc, but each has his or her share to do for that we are directly responsible. We are partners whether having a large or small interest in the business and to that extent responsible.

#### II. BUT SECONDLY WE LEARN HOW THE PARTNERS SHOULD CONDUCT BUSINESS.

In the church at Corinth all the different gifts were found and the lesser endowed were envious of those of richer talents.

Paul writes to them of the importance of love and shows supremacy over all spiritual gifts by describing its nature, thus incidentally setting forth the attitude of the partners towards each other in the work of Christ. The partners then should carry on their business in love.

Now remember that love of the brethren is not a feeling which we must bring into existence; but a gift which we should cultivate. Brotherly love is one of the blessings which the Holy Spirit brings into the human heart when he takes up his residence there. See Gal. 5: 22. Like a river love will flow on unhindered if only the channel is kept clear. But how shall we keep its channel clear?

#### I. I THINK WELL OF YOUR PARTNER.

It was a wise word which the present secretary for colonies uttered a few months ago to an English audience, Speaking of the fears of many in regard to the evil designs which certain European nations were supposed to be cherishing towards England, he said: "We must always regard a nation as well disposed towards us until we have conclusive proof to the contrary." In other words we must think well of our neighbor, 13: 5

#### II. THEN SECONDLY LET US FORGIVE OUR PARTNER WHEN HE DOES US A WRONG

Misunderstandings between partners will occur in spite of the best endeavors to prevent them, when they do happen let the injured forgive his brother.

A pastor once asked an aggrieved member of his church to forgive the individual who had injured him, "When he confesses his wrong doing and asks my pardon," was the reply. On the Cross Jesus cried "Father forgive them," and as far as I can learn there was not one of his murderers but was justifying the part he had taken in this foul deed save the Roman Centurion. Forgive your brother whether he asks your pardon or not.

#### III. DO YOUR PARTNER ALL THE GOOD YOU CAN AND YOUR HEART WILL KEEP WARM TOWARDS HIM.

A story is told of two Hebrew brothers who owned a wheat field together, when the wheat had been shocked, the elder brother said to his wife, my brother has a large family and needs the wheat more than we do, I will arise to-night and take my wheat and put it with his shocks.

The younger brother had come to a similar conclusion about the needs of the elder brother, and so in the morning each awoke to find his shocks just as they were before. The next night they arose and carried each his shock to the field of his brother. On the third night each arising about the same hour met at the line each with his arms full of shocks and then the secret was out. No wonder that these brothers loved each other dearly. If you will think well of your partner, if you will forgive him when he does you a wrong if you will seek every opportunity to do him good, brotherly love will continue as the apostle urges upon us. Westchester, N. S. H. S. SHAW.

### B. Y. P. U. NOTES.

Missions! Inscribe that word upon the banners of our Maritime Young People's Movement.

Adopt it as the Watchword for the year. Let it be the battle-song of our hosts.

Speaking plainly, I think we ought to make Missions the issue of all issues. Our Unions look for something more than the prayer meeting, as a reason for their existence. In common with some of our young pastors, who have written me, your editor is of the opinion that "the mission idea will save our Young People's Societies."

What say you Young People? Send the editor a post card expressing your assent or dissent. Paul said: "one thing I do. We will make the "one thing" i. e. missions, very prominent during the year.

We desire to hint that this plan, will make it very necessary for those who, treat the prayer meeting topics, to compress their ideas, use only as much of our limited space, as it is absolutely necessary.

By the way we desire very much to give our constituency, a history of our "Industrial Guild" movement, what has been the work; and its results for the past summer. To this end will you not supply this department with the necessary data?

The Unions are redeeming the pledges made toward Missionary Freeman's salary. A pastor from the Annapolis Valley writes: "The present month completes the year since our Union pledged the \$5000 toward missionary's support. The balance now due the Treasurer, on that pledge will be remitted in a few days."

### SIPS FROM WAYSIDE SPRINGS.

Sin severs strong sympathetic cords of society; separates man from God; blots out the hope of heaven. Genuine self-denial never boasts.

The best proof that we love God is that we are willing to sacrifice for his cause. True love always carries with it the willingness to sacrifice.

The home in the crystal, the nucleus of national character, and from that source, be it pure or tainted, issue the habits, principles and maxims which govern public as well as private life; the nation comes from the nursery, public opinion itself is, for the most part, the outgrowth of the home, and the best philanthropy comes from the fireside.

### "Love Thyself Last."

Love thyself last. Look near behold thy duty.  
To those who walk beside thee down life's road;  
Make glad their days by little acts of beauty,  
And help them bear the burdens of earth's load.

Love thyself last. Look far and find the stranger  
Who staggers 'neath his sin and his despair;  
Go lend a hand and lead him out of danger,  
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee  
Are filled with Spirit forces, strong and pure.  
And fervently, these faithful friends shall love thee,  
Keep thou thy watch o'er others, and endure.

Love thyself last; and oh, such joy shall thrill thee  
As never yet such selfish souls were given.  
Whatever thy lot, a perfect peace will fill thee,  
And earth shall seem the anteroom of Heaven.

Love thyself last; and thou shalt grow in spirit.  
To see, to hear, to know, and understand.  
The message of the stars, lo, thou shalt hear it,  
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better  
By thee, if this brief motto forms thy creed.  
Go follow it in spirit and in letter,  
This is the true religion which men need.

—Ella Wheeler Wilcox, in *Independent*.

The Christian is a warrior. He has foes to overcome. Heaven is to be won through toil and struggle. "He that overcometh shall inherit all things." We may think an easier way and a less severe conflict might inure to our benefit, or better suit our condition; but the Lord loves heroes and knows that the prize will be all the more appreciated, as well as richer and more glorious, in proportion to the expenditure of faith and effort in securing it. He offers both stimulus and strength in fighting life's battles and in winning the heavenly crown.

Christ is risen! Oh, how do these words change the whole aspect of human life! Christ is risen and we have a thought to comfort in the gloom of adversity; a belief to raise us into the high privilege of the sons of God. In the valley of the shadow of death his brightness illumines every step. He will, in the hour of death, fling open the gate of everlasting life.—F. W. Farrar.



## Foreign Missions

### W. B. M. U.

"We are laborers together with God."

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

#### PRAYER TOPIC FOR NOVEMBER.

For North-West, Grande Ligne and Maritime Missions. That struggling Aid Societies may be encouraged and blessed. Thanks giving for the blessings of the past year.

#### Notice.

Executive meeting of the W. B. M. U. will take place Tuesday, the 8th of November, in the Mission Rooms on Germain St., at 3 o'clock.

### The Hindu Dhoby.

Why go so fast? Let us rest our wheels against the railing of this bridge and have a look toward the south. How beautifully those soft, billowy clouds are shot through with the reflected light of the rising sun! See that cone-shaped hill all draped in a pale blue mist. How angrily the river rushes on past the elaborately built temple protected by massive stone embankments and solid steps, where Bramin widows with shaven heads and coarse garments are cleaning the brass vessels by rubbing them with sand with foot or hand; while their more fortunate sisters arrayed in tassa silk garments perform their ablutions and with uplifted hands and swaying bodies worship the God of day.

A look at the other bank reveals quite a different picture



The fair-skinned, sacred-strings, ash-marked Bramin is not in evidence. Here the rough-looking fishermen are hauling in the nets and near at hand the merry lads are scrubbing the mouse-colored, tough-skinned buffaloes who delight to wallow in the muddy water. The sandy bank is alive with people.

#### THE DHOBI'S ARE AT WORK

Near the river's edge large stones are placed in an oblique position and with all his might the dhoby beats the cloths on the tilted rock, ever and anon dipping them into the holes in the sand through which the water percolates. At a little distance are high piles of thorny branches, sticks and leaves among which the donkeys with their packs patiently stand. The shil nostrils and ears give them an added woe-begone appearance, but strange to say the Hindu who delights in the hideous tom-tom seeks by these incisions to soften the clangour of the donkeys bray.

Ocular mud walls, earthen pits are placed and underneath the fire burn. The clothes after having been soaked and beaten and stinkled with Fuller's earth or ashes are one by one put in these vessels and twisted round and round over the beam rising to a height exceeding the depth of the pits in which they are steamed. Now after having been rinsed and dipped in rice water, (starch) blued with indigo, they are spread on the sand to dry or drawn through two ropes which have been attached to poles. The common clothes are folded up then and there for despatch but the best ones are taken to the washermen's hut to be ironed on the floor with huge irons which hold the glowing coals.

"My clothes he knocks  
Upon the rocks  
That dreadful Dhoby-man!"

"Dhobie, this blouse had never been washed before and it came from my home, far, far away! See these holes in the back and the lace is in tatters! You promised to wash it so carefully, how is this?"

"I couldn't be p it Amma! The wind blew it away and then the *foochies* ate it."

"See here, why did you not bring the clothes Saturday!"

"Oh," says the dhoby with bowed head and sorrowful countenance, "my grandmother died!"

"Now sir, tell the truth! Six months ago you told me your grandmother died. How can she die twice? I see you are trying to arrange it so as to bring the clothes only three times a month while you will expect me to pay you for four washings."

"Why, dhoby you have broken every one of those pearl buttons! I know it is necessary for you to mark the clothes but why put those ugly dots where every one can see them!"

"Oh, dhoby, look at that sheet! Yes, I allowed you to carry the clothes in it, but now see!"

"Amma, please forgive" says the washerman, "the rats ate it."

One day a new man brought the clothes and in explanation he said: "All the same, Amma, I'm your dhobie's sister's husband's brother; brothers uncles, all us dhoobies wash on same ground, so all the same Amma!"

It is the cool season; the nature shivers, he comes to the dhoby and says; "Loan me that white man's flannel won't you? I'll give you four annas if you do!" The dhoby consents and when the garment is returned after a month or so it looks decidedly the worse for wear.

Two years ago things were going from bad to worse. Our dhoby refused to give satisfaction. We sent hither and thither for new hands but every new washerman brought additional grief. Finally Mrs. Archibald decided to introduce the "home way" of washing. Soap was ordered from Madras, large fire-places were built and after much trouble the necessary apparatus was procured. When all was ready from Koned a Christian dhoby came. In the

burning sun, with a heavy topee and a two ply parasol operations were watched and instructions given. How the perspiration rolled and my Aunt exclaimed, "I would rather do a large washing at home than *superintend* this business! We were hopeful as to the success of the experiment; when lo! one night the dhoby ran away, leaving word that it was too hard work to wash English fashion! So we were obliged to go back to the old way and engage the old dhoby.

During the six or eight years this man has worked for the missionary he has given untold trouble but as a result of his long training, temporary dismissal (and perhaps due to the fact that all his grandmother's have died) he is now

#### MODEL HINDU DHOBY.

He has improved in all the points mentioned above and seems to want to do his work not only to please us, but also to please his Creator. His second wife is an energetic woman and his two children are learning the Gospel in one of our Evangelistic Schools. His son, four years of age is a disgusting sight, for his hair has never been cut, washed or combed. When we remonstrated the father said: "As soon as I get enough money I'm going to take my son to the big temple two hundred miles away, the priest will cut his hair and it will be left there as an offering to the god, then the demons will never harm my child." We have reasons to hope that the dhoby will give up this idea and see the protection and blessing of the true and living God.

The Hindu washermen belong to the Sundra caste and as a rule are a hard hearted, dissipated people; but we would hopefully proclaim unto them the glad tidings knowing that it is the mighty power whereby God brings salvation to every man that has faith therein,

MABEL EVANGELINE ARCHIBALD.

Chicacole, India.

