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The Case of the
The position of the German soldier in relation to his superior officer is
certainly not one to be envied. From a decision handed down in a case lately tried at Dessau it appears that es does a soldier of the Kaiser possess the right of self-defence against an attack by a superior officer.. If an officer, in a drunken revel, pleases to wound or kill a private soldier it is the duty of the latter to submit without striking a blow in self-defence. The facts of the case alluded to above ars given as follows: Sergeant Heine, who was drunk, entered a public dancing salcon and insulted two girls, who were in the company of two soldiers named Guenther and Voight. The girls appealed to their companions for protection, and the soldiers protested to Heine, who drew his sword. He made a drunken lunge with the weapon and slightly wounded one of the girls. A violent scufle ensued, in which Heine was disarmed and felted to the floor. Guenther and Voight were arrested for striking their superior officer. In the course of the trial the prisoners' counsel contended that they haa acted in selfdefence. He declared that it was permissable for soldiers to defend honor and life against a superior. 'Nothing of the sort,' responded the prosecuting counsel. 'Self defence is a conception that does not exist in the relations between soldiers and their superiors.' Counsel for the defence asked: Must a soldier allow himself to be unresistingly slaughtered by a superior officer?' The prosecutor replied, 'Yes.' The court, however, partially dissented from this view of the case of a soldier whose life was endangered, explaining that the soldier might parry, although he must not strike a counter blow. The prisoners were each sentenced to five years' hard labor, in addition to which they were dismissed from the army and deprived of their civil rights. 'Heine was sentenced to three months imprisonment for assaul A demand that he be degraded to the ranks was refused.

The aims and hopes of the Russian Amth-Government students and othere who united in great demonstration in St. Peters

## Demonstration

 burg on Sunday, Dec. 11, may b worthy of respect but it must appea In St. Potershart. that as to time and method their demonstration was ill-considered and will prove worse than fruitless in respect to immediate re ults. A St. Petersburg despatch describes as follows what tookplace in the Nevsky Prospect"Towards 1 o'clock the workman and sludeats seemed to swarm towards the corner of the Hotel Europe, opposite the Kazan Cathedral. The police tried in vain to kee back the human tide. Then, when there was not a singlie mounted policeman in sight, from the beart of the thickiy wedged crowd a blood-red liag sucdenly sthor up. It was crowd, waving frantically overhead, and they were greeted crown, waving ithant, "Down with Autocracy?" The stu dents surged into the street singing the "Marseillaise," Dismounted police made a single attempt to force their way into the crowd to wrest the flags from the demonstrators but the students and workman, armed with sticks, stood close and beat back their assailants. Then like a flash from behind the cathedral came wheeling a squadron of gendarmerie. The doors of adjourning courts were the battalions of police came out. A double squadron and battations of the flank of the demonsirators with drawn sabres. Five other squadrons circled the mob, cutting through the fringe of spectators. The main wedge of the demonstrators iringe of spectators. tle of cudgels and sabres, though the wounds showed the police struck principally with the flat of their sabres. The wotren were especially fierce in their res stance. Many were struck and trampled and blood streamed down their
faces. The police urged their horses fiercely into the crowd, faces. The police urged their horses fiercely inio the crowd, driving hefore them those who resisted, lept the urowd moving. Considering the sharp fight the rioters had put up, the police acted humanely with the crowd. There were probably a hundred broken heads, and several were severely, wounded, though none fatally, so far as. is ascertainable. So far there have been over 100 ar-
rests. The greatest distress is expressed by conservative rests. The greatest distress is expressed by conservative
Liberals over the day's events, all derlaring that just when Liberals over the day's events, all declaring that just when
the fate of the Zemstvo programme was in the belance such the fate of the Zemstvo programme was in the balaance such
a fruitless outbreak will be sure to prejudice every observer a fruitless outbreaks will be sure the strongest weapon in the hand of the bureacratic reactionaries.

In an official memorandum recently
The British aad issued, dealing with the future distribution and mobilization of the
Forolfa Navies. Lord of the Admirality makes some
iteresting remarks on the development of foreign navies throughout the world, constitu'ing, in Lord Selborne's view new and defiaite stage of naval affairs in the Western hemisphere. He says:-"The United States is forming savy, the power and size of which will be be limited only by the amont of money the American peop'e chonse to
spend on it. In the eastern hemisphere a smaller but modspend on it. In the eastern hemisphere a smaller but mod ern navy, that of Japan, has bren put to the test of war and not found wanting. The Russian navy has been greatly increased, and, with the exception of the Black Sea fleet, ferred to the Pacific. The navies of Italy and Austria have maintained their positions in the Mediterrancan, but the expenditure thereon has not been increased, as in the case of other powers. The Erench pavy stands, as always, the forefront, and a new German navy has come intn e istence. It is a navy of the most efficient type ind so fortunately circumstanced that it is able to concentrate almost the whole of its fleet at home ports." Dwelling on the improvement of the British fieet, Lord Ser borne remark
that all the old battle hips have been replaced by moder ships, and that Great Britain will have within the year modern cruisers, built within four years, of great speed with armaments as powerful as that of battleships and altogether a great advance on anything which has pre ceded them. Lord Selborne then details the fieet changes. The home fleet henceforth will he called the Chann-1 fleet, with headquarters at home. It will consist of twrive batteships aad a sufficient number of cruisers. The present permanent base at Gibraltar and consist of eight battle ships and a sufficient number of cruisers Affiliated to the cbannel and Atlantic fieets will be cruiser squadrons, each of six armored cruisers commanded by Rear Adminals. The south Atlantic squadron under the new arrangement will remain as now constituted. The Mediterranean fleet will consist of eight battleshins and artendant cruisere, with its base at the Island of Malta.
Dealing with the cruisers in the extra. European waters, Dealing with the cruisers in the extra-European waters, less effective ships of the North Amer can and West Indiee station and to add to the station ships of a new particular service squadroo, which the Admirality has decided to con. stitute. Naval cadets and boys in trainirg will bereafter be transierred from the training ships to this particular service squadron, which will be composed of six or eight modern fighting ships, which will be combined into one squadron for training, under the Crmmander-in Chief of the North American station. The naval manoeuvers of 1905 and 1906, which will have.for their ohject the testing ation of war the fighting effiriency of the fleet shall be com. plete and instantaneous.

The duty of the colonies to bear a share in the expense attending the naval defences of the Empire is a subject which will paturally demand consideration more and more as the "colonies grow in strength and importance. The other day in introduring a deputation to Premier Balfour in reference to Imperial naval defence, Sir MIchael Hicks-Beach is reported as saying that the common burden of $10,000,000$ people in the colonies was born by $40,000,000$ tax-payers in the United Kingdom. He thought the statements of pride and affection in the colonies would induce them to consider proposals, and onmmented on the fact that Canada did not contribute one penny. Mr. Balfour in reply. spoke of the colonies as sustaining the relation of cloildren to the parent state. In their helpless years the mother country rightly took upon itself the whole burden of defence. Now the children were gradually growing up, and as they grow will assist the parents in carrying a share of the common burden. The process however must be gradual. The colonies could not be pressed in this matter, but as they grew, it might be expected that they would more and more apprehend the importance of the scheme of Empire and hear more and more of the Empire's burdens. The British Premier's way of putting the matter will probably be re cognized by colonists, generally, as fair and moderate. The feeling prevalent among British tax-payers that the larger colonies should bear a part in the common defences of the Empire is both natural and reasonable. It is not to, be ex pected that such a country as Canada cas long continue in its present connection with the mother country without bearing some definite share in the common defence. But on the other hand it is not to be expected that Canadians will be willing to bear a proportionate share with the Brit sh tax-payer in naval defences and still have no part in shaping the imperial policy. Hence the reasonableness of the remark of the London Globe that the solution of the question of imperial defence depends rimn that of imperial federation. The solution of these que tions can come only
with the process of national developement. Meanwhile the statesmen of Great Britain will certainly be wise in recognizing, as Mc. Balfour does, the strength of the attachment which the people of the colonies feel for the motherland and their eager willinguess to go to the defence of the Empire in time of need.

## Murder will

Out.

Hon difficult it is in these days to conceal a murder is illusirated by the faet that a man named King is await ing trial in Edmonton on the charge of having killed his companion; a man named Hay ward, in the region of the Lesser Slave Lale in the far northero wilds of Canada. The facts in connectimn with the case are given as follows: Hayward was going on a prospecting trip. Hecame fiom the old country, but from his conversation had evidently been minine ia Australia. He landed in Edmonton, accompanied by Kiog. who is supposel to hail from Montana. In Edmonton four ponies and a prospecting ouffit were purchased. Hayward did the purchasing and left with the storekeeper a bank book showing a deposit in a British Columbia bank. The next ohapter in the story is when two men, believed to be Hayward and King, turned up at an Indian reserve at Lesser Slave Lake. They were seen around for a while: Then ne night the Indians heard a shot. Afterwards only one man was seen around for a time and he made himself ccame. The chief of the tribe communicated bis suspicions to the police at the nearest post. Two rfficers made diligent search around the site of the camp. In the dead ashes of the camp fire what is believed to be portions of human flesh and bone were found, while in the mud at the bottom of a neighbnring slough di erent camp utensils were direnvered. Suff. cient evidence to warrant a prima facie case against King was obtained, and he was traced, arrested, and now awaits was
trial.

## Fraaklin and

## Carnegle.

Boston is to have a new lndustrial Institution for the foundation of which Benjamin Franklin made provision in his will more than a bue dred years ago. Franklin is his will eft to the city of Boston the sum of $\$ 5000$ which was be invested and kept intact for a cearury. at the end of which time it was to be used for the brefit of the apprentices of the city The Moard of selectmen and the ministern of three denominations were mentioned as irusiees whe should be n sponsible for the expenditure of the fuad. The \$ 5,000 was invested in real es'ate soon after the death of Franklin, which took place in 1790, and it was fownd on the terminatinn of the trust that the fund had increased to $\$ 270,000$. Dr Pritchurd, head of the Massachusetts lastitute of Technology, was placed at the bead of a com mittee to draw up a plan for the formation of an instiution for the benefit of appreatices. The increase of the fynd had probably more than realized the expectations of the donor, but the sum was still insufficient for the loundieg of a strong and well-equirped institution. Mr. Aadrew Carnegie has, however, agreed to supplement the. Franklin fund by twice its amonnt, making the total amcunt $\$ 610,000$, and also to guarantee an income on $\$ 270,000$ for he support of the Institute It is expected that the city of Boston will provide the site.

The Russian battleship Senastopol

## which serured a sheltered position

 which saved her ffom destruction when the rest of the Russian battleships and cruisers at Port Arthur were sunk or blown to pieces by shells from-the Japanese guns on . 203 Metre Hill has been attacked by Japanese torpedn buats. The attack was $m$-de in the face of great difficulties and is reported to have been at least partially successful. The J•panese are continuing their ellort lor the reduction of Port Arthur, but it would appear that some hard work and heavy fighting must vet be done before their purpose is accomplisherdMukden desipatch says:-The Jnpanese column on Gieñ. Oyama's right which (ien. Rennenkarnff recen*ly drove back to thy Taitse River is again renorted to be movirg northeast and strongly holding the Siandagai-Sianchan region. They also orcupyl'Siaodyr on the soath bank of the Taitse Ruver, and are guarding the bridge, which is no
longer of anv imnortance owing to the freezing of the rivar longer of anv imnortance owing to the freezing of the river. distribution of warm clothing to the troops is practicalty finished.

