

# Messenger and Visitor

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## Dowie in Difficulty.

Dr. Alexander Dowie, the self-styled Elijah, has apparently failed at the point at which he was generally supposed to be strongest. Whatever might be thought of his claims as a prophet and healer, there was little question as to his possession of extraordinary ability as a financier. Accordingly the announcement that he is in very serious financial difficulty and that the result is not unlikely to be a complete collapse of the gigantic scheme which has its realization in Zion City has taken the world by surprise. The Courts, through receivers, have taken possession of all the property controlled by Dowie in Zion City. Judgments had been accumulating against him for several weeks past, and as there was every indication that he could not pay his debts the creditors sought protection for their interests in the bankruptcy courts. Dowie is known to have accumulated a large sum as the head of the "Christian Catholic Church." The assets of the organization, of which "the prophet" is the banker, have been estimated at between \$20,000,000 and \$30,000,000, but estimates in such a case are apt to be extravagant. There was a large outlay when Zion City was founded two years ago. Then, some of the industries started there have not proved to be paying investments and some legal disputes in which Dowie has been engaged have cost him a good deal of money. His liabilities altogether are said to total up \$750,000. Dowie has been making urgent appeals to his followers and making use of all his assumed prophetic authority to draw from them the funds necessary in the emergency. Hundreds of letters, it is said, have been sent to his followers in all parts of the country in which they are urged, almost commanded, to sell their farms, stores and everything else and come at once to Zion City and take up their work in the church. All who have money in the banks where they now live are asked to draw that money out of the local banks and send it for deposit at Zion City. What result these urgent appeals will have remains to be seen. It is reported, however, that the response from the saints in Zion City has not yet been enthusiastic. It is not impossible that the money necessary to deliver Dowie from his present embarrassment may be forthcoming. Much will depend for the ultimate outcome of the matter upon the question whether or not the Zion City enterprise is financially feasible. Naturally, under the circumstances, there are suspicions that some of Dowie's accumulated wealth may have gone across the seas in charge of his wife and son. But the suspicion may do him injustice.

## Russia and Japan.

An Associated Press despatch is authority for the statement that Japan and Russia are on the verge of an amicable settlement of their differences. This settlement, it is said, will be the result of the negotiations which have been in progress for some time past and have been assisted by the friendly representations of France to Russia and of Great Britain to Japan. The two nations are said to have agreed practically upon a treaty, the basis of which is as follows: "Russia will accept the two agreements entered into by Japan with Korea dated 1896 and 1898 respectively, under which Japan secured various rights in Korea, including the maintenance of a garrison at Seoul. In exchange for this concession, Japan will accept Russia's treaty with China respecting Manchuria." It is believed, though this cannot be stated as positive, that Japan and Russia will reiterate their support of the principles of the "open door" and the integrity of China and of Korea.

## The Expedition to Thibet.

A British military expedition into Thibet is in progress. Some time ago a mission under Colonel Younghusband went to Lhasa to discuss with the Thibetan authorities their failure to observe treaty stipulations and the consequent injury of the trade between India and Thibet. The mission accomplished nothing as the Dalai-Lama sent subordinates to meet the British representatives and refused to treat with them unless they retired into Indian territory. Colonel Younghusband thereupon fortified the camp and returned himself to report to the Viceroy. As a consequence he is now leading a considerable force of troops into Chumbi Valley which is the key to Thibet. Thence he is expected to advance on Gyantse, an important centre about 150 miles from Lhasa. This movement of a British

force into Thibet has, it appears, created some excitement in Russia. The St. Petersburg newspapers are reported as regarding it as an attempt to stir up a movement in China under cover of which the powers will increase their spheres of influence. The *Novoe Vremya*, a leading St. Petersburg paper, is quoted as saying that if the British succeed in carrying out their plans, Thibet will be in their hands, as they will always be in a position to threaten Lhasa, the sacred city of Thibet, and if they gain control of the Holy Land of Thibet, 500,000,000 of Buddhists will regard Great Britain as being the most powerful country in the world. The *Novoe Vremya* adds: "While it is impossible for the weak Thibetans to prevent the British crossing the Himalayas, it is quite possible for others to compel the British to stop by creating a slight diversion in some direction disagreeable to the British politicians." According to a late London despatch the British Government disclaims any intention of pushing the Younghusband expedition through to Lhasa or even of permanently occupying Gyantse. Whether or not the British expedition into Thibet has had any influence to promote the understanding which it is reported has been reached between Russia and Japan may be a question of some interest.

## Radium.

The recently discovered substance, radium, is likely for some time to come to furnish very interesting matter for scientific investigation. The study of this substance has already led some learned investigators to think that the dream of the old alchemists, that one element might be transmitted into another and that consequently baser metals might by some means be turned into gold, is something more than a dream. Sir William Ramsay, a distinguished scientist and professor of Chemistry in London University, in a recent lecture made the startling announcement that his experiments with radium had shown that this mysterious element has the power, by some subtle process of changing into another element, namely, helium. He described how a long search into the question of what becomes of the minute particles which radium is always throwing off, was rewarded. Besides its other manifestations, radium constantly gives off an emanation which seems to be in all respects like a heavy gas. It can be collected in tiny flasks, measured, weighed, and used to display the characteristic properties of radium, but it is not permanent. In about a month it entirely disappears. The question is what becomes of it. Sir William has caught this emanation in the act of vanishing. He found that after it had been collected a couple of days its spectrum, which previously was entirely unlike any yet studied, began to display the typical yellow line of helium. In four or five days the helium was positively blazing in the hermetically sealed tubes that had been filled with pure emanations or gaseous output of radium. In other words one element had been literally seen to change into another. This realization of one of the oldest of human dreams was, said Professor Ramsay, very suggestive of transmutation. The problem might not be actually solved, but it was by no means absurd. Professor Ramsay calculated that if radium turned into helium, and nothing else, it would take two million years to dissolve into gas, but if helium is only one of the substances given off the transmutation would be proportionately shorter. He is now investigating to learn precisely how much helium was produced from the radium, what happened in the change, and how long it took.

## British Parliamentarians in Paris.

A number of the members of the British Parliament with their wives and families have lately been in Paris returning the visit of French Deputies to London a few weeks before in connection with the arranging of the treaty of International Arbitration. Matters seem to have been made as pleasant for the British visitors in Paris as they had been for the French in London, and both visits will doubtless tend to promote friendship and good-will between the two nations. A feature of the visit was a reception at the Elysee when Baron d'Estournelles de Constant presented the M. Ps. and their ladies individually to the President and Madame Loubet. This was followed later by a banquet in honor of the visitors, at which Premier Combes made a great speech in praise of international arbitration. He declared that the treaty between France and Great Britain had been ratified by the public opinion of the two countries and de-

nied that the limitations of the treaty were such as to render it unimportant. He believed that the seed sown would grow to a mighty tree. He had no doubt that it would result in spreading faith in arbitration, and possibly the day was not far distant when both nations would agree to submit all differences, however unimportant, to arbitration. In concluding his speech M. Combes proposed the health of Edward VII, and said that the treaty was due to the king's influence.

## Floods in Russia.

The great flood which lately occurred in St. Petersburg and adjacent regions of country is reported to be the most serious since 1874. It has caused great damage to property. The loss of life appears not to have been large, but the suffering resulting from turning 20,000 persons into the streets in St. Petersburg after winter had set in must be very great, and probably many deaths would result. At Cronstadt the destruction of property was especially heavy; the rafts and barges in the river being smashed and the live stock drowned. At one point a cemetery was invaded by the flood and coffins were washed out of graves and floated away.

## The Springhill Strike.

One thousand Springhill miners are out on a strike, and according to the despatches in reference to the matter, which have appeared in the daily press, the prospect seems to be that some time may elapse before they return to work. The cause of the strike is said to be a difference between the management and the miners in respect to the method of measuring the coal. It appears that on account of the way in which the coal lies at Springhill it cannot all be sent out in boxes, but much of it is slid down long chutes which are sometimes at an angle of 45 degrees or more. At the head of these chutes there will sometimes be eighteen sets of men working. It is therefore impracticable to keep account of each man's coal separately at the bottom of the chute. But, according to the method which had been employed, the amount of coal to be credited to each pair of miners was arrived at by the number of cubic feet which was found when measured to have been taken out of the place where they were working, and as a box contains a certain number of cubic feet the number of boxes to be credited to each pair of miners was arrived at in this way. The management contends, however, that the number of boxes actually filled at the bottom of the chute does not equal the number of boxes which the measurement at the head of the chute gives as being mined, and has insisted that the miners shall be paid according to the box measurement at the bottom of the chute. It is against the installation of this new method of measurement that the miners have rebelled. Their leaders are said to be very strongly determined not to yield and very confident of their ability to hold out until the Company shall concede the point in dispute. On the other hand the management appears to be quite as determined not to yield to the demands of the miners. The prospect for an arbitration of the difficulty does not appear to be hopeful. It looks as if the end of the trouble might be some distance away. The strike, however, is an expensive business for both parties and for the town, as it means the stoppage of some \$20,000 in wages weekly.

## Peary Will Try Again.

It is stated that Lieut. Peary has received three years leave of absence from the Navy department of the United States, in order to undertake another expedition with the hope of reaching the North Pole. Lieut. Peary's former expeditions, while they have failed of the grand purpose in view, have not been without geographical results of value, and if he should fail again, as he probably will, to reach the Pole, he may at least add something more to the sum of the world's knowledge concerning the northern polar regions. Peary's present plan is said to be to start next July, go direct to Whale Sound, establish a base at Cape Sabine and form an Eskimo camp there. Thence he will force his way northward to Grant Land where he hopes to establish winter quarters on the northern shore. As far as practicable he will establish caches along the route. The following February, with the earliest returning light, he will start due north over the polar pack with a small pioneering party, and followed by a large main party. Mr. Peary hopes to make the journey from Cape Sabine to the North Pole and back if conditions are good in a hundred days. If the conditions are bad, and he fails in the attempt, he will go into winter quarters and try again the next year.

## The Sabbath Problem.

SERMON PREACHED BY REV. J. H. JENNER IN THE NORTH BAPTIST CHURCH, HALIFAX, ON SUNDAY, NOV. 8.  
GAL. 4: 21-28.

The Christian church has with considerable uniformity honored the Lord Jesus by observing the day upon which he rose from the dead, in public worship and spiritual service. The question is, do we do right to do so? Are we justified in discarding the day which ancient Israel was commanded to keep holy and observing another day? The question, of course, is a larger one than this; viz., are Christians under the authority of the covenant which God made with Israel on Sinai? Or are they made free from it by the new covenant of grace? Paul was the champion of Christian liberty. When this question came up in the first Gentile Christian church, he insisted that the Gentile Christians should not be required to submit to the requirements of the Mosaic law. There was, however, a following of Jews jealous of the law of Moses who sought to compel obedience to his law. When this question came before the church at Jerusalem as recorded in Acts 15, Peter spoke of the law as a yoke which neither our fathers nor we were able to bear; and James, speaking on behalf of the church, declared that there should be no other burden laid upon them than these necessary things, "That ye abstain from meats offered unto idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well." If there was no reason to instruct the Gentile church on the duty of observing the Sabbath day according to the law of Moses this was the opportunity for that instruction; but it was not given. It would appear that this Jewish party had made its way into Galatia and into the church at Colosse; and that this letter of the apostle Paul was written especially to correct the errors into which some of the Christians had been led by these teachers "who called themselves apostles, but did lie." The effect of their teaching was, of course, to bring the church or some of the Christians into the bondage of the law again, from which they had escaped through grace.

It will be noticed that my text is taken from an allegory in which the apostle essays to teach that Christians are not under the authority of the first covenant made with Moses on Mt. Sinai; or in the language of the apostle himself, "We are not the children of the bondwoman, but of the free." In discussing the allegory and the conclusion of Paul, we shall do so under two heads: The Bondwoman and her children; the Freewoman and her children. Who is the Bondwoman, and who are her children? And who is the Freewoman, and why are Christians called her children? In attempting to answer these questions, we notice first the historical reference to the household of Abraham. The story is well known—how the two women, Hagar the servant, and Sarah, the wife of Abraham, became the mothers of two children, the one born in bondage like his mother, the other born in freedom, because the child of free parents. Beside that, there is this interesting addition to the story which gives points to the allegory, that Isaac, the child of Sarah, was given by promise to the parents in their old age. Now Paul sees in this story an illustration of the truth he had been teaching. He says: "These women are two covenants, the one from Mt. Sinai which beareth children unto bondage, which is Hagar." It will be seen thus that the "bondwoman in Paul's thought" is not so much Hagar, the servant, in the home of Abraham, as it is the covenant made on Mt. Sinai with the Israelites. The bondwoman is the Sinaitic covenant.

Now notice the third step of the apostle's illustration: this bondwoman still lives and still bears children unto bondage. "This Hagar is Mt. Sinai in Azabiah and answereth to Jerusalem, which now is, and is in bondage with her children." The thought common to Jewish people was that those under the instructions of a teacher or in obedience to a covenant, were the children of that teacher or of that covenant. See Acts 3: 25: "Ye are the children of the prophets and of the covenants, which God made with our fathers." We are ready, then, to answer the two questions suggested at first—the bondwoman is the covenant made on Mt. Sinai, and her children are those who yield to her authority. Before we approach the second question regarding the freewoman, there are two things we want to settle in our minds regarding the bondwoman, i. e. the covenant of Sinai. What was that covenant? And what was the sign of it? For as we shall see, whenever God made a covenant with his people he gave them a sign of that covenant.

If we turn to the prophecy of Jeremiah 31: 31, we read: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers when I took them by the hand, to bring them out of the land of Egypt, which covenant they brake, though I was an husband unto them." Notice several things: This covenant was made with Israel, made on Mt. Sinai, made when God brought Israel out of Egypt, of which covenant Moses was the mediator. This is sufficient to identify it with that of which Paul speaks in the allegory in his letter to the Galatians. Now let us turn to two passages of Scripture, Exodus 34: 27-28: "And the Lord said unto Moses, write thou these words, for after the tenor of these words have I made a covenant with thee

and with Israel . . . And he wrote upon the tables the words of the covenant, even the ten commandments." And Deuteronomy 4: 12-13: "And the Lord spake unto you out of the midst of the fire . . . and he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." The Sinaitic covenant, or bondwoman is then embodied in the ten commandments.

Now what is the sign of this covenant? For God always gave a sign of his covenant. When he made a covenant with Noah, as recorded in the 9th chapter of Genesis, he gave people the rainbow for a sign: "It shall be for a token of a covenant between me and the earth." When God made his covenant with Abraham, he gave him the ordinance of circumcision for a sign or token, saying "Ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt Me and you." What, then, was the sign of the covenant made with Moses? Was there any? Let us read Exodus 31: 16: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generation, for a perpetual covenant; it is a sign between me and the children of Israel forever." Years afterward Ezekiel recalled the fact to his people that the Sabbath was given them for a sign.

We are prepared now, I think, for this conclusion, if, as the writer to the Hebrews says, 8th chapter, God has made the first covenant old and ready to pass away, then the sign of that covenant, which, as we have seen, is the Sabbath or seventh day, should pass away with it. Why should we continue to observe the sign when the substance is gone? Or rather, following the thought of Paul, should we continue to submit ourselves to the bondwoman when she is not our mother and has no authority over us? Just as circumcision, which was the sign of the covenant made with Abraham, passed away, so passed away the Sabbath which also was but a sign of a covenant that has been superseded.

Let us now inquire who is the freewoman? And why are Christians called her children? Let us see first that the apostle does not complete the comparison in the allegory that he starts to make. He says: "These women are two covenants, the one from Mt. Sinai which beareth children unto bondage," and then he is turned aside to follow out that side of the comparison. He does not tell us who the other woman is, but in verse 26 he adds, "Jerusalem, which is above, is our mother." The freewoman is unquestionably the new covenant which is brought to us in the gospel. Remember that the words "New Testament" might well read "New Covenant," for Christ is again declared to be the mediator of "a new covenant" or "a better covenant" than was that given to Moses. And the children of this freewoman are those who are begotten through the word, children of grace. The apostle Peter says, "Ye were begotten not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth."

Does anyone say that the time of the new covenant is not yet? That we must still continue to wait for it. I call attention to two passages of Scripture that seem to me conclusive. Hebrews 12: beginning to read at the 18th verse, there the comparison is made between the two covenants, that given on Mt. Sinai and that coming through Jesus Christ. "For ye are not come unto a mount that might be touched and that burned with fire, and unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more; for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart; and so terrible was the sight that Moses said, I exceedingly fear and quake. But ye are come unto Mt. Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The other thing to which I call attention under this head, is the cup which speaks of the blood of the new covenant. Laying his sacred hand upon the cup, that hand which was so soon to be nailed to the cross, he said, "This is my blood of the new covenant which is shed for you." As often as we drink of the cup we do ratify anew that covenant with our Lord. The covenant is now in force, and we are not children of the old, but the new; not of "the bondwoman," but of the "freed."

Imagine the man who had been made free from slavery by the kindness of his master, afterward returning and saying, "I love my master now; I want to serve him to the very best of my ability; and for fear that I should fail in anything, I desire to return and place myself again in the old bondage. Absurd, you say. And so it would be; but for those who, having been made free from the bondage of the law by grace, would voluntarily return to the authority of the bondwoman is doing this very absurd thing.

Imagine a beggar who comes to my door, clad in garments which were both ragged and vile, begging me to give him some clothes. Taking pity upon him I give him

a suit of clothes on the condition that he shall go wash himself thoroughly, and afterward bury those old garments out of sight. He consents, takes the garments I give him, and goes. A few days later I see him, and he seems like a new man; he is clean and neatly dressed in the new clothes. But I imagine my horror when a little later I behold the same man with the clothes I had given him, and over the same old garments that I had insisted he should bury forever out of sight. In answer to my chiding he has only the reply that he was afraid, that the clothes I had given him were not quite sufficient, and he had dug up the old ones and put them on also. When one having been clothed in the garments of Christ's righteousness, the beautiful wedding garment, shall place over that the old, ragged and foul garments worn under the law, he is doing the same absurd thing as the beggar.

In closing, just a word of exhortation, "Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

(1) The "yoke of bondage" is the law of the first covenant.

(2) We make ourselves children of the bondwoman by submitting to that yoke. Those who obey the bondwoman are her children. This is not merely a question of which day of the week we shall observe; it is rather the question of which covenant we are under. It is a question of bondage or liberty.

(3) The sign of the first covenant, the bondwoman's authority, is the observance of the seventh day. But Christians are not under her authority. They are free, made free by Christ. They are not without law, but are "under law to Christ." Perhaps there never was a time when this truth should be taught than now, because many have been led into bondage by the successors of the Jewish party in the churches of to day.