HOMEVILLE, C. B.—It is some time since you heard from our little Mission Band in Homeville. We have been working slowly and silently. I say slowly, for our meetings were held very irregularly through the winter and spr

months, owing to the distance many of the children had to walk to attend the meetings. However we have been doing a little.

When the Mission Band was organized, the pastor's wife, who is president distributed mite boxes among the children. These had not been opened since they were first given. A few weeks ago we held a very successful Missionary Concert. On that evening the mite boxes were opened, and to the great pleasure of the children we found that with the collection, and the contents of the mite boxes, we had thirteen dollars no send to Foreign Missions.

We feel much encouraged, and trust that we shall still do greater things for the Master.

K. M. HOLMES, Secy. and Treas.

ANNANDALE.—Wishing to report our little Aid Society of Annandale in our corner of your valuable paper, I would just say we are holding together though small in numbers. We can look back over the past, thankful for the progress made and mercies enjoyed. We look forward to the future with hope, trust and prayer that God will guide us in all our ways and help us to take a greater interest in the work that should be dear to every Christian's heart. Our Mission Band has revived and is doing good work.

MRS. R. R. HOWLETT.

### Crusade Day at Berwick.

The three societies of the Berwick church met on Saturday, Oct. 15th, to observe "Crusade day" and to meet our county secretary, Miss Cogswell as well. Although the day was very stormy about thirty sisters met in the vestry of the Berwick church. The meeting was presided over by our Pres. Mrs. Raymond. The exercises were opened by singing "All hail the power of Jesus name." Then followed scripture reading and prayer by Mrs. Alfred Chapman. After a solo by Miss Steadman, Mrs. Raymond made appropriate remarks, and introduced Miss Cogswell to the sisters. She gave us a very helpful talk on the importance of women's work, and of different ways of making our meetings interesting. Mrs. V. R. Porter also addressed the meeting. She spoke of the contrast between the hopes of heathen women as compared with those in Christian lands as they look forward to the life beyond. Closed with singing and prayer by Miss Cogswell. We had the pleasure of three new members. At the close of the meeting we had a social hour. Refreshments were served and old acquaintances renewed and new ones formed. We had a very enjoyable time. Our societies in the three sections of the church are in a healthy condition and the monthly meetings well attended.

On Sabbath evening following we had a public missionary meeting led by our pastor. The programme consisted of music by choir, readings by Miss Read and Mrs. Blakey. Miss Best read a very interesting paper on "Motives to Missionary work," and also gave a sketch of the founding of our Aid Societies by Mrs. Armstrong (Miss Norris). Miss Cogswell also addressed the meeting. Miss Steadman sang two solos with a great deal of expression and earnestness. The audience was large and the meeting was a grand success. Collection \$117.00 (Mrs.) J. H. FOSHAY, Sec.

#### DIGBY, N. S.

A meeting under the auspices of the W. M. A. S. was held in the church, Sunday evening Sept. 11th. The president, Mrs. A. J. Archibald presided and after the opening exercises, introduced Mrs. Buchanan of Washington, who gave an interesting address on India, having recently visited that country in order to become more familiar with the work. At the close of a service an offering of \$9.75 was received.

### Foreign Mission Board.

The brethren and sisters of the churches and all who are specially interested in our Foreign Mission work will regret to hear that our brother Rev. W. L. Archibald has been compelled to postpone his departure for India this autumn. He does this because the health of his wife is not sufficiently strong to warrant a long sea voyage at this time. Mrs. A. will, no doubt, be all that is required, after a few weeks or possibly months of rest. This has been a great trial to both Mr. and Mrs. Archibald, as well as to the Board. It is a great disappointment to us all. The hope was fondly cherished that when Miss Parker failed and Bro. Archibald applied for service, that we were going to have another mission family in India, at once. The work certainly needs as far as we can see, one or more families and two or more single ladies. "Pray ye therefore the Lord of the harvest."

#### RECEIPTS, FOREIGN MISSIONS.

Donations.—Mrs. A. D. Hartley, \$20; Kentville S. S., \$5; Pulpit Supply, \$57; Guysboro Quarterly meeting collection \$4.56; Ida A. Parker, (Berwick), \$5; A Friend of Missions, \$5; N. Sydney Willing Workers, \$4; Geo. Higgins (W. Onslow) \$59; Wm. Swim (Doaktown) \$50; to Nov. 1st \$200.56. Legacies, Est. John G. Nowlan, Havelock, \$50; Bequest Nathan McDonald, Blackville, \$200; Est. Mrs. Susan Davidson, Parrsboro, \$96.64. \$346.64.  
Support of Rev. E. Gullison, Evelyn Cox, \$5; A. J. Vincent, \$5; Greenwood Miss. Band, \$2.82; Zion Church, Yarmouth 1st, \$43.87. \$56.69.  
Support Rev. S. C. Freeman, Main St. B. Y. P. U., \$15; Woodstock B. Y. P. U., \$25. \$40. Total to Nov. 1st \$643.89.  
J. W. MANNING, Secy. Treas.  
St. John, Nov. 1 1904.



## Notice.

The Cumberland Co. Quarterly Meeting to have been held November 7th, has been postponed until further notice, owing to the additions to the Springfield Baptist church not being completed. Yours truly,  
H. F. SHAW, Sec'y.

### QUEENS CO QUATERLY.

The 32nd meeting of this Quarterly will be held in Brooklyn, N. S., on Nov. 21st and 22nd, 1904.

W. B. CROWELL, Secy-Treas.

The Queens Co N. S. Quarterly meeting will be held in the church at Brooklyn, November 21st and 22nd. Its sessions will begin on Monday afternoon with a conference and prayer service. A most interesting programme has been prepared. It is earnestly hoped that the churches will be fully represented. A good time may be expected.

W. B. CROWELL, Secy-Treas.

The Quarterly meeting of Cumberland County will meet at Springhill Nov. 21 and 22. Will all delegates please send their names to A. G. Purdy as soon as possible.

H. S. SHAW, Sec.

### P. E. ISLAND CONFERENCE.

The P. E. Island Quarterly Conference of Baptist churches was held with the Baptist church at Hazelbrook on the 24th and 25th of Oct. Rev. G. R. White presided.

Rev. G. R. White preached a thoughtful, earnest and powerful sermon from John, 17:3—"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Bro. White's discourses have the right ring in them. Our Conference is fortunate in having a brother of his type as president.

There was also an induction service which proved both interesting and instructive. Rev. G. R. White, Rev. F. D. Davidson and Rev. D. W. Crandall formally installed Rev. Josiah Webb into his office as pastor of the Alexandra, Hazelbrook, Uigg and Belfast churches. (Pastor Webb has been called to fill a very important office. His predecessor, Rev. J. C. Spurr, served these churches faithfully for eight years. He is still greatly loved and revered by all the people.)

The second session was wholly taken up with the general business of the conference.

The third session was fairly well attended. The reports from the churches showed a continued forward movement. The Charlottetown church has, through the indefatigable labors of its pastor, erected a handsome and comfortable parsonage. A new church has lately been

dedicated at Tryon. The brethren at Summerside have, with great expense, remodelled their church. It is acknowledged to be a worthy addition to the public buildings of that enterprising little town by the sea. The brethren are also to be congratulated on having secured the services of J. D. Wetmore as pastor. We shall be glad to make his acquaintance at our next quarterly conference. The Hazelbrook delegates were glad to report that the debt on the church is now reduced to one hundred dollars. They expect to lift that this fall. There is an evergreen Sunday school. A parsonage is greatly needed. Rev. J. G. A. Belyea reported progress. One baptism. Some parts of his field of labor are giving more money for the Lord's work than usual. Rev. D. W. Crandall reported for Murray River. Fifteen persons were baptized since last quarterly gathering. Seven others were received for baptism, at the last conference meeting. Rev. F. D. Davidson reported two baptisms, a new preaching station and good congregations at all the services.

The churches at North River, Tyne Valley, Tryon, Alberton and Springfield are without pastors.

A profitable discussion on the subject of "Christian Giving" was ably conducted by our denominational treasurer, deacon A. W. Sterns. The Charlottetown, Murray River and Montague churches have already adopted the envelope weekly offering system; other churches are falling into line.

Rev. J. G. A. Belyea preached in the evening to a large audience from Acts, 8, 5—"And Philip went down to the city of Samaria, and preached Christ unto them." Bro. Belyea followed Phillip's example and preached a good Gospel sermon.

A promising young man, or school teacher, who has earned a good reputation as a Christian worker, offered himself to the denomination as a Gospel minister. The conference moved the following resolution:—

"Whereas the Baptist Conference of P. E. I. has known Bro James McLeod for some time, and believes him to be a brother of good Christian character, a successful teacher in the school service of this Province, and possessing a clear intellect with ability to present his views with force before the public, and whereas we find that he believes that the Lord is calling him to the work of the Gospel ministry and desires to fit himself for that work by a further course of study in the near future.

Therefore resolved that we recommend the Home Mission Board to arrange for work for him under their direction at the beginning of the new year.

An evangelistic service, which was conducted by the pastor, brought this very enjoyable and soul refreshing Conference to a close.

JOSIAH WEBB, Sect'y.  
Pownal, P. E. I.

## PERSONAL.

Rev. J. W. Tingley, a graduate of Acadia and also of Newton, has had good success in his ministry since leaving his native province. His present field is one of great possibilities. He was one of the speakers at the New Hampshire State Convention this year as he was also last year. Mr. Tingley is well and favorably known in these Provinces. It was a cause of regret to many that he felt it to be his duty to leave his native land, and settle in New England. We wish for our brother that success in his work for which he longs.

Rev. W. J. Bleakney in a note to the editor intimates that he is slowly gaining in strength and is able to go out part of the day. This will be good news to the many friends of our brother in these provinces. He expects to visit his native province next summer. The MESSENGER AND VISITOR extends best wishes for complete restoration and a cordial welcome when he comes this way.

Rev. Dr. Trotter spent election day in the city of St. John. Last Sunday he was with the Petitedodiac and North River churches in connection with the 'Second Forward Movement.' The previous Sunday was given to the River-Glade and Forest Glen churches. He found Pastor Crandall entrenching himself in the hearts of his people. The Doctor enters upon this campaign with hopefulness and cheerful courage which means success in his great undertaking.

Revs. J. A. Marple and J. Armstrong of Truro passed through the city on Friday of last week, the former on his way West to engage in evangelistic work for which he has special gifts. We trust Bro. Marple may be greatly blessed in his efforts to win souls to Jesus. Bro. Armstrong is taking a short trip for a change. He returns in a few days to his home, and if the service required was not too arduous, would be pleased to spend the winter on some needy field. He is a worthy brother and any pastorless church would make no mistake in obtaining his services. These brethren seemed to be in the best of spirits and ready for work.

### A NEW IDEA.

Tonic Treatment for Indigestion—New Strength for the Stomach from New, Rich Red Blood.

The Tonic Treatment—that is the latest and only scientific cure for indigestion. All the leading doctors of Europe and America are using it with sensational success. No more purgatives, no more pepsin, no more patent foods, no more long diet lists saying "Thou shalt not eat this or that." No more of all this—nothing, in fact, but plenty of new, pure, rich red blood to tone the liver and give the stomach strength for its work. That is the Tonic Treatment for Indigestion.

