

Messenger and Visitor.

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Goldwin Smith's Brain. The statement which has been going the rounds of the press, that Professor Goldwin Smith has willed his brain to Cornell University, appears not to be literally true. Dr. Smith's own account of the matter, as given to a Toronto reporter, is as follows. He said: "I have hitherto looked upon this thing as a joke, but now I see it has been taken seriously. I shall certainly keep my promise made to Professor Wilder, of Cornell. A short time ago I met this gentleman, who is professor of physiology, and we talked on the subject of the brain. He informed me that he made a specialty of brain collections. In a joking way I told him he could have mine when I was finished with it. The whole thing was done in a joking way, but now that the matter has been taken seriously, I will certainly make arrangements that my promise shall be carried out. I am now in my eightieth year and the legacy may fall soon." Professor Smith came to the United States in the sixties to become professor of history at Cornell, and it is said has ever since maintained the most sympathetic relations with the University. What a man wills shall be done with his brain after he is dead, is of course much less significant than what he does with it while he lives. Few men of his time have been better furnished as to brain machinery than Goldwin Smith, and that he has used it industriously and for what he has understood to be the interests of humanity will hardly be questioned.

The Rhodes Scholarships. Dr. G. R. Parkin, as organizing agent for the trustees of the Cecil Rhodes scholarships, has been recently in Oxford for the purpose of consulting the University and College authorities with a view to framing for the approval of the trustees a scheme for the election of the scholars. Dr. Parkin has expressed his satisfaction at the attention which the Colleges have given to the matter and their discussions as to the best way of working the Rhodes students into the University system. It is stated that the bequest will elect for the first year 70 to 75 students and a similar number in the second year. In the third year there will be about 30. Each College is prepared to take from two to five students every year. Oxford University has twenty Colleges, and there are from eighty to two hundred under-graduates in each College.

Sir Wilfrid Laurier goes to Virginia. Sir Wilfrid Laurier has gone to Hot Springs, Virginia, for rest and recuperation. The Premier was accompanied on his journey by Lady Laurier, and by his brother, Henri Laurier, and his wife. Sir William Mulock was also one of the party. It seems that Sir William was himself much benefited by a visit to Hot Springs some years ago and has encouraged the Premier to test the virtues of the place. An Ottawa despatch speaks quite optimistically of Sir Wilfrid Laurier's physical condition. It is said that he has taken on flesh and is much improved in appearance since his return from Europe, a few weeks ago. It is understood to be a stomach trouble from which the Premier principally suffers, and that he has experienced material benefit from a course of treatment which his physicians have prescribed for him. In order, however, that he may be fortified against the exhausting strain of the approaching session of Parliament it is considered advisable that he should rest for a few months under the most favorable conditions for recuperation which are to be had. On Thursday last the Premier completed his sixty-first year. However his political acts and policies may be

criticised by a great number of his countrymen, there are few who do not recognize the distinction and charm of Sir Wilfrid's personality, and men of all parties and creeds will cordially unite in wishing him health and long life.

The Newfoundland Treaty. It is understood that representatives of the United States and Newfoundland Governments have reached an agreement as to the terms of a trade treaty between the two countries, and what purports to be a copy of the full text of the treaty has appeared in the daily press. According to this text the treaty provides that certain articles, chiefly agricultural products, are to be admitted into Newfoundland from the United States free of duty, and it names a maximum duty on certain other enumerated articles when imported from that country. It is also provided that, should Newfoundland lower its duties on the articles enumerated, the United States should get the benefit of such reduction. The treaty also guarantees to United States fishing vessels in Newfoundland waters and ports the same privileges as are enjoyed by vessels of the Colony in regard to the purchase of bait, trading, etc., but does not secure to them the benefit of fishing within the three mile limit. In the interest of Newfoundland it is provided that practically all the fish products of the Colony, except fresh codfish, shall be admitted into the United States free of duty. It would seem that such a treaty would be for the general advantage of both countries. It will doubtless, however, meet with opposition in Congress in the interests of the Gloucester fisheries, but whether or not the opposition will be strong enough to defeat it, remains to be seen. Very naturally the proposed treaty gives rise to apprehensions as to the effect it will have, if concluded, upon the interests of Nova Scotia in one of the principal industries of that Province.

Chamberlain goes to South Africa. Colonel Secretary Chamberlain was enthusiastically "farewell-ed" in Birmingham last week on the eve of his departure for South Africa, the local leaders of both political parties cordially uniting in this expression of goodwill. In the course of a speech of considerable length Mr. Chamberlain spoke of the purpose of his trip. It was, he said to be a matter of business, and not a mere parade. He was bound on a new venture, and he admitted the possibility of failure. He could not expect that all the bitterness in South Africa would quickly die out, but the Government would at least relieve all suffering. The desire was to make South Africa one united nation—united in heart as well as in name, and in view of the example which was furnished by Canada he thought the hope that this would be accomplished not unreasonable. Mr. Chamberlain said that he expected to see the representatives of every political section in South Africa. He could thus learn more in three days than by a month's study of despatches in blue books. He believed that he would be met half way and that he would gain the friendship of the King's new Boer subjects. Mr. Chamberlain's mission, as thus outlined, is certainly one in which the men of all parties in Great Britain and in all parts of the King's dominion may most cordially wish him success.

Marconi and Wireless Telegraphy. Comparatively little has been heard of late in reference to the Marconi trans-Atlantic system of wireless telegraphy. Some six months ago statements were made in Mr. Marconi's name which indicated an assured expectation that long before the end of the year messages would be passing freely by that system between Cornwall and Cape Breton. Whether the delay indicates that some unanticipated difficulties in transmission and failure of expected results have been experienced or whether it is due to other causes, the public is not informed, and probably there has crept into the pub-

lic mind, along with curiosity as to the real facts of the case, more or less skepticism as to the practical feasibility of the Marconi scheme. During the past week Mr. Marconi, now in Nova Scotia, is reported as having made a statement in reference to the situation, which, although not definite as to achieved or expected results, is in a general way optimistic. He declined to say anything in reference to the experiments at the Table Head, C. B., station until he should have finished his work there, when he would make a full statement. The station, Mr. Marconi further said, was not yet complete—a portion of the machinery having not been adjusted and a part not even installed. He said, however, that the S. S. Carlo Alberto in Sydney harbor had received from the station in Cornwall, England, the longest message ever received by wireless telegraphy, and that it was received without difficulty. He could, however, say no more about it, as his agreement with the Italian Government is that it is to make public all the results of all experiments made on the Carlo Alberto. Mr. Marconi said further that since his coming to Table Head some improvements had been made in both the sending and receiving apparatus, with the result that messages could now be sent at the speed of forty words a minute, as compared with sixteen or seventeen words a minute, which was the highest speed which had been attained a year ago.

The Wesleyan's Prospective Editor. In last week's issue of the *Wesleyan* the readers of that paper are introduced to its prospective editor—Rev. John Maclean, M. A., Ph. D.—by means of his portrait and a short biographical sketch. In accordance with appointments made by the General Conference at its late session in Winnipeg, Mr. Bond of the *Wesleyan* will go to Toronto to become editor of the *Guardian*, succeeding Dr. Courtice who retires on account of broken health, and Dr. Maclean will come from the Northwest to assume editorial charge of the *Wesleyan*. The change we understand is to take place in the spring. Dr. Maclean is about 50 years of age, a Scotchman by birth, he came to Canada in early manhood and completed his education at Victoria College, taking the B. A. and M. A. degrees in course. In 1880 he volunteered for the Northwest Mission work, and spent several years among the Blood Indians, near McLeod, Alta. He has made a special study of Indian languages and is said to be one of the best living authorities on the Indians of Canada. Some of the results of his investigations and experiences in this connection have been given to the public in his books, entitled "Canadian Savage Folk," "The Indians of Canada," etc. Dr. Maclean is also the author of a number of small volumes of a distinctly religious type, of which the latest issued is entitled "Light for Daily Living." Those volumes evince a deeply religious temperament and a strong grasp of Christian truth, and they are written in graceful and vigorous English. Dr. Maclean, we are sure, will meet with an appreciative reception when he comes to the East.

Another Nova Scotian becomes Principal of Queens. Queen's University, Kingston, Ont., which failed to secure Dr. Barclay, of Montreal, as principal, has now found a successor to the late Principal Grant, in another Nova Scotian—Dr. Daniel Miner Gordon of the Presbyterian College, Halifax. Dr. Gordon is a native of Pictou and is in his 58th year. He was educated at Pictou Academy and at the Universities of Glasgow and Berlin, was ordained to the ministry in 1866, and for a time ministered to St. Paul's church, Truro. Afterwards he held pastoral charges in connection with St. Andrew's church, Ottawa, Knox church, Winnipeg, and in 1887 became minister of St. Andrew's church, Halifax. Dr. Gordon was appointed to be professorship in Theology and Apologetics in the Presbyterian College, Halifax, in 1894. He took an active part in promoting the Union of the Presbyterian churches in Canada and has been regarded generally, as one of the stronger personal forces in the denomination.

A Sunday Afternoon Meditation.

BY REV. JAMES SPRUNT.

Gideon, with but a handful of men, by the help of the Lord, put to flight the host of Midian. The Lord saved Gideon, but it was by the three hundred men. Remember this, it is well to notice that it is said of these men, that "they stood every man in his place."

In our battles for the Lord in these days are we not in a state of weakness often, and do we not continually suffer defeat because our "helpers in the war," as they like to be called, are not doing what these men of Gideon did?

We notice especially four things: (1) Every man stood in his place. (2) Every man stood in his place. (3) Every man stood in his place. (4) Every man who stood was a man.

1. Every man stood in his place. Not one was missing. Now we know that the success of the work of the Lord in any place depends in some measure upon those Christians who are immediately associated with it. The church that is supported by Christians who are always in their place must be successful, but the work that depends upon run-about Christians will sooner or later fail to the ground.

But not only will the work suffer for this running about; the run-about Christians will suffer themselves. It may be very nice to leave your own little meeting to hear Mr. So-and-so in the big church in the next district, and it may also be "a great treat" to sit at the feet of Mr. What's-his-name, who never fails to give you a "good time." But, depend upon it, the run-about Christian will become unhealthy in his own spiritual life, and will become of little use to any one. The majority of God's people need a great measure of the grace of stick-at-it-ness.

2. Every man stood in his place. Every one could be relied on, and counted upon to do his duty. We need men of this stamp to-day. Men who are standing in their place ready for anything.

Marching if "Onward" shall the order be;

or

Standing by their Captain, serving faithfully. Most of us, when we were first converted, were ready to go anywhere and to do anything for him who loved us and gave himself for us. But are we ready now?

Thank God for the increased knowledge he has given us of his Word, but that ought not to have made us any the less ready to go and do some simple service for him. Brother, in the name of the Lord, lay aside your weights and gird up your loins! Get at the next thing. Don't wait for some great opportunity, but remember that all work that contributes to a great end is great; as the old rhyme has it, "For the want of a nail kingdom was lost."

3. Every man stood in his place. They were not running up and down to see what the others were doing. Every man was minding his own business. If God has given you work to do, then do it, and leave other folks' work alone. Unless God has called you to be an "over-seer," don't try to make yourself one.

Somehow, in these days, every one wants to be at the top. It is evident, however, that all can not be leaders. God has called some to take a prominent position, but he looks to every one to serve according to his abilities. Dr. McLaren well says, "What does it matter whether we have been set to dig out the foundation, working amongst mud and wet, or have laid the lowermost courses, which are all covered up and forgotten, or happen to be among those who bring forth the head-stones with shoutings? We are the builders all the same. The main thing is to have some work there."

Wherever in the world I am,

In whatsoever estate,

I have a fellowship with hearts

To keep and cultivate;

And a work of lowly love to do

For the Lord on whom I wait.

4. Every one who stood was a man. Brother, in your service for the Lord do you act, do you speak as a man? You may, perhaps, for the truth's sake be called upon to stand almost alone. Be a man, keep firm and faithful to the Lord and to his word. "Quit you like men, be strong" (I Cor. 16: 13). Stick to it with all your heart and soul and strength, don't be frightened into giving up, either by the smiles of friends or the threatening of foes. If the truth is worth believing, then believe and keep on believing. The moment we let go the Word of God, that very moment will our spiritual vision become confused, and our testimony will be but a futile representation of that which in apostolic days "turned the world upside down."—London Baptist.

Unfaithful Stewardship.

BY REV. E. WAT POLE WARREN, D. D.

For instance, let me give you one or two concrete illustrations of the kind of thing I mean. A lady comes up to me in New York—and I wish I could say a lady; I wish I didn't have to say hundreds of ladies. They come to me with a tale like this: They say, "Dr. Warren, what upon earth am I to do with my boys? I don't know. I have no influence over them any longer. They won't do

anything that I tell them. As to going to church on Sunday morning, they distinctly and flatly refuse. I can do nothing with them. What am I to do?" I say, "I am afraid this may be a case of put out of the stewardship," for I want you to realize, my friends, that this is stewardship, and this account of stewardship is not something that is to come at the end of life; it is not to come at the last day; it is not a part of that great final judgment; it is something that is going on at every moment of our respective lives; and if we are found to be wasting our goods that fearful sentence is passed on us, "Thou art put out of thy stewardship; thou mayst no longer be steward." So I have to say to this poor mother who comes to me, "I am afraid this is a case of put out of the stewardship."

"Oh!" she says, "what do you mean?" "Why, I mean this: When that little babe or child was given to you, you used it as a toy. You played with it; you laughed at its cunning cute ways. You spoiled your child. You gave it to a nurse or a governess, and you didn't trouble yourself any more until the boy had grown up to a companionable age. His little follies and weaknesses and naughtinesses were passed by with you, and you said to him, as he stamped his foot on the ground, 'How cute.' And what about the mother's influence, and what about the training of the child that was given to you to be trained for the eternal kingdom, and knew no such training from its mother's lips. I am afraid if ever that boy, madam, is to be brought back again to his God, it will not be through you, unless, mark that 'unless'."

Who are the "they" who are going to meet you when you pass on to the other side? Who are the "they?" Oh, I could imagine that the mother says: "Oh, my little one. I lost that little one as a child, and my greatest and brightest hope is that when I go across the bar I may meet my pilot, and my little one shall throw her arms around my neck again, and I shall clasp her to my heart."

But why? Why? Why should that little one receive you? You gave it over to a nurse to train; you gave it over to a governess. A Sunday-school teacher; indeed, may see the little one, and the little one rush to the teacher and throw her arms around her, for the teacher taught her to know the Lamb of God; but you, why should they receive you?

Or it may be that a wife says: "Oh, I have been waiting all these years, and I hope the first thing my eyes shall open upon is my husband." But, why? Why? When he lived on earth you hindered, you didn't help him heavenward. How many of you wives have brought your husbands to Christ? Some faithful friend, some pastor, some one else has brought him so that he received Jesus as his Savior, but you—no.

We never talked together; I never could introduce the subject. I don't know; sometimes I am afraid I did not show a Christian life and example. I got irritable and angry, and I made him say, "If this is Christianity I don't care much about it." Why should he meet you? Your husband—I speak now with feeling—it may be you have a wife in heaven, and you think that your happiness would be utterly shattered if her arms are not around you when you cross into the golden gate. But why? Why should she come to meet you? Didn't you laugh at her religion! Didn't you make it hard for her sometimes to be religious? Didn't you try to tell her things that would stop what you called "that too much religion?" Didn't you make her a skeptic on this, and forbid her that, and refuse your sanction to something else, so that if she entered heaven it was over, not through you. And you expect her to meet you. No. Some one—some female friend, or it may be some earthly pastor she may come running to the gates of heaven to welcome, one who showed her the gate—but you; you stand alone. To stand alone, the crowds thronging in and the crowds looking out, and not a face you recognize to receive you into your everlasting habitation. Oh, the loneliness, the awful loneliness, entering heaven alone. I wonder if anybody ever did? Sometimes it seems to me that no one could go alone into the Kingdom of God; he must have some one to take with him.—Watchman.

A Suggestion Concerning a Revival.

There seems to be among the churches of the N. B. Eastern Association, and perhaps also of others—a sort of spiritual poverty—a great dearth so far as conversions to Christ are concerned. A very large part of the membership of the churches are not in any sense spiritually or even materially interested in the affairs of the Kingdom of God. Worldliness and the secular spirit have grown with such astonishing rapidity that many of them have lost their power in witnessing to the truths of evangelical religion, and many—like the man in the allegory—have lost their testimony altogether. The one remarkable thing about the early Christians was, that when they were filled with the Holy Ghost they all began to speak. Says one of these Spirit-filled men, we cannot but speak the things we have seen and heard; and many times in the Acts do we read of similar ideas.

We do not need to go back to the first century to find

how true this is. When men and women are filled with the Spirit they will witness with power to the saving truths of Christ. Some, of course, will say religion consists in deeds rather than words.

It is sufficient in reply to this to simply say that religion is doing the will of God as expressed in his Word. And that in order to do God's will every sincere Christian knows that speech, as well as other powers, must be used in fulfilling the will of God. Ye are my witnesses saith the Lord, and who can witness for Christ by keeping silent? I believe there will never be a general revival of religion in our Province or Provinces until the members of the churches in larger number confess with their mouth the Lord Jesus; as well as believe in their hearts that God hath raised him from the dead. We need this awful mute, dumb devil cast out.

Many of our churches stand in populous districts where a large percentage of the people are not acquainted with the saving grace of God in Christ Jesus. There does not seem to be any special sense of responsibility or burden of soul in this great matter. As Baptists we believe that man's opportunity for salvation is limited to this life only.

We believe also that the churches of Christ exist for the purpose of giving the gospel of God's grace to those who do not know of it. If our neighbor dies without a knowledge of this salvation he is lost forever—to community and fellowship with God.—Certainly a terrible thought! According to Ezek. 33—the responsibility of such a fearful calamity does not rest upon the church or individual in the church—if these have done their duty. A careful perusal of such a Scripture would lead to earnest living, anxious, constant prayer that we might not fall in such a great work. In view of all the facts, it has been impressed upon my mind with great power that if the churches in the Convention could decide upon a given day, when all could meet for confession and prayer, earnest pleading for God's power to be made manifest, that perhaps there would be simultaneously inaugurated in our provinces, the greatest religious quickening we have ever seen.

The time is at hand and ripe for some such concerted action on the part of the churches. There are many earnest hearts already desirous of seeing better days, many praying for the spirit of God to move upon the hearts of the people and this is a good omen.

There could be a system of pastoral exchange—in special works, be an effort in every locality in the provinces without any special evangelistic assistance in many cases.

There might be others who have some suggestion along this line. Why could there not be some day set apart prior to the new year, for special confession and prayer and thus prepare the way for a great work at the opening of the New Year?

J. B. GANONG.

Hillsboro.

The Making of a Man.