## Spreading Literature.

### III.

Some years ago I wrote several articles for the newspapers on "light-house literature" showing how much good the sending of books and papers to our Light Stations would do, and how much they were needed. Thousands of bundles have been sent out during the past seven years to many of the 200 Light Stations in Nova-Scotia whereby intelligence, education and enjoyment were carried to many outlying homes and settlements scattered along our extensive coast. Not only the Light-keepers but all near-by families have the reading of the papers, etc. Gentle reader you can easily picture the joy carried to a distant home by the arrival of paper or magazine. You cannot realize all the delight of the family, especially of the child to whom it came addressed, unless you have been there to see. Some of my friends have the names of certain distant families to whom they send literature. This affords especial enjoyment for invalids and persons who cannot get away from their own doorsteps. There is some pleasure in gazing at a pile of papers or magazines on our shelf; but it is a sign of selfishness. It is vastly better to send the old papers out on duty in the advance line to vanquish ignorance and loneliness. Our library shelves contain volumes, some duplicates, some read and some growing old and superseded by new editions, that ought to go into other homes.

Now, I pause right here and feel guilty. This is right. The best practical sermons they say always contain some paragraphs applicable to the preacher or his friends. Still it is probable if a person wanted a few of my books for winter reading and to loan his needy neighbors, it would give quite a wrench to my selfishness to part with them and I am not a book miser either. I am quite resolved, however, just now to give away all my books except those I want to retain. What a fine resolve for the mid-night hour of a rainy evening.

What are we to do? Why, each do his or her share as the weeks roll by. Do not wait for a committee of the Church or Young people to come and drag the literature out of your grasp, but enjoy yourself the delight of giving it away.

Still as many comparatively good people are only moved to give or do when especially visited and talked with, it is desirable for every church by itself or its B. Y. P. U., to have a bright committee on "Literature" whose ambition is to get every family to subscribe for our MESSENGER AND VISITOR, and where not so successful to arrange for the loan or gift from "Subscribers" to the needy or careless. Wouldn't it be delightful some evening in the prayer meeting for the chairman of the committee on "Literature" to announce that there were only ten families of the church MESSENGER AND VISITOR-LESS, and the committee had a plan for a "Social" or something whereby to raise the \$15 necessary to make them subscribers, and some pink-headed deacon should arise and say he was opposed to "Socials" and move that we pass around the plate just now and get the money. Everybody votes "Aye;" collection is taken amounting to \$16, thereby paying the pastor's subscription also. Mr. Editor, I trust you will have a number of new subscribers just this way; or even by means of the "Social." If one church will do this and you will publish the good news, others will be sure to follow.

Is such effort worth while? The old soldiers used to say

"Is it worth the powder and shot?" If not, don't act; but be sure and keep on praying that the Lord's will be done on earth. The convention appointed three of us last August a committee on "Literature," and several delegates wondered what such a committee could possibly find to do in connection with our church-work.

Well, we will not find much if we do not look around; and conversely, if we do. The banns have to be published three times, and this is my third letter, while we have not got beyond our own Baptist families. It seems that another short article must come to show the duty and privilege of Baptists to enlarge their borders and put into paperless families neglected by other denominations, the blessed truths and general news that MESSENGER AND VISITOR is ready and anxious to carry 57 times into a thousand more homes before the end of 1904.

J. PARSONS.

Halifax, Nov. 18th, 1903.

## Was Christ Houseless and Homeless?

BY HENRY G. WESTON, D. D.

The worst fault of many Bible readers is their habit of studying a text as an isolated statement and determining its meaning without any regard to the relation which the passage holds to its context, connection, speaker or purpose.

Christ's words as recorded in Matthew 8:20, "The foxes have holes and the birds of the air have nests but the Son of Man hath not where to lay his head," are as such persons supposed to assert that our Lord was houseless and homeless. If this be so his homeless condition could not have been of long standing. In John 1:38, 39, we read, "And Jesus turning, and beholding them following, says to them, What seek ye? They said to him, Rabbi, where dwellest thou? He says to them, Come and see. They came therefore and saw where he dwelt; and they abode with him that day." At that time he certainly had a dwelling to which he could invite, and in which he could entertain his guests.

In Matt. 4:12 we are told that "leaving Nazareth, he came and dwelt in Capernaum." I have no doubt myself that the marginal reading in Mark 2:1, "It was heard that he was at home," is correct. Meyer says, "the house where Jesus dwelt is meant." The Greek demands this. So in Mark 3:19, "And he comes home."

Remember, please, that I am not arguing, that Jesus owned the house in which he lived. I do not own the house in which I live. A great many of the members of the church to which I belong do not own their dwellings. But to say that they are houseless and homeless would be a libel on them.

I heard not long since a young Baptist preacher, dilating on the poverty of Christ, say that "When Christ arose in the morning he did not know where he would get his breakfast." The good man imagined that he was honoring Christ. But I thought, suppose I had a son thirty years old, who had a good trade, had always been blessed with good health as a consequence of implicitly obeying God's laws, had had no public duties to call him from his vocation, and I should learn that every morning he knew not where to get his breakfast! And that son of mine had a mother and brothers and sisters! Would I be proud of such a son?

In what connection are the words of Christ which we are discussing found? They occur as a sequence following the first three of eight miracles performed by Christ after the Sermon on the Mount. Christ was proving that he could deliver men from sin and enable them to serve God in the perfect manner in which he had depicted in the Sermon on the Mount. Leprosy debarred it victims from the service of God. They could not enter the temple, they could make no offerings; they could not associate with the people of God. Naturally, then, the first miracle is the cleansing of the leper, and the first injunction is to go at once to the temple and be admitted to God's service. But sin has paralyzed the moral powers and unfitted the man for service; Christ healed the centurion's paralyzed servant, the fever of sin still riots in the veins and true service is impossible. Peter's wife's mother feels the healing touch of Christ and arises and ministers to them. Then naturally are declared the principles of service. A scribe comes anticipating the highest privilege of those nearest the throne, "Lord, I will follow thee wheresoever thou art going, Rev. 14:4. Christ's answer is, Do you know where I am going? I am going to die. God has mercifully made provision for the bees and the birds where they may hide from their pursuers, but the Son of Man must die." The first principle of service is that the servant must take up his cross and follow his Lord to his death. The second is that obligation to Christ is paramount to all other, even the highest claims. A third is added by Luke in this connection, the servant of Christ must say, "This one thing I do."

What is the significance here of the term "Son of Man" by which Christ designates himself? Heretofore in speaking of himself he had used the personal pronoun. Why does he here say "Son of Man?" Because this term always means the Servant of Humanity which Christ became, in which office he bore our sins in his own body on the cross. As the Son of Man he cannot escape death. He came to

earth to die, and we must die with Christ if we are to live with him.

Those who see in our verse only a declaration that Christ had no property miss its infinitely deeper meaning and purpose. They miss also that look into the heart of Christ which would reveal his infinite love for us and the awful sorrow which that love involved.—The Commonwealth.

## The Prayer Meeting.

The pulse of the church beats strongest in the prayer meeting. There one feels the vital throbs; the glow and impulse of the best life of the congregation are there. The prayer meeting is the power house, from which the divergent lines of activity draw their force, and a dead prayer meeting would mean a dead church. Providentially no prayer meeting is ever dead, though its current may move sluggishly and its life be faint and its breath a mere gasp. Dead it cannot be, while a thought of God brings two or three people together, to ask for God's presence and help. Yet it may be dull, almost useless to those who attend it, and abortive in its efforts, dragging along at a "poor dying rate," instead of springing up into fresh growth and doing aggressive work for Christ, because of the apathy and inertia of Christians.

We are too much in the habit of throwing the entire burden of responsibility for the prayer meeting on the leader. If the pastor be magnetic, resourceful, able to persuade people to come out and take part, we fancy that the meeting will be a success. If, on the contrary, the minister is a little deficient in tact, a little slow in kindling enthusiasm, a little opposed to introducing novelties, we calmly ascribe embarrassing pauses and very platitudinal speeches and thinly attended meetings to him. It is far too often the fashion in these days to shift every load to the shoulder of the minister and make him accountable for every lack, and almost every loss.

The truth is, the minister or the leader, is no more responsible for a hearty, helpful prayer meeting that gives courage and cheer and awakens loyalty and renews love, than the church members are. It is they who stab the prayer meeting by their indifference and their dislike. They seldom confess the latter or admit the former feeling yet both are evident, else why do trifling causes keep them from its doors? The threatening cloud, the slight rain, the sharp wind, even the scurry of snow and sleet on a winter's night do not deplete a concert hall, or deprive a poor lecturer of his audience. When people regard a thing as worth while, they rally to its support. The good man who hugs the fire and gives the prayer meeting up for the evening, the good woman who accepts a social invitation for a prayer meeting night, when she should have pleaded a prior engagement, are foes to the meeting, and underminers of their pastor and their church. It is they who wound the Master in the house of his friends.

One of the easiest duties incumbent on Christians is to be in the right place at the right time: simply to be in your accustomed seat when a meeting begins is to be a reinforcement to the meeting. A crowded meeting is sure to be a bright, spontaneous and cheerful one. When every church member who has no valid excuse to offer for absence, is regularly in attendance at the mid-week meeting, the church may expect a revival. Perhaps you cannot pray in public, perhaps nothing would induce you to rise and speak, perhaps you cannot sing very well, but your presence, your sympathetic interest, your personality count for more than you know. Away from the meeting you are hiding the Lord's talent in the earth; attending to it you are putting it where it may bring in some fruit as an investment for him. Who knows how often the blessing comes to the prayer meeting from some silent, meek, retiring saint, who sits in a corner, and never says a word that her friends can hear, but who does commune in secret with her Saviour!

One who never forsakes the prayer meeting will invite others to accompany him when he goes. Why should not the family attend as a whole? If there be a little planning, the older boys and girls can spare that hour from their studies, and parents will be happy in having the children with them, and the song will be gladder for the element of youth, and the prayers will go winged to the throne, full of aspiration and desire. Every prayer meeting should be a family meeting. Every prayer meeting should be the family worship of the church.

The crisp cool days of autumn invites us to greater activity in the Lord's service; to a renewed campaign with Jesus Christ in the war against Satan and sin. Let us begin right by being often in united prayer.—Christian Intelligencer.

## The Burned Root.

Far up the heights of the northern Lebanon is a solitary grove of the cedars of Lebanon. The twelve giant trees that remain there are called by the people the twelve apostles. They are the sole representatives of the vast forest of cedars that grew in those heights. I am told that they would grow again if only the peasants would restrain their goats from feeding on the green shoots. Now the hills are terraced and covered with vines and all sorts of vegetable and garden produce but how noble must have

been the aspect of the country when it was covered by cedars which the Lord had planted!

Near these cedars is a huge tree, one limb of which extends from the trunk some thirty feet from the ground, and against it another smaller tree seems to lean. But on closer inspection it appears that this smaller tree has been burned off near the ground, so that its upper part is altogether separate from its root, and yet the top of it is rich with green foliage. At first it seems impossible to understand how the tree is able to display so goodly a head of green whilst the root and it are severed.

On closer inspection, however, it appears that this smaller tree, in the process of long years, by closely pressing the larger limb, has rubbed off its own bark and the bark of the limb, so that the sap of the limb has been able to pour into the smaller tree, giving it its own life. Evidently this union between the two had taken place before there had been any severance of the tree in question from its root. When, however, that severance did come, the tree was able to draw its life from the fountain of sap higher up, and therefore needed no root of its own; and the limb became the means of conveying to it all that wealth of living sap by which life may be maintained.

Is it not thus in our life, which becomes dead so that we begin to derive our life and strength and grace from Another, who was raised from the dead?

It seems to me the essence of Christianity. By nature we are all content to rest upon our own root, and to derive as best we may the resources of our life from books, and men, and things around us; but as the spirit of God teaches us and reveals to us the mystery of the divine life, we become glad to turn from earth to heaven, from the transient to the eternal, from the creature to the Creator and to derive from Jesus Christ that life which is stored in Him for us all.—Rev. F. B. Meyer.

## One Negro's Conscience.

Some years ago, when visiting a little town in western Ohio, I found a colored man who made an impression upon me which I shall never forget. This man's name was Matthews. When I saw him he was about sixty years of age. In early life he had been a slave in Virginia.

As a slave Matthews had learned the trade of a carpenter, and his master, seeing that his slave could earn more money for him by taking contracts in various parts of the country in which he lived, permitted him to go about to do so. Matthews, however, soon began to reason, and naturally reached the conclusion that if he could earn money for his master, he could earn it for himself.

So, in 1858, or about that time, he proposed to his master that he would pay \$1,500 for himself, a certain amount to be paid in cash and the remainder in yearly instalments. Such a bargain as this was not uncommon in Virginia then. The master, having implicit confidence in the slave, permitted him, after this contract was made, to seek work wherever he could secure the most pay. The result was that Matthews secured a contract for the erection of a building in the State of Ohio.

While the colored man was at work in Ohio the Union armies were declared victorious; the Civil War ended and freedom came to him, as it did to 4,000,000 other slaves.

When he was declared a free man by Abraham Lincoln's proclamation, Matthews still owed his former master, according to his ante-bellum contract, \$300. As Mr. Matthews told the story to me, he said that he was perfectly well aware that by Lincoln's proclamation he was released from all legal obligations, and that in the eyes of nine-tenths of the world he was released from all moral obligations to pay his former master a single cent of the unpaid balance. But he said that he wanted to begin his life of freedom with a clean conscience. In order to do this, he walked from his home in Ohio, a distance of three hundred miles, much of the way over the mountains, and placed in his former master's hand every cent of the money that he had promised years before to pay him for his freedom.—Booker T. Washington, in The Century.

There has come even into our churches the idea that our services ought to be made a means of diversion. You are aware, as well as I am, how frequently men have had to utter protests against the engrafting upon religious life and work of the element of amusement, and I for one agree very heartily with Dr. Horton in an address delivered a year or two ago, in which he said that religious services ought to be so thoroughly religious that people should have time to think. The present tendency is to run off short, sharp, snappy, scintillating things that will prevent people from thinking at all. The religious life, therefore, becomes more shallow, and, as it becomes shallower in the church, it declines in the community. If we are to reverse the figures of the census in London and Liverpool, and if we are to see an advance in religion in New York and in other cities, the church must take herself more seriously.—Lorimer.

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S. MCC. BLACK

Editor

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### THE FAMILY READING.

What are our young people reading? The answer to this question must have a most important bearing upon their own personal well-being and for the general welfare of the communities in which their lives are to be spent. How much depended for the interests of our own denomination upon the reading matter which was to be found in our Baptist families fifty years ago! If it had been more abundant and better than it was our denominational life to-day would have been correspondingly more vital and intelligent, and if it had been as pernicious as so much of the literature abroad to-day it would have resulted in moral and religious conditions far below the standard of the present. There is no reason to suppose that the reading of our young people of to-day has less significance for the future of the denomination. If the reading of our young people is strong and wholesome—such as will inform the mind and cultivate true ideas and aspirations—we need not fear but that their personal influence in the denomination and the world will also be strong and wholesome. But a great deal of the literature that is seeking admission to our homes to-day is neither strong nor wholesome. It is weak and elevating or perniciously exciting. Its main purpose is to please, and its result too often is to poison. It is vain to expect that such reading will result in the development of that profound Christian faith and high moral purpose which will be the need of the future as they are the need of the present.

In view of the great importance of the results involved, the duty of parents to furnish wholesome reading matter to their children is one that cannot be too strongly emphasized. In these days when good literature can be so easily obtained, and at so little expense, there is small excuse for any parent who fails to supply his family with wholesome reading matter. This is a matter, too, which demands thought and attention. The family reading cannot be safely left to chance. It is true that the boys and girls will probably obtain reading matter from some source, but unless their selection of books and periodicals is guided by more experienced heads than their own, the chances are that very much of their reading will not be of a helpful character. It is to be feared that too many parents who are anxious for their children's welfare and who make many personal sacrifices that they may give them a good start in life so far as material interests are concerned, pay very little attention to the matter of what their children are reading, and take small pains to supply them with wholesome literature. A good many parents may of course be conscious of their inability to direct wisely the reading of their children and to make the best selections of books and papers for their use. There is, however, always the pastor and other friends who will be glad to give them the benefit of their knowledge and experience.

There is one point, at least, in reference to which no Christian parent should be able to have any doubt—that is the importance of supplying his family with the denominational paper. It is worth while to be a Christian at all it is surely worth while to take a Christian newspaper. Can a man or woman be in possession of a living Christian faith and not care to know what is being done in the world for the advancement of the Kingdom of God? Can one be a Presbyterian, a Methodist or a Baptist without wanting to know what his own denomination is doing or undertaking to do, and without sharing as fully as possible in the life of the whole body? And surely he cannot do this apart from the denominational paper. Can anyone really believe in and love his denomination without wanting his children to become intelligently related to its work as well as its principles, and how is this to be unless he takes the denominational paper? We should suppose that every Presbyterian in these Maritime Provinces worthy of the name would take the *Presbyterian Witness*; we should suppose that every Methodist would take the *Wesleyan*; we should suppose that every Free Baptist would take the *Intelligencer*, knowing well the excellence of these papers, it seems to us that it would be almost a crime for any man

up his family without the aid which his denominational paper furnishes, and at an almost nominal cost. We are quite as strongly persuaded that no Baptist in these Provinces can afford to make his own pilgrimage through life or to bring up his family without the help which the weekly visits of the MESSENGER AND VISITOR can give him. The friends of the MESSENGER AND VISITOR say that it is a good paper and abundantly worthy of the support of the denomination. But if the paper were much less valuable than it is we feel sure that none of our people could afford to be without it. And yet there are Baptist families all over the country in which the paper finds no welcome. There are many Baptist people who say they cannot afford to take the paper. But a Christian man must be poor indeed if he cannot afford three cents a week for the sake of the influence which a Christian newspaper brings to his heart and home. It is indeed a question whether he is not so poor as to be on the very verge of bankruptcy. It would indeed be a blessing to some of these poverty-stricken brethren if they could be persuaded to turn the question round and ask, whether for the sake of saving three cents a week, they can afford to lose what they and their families are losing by being deprived of the paper. Of this at least we are assured, that there are many subscribers of long standing to the MESSENGER AND VISITOR who will testify that, for no material consideration, would they be willing to cancel the influences which have come to them and to their families through the denominational paper.

### THE TRUE TEMPLE

The building and dedication of the Temple of Solomon at Jerusalem should suggest serious questions for the consideration of those who are disposed to deny the reality of religion and the fact of a divine revelation to men. Why, if there is no reality behind it all, should a people have so dominating a sense of dependence upon some power unseen, and why this strong impulsion to worship? What is the meaning of this fact that the hearts and minds of all peoples have turned to some power above them? Why have men in all ages and in all lands built their temples and consecrated their holy places and believed in the possibility of man drawing near to God? In view of this universal instinct to worship, this instinctive cry of the human heart after God, can we believe that all the cries of men for help, all their prayers for mercy and for pardon, all their anthems of praise and thanksgiving were but idle breath, and that to all these cries for help there has been no answer, no ear to hear, no eye to pity, no arm to save? If there were no foundation in reality for religion, then we might confidently expect that it would be a degrading or at best a futile thing. But no man whose words are worthy of consideration will venture to contend that the influence of religion has been either degrading or futile in human history. No one who is willing to face the truth can doubt that, leaving the future world quite out of the account, the effect of Judaism and Christianity has been to elevate and ennoble humanity. Tried by all the standards by which men judge of human worthiness, human society is the better and the nobler because of the influence upon it of religion, and it is worthy in proportion as the principles of Christianity have found expression in its life.