## The Minister's Time-Table.

(Presented before the "Central Theological Circle," at Wollville, N. of the Circle

## (Concluded.)

Fifth: The Ministers Time table must take due acrount of the Minister's own family.
Does it seem quite neediess to'refer to such a thing as this. It has ben said of the shoemaker that he is the one who wears the poorest shoes. Thinking hecau turn most any timie to the making of something for his own feet, he puts off the doing for humself as orders krep coming in from outtitc. Mer ceose oceans to tentiold the wonders of other lands and oever gai- upon the matuels that are only a few miles from ther owa door. So a man may not sufficiently cultivate that part of the king doin of (iod which is under his tivate that part al fathers are acquininted with their childowa roof. Not al hathers aze acquanted with their child-
reat not all chit den heow theif fatherts. The daties that are witlout overtop these that are within, "Don't bother mo todev, Johonie, 1 muit visit a faunly at the other end of the town, of -1 murt put in the liuse and make some calls on the movatain. Ifa man is lary he will put off for the prenent both Johnnie and the moprtais unless grace abound negleet Jolianie in thinking that daty lies in the disection of geatest plywat everition of the most formidable nut. wand dotbacles The wey namber and taxieg character of partoret +rquirements may tend to rab a pastor sown many thinge that the under stiephed can do, so many things that he ougtet to do. I nee be trope if this being kept from orev-doing in oan diretion and under-doing in snother uniess there be completenass of surrender to the Holy Spirit's inadership. Upan well guclance sad lavoc waits.
Dr Livingstone, while in the Maoyuema country and tookiag back to the only considerable period when he had his children about thim, wrote in a manner that many years ago arrested my attention when be said: "I often ponder oxer my missionary career among the Bakwains, and though conscious of many imperfections, not a single pang of regret arises in the view of my conduct, except that I did not feel it my duty, white spending all my energy in teaching the heatheo, to devote a special portion of my time to play with my children," Robbed to such an extent as those childrea were of the fathers presence, and counsol, the good father was painsh in the review that he had not more. highly prized the time once afforded him of mingling with thern in lareer intimicr. Many a one has profited by this intimation of the great explizer, and 1 rrust us good. After all, the home life may be to the preacher
a perpetual Theological school, where the teaching surpass. a perpetual Thealogical school, where the teaching surpass.
es what learned Doctors give. It is recorded of Luther that 'in the simple, natural, innorent, and happy ways of childeen he recogoized the precious haudiwork of God and his protecting hand. He loved to watch the games and pleasures of his little ones all ther did was so sponlaneous and so natural, childrea, he said, believe so simply and undoubtedly that God is in Hesven and is their
dear Father, and that there is everlasting iife.
dear Father, and that there is everlasting ilfe.
Sixth. Our Time-table must provide for
Sixth. Our Time-table mus
measure of suitable recreation.
If a marp proposes to cultivate holiness exclusively, neglecting mind and bady, Ifer that he will be a very abnormal specimen, sot very good company for ordinary folt, en.t indeed ont very long for this world, When takng "holiness" in the larke sense of wholeness, we see that it includes in its scope a care of body and mind along with srul, atd of hody and mind lor the sake of sout, and of body and mind and soul for the sake of the Redeemer's cause. I recollect hearing my sainted father, who was one at Collegs, there came to Whifville one of the dear old was secrated ministers in order that he might see the much loved schiool of the Prophets. And this pious ser ant of the Lurd taw soorn nfter his arrival what prinet hime exceedingly. Lo, here wese a number of the young theologians, the hope of the Baptists in these quarters, here they were in the very shadow of the famous old building engaged in the godless diversion of pitching quaits. Nothing short of tears could suffice to express the sadness of that visitor's hrart. Just to think that these promising young men who had come thitber, followed by prayers of parents and friends and thitber, followed by prayers of parents and friends and
churches, come to prepare themselves to publish the giad tidings of salvation to a sinful world, to think that these should have time and inclinntion for such a vain sport was altogether two murh for this ripe saint. Blessed old man. Rught glad am 1 that thou art not now around to witness a game of football. Well, that brother, unintelligent in one particular, represented an extreme. There is a statute of physiral limitations which we prachers must not ignore. There is an imperative demand for what we may call the There is an imperative demand for what we may call the
play element in life, and this must he met for the Divine play element in life, and this must he met for the Divine
glory as well as the work element, the latter being somewhat dependent for its success upon the former. One person finds seeded recuperation in social enjoyments, another in certain diverting outdoor or indoor games, another in little turas at a mechanical pursuit or at gardening, another by petting off to forest or river-bank with gun or fishing-rod in hane. One is bost reftudd by ono thing another by
anothyr. And thysame parsin may got largost assitatace now from this and again from that. At intervals a complete change of scene is advantageous, particularly when there comes a tendency to dwell too largely upon the darker side of things, as sometimes happens with most of us, with th accompanying danger of becoming morbid and losing our grip. An outing beautifies the world afresh, makes the Bible a new book, and turns prayer into a more delightful exercise than ever. Stated vacations used to be rare, but now they are the common thing and are given with appreciation of the fact that they yield profit to all conceraed when rightly used. Any church that has not fallen into the habit of providing its pastor with a regularly recurring season for rest and change cannot toe quickly come into line with the others. JAll things, of course, are liable to abuse. but diversion and vacations are not abused by those intelligently intent upon seeking above all to learn and carry out the mind of Christ.
Finally (if you have a moment more): A Minister's Time-table must not be so rigidly adhered to that no room is found for interruptions that are of God.
The very greatness of the end we have in view and the very carnestness with which we pursue it may make ut impatient of any interference with our plans. We may chate and fret even at the calls of duty. Bushwell, in showing that the character of Jesus forbids his ponsible classification with men,calls our attention to the fact that he was "just as aven, just as serene, in all his petty vexations and hindracoses, as if he had nothing on hand to do, a kind of enered patience investtog him everywhere." So we must tconsider him." Near the close of his earthly life, as be was going forward with a great company to a great least in the great city, having belore him the great decrease be was there to accomplish, a poor blind beggar, hearing the tramp of feet, and learning that the famous wonder worker was in the crowd, vigorously called out to the Nazarene to have mercy on him. But in the judgment of those around, this was a most unseemly interferesce. Would a king allow a pageant to be interrupted by the cry of a mendicaot along the highway? How absurd I So the man is rebuled for his audacity. But the unfortunate fellow is too much in earnest to be silenced. Possihly what be had heard of Jesus had led him to believe that by no mere human custom were his actions bound.
Anyway he soon realized that fact to his joy. From the pomp and march and the great things ahead, the Saviour turned in glad response to the appeal of the one distressed, for we read: "And Jesus stood still and commanded him to be called." What a lesson is here for us in revelation to our cafefully framed programmes. Moving toward Jerusalem the Passover and the Cross, there can surely be no room for a thing so triffling, comparatively, as the wish of nee who lives upon the alms of those who pass along the
public road. But God's ways, are not man's, "And Jesus public road. But God's ways, are not man's, "And Jesus.
stood still and commanded him to be called. And Jesus: said unto him, Go thy way; thy faith hath made thee whole" There are ioterruptions that are not of God and their name is legion. The preacher by his very position is the prey of many a scarnp, aad sponge, to say nothing of merely thoughtless disturbers, Happy he who is sharp to distinguish between the worthy and uoworthy, happy he whose discerning wife prevents many of the unworthy from so much as getting her husband's love. But then there are interruptions. not a few that truly have God for their source, and blessed is he who cheerfully accepts them for what they are, and makes the most of them for the honoring of his Lord. None af us wish to go counter to the Divine will by brooking an interruption from below, not by spurning an interription from above. "If any man lack wisdom, let him ask of God" What we arcount the great service, a service from which we would lain not turn away for-sne hour, will sure1y yield for less then what at first appears too small for our attention, provided the Master himsell bids a stepping aside from the former for a little in order to look after the latter. Delesseps, the distinguished French engineer, was once detained in the Mediterranean by a tedious quarantine that he found it hard to endure. But as he waited, he conceived the project of the great Suez Canal. What he would gladly have avoided was the gateway to his highest achievement. Many a sermon has been delayed and many a diversion renounced for the greater good of men and the greater glory of God. What immeasureable gains have flowed-from resolutely taling time to converse with an in. quiring or an afflicted or a discouraged soul. More than the once has it happened, after hearing the word "Come ye apart into a desert place and rest awhile," that instead of rest, in the particular way expected service has been called for on behalf of the multitudes. But all is well, and all is just as we would have it, is it not, if all the while the plans. that God cherishes for us are being carried out, and our bi graphies are being unfolded in accordance with his will. Whatever mistakes any of us may make in drawing up our provisional Time-tables, may prayer and complete devotement to God's gracious purposes prevent mistakes in our
daily doings, that the blessing which Heaven daily doings, that the blessing which Heaven has for coning their destination..

## Man's weakness, waiting upon God, <br> Its end can never miss,

For men on earth no work k
More angel-like than this.,


## India.

primary bducation and missions.
Status,-India has no system of public schools, only a heterogeneous and disjointed mass of units, originated and proprogated by all sorts of agencies both native and foreign.
These agencies are chiefly of three different kinds, sometimes working more or less in unison but often wholly independent.