The tonic treatment is based on the

new idea that drugs which digest the food for the stomach really weaken its powers through disuse. The digestive organs can never do their work properly until they are strong enough to do it for themselves. The only thing that can give the stomach and the liver new strength is good blood—and the only thing that can actually make new blood is Dr. Williams' Pink Pills for Pale People. They have long been known as the greatest blood building tonic in the world, and all the highest medical authorities agree that the one scientific cure for indigestion is the Tonic Treatment. The marvellous success of the treatment has been proved in every corner of the Dominion. One of the latest witnesses is Mr. Joseph Rochette, St. Jerome, Que., who says: "I simply hated the thought of food. Of course I had to force myself to eat, but afterwards I always suffered with dull, heavy pains in the stomach. I seemed to be bilious as well and this caused severe headaches, which further aggravated my unfortunate position. I grew pale, fell away in weight and the trouble seemed to be undermining my whole constitution. I tried several remedies, but without success; a doctor whom I consulted advised absolute rest, but this was out of the question as I had to work for my living. Fortunately for me, one of my friends advised me to use Dr. Williams' Pink Pills, and I decided to do so. After taking the pills for several weeks there was a decided improvement in my condition. Not only was my digestion better, but my general health improved in every way. New blood seemed to be coursing through my veins, bringing new health and strength every day. I took eight boxes of Dr. Williams' Pink Pills altogether, and those who see me now would never know I had seen an unwell day in my life. I owe my splendid health to these pills, and strongly advise every dyspeptic or weak person to lose no time in taking them."

Mr. Rochette's statement is a strong tribute to the Tonic Treatment. Dr. Williams' Pink Pills cured him because they actually made new rich blood for him. These pills go right down to the root of the trouble in the blood and cure that. The new blood they make carries healing health and strength to every part of the body. That is the new Tonic Treatment, and the highest medical authorities now recommend this treatment for all the common ailments, such as anaemia, headaches, backaches, rheumatism, sciatica, neuralgia, nervousness, dyspepsia and general weakness. These are all caused by bad blood and therefore are all cured by Dr. Williams' Pink Pills. You can get these pills from any medicine dealer or by mail at 50c. a box, or six boxes for \$2.50 by writing to the Dr. Williams Medicine Co., Brookville, Ont.

# In Your Excitement of the Election Returns Don't Forget to Order

# VIM TEA

25c., 30c., 35c., 40c., 50c. per lb. Lead Packets Only.

## BAIRD & PETERS, St. John, N. B.



**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.

**DR. WEAVER'S TREATMENT.**  
**WEAVER'S SYRUP**  
 For Humors  
 Salt Rheum  
 Scrofulous Swellings, etc.  
**WEAVER'S CERATE**  
 Cleanses the Skin  
 Beautifies the Complexion.  
 Combined, these preparations act powerfully upon the system, completely eradicating the Poison in the blood.  
 Davis & Lawrence Co., Ltd., Montreal.

**LEARN TO DO**  
 FROM ONE  
**WHO HAS DONE**  
 THE PRINCIPAL OF  
**Fredericton Business College**  
 Spent nearly TEN years as a book-keeper and office man in various mercantile and manufacturing concerns. He is the man to instruct YOU how to do office work.  
 Send at once for a catalogue of this splendid school. Your name on a post-card will bring it. Address,  
**W. J. OSBORNE.**  
 Fredericton, New Brunswick.

**Only a Trifling Cold**  
 Has been the Lullaby Song of Many a Victim to their Last Long Sleep.  
 A cough should be loosened as speedily as possible, and all irritation allayed before it settles in the lungs. Once settled there Bronchitis and Consumption may follow.  
**DR. WOOD'S NORWAY PINE SYRUP**  
 is just the remedy you require.  
 The virtues of the Norway Pine and Wild Cherry Bark, with other standard pectoral Herbs and Balsams, are skillfully combined to produce a reliable, safe and effectual remedy for all forms of Coughs and Colds.  
 Mr. N. D. Macdonald, Whycomagh, N.S., writes:—"I think it my duty to let people know what great good Dr. Wood's Norway Pine Syrup did for me. I had a bad cold, which settled in my chest, and I could get nothing to cure it till I tried Dr. Wood's Norway Pine Syrup. The first bottle helped me wonderfully, and the third one cured me.  
 Price 25 cents per bottle.

**Beware**  
 of the fact that  
**'White Wave'**  
 disinfects your clothes  
 and prevents disease.

**The Home**

**CRYING BABIES.**

Some people object to crying babies but without good reason. The noise they make is certainly not a sufficient ground for annoyance. It is often not as loud as the clatter of a talkative person, and if it is louder, it is only proof of an exceptionally good constitution and lung power. Probably the reason why so many are troubled at a baby's cry is because they suppose it to be a sign of great distress and their sympathies are aroused. As in so many cases we judge for our own standards. You would not cry so loud unless you were in terrible agony. But crying is normal to a healthy baby. If a baby does not cry it is unusually an indication of physical or mental weakness. "An infant crying at night" is an appropriate and creditable feature in a well regulated household, provided of course it does not cry much. A healthy crying baby is a far more pleasant object to contemplate than a baby that is not strong enough to cry. A baby's cry, a boy's yell and a girl's laugh are the natural noises of beauteous childhood.—Watchman.

**OUT OF SORTS.**

At this season many women discover that they are a little below condition—what they describe as out of sorts. They are disposed to be blue and a little melancholy without reason, and they are tired more or less at all times.

The fact is that the sudden vagaries of our climate and the constant changes from sharp cold to mildness, and from storm to sunshine, are trying to the stoutest constitution. When a woman is rather delicate than strong, or when she has long been overwrought, she feels the stress of our atmospheric conditions intensely. Perhaps she grows morbid; possibly she drifts into a condition of half-illness that is almost as distressing as a pronounced malady.

When it is at all possible, a change of residence for a little while is to be advised—a visit or a journey. If that cannot be managed, let the mother, if it is she who is breaking down, give up some of her cares and rest in her own home. Pneumonia or typhoid fever would compel her resting; it will be worth her while not to await their stern, enforcing tyranny. One may take a partial rest cure by breakfasting in her own room in the morning, by reading for pleasure, and by lying down several times a day, and letting the sewing go; above all by ceasing to worry over trifles.—Cousin Phyllis, in Christian Intelligencer.

**THE DRESSMAKER'S SLAVE.**

What mockery to prate of the equality of the sexes when one sex possesses the freedom of uniform, and the other is the slave of ever varying costume! Think of the great portion of a lifetime we women are condemned to spend merely on keeping our sleeves in style! Talk of our playing with scholarship or politics when we are all our days panting disheveled after scampering Dame Fashion, who, all our broken-winded lives, is just a little ahead! Yet dress-reform is the first article in our creed of antipathies, and I, for one, am last of the ladies to declare myself a heretic. I am not ungrateful for the gift of sex and species. Suppose I were a fowl of the air,—what condemnation of hodge gray, and soul unexpressed either by vocal throat or personality of plumage! Among things furred or feathered it is the male who dresses and the lady who wears uniform; that it is otherwise with human beings is due, I suppose, to some freakish bit of chivalry on the part of the autocrat Evolution, the ringmaster who puts the entire menagerie through their tricks. No, I would not be a fowl; let me not repine; let me at this business of dressing, pluckily. Winfred Kirkland, in the Atlantic.

**FOR SLEEPLESS WOMEN.**

The women who cannot sleep is always a nervous subject. She should religiously take enough physical exercise each day to induce healthful fatigue. She should eat simple, easily digested food, avoiding tea

and coffee later than her breakfast hour. Many women declare that tea and coffee have no effect upon their nerves. I know they are mistaken. Coffee and tea are excellent incitants and enemies of sleep. The insomnia victim may be lulled to rest by a gentle massage—the hypnotic sleep inducer. Sometimes a rub with hair friction gloves will induce sleep. A tepid bath taken just before retiring has a sedative effect; but a hot bath is stimulating, and should not be taken at night by nervous subjects.—Christian Work.

**HOW TO TREAT PLANTS IN WINTER.**

Give plants all the fresh air you can. Open doors and windows at some distance from them on pleasant days, and give them a chance to breathe in pure oxygen in liberal quantity. Give all the sunshine you can. And aim to keep the temperature of the room between seventy degrees by day and fifty-five at night. It will probably exceed these figures in both directions, but try to regulate it in such a way as to avoid the extremes of intense heat and dangerous cold.

Use water liberally on the foliage of your plants. By washing off the dust, it keeps open the pores of the leaves through which they breathe, and it tempers the hot, dry atmosphere usually prevailing in the living room. The only way to modify this condition is to keep water constantly evaporating on stove or register, and make frequent use of the sprayer—Eben E. Rexford, in October Lippincott's.

**NO ARGUMENT NEEDED.**

Every Sufferer from Catarrh Knows that Salves, Lotions, Washes, Sprays and Douches do not Cure.

Powders, lotions, salves, sprays and inhalers cannot really cure Catarrh, because this disease is a blood disease, and local applications, if they accomplish anything at all, simply give transient relief.

The catarrhal poison is in the blood and the mucus membrane of the nose, throat and trachea tries to relieve the system by secreting large quantities of mucus, the discharge sometimes closing up the nostrils, dropping into the throat, causing deafness by closing the Eustachian tubes, and after a time causing catarrh of stomach or serious throat and lung troubles.

A remedy to really cure catarrh must be an internal remedy which will cleanse the blood from catarrhal poison and remove the fever and congestion from the mucous membrane.

The best and most modern remedies for this purpose are antiseptics scientifically known as Red Gum Blood Root and Hydrastin, and while each of these have been successfully used separately, yet it has been difficult to get them all combined in one palatable, convenient and efficient form.

The manufacturers of the new catarrh cure, Stuart's Catarrh Tablets have succeeded admirably in accomplishing this result. They are large, pleasant tasting lozenges, to be dissolved in the mouth, thus reaching every part of the mucous membrane of the throat and finally the stomach.

Unlike many catarrh remedies, Stuart's Catarrh Tablets contain no cocaine, opiate or any injurious drug whatever and are equally beneficial for little children and adults.

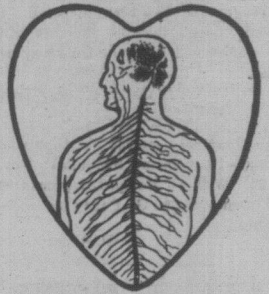
Mr. C. R. Rembrandt of Rochester, N. Y., says: "I know of few people who have suffered as much as I from Catarrh of the head, throat and stomach. I used sprays, inhalers, and powders for months at a time with only slight relief and had no hope of cure. I had not the means to make a change of climate, which seemed my only chance of cure."

"Last spring I read an account of some remarkable cures made by Stuart's Catarrh Tablets and promptly bought a fifty cent box from my druggist and obtained such positive benefit from that one package that I continued to use them daily until I now consider myself entirely free from the disgusting annoyance of catarrh; my head is clear, my digestion all I could ask and my hearing which had begun to fail as a result of the catarrh, has greatly improved until I feel I can hear as well as ever. They are a household necessity in my family."

Stuart's Catarrh Tablets are sold by druggists at 50 cents for complete treatment and for convenience, safety and prompt results they are undoubtedly the long looked for catarrh cure.

**Pond's Extract**  
**The Old Family Doctor**  
 CURES—Burns, scalds, bruises, cuts, sprains, wounds, lameness, soreness, neuralgia, rheumatism, sunburn, bites, stings.  
 STOPS—Nose bleed, toothache, earache, bleeding lungs, hemorrhages, and all pains.  
 Sold only in sealed bottles under buff wrapper.  
**ACCEPT NO SUBSTITUTE.**

**MILBURN'S Heart and Nerve Pills.**



Are a specific for all heart and nerve troubles. Here are some of the symptoms. Any one of them should be a warning for you to attend to it immediately. Don't delay. Serious breakdown of the system may follow, if you do: Nervousness, Sleeplessness, Dizziness, Palpitation of the Heart, Shortness of Breath, Rush of Blood to the Head, Smothering and Sinking Spells, Faint and Weak Spells, Spasm or Pain through the Heart; Cold, Clammy Hands and Feet. There may be many minor symptoms of heart and nerve trouble, but these are the chief ones.