The Temple which Solomon built and dedicated to Jehovah in Jerusalem was a magnificent structure. It had its place and purpose in the providence of God and in the religious education of the world. But it has had its day and ceased to be. It belonged to the age of shadows and symbols, and now that the reality has come there is no more need of the symbol. The Temple bore symbolic witness to the truth that God reveals himself to men. It was God's House—a place where men might come into the divine presence. But the true meeting place of the divine and the human is not any temple made with hands. The real meeting place is in him whose name is Immanuel—the Son whom "the Father has sanctified and sent into the world." In him dwells "the fulness of the godhead bodily," and He also is Son of Man. He that has seen Him has seen a brother man, and he that has seen Him has seen the Father. It is here, where the divine and the human so mysteriously and so graciously unite, that the real Temple is found—man's meeting place with God. All this may be considered a common place of Christian doctrine, and yet perhaps there is scarcely any other Christian truth that more needs to be emphasized today than this, that Christ is the real temple and that it is in Him, through faith in His name, that men must draw near to God. There is always the danger of regarding the symbol as a reality and so missing the truth which it is intended to teach. To think of any place or any observance as being sacred or sanctifying in itself, apart from the presence of Christ apprehended by the believing heart, is a delusion and a snare. The meanest or the most magnificent place may become equally sacred to the worshipper who by faith apprehends the Lord's presence.

Most wonderful and mysterious in connection with the ancient Jewish Sanctuary was the bright cloud, or "glory," which filled the place. The Temple and all its furnishings, even to the ark of the covenant, the mercy seat and the cherubim, which symbolized the divine presence, were the

nessed to the mystery and glory of Israel's God was a manifestation rather than a symbol of the divine presence and thus an intimation to the people that their worship was accepted. No visible glory in cloud like form hangs now over Christian assemblies, and yet there are many who will gladly witness that they have been made conscious of a more than human presence and power in the place of prayer. "I shall never forget," writes Dr. Louis A. Banks, "a scene I once witnessed in a little country church in the far west. The people of the community had been gathering day after day for a week to offer their sacrifice of prayer and praise to God. They were seeking for the conversion of their children and neighbors as well as for renewed spiritual life for themselves. This had been going on for days, when one evening, as the incense of prayer went up from the altar, the glory of Jehovah filled the place. All hearts seemed melted to repentance and confession. In all parts of the house boys and girls and men and women were inquiring the way of salvation. . . . For years afterwards, and perhaps till this day, men talked of the peculiar way in which the glory of Jehovah filled that humble church with His presence." There are readers of this article who will recall similar things in their own experience.

### Editorial Notes.

—The first day of the present month marked Queen Alexandra's entrance upon her sixtieth year. By her queenly qualities and gracious ways, Alexandra has won a large place in the hearts of her subjects, and Britons everywhere will fervently hope that many years may be added to her life and reign.

—The *Presbyterian Witness* which was founded fifty-six years ago by the late James Barnes, and since his death in 1883 has been in the hands of his son, Mr. H. W. Barnes, has been transferred to a company with Rev. D. Styles Fraser as manager. Dr. Robert Murray will continue to edit the *Witness*, which is a guarantee of high ability in that department. The aim of the company will be to maintain and increase the influence and usefulness of the paper.

—In alluding to President Trotter's canvass last week we spoke of it as being in the interest of the Twentieth Century Fund. Most of our readers would doubtless understand that "Twentieth Century" was a slip of the pen and that the new Forward Movement Fund was intended. The Twentieth Century Fund, as we suppose everybody knows, represents the undertaking of our people in these Provinces to raise \$50,000 for Missions. The work of raising this is in the hands of a committee with Rev. H. F. Adams as Field Secretary.

—Bishop Courtney of the Anglican church of Nova Scotia has resigned to become curate of the wealthy parish of St. James, New York City. The Courtney is an Englishman by birth, but had spent some years in the ministry in the United States before coming to preside over the diocese of Nova Scotia. He is a man of uncommon ability both as a preacher and as an administrator, and during the sixteen years that he has been the Bishop of Nova Scotia has won the respect of all denominations.

—From later despatches it would appear that the optimistic reports in reference to a settlement between Russia and Japan are not justified by the facts. A Tokio correspondent of the *London Times* says that the suspicion is growing among foreign residents in that city that deliberate attempts are being made in Europe to credit Russia with pacific procedures of which there is no sign visible in Japan. It is also said that Japan will firmly adhere to her foreign policy which involves a demand for the integrity and independence of Korea and the fulfilment of Russia's pledges respecting Manchuria.

—Rev. George A. Jackson, of the General Theological Library in Boston, says the *Congregationalist*, has gathered some suggestive figures from the denominational year-books showing the condition of Protestant churches in New England. In the six States there are 5,650 churches of thirteen denominations, besides ninety Jewish congregations and 1,339 Roman Catholic churches and stations. Congregationalists, Methodists, Baptists, Episcopalians, Universalists and Unitarians, in the order named, have 4,737 churches. Leaving out the territory in Connecticut west of the Connecticut River, less than 1,500 churches have membership of 100, with ability to pay their pastors a salary of \$1,000. There are only 245 of the whole number with a membership of 300 or over and benevolent gifts reaching \$1,000 or upwards. Of these churches 105 are Congregational, 45 Baptist and 40 Episcopalian.

—An Ottawa despatch lately reported the incorporation of Sir Frederick Borden, Hon. Sydney Fisher, Hon. Clifford Sifton, Hon. Charles Fitzpatrick and other well-known persons into a company to be known as "The Ottawa Racing Association, Limited." The racing business which this company is formed to promote is so universally connected with gambling and other vices that we are sure there will be a very general regret throughout the country that a number of our most prominent public men have lent their names and their influence to encourage it. It seems

their rulers and lawgivers shall discourage rather than promote in this country the racing customs which have had so demoralizing an effect in other countries—notably in England. In Halifax a company has sought to obtain a lease for racing purposes of the government track on the Provincial Exhibition grounds. Fortunately the law makes this impossible, and it is not probable that the law will be changed to meet the views of the racing fraternity in Halifax.

—One of the duties pertaining to the New York permanent council of Baptist churches is to examine candidates for the ministry. If the examination proves satisfactory the council advises the church which has sought advice in the matter to proceed with the ordination of the candidate. This advice is sent in writing to the church, and here the work of the council in the matter ends. The church makes its own arrangement for ordination services at any time it pleases. The council has recently resolved by unanimous vote that hereafter each candidate in addition to the usual line of examination, shall pass an examination upon his knowledge of the English Bible. This seems to be a very reasonable requirement. The man whose business it is to preach the truths of the Bible may fairly be expected to have a much more definite acquaintance with the Scriptures than, it is to be feared, a great many candidates for the ministry possess. It is possible for even a diligent student to pass through College and take the full course at a Theological Seminary and still have done little toward securing anything like a thorough and systematic knowledge of the Bible. It would seem that this should not be.

### Primary Work.

BY MRS. L. H. HETHERINGTON.

It is said the primary teachers work is next in importance to the pastor's. It is certain that nowhere else are the chances of fruitage so great as in the hearts of the children.

To be a successful teacher does not mean to be a genius, but it does mean to be a hard worker, not rare talents, but rare devotion. To be successful we must not only study each individual child, but with earnest searching study ourselves and our own peculiarities.

It has been said nine hundred and ninety-nine persons are injured through censure where one is through praise. I believe it is a good thing to watch for opportunities to tell the little ones they have done well even in the smallest matters and with most children I believe it is an incentive to make them do better, but the wrong doings should ever be tenderly and wisely reproofed as well.

I have found good results in asking children to listen attentively to the sermon and then getting each one in Sunday School class who has attended the morning service to tell all they can remember the preacher said. It is surprising to find how much they will tell you.

What do the members of the S. S. Convention think of giving a larger place in the public worship to the children? Say a Sunday service now and then for the preacher to think out, or think down his sermon to the comprehension of an intelligent child. It is worth the while of the profoundest preacher to take pains that some seeds fall in the hearts of the children and it would be no loss to the clearness of the sermon—

"For there's nothing on earth half so holy  
As the innocent heart of a child."

One cannot overestimate the value of good songs in their influence upon the hearts and minds of the children. Songs learned in the primary class will remain in the memory long after many of the lessons have been forgotten. Almost every lesson taught in the primary class can be made to impress the child with the thought of God's care for all and Christ's love and helpfulness.

He went abroad doing good—is a thought we want to leave with the little people. We should teach the children reverence during prayer. We can't blame the children for lack of reverence if teachers and Christian workers hold up their heads with eyes wide open during prayer.

Many primary teachers do not use a black board on account of their inability to draw, but it will require but a short trial to prove that a story told with the aid of squares, dots and waving lines is more effective than the most interesting narrative given without illustration. Never mind the roughness of your work. The ready imagination of the children will convert it into a picture and long after will recall things you have forgotten.

And finally we should ever make our S. S. class a subject of earnest prayer to him who has said, "If any man lack wisdom let him ask of God."

### Letter From India.

DEAR BRO. BLACK.—In the last MESSENGER AND VISITOR to hand, I was glad to see the letters from Mrs. Archibald and Mr. Freeman. I have often felt that the complaint made by many of our good people in the homelands, that we missionaries do not write enough of our work, is a just one. I confess my own shortcomings in the matter and by way of amendment have decided to write a sheet or two from the Bobbili field. Perhaps by the time the letter reaches you, there may be space in your paper for it, if you think it worth printing.

And first, a word as to the season and crop prospects. We have had more than the average rainfall and the

heaviest for eight or ten years. This ought to mean good crops. But it is possible to have too much of a good thing, especially if it comes at the wrong time. The early rainfall was so heavy, that the dry crops were very much injured and in some places almost destroyed. This means hard times for many. But later on the season has been very favorable for the rice crop, which now promises to be the best for eight or ten years. One or two more good rains will secure the crop. This means much relief to the missionaries with regard to our poor Christians. I wish I could write as hopefully of the prospects for a spiritual harvest. I have been for the past eight days at Rajan, one of the outstations, where C. Bussavara, one of our helpers is stationed. He has been living here for a good many years and has done a good deal of work in the town and near villages. We missionaries and other helpers have also done a good deal of work there; but the apparent results are very discouraging. A large majority of the people of the town are weavers. They are a hard working people but their income is very small and most are poor. To make matters worse, most of the men are addicted to gambling and cock fighting in their leisure hours. So it is difficult to secure a hearing from them and they are most ignorant and superstitious. An incident will serve to illustrate their character.

Lately a woman came there who was regarded as a very holy being and many even of the most educated turned out to visit her and worship her and to offer her presents. Who was she do you ask? Simply a religious prostitute. When a girl she was taken by her parents to a famous temple in South India. One night she was seized by some of the priests and taken to the temple and "married to the god." What that means I may not explain. When the parents made an outcry, the priests said the god had claimed her for his wife and since that time she has been wandering about the country worshipped and feted by the people.

One day in one of the streets of Rajan I came across a "yogi" a holy man of a new type. Usually men of this stripe go about as nearly naked as possible. But this one had on a long black coat and under it a shirt and below a good cloth, apparently quite a duff. When I first saw him he was just taking some rice from a poor woman and putting it into his begging bag. I told the woman it was wrong to give her rice to such a lazy, useless fellow and urged the men to drive him away. Without saying a word he went out into the middle of the street, crossed his legs and then came down on his knees supporting himself with a sort of short crutch. And then for about ten minutes he stared with wide open eyes at the sun, apparently without winking and almost without breathing. The sun was blazing hot, his eyes were blood shot and glassy and no wonder. After he had finished interviewing his god he got up and went his way, while some of the people near by worshipped him. To-day is the day of the snake festival when millions of people turn out and worship the snakes. They go out and had a white ant hill with a hole in it and pour into it some milk and other stuff and place flowers around and go away feeling they have done a big thing in pleasing the goddess of the snakes, so that they feel safe from their bites for the coming year. What can we do with such idiotic people. They seem to be very poor timber out of which to make saints. By the way I had an experience with a snake a few weeks since.

Coming in from preaching in the town one evening, as I opened the gate I noticed something moving almost under my feet. Looking closely I found it to be a snake and was able to cripple it with a blow from my walking stick. Next morning all the people who saw it declared it was a deadly snake and said for its bite there was no medicine or "Musetrum." It was four and a half feet long.

My tent is pitched within a couple of miles of the village where Ellaya, one of our Christians lived, who has just passed away. He was our first convert from the Malas and our only one on the Bobbili field. For years he has been subsidized by the church to the extent of two or three rupees a month and has spent most of his time going about telling as best he could, what he knew of Christ and his teaching.

Lately some of the Malas got the idea that he was a sorcerer and was causing sickness and death among their children and cattle and they were talking of beating him and driving him away. But he has left them for good. He also left a wife who for a long time would not listen to the gospel. For some time past she has professed belief but we have been doubtful. Now she says she wants to be baptized and wants to be supported by us. She is old and not able to do much work. What do the good people at home think is our duty towards her? In some near villages, are a number of Rajah caste people, who for years have seemed near the Kingdom if not in it. But they do not take any step forward. One man is ill with creeping paralysis. He was somewhat friendly toward us but had little interest in our teaching. But he says this illness has turned his mind to God and he is fully trusting in Christ, of whom he is ready and glad to talk with his people. They think he is crazy. But I trust the man is really trusting in Christ and I believe his testimony will do much good. It was very pleasant to talk with him today. So we are not quite left without encouragement, but oh, that the Master would hasten the day of greater success.

Yours in the work,  
G. CURRIE.

Gadapavalsa, Oct. 25, 1903.

### New Books.

HOW TO DEAL WITH DOUBTS.—By H. Clay Turnbull.

There are many young people—and some older people—whose outlook is obstructed with doubts and perplexities respecting religion, which a wise and experienced guide might brush aside. For such a purpose there are probably few wiser or more experienced than the author of this little volume. It will be found simple, interesting and helpful. Its character is well indicated by the following quotation from the preface: "The following series of doubts expressed and doubts met is a result of actual experiences in heart to heart struggles in real life. While each chapter is not the literal record of a single doubter's words during a discussion with the narrator, all that is recorded of incidence or utterance is veritable fact. In some instances the substance of several conversations is condensed into one; and in some cases similar doubts by different doubters are here given as if they were the double of a single doubter. But all the doubts were actually expressed by a doubter to the narrator and were met by him in the line of thought now recorded. The result was in every case as here mentioned."—Pub-

lished by the International Committee of Young Men's Christian Associations, New York.

MEN OF THE BIBLE—For Boys' Bible Classes.

By W. H. Davis.

This volume contains a course of Bible studies adapted to the needs of boys. The course is now published after a test of five years in various Young Men's Christian Associations, and its value is held to have been demonstrated. Some twenty pages of the volume are occupied with "Suggestions for Teachers," and the remaining 65 pages contain some 25 lessons on men of the Bible. They are mostly Old Testament characters. In the hands of an intelligent teacher this course of lessons must prove of great interest to a class of boys. In connection with the volume there are Lesson leaves for the use of the students. The book is published by the International Committee of Young Men's Christian Associations, New York. Price per set (fifty-three pages of text and twenty-four maps) 15 cents; per dozen, \$1.50.

TRAVELS OF PAUL.—By Melvin Jackson.

This is a course of twenty-five lessons to be taught by illustrative methods. The course has been used in mimeograph form the past two years but is now available in print for both teachers and pupils.

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VOCAL AND LITERARY INTERPRETATION OF THE BIBLE. By S. S. Curry, Ph. D., Acting Professor at Newton Theological Institution; Formerly Snow Professor of Oratory, Boston University, etc., etc.

The object of this book, which is to promote a proper reading of the Scriptures in public, is one of great importance. There is great power for edification and for the cultivation of the devotional spirit in the public reading of the Scriptures when they are really well read. But it must be confessed that there is very general failure to come at all near to realizing the best ideal in respect to the public reading of the sacred word. Some readers fail because of ignorance and carelessness. They have never learned to read the Bible or any other book properly, and some fail still more offensively by an attempt to render the Scripture lesson dramatically, an attempt which calls attention not to the word read so much as to the reader's art, or rather in most cases his lack of it. The subject is obviously a difficult one for an author to deal with, and this probably accounts for the fact that Dr. Curry's book is the first which has been published upon this specific subject. A course in elocution under a thoroughly good teacher, with special attention to the public reading of the Bible is an important desideratum for every preacher. We believe however, that a careful study of Dr. Curry's book—for it is a book which demands careful study—will be of great assistance to anyone on whom the duty rests of reading the Scriptures in public and will enable ministers to make this very important part of the service much more interesting and helpful to their congregations.

Published by the MacMillan Company, London and New York; in Canada, through George N. Morang Company, Toronto.

WORK.—By Hugh Black.

Those who have read the author's works entitled "Friendship" and "Culture and Restraint," published in this country by the Revells, will be ready to give a welcome to another volume from the same pen. Mr. Black is a Presbyterian minister of Edinburgh, and a preacher of recognized ability. He was the preacher of the Missionary Sermon before the Baptist Union of Great Britain and Ireland at its recent meeting at Derby. As a writer Mr. Black evinces a broad scholarship, correct judgment and high moral aims. His style, while simple, is elevated and pure. The present volume is one that can be confidently recommended to young men as well worthy of their perusal. The titles of its nine chapters are as follows: Idleness and Work; The Habit of Work; The Moral Need of Work; The Duty of Work; The Fruit of Work; The Ideal of Work; The Gospel of Work; Rest and Work; The Consecration of Work.

—Fleming H. Revell Company, Toronto. Price 75 cents.

THE SOUTHERN LAMP.—By Hector MacGregor.

This volume of 272 pages contains eleven short stories of which the first gives the title to the book. They are stories of Scottish village life, and are somewhat in the vein of Ian Maclaren's "Drumtochty Folk" and "The Bonnie Bier Bush," though it would be too much to claim that their literary merit they belong to the same class. But the author certainly has the story-teller's gift, and we listen to him with eager interest as he introduces us to the homely lives of the villagers, and relates the canny gossip of the cobbler's shop. The stories reflect the quaint speech, the religiousness touched with lingering superstitions, the mingled simplicity and caniness, the industriousness and other sturdy characteristics of the Scottish peasantry. The manner of life and character which these stories depict belong however rather to the past or that which is passing than to the present.

Fleming H. Revell Company, Toronto. Price \$1.25.

ON THE ROAD TO ARCADY. By Mabel Ailsou Thurston. This is a most attractive book both without and with in. Its handsome cover, heavy toned paper, large, clear type, wide margins and the pen and ink sketches on every page by way of illustration, leave nothing to be desired in respect to the mechanical make up. And the matter of the book is as attractive as is its setting. It is a very delightful book that seems to reflect much of the author's personal experience as well as the beauties of Washington and the surrounding country in the midst of which she has her home. It is a bright, entertaining book, full of delicate humor. It has its love story too, a fact which the reader hardly suspects until the end of the volume is nearly reached. It is Miss Thurston's first book, and certainly constitutes a very felicitous entrance upon the stage of authorship. It is just such a book as one would wish to give to a friend as a Christmas or birthday gift.

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

## Te Story Page.

### Miss Five Cents.

(ISABELLE HORTON, in "Northwestern Advocate.")