In the first class would come those villagers who desiring an education for their boys (not girls) band themselves to gether, establish a school and call a teacher. This is not alone as a village aiatter nor as a matter concorning a particular section of the village but simply by those who group themselves around some chief organizing agent.
In the next class would come those who have been called into existence, by some teacher, or someone who thinls he can teach, for the sake of a livelihood. There is no school to rall him so he sets to work to create the school. In the last class, and the most modern, are those called into existence not from selfishly interested motives so much as benevolent, and represent the action of govermment and missions.
The Indian government seeks to rule the people for their good. Their revenue for school purposes, however is so limited, they have more and more adopted the policy of throwing education into the hands of private enterprise, attempting at the same time to give a general direction of unity by establishing a scheme of public examiastions and inspectors.
But as yet the larger nomber of primary schools is run regardless of government code or exams. These schools are beld about the village anywhere, on a verandat, la a cow s'ind, under a tree or in a temple. They aro just vernacifar schools and are taught accorrding to the ancient methods, with little system, order or discipline. The rudiments of the three R's is about all to which they aspire. Education for its own sikke is never wught by this class of schools consequently such subjects as history, geography, etc, are never taught.
The schools which do conform to government regulation are called by the people "English schools" because Engliah is taug as one of he sabjects and they are run according to the government code The government code is foreign and English to them. The teaching however is all done in the vernacular but a good degree of attentivn is paid to the study of the English language as all the higher govern. ment appointments demand a working knowledge of English. Most pupils in "English schools" have a government position in prospect. These schools when well established are usually supplied with a building and are regularly inspec ed by the government inspectors.
These schools
These schools are hated by the priests and orthodox
Brahmins as they are a disintegrating force for ancien Hindoism even though they are neutral on religious matters as such, the government of India being pledged to strict neutrality in religion since the time of the mutiny
The government has but little to do with the originating of schools, but schools that have been established by private enterprise and can show a reasonahie degree of permaneno and success may be taken over under full government control and support, at the request of the originators, or may remain under their private managers and receive a grant-in-aid according to their success at the exams. All such schools must conform to regulation and heve properly qualified teachers according to grade.
Schools of these latter classes are the kinds towards which missionary effort tends. In consequence of the few going it will be seen that primary mission schools may be of three different kinds, viz, schools in the initial stage beyond which, from the difficulties encountered, many never advance schools taken over fully under govermment control and schools which remain under mission control and roceive a grant-in-aid from goveroment.
The latter of these three grades is perhaps the most satiofactory both for government and the manager for the following reasons
The result grant usually goes to the teacher and becomes thus the strongest kind of an incentive to him to do successful work. It releaves the missionary free to give all the religious instruction he wishes in the school. It keeps the Christien teecher under mission control. It secures government inspection, impetus and standing. Our own mission so far has followed both plans of procedure. The school handed over to the government in the other code, continues to do the same work for the same class of people. The teacher who was in charge is taken over and continued. The school is still taught in the Christian chapel for which a small rent is paid. But while the mission has gained the salary, for new work, it has lost the stimulus, from the financial side, for religious teaching in this school, and may lose the teacher, too, later on, by transfer to another village. All government servants in India are subject to a con stant series of transfers on very short notice. This Christian teacher when transferred to a heathen villoge must remain neutral on religious matters in his official capacity, and a heathen teacher may be sent to teach the Christian school. This has happened with the writer in one or two cases, But while this danger exists the inspectors, who have thene transfers in charge, generally suppect the defirw
of the Christian community which the school serves.
In consequence of these difficulties with this class of schools, had we all the money we need to keep them, we nould not not think of handing a school over to government control.
In connection with result grant schools, under mission management, there is one difficulty which some consider serious for Baptists. There seems to be some mixing of state and sectarian interests by taking the result grant. But this is moreseeming than real. The result graut is given for results purely secular. The larger part of the teacher's salary is paid by the villagers supplemented by the mission. The result grant except in a very prosperous schoot would not pay fos the secular part of the work done, while all the religious teaching is payed for by private enterprise. The mission teacher is half evangelistic and half secular in his work. He teaches catechism, scripture and hymns daily in the shool, and leads the Christians, in his own and one or two neighbouring villages in he Sunday services.

Need. There is no controversy among missionaries as to the necessity and usefulness of these schools both as educational and evangelizing ageocies. In a properly balaceda relation between educational and evangelistic work there
can bo no controversy as to which is the most effectual can be no controversy as to which is the most effectual
agency. They are the two arms of the church and neither can say to the other, I have no need of thee.
In our own mission, hereafter education must take a stronger share. Hithrito it has been the weaker arm. This is apparent not only in the present status of educational equipment but in its past results an manifested in our native working staff which educationally scarcely compares favorably with that of other missions.
Our greatest present need is a larger number of efficient native workers. We must beris to remedy this defect right down at the bottom, in the primary schools. emphasizing it chiefly in the boarding schools, and not cease till-we have. carried it on into intermediate and higher grader. We must have a larger number of pupiis and better qualified schools Some of our boarding schools should have neares two hundred than fifty boys and girls in attendance The
same staff and plant geneaally would be sufficient for the larger numbers of pupils. The bearding schools should be raised from primary to 1 ower Secondary grade just as soon
ae we can get suitably qualified Christian teaehers to qualify these schools for such grade. In order to get these qualified teachers the Samalkot Lower Secondary school must be raised to a High school so as to teach up to matriculation at least.

## The Fruits of the Holy Spirit.

A bountiful crop of weeds will always grow spotaneous on any neglected piece of ground. In like manner sin is spotaneous in the carnal heart. The apostle Paul calls the roll of a very ugly brood of what he styles "The works of the flesh," in the fifth chaper of his letter to the Galatians.
But wheat and corn must be sown, and orchards must be But wheat and corn must be sown, and orchards must be
planted. Wherefore in vivid contrast to the spotaneous products of unregenerate hearts, he specifies certain most beautiful and precious "fruits of the Holy Spirit."
While many talk confidently about a man's self reforming power, yet God's Word and human experience make it certain that when men have tried to reach the highest, noblest, purest spiritual life without the aid of God's Spirit, they have lamentably failed. Bible religion is a
growth, a development: and it requires a root. That root growth, a development: and it requires a root. That root the best lives is a new spiritual principle implanted by the Holy Ghnst. That is the meaning of regeneration. This root is as invisible to the eye as the root of an apple tree; but the tres is visible with its beautiful blossoms in May and its bountiful fruitags in October. The inward life of the trees overhangs the bourhs with innumerable apples which the sun crmsons with its warm blush, and then the "good tree presents to its owner its "good fruit" as its consummated season's work.
There is a striking analogy between an orchard and the true Cbristian church-which is not a monopoly of any single renomination. It is made up of "the faithful in Christ Jesus." Christians are simply converted sinners. They have turned to God under the drawing influence of the wondrous divine love ; and the Holy Spirit is the author of their regeneration.
The attempt to take the supernatural out of our religion would be as fatal as the attempt to remove from the skies the light and the life-giving warmth of the sun. God's Word meets every minister as he enters his pulpit, and every teacher or parent who desires the conversion of a child with the emphatic declaration-"With the Holy Spirit everything, without the Spirit nothing ! Every true Christian is "born of the Spirit." He is created anew in Jesus Christ. To the carnal heart sinning is as natural as breathing , the incontastable evidence that the heart is renewed and under a new Master is that it bears the fruits of the Spirit.
Let us go around this goodly tree of Christian character, and shake down a few of these apples of gold. The first one specifind by the Apostle is Love, It well deserves the
pre-eminenc\%. The vary essence of Bible piety is to love the Lord our God with all the heart and soul, and our neighbors as ourselves. Our religion ought to be saturated with love ; it ought to breathe out in everyday talk as freely'as in our prayers ; it ought to ennoble a Christian's business transactions ; it ought to write his ballot and sweeten his citizenship; it ought to own his purse and be felt in the grasp of his hand. He that thus liveth is born of God.
The next grace is Joy; and this as different a thing from mere jollity as the steedy sunlight is from the brief flash of lightning. I have never seen this grace gleam out more brightly than when carried at the prow through a midnight tempest of adversities. A genuine child of Jesus night tempest of adversities. A genuine child of Jesus
Christ can sing in the dark and "rejoice in tribulation." Can a skeptic or worldling do that ?

Peace is the third in the catalogue of the Holy Spirit's fruits. This is the sweet serenity of a pardoned and accepted soul that has found the "rest" which Christ promiseth. When wicked and wayward selfishness has grounded arms in the citadol of the heart, and surrendered its will as well as its affections, Jesus says to us, "My neaice I give unto you." Worries about the transient things and the temporal things ought to be no more disturbing than the rufflings of a light breeze on the surface of the great deep sea.
Long Suffering and Gentleness are mentioned as twin graces. The literal meaning of the first word is the power of holding still under provocation. It is the rare and beautiful grace of forbearance. Jesus Christ was its loftiest embodiment when he breathed out on the cross that divinest prayer of magnanimity and patience," "Father forgive them for they know not what they do."
Gr odness is philanthrophy-the unselfish love of our fellowmen, whatever their caste, color or condition
It is Christianity on foot,-with a Bible in one hand and a loaf of bread in the other-food for hungry souls and and bodies, too. It is not the religion that suns itself on the warm side of a well endowed church, but the practical Christ-likeness that seeks ont the lost, going down in the diving-bell of practical mission-work to bring up pearls for Christ's crown out of the sliny depths of ignorance and
But this article is too brief to dwell on all the fruits of the spirit in a consecrated hife. There is faith that joins the soul to Jesus and overcomes the world; and there is meekness that chooses an humble place, esteeming others before itself. By no means least comes temperance, which means self control for our own sake and self denial for the sake of those who might be iempted to theirown destruction Righteous law may prohibit the open haunts of temptation as slaughter-houses for body and sout; but the Bible-temperance goes deeper yet, when it lorbids the use of that ensnaring beverage which bites like a serpent and stiags like a viper. When professed Christianity puts the bottle out of its own house it is better able to hreak the bottles of the dramshop.
What a glorious catalogue of fruits we have been beholding on the well-laden tree of a godly life! What an evidence of the power of Calvary's atoning blood and the gospel of redeeming love! What a proof of the vital and indispensable need of the Holy Spirit in subduing the power of Satan and of $\sin$ in the heart, and of producing the genuine and enduring graces that beautify and bless humanity! And what a tremendous argument for fervent and importunate prayer for the outpourings of the Hely Spirit 1-Christian Intelligencer.

## A Last Year.

There will come a last year to each one of us; therefore, let each one say to himself-Is this my last? If it should be the last with the preacher he would gird up his loins to deliver the Lord's message with all his soul, and bid his fellowmen be reconciled to God. Dear Friend, is this year also to be your last? Are you ready to see the eurtain rise upon eternity? Are you now prepared to 'hear', the midnight cry and to enter into the marriagesupper? The judgment and all that will follow upon it are most surely the heritage of every living man; blessed are they who by faith in Jesus are able to face the bar of God without a thought of terror.
If we live to be counted among the oldest inhabitants we must depart at last; there must be an end and the voice must be heard, "Thus saith the Lord, this year thou shalt die." So many have gone before us, and are going every hour, that no man should need any other memento nori, and yet man is so eager to forget his own mortality and thereby to forfeit his hopes of bliss, that we cannot so often bring it before the mind's eye. Oh, mortal man, bethink thee I Prepare to meet 1hy God, for thou must meet him. Seek the Saviour; yea, seek him ere another sum sinks to his rest.

Once more, "this year also," and it may be for this year only, the cross is uplifted as the pharos of the world, the one light to which no eye can look in vain. Oh, that millions would look that way and live I Soon, the Lord Jesus wilt come a second time and then the blaze of his throne will supplant the mild radiance of his cross; the judge will be seen rather than the Redeemer. Now he saves, bat thee he will destroy. Let us hear his voice at this moment. He hath limited a day; lot us be aager to avail ourvolven of the
gracious season. Let us believe in Jesus this day, sesid may be our last. These are the pleadings of one who now falls back on his pillow in very weakness. Hear them for your souls' sake and live.-C. b. Spurgeon.

## Suppose.

Suppose that the Christian life, in its daily manifestation should come to be markrd and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bongage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that instead of increasing their wants and their desires: instead of leading themselves down on life's journey with so many baga and parcels, and boxes of superflous luggage and bric-abrac, that they are forced to sit down by the romdside and gasp for breath; instaad of wearing themselves put in the dusty ways of competition and vain show, or rmbittering their hearts because they cannot: succeed in getting into the weary race of wealth and fashion-suppose instead of alt this, they should turn to quiet, lowly pleasures, pure and simple joys, "plain living and"hgh thinking." Suppose they should truly find and clearly show th-ir happinees in the knowledge that God loves them, athd, Cirist died Ior thers, and heaven is sure, and so set their hearts free to rejoice in lifes common mercies, the light of, the sup, the blue of the sky, the splendour of the sea, the peace of the everlasting hills, the songs of the birds, the sweetn'ss of flowers, the wholesome savor of good food, the delight of acugn and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship-rejoice in all these -without fear or misgiving, because they come from Giod and because Christ hilifinctified them all by His presence and touch,-Rev. Henry Van Dyke, D. D.