It is not wealth, nor power, nor fame, nor learning that makes a man. These may aid when properly used. But with them all one would be weak and comparatively worthless without righteousness. Does not the Bible say, "There is none righteous?" The verdict that human nature is bad is almost unanimous among thinkers. Theologians of nearly every school subscribe to the doctrine of human depravity, although each must give his own definition to the term. Philosophers, poets, and writers of fiction, those men and women of genius who have taken in hand to interpret nature to man, and man to himself, with wicked voice declare that the heart of man is desperately wicked. All are not equally wicked, but all have gone out of the way. They have turned everyone to his own way.

How this awful state of affairs came about is a question concerning which thinkers are not agreed. We are not so much concerned to know why men became bad as we are to find out how they may become good. Nearly all men wish to be pure and right and good in word, thought, and deed. But something within as well as something without hinders. There is something in the will, in the desires, in the affections, in the conscience, that rises up in opposition to every noble and pure impulse and purpose. When they would do good evil is present. This is not only the teaching of the Bible, it is also the teaching of universal experience. The apostle is very emphatic when he says, "O wretched man that I am, who shall deliver me from the body of this death?"

It is the glory of Christianity that is able to make bad men good. Hesthen religions do not require goodness. According to the doctrines of paganism the gods are better pleased with sacrifices and offerings than with righteousness. If the dues of the gods are paid, a certain stipulated amount of corn and wine and oil and gold and silver, the worshiper who has thus discharged his religious obligations may feel himself at liberty to follow his own inclinations. The general who makes a bargain with Jupiter or Mars to build a temple or slaughter so many thousand sheep and oxen if he wins the battle need not concern himself about the righteousness of the cause or the motives of his own heart.

The sacrifices of the wicked are as acceptable to the gods as the righteous. These pagan notions crept into the minds of the Hebrews and corrupted their worship many times.

Even Christians have not always escaped this folly. Some men who belong to the church do not regard righteousness and goodness to be essential, or even the chief consideration. Some professors claim the favor of God on the ground that they have contributed so much to his cause, read the Scriptures diligently and offered prayers. They do not seem to understand that religion is goodness, and that religion without goodness, is the worst form of impiety. They maintain that strict righteousness is impossible in this world. They hold, and delight to teach, that the blood of Jesus Christ cleanseth the believer from all sin, whether he overcome his evil ways or not. Too many hope to see God without holiness. They consider righteousness quite unnecessary to the highest type of manhood.

The promise of the gospel is exceeding broad. In the Old Testament, where we read so much about sin, we read also lessons of salvation. "A fountain is opened * * * for sin and uncleanness." "Create in me a clean heart, and renew a right spirit within me." This is the prayer of the psalmist. "Though your sins be as scarlet, they shall be as wool, and though they be red like crimson, they shall be whiter than snow." And in the New Testament the Truth is expressed in stronger and clearer language. A bad man may be made good. An evil heart may be made pure. A wicked sinner may become righteous. A good man is not one who was born with even tempers and gentle disposition, but one who has been born from above, born of God.

He is not called good because he belongs to a Christian church and has received Christian baptism and observes Christian ordinances, but because the good Spirit of God has entered into him and made pure and good by His divine energy. The pipes furnishing water to a great city which have been fed from a malarious swamp convey the germs of fever and death to the people. But the pipes may be changed and connected with the clear, pure water of the mountain spring or artesian well, and then through the same pipes will flow streams of life and health to the thirsty people. Out of the heart are the issues of life. So long as its affections are fixed in the marshy and stagnant pools of worldly pleasure and sin, currents of sin and death will flow out through every avenue of our being. The thoughts, the affection, the words, the life will be evil. But when the heart is given to God his love, his truth, his peace, his righteousness will flow into our souls and through us into the life we lead.—Ch Advocate.

"What Shall The Harvest Be?"

BY REV. ABBOT E. KITTREDGE, D. D.

This is the question which pastors and earnest Christians everywhere are asking at this time, as the flying days are bringing us so near another season of church activities. "What shall the harvest be?" from the preaching week after week, from the prayer meetings, from the Sunday school instruction, the Endeavor Society, the mission work, and the many organizations whose one aim is the building up of the Redeemers Kingdom? "What shall the harvest be" in the benevolences of our people, in the support of our domestic and foreign mission boards?

In our beloved church we have great reason for thankfulness that the past year closed with "no debt" resting upon those splendid enterprises and those who had the privilege of attending the General Synod know with what enthusiasm our honored secretaries gave their reports, and with what enthusiasm and tearful joy their cheering words were received.

But what shall be the record of the coming year? Not only sufficient income from our churches to sustain the work already begun, but larger gifts for establishing new mission stations in heathen lands, and for pushing forward the preaching of the gospel in the waste places of our own country. Let us resolve to make the harvest of money for Christ grander than ever before, for missions, for education, for the care of our disabled brethren and their widows, and for all the humanitarian and spiritual work in our own city or town. Remember that the silver and the gold are his, and you and I only his servants to do his will and carry out his purposes. Remember too, that the only giving upon which will rest the divine blessing is the giving that costs self-denial and when Christians are ready to make sacrifices in order to give more liberal for him, who gave his life for them, the treasuries of God's House will be filled to overflowing and instead of retrenchment, there will be a constant enlargement of the work.

"What shall the harvest be" in souls redeemed, in addition to the church of "such as shall be saved?" The one supreme work of every Christian is to be a "fisher of men." "He that winneth souls is wise." It is not enough that a church is prosperous financially, or that the congregations are large, the pews all rented and the church popular in the community. The one and only test of success is soul-winning, is conversions by the power of the Holy Spirit. O, dear pastors, dear

brethren, elders and deacons, this is our one work this winter, to call men and women from darkness to light, from bondage to liberty, from unrest to peace in believing, and so to hasten the universal triumph of the gospel. Every sermon should be throwing the net for souls. Every church member should be a preacher of the "Glad Tidings" in the home, in the social circle, in the markets of trade. The last year was not exceptionally rich in spiritual harvesting, and the advance of the church was small, when it might have been large and glorious.

May God roll upon the hearts of his people the heavy burden of souls! Then the church will "arise and shine, the light being come, and the glory of the Lord having risen upon her." Then multitudes now worldly and thoughtless will be "pricked in their hearts," and, like the prodigal son, will come back to the Father, and there will be joy among the angels of God, as the new song bursts from lips that could never sing it before.

"What shall the harvest be?" The answer to this solemn question rests with the people of God. He is willing and ready to throw wide open the windows of heaven, and pour out a copious blessing, and if the church is ready in faith and prayer, this coming year will be the richest in harvest grain to his glory, who loved and gave himself for a dying world.—Christian Intelligencer.

Prayer as a Duty.

It is generally conceded by those who know anything about it that prayer is a comfort, a means of grace and a means of power. But it is more than all of this. It is a duty. It rests upon us as a religious obligation. Our spiritual life demands communion with God, and the care of our spiritual life is a moral obligation which we may not ignore. A proper respect for God demands that we approach him in prayer and worship, and we cannot, without guilt, neglect so important and august a duty.

The Lord Jesus Christ once taught a parable impressing the fact that men ought always to pray. It is not simply that it is appropriate and expedient to pray; not simply that it is attended with good results; not simply that it secures answers from on high; not simply that without it one is left isolated, spiritually, from God.

All of this is involved, but there is more besides involved. There is a duty. There is moral obligation. The opportunity is presented, and the opportunity to engage in so lofty an exercise as communion with God is a duty supreme in its obligations.

When God would express to us his desire that we should love him, he does not put it merely in the form of a request or an invitation, but of a command. An earthly sovereign in issuing a social courtesy puts it not in the form of an invitation but of command. A subject is commanded to appear at court. It is upon the principle that the royal wish should have the weight of a command with all who are loyal or respectful, especially when it is considered that the sovereign is seeking to show favor to, or confer a favor upon, the one who is invited. Especially should we thus consider the divine invitations, issued for the benefit of his creatures and intended for their blessing. We are commanded to love God with all our heart, soul, mind and strength. We are commanded to pray, as we are told that it is the Lord's will that for these things he is to be inquired of. We cannot ignore the plainly expressed will of God in these matters and still expect to retain relationship with him that shall be regarded as respectful.

Prayer is not all petition. A great part of it is to be praise and thanksgiving. If those who have trouble with the matter of prayer, and think that perhaps God does not hear and answer their prayers, would come to engage more in thanksgiving and praise, they would become better acquainted with God, and learn better how to approach him, and realize more sensibly his real presence. It is no wonder that to some persons God seems at a distance. Those who think of prayer only as a means for securing gifts or favors from God, and make their prayers only in the form of petitions, do not know what it is to draw near to him, and talk with him, and commune with him, and love him, and thank him, and rejoice in him. He who prays much in this way comes to feel the real presence of God with him, and learns the blessing of prayer, and finds out that prayer is an experience of untold blessing to every one who prays.—Herald and Preshyer.

The Way That I Take.

BY EDGAR L. VINCENT.

Can you think of any one more at a loss which way to turn or what to do than was Job? Sorely tried in almost every way we can imagine, he stands where the ways part and tries hard to find out God's purpose concerning him. He had plenty of advice, as have all of us when we come to the place of sore trial. He listens earnestly and does the best he can to get comfort out of what is told him by his counsellors. And after all, it is a great question with him what is the meaning of all this trial.

As he lingers at the parting of the ways, however, he

begins to see more clearly what he ought to do. He can only see a little way in advance. It is hard to catch glimpses of the Guide; but Job confidently says: "But, he knoweth the way that I take; when he hath tried me, I shall come forth as gold."

Is the way dark? Step out bravely, and trust him who knoweth the way that every one of his children takes. The very next step may make all the rest more plain.

Often have I come in life's journey to places where the way seemed hedged up and light so dim that it did not appear to me I ever could dare to take another step. Then I have stopped wherever I was and looking up to God have said: "Thou knowest the way that I take. I must have thee to go with me now, for alone I can not go on." Then the way has become plainer.

We like to read how God's servants of old were led by the Spirit. Guided by him they went out to do and to dare things at which they might well have trembled if left to go alone. But do we think how true it is that we may be led by the same Spirit if we will? We are too apt to think of those old disciples and their divine Guide as belonging to some far away age, so remote that we may only dream about it, and regret that we did not live in so favored a time.

But it is not the Holy Spirit in the world now, just as he was in the old apostolic days? If not, when did he go away? If he is, why not trust him more? Why not look up to him when the way grows dim and our eyes are blinded by the tears of this earthly pilgrimage? He will not let us go alone. Our hand will be in his and we may hear him comforting us as we move forward.—American Messenger.

Shrinking from Honor.

Few men hesitate to accept worldly honor. The Old Testament relates the story of a young man who was chosen king. A day was appointed when this elevation to honor should be publicly proclaimed and recognized. The prophet commanded the people to assemble together to witness the solemn ceremony. When he was in readiness for the public inauguration, the king was nowhere to be found. It was only after inquiry of the Lord had revealed the place of his hiding that he was found among the stuff. Saul was a shrinking, bashful, modest young man. He was in no haste to push himself forward, or to grasp the honor freely offered him.

Few men are so modest. We have read of kings abdicating in favor of their sons or brothers, but it is usually when they have grown old and the crown has become a burden. We have heard of a minister who was called from an obscure congregation in the country to a great church in the city, where his talents would have wider scope and his family an ample support, but because he believed it his duty to remain with the poor people who loved him and needed him, he declined the call. In the history of our own denomination there is an account of one man who, having been elected bishop, refused to accept the office, because he believed it his duty to serve in a less conspicuous position. But such cases are rare.

Most men eagerly grasp after worldly honor. They even push themselves forward and crowd others out in order to secure a good place. Some who have no fitness for leadership are not too modest to seek after it and use unworthy means to obtain it. We are disposed to praise Saul for his modesty and wish that others might follow his example. After all, the honors which men seek are empty and vain. Thousands eagerly strive to secure these, while they despise and reject true honor. Jesus says: "If any man will serve me, him will my Father honor." How will the Father honor us? He will honor us with his praise, with his love, with his presence, with a crown of glory. This is honor indeed. There are thousands of young men now, shrinking from this honor. They are hiding among the stuff—among the stuff of worldly pleasure, of secular business, of commercial traffic, of political preferment, of scientific study, and of sinful indulgence. God is calling them to be kings. They were made for royalty. All things are ready for the inauguration and coronation. But they are not to be found. They are running themselves out of breath for the honor that fades, but hiding from the honor that comes from God.—New York Advocate.

The Hidden Sin.

A majestic tree fell at its prime—fell on a calm evening, when there was scarcely a breath of air stirring. It had withstood a century of storms and now was broken off by a zephyr. The secret was disclosed at its falling. A boy's hatchet had been struck into it when it was a tender sapling. The wound had been grown over and hidden away under exuberant life, but it had never healed. There at the heart of the tree it stayed, a spot of decay, ever eating a little farther and deeper into the trunk, until at last the tree was rotted through, and fell of its own weight when it seemed to be at its best.

So do many lives when they seem to be at their strongest because some sin or fault of youth has left its wounding and its consequent weakness at the heart.—Dr. J. R. Miller.

Messenger and Visitor

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The Referendum Campaign in Ontario.

As the fourth of December draws near interest in the Ontario Referendum grows more intense. At this distance it is difficult to say how general a response there will be on the part of the electorate to this call to pronounce definitely and effectively either for or against prohibition. Is there any hope that the prohibitionists will carry the day? One would indeed suppose that there might be hope of such result. It will be necessary indeed for them not only to poll a majority of the votes recorded in the referendum, but also to poll a number not less than half the total vote recorded in the Provincial election of 1898, that is about 213,000 votes, yet we are told that, even on these conditions, if three out of every eight qualified electors shall cast an affirmative vote on the referendum, prohibition will be carried. Is it too much to hope that three-eighths of the electors in Ontario can be induced to vote for prohibition on December 4th, and if they cannot be induced to do so, it may be asked, would the proposed law be likely to advance the cause of temperance reform in the Province?

There are some special influences at work in connection with the Referendum campaign, which would tend to call out a large vote. Generally speaking, the ministers of the churches take little or no active part, beyond casting a silent vote, in political elections, but a very large number of them are throwing themselves into the referendum fight with all their energies, and working with all their power, both by precept and example, to secure victory for prohibition. The influence of the women of the Province, too, will doubtless be exerted to a very much greater degree in this campaign than in any ordinary election, and for the most part it will be exerted on the side of prohibition. In many cases the churches are made rallying centres and to a very considerable extent the organized religious forces of the Province will serve the cause of reform in this election. These are influences which will work for the registration of a large vote on the side of prohibition. And the greater prospect there may be of a large vote being polled in the affirmative, the more strenuous will be the endeavors put forth on the part of the liquor interests to bring out the largest vote that can be registered in opposition.

On the other hand there are conditions which militate against the registration of the largest possible vote in favor of prohibition. If the vote on the referendum had been taken at the time of a general Provincial election or at the municipal elections, it is probable that a considerably larger vote on the referendum could have been secured than will be possible under the actual conditions. Moreover some developments in the ranks of the prohibitionists will, it is said, operate against them uniting their full strength in the referendum. The strong and pretty general feeling on the part of most of the prohibitionists in the Province that they were not fairly treated by the Ross Government in the matter of the referendum and the conditions of its submission, is believed to have found expression in the late general election to the disadvantage of the Government. This, it is said, has been resented by certain Liberal prohibitionists, who accordingly are taking little or no part in the referendum campaign. Then, again, it is said there are certain Conservatives who have always hailed as prohibitionists, but who, anticipating that their party may shortly come into power, are not desirous that it shall have the responsibility of administering the proposed prohibitory law, and

consequently are not anxious that the referendum shall result in its adoption. How much truth there may be in these allegations and how largely the causes alleged are likely to operate against the success of prohibition in the referendum, we cannot pretend to say. Certainly it would be acting on a shortsighted and ignoble policy for men who are on principle prohibitionists to allow the cause which they have at heart to suffer defeat on account of such reasons to have been mentioned.

It seems evident that, on the part of what may be called in general terms the best elements of Ontario's population, a strong fight is being made for an affirmative result in the referendum. The liquor interests, on the other hand, we may be sure, are not falling to make a strenuous fight against that result. The known character and the history of the liquor business fully justify the conclusion that it will be by no means scrupulous as to means and methods, if only it can win. Great financial interests are at stake for the brewers and distillers, and money will be used for all it is worth to protect them. The liquor party cannot hope to poll a majority of the votes that will be cast in the referendum. But it is not necessary to do that in order to defeat the Act. If they can prevent the Temperance party from polling the required number of votes the end will be secured, and the unscrupulous use of money may no doubt work effectively to that end.

No doubt there may be a good many sincere friends of temperance reform, who will question whether, under all the circumstances, the temperance people of Ontario did the wisest thing in demanding such a prohibitory measure as could be given under Provincial authority. But, at all events, we think that every true friend of that reform must desire to see the present campaign issue in the adoption of the Act. Even if the law should not effect all that its promoters have hoped for, it will be a great thing to have shown that the temperance sentiment of Ontario is strong enough to carry a prohibitory law under the rigorous conditions imposed. In the same interest it is to be hoped that, though the conditions necessary to the adoption of the Act may not be fully met, the vote cast for prohibition will be at least so adequate an expression of the temperance sentiment of the Province that it cannot be despised or ignored. If indeed the affirmative vote to be cast on the fourth of December should come anywhere near the required standard, it seems quite improbable that the Government would take the responsibility of refusing to put the prohibitory law upon the Statute Book.

Editorial Notes.

—Rev. Hugh Price Hughes, of London, who died of apoplexy, Nov. 17th, at the comparatively early age of 55, was one of the most widely known and influential ministers among English Nonconformists. Mr. Hughes was a native of Wales. He belonged to the Wesleyan body and would perhaps be considered the leading light of that denomination in Great Britain. He was editor of the *Methodist Times*, the most influential of Methodist papers, and was a recognized leader in the work of the denomination. But his reputation and influence were much more than denominational, or even national in their scope. Mr. Hughes was a total abstainer and represented always a strong and aggressive personal force for the promotion of temperance and other moral and social reforms. The death of Hugh Price Hughes must be felt as a very serious loss to Nonconformity and to the cause of progress in England.

—About this time of the year a large number of our readers will be considering what what they shall give their friends as a Christmas present. We venture to suggest that in some cases nothing could be more appropriate than a year's subscription to the MESSENGER AND VISITOR. It is a grand idea, to send the paper to the boy or girl who has gone far away from the parental home. It will keep them in touch with the old home and old religious associations, and may prove to be a saving influence in their lives. Then there are some families in almost every church which feel too poor to take the paper. What better use of the money can a benevolent man or woman make than to send the paper to such a home for the coming year. And remember that we offer to send the paper to any new subscriber from the present until the end of next year for one year's subscription, that is for \$1.50 paid in advance.

—The consumption of such liquors as absinthe and chartreuse by the people of France has become so great and so conspicuous an evil that the Prime Minister,

M. Combes, has officially asked the Academy of Medicine in Paris to formulate a list of poisonous essentials contained in liquors and cordials, intending to submit a bill to the Chamber of Deputies, restricting the consumption of these compounds which are threatening the vitality of the French race. The Academy of Medicine, it is said, has referred the Prime Minister's letter to a select committee under the chairmanship of Prof. Laborde who is in thorough sympathy with the reform which is being sought. He declares that drunkenness has as many victims as consumption which indeed it often engenders. The interests represented in the liquor business are of course as cruel and as conscienceless in France as elsewhere. The distillers, we are told, have subscribed a fund of a million francs to defeat the proposed legislation. All this is a suggestive commentary, too, on the alleged absence of drunkenness in wine manufacturing countries, which opponents of temperance reform are accustomed to commend to our attention.