"Oh, Miss Five Cents!" "Hello, Miss Five Cents!" "Wait a minute!"

A girl whose merry dark eyes belied the nun-like severity of her black dress, turned a smiling face in the direction from which came the saucy voices, in no wise disconcerted by the unconventionality of their address.

"Oh, Karl, is it you? Good morning-Nannie. How is your sister, today, Frank?"

A clamorous group, gathered around her, the bold ones grasping her hands or her dress. "Ain't you coming to my house?" was the general query.

"Not today, little folks. I have a meeting at the church."

Her quick eyes had wandered beyond the group about her, and spied a tanned face and a pair of blue eyes regarding her furtively from the shadow of a passage way running back between the buildings. The children's quick eyes followed her questioning glance.

"Ah—that's Frida Olson; she lives in the court."

"Who, then she must be a neighbor of yours. Have you invited her to our Sunday school class?"

"We don't want her." "She wouldn't come, anyway."

"She's an awful mean girl." "She's an awful bad girl."

"She's a thief; she stole some cold potatoes right from our back door."

"Dear, dear, we ought surely have her in our class, and see if we can't help her to do better, mustn't we?" The children's faces looked dubious approval, but they vouchsafed no reply. The deaconess, for such her small bonnet with its white silken ties proclaimed her—was moving on with her clamorous escort when an old tin can whirled into the midst of the group, barely missing her, and struck the back of Karl's rough jacket, leaving a muddy stain.

"Ah, that's Frida. She did that," and with a crimson impulse the entire band dashed down the passage after the small Philistine who had by this Parthian arrow demonstrated her contempt for them and their opinions. The deaconess, left alone as suddenly as she had been surrounded, hesitated, doubtful whether it was not her duty to follow and see that no harm befell the child, but a glance at her watch decided her.

"She'll take care of herself; she is evidently used to it; I don't believe they would hurt her anyway," and she passed on her way.

Frida flew down the passage with the raft at her heels. It led into a small court surrounded by old tenements, one of the more pretentious of which rose to the height of three or four stories and was criss-crossed by crazy wooden stairways. Up one flight of these Frida rushed, and from the rude veranda into which it opened, she paused to hurl defiance at her pursuers. Leaning over the wooden railing she thrust out her tongue in a highly insulting manner at the rabble below.

"You threw that can!" "Come down; I'll dust ye to!" "Come down and I'll give it back to ye!" were some of the least offensive challenges, to which Frida answered never a word.

"Frida, come here; I want you," called a fretful voice from inside, and Frida turned and slowly entered the house. A woman lay upon a disordered bed, which alone occupied a quarter of the entire space of the little room.

"Bring me water, Frida," and the child went to the hydrant and returned with a brown, cracked teacup, which she offered to the sick woman. She raised herself up on her elbow and held it to her hot lips eagerly, but after the first swallow put it away with a disappointed air. "Ach, it is water; put it away," and rolling her thin, soiled plow under her head, she lay down again with a groan.

Her face was flushed and quivering, and the child could only look at her in helpless perplexity. She also had her trouble.

"Mother," she said, "when are you going to get well? I'm just as hungry as I can be."

"Oh, mein Gott! I know not," burst from the woman's quivering lips, and she pressed her hands over her eyes. "You must something find; I can no help."

"But I can't find anything; mother; not in the court, nor clear over into Dalzie street. I can't find even a piece of bread," and Frida's own eyes were filling with tears and her lip quivered.

The woman started to her feet, but reeled dizzily back onto the bed. "Oh, mein Gott! mein Gott! in himmel! I must work," she groaned, and the child, frightened now as well as hungry, burst into loud sobs. But quickly checking them, sat down in the door, the tears still rolling down her cheeks.

Presently, as the shadows in the court began to deepen, she aroused herself and listened. The Fogarty children, who lived below, her special enemies, were away. She fancied she could hear their voices out in the street. She stole cautiously down the stairs, stopping at every sound. At the bottom she looked eagerly around, but not as much as a crust could she spy. It was a potato snatched from that same floor that morning, which had brought upon her

the sudden descent of her enemies with the cry of thief, but she was so very very hungry that she cared little for that. She skulked around the court, her eager eyes searching every nook and corner for the coveted morsel, and finally slipped right through the long dark passage and stood again in the street. The children had evidently forgotten the quarrel of the afternoon, and let her pass with only an indifferent glance. She had gone a block or more, when she suddenly found herself face to face with the woman who had been the innocent and immediate cause of the quarrel—"Miss Five Cents."

Her first impulse was to dart out of sight again, but her need, together with some idea suggested by the queer name, inspired her with a sudden boldness, and she walked directly up to the woman and said:—"Please will you give me five cents?"

The deaconess paused and looked into her face, still smiling, then she put out her gloved hand and took the little cold, dirty fingers in a warm clasp and said:—"Show me where you live, little one. Have you a mother?"

"Mother's sick," returned the child soberly, and led the woman back toward the court. It was Frida's hour of triumph when she led "Miss Five Cents" through the group of children who clamored in vain for her to wait, and she could not repress a backward glance as they climbed the steep stairs together.

"Here's a lady, mother. It's Miss Five Cents" was her introduction.

"The deaconess took the sick woman's hand, sat down by her side and soon had the whole sad story. She had moved into the court but a few weeks before, expecting to support herself and her child by washing, but hard work and a sudden cold had prostrated her more than a week ago, since which time their small resources were exhausted, and without care or medicine she was growing worse rather than better.

"When I have some food den I get well, but I no eat," she explained apologetically, adding with some bitterness, "I tink Gott does not remember us any more."

The visitor did not see fit to argue the point, just then. She rose and put back her chair hastily, saying:—"I'll be back in a few minutes, Mrs. Olson," and was gone.

Half an hour later she was climbing the stairs again with a heavy basket.

"I've brought you something to eat," she said breathlessly. "Mrs. Fogarty in the flat below, has just got home from her work, and I'm going to ask her to let me broil you a bit of steak on her fire. Mrs. Fogarty and I are old friends."

Frida gave a grasp of dismay, but the mother was too faint and ill to protest, and the visitor hurried out again.

Soon after Mrs. Olson had another caller. It was Mrs. Fogarty, red-faced and strong-armed, bearing a steaming tray, the odors from which roused the woman with a sense of eager hunger. "Oh, give me something quick," she demanded.

"The saints preserve us! Why didn't ye let folks know ye was sick? I'd give ye a sup from our table any day. It ain't much we have for sure, but we kin always divide with them as has less. Fer meself, I'm out to me work be five iver mornin', scrubbin' the te-ay-ter, an' I never knowed that ye was out yerself jist the same. An' it's starvin' yerself ye war. Sure, an' if the dayconess hadn't come in, I'd never knowed it till ye was stone dead."

"What's you call her?" said the sick woman, looking up with a cup of steaming tea, poised in a shaking hand. "Dat woman—Frida calls her a queer name; she calls her Miss Five Cents."

"Five cents, nothin'. That's the name the childer give her in fun—the spalpeens. Her name is Nichol, an' a nickel is five cents, ain't it? I'd break their necks if they called me names loike that; but she jist laughs an' thinks it's fun. My youngsters all set great store by the dayconess."

Meantime the deaconess herself had hurried out on her way home. But in the dark passage a little form suddenly pressed close to her and two thin arms were up-stretched in the darkness. "I want to come to your Sunday school, Miss Five Cents."

There was a little touch on the child's forehead. "So you shall, dear; I'll call for you my self. Run home now and get your supper while it's nice and hot."—Sel.

### A Lost Scolding.

One morning Benji happened to reach the schoolhouse very early. The place was as still as a meeting-house in the middle of the week. Benji was not afraid exactly, but he felt rather lonesome and timid; for the little white school-house was hidden from the village by a grove.

To keep up his spirits Benji began to play ball by himself. The ball he pulled from his pocket was a great wonder to all the school children. It was of rubber, almost as light as a soap-bubble, and was a beautiful bright red in color. Such a ball had never been seen by the Sharon boys until this one came to Benji from a cousin in the city.

He began by tossing and catching it, then he made it

bound on the hard, smooth ground; but it was rather stupid to be playing alone. Then he tried to make the school-house help him in his fun; and he threw the ball against the wall, and up on the roof, catching it as it bounded back. This was much livelier, and he had entirely forgotten to feel lonesome, when the ball suddenly disappeared. There was a soft little thud inside the school room, and a crash that in the quiet place sounded as loud as a peal of thunder. One of the windows was down from the top, and the little red ball had found its way through the narrow opening.

Benji's first fear was that he had lost his ball, and then that some damage had been done in the school room. He stood on tiptoe and peeped through the window. On the teacher's desk was a vase lying on its side. The flowers that had been in it were scattered about, and the water was trickling in among the neatly piled books. Benji was really frightened now. He tried the door, but it was fastened; and he was too small a boy to climb through a window. He thought of running home to get out of sight of the mischief he had done, but how could he face the scolding that would come. But no one had seen the ball thrown. Perhaps Miss Berry would never find out who it was. Then the boy shut his hands together into two tight little fists, and ran down the village as fast as his feet could carry him. He met two or three boys going to school, but he did not stop when they shouted.

Miss Berry was shutting the gate behind her when a breathless little boy almost tumbled against her, crying: "Oh, teacher, I spilled water all over your desk. Please hurry, and perhaps the books won't be spoiled."

When she learned what had happened, she hurried on to rescue the books, leaving Benji to follow more slowly. She had not scolded. "But she will when she has seen the books, and has time to 'tend to me,' he thought ruefully.

As he entered the school room there was a group about the desk, watching Miss Berry wipe off her books and putting them on a window-sill to dry.

"I know who did it," a little girl called out, suddenly diving into a corner where she had caught sight of the bright ball. "This is Benji Adams' ball, and he threw it in the window and tipped the vase over!"

She was triumphant over her discovery; but Miss Berry smiled at Benji over the heads of her other scholars, and said: "Yes, I know who did it—it was an honorable and truthful little boy, who came straight to me with the story of his accident. There has been no harm done, Benji. Most of the water dripped to the floor, and the few books that are wet will dry and be as good as ever."

And that was all the scolding Benji received.—M. B. Beck, in Presbyterian Banner.

### Bad Breeding.

Of all forms of bad breeding, the pert, smart manner affected by boys and girls of a certain age, is the most offensive and impertinent. One of these so-called smart boys was once employed in the office of the treasurer of a Western railway. He was usually alone in the office between the hours of eight and nine in the morning, and it was his duty to answer the questions of all callers as clearly and politely as possible.

One morning a plainly-dressed old gentleman walked quietly in, and asked for the cashier.

"He's out," said the boy, without looking up from the paper he was reading.

"Do you know where he is?"

"No."

"When will he be in?"

"'Bout nine o'clock."

"It's nearly that now, isn't it? I haven't Western time."

"There's the clock," said the boy smartly, pointing to the clock on the wall.

"Oh, yes! thank you," said the gentleman. "Ten minutes to nine. Can I wait here for him?"

"I s'pose, though it isn't a public hotel."

The boy thought this was smart, and he chuckled over it. He did not offer the gentleman a chair, nor lay down the paper he held.

"I would like to write a note while I wait," said the caller; "will you please get me a piece of paper and an envelope?"

The boy did so, and as he handed them to the gentleman, he coolly said:

"Anything else?"

"Yes," was the reply. "I would like to know the name of such a smart boy as you are."

The boy felt flattered by the word "smart," and wishing to show the full extent of his smartness, replied:

"I'm one of John Thompson's kids, William by name, and I answer to the call of 'Billy.' But here comes the boss."

The "boss" came in, and seeing the stranger, cried out: "Why, Mr. Smith, how do you do? I'm delighted to see you. We—"

But John Thompson's kid heard no more. He was looking for his hat. Mr. Smith was the president of the rail-

way, and Billy heard from him later to his sorrow. Any one needing a boy of Master Billy's peculiar "smartness" might secure him as he is still out of employment.—Youth's Companion.

**The Presents.**

Theodore was going to town to the dentist's, and Dorothy cried at the breakfast table because she could not go. But Aunt Alice whispered, for a secret, that she was going into town herself the next morning, and would take her. And Theodore told her that he would bring her something that afternoon. So Dorothy stopped crying.

As soon as Theodore had started, Dorothy began to wonder what he would bring home to her.

There were twenty-three beautiful new haystacks in the back lot. Dorothy went out to try them, but she did not enjoy tumbling on haystacks without Theodore.

When she had tried five, she went into the house and asked mother if it was not almost four o'clock.

"No dear, it won't be four o'clock till after luncheon," mother said.

Then mother, won't you please have luncheon pretty soon?" Dorothy urged.

Mother kissed her and told that they would have it just as soon as she was ready, and that she might go in the kitchen and help Augusta shell peas. So Dorothy went into the kitchen, and sat on the doorstep and shelled one hundred peas.

After a while they had luncheon, and after that mother said that, if she would take a little nap, when she woke, it would be nearer the time for Theodore to come.

Dorothy lay down, and shut her eyes very hard for a long time, and by and by she went to sleep. When she woke, mother was just coming into the room with some clean dresses that Augusta had been ironing.

She let Dorothy choose which she would wear that afternoon, and Dorothy chose a muslin with a vine of small blue flowers, because she knew her brother liked it.

As soon as she was dressed, she went out to the gate to watch for Theodore. In just a little while she saw him coming up the hill with father, and ran to meet them.

She took hold of father's other hand, and all the time was wondering how that Theodore had brought her, but of course she could not ask.

When they reached the piazza, Theodore told her to shut her eyes, and when Dorothy looked, she was holding in her hands—well I know you will be as surprised as Dorothy was—a baseball bat!

Dorothy's eyes opened wide.

"Is it for me, Theodore?" she asked doubtfully.

"Yes," said Theodore, nodding to make her sure, and it's fine one! Just let me show you." He took the bat and swung it over his shoulder, whirling round on one foot. Then he handed it back to Dorothy.

"Thank you, Theodore," Dorothy said slowly; and then she ran and climbed up in her mother's lap for awhile.

The next day it was Dorothy's turn to go to town. Theodore went out and tumbled on the haystacks, but he did not enjoy it very much alone, either. It was so much more fun with Dorothy.

Dorothy came home at noon, and, when she came, she handed Theodore a box wrapped in light brown paper.

"I've brought you something, Theodore."

Theodore undid it. You may guess three times what it was.

A doll's tea set—cups and saucers and plates, and the dearest little cream pitcher and sugar bowl and teapot, with pink roses on every one!

"Isn't it beautiful, Theodore?" Dorothy asked, looking up into his face for approval.

Theodore hesitated. "Quite," he said, slowly, then added, "Thank you, Dorothy!" and put the box on the step.

Dorothy sat down and arranged the dishes on the piazza floor, while Theodore stood on the walk, swinging Dorothy's bat. Dorothy told that he might take it.

They were both quiet for a few minutes. Then Theodore said, "What let's play?"

"And Dorothy said, 'What let's?'"

Then Theodore said, "Let's play for a little while that I bought you these dishes yesterday and you bought me this bat to-day."

Dorothy nodded. "Yes," she agreed. She went to him, and threw her arms impulsively about his neck.

"O Theodore, you are lovely to bring me these dishes!" she said. "Thank you!"

Theodore laid his arm on her shoulder.

"I am glad you liked them," he said. "But this bat's fine. I'm much obliged, Dorothy!"

"Is it a real good one, Theodore?" Dorothy asked anxiously.

"Fine," he repeated, "and just what I wanted!"

Dorothy looked at the dishes, and then at the bat, and after a few minutes she said, "Let's play this all the time, Theodore. And Theodore said: 'All right. We will.'"

—Youth's Companion.

Any subscriber sending a new subscription with a renewal will receive the two papers for one year to separate addresses for \$2.50.

**The Young People**

EDITOR A. T. DYKEMAN.

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

**Officers.**

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**Daily Bible Readings**

Monday—Why art Thou Cast Down? Psalm 41: 1-11.  
Tuesday—Always Rejoicing. Philip. 4: 1-8.  
Wednesday—Be not Anxious. Matt. 6: 25-31.  
Thursday—Hope in the Midst of Trials. Rom. 8: 18-39.  
Friday—God Will Help. Isaiah 41: 10-14.  
Saturday—Confess and Forsake Sin. Psalm 51: 1-19.  
Sunday—Do not Fret. Psalm 37: 1-11.

**PRAYER MEETING TOPIC.—Dec. 13.**

The Anti-Worry Meeting. Jo. 14: 1-31.

"Be not anxious" said the Master on the mount when the tide of prosperity was rising to its flood. "Let not your heart be troubled" said he on leaving the upper room to enter the garden. He well knew that the most sanguine disciples as they should face the circumstances of the next few days would have cause for discouragement and anxiety, but receiving the peace which possesses his own soul he assures them that they may face the most trying circumstances with confidence and hope. Three causes Jesus, who knew what was in man, saw for worry,—outward circumstances, inward conditions and future contingencies. The cure which he prescribes is, therefore, a three fold one.

**1. Belief in God.**

The form of the Greek verb rendered "ye believe" in God admits of being translated in the Imperative, "believe ye in God." Why give away to disturbing thoughts as to surrounding circumstances if you believe in God? He has not vacated the throne. Luther seated with some friends at table, when the covers were removed dipped his fingers in water and wrote the word "vivit"; he lives. And when all was dark in later years he was often obliged to fall back on that word. He is our Father and provides for us a lot which is the best that he can give. Belief in our Father God must lead to the realization that with all our hindrances and adverse circumstances we have the best that he can give and that he knows better than we do what is for our welfare. It is his to bring us safely through; it is ours to follow where he leads. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the health of my countenance and my God." It is well sometimes to reduce our elaborate creeds to one article, "I believe in God."

**2. Belief in Christ.**

"Believe also in me." If outward circumstances furnish cause for anxious thought, inward conditions give more. The world within is more difficult of mastery than the world without. It was the men to whom these words were first addressed who had an hour or two previously looked into their own hearts and saw each the awful possibility of his betraying the Master. Evil is rooted within and he who knows himself best knows how utterly impossible it is for him to conquer it. The great problem which every man must face is how to atone for and conquer his sin; and no one can face that question without anxiety of soul. Again Jesus says: "Let not your heart be troubled . . . believe in me. The question has been settled by me. I am the way to the Father whose character demands righteousness of life; and him that cometh I will in no wise cast out." In him mercy and truth are met together; righteousness and peace have kissed each other. Believing him there can be no worry, for "there is no condemnation." But what of unsubdued passions? We see not yet all sins put under our feet, but we see Jesus; and seeing him as the Saviour from sin all worry is put to flight.

"Nigh, so very nigh to God,  
I cannot nearer be;  
For in the person of His Son  
I am as near as he."

**3. Belief in the Father's House.**

Another cause for anxious thought is the fear of death and of the unknown future. It is no wonder that a noted enemy of the cross a few years ago at the grave of his brother, breaking out into uncontrollable grief, said: "Life is a dark and barren vale between the cold, ice-clad peaks of two eternities. We strive in vain to look beyond the heights. We lift our wailing voices in the silence of the night, and hear no answer but the bitter echo of our cry." But Christ assures us we need entertain no fears for the future. He has gone away not to serve his own purpose in the upper room of the Father's house but to prepare abodes for us. By his own going—his death and resurrection—he has transformed the darkness of the grave into the bright gateway of the Father's home, where all his children are yet to be.