## In the Grand Stand.

One day, a little girl named Jelnette witnessed a great army review in Germany. Thousands upon thousands of the spectators crowded around the stand; before which the emperor was to watch the passing regiments. While Jeanette was seated in the stand, she saw an old, feeble woman, trying very hard to get where she could see. The little German girl said to herself : "It is not right for me to sit here, when I am strong and weil, and can stand, while that poor wo nan, feeble old worian can see nothing. I ought to honor pld age as I want sume one to honor me when 1 am old
Then she gave up her seat to an old woman, and went and stood in the crowd. But while Jeanette was standing upón her tiptoes, trying in vain to see, a courier of the emperor, covered with gold lace, elbowed his way to her side, as he said, "Little girl, her majesty would be pleased to see you in the royal box."
When the abashed child stood before the empress, she graciously said: "Come here my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must remain by my side.
So Gid honors those who honor his servants. God especially honors those who honor the aged seemingly help. less disciples.-Our Young Folks.

## The Good of Boolis

Henry van Dyke tells of the books which mean the most to him and which hethinks the best worth reading: "1 . want bonks not to pass the time but to fitl it with benutiful thoughts and images, to eularge my worlc, to give me new frirads in the spirit, to purify my ideals and make them flear, to show them the local c for of enknown regions and the bright stars of immortal truth. I wish to go abirosd, to hear new messages, to moet new people, to get is fresh point of view, to revisit other ages, to listen to the oracles of Delphi and drime deep of the springs of Pier'a. The omly writer who can tell me abything of real value about my familiar environfuent is the genius who showi me that after all, it is not familiar, but strange, wonderfal, oyiwded with secrets unguessed and possibilities wrealined. The two things best worth writigg abour in poery and fietios are the symbols of nature and the pasvions of humasa heart. I want also an essayist whe will etarify lift by gentle if. lumination and lambent humes; a phitumopher whe will help me see the reason of things apareatly unerasonable ;a historian who will show man how peoplex have riven-and fallen; and a biograptier who will let nee fruch the hand of the great and the good. This is the makie of liseraturet. This is how real books help to educate os in the inheot of life."-Standard.

## Lord Tennyson on Prayer.

More things are wrought by prayes Than the world dreams of. Whecelore let thy voice Rise like a fountain for me night ansl day,
For what are men leetter thas sheep or giat For what are men lietter thaa sheep or goate.
That nourish a blied life within the the bigin. If, knowing God, they lift nat hands of prayer. Both for themselves and those hands of prayer thern lriend? For so the wholo rouad sarth is oyery way,

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## CHRISTMAS

We capnot be reminded tos often as the Christmas seasos draws near that the great lesson which it teaches is God s great gift to the race. That was the burden of the angels'snag on the first Christmas morning, and it has been the very heart of the glad evangel ever since that morning. Then it was "Glory to God in the highest, and on earth, peace, good-will to men." It is the same glad song today. As the days glide so swiftly by, and the seasons come and go with such rapidity, it would ba the mark of wis fom to wate the Clinstmas of 1904 mean more than any Christmas that lias gone before. God gave-a great gift, for a great ohject, and for a great purpose. Its unspealiable value consists not only in what it is in itself, but in what it dres for itc recipient. "Unto you is born a Saviour which is Christ athe Inrd". The shephersls, who were watching their flocks a' night, heard it, belioved it, and were made e'ad. Millons have heard it since that morning, have believed it and have been made glad. The fact, the great, glad, eternat fact is with us today. And there are more prople on this earth of ours to whom this message comes with chect and hope than at any other period in its eventful history For it is the word that away above and beyond all stient recthes to the very heart, of humanity's need. "M st of all, deepest of all, highest of all, inclusive of atl, it is the mossigh we need, and it is the message which the world needs . The beauty, the significance of it all is, that it is not for ore race or tribe or people or coun-
try It is for reach andad! Wherever there is a man, be he high or luw, rich or poor, learned or unlearned, to him the Prince of leace conles with his word of cheer and hope. The great purpuse of his coming was to reconcile us to God, to take a way mur sin. so making peace. He comes to us to feee us from thr guilt of $\sin$ and from its power,so that the peace that parseth all understanding may rule in our hearts. He came to subdue the hostile and selfish passions waich in the social, the industrial and the political worlds divide men into hostile camps, and to bring in the era of brotherhood when the whole world shall be bound by ties of love in enegreat family. The apnual remmahrance of Cluist's birthday helps to
festen ppon the frarte of men, all too prone to forget, the
unspeakahle loye of fiod and the unspeakable gift which
found espre The annual rementrance of Cluist's birthday helps to
festen ppon the fratte of mien, all too prone to forget, the
unspeakahle loye of ciod and the unspeakable gift which
found exprem in in
 for wee and hark !
fing in the dark,
rt and straining gaze,
ap-springing rays,
tuppy morn !

## CONCERNING MERIT

It is said that in a cemetery in the city of Cork, Ireland, may be seen the following epitaph Anything more ous can scarcely be imagined. 'Edward Mallory, wealth of this world only to procure the riches and leaving a balance of credit on the book of ven a debtor to mercy. Is it possible for
avail at heavens portals? Heaven will avail at heavens portals? Heaven will $y$ any who enter therein. Thesong that r there will be "Unto him that loved us ed un from our sins, in His own blood, and hath is kings and priests unto God and his Father, to Him be thry and dom nion forcver and ever amen.' Cleaving to
There ahast be a letting go of every other dependence, and a talking hold of Clirist as all and in alt. His merit and lyis alone, can avail as a passport to that blissful state
which the Peafenist contemplated when he said 'Thou shalt guide me with Thy counsel and afterward receive me to glory.:
Nothing in human merit can give assurance of that re ception. Agsinand agrin has this been realized in the slying hour of those who have had no other trust than that
which they reposed in Christ. Mr. McLaren of Edinburph in his last moments was visited by his colleague, Mr Gustart, who said to him, "What are you doing brother ?" His answer was, "I'll tell you what I am doing, brother; am gathering together all my prayers, all my sermons, all my good deeds, all my ill-deeds, and I am going to throw them all over board, and swim to glory on the plank of free grace'. That was the only way in which he could get to glory. In like manner the late Dr. Francis Wayland near glory. In like manner the late Dr. Francis Wayland near
the close of his useful life, said, I have indeed tried to do my duty, I cannot accuse myself of having neglected any known obligation. Yet all this avails nothing. I place no dependence upon anything but the righteousness and death of Jesus Christ.' Dr. South said truly, as we think "a man at best is incapable of meriting anything from God." The true state of the case is that all possible excellence is required and all possible service is demanded, so that meeting these obligations, is only responding to the claims of duty, and therefore nothing meritorious can be recognized in any attaiaments or achievements. None can be or do that which will entitle them to be rewrarded with the greatest of all rewards, even "an inheritance incorruptible and undefited and that fadeth not away." No one has ever lived well enough to be thereby assured of an inheritance among all them which are sanctified." Resting upon the transcendent merit of Christ is imperatively required of all who would finish their earthly course with joy. It was what Paul had done when he could say at the close of life, "I have kept the faith." A failure in this respect is full of peril; and yet it is an evil to which there is great exposure, in that it is natural for all to make more or less account of their own merits, and the tendency to practically, if net theoretically, undervalue and reject the merit of Christ, is so strong as to undervalue and reject the merit of Christ, is so strong as to abandoned, let it not be reliance on the merit of him whose "name is above every name." That is a vital mattrr. Here is solid work. "All other ground is shifting sand."

## THE WEEK OF PRAYER

The Evangelioal Alliance has issued its annual call for the world-wide week of Prayer, for 1go5. It will begin with Sunday January ist and close on Saturday the 7 th inclusive It is expected that sermons will be preached on Sunday the 1st. Texts have been suggested from Ps. 67, 97:11, Isa. 40, 5: 62, 4, John 17. 20:21, Eph. 2:19-22, etc.
The following are the principal topics Monday, and.: 'Praise and Prayer for the body of which Christ is the Head' Tuesday" 3 rd-'For Nations and their Rulers,' Wednesday $4^{\text {th-'For our Land and Possessions, Thursday 5th-For }}$ Families. Educational Establishnents and the Young, Friday 6th,-For God's ancient penple Israel, Saturday 7 th, Foreign Missions.

The object of these meetings is to weld the hearts of all God's people in loving Christian fellowship, no matter what their denominational differenoes may be. It is hoped that all Christendom agreeing in such a week of supplication may be a blessed exhibition of the unity before God, of all true believers. Now that so much is being said as to 'Uhion' between different denominations this fraternal spirit should form a marked characteristic af the Week of Prayer and throughout the ensuing year, as a consequence.

## MORAL REFORM.

At the social union in Chicago, the principal address was given by the Rev. Dr. Meeser of Detroit. His theme was, 'The need of a Moral Revival in Private and Public Life.' The subject was most timely. It would not be amiss to have such a subject treated in the most trenchant style in our own Dominion if one half of what we read in the newspapers be true.
Dr. Meeser showed first why such a revival is needed. He referred to a number of instances as evidences of moral laxity, Divorce and the present conception of the marriage relation was one of these. Men, and women too, seem to think that in marriage individual preferences are the chief consideration. As a result the numher of divorces is almost beyond belief, 100,000 last vear. He referred also to the demoralization in public taste in various forms of literature, more especially as seen in the Sunday newspapers.
Then too the low ideals and moral turpitude that obtain among public officials. This is seen when men have anything to do with those engaged in the liquor business. If an address in moral reform were given in some parts of these province some very trenchant remarks might be made as to the conduct of the officials in their attitude towards the liquor traffic, and their utter disregard of the provision of the law in respect to that traffic.
How men can violate their oaths in such matters passes knowledge. There is also the wholesale purchase of votes at elections, and the means used to corrupt the electorate, which are a scandal and a dirgrace to all parties involved, directly or indirectly.

## SOUL-SAVING

This is the ultimate aim in this world of all Christian work. It is well enough to talk of building character and of developing Christian graces and of reforming society.

7 hese are the finishing touches to be put on the structure after its foundations and walls are in place, but there is only folly in lianging up painted scenery for a world's admiration while there is nothing but gauze to support this artistic display. Nor do we believe there is any better way of improving character or of reforming society than by keeping forever closely at the task of saving souls. The temple is built by fitting each individual stone and board for its place and this fitting is to be done in forest and quarry not after the material is placed in the wall. Let there be no mistake here. Conversion is of prime importance Jesus said to a very moral, upright,clean, straight man, "Ye must be born again," that first, the rest will follow.