—On our second page will be found an article from Pastor Ganong of Hillsboro', entitled—"A Suggestion Concerning a Revival." Our brother writes evidently under some burden of soul in view of the evident dearth of spiritual life which he perceives in the churches in his part of the country, and the great need of a thoroughgoing revival. We greatly fear that the failure of healthful spiritual life and the consequent failure of effective testimony to the truth as it is in Jesus, are not confined to any particular locality. It will be wholesome for us all to think over the facts as well as the suggestion which Bro. Ganong presents. If his suggestion could be carried into effect, we cannot doubt that much good would result. Times change with the centuries, no doubt, and the manifestations of the Spirit in one generation may be expected to differ somewhat from those in another, but the power of bearing effective testimony in some form for Christ and His saving truth is something that in all generations is to be expected of those who have experienced His salvation. The suggestion as to confession and prayer is doubtless good. If there were more of individual confession and of private prayer, there would doubtless be more of earnest convincing testimony.

A Book Talk.

SOME CANADIAN BOOKS.

We wish in this article to speak of Canadian books, not of course dealing with the subject of Canadian literature in general, but rather calling attention to some of the more notable recent works from the pens of Canadian writers. It is gratifying to observe that an increasing number of Canadians are winning a recognized place in the world of authorship. A notable example of this is "Ralph Connor," whose "Black Rock" and "Sky Pilot" met with so favorable a reception, and whose "Man from Glengarry" was one of the best selling books of last year, and is still in active demand, having now reached its 25th thousand in Canada. Gilbert Parker's "Right of Way" is another book which has had a remarkable sale. But perhaps it is not quite fair to reckon Sir Gilbert Parker now as a Canadian author, although he is Canadian by birth and the scenes of his most popular works are laid in his native land. With Parker and "Ralph Connor" may be mentioned Ernest Thompson Seton, W. H. Drummond and G. D. Roberts, who have found not only many appreciative readers among their own countrymen, but an increasing audience outside of Canada. The Nature books, as they are called—including such books as Thompson Seton's "Lives of the Hunted"; and "Wild Animals I have Known"; Roberts' "Kindred of the Wild" etc., are books of a highly entertaining and somewhat instructive character, and have found many readers. A good many books have been written by Canadian authors dealing with the work of exploration in the newer parts of the country and with life and adventure in the Northwest. Among such books may be named MacBeth's "Making of the Northwest" and his "Selkirk Settlers"; Mackay's "Pioneers of Zorra"; McDougall's "Pathfinding on Plain and Prairie," with other books by the same author, all published by Briggs of Toronto; also "The Apostle of the North—James Evans," by Egerton R. Young, and the same author's very entertaining book, lately published by the Revells, entitled "My Dogs in the Northland." In this connection, too, it seems appropriate to mention "Beautiful Joe's Paradise," by Marshall Saunders, lately published by Briggs, Toronto—described as "a charming volume, very beautifully illustrated."

The number of Canadian writers who have felt moved to address the public in verse is pretty large. A considerable number of the volumes of verses which have thus come into existence have quickly dropped into inevitable oblivion, but the Anthology of Canadian Verse issued a few years ago by the late Dr. T. H. Rand, bears evidence that in the work of a goodly number of our Canadian writers of verse the spirit of true poetry finds expression. We do not know that any contribution of recognized value has been made to the poetic literature of our country during the present year, except it be Miss Alma Frances McCollom's "Flower Legends and other Poems," just published by Briggs of Toronto. This book is spoken of as "a contribution of marked value to the literature of Canadian verse." Miss McCollom is of Irish parentage and is said to be possessed of "that tender pathos and bewitching humor so characteristic of the sons and daughters of Erin."

Books of history, or those containing valuable material for the future historian, occupy an important and very respectable place in Canadian literature. It is noteworthy that a number of reprints of old works, dealing

with pioneer days in our country's history, are being published. Among these may be mentioned Morang's edition of Henry's "Travels and Adventures of a Fur Trader." The same house is bringing out a series of historical reprints in which is included Lewis and Clarke's journals first published in 1814 and containing a most interesting record of a trans-continental journey of a hundred years ago. Another of the series is Mackenzie's Voyages, containing a record of explorations in 1789 and 1793, extending from Montreal to the Arctic and Pacific Oceans, with an account of the rise and state of the fur trade. This very interesting and valuable book is republished in two volumes. These are to be followed by Colden's "History of the Five Nations of Canada." The Morangs are doing good service in putting these works within reach of the public in attractive form and at reasonable price. It may also be noted here that the same publishers have just brought out an abridgement of Parkman, edited by Prof. Edgar of Victoria University, entitled, "The Romance of Canadian History." Dr. Hannay's "The War of 1812," we are informed, is to be published serially in the Canadian Magazine during 1903. This work has been favorably reviewed in our columns. The popular style of the history and the national interest attaching to the subject will doubtless make it very attractive to the readers of the magazine. After running through the magazine it will appear in book form in a second edition, to be published by Morang. In this connection too we have pleasure in noting the appearance of Mr. Howard Trueman's "Chignecto Isthmus and its First Settlers," (Briggs, Toronto,) a book which though local in its purview, is in the literary character and historic interest a most worthy contribution to our Canadian literature. "Public Men and Public Life in Canada," by Hon. James Young, just issued, (Briggs) is likely to be a book of exceptional interest.

The number of religious works by Canadian authors during the present year appears not to be large. Dr. John Maclean gives us another volume in the Better Life series, entitled "Light for Daily Living" (Briggs) which will doubtless prove to be a worthy companion volume to its very worthy predecessors. Those who read last year Prof. John Edgar McFadyen's book, "The Divine Pursuit," will be glad to hear that he has written a companion volume, entitled "In the Hour of Silence" just published by the Revells, Toronto. Within our own denomination we have a very noteworthy addition to the ecclesiastical history of Canada in the "History of the Maritime Baptists," by Dr. R. M. Saunders.

From Halifax.

On Monday, the 10th of November, the Rev. Dr. Kempton and the Rev. J. H. Jenner went to Jeddore, thirty-five miles east of Halifax, to attend a meeting of the District Committee. They were the only representatives from the city and Dartmouth. The Rev. George Taylor is the pastor at Jeddore. The Halifax brethren were received most cordially by Mr. Taylor and the two churches of which he is pastor. It was the first time they had visited this field. They were much pleased with the place and people. The dwelling houses and the church buildings indicated enterprise and thrift. The gospel was preached to large audiences. The people seemed eager to hear the word of life from the visitors. Brother Taylor reported that he had been to Moser River and there baptized a number of converts. At different points along the shore he was invited to preach the gospel. It is now as it was in the days of Father Dimock who travelled along this coast again and again. He and other of the fathers always received a welcome from the people. At Jeddore the members living in the upper part of the east side, have some money in hand for building a meeting house; but are exposed to the mistake of putting it too near the lower house. The head of the harbor, where the people are most numerous, is the place for the church building. In other places such mistakes have been made, and thereby the work of the Lord greatly retarded. The Jeddore people and their pastor in their intercourse with the Halifax delegates sustained their reputation for warm hearted sympathy and generous hospitality. Reporter has again and again found this true in visits made to this place during a period of over thirty years. Both in mid-winter and spring time he had led the joyful candidates into the baptismal waters. May the Lord bless and prosper the dear people of Jeddore, and keep them in peace and prosperity.

The first church heard with much pleasure and, doubtless profit, the Rev. A. Cohoon on Sabbath the 16th. "Had you a pastor," said Brother Cohoon, "it would not be prudent for me to preach on the despondency of the pastor, as I am about to do, having for my text Elijah under the juniper tree. But as you expect to have one soon, it may be timely and profitable. Although distinguished, courageous and faithful, and the servant of the Lord, Elijah had a fit of dejection and totally lost heart.

To what was this disponding due? Prophet though he was, yet at bottom he was a man with a man's limitations. Churches seem to forget that a minister is a man, subject to like passions like other men. Being required to keep themselves in a sensitive, sympathetic condition of spirit, so as to be qualified to minister to the afflicted, the minister feels sorely the wounds, even more sorely than other men would feel them. But he must not retaliate—must not complain—must not shut all up in his own heart.

Elijah's consuming interest in the cause of God was

another reason why his heart went out of him. He was jealous for God; but the people had turned to idols. Today when the church members turn away from the Lord, it goes to the heart of the pastor. Now we live if ye stand fast."

Disappointment and apparent failure were heavy on his heart. Three years and six months before this, under the divine impulse, he had gone unbidden into Shab's presence; and charged him with being the cause of Israel's calamity. The miracle of the Ravens, and the barrel of meal, and the cruse of oil, and Carmel's sacrifice had passed; but still Jezebel lived and threatened his life. All this had failed to work a genuine reform. The minister sees signs of reformation vanish like the appearance of rain in a dry season. The human nature in him says it is no use to make further effort.

Loneliness, too, played a part in superinducing the weak and despondent state into which the great prophet was plunged. I, even I, alone am left. Altars digged down, prophets killed, vacant seats in the prayer, conference and Sabbath worship brings in a lonely feeling upon the soul of the minister.

And the matter that made Elijah tired of life was his knowledge that he was pursued. For three years and six months Ahab sent into all kingdoms and countries for Elijah to take his life because of the famine. Against all this Elijah stood firmly; but now he is pursued by a woman—by Queen Jezebel. A minister may hold out against an influential man or men in his church; but when a woman of position gets after him, he will likely do as Elijah did—make tracks for a place where there are neither men nor women. By the way—I believe this last thought is a fancy of Reporter, and not a remark of the preacher.

The effect of despondency is to unfit a minister for effective work. Under the juniper tree Elijah is weak because he has no heart. On Carmel, he feared not Ahab and the hundreds of priests. Then his heroic courage was in his breast. He was strong in the Lord. A despondent minister is unfitted for work.

The prophet was the leader. When his courage gave out, the earthly citadel was taken. When in a declension of religion, the minister loses heart, the power of the church is paralyzed.

A longing for personal deliverance was another effect of the despondency into which Elijah sunk. He wanted to die—to get freedom through death. How did God proceed to restore to the prophet his stout heart? He gave him a meal and more sleep. Take another meal and information. This heartened him.

God thus showed him the true symbol of divine power—not the wind, not the earthquake, not the fire; but the still small voice. The state of religion was not as bad as it seemed. There are 7000 who have not bowed the knee to Baal nor kissed his image.

Moreover, God had his plans made, and his work must go on. Hazael and John and Jehu were in turn to appear as God's messengers of vengeance and mercy.

To the church, the message was, don't make your minister despondent; and to the pastor the message was, don't get despondent under any circumstances.

Reporter makes bold to supplement Mr. Cohoon's timely sermon.

When the pastor does come to the church, let him say to all the brethren, I have not come primarily to please you. You are already pleased with me or you would not have called me. I have not come to be pleased. I am pleased or I would not have come. You have invited me to make a compact—to unite with you in doing all we can to further extend and more firmly establish the kingdom of God. In accepting the invitation to be your pastor, I have agreed to your proposals. I have obligated myself to do all I can to accomplish this great end. If I do not do this, I break the holy bargain into which we have entered; and you will have just cause, good grounds, to complain—to remind me that I have broken the solemn compact into which we have entered in the name of the Lord. I am bound to visit the sick and afflicted, so as to do all I can to build you up in the faith by the preaching of the gospel and by ministry the religion of Christ from house to house. On your part, on the part of all the members of the church—the three hundred and more brethren and sisters—you have solemnly engaged to do all you can in co-operation with me, as I have in co-operation with you, to build up the church in the faith of the gospel, to reclaim sinners, and to give the gospel to the whole world by sustaining all the enterprises of the denomination. In this work, the minister and the entire church are one, not two. If a member is in another church leaving his seat vacant, it is as if the pastor should be in another pulpit and his own vacant. He breaks the engagement. The absent member breaks the bargain, not with the pastor alone but with the head of the church. If the pastor becomes the delinquent in any way, he should be held accountable; the member likewise.

I am not perfect, I shall likely say and do things not in accord with your judgment, you are not perfect, in the discharge of your duty, you may do and say things not in accord with my judgment. Here we must bear

each other's burdens, and so fulfil the law of Christ. If we are faithful to our engagement, we shall be faithful to Christ. Our united labors wrought in humility and in faithfulness to God and each other will not be in vain in the Lord. We shall be strong as a whole; and shall mutually contribute to each other's strength. But if either the pastor or the members or both prove faithless there will be weakness and sin will take to itself strength. United we stand—divided we fall. Faithful union is success; Faithlessness is failure. Reference is here to public duties. But there are private duties just as important. The pastor must pray, believe, love, hope and have full confidence in his church. The church—all its members—must with the pastor live in the holy presence of the crucified Saviour. For each other, they must pray and cultivate that pure invincible love which conquers the world. High up in communion and fellowship, and low down in humility they are safe. How would this do for pastors when entering upon their pastorates.

The Rev. L. J. Tingley began his labors in the Hammonds Plains, Sackville, Bedford and Fall River field. May the Lord give him success. Word also has reached me, that the Rev. F. S. Erb of Lunenburg has come to St. Margarets Bay. He too, has a fine field of labor; and merits the prayers and sympathy and co-operation of the brethren and sisters in this extensive district.

REPORTER.

New Books.

THE CHIGNECTO ISTHMUS and its First Settlers. By Howard Trueman.

The motive which primarily prompted the author to the undertaking which has resulted in the neat and substantial volume of 268 pages which lies before us, was, as he intimates in a prefatory note, to preserve in permanent form the letters of interest and the accessible facts connected with the early history of the Trueman's who are descended from that William Trueman who came from England with his family in the year 1775 and settled in Point de Bute on the Isthmus of Chignecto. The Trueman family was one of a considerable number of Yorkshire families who came to this country and settled upon the Isthmus, or in places adjacent thereto, most of them a little earlier than the date mentioned. Previous to this there had been a considerable immigration from New England of families who occupied the places made vacant by the expulsion of the Acadians. Later the population was increased by a number of refugee families which came in after the war of independence and by others from other parts of the world. As many facts concerning these early settlers were available, Mr. Trueman wisely concluded to enlarge the scope of his book in order to give a short history of the families connected by marriage with the earlier generations of Trueman's and also of other early settlers of the Isthmus. These family records he has prefaced with an outline of the history of the Isthmus, which, though brief, is full of interest. We very cordially welcome this contribution to local history. Owing to the strategic position of the Isthmus, some of the historical events which are here recalled were of great interest and importance. The Yorkshire men who settled in that district of country were firmly attached to the British Crown. If it had been otherwise, the Eddy rebellion in 1776 would have taken on a much greater significance. The family history will be found highly interesting to that very large number of persons who are descended from families numbered among the early settlers of the Isthmus and to those who have become connected with these families by marriage. And as a record of early history, and of life among the early settlers of our country, it should possess an interest and a value not limited by local or family associations. The literary quality of the book is excellent. We heartily congratulate the author upon his achievement, and trust that his work may meet with the generous recognition it deserves. William Briggs, Toronto. Price \$1.35.

THE BANE AND THE ANTIDOTE. By Rev. W. L. Watkinson.

This is a volume of sermons, the title of the first sermon giving the title to the book. We can hardly conceive of any sermon reader who would not peruse this volume with great delight and withal with great profit. Substance of truth and form of expression are here most fittingly united. Intellectual sincerity and spiritual earnestness combine with purity of style and aptness and beauty of illustration to produce what may be fittingly described as "apples of gold in pictures of silver." The *Congregationalist* says of Mr. Watkinson's work that "it is thoughtful and scholarly and holds the attention by directness of aim and method and charm of style. They are all sermons for the times, some of them in their choice of subject and method of application, all by relation to the permanent needs and longings of the human heart."

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

ELECTRICITY AND ITS SIMILITUDES. By Charles H. Tyndall Ph. D., S. T. D.

The author is a man of liberal scholarship, a minister of the Reformed church at Mount Vernon, N. Y. He is also an earnest student of nature and pursues his studies with the purpose of finding in the natural world the symbols of spiritual truth. The result of his studies in this direction he has utilized with much success in sermons to children and to grown folk. Certainly there are in nature messages and revelations to men of spiritual understanding. The Gospels contain much evidence that the Great Teacher was constantly finding in nature symbols of spiritual truth, and in all the fullness of its manifestation which comes to men today through scientific study, nature still offers to the preacher the most valuable material for the illustration of the truths of the spiritual world. Dr. Tyndall has made a special study of that most interesting and mysterious natural force—electricity, and his book is worth reading for the scientific information which it gives in non-technical language. But beyond this, there is always the more important purpose had in view—to illustrate and enforce some spiritual truth.

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

* * The Story Page. * *

Grandmother's Story.

BY OLIVER MERRILL.

We were spending the holidays at grandfather's. "We," included nine first cousins who spent a few weeks out of every year at the old farm with grandfather and grandmother. As we all go to school in the winter there is not much time for visiting, so we generally arrange to meet at grandfather's in the summer.

One beautiful moonlight night we were all assembled on the broad front porch, and as usual were begging grandfather for a story. Grandfather leaned his white head on his hands and thought. He had told us so many stories that his store was almost exhausted. At last he looked up and said:

"I will tell you about one of my boyhood friends. And, boys, there is a great lesson in it for you, especially, but the girls will be interested, too."

Dear grandchildren I know I cannot tell it to you like he did to us. Second-hand things are never so good as new ones; but I will try to tell it to you in his own language as nearly as I can:

"James Lewis was the dearest friend I ever had. We lived in South Carolina then, and our fathers' plantations joined. It was before the war, and the plantations were alive with negroes, so we had nothing to do unless we wanted to work—which was very seldom.

"We played together from the time we could walk. We rejoiced over our first pantaloons and, in short, shared all our joys and sorrows. We went to the same county school, and when we were ready for the academy, of course we went together.

"We had been there about two years when the Civil War broke out. We were not old enough to join the army, but our fathers had to go. So we were left to care for our mothers and the younger children. Or rather I was left with mother and the little ones, for Jim was an only child.

"I can not tell, now, of what we did while in care of the dear ones at home. That is not a part of my story. But we were brave, good boys and did the very best we could.

"After the war was over and my father came safely home to us, but Jim's father never came home. Mr. Lewis was killed at Bull Run.

"Jim's mother had been an invalid ever since he could remember, and the horrible war and her husband's death were more than she was able to bear. So in a few months we laid her to rest in the old churchyard. Poor Jim! What was he to do now? His father's splendid plantation was in ruins. The negroes were all gone and he could do nothing by himself; so there was nothing for him to do but sell the plantation. This he did, at about half of its value.

"When asked what he intended to do, he replied:

"I am going to complete my education first. I do not know what I will do afterwards."