"O sweet and blessed country,  
The home of God's elect!  
O sweet and blessed country,  
That eager hearts expect!  
Jesus, in mercy bring us  
To that dear land of rest,  
Who art, with God the Father  
And Spirit, ever blest.

J. H. McDONALD.

**Illustrative Gatherings.**

(Selected by the Editor.)

THEME—Don't worry.

Cast all your care on God: that anchor holds.  
—Tennyson.

To the Christian,  
The night shall be filled with music,  
And the cares that infest the day  
Shall fold their tents like the Arabs,  
And as silently steal away.  
—Longfellow.

If from thy ordeal's heated bars  
Our feet are seamed with crimson scars  
Thy will be done.  
—Whittier.

But human bodies are sic fools,  
For a' their colleges and schools,  
That when nae real ills perplex them  
They mak enow themselves to vex them.  
—Burns.

Many of our troubles are God dragging us; and they would end if we would stand upon our feet and go whither he would have us.  
—Beecher.

When the tale of bricks is doubled Moses comes.  
—The Hebrew.

The devil can desire no greater advantage against thee, than to overlade thee with worldly care, that he may say as Pharaoh of Israel "He is entangled, he is entangled." If this thief of care robe thee of thy time get out of his hands lest he rob thee of thy soul.  
—Gurnall.

**Society Notes.**

TEMPLE CHURCH, YARMOUTH, N. S.

The Young People's Society of this church held a very successful social in the vestry, on Friday evening, Nov. 20th. As it had been widely advertised the room was completely filled. Promptly at 8 o'clock, the president of the Society, Miss Laura Kinney, called the audience to order, and in a few well chosen words, extended a hearty welcome. The program which followed, consisting of music and readings, was finely rendered; several numbers being heartily enjoyed. A pleasant feature of the evening's entertainment was the presentation by the Society to the church of a handsome upright piano, which the young people have recently installed. The presentation speech was made by Miss Kinney, Pastor H. C. Newcombe responding in behalf of the church. The instrument was purchased from the Ivers & Pond, Piano Co. Boston, Mass.

At the close of the program those who had so kindly entertained us, were invited to the parlor of the church, where refreshments were served by a number of the young ladies, thus adding to the evening's enjoyment.

The different departments of our work are well sustained. Under the leadership of Miss Kinney, the president, the work is not losing ground, but is being pushed forward and improvements in some lines have been made during her brief term of office. Pastor Newcombe is an untiring worker in the young people's department, always ready with head and hand to render all possible assistance.

While deeply grateful for blessings of the past, we are hoping that the coming year will be the Banner year with us, and that at its close we may, in looking back, see that some progress has been made both from a spiritual and material points of view.

Yarmouth, Nov. 26, 1903.

**The Hour before Church.**

I have in my eye at present the hour before you go to church on the Sabbath forenoon. I am anxious, about it. The note struck then is likely to give tone to your spirits all the day. Redeem it: Redeem it: as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart! If you come up to the church with your mind crowded with trifles and puffed up with vanity, what can ministers do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than taking the veil off their hearts—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.—Rev. W. Arnot.

## 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 DECEMBER.

Thanksgiving unto the Lord that a missionary has been secured for the Savaras. That the Holy Spirit may accompany all efforts to evangelize these people. That each sister in the churches at home may realize the blessing of God's great Christmas gift to us and their obligations to make him known to the whole world.

#### Bridgewater.

On Thursday evening, Nov. 12, at the home of Mrs. E. J. Manning, our Missionary Aid held its annual Crusade meeting. A large number were present—many of them visitors, members neither of the church nor of the society. An informal programme, consisting of readings, recitations, and songs familiar to all, was followed by the opening of envelopes, each containing a passage of Scripture accompanied by a Thankoffering. The entire offering amounted to seven dollars and fifty cents, supplemented the following Sunday by another dollar—five dollars of which goes towards our pledge for Mr. Glendenning's support—the rest to be added to our Life Membership fund.

The latter part of the evening delicious home-made candies and luscious apples were served—and we bade our hostess and each other good night, feeling that we had spent a pleasant and profitable evening.

MRS. C. R. FREEMAN, one present.

#### Wallace River.

We are glad to relate that our Society is still in a prosperous condition. Our meetings are well attended, and new members are added occasionally. Yet, while there is a bright side, there is also a dark one, owing to our "much loved" President, Mrs. C. H. Haverstock, leaving us and going to Ni-taux. She has proved herself to be in all respects a faithful president, always present, and ever ready and willing to go ahead with the meetings. Her devoted efforts among us showed fully, the deep interest she had in the work, and she earnestly endeavored to arouse the same interest among the sisters.

Two months ago, we held our first meeting without her, and only those present know how much she was missed. At the close of the meeting, each sister remembered her in their petitions to God. Although she has left us, and we see her vacant chair, yet, we are trying by God's help to keep up our meetings.

Mrs. Lantz, our former vice-president, is now president, and we trust that God will give her strength to do her part, and that he will help each sister, to take some part, though ever so small, and thereby help along our meetings.

In closing, we as a Society, wish to express our gratitude to Mrs. Haverstock, for the kind way in which she labored among us, and we trust that God will abundantly bless her, where she is now located, and make her a blessing among her new friends.

#### Little Bras D'or W. M. A. S. Nov 5th.

Last year we were invited by the ladies of the North Sydney church to meet with them at their Crusade. This year we decided to observe our Crusade at home, by inviting the Presbyterian W. A. S. to meet with us at the home of our president Mrs. W. G. Johnson. Each member having selected something to read in connection with the work. Meeting opened by singing, "The morning light is breaking," followed by the regular scripture reading and prayer, after which a short article on "Giving" was read by a member. A brief report on the society work of the Pres. W. A. S. Remarks on the Home and Foreign Mission work were brief and interesting. Our Society has done remarkably this year. Even though our number is small "yet" at the Roll Call, we can say "Fear not. We are all here." We meet at the different homes, as each month comes without formality. Usually at the close of our meetings having some refreshments served, while we discuss church topics, not forgetting that cause for which we labor, and on the whole our Society is a grand success, bringing us all together. Thus making us strong in the Lord. Next year we hope to do as well. We have adopted the mite box system, and thus the pennies are gathered and giving is encouraged.

Our President led the way to the spacious dining room, where a tempting repast was spread. After which we bade each other good night, each sister going to her home refreshed in mind and body.

MRS. L. J. HULL, Sec'y.

#### Newcastle Bridge, Queens County, N. B.

A very interesting missionary meeting was held in the Upper Newcastle Baptist church by the ladies of the

Women's Missionary Aid Society, on Sunday evening, the 8th inst. A well prepared programme consisting of addresses, readings, solos and choruses was successfully carried out. The sum of \$7.00 was realized. It is hoped that more interest has been awakened in the subject of Foreign Missions and that each may see the present need of willing workers to help spread the gospel among the heathen.

MRS. J. O. MILLER, Sec'y Treasurer.



A Hindoo Devotee.

(No 16 in Pooklet of Indians Views.)

If Paul should walk about among the Telugus of to day he would probably say as once he did at the Athenians, "In all things I perceive that ye are very religious. Certainly if performance of ceremonies and the wearing of symbols can make a people religious, the Telugus are; and the man before us must be such in the superlative degree, even tho' his ashes-besmeared, bloated face and bleared eyes testify plainly to his slavery to bangle—a drug worse than opium.

It is an every day occurrence to see men wearing one or two strings of these beads, which are the seeds or berries of the rudraksha tree, and whenever seen the owner may be recognized as a worshiper of Siva. Until recently that was the extent of my knowledge regarding the "rudrakshulu" as these beads are called, but in answer to some questions concerning this picture, a Telugu gentleman promised to look the matter up and later he sent me the following:

"In days of old there was a monster named Tripurāsura (the giant of three cities) who had three cities of gold, silver and iron in the sky, in the air and on the earth. He oppressed the three worlds—the upper, the middle and the lower, so much that their inhabitants complained to Brahma, the creator, and Vishnu, the protector. But neither of them, was equal to the task of subduing the giant. Siva, the destroyer, however, undertook this dangerous duty. At his bidding the earth was transformed into a war chariot of which the sun and the moon became the wheels. The four Vedas were harnessed as horses and Brahma himself became the charioteer. A bow was formed by the mountain Meru, the very axis of the earth, while the great god Vishnu became an arrow. Thus equipped Siva marched against Tripurāsura. Each of these gods that were serving Siva in various ways began to think that he alone of all deserved the honor of the conquest for without his help Siva could not have the power to contend with the giant. Siva divined what was passing in the minds of his arrogant assistants and, wishing to show them that he could do without them, let them alone; and with a mighty effort of his own divine will he overcame his enemy. The mighty god had to exert himself to the utmost of his power and he felt the strain. Tears trickled down from his three eyes—the sun, the moon and the fire. These tears grew into trees which bear the rudraksha berries. (Rudra is another name of Siva and aksha means eye.)"

"It should not be considered that one may put on as many of these berries as one likes. In this as in everything else the Hindu is bound by the rules of the Śāstra. The parts of the body where these berries are to be worn and the number of these berries to be worn on any one part and even the kind of berry to be so used are all defined in the religious books. One big berry is to be put on the knot of hair, just on the top of the head; three around this knot; thirty-six around the head; thirty-two on the neck; six on the ears; sixteen on each of the arms; twelve on each wrist; fifty on the chest; one hundred and eight to be

worn like the sacred thread; a thousand to cover the other parts of the trunk; and one hundred and eight for a rosary to tell the prayers with.

"These berries are classified according to their size and the number of points (or facets as they are called) which each has on its surface. These 'facets' vary from one to fourteen. Some of these varieties are very rare and are prized very highly. The larger the berry used the more is the merit.

"The religious merit of wearing the rudraksha-kavacha (kavacha means armour) is equal to that of making a "horse-sacrifice at every step on the road." Wear the sacred berries on the head and you earn the merit of making a billion horse-sacrifices; wear them on the arms the merit is increased ten thousand times; if put on about the wrist, the merit is incalculable. If you repeat the name of Siva with all your heart while you wear the 'armour' you will be transformed into Siva. Pronounce the word rudraksha, you have the merit of giving away a thousand cows to the Brahmans; the sight of the sacred berry confers the merit of giving away a hundred thousand. Put it on and you increase the merit a hundred times."

The "trisuḷa" or trident in the right hand of the devotee, and the ball of ashes "made of the ashes of cow-dung dried and burnt on the sacrificial altars" in the left are also symbols of Saivism. The trisuḷa is always seen on the top of every temple of Siva; and all Saivites daily besmear with these sacred ashes particular parts of their bodies—the forehead, shoulders, arms, wrists, etc.—repeating at the same time certain verses of their sacred books believing that religious merit is thus obtained. They say the use of ashes reminds them as nothing else can of the vanity of the world and all worldly things. The bells at the waist, I believe, have no religious significance.

Such a man is revered by the Hindus, rajas build hostels where he may be sheltered, and hard working people people share with him their scanty food when he comes to them in his wanderings.

MAUDE HARRISON.

September, 1903.

### Twentieth Century Fund.

Kingsclear 15; Alfred Everett \$2; Ada Kilburn \$1; Mrs. M. Dunphy \$1—\$4.00. Hopewell (Mrs. Eliza Peck \$1; Alice Peck \$3; Mrs. Alice Peck (extra \$2)—\$6, omitted Rev J B and Mrs. Ganong \$3.50; Avarad Steeves \$4. Mill C. ve, L. E. Wright \$1. Ger St, Mrs J W Lee \$1. Elgin 1st, Warren Colpitts \$5. Cambridge 2nd, W H Todd \$1. Grand Lake 2nd, Isaac J. Barton \$2. St. George 1st, Frank Gamble \$2.50. Sussex, Pearl Price \$1. Chipman 2nd (H. King \$5; Maid King \$1; Mrs W C King \$5)—\$12. Up Dorchester, J B Tingley \$2.50. Total \$44.50.

Springfield 1st, A W Noble \$2; St. Martins 1st (J P Mosher \$2.50; Mrs R C Ruddick \$5)—\$7.50. Jemseg, D E Wright \$2; Blissell, C J Mersereau \$5. Ger St (S H Davis \$5; Chas R Wasson \$1)—\$6. New Maryland, J B Morgan \$1; Pettibodiac, Rev N A MacNeill \$5. Main St; Helen and Kate Cowan \$1. (Hampton Sta, J G Smith \$2. Charles Veysy, Norton \$5) Town Cambridge, (Mr and Mrs G L Colwell, \$4; Olive L. Merritt, \$1)—\$5. St. Stephen, (W C Goucher, \$5; Mrs H. Tye, 50c; Allie McCrumb, \$1; Mrs H Webber, \$1; Edna Webber, \$1; W H Edwards, \$7; Mrs. E. Price, \$5; Miss Brown, \$1; Guerdon Maxwell, \$1; Mrs. G. Maxwell, \$1; Millie Styles, \$1; Etta Dewolle, \$1; B R DeWolfe, \$1; W O Buzzell, \$1; Ethel Gades, \$1; I R Buzzell, \$2; Heber Manzer, \$4; Ralph Price, \$2; J L Haley, \$2.50; Mrs Wm Haley, \$5; Henry Haley, \$4; Samuel Craig, \$5; Mrs E B Keirstead, \$5; I W Clark, \$1; Lillian Boynton, \$1)—\$64. Johnston 1st, Bessie Hetherington, \$1.25; Saikville 1st S.S., \$25; Dorchester 1st S.S., \$5; Hillsboro 3rd S.S., \$4. Total \$141.75.

J. W. MANNING, Treas. N. B., and P. E. I. St. John, Nov. 25, 1903.

For \$1.50 the Messenger and Visitor will be sent postpaid to any address from date until Dec. 31st, 1904.

## Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood.

Their radical and permanent cure, therefore consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils, Mrs. Della Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have voluntarily testified to their complete cure by

## Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy.



**HOW TO GAIN FLESH**

The life of food is the fat within it—the more fat the more real benefit from the food; that is why cod liver oil is a powerful builder of flesh.

Scott's Emulsion of pure cod liver oil solves the problem of how to take cod liver oil. That is one reason why doctors have been prescribing Scott's Emulsion for all wasting diseases, coughs, colds and bronchitis for almost thirty years.

One of the inducements offered in order to substitute something else for Scott's Emulsion is the matter of cost. You save a few cents at the expense of your health. Scott's Emulsion costs more because it does more and does it better than the substitutes.

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

**Notices.**

**Our Twentieth Century Fund \$50,000.**

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia,

Rev. J. H. BARRE, Wolfville, N. S.  
Treasurer for New Brunswick and P. E. Island,  
Rev. J. W. MANNING, St. John, N. B.

Field Secretary,  
Rev. H. F. ADAMS, Wolfville, N. S.

Will all subscribers sending money to Treasurers, kindly write the INITIALS and names they wrote on their pledges, also the county they live in. This will save much time.

Will all pastors and other persons holding pledges of churches please send them to the Field Secretary, retaining a list of such for their own use.

**N. B. Baptist Sunday School Convention.**

There will be a meeting of the Directors and Executive of the N. B. Baptist S. S. Convention on the afternoon of Tuesday, Dec. 15 at 2.30 o'clock, at the Baptist church, Moncton. It is highly desirable that all the directors and executive be present, as matters of practical importance are to be considered.  
J. W. BROWN, Sec'y.  
Hopewell Cape, Dec. 3.

**LITERARY NOTES.**

**THE OUTLOOK.**

The December Magazine Number of The Outlook contains much of special importance and interest. Perhaps the most prominent feature is the first installment of Mr. Jacob A. Riis's series of articles on the President, to be called "Theodore Roosevelt the Citizen"; the illustration includes a new portrait of Mr. Roosevelt drawn by Mr. George T. Tobin from a photograph taken for The Outlook by Mr. Arthur Hewitt. Other illustrated articles of note are Mr. Hamilton Wright Mabie's "The Land of Scott"; Mr. Norman Haggood's elaborate review of Morley's "Gladstone"; "In the Three Greatest Libraries," by Dr. James H. Canfield, of Columbia University, and "The Books of a Season," an elaborate review and estimate of the season's literature which is included in this as being the Fifteenth Annual Holiday Book Number of The Outlook. Of the unillustrated features perhaps the most notable is the group of articles entitled "What the American People Are Reading," to which articles are contributed by a publisher, a librarian and a bookseller. Dean Stubbs of Ely Cathedral contributes a Christmas Anthem, which is accompanied by music written by Dr. Noble, Organist and Master of the Choristers, at York Minister.

Among the articles of note in The Missionary Review of the World for December is one by the editor, Dr. Pierson, on "The

Indebtedness of Missions to the Mystics." It shows how this school of Christian leaders have furnished some of the most able advocates of missions. Miss Belle M. Brain gives a timely article on "Notable Christmas Days in Missionary History," and tells several very interesting stories of important events that took place on the day celebrated as the birthday of Jesus. Besides a dozen other papers on various missionary topics, there are the news items from the world field. These include: Dowie in New York; Panama and Missions; Indulgences in Spain; Persecution in Russia; Progress in India; Changes in Hunan; A West African Congregation, etc.

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

Professor James Orr, of Glasgow, who has lately spent several months in a lecturing tour in this country, furnishes the opening paper of the December Homiletic, on "Misconceptions Regarding the Present Attitude of Science Toward Religion." The facts, it is contended, are quite at variance with the common view on the subject.

Prof. George Frederick Wright's paper, on "The Uncertainties of Science and the Certainties of Religion," leads also toward the scientific establishment of the Christian faith.

A good specimen of practical apologetics will be found in Prof. William C. Wilkinson's article on "The Divine Cruelty in Nature and in Scripture," in which this well-known writer attempts to meet a form of skepticism that in this day confronts pretty much every pulpit in Christendom.

The sermons are by able and widely known preachers, and there is a large amount of Christmas matter, in sermons, outlines, and new and fresh illustrations drawn from the history of this anniversary day.

Still better things are promised for the year 1904.

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York, \$3.00 a year.

Mr. Morley's Life of Gladstone which, though a bulky work in three volumes, is selling on both sides of the Atlantic at a rate which distances most of the recent fiction, was carefully reviewed in the Edinburgh Review for October. This review, which is regarded as the clearest and best summary and criticism of the biography, is reprinted by The Living Age for November 28 without abridgment.

Sir Henry Campbell-Bannerman was escorted through Newport streets Monday night by cheering crowds and addressed a great meeting. He denied the right of the government to postpone an appeal to the country on the fiscal issue. Trade was embarrassed and the public credit impaired. British exports were increasing fast; the total make of pig iron in Britain last year showed an increase of 600,000 tons.

A special from Hodgenville, Ky., reports the assassination of two men, the fatal wounding of a third man and the injury of another, the dead are Squire Osborne, a district magistrate, and Dave Osborne. The wounded are Will Gardiner, who will die, and John Bennet, arm shattered. The alleged murderer, Custer Gardiner, a young farmer, was caught at Elizabethtown, after a desperate fight, and was taken to Munfordville and lodged in jail. Under cover of darkness, while the intended victims were sitting around the fireside, the assassin crept to the window of the room, and placing his Winchester near the glass fired several times.