Milburn's Heart and Nerve Pills will dispel all these symptoms from the system.

Price 50 cents per box, or 3 for \$1.25.

**WEAK SPELLS CURED.**

Mrs. L. Dorey, Hemford, N.S., writes us as follows:—"I was troubled with dizziness, weak spells and fluttering of the heart. I procured a box of Milburn's Heart and Nerve Pills, and they did me so much good that I got two more boxes, and after finishing them I was completely cured. I must say that I cannot recommend them too highly."

**SPECULATION Vs. INVESTMENT.**

If you pay hard earned money for tuition in some schools, you may well speculate as to the returns you will get:

**BUT**

money paid to us to MARITIME-TRAIN you is a wise investment, and brings sure returns.

**KAULBACH & SCHURMAN,**  
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cured her, and will cure anyone and everyone troubled with Dyspepsia. Mrs. Parks writes as follows:—

"I suffered for a number of years from Dyspepsia, and tried many remedies, but without any relief until, on the advice of a friend, I started to use Burdock Blood Bitters. After using one bottle I was pleased to find that I was relieved of the dreadful pains I suffered. I give all praise to B. B. B. for the benefit I have received, and I hope all sufferers from Dyspepsia will try this wonderful remedy. If they do I am sure that they will have the same experience that I have had."

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# The Sunday School

## BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1904.

OCTOBER TO DECEMBER.

Lesson VIII. — November 20. — Isaiah's Message to Judah. — Isaiah 1: 1, 9, 16, 20.

GOLDEN TEXT.

Cease to do evil; learn to do well. — Isa. 1: 16, 17.

EXPLANATORY.

I. THE SINFUL NATION. — Vs. 1-4. A new prophet, a young man of the royal blood, in Jerusalem looked out upon this scene, studied the situation, and inspired by God broke out into earnest entreaty and persuasion.

1. THE VISION OF ISAIAH THE SON OF AMOZ. How Isaiah came to be a prophet is described in Isa. 6; and whoever reads that experience will understand the intense earnestness of soul and the mighty power of this the greatest of all the prophets "with his fire-tipped tongue sublime." VISION CONCERNING JUDAH. Insight into the realities of the situation, the nature of the disease and the only way of cure. Isaiah spoke to his own nation and his own time; but because he saw the heart of the matter, the great underlying truth, he spoke to all times as well. UZZIAH . . . HEZEKIAH. From about a. c. 742 to 700, more than forty years, during which time the kingdom of Israel was swept out of existence.

2. HEAR, O HEAVENS . . . O EARTH. The fact mentioned is so astonishing, so beyond belief, as to make heaven and earth, angels and men, to be appalled at the wonder. THE LORD HATH SPOKEN. That is, the message is divine, and not merely words of the prophet. I HAVE NOURISHED AND BROUGHT UP CHILDREN. The Hebrew verbs ("nourished" and "brought up") express the correlated ideas "to cause to grow up" and "to lift high in greatness." From the infancy of the nation God had been their Father, had trained, guarded, nourished them with most loving care. AND THEY. Emphatic. Even though so favored, so blessed, have not only disobeyed me, but have gone so far that they have rebelled against me by worshipping other Gods by breaking the covenant of obedience on their part, and of loving favor on his part. They had left their Father's house like the prodigal son, and were living on husks in a far country.

3. THE OX KNOWETH HIS OWNER, etc. Even the brute beasts are not so stupid as not to know whom to obey, whose hand cares for them, and where they can find food and shelter. Compare Jer. 8: 7. BUT ISRAEL DOTHT NOT KNOW. They seem more stupid than the brute beasts. MY PEOPLE. For whom God had done so much. DOTHT NOT CONSIDER. Do not keep in mind, realize that they belong to Jehovah, that they are his children, that their existence and prosperity depend solely on his grace.

4. AN SINFUL NATION. So different from the holy nation it was called to be (Ex 19: 6). The descriptive clauses that follow form a climax. LADEN WITH INIQUITY. Their sins were a burden upon their lives, their hopes, their prosperity, their consciences. There was in them none of the elastic freedom of the righteous. They were like slaves crushed with the burden of their sins. A SEED OF EVILDOERS. The children of bad parents; children becoming evermore, age after age, worse than their fathers by a perpetual degeneracy. CHILDREN THAT ARE CORRUPTERS. Or, "that corrupt themselves." THEY HAVE FORSAKEN THE LORD. By disobeying his commands, and neglecting his worship, and breaking his covenant. And in thus forsaking the Lord they also forsook his protection and blessing. THEY HAVE PROVOKED . . . UNTO ANGER. "Provoked unto anger" is one word in the Hebrew, to mock, to treat with contempt, to blaspheme. THE HOLY ONE OF ISRAEL. The one who is holy in himself and who "has set himself to be the Sanctifier of Israel." THEY ARE GONE AWAY BACKWARD. Into idolatry, open sin and neglect, infinitely far from the place and the character which might have been theirs.

II. THE DISASTROUS CONSEQUENCES. — Vs. 5-9. See also vs. 21-24. 5. WHY SHOULD YE BE STRICKEN ANY MORE? Why do you wish for more punishment, like blows upon a criminal's body, every part of which is already smitten, or more disease and pain upon a body whose whole head is sick, and the whole heart faint. The head the source of ideas, the heart the source of feelings and motives, the fountains of thought and life, were both defiled. YE WILL REVOLT MORE AND MORE. Revolt from God's control and law. This is a subsidiary clause to the previous question.

6. FROM THE SOLE OF THE FOOT. The afflictions as well as the sin-disease affect every class from the highest to the lowest.

7. YOUR COUNTRY IS DESOLATE. Isaiah from the walls of Jerusalem could see the desolations which God had allowed to come upon them from the neighboring nations, the Syrians ravaging the country, multi-

tudes slain, great numbers carried captive by the northern kingdom, the Philistines invading the land, the Assyrians levying a heavy tribute.

8. AND THE DAUGHTER OF ZION. "Daughter of Zion" means Jerusalem and its inhabitants. The fresh and youthful beauty of the city is included in the term "daughter." IS LEFT. Not "forsaken," but left over as a survivor. AS A COTTAGE IN A VINEYARD. A temporary shelter for those who guard and care for the vineyard. AS A LODGE IN A GARDEN OF CUCUMBERS. Cucumbers form an important item in the summer food of the poor. The lodge was a rudely constructed hut, intended as a shelter for the keeper of the garden. So Jerusalem stood almost alone amid the surrounding desolation. A BESIEGED CITY. The enemies had made incursions on every side, and Jerusalem was practically besieged.

9. EXCEPT THE LORD OF HOSTS HAD LEFT UNTO US. "It needed no less a power than his to preserve even a remnant." A VERY SMALL REMNANT, etc. "A faithful remnant still survived. The covenant of God could not fail, and a holy seed was kept alive in the land. But it was small and feeble, and the general corruption rivaled the cities of the plain.

Sin and Calamities. 1. It is true that calamities and misfortunes are not necessarily a test of character. Job was a good man although sorrow after sorrow came upon him in rapid succession. Jesus declares that those on whom the tower of Siloam fell were not sinners above all men. Some of the greatest saints have been greatly afflicted, and some have suffered because they were good.

2. Yet it is also true that in many cases there is a connection between sin and suffering. The neglect of sanitary laws naturally brings fevers and pestilence. There are many failures and losses and remorse and sickness and sorrows beyond measure which are directly traceable to drunkenness and vice. President Eliot, of Harvard College, said to the Massachusetts Medical Society, "The fear of hell fire and the undying worm do not have such a strong restraining influence as they once did. Science, and particularly medical science, was supplying a substitute for that influence, and he thought the members of the profession should dwell upon what might be called the scientific, demonstrable, evil consequences of sin. They could drive this lesson home as no other profession could."

III. FALSE AND INEFFECTUAL WAYS OF ESCAPE. — Vs. 10, 15. The people seem to have made a certain kind of effort to ward off their calamities and gain the favor of God. They offered more sacrifices in the temple, they kept the feasts more strictly, they were more attentive to the forms of religion, they attended the meetings more

### THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

carefully. They did everything but the one essential—of leaving off their sins and crimes and obeying God's law with their whole hearts.

IV. THE GRACIOUS INVITATION TO THE ONLY TRUE WAY OF SALVATION. — Vs. 16-20. It is comparatively easy to describe and condemn the symptoms of disease, whether of the body or the soul. The real difficulty is in finding a remedy. God does not leave us under condemnation, but shows the way to health and holiness.

First Condition. 17. LEARN TO DO WELL. This is the general statement, followed by particular duties. It is not enough to cease to do wrong. Merely negative goodness is but a desert Sahara, with no weeds, indeed, but very far from the garden of Eden God means us to be. SEEK JUDGMENT. Justice. And this must be sought, for it is not easy to know exactly what is right and just, and there are many temptations and prejudices that tend to swerve us from the right way.

RELIEVE THE OPPRESSED. Redress the wrongs of the oppressed. Cheyne translates "righten the oppressor." JUDGE (deal justly with) THE FAITHLESS. See that they have justice (vs. 23; Ps. 10: 18; 72: 4) that their inheritance be not taken away by fraud. PLEAD FOR THE WIDOW. And vindicate her claims! (compare 2 Kings 8: 3-6; Luke 18: 3-5.)

Third. The Promise of Forgiveness. 18 COME NOW, AND LET US REASON TOGETHER. Let me present the case to your good judgment, and show you what is wise and good; and you use your reason, and see if what I say is not good. THOUGH YOUR SINS BE AS SCARLET. Deep, bright red, the most difficult color of all to remove. THEY SHALL BE AS WHITE AS SNOW. Of heavenly purity and brightness, every spot and stain of earth taken away, and pure all the way through. "White is the color of light, of grace, of righteousness and holiness." "White without any mixture of darkness sets forth the pure absolute triumph of light."

Fourth. The Conditions Reinforced (vs. 17, 20). Let them should imagine that this promised forgiveness of the past could come to them without righteous lives, the statement is repeated. You can prosper only if you worship and obey God. If you refuse there can be but one result,—you Judah and Jerusalem must certainly perish as Israel did not long after this appeal, and as Jerusalem a century later proved to her cost.

Rev G. C. Spencer, aged 73 died at Greenwich, Conn., on Tuesday last from an attack of hiccough, which lasted six days.

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To be a successful wife, to retain the love and admiration of her husband should be a woman's constant study. If she would be all that she may, she must guard well against the signs of ill health. Mrs. Brown tells her story for the benefit of all wives and mothers.

"DEAR MRS. PINKHAM: — Lydia E. Pinkham's Vegetable Compound will make every mother well, strong, healthy and happy. I dragged through nine years of miserable existence, worn out with pain and weariness. I then noticed a statement of a woman troubled as I was; and the wonderful results she had had from your Vegetable Compound, and decided to try what it would do for me, and used it for three months. At the end of that time, I was a different woman, the neighbors remarked it, and my husband fell in love with me all over again. It seemed like a new existence. I had been suffering with inflammation and falling of the womb, but your medicine cured that, and built up my entire system, till I was indeed like a new woman. — Sincerely yours, MRS. CHAS. F. BROWN, 31 Cedar Terrace, Hot Springs, Ark., Vice President Mothers Club. — \$5000 forfeit if original of above letter proving genuineness cannot be produced.

## Notice of Sale.

T. James A. McHale (or McHale) of Halifax in the Province of Nova Scotia Clerk formerly of the City of Saint John in the Province of New Brunswick and Mary Elizabeth McHale his wife.