"He went back to the academy, and in two years he came away with a diploma and high honors, but with a very light pocket-book.

"The old question of 'what next?' again confronted him. He tried to secure position after position but failed. The war had placed many a young man in a position similar to his own, and while he labored with Greek and Latin they had secured all the vacancies to be found. Many a person would have given up in despair, but Jim was not that kind. He said he believed in an old negro song, the chorus of which began:

'Dar is wuck for de willin',
Dar is wuck for you,
Ef you'll seek, brudder, seek,' etc.

"Through all this time these words kept ringing in Jim's ears just as his old black 'Mamma' sang them to him when he was a little boy. So he went on seeking, seeking.

"One day, when he was at our home, he picked up a North Carolina newspaper, and was carelessly looking it over, when his eye fell on something about a company in North Carolina who had bought up a lot of uncleared land, and was going to make a great lumber camp there. It was advertising for more men.

"Jim did not wait to read more, but threw down the paper with the exclamation, 'I'm going there?' 'Where?' I asked. And then he told me he meant to go to North Carolina and work at felling trees. I looked at his slender figure, then at his soft, white hands. 'You can not do it,' I said. 'Why, boy, you never did a hard day's work in your life.' He gave a little laugh. 'Oh, beggars must not be choosers, Ben, you know, and I can learn to work, you may be sure.'

"He went. Nothing we said could dissuade him. At first the managers refused to employ him. They told him that he was unfit for such work, but he persisted, and they gave him a trial. He was just nineteen then, and the big, rough men, swilled the first morning he appeared among them.

"It was hard work, and the tender hands were soon

raw and blistered. The wind and snow cut his face cruelly, and his limbs were so stiff that he could hardly drag one foot after the other. We would hardly have recognized our Jim had we seen him there.

"The men were very rough and their company was more disagreeable to him than the cutting wind and snow. But he would not give up. After a while the men nicknamed him 'Little Pine Knot.' In the spring the 'boss' was taken suddenly ill, and soon died. The superintendent sent at once for 'Little Pine Knot,' and when he left the office he was 'boss' of the whole camp, with a salary of forty dollars a month. He had received but eighteen dollars a month all winter.

"His work was not so hard now, but in some respects it was more disagreeable. Some of the men were hard to manage, but when they found how determined he was they gave him little trouble.

He stayed there that summer and the next winter. He had saved most of his earnings, and he thought there must be some place for him out in the world where he would not have to work so hard, and where he could have more congenial associations. So he left the lumber camp the next June.

"It was not very long, however, until he regretted having left something certain for an uncertainty. He spent the whole summer in search of work, but met with no success. Winter found him in the city of New York, almost penniless. He walked the streets for days, but could find nothing to do.

"One day, some one told him that a large ware-house needed a man. He had been there once but could get nothing to do, but he resolved to try again. When he stepped into the building he saw some men busy packing and nailing up things for shipment. He went to work without saying a word to any one.

"After a while Mr. Hunt, a member of the firm, came into the room, and stepping up to Jim, asked what he was doing there. To which Jim replied, 'I am working sir.' 'Well,' replied Mr. Hunt, 'if you will work we need you, but if you do not intend to work this is not the place for you.'

Jim intended to work; so he came on. The first month he was paid only fifteen dollars, but the next month it was twenty-five dollars. His salary increased every month until it was \$125.00.

After three years he became one of the drummers with a salary of \$1,600 a year. After a few months as drummer he was called in, and made manager for the firm. After a while he became a member of the firm.

"That was years ago. Jim and his sons now comprise the well-known wholesale dry goods firm of J. J. Lewis & Sons.

"He is worth millions of dollars and is a great philanthropist. He loves, especially, to help poor, but ambitious young men. But Jim, like most successful men, owes all he is and has to Temperance, Honesty and Perseverance."—Baptist Reflector.

* * * *

Edna's College Fun.

BY GERTRUDE L. STONE.

It was the same square iron bank that Sturgis had when he was a baby, but in the bottom of it were two large printed letters, that had been there only three months. These had been cut from a newspaper, and were the very biggest capitals Sturgis could find. They were not just the same size, but Sturgis said it was all right as long as it was the F that was bigger, for the F was really more important than the C.

"They stand for 'College Fund,'" Sturgis explained to his grandmother, when she came for her summer visit. "Mamma thought I'd save more if I was saving for something special."

"They stand for 'College Fun,'" echoed Edna, who was five years younger than her brother, and had celebrated only six birthdays.

Grandma laughed, and gave the little shoulder leaning against her own a loving pat. But even grandma did not explain that f-u-n plus d is not the same as f-u-n without d. Nobody thought, in fact, that Edna did not understand Sturgis's word. Every one of them supposed she simply mispronounced it.

All that summer the hoard in the C. F. bank grew. Edna seemed as anxious as Sturgis to have it increase, and she pulled weeds and picked berries as willingly as he did. Nobody thought it strange, for Edna always wished to do what Sturgis did; nobody interfered for the most that Edna could do would be scant return for the kindness and care that Sturgis always showed the little girl.

But one day all was changed. Sturgis sold his Aunt Mary four quarts of wild raspberries that had been picked with Edna's cheerful help.

"They are ten cents a box," he answered his aunt in reply to her question concerning price.

"Let me see,—I've nothing less than half a dollar," she said. "Put the extra in the College Fund."

"We have some extra for the College Fun," announced Edna joyfully when they reached home.

"Good," said mama.

"Yes," said the precise Aunt Emily, who happened to be there. "But why don't you say 'fund'?"

"I did,—didn't I, mama?" asked Edna, turning her bewildered face toward her mother.

"No, dearest; you didn't pronounce the word just right. Listen to me. It is 'fund,' not fun." And she pronounced the words very slowly and distinctly. "But you mean, just as the rest of us do, money to send Sturgis to college."

Alas! Edna did not mean just that, and that was not what she had been working for, so away she hurried to find Sturgis.

"What does 'C. F.' really mean?" she demanded.

"Why, 'College Fund.' You know as well as I do. What makes you ask?"

"Does 'fund' mean just money to send you to college?" she persisted.

"Why, yes, of course; that's just it," answered Sturgis, bewildered, but thankful that he did not have to make a definition.

"We have been saving just for you to go to college and study, and not for you to have a lot of fun?"

"I'll have a good time because I'm there," replied Sturgis. Oh, no, you won't! People don't. Haven't you heard Uncle Ted groan over his college work?" she wailed. He groans every vacation, you know." Then she added sadly: "I thought I was making it pleasanter for you, but if you don't care about any fun, I might just as well save for that doll at Phinney's."

"Some time she'll understand that Uncle Ted can groan over college work, and still enjoy it better than anything else," mama told Sturgis. And, sure enough, she did understand, and that, too, very soon.

At the end of the second week that she went to school, Edna asked for a box.

"How large?" asked mama.

"Large enough for a college fund," replied the little girl. "I haven't any bank, and I think I better start a fund right off. It's funny,—school makes me want to groan sometimes, but I shouldn't want to stop going. I think I'd better go to college too,—don't you?"—Sunday School Times.

* * * *

Mr. Smith's Apology.

BY ANNIE A. PRESTON.

"Where do the new people over on the Parker farm attend church?" shouted a plain, little, old woman driving her moderate stepping horse up very close to the fence of Mr. Smith's garden one bright September morning.

Mr. Smith, who was pulling onions, straightened his aching back and replied, looking round:

"Oh, it is you, Aunt Hannah, of course. I know nothing whatever about the Stedman family. I have been so busy I have not taken time to think whether they went anywhere to church or not."

"It is a great pity to be so busy about your own work as to utterly neglect the Lord's," replied the old lady nodding her head shrewdly as she drove away.

Obeying a sudden prompting of the Spirit, Mr. Smith left the silver skins to dry in the sun and jumping over the fence, strode across the field to the open kitchen door of a small house, where he paused and said abruptly to the little group busily employed paring apples to dry:

"I have come to make apology."

"Why, for what? We know of nothing for which you need apologize."

"Well, I do. I have allowed you to live here four months in sight of my house and have never asked if you were Christians."

Mr. Stedman looked confused as he emptied a bushel of shining red apples from one basket into another and then replied:

"We ain't quite heathen I hope, but we don't make a profession," and his wife put in:

"My mother was a Christian and I was brought up to go to meeting and to Sunday School, but since I was married I have got all off the notion of doing anything like other folks. I expect I didn't begin right."

"I was to blame," said the man. "She used ter want me to go to meetin', but I'd rather go to ride, and that's how it happened."

"Begin right now," said Mr. Smith. "It is not too late: There is to be a prayer meeting tonight at our house, come over to that."

"We shouldn't be no help, we ain't that kind."

"But you know that you ought to be that kind."

"Well we are poor and we don't dress very well, and the folks mostly do that go to meeting don't care about such folks as us."

"And the girls will all feel above us," said one of the

twelve-year old twins. "They always did where we lived before."

"I am sure you will find it different here when you get acquainted."

"Perhaps. No one ever apologized before for not taking an interest in us. That is different sure enough."

"Well, it is not fair to judge us without a trial. I shall look for you tonight. Come to the garden door. Some one will be waiting there to meet you."

That was the beginning, but Mr. Smith had some work to do to make his endeavor a success.

After dinner he drove around to see his nieces, and asked them not only to speak kindly to the strangers, but to give up their own particular set of young people and set with them until they felt at home in the meetings.

Lucy grimaced saucily at her uncle and said: "I have seen the Stedmans; they are not attractive, but I will remember that Jesus pleased not himself. He did not spend all his time with the family at Bethany. If he had his work in the world would not have been accomplished. We are Endeavorers. You can count on us, uncle."

It took a good deal of endeavoring first and last to win this family for Christ and the church but it was done.

When they decided to join the Y. P. S. C. E. as associate members it was a great step in the right direction and it was the most difficult of all, for when they really felt that they belonged to something, their interest increased and their conversion followed on naturally.

"And to think it all grew out of Mr. Smith coming over and apologizing for not having asked if we were Christians," said Mrs. Stedman a year later but Mr. Smith said: "Aunt Hannah was at the bottom of it as she is of a great many things in the way of progress in our community. She seems to know just when to stir people up with her abrupt questions." "I speak when the Spirit prompts me," said Aunt Hannah quietly, "I don't talk all the time."—Christian Intelligencer.

Mamma's Surprise.

Marjorie's birthdays were always happy ones, everybody in the house helped to make them so. Now mamma was to have a birthday, and Marjorie's papa called his little daughter into the library to tell her "a secret."

Marjorie's eyes danced; papa trusted her just like a big girl. She was to give mamma something herself if she chose. The little girl had been saving her dimes, pennies and nickels for many long months, to buy a carriage for her largest doll.

"Would you be willing to give your money and join with me to buy mamma a beautiful book she wants?" her papa asked her in a whisper.

"Then I couldn't get my carriage for years and days," said Marjorie. "But then, I'd rather get mamma a big surprise; oh yes, take it all," she added.

Marjorie was a very little girl, and this was the first time she had given anything to anybody. She had had many presents, but now she found how happy it made her to give one herself. She was so afraid she would tell mamma about the big book with the lovely pictures hidden away in papa's desk.

Once she almost said it, but she put her hand over her mouth so quickly that mamma asked her if her teeth hurt her.

"It is my tongue," laughed Marjorie.

The day came at last. Nurse dressed Marjorie in her new dress with ribbon, and before breakfast she came stealing down the stairs, so afraid mamma could hear her.

Then she went into the library, and lifted out the big book from papa's desk, and waited until mamma and papa sat down to breakfast, when out she came, and with a low bow handed the present to mamma, saying:

A happy happy birthday
Your daughter wishes thee:
Accept the gift we bring you
Papa and Marjorie.
When next you have another,
I hope your daughter may
Make you a happier mamma
Than she has done today.

Then Marjorie fairly danced for joy over mamma's surprise at her beautiful birthday present.—Daisy Rhodes Campbell.

The Glory of His Presence.

If Christ were here tonight and saw me tired
And half afraid another step to take,
I think he'd know the thing my heart desired,
And ease the heart of all its throbbing ache.

If Christ were here in this dull room of mine,
That gathers up so many shadows dim,
I am quite sure its narrow space would shine,
And kindle into glory around Him.

—Margaret E. Sangster.

"Willie," said mamma, despairingly, "Willie, won't you hush for a little while?" You make so much noise my boy.

"I can't help it," said Willie. When God made me he forgot to put any hush in."

The Young People

EDITOR - - - W. L. ARCHIBALD.

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

Daily Bible Readings.

Monday.—God the Creator of all things. Genesis 1: 1-2: 3.

Tuesday.—Jehovah's care over all his works. Psalm 104: 10-30.

Wednesday.—Jehovah raises up and equips a Redeemer. Isaiah 42: 1-12.

Thursday.—The suffering Saviour was wounded for our transgressions. Isaiah 52: 13-53: 12.

Friday.—World-wide invitation to enjoy the fruits of redemption. Isaiah 55: 1-13.

Saturday.—The free grace of Jehovah brings the blessing. Isaiah 43: 25-44: 5.

Sunday: Salvation in Jehovah and in none other. Isaiah 45: 11-25.

Prayer Meeting Topic, Nov. 30.

"A Cure for the World's Woe."—Isa. 45: 12-23.

"There is life for a look at the Crucified One,
There is life at this moment for thee,
Look! Look! and live."

Mr. Spurgeon tells how he was saved while listening to a primitive Methodist preacher preaching from verse 22 of our lesson. He said: "One snowy day I could not go to the place where I had determined to go, and I was obliged to stop on the road, and it was a blessed stop for me. I found a primitive Methodist chapel. I had heard how they sang so loudly that they made people's head ache, but that did not matter, I wanted to know how I must be saved, and if they made my head ache ever so much I did not care. At last a thin looking man came into the pulpit and opened the Bible and read these words: "Look unto me, and be ye saved all the ends of the earth: for I am God and there is none else."

Just setting his eyes on me as if he knew all my heart, he said: "Young man you are in trouble." Well I was sure enough. Said he: "You will never get out of it unless you look to Christ." And then lifting up his hands he cried out, as only, I think, a primitive Methodist could do! "Look, Look! It is only a look!" I saw at once the way of salvation. Oh how I did leap for joy at that moment. I had been trying to do fifty things, but when I heard this word 'look' what a charming word it seemed to me. Oh I looked until I almost could have looked my eyes away! And in heaven I will look on still in my joy unpeakable." Mr. Sprurgeon's woe as he went into that chapel is the world's condition today—burdened with sin. His cure is the world's only cure—"Look" to God for pardon and peace. "Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else."

What better can I do for you than to give you an outline of Mr. Spurgeon's own sermon from this same text preached in this same primitive Methodist Chapel in 1864, while he was pastor at the great Tabernacle London. It was on the occasion of an anniversary service in this same chapel. As he read his text, the great preacher said: "I heard this text preached from in this chapel when the Lord converted me." And pointing to a seat on left hand under the gallery, he said: "I was sitting in that pew, when I was converted." It produced a thrilling effect upon the congregation and very much endeared the great preacher to many hearts.

HIS SERMON.

Text Isa. 45: 22.
Introduction: If you, Oh my hearers, would be saved here is your only method—"Look," etc., etc.

I. What means this word look in reference to God? It means—(1) Admit His reality by looking to Him. (2) Address yourself to Him in prayer. (3) To acknowledge that only from Him can Salvation come. (4) Anticipate that He will bless you. (5) Abide alone in Him for Salvation.

II. What is our encouragement to look? (1) His command, "Look." (2) His promise, "Be saved." (3) His Godhead, "I am God." (4) His character, "Holy." (5) His broad invitation.

III. What is the best time to look? Now at this moment. (1) The command is in the present tense. (2) The promise is in the same tense. (3) Your need is urgent. (4) Your time may soon end. (5) It is the time God has chosen. It is ours to accept.

APPLICATION.

This is a great soul-saving text; give earnest heed to it. All who have obeyed it are saved. Why should you not at once be saved? This is the one command, "Look! Look!" Amen.

Hantsport, N. S.

SUGGESTED SONGS.

"There is life for a look," "Come to the Saviour,"

"Rescue the Perishing," "I need thee every hour," "Let me touch the hem of his garment," "Till he comes," "O God our help in ages past," "Jesus, Saviour, pilot me."

Springhill, N. S.

About twenty of our young men and women are following the Sacred Literature studies on the New Testament Conception of the Christian Life. We meet each week from house to house for class discussion. All seem delighted with the course as outlined in the Baptist Union and the interest is manifestly on the increase. We believe that these studies will be of great value to the members of the class. Last evening (Sunday) after the regular preaching service the Young Peoples' Society held their first Conquest Missionary meeting. Papers were read on "Mission Work in Hawaii and the Philippines," "Missions in the Canadian North West," and "Some Historical facts Touching our Work among the Telugus." Appropriate music was also furnished as needed to complete a very interesting and eminently instructive programme. An unusually large number of our congregation remained to this service. A collection of over five dollars was taken to go towards meeting the expenses and of Mr. and Mrs. Glendenning's going to India.

We expect that this missionary meeting is the first of a series to be continued monthly throughout the winter.

H. G. ESTABROOKS.

Nov. 10th, 1902.

Brighten Up

[From "The Lost Wedding Ring," by Cortland Myers, D. D. Funk & Wagnalls Company.]

A widow went into a photographer's to have her picture taken. She was seated before the camera wearing the same stern, hard forbidding look that had made her an object of fear to the children living in the neighborhood, when the photographer thrusting his head out of the black cloth, said, suddenly, "Just brighten the eyes a little."

She tried, but the dull, heavy look still lingered. "See here" the woman retorted sharply, "If you think that an old woman that is dull can look bright, that one who feels cross can become pleasant every time she is told to, you don't know anything about human nature. It takes something from the outside to brighten the eye and illuminate the face."

"Oh, no, it doesn't! It is something to be worked from the inside. Try it again," said the photographer. Something in his manner inspired faith, and she tried again.

"That's good! That's fine! You look twenty years younger!" exclaimed the artist.

She went home with a queer feeling in her heart. It was the first compliment she had received since her husband had passed away, and it left a pleasant memory behind. When she reached her little cottage she looked long in the glass, and said: There may be something in it, but I'll wait and see the picture."

When the picture came it was like a resurrection. The face seemed alive with the fires of youth. She gazed long and earnestly, then said in a firm, clear voice, "If I could do it once, I can do it again."

Approaching the little mirror above her Bureau, she said, "Brighten up, Catherine," and the old light flashed up once more.

"Look a little pleasanter!" she commanded, and a radiant smile diffused itself over her face.

Her neighbors soon remarked the change that had come over her face.

"Why Mrs. A., you are getting young! How do you manage it?"

"It is all done from the inside. You just brighten up inside and feel pleasant."

Illustrated Gatherings.

In times to be shall purer altars rise to thee,
Thy church our broad Humanity.
White flowers of love her walls shall climb,
Sweet bells of peace shall ring her chime,
Her days shall all be holy days,
Then shall a sweeter song be heard,
The music of the world's accord,
Confessing Christ, the incarnate Word.