Squire Osborne fell to the floor dead, his head torn almost off. His son, Dave Osborne, was shot through the heart, and Will Gardiner was wounded in the abdomen. John Bennett's left arm was shattered by a ball. The trouble had its inception in a family quarrel, which developed into a factional fight.

Premier Ross, of Ontario, was the guest of the Canadian Club at luncheon at Toronto on Monday. First analyzing the benefits of Chamberlain's policy to Canada, Mr. Ross said a preference would stimulate emigration to Canada; increased population would increase the home market for manufactures and compel an increase in transportation facilities and thus reduce freight rates. It would build up cities and towns and broaden industries in every district where raw material is obtainable. By increasing the direct trade with Britain our merchant marine would be increased and our seaports grow in importance. The proposed preference of five per cent. on meats and dairy products would offer us an unlimited market. Mr. Ross then commended Chamberlain's policy as tending to increase trade within the empire and to maintain the empire's supremacy. His policy added a commercial tie to a sentimental tie already binding the empire. Continuing, Mr. Ross said in part: "I also favor Chamberlain's policy because I believe it will prevent entangling alliances with the United States. Our experience so far with the American republic has not been very satisfactory whether in construction of treaties or delimitation of boundaries."

**Unpleasant!**

Boils,  
Humors,  
Eczema,  
Salt Rheum.

**Weaver's Syrup**

cures them permanently  
by purifying the  
**Blood.**

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

**INVEST YOUR MONEY**

in the Savings Bank, and you will get a yearly return of about 4 per cent. at the most. put it in an Endowment Policy in the

*The Mutual Life*  
**OF CANADA**

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

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

Geo. Casey, ex-M. P. for Elgin, died on Monday at the Protestant Hospital, Ottawa, after a fortnight's illness of pneumonia. He represented his country in the liberal interest for 28 years, but was defeated in 1900, when he ran as an independent liberal.



Buy a **Berliner Gramophone** with your spending money. Enjoy it while you save for it.

Only One Dollar Capital is Required.—Only Two Dollars a Month to Pay.

and this secures a "Talking Machine" that will talk, sing any song, play any piece, reproduce any band and every instrument, reproduce any hymn by a church choir. It is large enough for the largest hall or church, or can be used in the smallest room. **The Records are hard, flat discs,** and can be played a thousand times. It is the greatest amusement producer ever made, and no home should be without one. **Better than a piano or organ,** as no practice or experience is required. A child five years old can operate it. Every Gramophone is "made in Canada," and is guaranteed for five years. Every Gramophone is supplied with our new "Automatic" sound-box, 16-inch concert horn, 200 needle points and choice of any three records free. Cash prices, \$15.00 to \$45.00. Sold on the easy payment plan at a slight advance. **Order now and insure prompt delivery.**

A Musical Educator.—No instrument or invention of modern times has ever approached the Berliner Gramophone, in the faithful reproduction of vocal and instrumental music. It stands without a peer—furnishes entertainment for young and old and cultivates a refined and intelligent taste for music.

In Every Home.—No matter how far removed from cities and musical centres, no member of the family need be ignorant of the masterpieces of the musical world, old or new. New records are constantly being added to the great catalogue of selections which includes everything worth hearing in music or song.

At Merely Nominal Cost.—It would cost a fortune, and not even in a lifetime could one hear, in the original, all the selections which famous artists, bands and orchestras have made solely for the Berliner Gramophone, yet you can hear them all on the Gramophone in your own home at any time for a trifling cost, and hear them rendered with a degree of perfection and fidelity impossible of attainment by the average performer.

How to Get One.—Easy Payment Plan.—Fill out the Coupon and send it to us with one dollar, and we will ship the Gramophone to you. Enclose two dollars extra if you want spun brass horn. Send your order for extra records at the same time and save extra expressage. Almost any vocal or instrumental music you wish can be had—or we'll send complete list of records.

**What a Few of the Thousands of Delighted Purchasers Say:**

Rev. A. T. Bourke, College St. Joseph, N. B.  
The Gramophone arrived in perfect order. All are surprised and pleased with it. You will doubtless receive many orders from this part of the country.

Rev. B. Kiernan, Quyon, Que.  
Your records are ahead of any I ever heard.

Rev. D. Matte, Hospice St. Joseph, Que.  
The Gramophone I bought of you a few months ago is giving entire satisfaction and is admired and praised by all who have heard it.

Rev. J. Vaillancourt, Levis, Que.  
The Gramophone is still giving satisfaction.

These are only a few of the thousands of testimonials on our file from the clergy, lawyers, doctors, farmers, merchants, mechanics, etc. Write or call for catalogue at your nearest agent, or to the inventor and manufacturer,

It is difficult for a talking machine to reproduce a song or music more distinctly than mine.

Rev. P. A. Carlon, Kam'oops, B. C.  
Permit me to tell you that I am perfectly satisfied with the Gramophone I bought of you. It is a source of endless amusement to the children of our school as well. I do not think anything more perfect could be invented.

Rev. Geo. Bonsfield, Pembroke, Ont.  
The records are still in good condition although they have been used hundreds of times.

**E. BERLINER,**  
2315 St. Catherine Street,  
Montreal.

**Cut out this Coupon & send it.**

E. BERLINER,  
2315-19 St. Catherine St.,  
Montreal, Que.

Enclosed find one dollar in payment on the Standard Berliner Gramophone, type A, complete, with 16-inch japanned concert horn and 3 records. If satisfactory after five days' trial, I agree to pay eight monthly payments of two dollars each. If not satisfactory, I will return the Gramophone and this order is null and void. M

Name.....  
Occupation.....  
P. O. Address.....  
Express Office.....  
Province.....  
(If you wish a spun brass horn instead of the japanned horn, enclose two dollars extra.) Also send free of charge the following three records:



# The Sunday School

## BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson XIII. December 27.—Review and Christmas Lesson. Read Psalm 103 and Matthew 2: 1-12.

### EXPLANATORY.

THE KINGDOM OF DAVID.

The Reign of Saul.

B. C. 1095-1055, or 1037-1017.

A new era in Israelitish history.

A preparation for the reign of David.

Warning.

Disobedience.

Rejection.

Destruction.

The Kingdom of David.

B. C. 1055-1015, or 1017-977.

It may be possible to give fresh interest to the review of David's reign if we imagine the queen of the South, when she visited Solomon, listening to the history of David's reign as told by some aged prophet who had lived through it all.

THE KINGDOM OF CHRIST.

This review can be made a very effective and interesting Christmas lesson. For the kingdom of David was the antitype of the kingdom of Christ. Jesus was the son of David, and continued his line, and renewed his kingdom. The promises to David were completely fulfilled only in Jesus. The wise men from the East sought from afar the new-born King, as the queen of the South sought the kingdom of David as completed by David's son Solomon.

The preparation by Saul and his reign is comparable to the Jewish nation just before the time of Christ. Saul and his new era prepared the way for the splendid development under David. The Jews by their dispersion, by their synagogue services, their careful preserving and teaching of the Scriptures, their subjection to the Romans, their rebuilding of the temple, were a part of the preparation for Christ.

JESUS, THE SON OF DAVID.

Born at Bethlehem.

Youth and Training. David's youth and training was a foregleam of the earthly childhood of Jesus. David's early training was exactly the best for the work he was to do in life,—in a country home, religious and intelligent, with sufficient temptation, but not overwhelming till he was fully grown, amid daily duties that developed him physically as well as mentally, amid the influence of nature, of music, of meditation? He had physical strength, beauty, and attractiveness. He had natural abilities of a high order and great variety. He was business man, statesman, warrior, musician, and poet. "There was," says Kitto, "a rare combination in him of all that was gentle, tender, and mild, with the most exalted enthusiasm, the most noble aspirations, the most generous sentiments, the most manly deportment, the most heroic daring, and the most invincible prowess, joined to invariable consideration for others, open-heartedness, humbleness, and entire absence of all pretention." He had the conditions of power over men. "He had a wonderfully rich, lovable character. He moved many men with that irresistible

### A SURE TEST.

Of Whether Coffee Really Hurts or Not.

Some folks drink coffee and suffer day after day but console themselves by saying "I don't believe it hurts me or at any rate I am not sure that it does."

"The sensible thing to do is to make sure by leaving off coffee and using Postum for a week or so. The trial is pleasant and you may learn something worth more than money to you in the way of health and strength.

An intelligent woman who valued her health and comfort made sure. She says: "I have proved positively that when I use coffee I had kidney and bladder trouble palpitation of the heart, stomach trouble, in somnia and my complexion was sallow and muddy, but I got rid of all these troubles when I quit coffee and took on Postum Food Coffee. All my troubles disappeared quickly, almost as if by magic, and in their place I became strong and well.

"I soon learned to like Postum as well as I ever liked coffee and I would not exchange my delicious cup of Postum for coffee and sickness for anything in the world." Name given by Postum Co., Battle Creek, Mich.

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

fascination which only the greatest exercise." David learned many lessons in the court of Saul, and in his exile which fitted him for his kingly duties. He learned the character and needs of his people by living among them, suffering their trials, experiencing their grievances and privations and sorrows.

So Jesus became man and passed through childhood and youth in order that being "touched with the feeling of our infirmities," "in all points tempted like as we are, yet without sin" he might be "able to succour them that are tempted" (Heb. 2: 18; 4: 15). King of the Jews. Jesus was the king of the Jews whom the Magi sought. He was the descendant of David and inheritor of the promises to David, and of the everlasting throne of David, and the world-wide kingdom which grew out of David's kingdom. All the riches and splendors of David's kingdom as developed by Solomon were poor and dim beside the blessings of the kingdom of Jesus, spiritual riches beyond measure, comforts, joys, peace, education, character, love, and all outward blessings that flow from them.

The Seekers. As the queen of Sheba came from afar to hear the wisdom and see the glories of the kingdom of the Jews, the story of which had reached her ears, so the wise men from the East came to find the newborn king at Bethlehem.

The queen had a large kingdom, gold and spices, but there was something more she wanted. The wise men had wisdom and knowledge, but they had heard of diviner wisdom and higher knowledge for which their souls longed.

The Finding. Both found the object of their search, and to both "not half had been told."

Royal Gifts. The queen brought royal gifts to Solomon, and the wise men brought gifts to the infant Jesus,—"myrrh to a mortal, gold to a king, frankincense to God." And both received more than they gave.

Possibilities. There was no limit to the blessings which David's kingdom might inherit for itself and for the world, if only the rulers and the people would be filled with the right spirit, obey God from their hearts, and keep all his commandments. Where they failed the failure was due to refusing the necessary conditions. The development was slow, there were many failures and some disasters, but there was a gradual progress and a new movement and assured success through great David's greater Son.

In something the same way and for the same reasons the kingdom of Christ has not yet realized its possibilities, but the progress is becoming more rapid, and soon

"Jesus shall reign where'er the sun Doth his successful journeys run."

### LITERARY NOTE.

Jocelyn Lewis a new writer of stories for and about children, whose book "The Adventures of Dorothy" is to be published soon by the Outlook Company, was described in the title of an article written by her recently for one of the magazines as "an educated wage-earner." In writing of her experiences in this article, she said "It was with no chivalrous notion of living among wage-earners in order to be useful to them either as an example or as a reporter that I sought employment in a factory, but simply because I needed ready money, every week, for living expenses, and the factory paid from the beginning."

Sir Frederick Lorden has concurred in Lord Dundonald's recommendation for the purchase of a site near Kazabazua, on the Gatineau Valley Railway, some forty odd miles from the capital, upon which to locate the proposed central training camp for the militia. The property comprises about 30,000 acres, and is beautifully wooded and watered, there being no less than eight lakes within its limits. English army officers, who were lately taken up to view the place, pronounced it superior to Aldershot, Salisbury, or in fact any English military camp. The site is a strip of land running four miles east and west, and eight miles north and south. A permanent barracks will be erected on what is known as big Danford Lake. The C. P. R., which lately acquired the Gatineau Valley Railway, will construct a branch from Kazabazua to the proposed barracks, a distant of three miles. One thousand men, comprising all branches of the service, will occupy the camp each year from May to October. Two thousand additional men will be trained there during the summer.

The Bondelzwart tribesmen, who are engaged in a native rebellion in Demaraland, a country of Southwest Africa forming a part of the German possessions there, hearing that reinforcements were being sent against them, redoubled their efforts and succeeded in capturing Wambod fort. They burned the fort and village, massacred all the Germans and took the English families prisoners. A relieving force from the north meanwhile engaged a large body of the natives and heavy fighting ensued, the result of which is not known. The rising is supposed to be due to the execution of a Bondelzwart chief by German officers.

## A Diploma Received by the I. C. R. For Exhibit of Pictures at the Toronto Exposition.

A diploma has been received by General Traffic Manager Tiffin from the directors of the Dominion Industrial Exposition, recently held in Toronto, on which appears the words "Awarded to the Intercolonial Railway by the Jury Awards for exhibit of pictures, etc." The diploma is a very fine production of the lithographic art. It will be suitably framed, and added to the railway's permanent collection. The exhibit meriting this award consisted of one hundred and twenty-seven large bromide enlargements arranged to illustrate in order the route traversed by Canada's famous train, the "Maritime express," mounted Restigouche salmon, illustrating the rise, strike, struggle and victory—and moose heads, the whole exhibit occupying nearly one thousand square feet. The many thousands of visitors to this largest of Canadian exhibitions were loud in their praise of the beautiful scenery and sporting trophies of Quebec and the Provinces by the Sea, and it will no doubt result in many of our Upper Canadian brothers visiting us next year.

A bill prescribing the death penalty for the crime of killing the president of the United States, the vice-president, ambassadors or ministers of foreign countries accredited to the United States, was introduced in the house by Mr. Littlefield, Maine. The bill prescribes life imprisonment for attempt to commit bodily injury against the president or vice-president. Persons who aid or abet any of the crimes mentioned are deemed principal offenders. The harboring of persons guilty of the offences mentioned is made punishable by twenty-five years imprisonment. A fine and imprisonment penalty is provided for the teaching of anarchistic doctrine, and for conspiring within or without the United States for the killing of a ruler chief executive of any other country.



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that it is the most beautiful and stylish Fur to be obtained anywhere at the price, pay the express agent \$1.25 and express charges, otherwise back one cent. If you wish to take advantage of this exceptional offer we urge you to write immediately as we cannot guarantee to fill orders at C's Special Price for any definite time. Johnston & Co., Dept. 88 Toronto

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From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. MARRIS, 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 should be sent to Dr. Manning; and all such contributions in P. E. Island to Mr. STERNS.

SUSSEX.—Last Sunday evening the pastor gave the hand of fellowship to six persons, five of whom were baptized during November. Interest good.

STUDHOLM.—The pastor of late has received six into the fellowship of the church here. Special meetings are now being held and we hope to report many conversions. Our services are largely attended.

W. CAMP.

OAK BAY, CHAR. CO., N. B.—We have said good-bye to the dear people of Jemseg, since last writing to the M. and V. and are now settled at Oak Bay Char. Co. We hope the master will direct some faithful brother to our late field of labour, also help us to do His will on our new field. Please notice my change of address all that may wish to correspond with me.

W. J. GORDON.

BRIDGEWATER, N. S.—The kind people to whom the pastor of the Bridgewater Church ministers, have added yet another to the many expressions of appreciation already received by the pastor and his wife. The latest is in the form of a handsome fur coat, a present to the pastor from five members of the congregation whose names have not been made known. While it is but natural to appreciate any manifestation of personal friendship, yet there is even a greater joy in the knowledge that back of any personal interest, these things are prompted by a deeper interest in the Master's work for which the pastor stands, in a measure as the representative.

C. R. F.

LOWER AYLESFORD.—During the past weeks we have been concentrating our efforts at Harmony. The Lord has richly blessed us. Sinners have been saved and backsliders have returned to God. Sunday the 15th, nine believers followed their Lord in baptism—eight girls and one young man. These girls are all members of the Mission Band to which influence, we believe, is largely due to their early conversion. Sunday the 29th, four others, two young men and two girls were baptized. One of these young men is the son of our good deacon Alex. Banks. In addition to these three were received on experience. Others we believe have accepted Christ but do not feel ready as yet to follow him in baptism.

J. A. HUNTLEY.

Kingston, N. S., Nov. 30.

The Nova Scotia Legislature opened on Thursday of last week. The speech from the throne intimated that the Legislature had been called to meet earlier than usual for the consideration of proposed legislation of an urgent character in connection with some of the great corporations which are engaged in the development of the coal, iron and steel industries of the Province. After this immediate business is disposed of there will be an adjournment to allow time for the preparation of documents connected with the regular business of the session. The speech expresses regret that some branches of the fishing business have been less successful than usual. Otherwise the Province has enjoyed marked prosperity. The mining and agricultural industries are in a prosperous condition. The Agricultural College at Truro and the Provincial Sanitarium at Kentville for the treatment of consumption are well advanced toward completion. Railway building in the Province is being carried on vigorously. The Halifax and Southwestern Railway and the road from Middleton to Victoria Beach are under construction. There is a substantial surplus in the treasury of the Province.

CHARLOTTETOWN, P. E. I.—One half of a year has come and gone since we took up the work here. Good men and true had come, done their work, and gone out, leaving things in a most orderly manner—Gordon, Corey, Raymond and Miner—all worthy pastors and much loved by church and congregation.

Bro. Raymond still abides in the city as Provincial S. S. secretary, and has lent the new pastor much appreciated aid. Just a few things seemed to us necessary to complete a well appointed church building—namely, the reading desk to be replaced by a modern pulpit—a "sign" at the door to tell the stranger the hours of service, and the people that worship within—some changes in the choir gallery—and last, but not least, a self "Individual Communion Cups"—all of which have been put in order. Seven persons have been received into our Church fellowship. The pastor and family have been kindly received by the people, and already feel quite at home. We found here a deacon, of which any pastor might be justly proud—spiritual, energetic and progressive. A model clerk, and an up-to-date Sunday School superintendent. Also a fine class of young men and women, all loyal to their church and pastor. These are among the things that make up a pleasant pastorate, and call out the best energies of body and soul of the pastor. We appreciate all this and are doing our best for the church and the cause on this Island. We are "Citizens of no mean city", here in Charlottetown, and our prayer is that God may bless our united efforts for his glory. One thing, more, a fine building lot at the rear of the church, has waited long, is waiting still, for the much needed parsonage; and we have it in our hearts and plans to supply this long felt want. We think a church now and again, needs to do some extra thing to unite her efforts, to localize her interests, to call forth her best energies both temporal and spiritual, and to reveal possibilities. We shall feel disappointed, if the new parsonage does not materialize during the coming summer.

G. R. WHITE.

Sunday Schools.