## Editorial Notes.

-The Truro News says concerning De. Creed's note which appeared in our last week's issue in reference to the non appearance of the Year Book. "We have $\pi$ printing office right hare where we are writing, from which this publication, if the printer was not kept waiting, would have been out sharp on time to a day." This ought to be true in anv up-to date printing office. There is no good reason why the Year Book of the Baptist Convention should not be printed and delivered by October $3^{1}$ at the very latest. Its value as a work of reference is diminished by every passing month of delay in its publication.
-A not-from Rev. H. Morrow under date, Nov, 8th says We have just get through the most rainy rains we have ever known, and we had heavy rain the 6th. We have never known rains to last longer than Oit 19 and have had our last shower Oct. 8 th; but this year they bave been heavy and long continued,from June, 1 st to date. We have had 275 inches or nearly aft of solid rain, how would you like that? (St. John or Halifax might a aswer.) The rice crop is fine, fine these late showers have kept it fresh and the grain will be filled, We are fairly well, if we could ease up a bit would be very well:
-It takes more than natural resource and material advantages to make a strong and prosperous and-influential nation. God is in the history of nations as well as in that of individuals and the people who forget or disobey God will as certainly suffer for their $\sin$ as the individual who does the same. Nothing exalts and strengthens a nation like righteousness.and nothing as certainly presages its doom like wickedness. The evidegce of this can be seen in the collapse of those nations which leared not God. When the straia came, France honeycombed with infidelity went down like a house of shells before the German legions. What is true of natious is also true of communities and individuals. Wicked men do not prosper in the long run, though they may seem to do so for a time. It always pays to do right and to live right, in and for, this world, and for any other world.
-Missionary work is not an incidental feature of church life, it is its very essence and substance. 'A church without a missionary spirit is a fire without heat, a tree without fruit, clouds without rain, a light under a bushel, an organization having only the form of godliness but in which the Spirit of God has not breathed the hreath of life. A church has simply no reason and no justification for being except it is employed in executing the divine plan for the redemption of the world.' If these things are so then 'the right to be' of some churches ought to be seriou lly questioned. Merely to go through the round of the ordinary routine of church services is no warrant for an existence. Unless the body is impressing itself upon the community as a moral force,as a power for good, a factor in the uplift of the people and a vigorous, active agericylin the extension of the Kingdom of our Lord Jesus Christ, it is in no real sense a church.-It may be so called-but that is of little worth.
-The President of the So. African Baptist Union for the coming year in his inaugural address which was entitled 'The grateness of the Individual Church' said in reference to Baptist polity, "It is the glory of our ecolesiastical polity that, like the ancient and primeval churches of the Pentecostal period and the New Testament era, each church is complete in itself. It is our wisdom, it is our strength, and it is our security, not to have moved, through nineteen centuries of blundering ecclesiasticism, from that noble, simple and inspiring pattern.
After nearly a quarter of a century of experience, 1 , for one can say, I know of no other polity so near to the divine pattern, with so exquisite a charm, or so ample a place for the play of consecrated character as that of the baptized churches represented here." $\qquad$ -
-We hear a great deal said in these days about the weakness of the church, the inefficiency of the pulpit, and the failure to win thoughtful and intelligent men to the worship and service of the true and living Giod. The smallness of the average congregation, the lack of interest, and the absence from public worship, on the part of so many is accounted for by the above statement. But there is oae reason that is frequently overlooked, that men love darkness. This is true of the baturat man and accounts for much of the indifference to the church and its services. much of the indifference to the church and its services,
This is the real source,- the spring of all the ungodlisess that is seen in the world, and if you. will, in the eliurch. Purify the fountain and the sfrem will be gwe.

## Baptist Union.

Editor or Messhnazr and Visitor :-Permit me to fur ther add to the list of churches adopting the "Basis of Union," etc.
P. E. Island-Bedeque, Summentide, Tryon

Nova Scotia. - Tusket, Westbrook, New Corawall, Woods Harbor, Cole Harbor, Port au Pique.
New Brunswick,-New Canaan, Qu. Co, Jacksontown Jeclsonville, Avondale, Palat Midgics Bristol, Now Jerusa lem.

## The committee having sent a copy of the "Basis" with

 circular to each of the churches within the bounds of the Convention hopes that nithout further writiog, pastors and clerks will see that action is at once taken. Thus far more than two bundred (200) of our churches have given us affirmative replies. In many instances the clerk of the church has encouraged us by the assurances of the symprithy of his church and the expressed hope that in the very near future the two denominations may be made an organic unity. The Lord hasten the consummation.
## St. John, Dec.

G. O. Gates for Com.

## Difficulties in Our Churches.

Drar Editor : Permit me to utter a few words upon a subject that, has been pressing itself upon me, and I believe very many of our brethren in the Masters work, that is, The difficulties in our churches. I am not writing becaute the difficulties, which comfront me are peculiar to myself
as they are quite common, at the present time. A church as they are quite common, at the present time. A churche
calls a pastor and may seem to think in of doing, they have done much for the Master. After the call has been accepted, and the pastor settles down to try and do something for his Lord, he finds, that many who seemed anxious, for a pastor, are absent from the prayer and conference meetiogs, they think if they come once in a while to the preaching service and pay their part towards the salary, thry have
done all that is required. There are many in our churches that think or act as if the pastor could do,and ought to do. all the work himself. It is not long since the wrirer heard a good brother, speaking of a certain church say, they wanted him to come there and build a new meeting house. Thus, many of the members of our churches instead of being active, leave all the work for the Pastor to do. Another serious trouble, is that many n.a ke too much
of our boasted independence, the result being, as a brother stated at one of our Quarterly meetings not long since, the people will not follow the leader, let him be ever so worthy a man, they will attend the services of the church if they feel like it or stay at home. Now while we do nof believe in a pastor having all the power in his hands, yet surely he who cares for the people's spiritual interests, should be
the one best qualified to give the necessary advice, and should be listened to, in matters that pertain to the best interests of the work. We meet in conventions and associations and pass resolutiony, and do business, which we believe is for the best interests of the cause at large; but affer all our labor of prayer and service, perbaps there
will be some crank or ignorant person in the church, as Spurgeon said of the old pastors in his day, who knew more about fox hunting and gaming than preaching the gospel and these will rise up and oppose some mensure that is for the best interests of the Master's kingdom in the earth. While the writer does not believe in the power being wholly delegated to the Convention or Association, stillit is cosideration of those that are working and praying for the cause of Christ. It seems to me almost useless for our Convention to make laws that are for the best interests of the cause,and then have these accepted or rejected, as may be deemed best. Why not get our churches to agree to accept the action taken by our Convention. Surely, it would be for the best interests of Christ in every way. Then too many of the church quarrels that take place and divisions which result therefrom occur because some who are in the church seem to think they ought to rule and the rest should follow. When these cannot get their own way, a division is made and thus a little struggling interest that perhaps, when they were all together was not able to pay anything like a living salary, on account of a few who are pir headed or void of the spirit of the Saviour, becomes two little organizations, which they call churches. The writer feels deeply that the time has come for a change, and Grmly believes a change will bring more harmony. Of course we do not want to go over to Remanism, but there is more danger of drifting towards Rome in other things than those that I am here speaking' of. The writter has penned these lines with the firm conviction that a change will bo for the best interests of the Masters kingdom in overy way, but if he is wrong in his opinions, he will be glad to hear from others who have been giving these gnatters their thought. Perhaps a few words through the columns of the paper upon this subject would be timely at the present time.

## Boston Letter.

An event of much interest was the Convention of the American Bible Leaguo which met in Boston Dec. 6-8 and hald resulons morniggh, alterioons and evenigg. Large
ad enthusiasti erncesations greeted all the speakeors. Tho mestings as a whole wore of a high order
The purpose of the Lexgue is to maintain the authority of the Scriptures and to resist the encroachiments of destructive criticism. To this ead the majority of the speakers made a strong contribution, although there were two or three iastances in which it seomed that the o was marked failure to distinguish between a personal view and established fact. Probably the one or two addreses, which appareatly claimed for simple statement the authority which is accorded oniy to facts well sustained, sr mewhat weakened the impression of the gathering. It is surprising that any whio enter into the purposes of the League should be guilty of any approach to tanciful inferences for which they denounce so severely, their friends, the radical critics. The final impression of the Conference, however, was a strong confirmation of the unique authority of the Bible.
Among the Baptists on the program wire: Rev, D. B. Hahin, D. D., pastor of the State street church, Sprinfigeld. Mass.; Prot. J. B. Thomos, D. D., I.L. D, of Newton Theological Institution, Rev. P. S. Henson, D. D, pastor of Tremont Temple, and Rev. Dr. Ashmore of our Missionary Union.

## Elizctions.

The people of the United States believe in election, that is, in political election. In recent elections in this stato and city there have been great surprises in the result of the franchise. It was not anticipated by many that W. L. Douglass the Brocton shoe manufacturer, would poll such an overwhelming majority for Governor,over Governor Bates who is a strong man with a singularly clear record. By the way Governor Bates is a son of an honored Methodist minister But the vote for license cast last Tueslay in our city, significient in the large numbers "yes" as well as the small numbers "no", was certainly what was to be expected from the energy of the liquor crowd anal the a athy of the temperance people. Christian people have not yet awakened to the desperate nature of the $\sin$ of disuse of the ballot. The victory of license is in keeping with another victory by the Democratic machine, the election to civic position of a man who is serving a term in jail at the instance of the U.S government. This is certainly a deplorable lesson in political purity for the youth of the land.
Mr. Tenayson Smith, the leading temperance advocate of
England, is spending some time in this country in conduct ag some time in this country in conduct appoagns against the drink business and at every opportunity giving thrilling temperance addresses. He spoke before the Boston Baptist ministers' conference last Monday morning. Your correspondent would like to refer to Mr. Smith more fully at another time.
The churches in Boston and vicinity seem to be hard at work, some with their Sunday evening oratorios, some with political and curious topics, and many, praise the Lord, with the graud old gospel of the grace of God which soulwinders have ever used. May the writer unito with the many in wishing the Messexger and Visitor and its host of readers a blessed Christmas and a grand New Year.