Notice is hereby given that under and by virtue of a power of sale contained in a certain indenture of assignment of lease by way of mortgage bearing date the second day of November in the year of our Lord one thousand nine hundred and three and made between the said James A. McHale and Mary Elizabeth McHale his wife, of the first part, and Allen O. Earle and J. Roy Campbell of the said City of Saint John Barristers at Law Trustees of the second part and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Libro 84 of Records folio 665, 664 and 665 there will for the purpose of satisfying the moneys secured thereby default having been made in the payment thereof be sold at public auction on Monday the twenty eighth day of November next at twelve o'clock noon at Novus Corner (so called) on Prince William Street in the said City of Saint John all the term of years yet to come benefit of renewal right title interest property claim and demand at law or in Equity of them the said James A. McHale and Mary Elizabeth McHale in and to all that certain lot piece and parcel of land situate lying and being in Brooks Ward on the western side of the harbor in the said City of Saint John known and distinguished as a plan of that part of the said City called Capleton on file in the office of the Common Clerk of the said City by the number (513) five hundred and thirteen the said lot being fifty feet front on Saint James street and extending back preserving the same breadth one hundred feet more or less and which said lot of land was demised by the Mayor Aldermen and Commonalty of the City of Saint John to one Mary Campbell by a certain indenture of lease dated the twenty sixth day of February A. D. 1887 and registered in said office in Libro 60 of records folio 428 to 429 for the term of twenty one years from said last mentioned date next ensuing at the yearly rent of twelve dollars together with the said indenture of Lease and the buildings improvements privileges and appurtenances to the said lands and premises belonging or in any way appertaining. Dated this twenty second day of August A. D. 1904.

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From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick - Rev. J. W. MANNING, D.D., St. JOHN N.B. and the Treasurer for P. E. Island is Mr. A. W. CHARLOTTETOWN. All contributions from churches and individuals in New Brunswick should be sent to Dr. MANNING; and all such contributions P. E. Island to Mr. STERNS.

CHESTER, N.S.—After a service of three years and four months I have resigned the pastorate of the Chester church and accepted a call to the pastorate of the church in Gaspereaux, N. S. The Chester pastorate will be vacant after Sunday Nov. 13. The deacons constitute the committee on a new pastor.

R. OSGOOD MORSE.

LAWRENCE TOWN, N. S.—After four years of pleasant and happy service with this people I have resigned the pastorate of the Lawrencetown church, closing my labor here on November first. I cannot speak too highly of the kindness of the people of my charge. We have enjoyed together a measure of prosperity as we have labored for the interests of the Master's kingdom, it would have been larger if our faith and zeal had been greater. The pastor whom God may direct here will find an appreciative people but he will also find abundant opportunity for hard work and unceasing toil. It is my purpose, if the way be opened up to join our force of workers in India. At the present time the way is not clear as it is impossible to furnish certificates of health which are satisfactory. We are hopeful however that medical treatment will be successful and that in the near future, if not at present, we shall be able to carry out our long cherished desire of declaring the glad tidings in the distant and destitute places of the earth. It is impossible to write personally to the scores of brethren who have written letters of appreciation and brotherly kindness, in view of our proposed departure for India. It is a cause of bitter disappointment that we are not able to carry out our plans of sailing this year. We await the unfolding of God's plan for the future.

W. L. ARCHIBALD.

BERLIN, N. H.—After about eight years of delightful and successful service at Hopkinton, I accepted a hearty and unanimous call to the pastorate of the First church in Berlin, N. H., and began work here on Sunday, July 31st. This is a young, hustling, growing city of 12,000 inhabitants, which, it is said, does more business to the square foot than any other city in New England. It also affords most magnificent opportunities for Christian work. But, I write not so much to inform my many friends "by the sea" that God has greatly blessed me since I left my native land and given me in my present charge a very promising portion of His vineyard to cultivate, as to ask their aid in the work which urgently demands the very best service I can give. Young men come here from all parts of the province to work in the mills and it is difficult to reach them. Now, if their friends at home will send me their names and residences I will give them the best pastoral care of which I am capable. And they ought to be cared for where temptations are so great, and the avenues to ruin so many. Friends "by the sea" lend a helping hand.

J. W. TINGLEY.

78 Pine St.

HEBBOX, N.S.—A few words from the old historic church may be in order now, as no report has come from us for some time past. The past year has been one, not of inactivity nor barren of good results, but of seed-sowing and character-building. The damage wrought by the recent disastrous fire in our village, known

to many, has not been made good, consequently we have suffered loss in more ways than one. Naturally it left a depressing effect, yet the church girded herself anew, and the faithful have not lost heart. During the year the B. Y. P. U. was revived, and has contributed some \$15 for missions besides gifts in other ways. The vestry has been repaired at considerable expense and is both home-like and inviting. The 'Old Cemetery' surrounding the church, which has been in a neglected condition for many years, is being put in creditable shape, and is much appreciated. We are ready for the last dollar of the large contribution from this church for the 20th Century Fund. The Sunday school has also contributed an additional sum to this Fund. The pastor's salary has been promptly met and we closed our last church year with all bills paid. We had an excellent roll-call service in connection with our annual meetings. Our Mission Band superintendent is doing good work and the Band is in a healthy condition. The prayer meetings are well sustained and the outlook is as bright as the promises of God. The church will vote upon the question of "Union" at our next conference. Brother pastors, and friends, let us not forget each other at the 'throne of grace' F. C. WRIGHT, Pastor.

HANTSPOUR, N. S.—On my return from England it was my delight to again enter into the work of the church. The fall opens with somewhat of a depression upon our people owing to so many of our people going away from this beautiful town. Our young people find it necessary to go elsewhere to earn a livelihood, hence, the N. W. Territories and the United States are continually receiving some of our best and most talented. A Bible class under the auspices of the B. Y. P. U. is again at work, this year following Dr. Gray's "Synthetic Bible Studies." The class has opened favorably, and we expect, to see large numbers become interested. It is held Monday evening from 7.30 to 9. Sunday, Oct. 23rd, the subject of union with our Free Baptist brethren was discussed after which a unanimous vote of the church was taken in favor of Union upon the basis adopted at our Convention in Truro. Our audiences keep up and are large, our prayer meeting is one of helpfulness where burdens and cares are forgotten and strength and inspiration received. Some week or so ago a large number of the church met at the parsonage to spend the evening and when leaving left the pastor better off, money and goods. We are looking forward to a gracious revival, we are preaching and praying to this end, and we believe it must come as we get our people in touch with the living word of God. That men is sinful and lost is evident on every hand, that Christ is the only sacrifice for the salvation of soul and body is not only biblical but one worn out by experience, therefore we preach Christ as the power of God unto salvation to every one that believeth. Pray for us and with us, brethren that God may breathe upon this "Valley of dry bones," that the army of God may rise in their strength and glory to claim this province for Christ.

FIRST ST. MARTIN'S.—At the close of our evening service on Oct. 23rd, we voted unanimously in favor of union with the Free Baptists. On the following Sunday evening I gave the right hand of fellowship to a sister who had been received by letter from a Free Baptist church, thus practically doing our part toward consummating the proposed union. On the same occasion I also gave the right hand of fellowship to three sisters whom I had the joy of baptizing during the afternoon of that day. For these tokens of blessing we thank God; and hope for more.

C. W. TOWNSEND.

GREENFIELD, N. S.—It was my privilege to spend a fortnight with this little church. The Lord blessed our visit.



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AFTER ALL IS THERE ANYTHING WE LIKE BETTER THAN A SLICE OF GOOD BREAD AND BUTTER—THE KIND OF BREAD MADE FROM ROYAL HOUSEHOLD ??? FLOUR ???

Nine were received into the church—eight by baptism. Bro. Bezonson of Brookfield was with us a few days. His Gospel messages were well received by the people and I am happy to say that he is carrying on the work this week. May the Lord abundantly bless his efforts. This little church wants a pastor badly. A pastor will find here a very kind people, a lovely church home, a comfortable parsonage and plenty of work. The field is not large. It is really not necessary for the pastor to keep a horse. May the Lord who loves all those small churches far better than we do, direct one this way.

M. W. BROWN.

WESTPORT, N. S.—At a special meeting called for the purpose the Westport Baptist church passed the following resolution, without a dissenting vote. Resolved that the church accept the Basis of Union as adopted by our convention and the Free Baptist conference of N. B., at their late annual meetings and that we favour the Organic Union of the churches of the Baptist and Free Baptist denominations.

W. A. PIOT.

DOAKTOWN, N. B.—On my return to the pastorage the other evening I found the house filled with friends from all denominations, bent on giving us tangible expressions of their good will, which they did in a royal manner. The evening was spent in a social way, and was enjoyed by all. The ladies served a delicious lunch. The Pastor wishes to thank all, and we pray that God may bless our many friends.

C. P. WILSON

THE NEW BOOK.

"The Canadian Baptist Church Hymnal," is the name of the new hymn book issued a few months ago, under the direction of the Baptist Convention of Ontario and Quebec. It has already been adopted by a large number of Baptist churches in Canada and appears to be giving universal satisfaction. It is published in no less than twenty-two different sizes and bindings, ranging in price from 15c. to \$9.50 per copy. Correspondence or orders should be sent direct to the Standard Pub. Co. (Baptist Book Room), 17 Richmond St. West, Toronto. R. D. Warren, Manager.

N. B. In general literature we can supply any of the latest books on short notice. We handle the best Sunday school periodicals and supplies.—Baptist Book Room, Toronto.

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**MARRIAGES.**

**JAMISON-McNUTT.**—At Truro, N. S., Oct. 12, 1904, by the Rev. W. N. Hutchins, M. A., John Melvin Jamison to Minnie Alice McNutt.

**SMITH-SCHURMAN.**—At Rodney, N. S., Oct. 26th, 1904, by Rev. H. G. Estabrook, James L. Smith and Roxie Schurman, both of Rodney.

**ZINCK-COOLEN.**—At Bayside, Halifax Co., N. S., Oct. 31, by Pastor L. J. Tingley, Noah E. Zinck to Hilda G. Coolen, all of Bayside.

**FREEMAN TRITES.**—At Amherst, Oct. 26th, by Rev. J. F. Dimock, S. Herbert Freeman of East Amherst, to Berthina Trites of Moncton.

**McLEARN-GRANT.**—At Yung's hotel, Boston, Oct. 1st, 1904, John Clyde McLearn to Nellie P. second daughter of Mr. George Grant. All of Lynn, Mass.

**RAWDING-WESTHAVER.**—At the Baptist parsonage, Bridgewater, N. S., Oct. 5th, by Rev. S. March, Stanley Rawding and Mary Westhaver, both of Bridgewater, N. S.

**FILLMORE-BUCK.**—At the residence of Mr. and Mrs. Wm. Y. Buck, Dorchester Cape, on Oct. 19th, by Rev. Byron H. Thomas, Charles A. Fillmore, of Amherst, N. S., to Lena S. Buck, of Dorchester Cape.

**MILES-WEATON.**—At the Baptist parsonage, Dorchester, N. B., Oct. 26th, by Rev. Byron H. Thomas, Frederick D. Miles of Chignecto Mines, N. S., grandson of the late Rev. George F. Miles, to Josephine C. Wheaton of Upper Sackville, N. B.

**DEATHS.**

**BAKER.**—At Baker's Settlement, N. S., Saturday Oct. 22nd, Jessie M. infant daughter of Mr. and Mrs. Jos. Baker. Funeral conducted by pastor Beaman on Tuesday afternoon. A large number of friends gathered to sympathize with the bereaved.

**SANDERSON.**—At Princeport, Col. Co., on Oct. 13th, Bro. John Sanderson after suffering for some time, was called home to join the church beyond. Leaving many friends and children to mourn the loss of a good parent and neighbor.