—Geo C Lorimer

Ceaseless seems the great Avenger. His'ory's pages but record
One death-grapple in the darkness 'twixt old systems and the Word.

Truth forever on the scaffold. Wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God amid the shadows, keeping watch above his own.

—James Russell Lowell.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

For Bobbili, its missionaries, native Christians and schools, that the souls for whom they are asking may be brought to Christ. For a great blessing on Crusade Day, and that all the women in our churches may realize the blessedness of co-operating in this mission work.

Migic, N. B.

"Crusade Day" was observed by us for the first time on Nov. 5th, as it was more convenient than the day appointed. We met at the home of Mrs. H. L. Richardson, where a short programme was rendered, consisting of prayer, Scriptural and missionary readings and music. About sixty sisters were present. After spending a social hour together refreshments were served. We are pleased to report seven new members, also a collection of \$9.50. We feel we have brought the cause of missions a little nearer the hearts of the people, as well as strengthening our own, to better and more earnest work for the Master.

Mrs. L. B. ANDERSON, Sec'y.

Liverpool.

At the regular meeting of our W. M. A. S. our President, Mrs. Corey, suggested a Thank-offering service in connection with our Crusade day work. We made our preparations, and on the day appointed, Oct. 30th, went out by twos, visited every home and left written invitations for every lady member of church and congregation to meet with us in a public service on the evening of Nov. 4. With each invitation we enclosed a small envelope for thank-offering and a request for an appropriate text of Scripture. The success of our service proved the wisdom of our plan. The people came in goodly numbers. After the opening devotional services there was a short program of music and readings and an address on missions, from the thankful point of view, by Pastor Sloat of Milton. Next the opening of envelopes and reading of the selections from the Word that abideth forever. The offering amounted to twenty dollars and twenty-six cents. "Praise God from whom all blessings flow," fitted in just there and we sang it from our hearts. After the benediction the names of ten new members were added to our roll call, and later three others, with more to follow.

Nov., 1902.

M. KEMPTON, Sec'y.

Charlottetown, P. E. I.

Our W. M. A. Society held its annual thank-offering service on Wednesday, Oct. 22nd. This proved to be a meeting of more than ordinary interest, on account of the presence of our beloved missionary, Miss Martha Clark, who gave an instructive and inspiring address. Her subject was the misery and degradation of the women of India and the discouragements and hindrances which beset the missionaries in their efforts to win them for Christ. Miss Clark also illustrated her work in India by instructing a class of little girls to make letters in the sand; and by teaching a class of larger girls in native costume to sing in Telugu. The large audience present gave eager attention to the speaker's words; and we trust the result may be a strengthening of interest in the great cause of missions. The exercises were interspersed with solos, duets and selections by the choir, an address by our pastor and an offering for missions amounting to almost \$26. We are praying and hoping for renewed consecration and enlarged effort on the part of every member.

A. A. WADMAN, Sec'y.

The ladies of the St. Stephen Baptist church W. M. A. Society observed Nov. 13th as Crusade Day. The meeting was held in the afternoon at half past 3 o'clock in the vestry. Our President who had just returned a few days previous from N. Y., presided over the meeting. Mrs. Grimmer gave an address of welcome home to the Pres. Mrs. Robinson returned thanks to the sisters for their kindness in delaying the meeting that she might be in attendance, and in their thoughtfulness in preparing so full a programme for her. Mrs. P. Grimmer and Miss E. Vaughan sang solos which were much enjoyed. Report from Hebron Convention was given by Sec'y. Five new members joined our Society. Collection amounted to \$16. After the literary part of programme was finished, refreshments were served by the committee of the society and a very pleasant social two hours spent.

Mrs. A. R. WILBER, Sec.

About sixty sisters in connection with the W. M. A. Societies and congregation of the Berwick church met at the parsonage on Oct. 7th to observe Crusade Day. Previous to this, canvassing was done, so on the date mentioned several new names were enrolled as members. The meeting was in charge of the President, Mrs. J. B. Chute, who gave a helpful talk at the beginning. Prayer, music and an address, contrasting the condition of women in Christian and heathen lands by Mrs. L. D. Morse followed.

SECRETARY.

The W. M. A. S. of Canard observed Crusade Day, November 11th. More than thirty of the sisters, with some of the brethren, met at the parsonage about six o'clock. Supper was served first and was followed by a very interesting and helpful meeting. Besides the usual order of exercises there were: A reading—"The Civilized Heathen's Conversion," paper on John G. Paton and an address by Pastor Hatt. In preparing for Crusade Day a large number of non-members were visited, as a result, eleven new members were reported, while others took mite boxes. The outlook for the coming year is bright and the sisters feel encouraged.

E. IRENE RAND, Sec'y.

Crusade Day was observed at Moncton on Oct. 31st. The members of the society tried to visit every sister in the church, so our gathering was the largest we have had. We held an "at home" in the afternoon, tea was served from five to seven o'clock. In the evening we held a public meeting, at which our pastor, Rev. D. Hutchison, presided. Miss McKay read some interesting extracts from the last report of the Grande Ligne Mission. The ladies quartette, Mrs. Tingley, Miss Henderson and the Misses Beaumont, favored the audience with a selection. Mrs. Hutchinson read an exceedingly well prepared paper on "Our Foreign Mission Work." It is impossible in the limits of this notice to describe this fine paper. Three questions were considered in connection with this work. 1st. What are its demands upon us? 2nd. What preparation do we need to meet these demands? 3rd. What may we expect to see as results? All these questions were clearly answered. This paper cannot fail to do good to all who heard attentively. The offering amounted to \$38.

R. M. WALLACE.

North Sydney held Crusade meeting on Nov. 6. A women's meeting in the afternoon with a large attendance. A very interesting public meeting in the evening. Pitt St., Sydney, had a good Crusade meeting. An interesting address by Mr. Crawley and exercises by the Mission Band. Bethany W. M. A. S., Sydney, were planning for the 10th. Great Village had a good meeting Oct. 30. Read President's address and Home Mission report.

Amounts Received by Mission Band Treasurer.

FROM OCT. 23 TO NOV. 10.

Forbes Point, support of Suxmah, F. M. \$4; Amherst Highland's Sunday School, F. M. \$2.45; Falkland Ridge, support of girl in Mrs. Archibald's school, F. M. \$3; Amherst Junior Band, support of bed in hospital, F. M. \$75; Tancook Island, F. M. \$5; Daktown, F. M. \$5; Milton, F. M. \$5; Hampton Station, F. M. \$5; Advocate Harbor, F. M. \$4.50.

IDA CRANDALL, Treas. Mission Bands, Chipman, Queens Co., N. B.

Amounts Received by W. B. M. U. Treasurer

FROM NOV. 4TH TO NOV. 13TH.

Sackville, Tidings, 25c; Truro, Tidings and Leaflets, \$1.15; Greenwood, Tidings and Leaflets, 70c; Diligent River, from a friend, G. L. M. \$3; Wine Harbor, F. M. \$3 H. M. 67c; Charlottetown, F. M. \$28.24 H. M. \$5.07; Hampton, F. M. \$4 G. L. \$2; Amherst, F. M. \$21.75; Lower Newcastle, support of pupil in Bobbald school, \$1.0; Halifax, Tabernacle church, F. M. \$7.25, H. M. \$4.55, Reports, 40c; East Osalov, F. M. \$2.75 H. M. 25c; Chace Harbor, F. M. \$4; Summerville leaflets, \$1.05; Acadia Mines, F. M. \$5; Murray River, F. M. \$13, H. M. \$6; Nictaux, F. M. \$3.40, H. M. \$2.75; Greywood, F. M. \$5; Centerville, F. M. \$2, H. M. \$4.30, Miss Newcombe's salary, \$1; Fredericton, F. M. \$20; St. Martins, F. M. \$6.81, H. M. \$1.89, Reports, 30c; Parrsboro, Leaflets, 72c; Osborne, result of Crusading and Meeting, H. M. \$3; The Range, Tidings, 25c; Jordan Falls, Leaflets, 60c; Aylesford, Reports, 40c; Sydney, Pitt St. Coll, Crusade Meeting, F. M. \$11.93; Truro, Immanuel church, F. M. \$5.48, H. M. \$3.

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

Acadia Seminary Notes.

1. Teacher's Recital. This from every standpoint was an unequalled success. A large, cultured and appreciative audience, (from Wolfville, Kentville, Canard and Middleton), a programme, classic, interesting and varied, and performers whose work can be characterized in each selection as at the farthest removed from amateur, and truly artistic, rendered the occasion one of

exceptional interest, and furnished a bright augury for the success of the four departments represented. To characterize adequately each performer would make too severe a demand upon your space, and I must content myself with asking you to insert the programme in full. It is a good programme and was in every instance splendidly rendered

PART I.

1. Piano Solo, Valse, Op. 34, Moezkowki
W. H. A. Moore.
2. Vocal Solo, "Summer," Chaminade.
Mabel Marvin.
3. Violin Solo, Fantaisie (Lombardi), Op. 40, Vieuxtemps.
Emma F. Denham.
4. Reading, "Nydia," Bulwer-Lytton.
Margaret Lynds.
5. Piano Solo, (a) Arabesque, Op. 18, Schumann.
(b) Walzer, E. Min., Chopin.
Louise T. Churchill.

PART II.

6. Violin Solo, Concerto (Andante and Allegro), Op. 14, Mendelssohn.
Emma F. Denham.
7. Piano Solo, "Murmelndes Lueftchen," Op. 21, Jensen Niemann.
No. 4.
Louise T. Churchill.
8. Vocal Solo, (a) An Old Song, Nevin.
(b) "Because I Love Thee," (violin obligato), Ford.
Mabel Marvin.
9. Reading, "The Telltale," Selected.
Margaret Lynds.
10. Piano Solo, "Liebeslied," Schumann-Liszt.
W. H. A. Moore.

2 The following letter will be of general interest to our constituency.

DEAR MR. DRWOLFE:—I submitted your letter of the 9th inst. to the Free Baptist Conference. The following was passed 14-10-'02, on motion of the Rev. Joseph MacLeod, D. D.

3. Resolved: That this Conference recommend Free Baptist parents who are sending their daughters to institutions of higher learning to send them to Acadia Seminary D. McLEOD VINCE, Sec'y. Woodstock, N. B., October 15th, 1902.

This as an appreciative of the standing of the school and as an expression of fellowship in educational work is most gratifying.

3. The work of the term drawing so rapidly to a close has been carried on with but little interruption and under the most favorable conditions. Only two of the students have been compelled to leave on account of illness, and their absence is merely temporary. The total registration to date is 127, an increase over last year of 8. To these may be added the 57 pupils from the public schools enrolled in Domestic Science. Twelve students have already made application for places, to enter Jan. 7, 1903; and this number will undoubtedly be increased, making it very probable that the high water mark in the attendance of last year will be reached and passed.

We rejoice in the completion of the "Forward Movement" so splendidly carried to a successful issue under the leadership of President Trotter, especially so, since it means for us the lightening of a heavy burden, and the liberation of funds needed to keep our school well to the front in the educational work of these Provinces.

Pray for us.

Sincerely,

HENRY TODD DRWOLFE.

A Query.

MR. EDITOR.—I see by your "Editorial Notes," that the University of New Brunswick has asked the Provincial Government for an increase of their yearly grant. It appears to me that now is the time for Baptists to instruct their County Representatives to have a regular sitting of the management of this Institution on the floors of the Assembly—to know why it is they are excluded from the Professoriate, and why they have no Representative on the Senate Board.

A BAPTIST.

Nov. 22nd, 1902.

Run Down

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing.

It is the medicine for all debilitated conditions.

HOOD'S PILLS cure constipation. Price 25 cents

The Messenger and Visitor

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

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

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

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

Letter from Rev Isaiah Wallace.

As my many friends will be interested to hear from us, in our absence from the Provinces, and as it is not practicable to write to them individually. I am glad to say through the medium of our valued MESSENGER AND VISITOR, that by the good hand of the Lord we reached Mechanicville, N. Y., in safety on Thursday evening, October 30. and found our son Rev. S. F. Wallace and his wife quite well and ready to extend to us a most hearty and loving welcome. On our arrival in St. John we were met at the wharf by brother Samuel F. Hatfield and conveyed to his hospitable home on Princess St., and during our stay in the City he and his wife and daughter did all in their power to contribute to our comfort and happiness. On our arrival in Boston we were similarly favored by brother Samuel Read, formerly of Bridgetown, N. S., who met us at the station and guided us, through all the intricacies of the elevated and sub railway, to his charming home on Mount Pleasant Avenue, Roxbury. The kindness of these friends will long be remembered with pleasure and gratitude.

We are enjoying our visit here very much indeed. The weather, since our arrival has been remarkably mild and pleasant for the season. The town of Mechanicville is delightfully situated on the banks of the famous Hudson River and is surrounded by a fine farming country that reminds me somewhat of the Valley of Annapolis. The crop of apples this year is very abundant but I judge the arrangements for shipping and marketing are not as good here as in Nova Scotia; for I have seen apples of fine quality selling in Mechanicville for \$1.25 per barrel. The town is largely a railway centre, I have

IF INTERESTED

If interested in children you are interested in Scott's Emulsion. As a remedy for consumption and other forms of lung and throat diseases Scott's Emulsion has won such fame that its value as a children's medicine is sometimes forgotten. It is worth remembering

There is nothing like Scott's Emulsion for bringing strength and health to drooping children. It always has this general action.

But notice!—that for rickets, scrofula, tubercular disease, whooping cough, St. Vitus's dance, coughs and colds—Scott's Emulsion has a direct effect. Food and medicine all in the same dose.

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

been told that 150 trains arrive and depart during the day.

I was especially pleased to find my son enjoying the confidence and appreciation of his people. His congregation and Sabbath School have doubled during his three years pastorate. Last Sabbath evening I yielded to his request to preach to his people. The audience numbered about 400 and at the close of the service the ordinance of baptism was administered by the pastor to three promising candidates. The revival of last winter brought in valuable workers. The church now known as the Memorial Baptist church, has a fine place of worship with all modern equipments, and pastor and people are confidently expecting further additions to their membership at an early date.

A week or two ago, Rev. A. F. Grosebeck and wife, missionaries from Ung Kung, China, now on furlough, spent a few days with my son and we very much enjoyed their visit. They are intelligent, consecrated missionaries, and seem greatly in love with their work. Mr. Grosebeck was a class-mate with my son during the Theological studies in Rochester. He lectured in my son's church on his experiences in China and his address was highly enjoyable. He shared in the sufferings and losses occasioned by the Boxer Riots. The church over which he presides was planted only fifteen years ago, but now numbers 600 members. He expects, a few months hence, accompanied by Mrs. Grosebeck, to return to his loved work in China.

I trust the coming winter may be a prosperous one in the history of the churches of the Maritime Convention. How much a genuine and widespread revival is needed! I know from a long experience how to sympathize with pastors who have soul-yearnings for times of refreshing in their churches. In my early ministry, sending away for an evangelist, was out of the question. The pastor had then to bend down to consecrated effort and with appropriate sermons and earnest prayer for the divine blessing seek to enlist the co-operation of his church, and the united efforts of pastor and people would, almost invariably, result in the conversion of thousands. I incline to think the old methods under which our denominational growth and strength has been developed are the best for the present. When the pastor and his church wisely and heartily unite their efforts, glorious results will follow.

He that goeth forth with weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

We plan to proceed, a week or two later, to the city of Utica, N. Y., to visit our son, Rev. W. B. Wallace, from whence our friends may possibly hear from us again.

ISA. WALLACE, Mechanicville, N. Y.
Nov. 19th, 1902.

A LIBRARY FOR FOUR DOLLARS

Best Pictures, Best Fiction, Best History for Price of a Century Subscription.

Four dollars is a small sum with which to supply a family for a year with the best pictures and literature: "The high-water mark of color reproduction," as Howard Pyle characterizes the exquisite color reproductions of his paintings in the December Century; history, current topics of vital interest, the best verse and fiction of the day.

The most striking successes of the Century Magazine have been made in the field of history, witness the famous Century War Papers, Nicolay and Hay's life of Lincoln, etc.; and it is to return to the field of historical literature this year. A striking series of illustrated articles on the early campaign of the Revolution, written by Professor Justin Harvey Smith of Dartmouth College, will be one of the features, especially covering the picturesque march of Arnold through the Maine woods. Important articles on the "Trusts" will be printed from time to time, not attacking or defending, but simply telling the inside history of the great trusts and how they are conducted.

Richard Whiteing, the author of that popular book "No. 5 John Street," is to write one of the serials for The Century in 1903. "The Yellow Vau," the story of an American "schoolmarm" who marries an English duke. Another serial, by the author of "Mrs Wiggs of the Cabbage Patch," the most popular book of the year, will begin to appear in the December Century. Papers by "Mr. Dooley," giving his unique "Opinions" on literature; new light on the lives of Edgar Allan Poe and Sir Walter Scott; richly illustrated articles on the great exchanges of the world, and the best short stories that can be procured from the leading writers, all these are coming in The Century. Beautiful pictures in color will appear from time to time.

The pictures are richly worth framing and a place in every home. The reading

FREE BOOK

If you were drowning and some one threw you a line, you would grasp it; if you were starving and some one brought you food, you would seize it; if you are sick and some one offers you a book that will lead you back to health—why not take it? Perhaps you are sick—perhaps you are suffering from that depressing disease, Constipation. If you are, some one does offer you a book and it is FREE. It is Dr. Sproule, the eminent English Specialist, who offers you this book, the result of years of study, a book that has brought hope to thousands. It deals with the causes of Constipation and its effects on the mind and nerves, and it tells of its treatment. It is fully and finely illustrated with pictures and truthful drawings of the organs affected by Constipation, as they appear in a healthy and a diseased state. It shows why you suffer and best of all, that you can be cured. When Dr. Sproule wrote this book

On Constipation

he did it for the sake of humanity. The best proof of this is that he does not sell it—he gives it away. All that you need to do is to write for it, and Dr. Sproule, who has been well termed "the friend of humanity," will send it. He will be glad to present it to you as he has to so many others, with the sincere wish that it may be beneficial in your case as it has been with those who have received it before. Address Dr. Sproule, English Specialist, 7 to 13 Doane Street, Boston.

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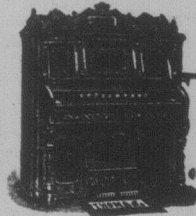
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Notices.

Home Missions

The Home Mission Board of New Brunswick will convene in its quarterly session on Tuesday, December 2, at 2.30 p. m., in the Foreign Mission Rooms, St. John. An urgent invitation is extended to the pastors of the Province to meet with us in order to arrange for the presentation to our churches of the claims of our Home Mission work.

B. N. NOBLES, Sec'y.
Carleton, November 19.

The next session of the Annapolis County Conference will convene at Annapolis Royal on December 15 and 16 next.

W. L. ARCHIBALD, Sec'y.

The Baptist Quarterly Meeting of Carleton and Victoria Counties will meet with the Jacksontown Baptist church, December 9 and 10. First session Tuesday 2.30 p. m. As this is not a very busy season a large delegation from the churches is hoped for.