## Dec. 16, 1904. A. F. Newcome.

## From Halifax.

The outlook in the religious sphere has more of promise and encouragement than at this time in 1903 in the city of Halifax. Signs of quickening and awakening out of a slegp already too long are not wanting. For some weeks past indications of this character have appeared in the peetings of the first church. A flow of sympethy and a glow of zeal have been apparent in the prayer and praise services, as well as in the greatly increased fervour and earnestness of the pastor. Unction in praying, io singing and in speech in the social services indicate the presence of the Holy Spirit, to unite believers in holy desire and labour for the salvation of souls. Three were bapt zed last Sabbath evening and this is taken as a promise of larger blessings.
formal install formal installation, but has plunged into his work with characteristic zeal and assurance. On Sabbath evening last his message was, 'Say ye to the righteous it shall be well with him, and to the wicked it shall be ill with him." Mr. Vincent is fluent in speech, sincere and earnest in manner. God has given him a voice, flexible, full and not lacking in melody and, in its lower tones, tearfully, plain. tively persuasive. A full house listened to his plain earnest appeal. The large meeting in the vestry after the preaching made it evident that the hearers had been deeply atirred by the sermon. The outlook beckons both minister and people to further effort in that vital centre of sympathetic, spiritual life and activity. A notable feature of the public labours and intercourse in the North church is uniformity-uniformity in large alfendance at the public services, not at the preaching services only, but at the meetings held after hearing the sermon in the main audience room, services now known as "the after meeting." A large number of brethren and sistera well treined as conductors of prayer, and sympathetic addresses, addresses some of which would pan for sermon. attes, are always rady to tale their several parts without
hesitation. To this they have been 'rained, and most faithfully do they discharge their dutles. A young lady at the organ and beside her on the platform Brother G. A. McDonald as leader of the singing, does much to give life and joy to "the after sorvice." The pastor can sit still and in his turn feast his soul on this service, as the brethren have feasted their souls on his sermon In this respect this church is as near the ideal as any church of which Reporter has knowledge. Neither is this condition of yes erday. It was so through the ministry and since the ministry of Rev. Dr. Manoing.
At the West End the tide is rising. Mr. Hower of Acadia proached for this field last Sabbath. Let Acadia centinue to send out such young men as she is now doing, and just so long as ahe does so, so long the hrart of the people will go out to that school of the prophets. The fisherman who toils with line and net, the mechanic and farmer who drench their garments in the sweat of their toil and the workers in all other occupations in which is taxed either brain or muscle, will put their hands into their peckets and give of the fruit of their labors to support schools which: send out such men to herald the glorious gospel ef the Son of God to both the rich and the poor. On the finst of see. ond Sunday in January Bro. G. A. Lawson is expreted to re commence work at the West End. Dartmouth helds on her way, greatly strengthened by the permavent addition of Dr. Parker and family to the church and coogregation. Among, the Methodists, too, serious inguiry, is being made about the all important matter of a revival of religion. May the heavenly breeze fill all the canvas, sad give life and motion to the church of God in Halifax and all other places.
From abroad come tokens of the return of the Spirit of God to convict and regenerate souls. In the first church at Rochester, N, Y., of which Dr. Dickinson is pastor, aed which is attended by the presidents of the University and Theological Seminary, and a number of prolessors, a revival has begun which is called an "old fashioned" revival. D1. Dickinson is heart and soul into the work. His father before him, editor for years of the R'chmond, Herald was a power in revival work. Reporter had in 1873 a memorable conversation with him about the work of God in Richmond. His son now at one of the most important centres in the W. S. A. giving heart and soul to the good work in Rochester, makes himself a werthy son of a most worthy father. A revival at that centre will surely colour the life and views of the sturents on the ground. In Birmingham and Bristol, England, Rev. R. A. Torrey and Mr. Alexander, from America, have been conducting revival services with marked succoss. Criticisms pro and adverse have been called forth. The Moody and Sankey lines have been followed
In Liverpool the Evangelists continue their work. In that citv a Tabernacle to accommoda e a bout 7,000, erected largeIy for these preachers, is now the headquariers of their mission. Coincident with this work, has been another noteable movement on this side of the Atlantic And strange to retate, this work has been under the leadership of a revivalist from England, the Rev. W. J. Dawson of London. Hs campaign for the 'new evangelism' has been in the Plymouth church, Brooklyn, $\dot{N}$ Y., the house that has become instivet with the eloquence of Henry Ward Beecher and Dr. 1 yman Abbott, ur. Dawson defines his message, and in the definition indicates its diftarentation from the Paulene-SpurgecnMoody evangelism by stating that it "is united with the fullest culture and aicepls the best results of the lighest Biblicat criticism," He declared that it secreeded "in Brighton, England, eightecn months ago when members of the Free church council," ministers of all denominations, laymen from every part of the kingdow, marched a thousand s'rong through the streets, stopping as they marched at theatre doors and public houses, gathering together the loungers and the loafers, and crowds of the interested penple, until, when the procession returned at miduight, it numbered not less than three thousand persons,
In his own church, too, Mr. Dawson says, a "rerival on similar lines revealed unexpected depths of Christian tervour and enthusiasmi" "The Brooklyn Eagle sans: "The messages were direct, practical, ethical and spiritual. They abounded in literary and historical allusions.
vation to Mr. Dawson is not by magic. Mr. Dawson doei not preach either the old or the rew theology the ugh there is no difficulty in discovering just where lie his sympathies.

As far as immediate results are concerrel, they may seem disappointing Very few stood up for prayers, fower remained for conference." Not by might not by power but by my Spirit saith the Lord."
The evangelistic campaign at the World's Fair, conducted by earnest Presbyterians tells another story." Five hundred meetings, attended by three hundred thousard and five thoucand who expressed a desire to begin the Christian life." The balance of the reports now in reporters mind must be held back for next paper:

Refortze.
One thing is particularly noticeable, the songs both nem and old in Glorious Praise are none of them of that silly "ditty" character so often found in books of this clasaCentral Mothodist.

## A Box from St. Marks.

The ladies of St. Mark's church were gathered in the chapel one October day; packing their annual missionary box. From the stained windows the Hght fell across the energetic groups, made warm spots of color in the piles of hundles on the floor and touched the hard lines of the box itself. Merrily chatted the ladies, with littie sighs of satisfaction as the work progressed. Sowe were amused at many of the contributions which were sent in, some laughIng at the way they packed, unpacked and repacked. Some who had given until it meant self-denial, touched a happine-s deeper than words. They worked busily all the morning. By noou the box was packed, the janitor nalled on the cover, and the ladies drew on their gloves while saying their last words. They did not notice when the door was pushed timidily open, and a woman entered. She wes pale, dressed in shabby black and evidently felt her presence to be like a jarring note among these easy, well-to-do women. She faltered a monent then, seeing the closed box, a sudden fear overcame her hesitation.
She touched the lady nearest to hir.
"I hope that I am not too late," she said, looking up with eager appeal. "I could not get here before but I wanted to bring something."
The lady glauced at the little package held out to her, and looked embarressed.
"I'm so sorry, Miss Tremont," she said, "but the box is closed. It you had only been ten minutes earlier."
For a moment the little woman did not seem to understand. Thies her hand dropped and her eyes filled with tears, and without a word she turned away, and passed through the door.
ut in the vestibule she stopped. She could not go Into the street so. She wiped her eyes, but it seemed to do no good.
-I have not had things like other people, and I do not expect to, but I did think that I could give."
The door behind her opened softly, and a young girl slipped through. She was the youngest of the workers that day, and felt shy and strange, but as she saw the pitiful little figure she forgot all, and ran towards her, and cried: "The ladies are opening the box for you. I am so glad that I caught you. Let me taike it back for you, unless you would rather put it in yourself.'
The woman looked up with a quivering breath. "It can go ?". "Of course it can go," sald the young girl.
The woman gave her the package. "It was for mother's sake," she said. "I would not have cared so myself." Then she went away.
The girl walked back to the waiting ladies. One of the ladies took the package, and put it in one side of the box. As she duld so the paper tore.
"Of all things to send a missionary! It is Scripture calendar, It must have cost a dollar. The money would mean much to him, and the verses he must know?'

And yet," said the young girl, "she said it was for her mother's sake."
Suddenly one of the ladies spoke.
"I stould never have forgiven myself if we had let her go eway. I feel somehow as if that meant more than anything 1 had ever given."
That was an exreeding hard jear. Some of the mintsters of city churches felt it. The milesionary to whom the box had been sent felt it more, but seldom spoke of it. He had not been pald for months either by bis people or by the Mission Board. He had often intended speaking of it to his people, but when lie looked into thefir poor pinched faces, his heart would fati him, and instead he would speak to them of trusting in God. But his need was pitiful. The long strain had been too much for his wife, and the doctor said she was dying from want of nourishing food. The children were growing thin, and Beth with her patient caretaking, was his greatest comfort, and his greatest heartache, Many a night after a day of weary work among his poor people, his poor wife's white face and Beth's anxious cook, he had left the house to walk alone in the still night and now, he was using his last dollar, and he could

## $*$ *The Story Page **

get no credit, for the storekeeper hated his good work, and wished to drive him out of the place. He had written to the Board of his need. No answer came.

It was Monday night. The minister looked at the clock. It was mail-time. It was September, and the nights were cold.

I may be late home, Beth," he said, "Mamma must have some tea. I do not wish any."
The door closed, and the minister went out into the darkness. Beth went to her mother's side, and buried herface in the pillow.
"i) Don't dear," said the mother. "It is best though it is hard for us now.'
"It is not the letter, mamma, but I gave you the last tea yesterday, and it almost breaks my heart."

Beth," said her mother, "don't let papa know;
we must be brave for his sake.
I'll try," said Beth, "but I sometimes think that God has forgotten us."
"Beth," sald her mother, "pray, and I will pray with you, but don't stop until ycu believe that God is good, that He is love."
Thirty minutes passed and the child looked up with the light of a great peace upon her worn little face.
"It is all right, mamma," she said softly.
Her mother looked at her. "Beth, you are hoping for something!
The child looked up. "I can't help it, mamma. I am sure that it is coming somehow; maybe not today, but I know that it is coming.'
"But if it does not, Beth?"
The child's lips trembled.
"Then it is all right, too," she said. "Now I will make you some gruel." She looked up and her eyes fell upon the calendsr that had come in their box. The text was, "I am the bread of life. He that cometh to me shall never hunger."-John vi. 35. The leaves had not been taken off for three days She went on to the next one. She did not know that her father had come in. She read aloud, "Avd it shall come to pass before they call, I will answer."-Isa. Ixv, 24
She took off that leaf also, and stopped in wonder. Instead of the verse was a white envelope planed on the page. She unpinned it; and therel was a note inslde. She turned and saw her father, and, running to him, gave him the note. "What can it be ? she cried. He looked, then buried his face in his hands on the table. Beth picked up the paper which fell. It was a twenty-dollar bill. In a few minutes they could read the note. "Dear unknown friend," it ran. "I am only a plain little dressmaker, but that makes no difference. The money is from my mother. She is all I had in the world, and I had been saving this to take her away and make her well but God took her and made her well. And so I have put this money here so that you can find it on her birthday, and I pray that it may be a blessing to you, as my mother was to me."
"And God heard us, and was waiting all the time, said Beth." Then she added, "and mother, you can have some tea."
That was not the end. One morning the pastor of St. Mark's came to his people with a letter. They had had grateful letters from missionarles before, hut never one like this. As it told of their bitter need, and the help which came, many a heart was touched.
"I do not know who she is," said the pastor, "who has done this beantiful thing, but I am glad that she is among us, There may be some others Hike her, but these are they who bless the world. May God bles this lesson to us !"

The little Aressmaker was sobbing in the gallery. but it was from joy, and in her heart she promised that as long as she could she would send the same each 3 ear "for her mother's sake."

And now the people of St. Mark's send three boxes a year, instead of one.-Mable Thurston, in Pittsburg Christian Advocate.