**GAVEL.**—Mrs. Jacob Gavel of Hillsdale, Digby Co., passed to her rest Oct. 17th, aged 67 years. Leaving a sorrowing husband and seven children and numerous grandchildren to mourn their loss. Sister Gavel indulged a hope in Jesus and was comforted in prospect of death. "Blessed are the dead who die in the Lord." Rev. J. T. Eaton conducted funeral services and the interment was in New Tusket burial ground.

**McVAIN.**—On Oct. 26th, at Bothwell, (Lot 47) P. E. I., after a somewhat distressing illness, (caused by a wound in the leg), Bro. Joseph McVain, leaving behind a sorrowing widow, and several sons and daughters. He was a member of the Baptist church, and very highly respected by all around. The funeral services being conducted by Pastor J. W. Gardner when a large number gathered both at the house and the grave. "Blessed are the dead which die in the Lord."

**MORRISON.**—At Five Islands, Col. Co., on Aug. 5th, our Brother Andrew Morrison after years of failing health was called to his reward above. He was seventy-three years and six months of age. He will be much missed among the little band of Baptists here for ever since he was baptized by father Isaiah Wallace during Rev. A. E. Ingraham's pastorate, when health permitted he was with his brethren with such clear expression of faith in Christ, and positive Christian experience as to be refreshing and helpful. He will be more missed, in the home where his aged widow, mourns the separation a home where God's servants and people were always welcomed.

**DENTON.**—Mrs. Nellie Matilda wife of Timothy Denton of Little River, Digby County, N. S., died at Hillsdale Oct. 23rd aged 24 years. She was married on the 1st day of June, 1900, when not fully recovered from an attack of lagrippe which resulted in pulmonary consumption. Though her prospects were bright for a happy life, when the summons came she calmly and peacefully rested in the arms of Jesus. During her severe illness she

enjoyed much of the Divine presence rejoiced in the 23 psalm and heard the Master say "My peace I give unto you." We mourn not as those who have no hope. "To depart and be with Christ is far better." May the Lord comfort the sorrowing husband and mourning relatives. Funeral services were conducted by Rev. J. T. Eaton.

**COSMAN.**—Mrs. Joseph Cosman was suddenly called to her reward on Oct. 28th, while shopping at Weymouth Bridge. She had entered the store and taken a seat at the counter, when she suddenly lost consciousness. The Dr. was immediately summoned but his services were of no avail, her spirit had taken its flight. The apparent cause, heart failure. She was removed to the home of her girlhood, that of William Weaver, Esq., and on Sunday services were conducted by Rev. J. T. Eaton and the form was laid to rest in the cemetery at Southville. Sister Cosman was converted in her young womanhood and united with the New Tusket Baptist church. She adorned her profession. A sorrowing husband and seven children mourn their loss. May the Lord comfort them.

**HARPER.**—At Pittsburg, U. S., on the 23rd October, Ernest Harper, eldest son of Deacon Chipman Harper of Middle Sackville, fell asleep in Jesus. He was only yet in the prime of his young manhood, having reached the age of 27, and leaves to mourn their sad loss a young wife and infant child, beside a large circle of relatives and friends. Brother Harper was converted and united with the Wolfville Baptist church during his college days at Acadia and has been a practical and consistent Christian. As a student in college he displayed more than ordinary ability and gave promise of becoming a brilliant man. After graduating in the class of '00 he entered the school of Technology, Boston, where in the short time of two years he completed an advanced course, fitting himself for the profession of civil engineering. He soon obtained a first class position and in quick succession obtained several promotions; but his young life could not be spared. Seized with fever he spent some weeks in hospital but the disease had so undermined his health that he could not recover and the great Master called him home. His body was brought home to Middle Sackville, where burial services, largely attended, were conducted on Saturday last. Ernest has gone to join his sainted mother, called to a higher world several years ago.

**THE NEW BRUNSWICK BAPTIST SUNDAY SCHOOL CONVENTION.**

The above named organization met at Salisbury in their second annual session on Wednesday Oct. 26.

Quite a large number of delegates were present among which were twelve pastors. Several pastors were unavoidably detained from coming and sent explanations of absence. Cupid seemed to have conspired to keep the pastors at home. We sincerely trust, that hereafter all persons contemplating matrimony, who are expecting Baptist pastors to join them in holy wedlock will consult the columns of the MESSENGER AND VISITOR a few weeks previous to the fatal day and govern themselves accordingly. In the morning a very earnest and uplifting prayer service were held. It gave us the assurance that the Lord would lead us through the day as matters of great importance and serious problems would come before us.

In the absence of the president—Rev. D. Hutchinson—Rev. W. Camp was chosen chairman. After the enrolment of delegates the following brethren were chosen as a Committee on Nomination: Revs. E. L. Steeves, M. Addison and R. M. Bynon. Their first report was adopted as follows: President, Rev. W. Camp; 1st Vice President, Rev. Z. L. Fash; 2nd Vice President, Rev. J. H. McDonald; Secretary, Rev. J. W. Brown; Treas. C. Willis Newcomb; Auditor, J. J. Wallace.

The Socy then read his report consisting of the minutes of the Executive meetings held during the year, and the reports of the schools sent up to the Convention. This report gave in a practical way the progress of the work during the year. It showed that an increasing number of our schools are turning their attention toward the appointment of a Field Secretary to do work among our Baptist Schools of this Province. It showed that that sentiment had been steadily growing throughout the year—expressing itself in the tangible way of making financial pledges towards the support of such an officer. The report was laid on the table until the afternoon session, and the remaining time was used by Rev. R. M. Bynon in teaching the Sunday School lesson for Oct. 23. The lesson was taught in a very efficient and instructive way, and was fully appreciated by the congregation present.

The afternoon session was preceded by a very helpful devotional service. Rev.

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

W. E. McIntyre addressed the Convention, on our Future Policy with special reference to our union with the Free Baptists. This was an interesting address and was well received.

The Secy's report was then taken from the table and discussed, as the basis on which our future policy must stand. This discussion was most earnest, thoughtful and finally enthusiastic. Our resources and our prospects were dealt with in a very candid way. The spirit of the meeting was very decisive in saying that there must be no halt, and no backward step made in our efforts to secure such a condition of our affairs as would warrant us in calling a Field Secretary to take up Baptist Sunday School work in this province. This culminated in voluntary pledges amounting to \$115 from the delegates present over and above that already pledged by our schools, and the appointment of a committee entrusted with the task of seeking further support.

The Nominating Committee further reported giving the list of directors for the different counties as follows: St. John, Rev. C. W. Townsend; Kings, Rev. R. M. Bynon; Queens, G. G. King; Westmorland, Judge F. W. Emmerson; Kent, Ephraim Hicks; Albert, Rev. M. Addison; Charlotte, Rev. M. E. Fletcher; York, Rev. W. R. Robinson; Sunbury, Rev. W. H. Smith; Carleton, Rev. B. S. Freeman; Victoria and Madawaska, Rev. R. W. Deming; Restigouche, Rev. J. W. Kierstead; Northumberland, Rev. C. P. Wilson; Gloucester, Rudl Branscombe.

The evening session was somewhat hindered by a pour of rain, and a political meeting in the hall hard by the house of worship where our Convention was held. Notwithstanding these facts, however, a fair sized congregation gathered and listened to two earnest and able addresses delivered by Rev. C. W. Townsend, of St. Martins, and Rev. Z. L. Fash, of Hillsboro. Bro. Townsend spoke on the Sunday School and Missions. Bro. Fash spoke on "Some Possibilities of the Sunday School." It is unnecessary to add that these addresses were of a high order, as the reputation of these two brethren as speakers are a sufficient guarantee of that fact.

Note—The pledges from our Sunday Schools are still coming in, and the amount pledged towards the salary of a Field Secretary is being increased. These pledges are acceptable. Let them continue! Let all superintendents from whom we have not heard bring the matter before their schools and report the result to us. If any brother or sister reading these lines should feel moved to make a contribution to this important and far-reaching work, let me urge you to cherish such a worthy emotion, and communicate to us your desire.

J. W. BROWN, Sec'y., Hopewell Cape, Oct. 23.

When the pastor of the City Temple, and the most popular preacher in London, writes of "Sabbath Observance," suggestions of practical value may be looked for, and American readers will welcome the Rev. R. J. Campbell's article, which THE LIVING AGE of November 12 reprints from The National Review.

**INTERCOLONIAL RAILWAY**

On and after SUNDAY, July 3, 1904, trains, will run daily (Sunday excepted) as follows:

**Trains Leave St. John.**

No. 6.—Mixed for Moncton	8 00
No. 2—Express for Halifax Sydney and Campbellton	7 00
No. 26—Express for Point du Chene Halifax and Pictou	11 45
No. 4—Express for Moncton and Point du Chene	11 10
No. 3—Express for Sussex	17 15
No. 134—Express for Quebec and Montreal	19 00
No. 10—Express for Halifax and Sydney	23 2
No. 136, 138, 156—Suburban express for Hampton	13.10, 18.15, 22.4

**Trains Arrive at St. John**

No. 9—Express from Halifax and Sydney	6 25
No. 7—Express from Sussex	9 00
No. 133—Express from Montreal and Quebec	12 50
No. 5—Mixed from Moncton	15 10
No. 3—Express from Moncton and Point de Chene	17 0
No. 25—Express from Halifax Pictou and Campbellton	17 15
No. 1—Express from Halifax	18 45
No. 81—Express from Moncton (Sunday only)	1 35
No. 135, 137, 155—Suburban express from Hampton	7.45, 15.30 22.05

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

D. POTTINGER, General Manager.

Moncton, N. E., July 2, 1904.

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Don't you realize that a product must have wonderful merit to make such an offer possible? We have never asked a soul to buy Ligozone. We have published no testimonials, no physician's endorsement. We have simply asked the sick to try it—try it at our expense. And that is all we ask you, if you need it.

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Ligozone is not made by compounding drugs, nor is there alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research.

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1.00 for a disease germ that it cannot

kill. The reason is that germs are vegetables; and Ligozone—like an excess of oxygen—is deadly to vegetable matter.

There lies the great value of Ligozone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact that gives Ligozone its worth to humanity. And that worth is so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights.

### Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Ligozone attacks the germs, wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

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| Abcess—Anemia      | Kidney Diseases     |
| Bronchitis         | La Grippe           |
| Blood Poison       | Leucorrhea          |
| Bright's Disease   | Liver Troubles      |
| Bowel Troubles     | Malaria—Neuralgia   |
| Coughs—Colds       | Many Heart Troubles |
| Consumption        | Pile—Pneumonia      |
| Colic—Croup        | Pleurisy—Quinsy     |
| Constipation       | Rheumatism          |
| Cancer—Cancer      | Serofolia—Syphilis  |
| Dysentery—Diarrhea | Skin Diseases       |
| Dandruff—Dropsy    | Stomach Troubles    |
| Dyspepsia          | Throat Troubles     |

Measles—Erysipelas  
Fever—Gail stones  
Gout—Joint  
Gonorrhoea—Gleet  
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All diseases that begin with fever—all inflammation—all catarrh—all contagious diseases—all the results of impure or poisoned blood. In nervous debility Ligozone acts as a vitalizer, accomplishing what no drugs can do.

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B. A Give full address—write plainly

Any physician or hospital not using Ligozone will be gladly supplied for a fee.