WYLLIE H. SMITH, Sec'y-Treas.

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

F. D. DAVIDSON, Sec'y.

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

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

Holy Land and Mediterranean Cruise.

A SELECT PARTY OF CANADIANS WILL SAIL FROM NEW YORK, FEBRUARY 7, 1909, (under management F. C. Clark of N. Y., London and Paris) by the specially chartered "KAISERIN MARIA THERESIA" for a cruise of the MEDITERRANEAN, EGYPT, THE Nile AND HOLY LAND. Cost of 85 days tour—first-class throughout, \$400.00 and up, according to location of berth, including all necessary travelling expenses. Tickets good to return until December 31—\$10.00 secures berth at once. References required. CRUISE TO WEST INDIES, MARTINIQUE, St. VINCENT, ETC. JANUARY 14-FEBRUARY 4, 1909, \$175.00 and up. CRUISE TO NORWAY, SWEDEN AND RUSSIA, JULY 2-AUGUST 12, 1908, \$300.00 and up. Write for circulars. A. M. CROW, Toronto, Nova Scotia

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Every TUESDAY and SATURDAY from NORTH BAY.

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**Do not go without
Abbey's Salt!**

If you have a bottle of Abbey's in your travelling bag, you are safe from the discomfort and danger of constipation, biliousness, sour stomach and kindred ailments that mar the pleasure of a holiday trip. Take a teaspoonful of

Abbey's Effervescent Salt

in a glass of water before breakfast and it will keep you well for the rest of the day. Tell your druggist you want "Abbey's."

OH, MY HEAD!

HOW IT ACHES!



NERVOUS
BILIOUS
SICK
PERIODICAL
SPASMODIC

HEADACHES.

Headache is not of itself a disease, but is generally caused by some disorder of the stomach, liver or bowels. Before you can be cured you must remove the cause.

Burdock Blood Bitters

will do it for you.

It regulates the stomach, liver and bowels, purifies the blood and tones up the whole system to full health and vigor.

**AFTER SHAVING,
FOND'S EXTRACT**

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

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This FIRST CLASS COAL

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

The Home

TRUE REFINEMENT.

The truest test of refinement is a uniform regard for the welfare and interests and feelings of others. There is a refinement which is by education, but in each case the indications of refinement are the same. You can recognize the difference between those who have and those who lack refinement by their bearing in a crowd. Indeed, this difference is easier perceived in a street car, or in a market, or on a thronged highway than in a drawing-room. A person of true refinement takes up the less room, and claims less concession, and is readier to yield position than an unrefined person. The way in which a man carries a cane or an umbrella in a crowd settles the question in his case. And, again, the keeping of one's market basket in the way, or out of it, at the busiest market hour, is an infallible test of the bearer's inner grain. And so in many another minor matter. It is worth one's while to desire refinement, and to know and to crave its evidences; for, after all, true refinement is but the expression of the spirit of the Christian life. An unselfish thoughtfulness of others is an outgrowth of the religion of Christ. Each esteeming others better than himself, each seeking not his own, but another's good, marks the indwelling and the outgoing of the spirit of the servant of Christ intent on exemplifying his Master's spirit.—Parish Visitor.

THE BEAUTY OF ALL WOMEN.

Every woman that exists has some point of beauty, possibly lying dormant, which she can develop. It may be a cultivated intellect, an inspired soul, sweet nature, fine presence, lovely form or beautiful face, and somewhere on this great round globe somebody has recognized that fact, or will. So it behooves all womankind to look well into themselves, and endeavor to improve the good points, to ameliorate the unfortunate ones, and entirely forget that they have any bad ones. There is nothing so far-reaching as self-forgetfulness, either where beauty exists or does not exist.

A famous statesman, on being asked what he considered the greatest type of beauty in women, replied: "The woman who is beautiful and does not know it, and the homely woman who by her intelligence and graceful bearing makes you forget it."

Life is too short to be constantly regretting the lack of some type of form or face we do not possess. The sighing for gray eyes when we have blue, and longing for black tresses when ours are golden, will only bring wrinkles and discontent, thereby making others unhappy. But there are ways and means provided, both by nature, exercise, and discipline, whereby we can wonderfully improve, eradicate, and change many of the unhappy conditions of life.—Isabel Delarey, in The Pilgrim.

FOR SLEEPLESS WOMEN.

The woman 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 excitants and enemies of sleep. The insomnia victim may be lulled to rest by a gentle massage—the hypnotic stroke will often act as a magical 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.

THE GUEST CHAMBER.

The apartment, sometimes called a spare-room, should not only be made attractive, but also homelike and comfortable as well. The bed should be a good one, and, of course, scrupulously clean. An extra comfort, neatly folded, should be laid across the foot of the bed. A low easy-chair and a rocker, also a lounge and table, with stationery, pen and ink, postal cards, and stamps are indispensable needs in the guests chamber. Brushes, combs, hair-pins, pins, and shoe buttoner should be placed on the dresser, and the drawer of the dresser empty for the guests' use. Plenty of clean towels, good soap, nail brushes, powdered borax, and a small pitcher of fresh water, and a glass should be placed on a stand near by. Be very careful always to see that the sheets and pillow cases are not damp; and if the bed linen has been used only for one night, it should be changed. When your brushes and combs need washing, put a little borax in the warm water, as it disinfects and cleans them nicely. The guests chamber, thus cared for, will give pleasure and comfort.—Religious Herald.

TACT WITH CHILDREN.

When my little daughter was about three years old, I one morning requested her to bring a certain cup from the dining-room into the nursery. From one of those impulses of contrariness that arise in all youthful hearts at times, she saw fit to refuse. Without saying a word, I left the room and went about other matters. Returning after a short interval, I said, very gravely and gently: "Do you know what I have? I have a little girl who does not love me." Instantly the child started up, dropping her playthings, and saying, "Allie's going to get the cup," ran out and brought it in to me. Evidently her conscience had been active while she had been left alone, and, without any exterior influence being exerted, she had come around to the right frame of mind. Unquestionably this experience, tending to self-control, was more beneficial than if forcible pressure had been brought to bear upon her conduct; for before obstinacy had fairly sprouted it died away of its own accord.—Florence Hull Winterburn, in Woman's Home Companion.

Jerome Marsh, president of the Reading Room Association, at Webster, Mass., has small pox. Dr. Potvin and wife escaped from quarantine and drove to a neighboring town. They were captured and brought back. The Reading Room Association is the aristocratic club of the town. At a meeting on Monday night a score of members were present, most of them the most prominent in town.

A LITTLE TYRANT.

The Trouble Not Due to Original Sin. There is no tyrant like a teething baby. His temper isn't due to original sin, however; the tyrant suffers more than the rest of the family. He don't know what is the matter. They do. The trouble is they do not always know what to do with his lordship. An Ontario mother writes to tell what is best to do. "When my baby was teething, she says, 'he was so cross and restless that I hardly knew what to do with him. He had a poor appetite and ate but little, and was growing thin. I got a box of Bab's Own Tablets and they made a great change. He now rests well; has a splendid appetite, and gives me no trouble at all.' This is the experience not only of Mrs. D. K. Schroeder, of Hanover, Ont., but also of thousands of mothers all over the Dominion. A baby teething is cross because his blood is heated and his little bowels constipated or unhealthily relaxed and his system heated by the effort of getting the teeth through the gums. Baby's Own Tablets act like magic not only in this, but in ailments of little ones. Sold by druggists or sent post paid at 25 cents a box by writing direct to the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y.

Unpleasant!

**Boils,
Humors,
Eczema,
Salt Rheum**

Weaver's Syrup

cures them permanently by purifying the

Blood.

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

**Do You Use
a Liniment?**

Then of course you want the best? The best liniment, other things being equal, is the strongest, and

GATES' ACADIAN LINIMENT

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The catalogue will convince you. Send for it. S. KERR & SON, St. John, N. B.

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

Try an investment of \$100.00 in a British Columbia Coal Company. Write for prospectus. A. W. BELFRY & CO., Rooms 40 and 41 Royal Ins. Building, Montreal.

Woodill's German Baking Powder.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson X. December 7. Ruth 1: 16-22.

RUTH AND NAOMI.

GOLDEN TEXT.

Be kindly affectioned one to another.—Rom. 12: 10.

EXPLANATORY.

SCENE I. THE EMIGRANTS.—Ruth 1: 1-16. Some time during the period of the Judges, under Gideon or later, there arose a famine in Judea which lasted in some degree for several years.

At this time there lived a family at Bethlehem consisting of Elimelech, his wife Naomi, and two sons, whose names indicate feeble health. Finding it difficult to obtain a living on the home farm on account of the famine, and perhaps afraid of the roving bands of the invaders, the family determined to emigrate to some safer and more fruitful region, even though it would compel them to bring up their children amid heathen surroundings. They went across the Jordan, probably at the fords of Jericho, turned to the south along the eastern shores of the Dead Sea, and settled along the rich fields of the Moabites. Here great changes came to the family. In the course of ten years the sons married Moabitish women. Ruth and Orpah; and both sons and Elimelech, their father, died in the land of Moab, leaving the three women widows.

The widow Naomi, poor, in distress, among strangers, became homesick for her native land, her kindred, the people of God, and the religious aids and consolations of her youth. Everything here reminded her of her loss.

The famine was over. One of the periods of revival and prosperity was shedding its benediction over the land from which she came, and she resolved to return.

SCENE II. THE PARTING. RUTH'S CHOICE.—Vs 6-18. The two widowed daughters-in-law, Orpah and Ruth ("the Rose of Moab.") went part of the way to see Naomi off, as friends and relatives were accustomed to do, and is still the custom in the East. When the time came to part, when they had kissed each other and wept together, they both declared they would not return, but would go with her to Israel. "Like a wise woman she declined to take advantage of the impulse of passionate grief, which seemed adverse to their temporal welfare, and which their cooler judgment might not sanction, and urged them, by many strong arguments to return. Naomi used the same arguments to Ruth as she did to Orpah. "God wrestled with Jacob with desire to be conquered; so Naomi, no doubt opposed Ruth, hoping and wishing that she herself might be foiled." She would have Ruth fully understand her own mind, and realize what the decision would cost her. So in the parable of Christ (Luke 14: 26-33.) It is plain that Naomi's personal character and her teachings, shining out through the night of sorrow, had commended to her family and neighbors the religion of the true God.

16. AND RUTH SAID. "Ruth's passionate burst of tenderness is immortal." "Like David's lament over Jonathan,

SALESMEN'S TRIALS.

Bad Food is One of Them.

Road traveling is rather hard on salesmen. Irregular hours, indifferent hotels and badly cooked food play smash with their digestion.

An old Philadelphia traveler tells how he got the start of his troubles by using Grape-Nuts. "For years I was troubled with a bad stomach, which gave me constant headaches and pains all through my body, caused by eating improper food. I spent considerable money on doctors, who said I had indigestion, and after taking medicine for a year and it doing me no good, I decided to go on a diet, but the different cereals I ate did not help me. If it hadn't been for the advice of a friend to try Grape-Nuts, I might be ailing yet."

I commenced to feel better in a short time after using the food; my indigestion left me; stomach regained its tone so that I could eat anything, and headaches stopped. I have gained in weight and have a better complexion than I had for years. At many hotels, the salesmen will have nothing in the line of cereals but Grape-Nuts, as they consider it not only delicious, but also beneficial for their health in the life they lead." Name given by Postum Co., Battle Creek, Mich.

these words have sunk deep into the human heart."

INTREAT ME NOT TO LEAVE THEE, for the very reason that she is old and poor and childless.

WHETHER THOU GOEST, I WILL GO. "Compare the very similar entreaties of Elijah, and the steadfast determination of Elisha not to leave him (2 Kings 2: 2-6.) In Elisha's case as in Ruth's, the reward of steadfast persistence was very great." THY PEOPLE SHALL BE MY PEOPLE, even though she went apparently to lifelong poverty among strangers. But the blessedness that people had in the true God was infinitely greater than that she left, and transformed the dark clouds as the sun does with his setting glories. AND THY GOD MY GOD. She accepted the true religion, as it shone in the example and teaching of her mother-in-law.

In thus cleaving to her poor old mother-in-law, and going with her from home and country into a strange land, Ruth shows that she was a heroine. Her heroism was of the home, of daily life, of love. She was not a prophetic like Deborah; not a queen like Esther; but a simple Moabitish maiden, a gleaner in the harvest fields, strong in her own simple purity. She is no saint, no devotee, no prophetess, but a very woman, and a woman"

"Not too bright and good For human nature's daily food."

17. THE LORD DO SO TO ME, calling upon herself the severest punishment if she should break her promise. Ruth's use of the name of Jehovah shows that she was already a believer.

18. WAS STRAIGHTLY MINDED, "in making herself firm to go with her." SHE LEFT SPEAKING UNTO HER. She had wanted her to go with her, but it seemed selfish to permit her. But she yielded at last to Ruth's steadfast determination.

III. THE EMIGRANT'S RETURN AND WELCOMES.—Vs 19-22. 19. THEY TWO CAME TO BETHLEHEM, the early home of Naomi, where she had a small estate (Ruth 4: 3) ALL THE CITY, a small walled village (Micha 5: 2.) WAS MOVED, excited and interested, ABOUT THEM. She had belonged to a prominent family, and as probably little or nothing had been heard from her for ten years her return was a glad surprise AND THEY (feminine) the women of Bethlehem, SAID, IS THIS NAOMI? Can this lonely travelled-stained woman be the Naomi who went away so happily ten years ago?

20. CALL ME NOT NAOMI, "lovable," "pleasant." That name once belonged to me. CALL ME MARA, "bitter" (Ex. 15: 23.) for this better expresses my condition. FOR THE ALMIGHTY HATH DEALT VERY BITTERLY WITH ME. My life is in his hands. He has given me this bitter medicine for my soul. "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord"

21. THE LORD HATH TESTIFIED AGAINST ME, that my going away into a heathen land for a better living was a sin, I lacked faith in his promises, and I have fared worse than if I had remained at home.

22. IN THE BEGINNING OF BARLEY HARVEST, usually about the middle of April. This fact was an essential circumstance in Ruth's future life.

IV. THE REWARD.—The rest of the book tells in a delightful way the story of the effect upon her life of self-denying love to her mother-in-law, and to her God. The harvest time suggested to Ruth how she might help support her Naomi for a time. "Primitive life in the most diverse countries has much in common; if nowhere else, we have learned from 'Lorna Doone' what harvest time can be like in an agricultural community; how the homesteads combine, reap each farm in succession, with solemn ceremony and noisy mirth, gleaning women following the reapers with gay laughter, while hours of rest bring the common meal and good fellowship." Thus Ruth not only (1) supported the family, but (2) she won the respect and favor of the people among whom she lived (3) She gained a most excellent husband and home. "In Boaz we have a model for the character of a rich man in private life: we see one whose deep faith in God breaks out in every word of his lips and every action of his life (Ruth 2: 5, 11, 12; 3: 10, 11, etc.) one attentive to his own business and diligent in the care of his own property (Ruth 2: 4: 3: 9;) kind and friendly to his dependents, and beloved by them (Ruth 2: 4;) liberal, generous, and courteous to the poor and friendless stranger (Ruth 2: 8, 9, 14, 15, 16.)" (4) Ruth had the honor of including among her descendants the great kings David and Solomon, and, above all, Jesus the Christ, through his mother.

Sir W. Laurier will go to Hot Springs Virginia, for three months at least, and Sir R. J. Cartwright will act as premier in his absence.

OPEN THE DOOR.

Open the door, let in the air: The winds are sweet and the flowers are fair.

Ioy is abroad in the world today: If our door is wide it may come this way— Open the door!

Open the door, let in the sun; He hath a smile for every one; He hath made of the raindrops gold and gems. He may change our tears to diadems— Open the door!

Open the door of the soul, let in Strong, pure thoughts which shall banish sin;

They will grow and bloom with a grace divine. And their fruit shall be sweeter than that of the vine— Open the door!

Open the door of the heart, let in Sympathy sweet for stranger and kin; It will make the halls of the heart so fair That angels may enter unaware— Open the door!

—British Weekly.

"IT'S BREAKING MY HEART!"

The newspapers never reported a more pitiful story than the following: A wretched mother dropped dead about four weeks ago at the feet of the son who had been a burden and a sorrow to her. This son, who was thirty years old, instead of helping his mother, spent his wages for whiskey. At last the mother concluded that committing him as an habitual drunkard might lead to his reformation. She was called to the witness-stand to swear to the complaint, but the strain was too great for her, and she fell dead with the words on her lips: "It's breaking my heart!" No orator, living or dead ever delivered a temperance lecture equal to this in pathos and eloquence.—Ex.

A TRYING TIME

IS THE PERIOD WHEN YOUNG GIRLS ARE MERGING INTO WOMANHOOD.

Marked by Pale Faces, Heart Palpitation, Loss of Appetite and General Lassitude—How to Overcome This Condition.

After babyhood, the most perilous time in a young girl's life is when she is just entering womanhood. It is then that she is subject to headaches, dizziness, heart palpitation, feeble appetite, and bloodless cheeks and lips. This condition may easily develop into consumption, and to prevent this—to keep the young girl in good health and strength, mothers should insist upon their taking a blood making tonic, such as Dr. Williams' Pink Pills. Mrs. Henry McIntyre, Port Dalhousie, Ont., gives sound advice to other mothers in cases of this kind. She says:—"About three years ago the health of my daughter, Bertha, began to fail. She grew weak and seemed unable to stand the least exertion. She suffered from distressing headaches, and fainting fits; her appetite left her and she lost flesh. I spent much money on medicines, but they did not help her. Then I took her to a doctor, and although his treatment was persisted in for a long time, she seemed to be growing worse, and I began to fear she was going into consumption. Then I took her to a specialist, but his treatment was likewise unsuccessful. Finally upon the advice of a lady friend, a doctor practising in Chicago, Bertha began using Dr. Williams' Pink Pills, and before long there was a decided improvement in her condition, and by the time she had taken nine boxes she was once more enjoying the best of health and had gained fifteen pounds in weight. I would strongly advise all similar sufferers to give Dr. Williams' Pink Pills a fair trial, as her case seemed as hopeless as could be."

All weak and ailing girls and women, sufferers from back-ache, headaches, indisposition to work or exercise, who show by their pale and sallow cheeks that they are in ill health, will find prompt relief, bright eyes, rosy cheeks and active health in a fair use of Dr. Williams' Pink Pills. You can obtain these pills from any medicine dealer or by mail, postpaid, at 5 c. a box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Never accept anything else which a dealer may say is "just as good."

MESSRS. C. C. RICHARDS & CO.

Gentlemen,—Theodore Dorais, a sufferer of mine was completely cured of rheumatism after five years of suffering, by the judicious use of MINARD'S LINIMENT.

The above fact can be verified by writing to him, to the Parish priest or any of his neighbors.

A. COTE. Merchant, St. Isadore, Que., May 12th, 1898.

Make Weak Hearts Strong. Make Shaky Nerves Firm.