## How Christmas Came to "Raǵs."

by cora a, lewis.
"Rags, bones and old iron," as the other boys called him, or "Rags," "for short," tempted by the
warmer air, and the fragrant odors of fruits and flowers in Centre Market, forgetting, for the moment his shame of rags, crept in from the curb. Was there ever anything so delightful as a saunter. through this beautiful Washington market? Rags thought not, and with longing eyes gazed at the rows of game, and plump poultry, "chine" and cooked pigs' feet, the crisped cabbages, rich, yellow sweet potatoes, the pickles piled up in lovely glassware on the various stands; then the chrysanthemums, the roses, the violets, why, it almost turned his head to look at them ! not to mention the Christmas wreaths of running pine and holly brightened here and there by shining red berries and paper or "everlasting flowers.
"Two days to Christmas Eve night," thought Rags "and not a crumb this mornin'; I'm down on my luck, shore an' they ain't no use thinkin' 'bout Christmas comin' to pore niggers. Sah ?" this last with cap in hand, in reply to a gentleman who called ' Rags!' and continued - "Do you want a quarter job ? You look like you needed a few.
"Deed that I do, sah," he quickly responded, casting a rueful glance at his rugged coat.
'Well, here's a turkey I want you to carry to my house, No.-, rourteenth street, North West and mind. don't let him run away witu you. Here's five cents-better buy a sandwich with it, you look hungry; and here," scribbling a few words on a card, "is a C. O. D. card. Do you know what that means?

Yes sah, they'll pay me the rest when I git there."

Just so; now travel.
Say, Dave, are you a fool to start that ragamuffin off with your goods? I'll het a dollar your folks never see that bird, sald a friend who had been standing near.
"O yes they will," was the positive answer Rags is ir respousible boy-he's served me before. 1 Hike his face-It's so intelligent and his manly bearing. I ouly hove my family will uot feel themselves insulted by his appearance, fur I wanted to help the poor little pickaninny,
It happened that the cook, at the other end of the route, was good-natured, and kindly invited Rags to the range to get " a bit warm, "and while she was vainly trylug to read the words on the cerd which he handed her, the twelve-year-old daughter of the house stepped into the kitchen.
"Maggie, mamma says to come to her immediately; she wants to see you." "Yes miss; an' will you be so kind as to watch the things in the oven," with a meaning glance in Rags' direction, 'while I ask th. madam the answer to this the boy brought?
"Certainly," and to Edith's delight she was left alone, face to face; with a ragged little darkey. Her mother belonged to a charitable association, and ever since she could remember Edith had longed to do something herself for somebody, without any "red tape" yaws, or "investigations" by someone else, in the way. Bnt her mother had always laughed at her zeal, telling her she would have more opportunity than she cared for when she grew older. Now fate had thrown a subject (or was it an object?) in her way, and with a beaming smile she spoke to Rags, and by way of prelude, seeking his gaze resting on the burden he had lust delivered, she asked him if he liked turkey.
"Dunno, miss, never tasted any.
Never tasted turkey! Who ever heard of suck a thing ? She was almost tired of turkey, though to be sure the Christmas turkey is always nicer with its oyster and chestnut dressing than the ordinary ones-and she should just see that the poor chap had a chance to taste turkey on ce in his life, anyhow.
No X-rays revealing these thoughts to Rags he sat soberly waiting for his change, thinking it was nice to be warm, but he might be losing money by absence from market.
"What's that on youx coat?" suddenly asked Edith, who had been slyly looking him over.
"Why, miss, that't-er-miss-my-toe."
The girl laughed. "I s'pose you mean mistletoe, but do tell me how you come to wear it-lits emful
dear, brother says, and your coat is so shabby it looks strange.'
"I was conin' out the market and the gamman give me a nickel for a sandwich, but I run acrost some find drest white fellers that was a talkin' to ol' aunt Sally. Ol' Aunt Sally, you know she had holly and pine an' yerbs to sell, an' a bunch o' this yere. One feller says I want a plece o that to send to my best girl. I know how she'll smile, an' jes" where she'll hang it, an' I'll kiss her under it, you bet; it'll, be the first tim though, for she's as shy as a pawtridge;" and then I told her I wanted a nickels worth. You see maw is my best girl, and she's been po'ly a long time (that's why I'm Rags, only my right name is Henry Hamilton Paine) an I sayed to myself it might cheer her right smawt to kiss her under the-mistletoe."
-But, you know you could kiss your mother anywhere or any time.'
"Yes, miss, I know, but Aunt Sally sayed it was bound to bring me good luck, and the Lord knows I need it, for with maw an' my little sister on my hands,"-
"A little sister!" how the interest deepened.
"If I could git stiddy woek," he went on, I'd git along."
"Dear me, yes," said Edith, her mind lying upstairs to a certain boa, wherein lay ten dollars all her own fur Christmas, to use as she pleased, "and I ahall please to be a fairy, just like in the stories," she thought, "and Rags shall have a turkey, (I know I can coax Maggie to roast it for me) and a new suit and something for his mother and sister too, and, oh I wonder if after a while he couldn't go to be a doorboy for Mrs. Blank, on Connecticut Avenue. She was looking for one, I heard her say how cute rags would look in the beautiful livery suit they put on them-he's so black. $O$, here's maggie," as she returned; "Henry conld you come up here on Christmas day, about twelve o'clock? I might find some work for you.'
"Certainly, miss," with joyful eyes.
'Very well; here's your money.
'Thank you, miss. My hand was eachin' this mornin, an' I spit on it an' put it inmy pocket; was hopin' it mean't money."
"Did you ws sh your hands, then ?" hastily asked Edith.
"No, miss; charm ud broke then."
"Oh. Wait a minute, and she disappeared, soon returning however, with a coat and a calke of soap.
"Here's an overcoat brother outgrew-and some -soap when you come next time come us clean as you can, 'eept the rags,'
He understood. "All right, miss and thank ye too."
"And here is a sandwich; don't forget Chrisimas and when you come I'll tell you all about whose birthday it is. Good-bye then.'
Rags walked back to the market on air (it seemed to him); indeed he narrowly missed running under an electric car but a miss proved "as good as a mile in his case.
Edith found a willing aid in her father, and together they filled up a huge Christmas basket, that made Rags and his wee sister dance and shout with delight when he reached home.
And best of all, though Henry has not yet arisen to the dignity of a liveried door-boy, he is an "Evening Star" boy, and is able to attend school part of the time, and Edith's hopes are high for a prilliant future for him. -The Peesbyterian.

## Our Father.

There is a story: Three little children were spending the evening together when a violent thunder storm came on, wbich obliged them to stay where they were all nigbt. Just before prayer time where gentleman of the house told them that they might each choose the Bible verse they liked best and tell why they loved it. "I fonow what my verse will be for this night," spoke up Margery. "I of glory thundereth." "Why did you choose that of glory thandereth, inquired her friend. "Becausn I think it's so nice, when you hear that awful noise, to know it is God. It malkes me think of one day long ago. Aunt Annle was out, and I heard a great notse up in the loft when I thought I was all alone in the house, and I was so frightened I screamed and father's voice called out, 'Don't be afraid, little, Margie, it's only father.' And now, when it thunders very loud, it always seems as if I heard God say. 'Don't be afraid little Margie, It's only Father" and I don't feel a bit frightened."-Ex.

## Edrior

 Byron H. Thor this department should be sent to Rev. Byron H. Thomas, Dorchester, N. B., and must be in his hands one week at least before the date of publication. On acoount of limited space all articles must necessarily be shart
## 0 emiens.

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

## Christmas 1

May it be a very bappy day, to every reader of this department.
Fail not to observe the teaching of Matt $x: 8$-last clause
The great commission is uncancelled, conditions are unchanged, the demands upon us are imperative, the argument for Christienity is a Christian, the argument for grace is graciousness. Let us then courageously, face the self imprasiousness. task as Unioners, and see to it that every dime of posed task as Unioners, and see to it that every dime of
"Our Missionary's salary" is raised and forwarded to Dr. Maur Missionary's salary" is raised
God gives to us, for us, and by us. We are to be examples of God's grace, the messengers of it, the gifts and givers of it, over against the selfishness of the world, the Christian has or should have this grand motto, as a motive, and as an incentive; "We suffer all things for elects sake."
We are redeemed not with corruptible things, we are bought with a price, nut by our means. We are given, "life", "light of knowledge."
We are to give in kind, and degree, body, mind, and soul have been redeemed: Shall we give less ? "I gave my life for thee." What hast thou given? Here is a sample reply $\$ 5.00$ for Tobacco, $\$ 5.00$ for luxuries, $\$ 500$ for amusements, $\$ 5.00$ for unnecessary adornments, $\$ 2.00$ for the pastor's salary, ascts. for missions.
That is not giving in kind and degree. Young People! "Freely ye have received, freoly give." Think on these things.
It is a pleasure to be able to announce that after a series of persistent efforts wo bavo heen able to securo writers for the prayer-meeting topias for the first months of $\mathrm{rgo5}$. The editor has made the discovery that there are some willing workers in the rank and file of our young people.
Here are some thoughts in outline from the editor's pen, weave them into the Iabric of your Christmas reflections.

1. God's manger-cradle gift is a Redeemer. (a.) A Redeemer from the toils of Satan. The cradler of Bethlehem, is the Saviour of all the world. He destroys, "him that had power of death," he "spoiled principalities and powers", he "casts out the prince of this world." (b.) Redeemer from under curse of law. Wo have and hold in grateful memory, the discoverers, of vaccination of anaestbetics, should we not on a larger scale, have, and cherish the physician of souls.
II. God's manger-cradled gift, an Advocate. The Dominion government has recently appointed Major Archibald, a man of great spiritual strength to act as an advocate and commissioner for paroled convicts. We who are transgressors, need this great gift of God as an advocate.
III. God's manger-cradled gift is a Helper. No dead man, no withdrawn God, many abide in their memories, some in their influence, but the great gift, Jesus Christ abide in his presence, power; life.
Will some officer or member of a B. Y. P. U. out of compassion for the untried and untutored Editor, and the readers of this department, please send us a fow lines from your local union, indicating how your work moves on. We are grateful for past favors, and solicit a larger share for future issues.

RAM'S HORN BLASTS.
Warning Notes Calling the Wicked to Repentance.
Society is human nature at its best.
The way to get happiness is to give it.
Any kind of an unrepentant sinner is a lost one.
Bible promises were made for Bible loving people.
Only those who love souls can learn how to win them.
No man can be made rich whose happiness depends on
money.
There is no greater commandment than "love one another."
Do the best you can and God and angels will want to help you.
The day is coming when the man who gives little will feel little.
Whoever believes God's truth gets G d's reward for doing it.

A fool learns from no one. A wise r an learns from everybody.
It is hard to befiere that a sin will L. If it has gold in its It is

Keep out of the crowd where vulgarity passes for wit and
A word to the wise is enough, when it happpens to be he right word.
A day spent in bad company is a long step taken toward the pit.
What a mistake to think we can become rich by keeping all we get. "Contentment is an angel who teaches us how to be rich without money.
The man who minds his own business will always have something to do.
It costs a great deal more to be proud than it does to be generous.
No rich man was ever happy unless be used a pert of his money to make otbers so.

## Love.

ry richard chenevix trench.
Love me in the wilderness, at cost
Of painful quests, when I myself had lost.
Love on its shoulders joyfully did lay
Me, weary with the greatness of the way.
Love lit the lamp, and swept the house all round Till the lost money in the end was found,
'Twas love whose quick and watchful eye The wanderer's first step homeward did espy From its own wardrobe Love gave word to bring
What things I needed-shoes and robe and ring. Love threatens that it may not strike : and still Unheeded, strikes, that so it may not kill.
The bond-servant of Love alone is free And other freedom is but slavery.
Once o'er this painful earth a man did move, The man of griels, because the man of Love.
Nothing is true but Love, nor aught of worth :
Love is the incense which doth sweten earth oove is the incense which doth sweeten earth.
O merchant at heaven's mart for heavenly ware
Love is the only coin which passes there.
The wine of Love can be obtained of none
Save him who trod the wine press all alone.