Dear Editor:—Having noticed an article through the columns of the M. and V. some few weeks ago to the effect that the brethren have organized a Baptist Sunday School convention for New Brunswick, I felt like saying a few words through the press in regards to this very important work. We all realize the fact that the Sunday school is one of the most important parts of our church work, from our Sunday schools come our church members. How important then that the young people who attend our Sunday schools should be taught the plain principles of the word, or in other words will one who is not taught the New Testament principles make a good strong church member. It was not long since the writer had the privilege of attending an interdenominational convention in a Baptist meeting house and after the convention was through the Field Secretary and a Pedo Baptist remained to talk over some matters they could not consistently bring before the whole convention. Should not the Baptists of Nova Scotia organize a convention as well as our New Brunswick brethren would it not bring more strength to our churches? It seems very evident that if we as a denomination expect to hold our own and not have the ground taken from us by others, it is necessary for us to declare the principles for which we stand more boldly in the future than we have been doing in the past. It is to be earnestly hoped the time will soon arrive when we will have a Baptist S. S. convention of our own. Why not care for our Sunday school work with just as much earnestness as our missionary work. We only need to watch our Pedo Baptist brethren to see how eagerly they seek out the children and as soon as they can read learn them the articles of their faith. Should not every Baptist be more careful to teach the children? We need to remember the Word of the Lord to Joshua when he took command of the children of Israel, Joshua 1:7-8, may we earnestly labor and pray with this end in view, that we may soon have a Baptist S. S. convention, then we shall be able to meet in the name of the Lord and discuss all the different branches of our Sunday School work. May the Master speedily hasten the time.

W. E. C.

In a fit of jealousy and rage over the continued rejection of his attentions, Thomas McCabe forced his way into the kitchen of a private house on Crown street, New Haven, on Wednesday, and severely slashed Hattie Gilmore across the face with a razor and then killed himself by drinking carbonic acid. Municipal elections were held in seven Massachusetts cities on Tuesday, and in favour of the seven republican mayors were elected, while five voted for licensing the sale of intoxicating liquors. The only no license city which changed over to the license column was Fitchburg.

Manchester Robertson Allison, Ltd.



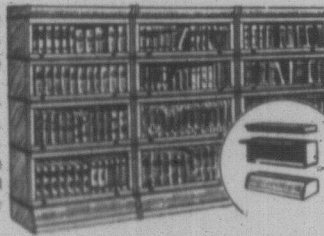
Furniture for Christmas.

The person who looks upon utility and ornamental furniture as matter for consideration at springtime on wedding occasions and when necessity intervenes is greatly mistaken, for at Christmas season there is a tremendous demand for this class of gifts and certainly no more acceptable present could be selected.

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Advanced	2 "	Advanced H. D. "	2 "
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### MARRIAGES.

**HOOPER-MCLEESE.**—At the parsonage St. George, Dec. 2nd, by Rev. M. E. Fletcher, James I Hooper and Lizzie McLeese, both of Back Bay, N. B.

**NELSON-FURNESS.**—At Charlottetown, P. E. Island, Dec. 2nd, by the Rev. G. R. White, Robert Gray Nelson to Miss Florence Jane Furness, both of Charlottetown, P. E. I.

**DINGWELL-FRASER.**—At Charlottetown, P. E. Island, Nov. 25, by the Rev. G. R. White, Mr. James E. Dingwell to Miss Bessie J. Fraser both of East Point, Lot 47, P. E. I.

**MACLEAN-WESTAVER.**—At the parsonage, Chester, N. S., Dec. 2, by Pastor Rupert Osgood Morse, John Malcolm Maclean of Port Hastings, C. B., and Blanch Hilda Westaver, Hubbard's Cove, Lunenburg, Co., N. S.

**PAISLEY-GREGG.**—At the residence of the bride's father by Pastor E. K. Ganong, on Nov. 12th, John E. Paisley of Greenwich, King's Co. to Miss Agnes E Gregg of Westfield Kings Co.

### DEATHS.

**Ge.**—At Upper Wicklow, Car. Co., on Nov. 23rd, David Gee, aged 80 years. By request, Rev. C. Stirling attended funeral, and preached from Num. 23-10. Bro. Gee leaves a wife, four sons, two daughters and two sisters, to mourn their loss. He died in the faith.

**HARLOW.**—On the 14 of Nov., at Westfield, Queens Co., N. S., of paralysis, Josephine, beloved wife of Deacon Abrial Harlow, aged sixty-two years. Our sister was a constant and active member of Kempt church. She leaves to mourn a husband and six sons with a large circle of friends. May God bless and comfort them in their loneliness.

**TARRIS.**—At Caledonia, Albert Co., N. B. on Oct. 26th, Mrs. James Tarris in the 81st year of her age. Sister Tarris was baptized 61 years ago by Rev. Wm. Pulsipher and united with the 1st Harvey church of which she remained a member for about seventeen years, when she had her membership transferred to the Caledonia church. Our sister was a very earnest and devoted Christian and while able to be around took an active part in the Lord's work and when laid aside by age, did not fail to trust and rejoice in him even to the end. Mrs. Tarris was twice married, her first husband being Josiah Bennett and was the loving mother of eight children of whom five survive her, namely, E. H. Bennett, M. D. of Luber, Me., Peter W. Bennett of Washington, D. C., and Mrs. (Dea.) James Stuert, Mrs. (Dea.) Wellington Wilbur and Mrs. Fredrick Ewell of Caledonia, Albert Co. May the Lord comfort all their hearts by His grace.

**Hoffman.**—In East Boston, on Wednesday the 25th of November. Mr. Andrew Hoffman in the 79th year of his age. Mr. Hoffman was born in Nova Scotia and came to Boston when a young man. He went into business, was prosperous, and became the possessor of a large amount of real estate. For a number of years he was identified with the Methodist denomination, though he was baptized by immersion and believed only in believers baptism, but in 1892, he united with the Central Square Baptist church, and has proved himself an exceedingly valuable member ever since. He was a liberal contributor to the support of the church, as well as a faithful attendant upon its services. He died very suddenly. He was at church the Sunday previous as usual. He led the early morning prayer meeting and was in his place at both the morning and evening services for public worship. Tuesday evening found him at the C. E. meeting, of which society he was a charter member, and he took part in the service. On the following morning, he was summoned from earth to heaven without a moment's warning. He was an earnest, sincere, generous and faithful steward of the Lord, and his loss will be deeply and widely felt. "Help, Lord, for the godly man ceaseth; for the faithful fail from among

the 29th, in the presence of a very large congregation. The service was conducted by his pastor, Rev. A. J. Hughes, assisted by the Rev. L. B. Bates, D. D., pastor of the Meridian street M. E. church, in former years a pastor of the deceased.

**NEVERS.**—On October 5th at the home of her daughter, Mrs. Luther Goodspeed, Nashwaak, N. B., after a lingering illness, Mrs. George P. Nevers passed away at the ripe age of eight one years and eleven months. The deceased was born in the city of Fredericton being the daughter of Samuel Peters at that time one of the leading merchants of the city. At an early age she came to know Christ as a personal Saviour. She entered the Baptist seminary of her native city and after graduating obtained a teachers license and taught school in the vicinity of Fredericton for several years when she became the wife of Rev. John Magee son of the Rev. Thomas Magee one of the pioneer preachers of the Baptist faith in N. B. The son was a successful pastor at Maugerville for nine years and at Nashwaak for seven years. The issue of this union was nine children, five of whom survive to day. At the age of forty Mrs. Magee was left a widow and after six years became the wife of George P. Nevers, J. P., when twelve years later she again was left a widow. Through her Christian life, and especially the years of her widowhood Christ was to her a real presence. She felt the throb of that irrepresible life in her heart and by the resistless power of His love she was pressed forth in unselfish service. In her life the graces were beautifully blended and wrought to view the fair cluster of fruit of which the apostle speaks in Gal. 5: 22-23. The greatest encomium to the worth of her Christian character is that of Christ to Mary "She hath done what she could." One brother, George Peters, J. P. of Fredericton, five daughters, Mrs. Luther Goodspeed, Nashwaak, N. B., Mrs. Chas. Fisher, Marysville, N. B., Mrs. James Camber, Worcester, Mass., Mrs. P. A. Keith, Chicago, Ill., Miss Harriett Cecil Magee, Oshkosk, Wis., sixteen grandchildren and six great grandchildren survive to call her blessed.

### EXCLUSIVENESS.

When Jesus showed that he had a mind broad enough to understand publicans and a heart large enough to sympathize with them and show them favor, the Pharisees hated him on that account. No matter how good he was, he could not be tolerated unless he should exclude and despise all those whom the Pharisees excluded and despised.

There are professing Christians who have this spirit. There are persons whom they cannot tolerate. When one comes into the community who is broad enough to be the friend of their friends, and of their enemies also, they cannot understand him. Unless he will discard those whom they discard, they will discard him. This Pharisaic spirit has broken down Christian fellowship in scores of so-called Christian churches. There are persons in every community and in every church who are not congenial. There is something irritating in their manner of life. This antipathy will manifest itself even when we try to hide it. It is the purpose of the Holy spirit to burn up all such antipathies and prejudices and melt all sorts of people into one brotherhood. The Spirit did this on the day of Pentecost, and he will do it whenever he may have his way. It is an easy thing to love those who love us and live on good terms with those who are kind to us; but to love our enemies and to enter into fellowship with those who irritate our feeling requires grace.

Jeremy Taylor says: "It is no great matter to live lovingly with good natured, with humble and meek persons; but he that can do so with the froward, with the wilful and the ignorant, with the peevish and perverse, he only hath true charity." Lord, evermore give us this charity.—New York Advocate.

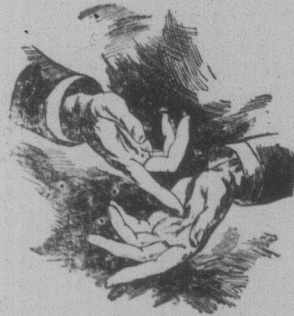
The Dominion government has decided to make an effort to secure immigrants from Northern France, and with this end in view James Smart, Deputy minister of the interior, will leave for Europe next week. Mr. Smart will also endeavor to further stimulate immigration from the British Isles to Canada.

For \$1.50 the MESSENGER & VISITOR will be sent postpaid to any address from date until Dec. 31st, 1904.

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White or cream, corded wash silks. Waist of 3 1-2 yds. cost only \$1.40.

Very neat hair line stripes and plain color wash silks—rose, pink, cadet, sky, yellow, grey, champagne, black and white, etc. Waist length, 3 1-2 yds. costs only \$1 75.

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## FRENCH SATIN DELAINE WAISTINGS.

Make a pretty present. Great variety of colors. A waist length costs \$1.77.

## F. W. Daniel & Co.,

London House, Charlotte Street.

When answering advertisements our friends will confer a favor on the publishers of this paper by mentioning the MESSENGER AND VISITOR.

GUARD YOUR CONVERSATION.

I wonder whether we realize how much of our ordinary talk consists of criticism? There is no doubt that it is immensely interesting to watch people, to study their characters and ways, and to communicate our impressions about them to others. Take away the element of personal criticism, and conversation, one must admit, would lose a good deal of its interest. Yet it is not a little disturbing sometimes to reflect, after leaving a house where you have been entertained for half an hour by sprightly and witty comments on mutual acquaintances that in all probability your own personality is furnishing a text for a similar entertainment for the next group of callers? After all it is better to be kindly than amusing; it is better to pass over a good deal that does not commend itself to us (so long as no principle is involved) than to be always making a fight for one's way of doing things at the cost of friction and disagreement. Hundreds of years before the Christian era, when an Eastern poet wished to sum up his impressions of perfect womanhood, he closed his ideal portrait with these words: "She openeth her mouth with wisdom, and in her tongue is the law of kindness.—Selected.

WIRELESS PRAYER.

As the progress of our times has gone along, it has, however, furnished us with still more wonderful illustrations of the mystery of communicating with the world beyond, so that the modern wonders of the telegraph wire, of the ocean cable, of the telephone, of the wireless waves of electric vibration that can now cross the ocean from vessel to vessel—these become still higher types of the wonders of prayer.

A doating paragraph yesterday told us how a gentleman leaving Great Britain suddenly found himself needing more cash to pay the

GIVE YOUR STOMACH A NICE VACATION.

Don't Do it by Starving it Either—Let a Substitute Do the Work.

The old adage, "All work and no play makes Jack a dull boy," applies just as well to the stomach, one of the most important organs of the human system, as it does to the man himself.

If your stomach is worn out and rebels against being further taxed beyond its limit, the only sensible thing you can do is to give it a rest. Employ a substitute for a short time and see if it will not more than repay you in results.

Stuart's Dyspepsia Tablets are a willing and most efficient substitute. They themselves digest every bit of food in the stomach in just the same way that the stomach itself would, were it well. They contain all the essential elements that the gastric juice and other digestive fluids of the stomach contain and actually act just the same and do just the same work as the natural fluids would do, were the stomach well and sound. They, therefore, relieve the stomach, just as one workman relieves another, and permit it to rest and recuperate and regain its normal health and strength.

This "vacation" idea was suggested by the letter of a prominent lawyer in Chicago. Read what he says: "I was engaged in the most momentous undertaking of my life in bringing about the coalition of certain great interests that meant much to me, as well as my clients. It was not the works of days but of months. I was working day and night almost, when at a very critical time my stomach went clear back on me. The undue mental strain brought it about and hurried up what would have happened later on.

"What I ate I had to literally force down and that was a source of misery as I had a sour stomach much of the time. My head ached, I was sluggish and began to lose my ambition to carry out my undertaking. It looked pretty gloomy for me and I confided my plight to one of my clients. He had been cured by Stuart's Dyspepsia Tablets and at once went down to a drugstore and brought a box up to the office.

"I had not taken a quarter of that box before I found that they would do all the work my stomach ever did; and as a rest or vacation was out of the question for me, I determined to give my stomach a vacation. I kept right on taking the tablets and braced up and went ahead with my work with renewed vigor, ate just as much as ever I did and carried out that undertaking to a successful issue. I feel that I have Stuart's Dyspepsia Tablets to thank for saving me the handsomest fee I ever received as well as my reputation and last but not least my stomach."

Stuart's Dyspepsia Tablets are for sale by all druggists at retail, a box

duty on some valuable imports he was taking with him. He happened to know that his mother was sailing on another vessel of another line, and that this vessel was in a radius of fifty or one hundred miles. He sent a wireless telegraph upon the ocean requesting his mother to pay the purser of her steamer ten pounds, and have the purser communicate with the purser of his steamer. About an hour later a message came back over the sea saying, "Credit ten pounds to Mr. So and So." He had not seen the vessel, but received his answer in hard cash.

Now this little incident speaks of that other world in which some of us are permitted to live, and how we can breathe out upon the waves of either the needs of this life; and though we cannot see them nor the place they reach, we see the things that come back to us, "grace to help in time of need."

HOW SHE MANAGED IT.

"I don't see how you can possibly go to church three times on a Sunday," said one lady to another at a social gathering.

"I manage it simply by doing no work of any kind on the Sabbath. I think it positively wicked for women to stay at home and cook dinners for their husbands on Sundays," returned the other.

"I suppose, then, you have a cold lunch at noon?"

"Oh, dear no. I always take dinner at my husband's sister's. She's a splendid cook, and she always tries to do her best on Sundays."

TELLING ALL.

A young man who had involved himself in debt went for assistance to Cecil Rhodes, the Colossus of South Africa.

"How much do you owe?" asked Mr. Rhodes.

A sum was named.

"Is that all?"

That was all. A check for the amount was written out.

"Come, to see me to-morrow about an appointment and be ready to leave for the North."

The young fellow left happy, but in the morning there was another story. In his dread of stating an amount which to him seemed large, he had not named the true sum of his indebtedness, and had spent the afternoon trying to raise the extra money from Mr. Rhodes' own friends on the strength of the appointment he was to receive.

"It won't do," was the unexpected reply he received in the morning. "I asked you a question, and you gave me a wrong answer. You are of no use to me. Good day."

In our anxious care for the morrow, we fail to enjoy the blessings of to day; we spend our lives anticipating, but not realizing; for as soon as we have reached a desired point, we see beyond us something to reach after which we believe to be necessary to our happiness. If we have not the spirit of contentment to day, we are never likely to have it. If we pass by unused the resources of to day, we are like to do the same to-morrow, thus making all our days barren of the joy and satisfaction which come from having made the most of the day's gifts.—Louise Heywood.

It is no small part of the mission of Christ to throw congenial souls in the way of each other, to beautify the life of each by transplanting something to the other's life. The church of God furnishes companionship which satisfies the cravings of an immortal soul.—Nehemiah Boyson, D. D.

"Why do you sit here and gaze at the moon?"

"I am an optimist."

"An optimist? What has that to do with the moon?"

"I like to look on the bright side of things."

—Kansas City Journal.

Nagsby—I thought you were never going to work for those people again.

Wagsby—I did say so. But since that time they have decided that I might come back.—Baltimore American.

"Didn't he bark?" interrupted the man.

"Not a bark; he was too busy."

"Busy! What doing?"

"Carrying the lantern for the burglars. If you know anybody who wants a good dog send them around."

Free Not One Cent to Pay. 32 HANDSOME FUR CAPERINES (Worth \$6.50 Each) FREE. A Grand Bargain to clear out the last of an immense stock of High Class Furs. These handsome Capelines cost us \$3.75 each but in large quantities for export cash and we sold them all last winter for \$4.95 each (less than whole-sale price), but as our stock is now reduced to only 32 and we expect our new supply to arrive shortly, we are going to give the whole of these 32 magnificent Capelines away Free for selling only 1 doz. of our latest beautifully colored Pictures 15 x 20 inches, named "The Family Record," "The Angel's Whisper," and "Book of Ages," at 75c each. (A 50c certificate free to each purchaser.) These beautiful Pictures are a handsome finish in 15 different colors and are fully worth \$6c. Everyone you show them to will buy one or more. When you return the money and we will immediately send you this.

Handsome Fur Capeline

Description. This handsome Capeline is made of the finest quality grey black Alaska Seal, with high turned up storm collar (fur on both sides), 5 in. fur wide and a warmly padded and built nylind neck, 9 inches wide, reaching over the shoulders, the whole ornamented with a long full fur ed to it as shown in the illustration. Black Alaska Seal is one of the most durable furs known. It is very fine, soft and beautiful, and under ordinary conditions will give ten years of satisfactory wear. The Capeline is very warm and comfortable, handsome in appearance, and adds a fine stylish and dressy effect.

Deranged Nerves AND Weak Spells. Canadian Baptist Hymnals. We can supply these in five different bindings. Send for price list.

Mr. R. H. Sampson's, Sydney, N.S. Advice to all Sufferers from Nerve Trouble is "GET A BOX OF MILBURN'S HEART AND NERVE PILLS."

He says: "I have been ailing for about a year from deranged nerves, and very often weak spells would come over me and be so bad that I sometimes thought I would be unable to survive them. I have been treated by doctors and have taken numerous preparations but none of them helped me in the least. I finally got a box of Milburn's Heart and Nerve Pills. Before taking them I did not feel able to do any work, but now I can work as well as ever, thanks to one box of your pills. They have made a new man of me, and my advice to any person troubled as I was, is to get a box of Milburn's Heart and Nerve Pills."

Price 50 cts. per box, or 3 for \$1.25, all dealers, or THE T. MILBURN CO., Limited, TORONTO, ONT.