### PERSONALITY A FACTOR.

All thought that has been made part of our personal experience, of the personal experience of any man, however humble, partakes of the nature of news, has its charm of novelty. Why isn't it a great deal better for you or me, fellow minister, to read a good sermon than to preach a poor one? Why wouldn't it be a great deal better for us—avowedly, I mean, not dishonestly—to take the sermons of Phillips Brooks, or of Charles H. Spurgeon, or of any other of the many men who have been masters of assemblies, and read them to our people? They are far better than anything that we can do; and yet we all are aware of the fact that they wouldn't answer. We all know that we could not hold our people for a month on that method. Why not? Because that would lack the one thing that it is possible for the humblest of us to infuse into our message—the personal element. We must take this Book, and out of it get some truth that we so make our own that it goes to men with that subtle, indescribable, but very real and patent charm of personality; and thus far the message from God through men is always a new message, is always fresh, has always the charm of novelty, and so far forth is in the Bible sense gospel, good, welcome tidings and news, so far as it bears the impress of the personal experience of him who utters it. And that is why it is that we recognize at once in the man who addresses us sincerity or the lack of it, genuineness or the lack of it. There may be the utmost brilliance of rhetoric, the utmost charm of oratory, but if the note rings hollow we will have none of it. No man has ever yet held his place as a preacher of righteousness who had not that note of sincerity in all that he utters. It is the personal experience of the truth that he has made his own, and that, therefore, goes with his personal imprint upon it to those to whom it is sent.—Rev. Tunis S. Hamlin, D. D., in an address at Northfield.

### DUTIES WELL DONE.

We should not forget that no one ever did anything of great value to others without cost. A quaint old proverb says: "One cannot have an omelette without breaking eggs." If we would do anything really worth while, that will be a blessing in the world, we must put into it not merely easy effort, languid sympathies, conven-

tional good wishes, and courtesies that cost nothing—we must put into it thought, time, patience, self-denial, sleepless nights, exhausting toil. There is a legend of an artist who had found a wonderful red, which no other artist could imitate. The secret of his color died with him; but after his death an old wound was discovered over his heart. This revealed the source of the matchless hues of his pictures. The legend teaches that no great achievement can be made, no lofty attainment reached, nothing of much value to the world done, save at the cost of heart's blood.—J. A. Froude.

Mrs. Strong, Robert Louis Stevenson's step daughter and amanuensis, writing in The Interior, says that Mr. Stevenson had morning prayers at Vailima, the family and native helpers gathering together. First came the Lord's Prayer in Samoan, then an English prayer written by himself. This one which he frequently used we have never seen printed before:

We thank thee, Lord, for the glory of the late days and the excellent face of thy sun. We thank thee for good news received. We thank thee for the pleasures we have enjoyed and for those we have been able to confer. And now when the clouds gather and the rain impends over our forest and our house, permit us not to be cast down; let us not lose the savor of past mercies and past pleasures, but like the voice of a bird singing in the rain, let grateful memory survive in the hour of darkness. If there be in front of us any painful duty, strengthen us with the grace of courage; if any act of mercy, teach us tenderness and patience.

### NO CLOUDS—NO GLORY.

I watched a glorious sunset, marvelling at the beauty wherewith the evening skies were all ablaze and adoring Him who gave them their matchless coloring. On the next evening I resorted to the same spot, hoping to be again enraptured with the gorgeous pomp of ending day, but there were no clouds, and therefore no glories. True, the canopy of sapphire was there, but no magnificent array of clouds to form golden masses with edges of burning crimson, or islands of loveliest hue set in a heart of emerald; there were no great conflagrations of splendour or flashing peaks of mountains of fire. The sun was as bright as before, but for lack of dark, clouds on which to pour out

his lustre, his magnificence was unrevealed. A man who should live and die without trials would be like a setting sun without clouds.—C. H. Spurgeon.

### LINKS IN GOD'S PROVIDENCE

John Clough little thought when he was studying engineering, solving perplexing problems, surveying land, building a railway and making roads, that he was forging links in God's providence for the salvation of ten thousand Telugus in one year. This knowledge of engineering led him to apply for the government contract for building a canal. He employed five thousand natives, and preached to them every evening. He preached for one month on the same text, "God so loved the world." Then he dismissed the first five thousand and employed five thousand more for the next month, and at the end of the year there were 10,000 Telugus ready to be baptized. And all that hinged upon Clough's knowledge of engineering.

### WHAT IS DYING?

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze, and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until she hangs like a speck of white cloud just where the sea and sky come down to meet and mingle with each other. Then some one at my side says: "There! She's gone!" "Gone where? Gone from my sight—that is all. She is just as large in mast, and hull, and spar, as she was when she left my side, and just as able to bear her load of living freight to the place of her destination. Her diminished size is in me, and not in her.

And just at that moment when someone at my side says, "There! She's gone!" there are other eyes that are watching for her coming; and other voices ready to take up the glad shout, "There she comes!"—Luther F. Beecher.

### WANTED TO GO ALONE.

A Scotchman in Glasgow at an evangelistic meeting sat unmoved when an urgent invitation was given to "all who mean to go to heaven with me stand up." The evangelist pointed to him solemnly, and shouted: "Don't you want to go to heaven?" "I'm gangin'," said the Scotchman deliberately, "but no' wi' a pairsonally conducted party."—Ex.

## 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 any male 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 land upon farming land owned by him in 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 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.

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**This and That**

**NOT A GOLD BRICK.**

Russel Sage boarded a Sixth Avenue elevated train at Rector street one day last week. He carried under one arm a sample brick wrapped up in a newspaper. It was one that the builder of the Emma Willard seminary had taken to the financier's office. Repairs to Sage Hall are to be made, and Mr. Sage wanted to see the brick that is to be used. It was worth perhaps two cents. At Twenty-eighth a sporty looking youth, who evidently knew the great man, reached down seized the brick, dashed to the door and was downstairs and away before Mr. Sage, much annoyed, could get to the door and breathlessly explain to the guard what had happened. "I felt sorry for him," said a witness, when he told of the experience. "He looked real sad at losing that brick, but I'd have given a dollar to see the face of the other fellow when he cut the string."—Ex.

**LIPTON AS A "SMOKER."**

In his earlier days Sir Thomas Lipton denied himself almost every pleasure except that of amassing a fortune. Calling one day on a consul on business matters, he was offered a cigar by the official. "No thank you," said Sir Thomas (then Mr.) Lipton. "Although I am the biggest smoker in England, I never smoke cigars." "What do you smoke?" was the surprised query. "Bacon," was the prompt reply.

**DANGER IN JUMPING AT CONCLUSION.**

Lynn, Mass., was favored not long ago with a visit from Representative J. Adam Bede as a banquet guest there, says the Washington Post. He was facetious, as usual, and in the course of his postprandial remarks spoke about the folly of jumping at conclusions.

"Let me illustrate," Mr. Bede continued, "I never new but one locomotive engineer who had a long flowing beard. He was a friend of mine, and lived in a certain western State. One day he was running about sixty miles an hour, with a straight track stretching ahead.

"This engineer poked his head out of the cab and the wind whisked his long beard back in his face. Obeying his first thought that it was a haystack, he called for down brakes," and while his audience was laughing at this Mr. Bede sprinted away to another ludicrous observation.

**A NOTE O' HAND.**

Mr. Johnson, after looking at a turkey long and wistfully in the market one day made an effort to purchase it. The Young Peoples Weekly gives the only terms on which it could be bought:

"How could I—what arrangements could a pison make dat wanted to buy dat turkey?" Mr. Johnson asked after a pause.

"Easy terms 'nough," said the marketman, briskly. "You get him by means of a note o' hand."

"A note o' hand," repeated Mr. Johnson, brightening up at once. "Do you mean I writes it out, and pays some time when—" But his hope in this glorious prospect was rudely shattered by the marketman.

"A note o' hand means, in dis case," he said, with disheartening clearness, "dat you hands me a two dollar note, Mr. Johnson, and I hands you dat turkey in response to dat note."

**A LITTLE AMBIGUOUS.**

A young lawyer was sent from Edinburgh to a country north of the Forth to act as a junior counsel in a licensing club case. He had to cross examine the certifying justice, who was very diffuse and rather evasive in his answers.

"Speak a little more simply and to the point, please," said counsel mildly; "you are a little ambiguous you know."

"I am not sir," replied witness indignantly. "I have been strictly teetotal for a year."

**THE BEAUTIFUL AFTERWARD.**

In the beautiful, beautiful afterward, When all this life is o'er, And we have left this world of care, And reached the other shore, We'll find the friends we mourn for here The loved ones gone before, They'll meet us at the pearly gates, And ne'er be parted more.

In the beautiful, beautiful afterward, We'll pass through the pearly gates; We'll walk the streets of brightest gold, To the throne where Jesus waits. We'll meet him there thus face to face, Who helped our burdens bear, We'll join the throng around the throne, And rest forever there.

In the beautiful, beautiful afterward, The mists shall be swept away, And we shall see how Christ's own hand, Is guiding us here to-day. We'll many things then understand, Which now to us hidden lie, But we shall know it all that day, In the afterward—on high.

—New York Observer.

**PARSON'S JOKE.**

A well known Chicago clergyman, who is a widower and the father of two charming grown daughter, is also something of a wag. During his vacation this summer he sent the following telegram to his daughters.

"Have just married a widow with six children. Will be home to-morrow."

The next day he arrived alone and he found his daughters in tears.

"W-where is the w-widow?" they sobbed in unison.

"Oh," he replied, a merry twinkle in his eye "I married her to another man."—Chicago Daily News

**DIAMONDS ARE CHARCOAL**

Is it not strange to think that the precious diamond is only a crystal of the purest carbon? That is the reason it is not fusible and cannot be injured by acids or alkalis. "The fire in a diamond is brought out in the cutting. Rough diamonds are cheap, for the cutting takes so long and is such a delicate business that it costs a great deal. And yet they must be cut to attain their brilliancy. Diamonds come from India, Brazil and South Africa and are found in all colors—white orange, yellow, red brown, pink, blue, green black and opalescent.

The pale yellow and brown shades are more common but the decided hues are extremely rare. Indeed just one deep red diamond has thus far been found. The most popular colors are pure white, blue white and a deep golden yellow.

Mr. Skinflint—"The paper says skirts are to be worn longer than ever." Mrs. Skinflint—"Well you needn't be figgerin' on me wearin' mine any longer. I've worn it five years this comin' fall!"

**FORGOT HIMSELF**

Mrs. Lyon-Hunter—"This is our new piano count. The tone I believe is perfect. Will you not play for us?" Count Peanuttii (absent-mindedly)—"Weez plaisir, Signora. Where eesa de handle."

A man takes a good deal of risk when he goes into politics, doesn't he? "Yes," answered Senator Sorghum. "It's very much like going over Niagara Falls. You don't want to attempt it unless you have a good stout barrel."

**C. C. RICHARDS & CO.**

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

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

**CHRISTOPHER GERRY.**

Ingersoll, Ont.

**"HEADLIGHT"**

Is the Best and most Popular brand of

**PARLOR MATCHES**

ASK ANY GROCER FOR THEM.

MADE IN CANADA BY

**THE E. B. EDDY CO.**  
SCHOFIELD BROS., SELLING AGENTS.



**A Yard**  
of flannel is still a yard after washed with  
**Surprise Soap**  
Its pure hard Soap—  
thats why.

Don't forget the name—  
**Surprise** 



**PATERSON & CO.**  
PRINTERS & PUBLISHERS.  
107 GERMAIN ST.  
SAINT JOHN, N.B.

**To Intending Purchasers**

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

**"THOMAS"**

for that instrument will fill the requirements.

**JAMES A. GATES & CO.**

MANUFACTURERS AGENTS.

**Shorthand in 20 Lessons**

Absolutely most complete and up-to-date methods; position guaranteed; lessons by mail exclusively; no interference with regular occupation; no difficulties; everything simple and clear; indorsed by boards of education and leading newspapers; thousands of graduates; first lesson free for stamp.