They are a Sure Cure for Nervousness, Sleeplessness, Loss of Energy, Brain Fog, After Effects of La Grippe, Palpitation of the Heart, Anæmia, General Debility and all troubles arising from a run down system.

They regulate the heart's action and invigorate the nerves.

This is what they have done for others! They will do the same for you.

GREAT RELIEF. I have taken Milburn's Heart and Nerve Pills for palpitation of the heart and shattered nerves, and for both troubles have found great relief.—Mrs. W. Ackert, Ingersoll, Ont.

FEELS SPLENDID NOW. Before taking Milburn's Heart and Nerve Pills I was all run down, could not sleep at night and was terribly troubled with my heart. Since taking them I feel splendid. I sleep well at night and my heart does not trouble me at all. They have done me a world of good.—Jas. D. McLeod, Hartsville, P. E. I.

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From the Churches.

Denominational Funds.

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

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

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

DORCHESTER, N. B.—A note from Pastor Thomas speaks very encouragingly of the work of the church and promises fuller information later.

SUSSEX.—It was my privilege to baptize at Ward's Creek Mrs. Edward Price, Mrs. Samuel Virtue, Miss Sarah Virtue and Miss Ethel Hall. Our work in this section is most encouraging. W. CAMP.

HILSDALE, KINGS CO., N. B.—We have decided to remain with these churches (D. V.) another year. Last Lord's Day one was received by baptism. More will follow. R. M. BYNON.

TEMPLE CHURCH, YARMOUTH, N. S.—Pastor H. C. Newcombe entered upon his duties as pastor of the church Sunday, November 2. Already Bro. Newcomb is doing good work. His pulpit discourses are uplifting and exceedingly helpful.

ST. GEORGE, N. B.—After a pastorate of seven years with the First Baptist church here and at Second Falls, Rev. A. H. Lavers has resigned and is removing to Milltown, Maine. Our pulpit is vacant, and we would like to secure the services of one of our good pastors.

ST. ANDREWS.—We are moving along quietly. The interest on the field is as encouraging as it has been at any time during the two years that I have been here.

AYLESFORD, N. S.—Mrs. Lewis and myself are indebted to the kind friends of Aylesford, Morristown and Kingston for cash donations to the extent of two hundred and twenty dollars in addition to salary.

CAVENDISH, P. E. I.—A gracious work of grace has begun in the new church. Souls are becoming interested, and some have professed faith in Jesus.

had said that she loved Jesus Christ. Never did we have God's Providence speak so loudly to sinners as he did on Friday night. We pray that it may awaken many to be ready for the Master's summons. Nov. 15. C. P. WILSON.

MACNAQUAC.—We finished our work at Woodland's and Cardigan Oct. 13th, we baptized 3 candidates and gave the hand of fellowship to 5 which we trust will greatly cheer and help the little church. A new clerk was appointed for the church in place of the former one removed from the place. From Cardigan we came to Jerusalem where the little church has been pastorless for some time, we concluded our work there Nov. 17th.

Kings County Conference.

The conference of Kings County, N. S., was held at Tremont, Lower Aylesford, on Tuesday, November 18. The reports from the churches were of an encouraging nature. Revival influences are being enjoyed in a section of the Billtown church, where 19 have been baptized.

To Pastor Hatch had been assigned a paper on Church Discipline. In an excellent address he defined discipline as a care for the individual members of the church, the restoration of those who have strayed from the fold, and the withdrawal of fellowship from those who are guilty of the grosser forms of sin.

M. P. Freeman, C. H. Day and D. H. Simpson. The people had recently heard Bro. Stackhouse on Manitoba and the North-west Missions.

Fredericton Notes

The Fredericton Baptist church, numerically one of the largest in the Maritime Provinces and in contributions to denominational objects at the head of the list, according to the latest published Year Book, is alert and on the aggressive.

Acadia University Forward Movement

RECEIPTS FROM NOV. 1ST TO NOV. 19TH. Prof. E. Haycock, \$0; "Friend," Lower Grandville, \$5; Bear River church, \$10 25; "W. C.," \$10; A. E. Wrv., \$6; W. M. Smita, \$2; Manguerville church, \$6; Estate, Benj. M. Hubley, \$10; Chester church, additional, \$2; St. Stephen church, \$25; St. Martins church, \$6.50; Manguerville church, additional, \$2; Andover church, \$9; E. C. Whitman, \$100; Freeport church, \$10; Acadia Seminary, additional, \$1; Immanuel church, additional, \$1; New Annap church, additional, 25c; A. H. Armstrong, \$10; Montague church, \$5; New Minas church, \$2 70; J. W. Baker, \$8; Hopewell church, \$10; Frank Carney, \$1; Great Village church, \$10; Mahone Bay, \$5; Hector McLean, \$2; W. S. Lawrence, \$5; Tabernacls church Halifax, \$4.37; Amherst church, \$25; Dr. A. J. Mader, \$10; Mrs. C. W. Robinson, \$2.50; 3rd Digby Neck, \$4.

A WARNING VOICE.

Who has not seen, with aching heart, Consumption claim its human prey, The cheek grow thin, the face grow pale, The life go flickering away,

Full many a vanished form might still Be here upon the earth today, If at the first some friendly hand Had pointed out to health the way.

If you have Catarrh in any form, no matter how mild or how advanced, check it at once. Write to me and tell me your symptoms. Send for my Home Treatment Symptom Blank.

Opening of New Church at Mabou, C. B.

On Friday, Nov. 7th, the Mabou Baptist church opened a new house of worship. Rev. E. S. Bayne, Presbyterian, offered the dedication prayer, and Rev. F. M. Young of North Sydney preached the sermon from Ps. 118: 25.

Acknowledgement.

It is with pleasure and deep-felt gratitude that we place on record the kindness of a number of friends who gathered at our home on the 8th inst, bringing with them gifts and good will, making us happier and richer by \$17, which with a barrel of flour and vegetables, left by an unknown friend sometime before, assures us that we have kind friends as well as where.

RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World. Instantly stops the most excruciating pains; never fails to give ease to the sufferer.

Dysentery, Diarrhoea, Cholera Morbus. A Little Girl's Life Saved. Dear Sirs—Will you please send me without delay a copy of your publication, "False and True."

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic.

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MARRIAGES.

BARR-SABHAN—At Weymouth, Digby county, N. S., Nov. 17th, by Rev. J. T. Eaton, James Robert Barr to Mrs. Betsy Sabean of Fort Point, Digby county, N. S.
MILLER-WARD—At the home of the officiating Clergyman, Nov. 18th, by pastor E. O. Reed, Mr. Ernest I Miller of Waterville, N. S., and Mrs. Fannie Ward, formerly of Scotch Lake, N. B., and now of Waterville, N. S.

YOUNG-McKEOWN—At the residence of the bride's father, Lawrencetown, N. S., Nov. 19th, by Rev. W. L. Archibald, assisted by Rev. R. D. Porter, J. Clarence Young of Bridgetown to Missie Blanche, daughter of Deacon Wm. B. McKeown of Lawrencetown.

PEACH-MURRANT—At South Port Morien, on Nov. 5th, by Pastor R. B. Kinley, Sanford Peach of Port Morien to Addie Murrant, youngest daughter of Deacon William Murrant of South Port Morien.

BAKER-HART—At Louisburg on Nov. 11th, by Pastor R. B. Kinley, Charles Baker of Louisburg to Lydia Hart of the same place.

NODWELL-WEAVER—At Waterborough, N. B., on the 13th inst., by Rev. W. R. McIntyre, Benjamin K. Nodwell of Hampton Station, to Sarah Olive, daughter of Moses E. Webber, Esq., of Waterborough.

MORLEY-ESTANO—At the Baptist church Sydney, C. B. Nov. 12th, by A. J. Vincent, James Jost Morley, and Margaret Annie Estano, both of Sydney, C. B.

WYNOCCH-CORKUM—At the Baptist parsonage, Lunenburg, N. S., Nov. 20th, by Rev. Harry S. Ebb, Charles A. Wynoch of Cross Island, to Esther Corkum, of Feltz-n South, Lunenburg Co.

DAVIDSON-HINGLEY—At the home of Mr. Freeman Hewitt, Port Hillford, on the evening of Nov. 6th, by Rev. L. J. Slaughterwhite, John C. Davidson, of Isaac's Harbor, to Emma Hingley of Port Hillford.

EISNER-GIFFIN—At the First Baptist church, Isaac's Harbor, N. S., on Nov. 12th, by Rev. G. S. Lawson, assisted by Rev. W. H. Warren, George F. Eisner, of New York, (formerly of Halifax), to Murtle A. daughter of Capt. Ira P. Giffin, of Isaac's Harbor, N. S.

FILLMORE-MARR—At the residence of the bride's father at Quispamsis, on Nov. 12, by Rev. T. W. K. Irstead, Ida Marr, daughter to Arthur Marr, and George H. Fillmore of Hampton.

SCOTT-DEWITT—At the residence of the bride's parents, Sussex Corner, on the 19th inst., by Rev. W. Camp, Albert Scott of Penobscot to Ida M. Fisher, eldest daughter of Mr. Thomas Dewitt.

McKENZIE-JONES—At the residence of bride's father George Jones, River Bank, N. B., Oct. 29th, by Rev. A. H. Hayward, Malcolm McKenzie of Northfield, N. B., to Lily M., youngest daughter of the above named of River Bank.

DEATHS.

BEST—At Chipman, N. B., on 1st inst., of appendicitis. John Best, aged 74 years, leaving a wife, one son and four daughters in morning.

ESTRY—At his home in Woodstock, N. B., of heart disease, Benjamin Estey, aged 63 years. He leaves a widow and four daughters. He deceased was an upright, godly man, a consistent member of the Woodstock Baptist church. He fearlessly faced the last foe.

McVEAN—Died at Hawkesbury 31st ult., at the residence of his niece, Mrs. Peter Paint, jr., John McVean, a native of Argyle shore, Scotland, in the 84th year of his age. Deceased was formerly a resident of Halifax and a member of the Granville Street church where he was a diligent worker, being superintendent of the Sunday School for many years.

SMITH—At Hollis Harbor, Sept. 2nd, of consumption. Mrs. Ruth Smith, widow of the late Joseph Smith, aged 61 years. Sister Smith made a profession of faith in the Lord Jesus while young in years and united with the Port Hillford Baptist church. She was a burning and a shining light. Her whole life shined the doctrine of God her Saviour. She leaves three sons and two daughters to mourn the loss of a good and affectionate mother.

HANSON—At Bocabec, Charlotte county on Nov. 16th, Mrs. Mary Ann Hanson, aged 82 years and 8 months, leaving five sons, two daughters, and a large number of other relatives and friends to mourn the loss of an affectionate mother and valuable neighbor. Sister Hanson was a consistent and active member of the Bocabec Baptist Church, and her seat in the house of God was seldom vacant. Although advanced in years and living a mile away from the church, she was always present unless prevented by storms or sickness. By our sister's death, the little church at Bocabec has suffered a severe bereavement.

TITUS—St. John, Nov. 6th, Deacon Jonathan Titus, aged 78. For about forty years he was an active member of Brussels street church, the interests of which remained dear to him the last ten years of his life when he was unable to attend the church. The pastors who went to give help received more than they gave. In the last pastoral visit the invalid's room was a very Bethel. The texts chosen by Deacon Titus for his funeral sermon were texts of joy and in the sermon by Rev. H. F. Warner the thought of Christian joy was prominent. Rev. H. S. Shaw officiated at the grave in Central Norton. The widow, two daughters, three sisters, one brother and many friends sorrow not as those who have no hope.

ARMSTRONG—At Paradise, October 19, Almee Armstrong, in the fifteenth year of her age. Almee was a Christian, having given herself to the Saviour during some special meetings held by Pastor Steeves two years ago in Clarence, and though she had not united with the church her life was exemplary, and her simple trust to the last was beautiful. She was very much beloved by all her girl schoolmates, and it was no empty service that covered the casket with floral offerings or led the children *en masse* as they formed in funeral procession to convey the body to the church for the last sad service. Almee was an attractive girl and was considered one of the cleverest pupils in the school. She was the pride of her widowed mother and little brother and sister, and will be mourned by a host of relatives and friends.

DEWITT—At Dorchester, Mass., 10th Nov. 1902, Harriet Shaw, wife of Deacon W. N. DeWitt, in the 62nd year of her age. Mrs. DeWitt was a daughter of the late Sydney Shaw of Berwick, N. S., was baptized at the age of 16, by the late Rev. John Chase and became a member of the third Cornwallis Baptist church. A few years after her marriage, she removed to St. John, where for more than twenty years she was a faithful member of Brussels

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street church. Though laid aside from active work during the past eight years, this Christian woman was patient, and even cheerful, in her enforced idleness. Her family of three sons and three daughters, and the husband left to mourn, have the firm assurance that the loved one has but gone on before. For her to live was Christ, and to die, gain. Her remains rest in the old cemetery, at Berwick, where are so many of the graves of her kindred and friends.

GATES—On October 24th, at Denver, Col., Charles Gates of Lunenburg, departed this life. Our deceased brother was 24 years of age, and had been in failing health for about two years. A few weeks before his death he went to Denver with the hope that the climatic conditions there would prove beneficial. He stood the long journey remarkably well and seemed to be daily improving in strength when on the afternoon of the 24th inst. he suddenly took hemorrhage of the lungs and died in three minutes. The remains reached Lunenburg November 8, and on Sunday, November 9, the unusually large number who assembled to pay their last tribute of respect to the departed showed how universally he was esteemed and beloved. Bro. Gates professed religion during the pastorate of Rev. E. N. Archibald, and was baptized into the fellowship of the Lunenburg Baptist church, April 14, 1895. Before his conversion he was one of Lunenburg's most worthy young men, and one of the few young people to whom there was no place like home. Since his conversion he has ever been a most active church member. Whenever health permitted his place was always filled and his voice heard in the choir, conference, prayer meeting and Bible class. He will be missed in his own home, in the church and in the community, but our loss is his gain.

The Boxers in Szechuan, China, are posting placards in the villages stating that with the authority of Tao Chuin, their patron, and at the will of the sage Confucius, they will 'nisi' the will of heaven by murdering all the foreign devils in China who continue to propagate their doctrine, and exterminate all who enter their churches or become their followers.

For half the ills—
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Smith's Chamomile Pills.

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They are mild and yet efficient.

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POWER FROM THE SMALL.

"Behold how great a matter a little fire kindleth."

It is a well-known fact in natural science that, a pebble being dropped in the water, the pulsations do not cease until the opposite shore, however remote, is reached. It is unquestionably so in the moral world. The aggregate influence for good or evil of a single remark, or of a single act, cannot be estimated until the Day of Judgment. Take for example so small a matter as the handling of a tract. A sorrowing father gave to his dissolute son a tract. It resulted in his conversion. The name of the young man was Richard Baxter, and he afterward wrote "Baxter's Call to the Unconverted," which, on being carefully read by Philip Doddridge, was the means of his conversion. Doddridge wrote the "Rise and Progress of Religion in the Soul," which was the direct means of the conversion of Wilberforce, who, years after, wrote "The Practical View of Christianity," and this was blessed to the conversion of Legh Richmond, who afterward was the author of the "Dairyman's Daughter," one of the best tracts the world has seen; it has been printed in more than one hundred languages. These direct results are known to have followed the giving of the tract as mentioned above. Baxter—Doddridge—Wilberforce—Richmond—their combined influence for good is majestic and grand beyond conception. The beautiful tract of Legh Richmond and the other valuable treatises have for a century exerted a mighty influence in the world, which is infinitely beyond the reach of human computation, although their authors have long been inhabitants of the world of glory. And yet, under God, all

this dependent upon and waiting for the bestowal of a little tract upon a poor, dissolute boy.

The Christian should never think lightly of the small every-day acts which will naturally emanate from a heart in communion with the Son of God. The kind word, the courteous handing of a book or a religious paper, may have results under the mighty hand of the Holy Spirit which, when known, will fill the soul of the giver with awe, wonder and devout thanksgiving; for "he that covereth a sinner from the error of his ways shall save a soul from death and shall hide a multitude of sins."—Mount Vernon.

DOES IT NOT PAY?

Let us come to figures. Twenty-five years ago there was not a single school in Central Africa. To-day there are nearly one hundred and thirty in one mission alone. Twenty-five years ago no one in Central Africa knew a letter of the alphabet. To-day we have more than twenty thousand scholars in our schools. Twenty-five years ago there was no Christian in all the country. To-day three hundred native teachers preach Christ in the villages every Sabbath day. Twenty years ago there was about one inquirer after Christ, and a year later the missionaries met with a great joy to baptize him in the name of the Trinity. Last year there were more than three thousand catechumens in the baptism classes, and on a single day at one of the stations, more than three hundred adults were received into the church of Christ.—Ex.

MR. MOODY'S MARKED BIBLE.

Don't be afraid to borrow and lend Bibles. Some time ago a man wanted to take my Bible home to get a few things out of it, and when it came back I found this noted in it: "Justification, a change of state, a new standing before God.

Repentance, a change of mind, a new mind about God.

Regeneration, a change of nature, a new heart from God.

Conversion, a change of life, a new life for God.

Adoption, a change of family, new relationship towards God.

Sanctification, a change of service, separation unto God.

Glorification, a new state, a new condition with God."

In the same hand-writing I found these lines:

"Jesus only; the light of heaven is the face of Jesus.

The joy of heaven is the presence of Jesus.

The melody of heaven is the name of Jesus.

The theme of heaven is the work of Jesus.

The employment of heaven is the service of Jesus.

The fulness of heaven is Jesus himself.

The duration of heaven is the eternity of Jesus.—Ex.

AN AWFUL RECORD.

There are one billion heathen in the world.

They are dying at the rate of 100,000 a day.

At every breath we draw, four souls perish, never having heard of Christ.

Christians are giving at the rate of one-tenth of a cent a day.

We give one cent a year for each heathen soul.

Of every dollar given for Christian work we spend ninety-eight cents on our home work and two cents for the heathen.

Out of every 100,000 church members in America only twenty-one go to the foreign field.

In America there is one ordained minister, evangelist, or Christian worker to every forty-eight or fifty people.

In the foreign field each missionary is responsible for 100,000 souls.

In China there is one ordained minister to every 1,000,000 people.—The Revivalist.

CALL THINGS BY RIGHT NAMES.

Sin as a caterpillar is bad enough, but sin as a butterfly is a thousand times worse. On every wing there is a picture as varied as the rainbow. There is a power in sin to make itself attractive. Sin beautifies itself by assuming and wearing the wings of wit, the wings of fashion, the wings of art the wings of attractive and pleasing names.—David Greck.

GOING NOWHERE.

It was Johnny, the seven-year old, who tired of the "merry-go-round." The previous summer it had fascinated him, and he could not ride on it too often. This season a single trip satisfied him, and he declined another. "No, thank you, grandfather," he said, in his quaintly polite way: "You see we ride and ride, but we stay under that old tent all the time. I guess when anybody gets to be seven years old, they're too big to care about going and going that doesn't get any-where." "Now, may the boy hold fast to his wisdom," commented the grandfather, relating the incident.—Wellspring

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSENGER AND VISITOR.