INTERCOLONIAL RAILWAY. On and after SUNDAY, Oct. 11, 1903, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton	6.30
2—Exp. for Halifax, the Sydneys and Campbellton	7.00
4—Express for Point du Chene, Halifax and Pictou	13.15
26—Express for Point du Chene, Halifax and Pictou	12.15
8 Express for Sussex	17.10
134—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney	23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.20
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Point du Chene, Halifax and Pictou	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35

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

D. POTTINGER, ager. General Man. Moncton, N. B., Oct. 9, 1903. CITY TICKET OFFICE. 7 KING STREET, ST. JOHN, N. B. Telephone 1053. GEO. CARVILLE, C. T. A.

Free Steam Engine. Would you like to have one? My machine was run 2 1/2 & 3/4 hours and I am delighted with it. All the boys want to buy it, but I would like to let it for \$100. That is what Alf, David, Frederick, Ed, Earl, and I have done of other letters praising this little powerful engine. It runs 11 inches high and is strongly made of steel with polished for a better safety valve, with no screws down, stable air cylinder, piston cross head, connecting rod and crank shaft, with the wheel attached, so that you can run all kinds of Toy Machines. Just the machine to delight every boy's heart, and all you have to do to get it is to send only \$5 of our large beautifully colored picture named "The Angel's Whisper," "Kinny to the Cross I Cling," and the "Family Record." These pictures are all beautifully finished in 12 colors and could not be bought in any store for less than \$6. You will return for only \$5, and give each purchaser a 50c certificate to return with the money and we will immediately forward the Engine. Remember it's all free. We allow you to keep our money to pay your expenses. Write us for it now, today. THE COLONIAL ART CO., DEPT 87 Toronto.

Fire Insurance. Absolute Security Queen Insurance Co. Ins. Co. of North America. JARVIS & WHITAKER, General Agents.

A GUARANTEED CURE For DYSPEPSIA K.D.C. OR MONEY IS FOUND IN K.D.C. REFUNDED. If you are afflicted with Dyspepsia, write for particulars a guarantee K.D.C. 10111, Boston, U.S.A. and New Orleans, La., U.S.A.

**This and That**

**NICELY CAUGHT.**

A prominent Scottish M. P. when addressing a large audience recently, touched on the subject of labor, and advocated that a more kindly bond of feeling should exist between employer and employee. Just then a man—a political opponent, to all appearance—rose up in the middle of the hall, and in a loud, scoffing voice cried:

"How do you treat your own workmen?—long hours and short pay. I should know, for I was one of them."

For a moment the M. P. was nonplused by the suddenness of his charge, while the audience eagerly awaited developments. Then looking hard at his interrupter, he inquired, amid a breathless silence:

"Were you employed in my Glasgow works?"

"Yes, I was," retorted the other, defiantly.

"Then allow me to inform you and the audience," came the quiet reply, "that I had never had work either in or within fifty miles of Glasgow."

The cheers which greeted this explanation showed that the M. P. had scored in no uncertain fashion.

**IN GOOD OLD IRISH.**

At a concert held at a certain town a soldier of the Black Water occupied a seat in front of a private of an Irish regiment, and his sweetheart. The latter was very much interested in the Highlander's uniform, and scanned the regimental hedge on his cap and collar particularly. This badge is the figure and cross of St. Andrew, with the motto: "Nemo in irine laesabit." (No one annoys me with impurity.)

"Phwat does that writin' mane, Patsy?" asked the girl.

"Phwy," replied Pat, "it's Latin, but I've forgotten the English av it. But in good old Oirish, it manes, "Thread on the tail av me coat if ye dare!"—"Tit Bits."

**SALOON FIENDS.**

And now it is discovered that drunkenness is repulsive for most of the crimes of lynch-ing. Whiskey first ignites the fires at the stake. Leslie's Weekly expressed the belief that "investigation would establish the fact that no lynching affair was ever led by sober men, or in a community where no saloons were allowed to exist." In every case where the lynching has occurred, the authorities have at once found it necessary to order the saloons closed.

**ABOUT FEAR.**

Often Comes From Lack of Right Food.

Napoleon said that the best fed soldiers were his best soldiers, for fear and nervousness come quickly when the stomach is not nourished. Nervous fear is a sure sign that the body is not supplied with the right food.

A Connecticut lady says: "For many years I had been a sufferer from indigestion and heart trouble and in almost constant fear of sudden death, the most acute suffering possible. Dieting brought on weakness, emaciation and nervous exhaustion and I was a complete wreck physically and almost a wreck mentally.

"I tried many foods but could not avoid the terrible nausea followed by vomiting that came after eating until I tried Grape-Nuts. This food agreed with my palate and stomach from the start. This was about a year ago. Steadily and surely a change from sickness to health came until now I have no symptoms of dyspepsia and I can walk 10 miles a day without being greatly fatigued. I have not taken a drop of medicine since I began the use of Grape-Nuts and people say I look many years younger than I really am.

"My poor old sick body has been made over and I feel as though my head has been too. Life is worth living now and I expect to enjoy it for many years to come if I can keep away from bad foods and have Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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

until peace and order were restored. Where saloons abound there can be no permanent peace and order, and when men of evil passions are full of whiskey they are ready for any offence against order. No doubt most of the Southern negroes who commit heinous crimes are drunken negroes, just as the white men of the North who commit such crimes are generally drunken. Drunkenness makes brutes and fiends out of bad-tempered men, no matter what their color. Keep whiskey out of bad men, and you will keep most bad men out of hideous crimes. Sober men in lust and greed and frenzy may sometimes break the laws, shed blood and do nameless wrong, but these are the exceptions. Write it down that as a rule the colored fiend is a drunkard, and the fiends that lynch the fiend are drunkards also.—Michigan Christian Advocate.

**MAKING SUNSHINE.**

When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done, a left off garment to the woman who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves light as air, will do it, at least for twenty four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, it will send you gently and happily down the stream of human time to eternity. By the most simple arithmetical sum, look at the result: You send one person, only one, happily through the day—that is three hundred and sixty five during the course of the year; and suppose you live only for forty years after you commence that kind of medicine, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now, is not this simple? It is too short for a sermon, too homely for ethics, too easily accomplished for you to say: "I would if I could."—Sydney Smith.

**SILENCE REIGNED.**

They had been talking as they walked. She had remarked parenthetically: "Oh, it must be terrible to a man to be rejected by a woman."

"Indeed, it must," was the response.

Then, after a while, with sympathetic disingenuousness, she exclaimed: "I don't think that I could ever have the heart to do it."

And there came a silence between them as he thought it over.

A farmer seeing an artist painting his fields, asked him what he would charge to paint his farm with himself standing at the door. "Five guineas," said the artist. "Done!" said the farmer. "Come to-morrow. In due course the painting was finished. But, alas, the careless artist had forgotten to paint in the worthy farmer! "Yes, I like it, said the farmer, but where's me?" The error he had made flashed across the artist, but he tried to pass it off with a joke. "Oh," he said, "You've gone inside to get my five guineas!" "Oh, have I?" said the old chap nettled. "Praps I'll be coming out soon, and, if I do, I'll pay you—in the meantime we'll hang it up and wait!"

The children were playing funeral, and four-year-old Johnnie was chosen as the one to be buried. He was placed in a hammock and taken to the supposed grave on the children's shoulders. Grouped about the spot, the children began to sing. Johnny joined in lustily.

"Stop!" said Mary; "you must not sing. You are dead."

"Oh no!" was Johnnie's answer. "I'm an angel up in heaven."—Lippincott's Magazine.

For \$1.50 the MESSENGER & VISITOR will be sent postpaid to any address from date until Dec. 31st, 1904.

**RHEUMATISM CURED.**

Jas. McKee, Linnwood, Ont.  
Lachlin McNiel, Mabou, C. B.  
John A. McDonald, Arnprior, Ont.  
C. B. Billing, Markham, Ont.  
John Mader, Mahone Bay, N. S.  
Lewis S. Butler, Burin, Nfld.

These well know gentlemen all assert that they were cured by MINARD'S LINIMENT.

**RADWAY'S READY RELIEF FOR PAIN**

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

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

**Dysentery,  
Diarhoea,  
Cholera Morbus.**

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

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

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c a bottle. RADWAY & CO., 78 St. Helen Street, Montreal.

**A Little Girl's Life Saved.**

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

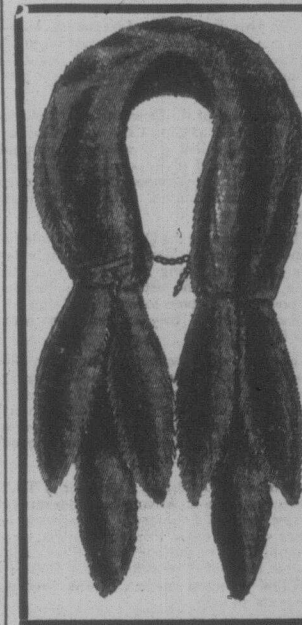
MRS. J. G. FENLEY, Tampa, Fla.

**BOWEL TROUBLES.**

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 72 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULDA.

1704 Edward Street, Houston, Tex



**FREE!**

Ladies and Girls,  
You Can Earn This

**Handsome Fur Scarf**

In a Few Minutes

SEND your name and address, and we will mail you post paid 8 large beautifully colored Pictures 16 x 20 inches, named "The Angel's Whisper," "The Family Record," and "Simply to Thy Cross I Cling," to sell at 25c. each. We also give a 50c. certificate free to each purchaser. These pictures are handsomely finished in 12 colors, and could not be bought in any store for less than 50c. each. Every one you get for them to sell buy one or more. When sold send us the money, and we will send you this

**HANDSOME FUR SCARF**

Over 40 inches long, 4 inches wide, made from selected full-furred skins with six fine full black tails, the very latest style. We know you will be more than pleased with it. Miss J. Bookers, Rosenberg, Can., said: "I write to thank you for the handsome fur scarf. It is just beautiful. I could not buy one like it in our store for \$3.00." The regular price in all fur stores is \$3.00, and they fully equal in appearance any \$10.00 Fur Scarf. We could not think of giving them for so little, were it not that we had a great number made specially for us during the summer when the furriers were not busy. Ladies and girls, take advantage of this chance and write for the pictures to-day. We guarantee to treat you right, and will allow you to keep out money to pay your postage, so that your Fur Scarf will not cost you one cent. Address THE COLONIAL ART CO., Dep. 42 Toronto.

**PICKFORD & BLACK STEAMERS**

are the best way to go to the BRITISH WEST INDIES on a winter cruise.

The Advantages are:

- 1st—Clean and Comfortable Ships.
- 2nd—Very Good Food.
- 3rd—Prompt and Courteous Treatment.
- 4th—Low Cost of Return Ticket.
- 5th—Ships visit a larger number of islands than do those of any other line.
- 6th—Pleasant Companions, always assured.

**Chaloner's Croup Cure WILL CURE CROUP**

and is an infallible medicine for Croupy Coughs. No family should be without this valuable medicine where there are small children. Price, 25c. per bottle at the drug stores.

If local dealers cannot supply send 25 cents to The McDIARMID DRUG CO and they will mail a bottle.

## CONCERNING CONSERVATISM.

It is good to be not over-quick to enthuse over the future prospects of large projects; but it seems to us better not to be blind to evident promises.

Conservatism is not merely the reverse of go-ahead-activeness. Nowadays it has become a cloak-word for those who, through ignorance or motive, cry down ALL that is new; it is in fact, a business with some—it takes time to prove them wrong; meanwhile they are building reputations for cautiousness.

Is there to-day any conspicuous railroad, mine or other enterprise, that, at the outset did not meet with the discouragement of influenced or incompetent expert opinion, to say nothing of natural and fostered adverse public opinion? Is there a going business of any sort that has not had its share of more or less genuine initial disfavor? And the fact that to-day there are thousands of going businesses shows how much sounder, and therefore more admirable, was the faith of their founders.

These reflections are prompted by recalling particularly the immense business of the Pan-American Asphalt Co. after asphalt had been denied to exist in Mexico; how, the fabulously rich El Oro and Santa Gertrudis mines of Mexico were reported unfavorably by mining experts; the opposition of press and people in 1878-79 to Sullivan's Mexican railroad projects, which, after completion were more efficient, perhaps, than any other agency, in lifting Mexico out of the hypnotism imposed upon it by Cortez. These illustrations can be paralleled and outranked by examples right at home.

More familiar instances are those antagonistic to systematic rubber culture. Instances have been known where plantation companies have been offered eulogistic periodical publicity for a consideration, and, because they did not invariably meet with acceptances, articles were published discouraging rubber culture—a topic of which the writers, perhaps, knew nothing. And such "opinions" would gain a scattering currency appearing frequently as "a friend's advice not to invest in such enterprises." If first-hand information is sometimes valueless what must distortions of the same be worth at second-hand?

It is to be hoped, however, that the government enquiry recently conducted by Mr. Q. F. Cook, of the Department of Agriculture, will settle all disbelief and skepticism in the matter. A trained botanist, Mr. Cook went into his work with all the resources of his science and of the department at Washington behind him. His report is voluminous, but it unequivocally endorses rubber cultivation under proper conditions, as not only practicable but needful and profitable. Moreover, Mr. Cook states the cultivated rubber of Mexico to be (*Castilla*) to be equal to the "Para" rubber (*Hevea*) of Brazil.

Add to Mr. Cook's opinions those of Mr. Henry C. Pearson, of the *India Rubber World*, a gentleman in the highest standing in the trade, who recently made a trip to Mexico to satisfy himself that the production of rubber by cultivation was practicable.—the ultimate success of properly situated and properly managed rubber plantations seems to be clinched. Mr. Pearson's convictions, because of his thorough technical training and long business experience, rank with Mr. Cook's.

Conservatism is a good quality; but ulterior purposes of irresponsibility, masking as "conservatism" deserve all the discredit that can be given.

Conservatism on the part of investors is good—if it is of the right sort, and not a miscalled timidity, lack-of-faith or suspicious distrust.

Nothing can more seriously injure a country's interests than conservatism—of the wrong sort.—Editorial December Cent per Cent. (Mitchell, Schiller & Barnes, New York.)

## News Summary.

Germany has recognized the Republic of Panama as a sovereign and independent state.

Sir Henry Mortimer Durand, the new British ambassador, arrived in Washington on Monday.

Three negroes were lynched at Belcher, La., on Monday, for complicity in the fatal shooting of Robert Adger.

The management committee of Chamberlain's tariff reform league unanimously passed a cordial vote of thanks to Geo. E. Foster.

Helen Douglass, widow of Frederick Douglass, the well known colored orator, is dead, aged 65. She was a white woman.

A conservative convention on Monday nominated Hon. J. G. H. Bergeron for the vacancy in St. James division of Montreal for the Dominion house.

A general advance in the price of cotton goods from 5 to 10 per cent. will be made within a few days by leading manufacturers. The advance is caused by a big jump in the price of raw cotton.

Arthur Chamberlain, jr., Birmingham, England, nephew of Hon. Jos. Chamberlain, is in Toronto on a business trip. He will visit St. John and Halifax before returning home.

Philadelphia city council's committee on free libraries has voted to accept from Andrew Carnegie the gift of \$1,500,000 for the building of thirty branch libraries in that city.

J. W. Howden, major of Neepawa, Manitoba, has been elected by acclamation to fill the vacancy in the legislature for Beautiful Plains, caused by the death of the late provincial treasurer, Davidson.

A gathering of the Dowieites was held in the Tabernacle at Zion City on Wednesday night. It was called by Dowie for the purpose of starting a fund of \$1,000,000 with which to pay off all indebtedness that hangs over Zion City and himself. Little enthusiasm was shown.

The situation in the Quebec shoe trade remains unchanged. Manufacturers firmly decline to have anything more to do with the union, but state that just as soon as the men are prepared to come forward and sign individual contracts they are ready to open their factory doors.

The youthful self-confessed murderer and train robbers, Peter Neidermeier Harvey VanDine, Gustav Marx and Emil Roeski were arraigned in court at Chicago on Monday night. Marx pleaded guilty to all charges against him but his three accomplices pleaded not guilty.

The marriage of Prince Alexander of Teck to Princess Alice of Albany has been set for the first week in February. The princess is twenty years of age. Prince Alexander, who is the third son of the late Duke of Teck and Princess Mary of Cambridge, is the Princess of Wales' youngest brother. He is twenty-nine years of age.

A company composed mainly of Buffalo capitalists has secured more than 600 acres of Corundum lands in Renfrew county, Eastern Ontario, and will erect there one of the largest corundum reduction plants in the world. Some Toronto and Hamilton men are also interested. The company is to be known as the Corundum Refiner, Limited.

At a meeting of the Ottawa Board of Trade an address was delivered by Geo. Holland on The Effects of the Alaskan Boundary Award, adversely criticising Lord Alverstone's position. At the conclusion of the address Andrew Holland expressed the opinion that British North America should have a Munroe Doctrine of its own, and gave notice of a resolution to the effect that the acquisition by the United States of the French Islands of St. Pierre and Miquelon, in the Gulf of St. Lawrence, would be detrimental to the interests of Canada, and would undoubtedly lead to friction between Canada and the United States.

George Wyndham, chief secretary for Ireland, speaking at Worthington, said that the government had still a great deal of work to do and that it was not true that a general election was pending. This official confirmation that the government is not meditating a dissolution of parliament will increase the curiosity as to the reason for the holding of frequent cabinet councils. Premier Balfour, Austin Chamberlain, the chancellor of the exchequer, and Lord Lansdowne, secretary of foreign affairs, had conference at the Foreign office on Tuesday, and another cabinet meeting will be held on Friday. It is the general belief that the situation in the Far East is causing anxiety owing to the unexpected protracted negotiations between Russia and Japan.

Amherst Boot & Shoe Co. Ltd.  
Amherst, N. S.

Authorized Capital,	\$500,000.00
Paid up Capital,	\$160,000.00
Output, 1902,	\$600,000.00

For thirty eight years AMHERST and SHOES have been SYNONYMOUS. Our goods make trade and keep it.

Headquarters of "OLD RELIABLES."

Six Carloads Rubber Footwear just put in our warehouses at Amherst and Halifax. Write us and let us supply your wants or direct one of our travellers to call on you.

AMHERST BOOT & SHOE CO. LTD.

Thousands say that

McCLURE'S  
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is the best published at any price. Yet it is only 10 cents a copy, \$1.00 a year.

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Articles of intense interest on subjects of the greatest national importance. Six good short stories, humorous stories, stories of life and action—and always good.

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English papers print a letter from Sir Wilfrid Laurier denying the statement that the government of Canada had intended to raise a great sum for imperial defence, but dropped it through Chamberlain's policy frightening the French Canadians.

Lloyd George, M. P., speaking at Paisley, said that there is not a single great industry whose production had not increased considerably out of proportion to the population. The only thing that had gone down was the hours of the laborer. Dumping was not killing the iron and steel trade, as last year they bought \$8,500,000 worth of half-manufactured steel from foreigners, which was dumped at a loss, and they exported steel to the value of £29,000,000.

The following is a copy of a cable received by Sir Wilfrid Laurier from Premier Seddon, of New Zealand: "Preferential bill has passed the House of Representatives by 50 to 16, and in legislative council no division. Practically unanimous, New Zealand has kept good faith and given its first installment preferential trade to Empire."

(Sgd) "Seddon."  
Until such time as details of bill have been received by the Dominion government, it will be impossible to say what trade concessions Canada will give in return, or whether the British reference will apply.

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