**Campaign of Education,**

Department 51,

211 Townsend Building,

New York

**Would**

there be any demand for  
**45 Successive Years**  
for any article unless it had superior merit

**Woodill's German Baking Powder.**

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.

Ask your Grocer for it.

IF YOU HAVE  
**PIGS**  
TO SELL, WRITE US. We pay highest market prices.

**F. E. WILLIAMS CO., LIMITED,**  
St. John, N. B.

Herring nets hung in festoons in the cancel of Yarmouth parish church, England, were solemnly blessed by the vicar on Sunday night, Oct. 2, preparatory to the starting of the fishing fleet next morning.



**A MOTHER'S PRECAUTION.**

There is no telling when a medicine may be needed in homes where there are young children, and the failure to have a reliable medicine at hand may mean much suffering, and, perhaps the loss of a priceless life. Every mother should always keep a box of Baby's Own Tablets in the house. This medicine acts promptly and speedily, cures such ills as stomach and bowel troubles, teething troubles, simple fevers, colds, worms and other little ills. And the mother has a guarantee that the Tablets contain no opiate or harmful drug. One wise mother, Mrs. Geo. Hardy, Fourebu, N. S., says: "I have used Baby's Own Tablets and find them a blessing to children. I am not satisfied without a box in the house at all times." If your dealer does not keep these Tablets in stock send 25 cents to The Dr. Williams' Medicine Co., Brockville, Ont., and you will get a box by mail post paid.

**NEWS SUMMARY.**

The Dominion government has given a contract for 10,000 tons of steel rails to the Consolidated Lake Superior Company, of Sault Ste. Marie. The rails must be delivered this season at Montreal.

Japanese law does not allow an "old maid" to exist. As soon as a woman reaches a certain age, if she is not married, the authorities select a husband for her, and she has to marry him whether she likes it or not.

The police of Lancashire, England, have given the towns over which they have jurisdiction 45 ambulances, some costing as much as \$500 apiece. The money was raised by a series of football and cricket games.

George Arentz, jr., whose chauffeur, Cary Mensel, was killed in the Long Island automobile race, made Mensel insure his life for \$5,000 the day before the race. This has now been paid the widow, and Arentz has given her another \$500.

Prof. Nitti, the Italian economist, estimates the national wealth of Italy at \$13,000,000,000, a gain of \$3,000,000,000 since 1889. This makes the average wealth per capita \$400, which is a third less than that of the United States and Great Britain.

From the analysis, researches at the Chartreuse distillery it appears that more than 100 plants are utilized in the composition of the liquor. Aromatic plants which are peculiar to the district are indispensable. Similar plants gathered elsewhere are useless.

"The workers of this country," says the management committee of the British General Federation of Trades Unions, "are no more opposed to working with a Chinese because he is yellow than they would be to playing cricket with Prince Ranjitsinhji because he happens to be colored."

A man injured in a railroad accident in England, who died in a hospital without recovering consciousness, was identified by the way he counted in delirium. He never went beyond the number of nails in a horse's shoe, and the doctors decided that he was a horseshoer. That led to the discovery of his name.

The united navies of the world have 560 battle ships, 471 cruisers and 1,255 gunboats.

An English sentry guards an idol in Pegu night and day to prevent any native from going into the temple and waking it up. The idol has been asleep 6,000 years, and the natives think that the world will come to end when it wakes up.

Recent reports show that the increase of Protestantism, in India has been nearly 50 per cent. in ten years, and there are now over a million Protestant Christians there. About a quarter of them are of the Anglican communion, while another quarter is divided between the Lutheran and Congregation

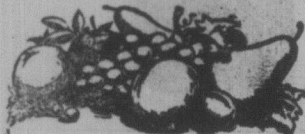
sects. The half remaining are divided up among other orders.

The rapid progress Christianity is making among the native races of Africa may be judged from the donation of \$850 by the Basutos to the funds of the Bible Society. This race was, until a comparatively few years ago, one of the most benighted in Africa, and long resisted the efforts of missionaries towards its Christianization. The gift which is a spontaneous one, augurs well for the success of future missionary labors in the dark continent.

Judge Hanington made objection at the Anglican Synod at Montreal on Friday to the motion that the lower house concur with the House of Bishops for the adoption of the revised version of the Bible in the Canadian church. The judge designated this revised version as mongrel and declared that no British subject should accept it. He would not accept it if it was compiled by an angel. Rev. Mr. Dicker, of St. John, raised a point of order and other members asked if Judge Hanington should be permitted to insult the Synod. It was decided by a vote of 27 to 22 not to concur with the resolution of the House of Bishops for the adoption of the revised version in the Canadian church.

The C. P. R. crop report issued Oct. 25 shows that approximately eighty per cent of the crop has been threshed. There are a few points at which but a small percentage had been handled, but many others which are entirely finished. There was considerable delay the past week on account of unfavorable weather. Some improvements in the quality of grain being received at the elevators is noted, though the average is still No. 2 northern. From present indications the total yield will average 20 bushels for many portions of Manitoba and the Territories, and the general average will be in the neighborhood of 18 or 19. In almost every case the new country is showing the best yields. Shipments from interior points improve. Elevator reports of the Canadian Northern Railway show that up to last week the receipts of wheat from interior points was three quarters of a million bushels less than the quantity received to the same date last year. Shipments began two weeks earlier last season than this, hence the smaller receipts this year. Shipments are now improving fully one hundred cars going forward daily.

The congress of German naturalists, which lately met at Breslau, has established a museum with the object of illustrating the arts of quacks. There is a large collection of quacks' advertisements of patent medicines



**Just Fruit.**

There's no "medicine" in "Fruit-a-tives"—no drugs—no poisons. "Fruit-a-tives" are the curative principles of fruit juices, compressed into tablets. It's the secret process of preparing them, that makes "Fruit-a-tives" so much more effective than the fresh fruit.



or Fruit Liver Tablets

cure Constipation, Biliousness, Torpid Liver, Bilious Headaches, Loss of Appetite, Indigestion, Bladder and Kidney Troubles, just as nature intended them to be cured—with fruit. Cure yourself with Nature's cure that never fails.

At your druggist's, 50c a box. FRUITATIVE'S, Limited, OTTAWA.

**TEACHER TRAINING AND SUPPLEMENTAL LESSONS.**

At the recent Provincial Sunday School Convention held in Halifax, the department of "Teacher Training" and "Supplemental Lessons and grading" were consolidated and called "The department of Education". E. D. King, Esq., K. C., who has so ably conducted the department of Teacher Training for many years, retires. Dr. Frank Woodbury of Halifax, N. S., has been appointed to the new department. Correspondence from Nova Scotia in reference to Teacher Training or Supplemental Lessons should now be addressed to Dr. Woodbury as above. It is the purpose of the department to secure a much larger enrollment of students this year than ever before. To this end will Pastors and Superintendents of Sunday Schools promptly co-operate with us.

W. M. H. STUDD,  
Chairman Ex. Com.

**20TH CENTURY FUND.**

Hillsboro 1st, W B Dickson, Hattie and Roy, \$12; Fredericton (H C Creed \$15; Mrs Moore, \$2 50; J W Porter, \$5) \$22.50; Sussex Lena Sherwood, \$1; Hillsboro 2nd, Fred C Steeves, \$2; Tabernacle, E W Rowley, \$4; Jemseg, Rosella and Herbert Curry, \$2; Germain St (Mrs J R Moriarty, \$2; Mrs B L Barnes, \$1; Mrs Drummer, \$3; Mrs Hickson, \$1) \$7; Carleton, Mrs Estabrooks and Arthur \$2.50; Upper Gagetown S.S., \$1; Chipman 2nd, Mrs W C King, \$5; Harry King, \$5; Maud King, \$1; Mrs C A McLean, \$1; E E Crandall, \$10) \$22; Main St, Mrs O T Berry, \$1; Elgin 1st, H Horseman, \$2; Sackville, 1st (Mrs H E Goodwin, \$1; Mrs Louisa Ford \$2; Mrs Wm Snowdon, 50c; Harry L. Snowdon, \$1; S S, \$25; Mr and Mrs H Palmer, \$2; Silas W Copp, \$2) \$33.50; Valley church, Delia Gross, \$1; Marysville (Mr and Mrs C F Fisher, \$2; Havelock Sanson, \$1) \$3; Cambridge 1st, Rev A B MacDonald, \$2.50; Carleton, Mrs R Stewart, \$5; St George 1st, Jas O'Brien, \$6; Mrs E R O'Brien, \$1) \$7; Middle Sackville, Cyrus Harper, \$2.50; Albert B Robinson, \$6) \$8.50; Mauderville, H S Harrison, \$15; Hopewell, Willis E Newcomb, \$4; J A Tingley, \$5) \$9; Harvey 1st, Mr and Mrs Geo Coonan, \$4.50; Sussex, Mrs Hiram Friars, \$1; Springfield 1st, W S Perkins, \$4; Jos Scribner, \$1; D W Sorrag, \$1) \$6; Kans, Wilhelmina A Toole, \$1; Campbellton (R D and Mrs McNair, \$30; Kingsclear, W Benj Long, \$1; Sheffield 2nd, Mrs F C Coburn, \$1; Rolling Dam, Mrs Wm Goodell, \$1; Newcastle (Thos O J and Maggie Bailey, \$1; Ella G Stuart, 50c) \$1.50; Pennfield S.S., \$5. \$215.50. Before reported \$383.55. Total \$599.05.

J. W. MANNING, Treas.



**A. Kinsella,**  
Steam Polishing Granite and Marble Works.

Having a large supply on hand parties placing their orders before the 1st of May will get a discount. Material and workmanship guaranteed.

All orders delivered free.  
165 Paradise Row,  
St. John, N. B.

Don't let the children get the Calomel and "Liver pill" habit. Give them the natural laxative that is gentle and effective, pleasant to take, never gripes, and CURES constipation—

**Abbey's Effervescent Salt**

AT ALL DRUGGISTS, 250 AND 600 A BOTTLE

**A WARNING NOTE FROM THE BACK.**

People often say, "How are we to know when the kidneys are out of order?" The location of the kidneys, close to the small of the back, renders the detection of kidney trouble a simple matter. The note of warning comes from the back, in the shape of backache. Don't neglect to cure it immediately. Serious kidney trouble will follow if you do. A few doses of

**DOAN'S KIDNEY PILLS,** taken in time, often save years of suffering. Mr. Horatio Till, Geary, N.B., writes:—"I suffered for about two years with kidney disease. Had pains in my back, hips and legs; could not sleep well, and had no appetite. I took one box of Doan's Kidney Pills, and they cured me. The pains have all left, and I now sleep well."

Price 50 cents per box, or 8 for \$1.25. All dealers, or

THE DOAN KIDNEY PILL CO.,  
Toronto, Ont.

**Fire Insurance**

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

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mailed, postpaid, for 50 cents per doz. PATERSON & CO.,  
107 Germain St., St. John.

**New Winter Overcoats**

Never have we opened a finer stock of Ready Tailored Overcoats, or better values, than this season; and our overcoats have won an enviable reputation for good tailoring and perfect fit. They come in greys, blacks and fancy Scotch tweeds. The fashionable styles are the long, loose coat, with or without back belt or straps; and the medium length which falls just below the knee. Prices are \$10, \$12, \$13.50, \$15, \$16, to the finest at \$22.

CAMPBELL'S OVERCOATS AT SPECIAL PRICES—Several lines carried over from last season are reduced as much as 15 and 20 per cent. Mostly dark greys at such attractive figures as \$10, \$12, \$13.50.

**A. GILMOUR,** 68 King Street,  
Fine Clothing and Tailorinn

**Red Rose Tea Is Good Tea**