From
Our New Catalogue.



THE MANY ATTRACTIVE GARMENTS shown in our new catalogue will be sure to interest you. We aim to supply garments different from the ordinary kind, and we are quite sure you will like our styles. We have our own representative in Paris and secure designs as they are brought out by the best Parisian Furriers. The adoption of modern methods in the productions of our garments under skilled designers of practical experience with leading fur houses in both London and New York, gives us the advantage of a most complete organization, resulting in the production of high class garments, for which there is a constantly increasing demand, and our combined facilities and European connections enable us to execute the commands of purchasers of Fine Furs to better advantage than we could by following the older methods. A large portion of our collection of Canadian raw furs are secured direct from the trappers, while our purchases of Foreign Furs and Sealskins were all personally selected by a member of the firm from first hands in the leading fur markets of Europe, including the fur sales at London, England, and Leipzig, Germany. In placing orders direct with us the purchasers secure the protection of our guarantee—have garments made of late designs to special order without extra charge—obtain all the advantages of special designs and fittings—and eliminate the intermediate profits of the regular retailer. We shall be pleased to answer your enquiries regarding fur or fur-lined garments.

Dunlap, Cooke & Co.,
Manufacturing Furriers,

59 Charlotte Street,

St. John, N. B.

Halifax, N. S., 8-9 St. Paul Street.

Amherst, N. S., Treen Block.

Moncton, N. B., 164 Main Street.

Charlottetown, P. E. I., 88 Queen Street.

This and That

AFTERWARD.

There's never a storm so wild
But after it follows a calm;
There's never a hurt so great
But somewhere's provided a balm
There's never a night so dark
But after it follows the dawn.

There's never a shadow falls
But after it follows the light;
There's never a sorrow comes
But after it comes delight.

There's never a sky so gray
But after it follows the blue;
There's never a false friend found
But later you'll find a true.

There's never a heart that breaks
But after a while it will heal;
There's never a moan of pain
But after a laughter peel.

There's never a sin so black
But forgiveness is found at last;
There's never a weary day
But some time 'twill all be past;
There's never a night so dark
But after it follows the dawn.

LEGEND OF THE SACKS.

There is an ancient legend that tells of an old man who was in the habit of traveling from place to place with a sack hanging on his back and another in front of him. In the one behind he tossed all the kind deeds of his friends, where they were quite hid from view; and he soon forgot all about them. In the front one hanging around his neck under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at, as he walked along day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack. "What have you got there, my friend?" he said, giving the sack in front a good poke.

"Stop! Do not do that!" cried the other; you will spoil my good things."

"What things?" asked Number One.

"Why, my good deeds," answered Number Two. "I keep them all in front of me, where I can always see them, and take them out and air them. See, here is the half dollar I put in the plate last Sunday, and the shawl I gave to the beggar girl, and the mittens I gave to the crippled boy, and the penny I gave to the organ grinder; and here is even the benevolent smile I bestowed on the crossing sweeper at my own door and—"

"And what is the sack behind you?" asked the traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said Number Two. There is nothing I care to look at there. That sack holds what I call my little mistakes."

"It seem to me that your sack of mistakes is fuller than the other," said Number One.

Number Two frowned. He had never thought that although he had put what he called his mistakes out of sight, every one else could see them. An angry reply was

A TUG OF WAR.

Coffee Put's Up a Grand Fight.

Among the best of judges of good things in the food line, is the grocery-man or his wife. They know why many of their customers purchase certain foods.

The wife of a groceryman in Carthage, New York, says:—"I have always been a lover of coffee, and therefore drank a great deal of it. About a year and a half ago, I became convinced that it was the cause of my headaches and torpid liver, and resolved to give it up, although the resolution caused no small struggle, but Postum came to the rescue. From that time on, coffee has never found a place on our table, except for company, and then we always feel a dull headache throughout the day for having indulged."

When I gave up coffee and commenced the use of Postum I was an habitual sufferer from headache. I now find myself entirely free from it, and what is more, have regained my clear complexion which I supposed was gone forever.

I never lose an opportunity to speak in favor of Postum, and have induced many families to give it a trial, and they are invariably pleased with it." Name given by Postum Co., Battle Creek, Mich.

on his lips, when happily a third traveler, also carrying two sacks overtook them.

The first two men at once pounced upon the stranger, each apparently eager to speak first.

"What do you carry in your sacks?" cried one.

"Let us see your goods," said the other.

"With all my heart," said the stranger; for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, is full of good deeds of others."

"Your sack looks nearly touching the ground. It must be a pretty heavy weight to carry," observed Number One.

"That's your mistake," replied the stranger. "The weight is only such as sails are to a ship, or wings to an eagle. It helps me onward."

"Well, your sack behind you can be of little good to you," said Number Two; "it appears to be empty, and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger; "for all the evil I hear of people I put in there, and it falls through and is lost. So you see I have no weight to drag me down backward." —Selected.

KEEP YOUNG.

The middle-aged woman needs to keep a sharp lookout upon herself. There is danger of standing still mentally, of leaning at thirty or forty upon very brittle opinions and ideas formed at twenty years of age. Too many girls stop short in their education when they leave school. Life is one long course of education. It is never wise to adopt the notion that one can stop learning. Every day has its lessons.

Men "stay young" longer than women. Perhaps it is because a man twenty-one years old knows that he knows nothing—in the world's opinion, anyway. He is just preparing to run a race over a course untied by his feet, though trodden by millions of others. He steadies himself, looks about him, and reflects that if he is to keep in the race he must have his eyes wide open all the time, and learn how to run as he goes.

The young woman usually considers that with her college diploma in hand strenuous mental application and effort come to an end. With the young man school and college are preparations only for the activities and achievements of maturity. The phenomenally brilliant undergraduate is seldom heard of again—man or woman. Too early development is not a favorable augury. The great school is the school of life, with a course of study covering three-score years and ten. It is those who are recognized forces during the last half of this schooling who are of account in the world.—Woman's Home Companion.

A MATTER OF BUSINESS.

Competition in business has been a chief factor in promoting sobriety. The temperate man is inefficient in every line of effort, and he goes by the board. The drinker is not as good a man in the store, shop, factory, or office. Business needs clear heads. A man to be useful must have his wits about him. The drinking man is apt to be fuddled, can't be trusted in emergency, and consequently is at a disadvantage as against the sober man. All men now know this. Men stay sober and forego the bowl simply because they must do so or fall behind in the race.

Men have better sense than they had in the old drinking days. They know, for instance, that it isn't safe to be drunk in a town through which electric cars are darting like shuttles in a loom. They know it's dangerous to be fuddled in a factory filled with machinery into which they may fall, or with which they may become fatally entangled. Public opinion has contempt for the man who is not himself, simply because that condition bespeaks his inefficiency and lack of self-control and judgment.

They become sober by the exercise of their reasoning faculties upon conditions, and only those are total abstainers who do not like alcohol, or who, liking it, realize that they cannot take it in moderation.—St. Louis Mirror.

Please note that the "Messenger and Visitor" will be sent to new subscribers from this date to January 1, 1904, for one dollar and fifty cents paid in advance.

A TEST EXPERIMENT.

Peculiar Power Possessed by a New Medicine.

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people, is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take, and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets and it is claimed that one of these tablets or lozenges will digest from 300 to 3,000 times its own weight of meat, eggs and other wholesome food. And this claim has been proven by actual experiment in the following manner: A hard boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety-eight degrees (or blood heat.) one of these tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion but scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headaches, sleeplessness, pain in chest and under shoulder blades, extreme nervousness as in nervous dyspepsia, but they all have same cause, failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both, by digesting the food for it and in a short time it is restored to its normal action and vigor. At same time the Tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as for instance, the following:

After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected benefit that I wish to express my sincere gratitude. In fact it has been six months since I took the package and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was Chronic Dyspepsia and absolutely incurable as I had suffered twenty five years. I distributed half a dozen packages among my friends here who are very anxious to try this remedy.

Mrs. Sarah A. Skeels, Lynnville, Jasper Co., Mo. Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full sized packages.

The executive board of the Canadian Pacific Railway has decided to put into operation at once a system of superannuation for its old employees. The employee number nearly 30,000. At its annual meeting in 1901, the directorate was authorized to set aside \$250,000 to form the nucleus of a superannuation fund and arrange a basis for its application. Mr. Marconi, backed by New York, Montreal and London, Eng., capitalists, is seeking incorporation in Ontario for company with \$1,000,000 capital to establish wireless telegraphy throughout Canada.

Where Did He Go?

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

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

WANTED.

A lady who would be willing to assist with house work and the care of two small children, to come in as one of the family; a good comfortable home for the right person. Apply B. W. C., P. O. Box 27, St. John, N. B., stating particulars about yourself and salary expected.



THE ORIGINATOR OF DOAN'S KIDNEY PILLS,

The original kidney specific for the cure of Backache, Diabetes, Bright's Disease and all Urinary Troubles.

Don't accept something just as good. See you get the genuine

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We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage.

These are the very best cards and are never sold under 50 to 75c. by other firms.

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

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PERFECTION

Cocoa.

It makes children healthy and strong.

Cures Piles

Without Cutting, Danger or Detention from Work, by a Simple Home Remedy.

A PRICELESS BOOK SENT FREE FOR THE ASKING.

Pyram'd Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyram'd Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyram'd Drug Co., Marshall, Mich., and you will receive the book by return mail.



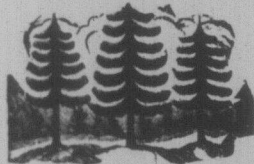
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Is a Pure, Hard, Solid Soap.
Economic in wearing qualities.
Most satisfactory in results.
Gives the whitest clothes, clean and sweet.
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SURPRISE,

"The D.L." Emulsion
Trade-mark.
Extensively used in Hospitals
The most palatable Emulsion made
Very easy to digest
Gives strength to the body
Increases the weight largely
The best Remedy for
General Debility,
La Grippe, Anaemia,
Consumption.

DR. WOOD'S



NORWAY PINE SYRUP

Stops the irritating cough, loosens the phlegm, soothes the inflamed tissues of the lungs and bronchial tubes, and produces a quick and permanent cure in all cases of Coughs, Colds, Bronchitis, Asthma, Hoarseness, Sore Throat and the first stages of Consumption.

Mrs. Norma Swanson, Cargill, Ont., writes: "I take great pleasure in recommending Dr. Wood's Norway Pine Syrup. I had a very bad cold, could not sleep at night for the coughing and bad pains in my chest and lungs. I only used half a bottle of Dr. Wood's Norway Pine Syrup and was perfectly well again."

Price 25 cents a bottle.

Rev. Dr. Geo. C. Lorimer may return to Tremont Temple, Boston, as the pastor, the committee of deacons which has been to New York to ask the doctor to return being very sanguine that their mission is successful.

News Summary.

There are about a hundred cases of smallpox at St. Anne de la Poestiere, Quebec.

Next year's Nova Scotian provincial exhibition will be held at Halifax from September 9th to 17th, practically the same days as this year.

The general store of Scott H. Dickie, Dorchester, was burglarized on Tuesday night, and goods amounting in value to \$25 or \$30 were stolen.

Angus McLeod, Conservative, M. P., for North Ontario, died on Tuesday at Vancouver, B. C. Heart failure was the cause. He was on a trip through the west at the time. Deceased was 45 years old.

The Marquise de Chambrun died at Paris on Tuesday. She was the last granddaughter of Lafayette, and her life was notable for her constancy in maintaining the family's cordial feeling for America.

Ottawa has made a new agreement with the Bell Telephone Co. without waiting for federal legislation on the subject. The price of business 'phones has been reduced from an average of \$75 to \$45, and residential from an average of \$70 to \$30. For the concession the company gets a five year exclusive contract.

American capitalists have secured options upon properties at Springdale, three and a half miles above Penobscus, Kings county, for the purpose of establishing there a manufacturing industry the nature of which is yet a secret, but which is believed to be a pulp and paper mill. The properties are owned by Wm. Godard and Wm. Bruckof of St. John.

Henry J. Joseph, representative of the Waring Contracting Co., of London, is in Montreal negotiating for the purchase of a large block of land in the west end of the city. He says that if it can be secured at a reasonable price the company, which has built many large hotels in many parts of the world, will enter upon the construction of the largest hotel in Canada.

On Wednesday, John Rallegan left Nelson, on the Miramichi, in a row boat to go to Munro's mill just opposite Douglas-town, for shingles. When returning the boat upset and he was drowned. A woman who was with him clung to the side of the boat until rescued. The deceased was about fifty years old and was proprietor of the Nelson House, Nelson. He leaves a wife.

A London cable Wednesday says the privy council has given decision in the famous Gilmour succession tax case. Col. Gilmour lived and died in Ottawa. His estate paid succession tax to the province of Ontario of \$150,000 Quebec sued for a large amount, but the privy council holds that domicile must govern cases of this kind. Accordingly the estate wins the suit.

Morton McNutt, who shot his wife, mother-in-law and then himself, in September last, all recovering, was sentenced on Wednesday in Truro on a conviction on two charges to twenty years in Dorchester penitentiary for shooting with intent to kill, and five for shooting with intent to maim. The five years will run concurrently with the twenty, making twenty in all.

Personal.

Rev. A. J. Archibald, M. A., closes his work at Glace Bay, Nov. 30th, next. The Divine blessing in large measure has attended his labor in this pastorate.

Rev. E. L. Steves has received and accepted a call to the pastorate of the Glace Bay Baptist church. He will take up the work on his new field of labor about the end of the present year.

Rev. C. T. Phillips, of the Waterloo St. F. B. church, St. John, has been engaged for a few weeks past in special services and has been encouraged by being permitted to welcome a number of converts to the church.

Rev. R. N. Bynon met with the Baptist ministers of St. John last Monday morning in their weekly conference. We regret to learn that Mr. Bynon has been laid aside by illness for a few weeks but pleased to know that he is now so far recovered as to be able to resume his pastoral duties.

Rev. H. F. Waring, of the Brussels St. church, St. John, has received a call to the pastorate of the First Church, Halifax. We understand that the call is likely to be accepted. In that case the Halifax church will secure an able minister and a man of great personal worth and the whole Christian community in St. John will experience a sense of loss.

The Great-West Life Assurance Co.

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St. John, N. B.

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

Apply by letter naming references and experience to

ALBERT J. RALSTON,
Manager.

Receipts 20th Century Fund.

Leinster Street, Alice G. Rising \$3; Forest Glen, Mrs J Whit Colpitts in mem, \$5; St George 1st (Mrs. Walter Messonett, \$1; F E Gamble, \$2 50.) \$3 50; Fredericton, (W G Clark, \$25; F Wayland Porter, \$5) \$30; Brussels St, Melissa A Brown, \$1; Point D-Bute, (Harvey Tingley, \$1; Wm Tingley, \$3; Mrs Lillie Tingley, \$2; Mrs Amos Freeman, \$5; Alfred Tingley, \$2; Janie Tingley, \$2; Mrs Victor Dixon, \$1; Frank Freeman, \$5; Obed Tingley, \$5; Judson Tingley, \$1; Blanche Tingley, 25c; Irvine Tingley, \$1; J Dixon, \$1; Fred Dixon, \$1; collection, 66c; Westmoreland Point, C W Fillmore, \$5; FS Fillmore, \$2 W Frank Fillmore, \$2.) \$39 91; Dorchester 1st, Alphus Palmer, \$25; Main St, E M Sipprell \$10; Germain St, Dr Steeves, \$5; St George, Upper Falls, G M Williamson, \$1; Cambridge 2nd, W N Todd, \$1; Cambridge lower, Mrs George L Coldwell, \$2; George C Hendry \$1) \$3 00; N-w Mayland, J B and Mrs Morgan, \$1; Carleton, Wm Harned, \$5; Cardwell, Albert Stone, \$2; Sheffield 1st, John A Hadlin, \$1; Elgin 3rd, (Mrs John H Blakney, \$2; John C Blakney 50c; Mrs Fred W Steeves, 25c; Mrs C J Collicutt, 25c; Annie Blakney, 25c; Clarence Steeves, 25c; Mrs Joanna Steeves, 50c; Bertie B. Steeves, \$1.) \$5; Sheffield 2nd, H W Bailey, \$1, total \$224 16. Before reported \$702 43. Total to Nov 11, \$926 59

Maugerville, I E Bridges, \$1; Germain St, J Hollie Was-on, \$1; A B Smalley, \$2; F M Seely, \$2.) \$5; Chipman 2nd, \$2; E E Crandall, \$10; Main St, (Geo McDonald, \$1; J F Ratabrooks, \$3; A Sydney Spragg, \$2 50; Geo Veasy, \$1; Sunday School, \$10; Nellie Cowan, \$1) \$18 50; Sackville, F W Emmerson, \$10; Hopewell, (Mrs Elizabeth Cleveland, \$2; Jas. Aaron Steeves, 50c; Clarence Moore, \$2; Nora H Connor, \$2; W O Wright \$5) \$11 50; Brussels St, Blanche M Worden, \$1; Sheffield 1st, Mrs Geo W Briggs, \$1; Cambridge Lower, Chas McAlpine, \$1; Hillsboro 2nd, Wm L Dawson \$3; Centerville Carleton Co, Mrs Geo McClintock, \$1; Jemseg, D E Wright, \$2; Kingsclear 1st, (Pearl Currie, \$2; Mrs F Dunphy \$1, \$3; Bristol Mrs Chas Gllberson, \$; Port Egin, Alice M Read, in mem, \$1 25; Fredericton, (Mrs J W Spurden, in mem, \$5; Rev H J Adams, \$5.) \$10; Harvey H P Smith, 50c; Pennfield, Mrs Prescott, \$2; St Andrews 2nd, Rev Calvin Currie, \$1 J. W. MANNING, Treas.
St John, Nov. 1, 1902.

Dr. E. B. Fisher, secretary of the provincial board of health, met with the Kent county board on Tuesday evening, at Buctouche, to discuss the smallpox situation in Kent. All the residents of the quarantined districts have been vaccinated, and there have been no fresh outbreaks. The situation is looking much more favorable.

HIMROD'S CURE FOR ASTHMA

CONVINCING TESTIMONY FOR DOUBTERS.

The Suffolk Hosp. and Dispensary, Boston, Oct. 29th, 1901.

HIMROD M'F'G CO.,
Gentlemen:—Your valued preparation has proved so effective that we have never been without it, obtaining our supply from local druggists. We may also add that the character of our work brings to our doors a large number of what may be termed "chronic cases" and in treating this class we have found Himrod's Asthma Cure to be of real assistance as it gives such prompt relief.

Ask your chemist for a free sample. A trial will convince you of its remarkable efficacy.

HIMROD M'F'G CO.
14-16 VESEY ST. NEW YORK.

For sale by all chemists and druggists.

EXPOSURE

to the cold and wet is the first step to Pneumonia. Take a dose of PERRY DAVIS'

Painkiller

and the danger can be averted. It has no equal as a preventive and cure for Colds, Sore Throat, Quinsy and Rheumatism. Always keep it handy.

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