## THE BIRLE.

Alone it has civilized whole nations. It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Kead all other books - philosophv, poetry, history, fiction-but if yon would refine the judgment, fertilize the reason, wing the imagjnation, attain unto the finest womanhood or to the sturdest manhood, read this book, reterently and prayerfully, until its truths have dissolved like iron into the blood. If you have no time, make time and read. The book Daniel alvebster placed under his pillow when dying is the book all should carry in the hand while living.-Newell D. Hillis.
"I fears God more than I do he." Thus spoke the head carter on a lagge farm. It was many years ago. The sua had risen brightly on the Sabbath morning, and the farmer said to a lad, ". o and tell-to bring put his team, and we will get the com in," On arriving at the little cottage, he found the carter preparing for chapel, who on bearing th message, replied, "Tell him that I will work night or day," but not on the Lord's Day." Away went the messenger with his answer. The Master was enraged, and sent back word that he would discharge him at once unless he would bring out his team. "Tell him that I fears God more than I do he." The sevuel proved that "Them that honor me I will hooor," for instead of getting his dismissal he remainsed for many years in his situation, and when too aged to labor, lived rent free in his little conttage until he wiscalled home." (This was narrated to me by the lad messenger.)
Realize the nearness of Christ. Do not vex your soul by thinking that he lived centuries since. . . . I will say to my soul: Thy Saviour is loooking upon thee, he is watching all thy growth, he is sending his daily blessing upon thee, he is always dying, always rising, always interceding -a contradiction it may be in literal words, but the soul that has passed through the mystery of that agony which is birth will understand that, amid all this contradiction of letters, there is a solid and melodicus reconciliation and unity of meaning.-Josepb Parker.
Life, misfortune, ivolation, abandonment, poverty, are the fields, of battle which have their heroes-obscure herioes, who are sometimes grander.than those who win renown.Victor Hugo.

What holy sleights Fath God the I ord of alt;
To bid us feel and see ! we are not free
To say we see not, for the glory remes
His lustre, pireceith through the midnight glooms
His lastre, pierceth hat behold He followis me
And at prime hour, beho
Hith molden shadows to my secret rooms !
With golden shadows to my secret rooms !
With golden shadows to my secret rooms!
-Charles Tennyson Tumer.

## * Foreign Missions ** *

W. B. M. U.<br>"W, are labcrers together with God."<br>Contributors to this column will please address Mrs. J. W. Manning. 240 Duke Street, St. John, N. B.

## PITER TOPTC POR DECEMBRR.

Thankgiving for more fields opening, for health of missionaries an I opportunities of hastening the coming of Chirst's Kingdom on eath. Christans offerings should correspond with those given to our friends.

## Notice.

A larger number of W. B. M. U. reports were printed thi year than ever b-fore, but the demand has bern so much greater that we regret to state the supply is exhausted Since they seem to be so highly appreciated we hope those who received them will sot forget to for ward the money to pay for them to the Treasurer. We are pleísed to hear that Mrs. D. W. Crandall of Murray River has accepted the that Mrs. D. W. Crandall of Murray River
offire of Co. Secretary for Kings Co, P. E. I

Loving Christmas greetings to all the members of our W M. A. S. and Mission Bands.

On thanksgiving evrning. Nov. 17, the W. M. A Society of Westport Baptist church lield its annual thank-offring service. A programme of unusual interest consisting of reading, recitations, solos and duets was well carried out at close of which our pastor,R. Kemp, gave a short address
Collection from envelopes brought in amounted to \$23-20 to be equally divided between. home and foreign missions. One new member was added making our number 26

## Secretary.

The Woman'; Missionary Aid Society of the Albert Bap. tist church observed "Cruside Day" Nov. 23rd, at the home of Mrs. M. A McLane. The sisters met at 3 pm . for a short service of prayer, at that meeting we were pleased th have with us Mrs. Brown, our pastor's wife; also Brother Fash. Tea was served at 530 . The thankolfring in the afternoon amounted to \$9. A public mi sionary meating in the evening, Mrs. Prown presiding, address by Rev. Z L. Fash of Hillsboro, subject, "Prayer and Missions," to separate meant dearth and death. After singing by the choir, Rev. T. Hicks, Pastor M=thodist church, gave a short talk. After a helpful talk by Pastor Brown, mert. ing closed with singing and the benediction. Collection in the evening $\$ 461$. We were all helped and encouraged. Mrs Emma Smith, Sec'y

BRUSELLS ST., ST. JOHN.
An invitation came from the pulpit on Sunday that everyone would be welcome at the Senior Mission Band Tea, on Tuesday evening, at six o'clock, admission fifteen cents. A few minuies after six. Tuesday evening, we entered the vesiry to fiad it oumf rtably filled. At the left were many small tables, where the guests were enjoying a scallop supper. At the right, near the kitchen, was a table from which tea and collee were served and beyond that the waiting guests. But the centre of the room held the attractive feature which was a square, cottage-rooled booth, gaily drcorated in red and black crinkled paper and elaboritely oraamented with tissue paper in many guises. On the counters were nicely mounted pictures and inside the booth ladies waiting to take orders for the Ladies' Home Journal, because each subscription given brought twenty-five ceuts tato the treasury of the Society. It's not faur to tell tales out of school but that booth cost very little. The company of the journal presented d-corations, pict ares and design except for Ireight and custom charges. Well I we chatted and mads acquaintances ind ate ine cream. The short programme began at eight and then the auction sa'e of the pictures which had been on exhihition. After which the friends departed expressing pleasure for the social hours so happily spent.
The disrebing of the booth was made light by many hands and sengs of good ; heer trom thinse who could find uo work, and ten-thirty found the church silent and deserted Alter the few expenses had been defrayed, the Senior Mis sion Baind of Brussels Street Baptist church, have over thirty doltars to place towards the funds of the Woman Baptist Missionary Union of the Maritime. Provinces.

The W. M. A. S of Wine Harbor Unon church held a very pleasant and profitabla public meeting on Sept aznd. The attendance was large. The meeting opeced by singing, reading the Scripture and prayer by Pastor Carter The programme consisted of recitations by. Ella Kennedy and Annie McGirath also a reading by Mrs. Kennedy The music was led by Nr. Crooks. Mrs. McLean the Coasty Secretary was present and gave an earnest help'ul addresh. Tolling what wonders God had wrought is
heathen lands in answer to prayer and the preaching of his word and urged all present to greater diligence in the Masters servior. Mc McLearn also spoke of the great need of more workers at home and on the foreigo field. Offering $\$ 384$ This pleasant and helpful meeting was closed by singing "Throw out the life line.'
M. A. Watters.

The W M. A. Siciety of the Glace Bay Baptist church observed Nov, 16th as Crusade Diy by a public Missionary meeting.
The meeting was presided over by our President Mrs. J 1. Moflatt and the programmes onnsisted of, A paper by Miss Harrington (our county secretary) on "The Grand Ligne Mission; also one by Mrs. Beattio on "The Progres of Missions," an Exercise by the children: a recitation by Miss Mattie Martell; Address by our pastor, Rev. F. O. Erb and special masic by the choir which added very much to the enjoyment of the evening.
The attendance was good which very much encouraged the committee who had the meeting in charge.
Ascollection was taken amounting to $\$ 13$ which is to be equally dividnit between Home and Foreign missions, a yet we cannot report any new members but there seems to be an awakeniug of new missionary real among some of our old ones. We leave results with the Lord knowing that he will be faithful to his promises.

Mrs J E. Keddy, Sec.

## IVERPOOL,N S.

Nov 30 was set apart by our Aid Siciety as Crusade Day We went out by two's visited every home and left invit ations for our Thankoffering service to be held on Tues, eve. Dec. 6. The time came, so did the people, and fi'led our vestry. We were made especially glad by the preseoce of several mambers from our sister society o: Brooklyn. The good programme was enjoyed by all and the spirit of Thanksgiving was emphasized by a generous Thankoffering if $\$ 2350$. Oa the afternoon of the same day we held rur regular monthly Aid meeting and 20 responded to the roll-call. We have two new members since last reporting.
M. Kempton, Sec.

A MOUNTS RECEIVED BY TREASURER OF MISSION BANDS.

## FROM NOV. 2 TO DEC

Bear River, H M, \$5: Yarmonth Zion sup of children in Mrs Churchill's school, F M, \$20 18; Bridgetown. F M, \$5, H M, 85; North River to constitute Miss Della Henderson, life menter, F M, \$ 10; H M, \$5: Hebron S S S, sup of
Gmamma, $\mathrm{M}, \$ 7$ New Germany, F M, \$4: Morganville, Gmamma, FM, \$7; New Germany, FM, \$4; Morganville
FM, $\$ 1$ : Apple Kiver, FM, $\$ 20$; Lawrencetown, to con stutue Miss Liva D.niel, life membra, FM, \$ 10, H M. \& 5 Canso, FM, \$4. 20; Waifville, F M, \$20; Amberst, to con stitate Misses Carrie Hastings, Mary Black, Fretia Free bed in hospital, $\mathrm{FM}, \$ 25 . \mathrm{H} \mathrm{M}, \$ 15$; Campbellton, FM, \$2.30; S: George, Fi M, 中S. M, Mandil, Treas Mission Bands. Chipman, N. B.

## Literary Notes.

The Encyclopédia of Missions edited under the auspices of the Bureau of Missions by H.O Dwight, LL. D., Rev is bound in cloth, 8 yo pages. Published by Funk and Wagualls Company, Price $\$ 6$ net, carriage soc.
This is a new and revised edition of the Encyclopedia of M:ssions published by this form twelve years ago and which was welcomed sa cordially by the friends of Missions. The great advance which has bree made along all missionary lines during the past decate made a new edition almost imperative.
The scope of the new work is to give the essential tacts, of the history of missions, of the climate and physical feat. ure of the countries forming the world. wide fild; of the races and tribes reached by the tweatieth century Missienary entorpcis ss; of their custons, languages, and religious beliels and obs-rvances; of modern improvements in mission. ary methods and of ever-widening indirect relations and re sults of missions. Some of the important features of the work are the following:

The most recent advance in the Missionary occupation of the world, especially in China, Africa, Korea, Upper Burma and South America.
2. The development of the older fields, as the reaction in Japan; revivals in Persia, among the low castes in India the Loos, the Zulus So. Africa, etc.

The Parliament of Religions, with its effect of stirring into action the Asiatic retigions:
4. Increased life and power to the Moslem faith through the massacres in Turkey, etc.

The revival of Hinduism, etc.
6. The development of missionary methods especially along socialogical lines.
7. The development of the native churches along the line of self-support, and self-development, etc.

8 The Missionary conferences and their bearing upon mission comity, etc.
9. Tue development of the great work of students both at home and abroad.
10. Biographical notes characterizing the life.work of may distiaguished missionaries.

A revised list of the versions of the Bible which have been put forth by the Bible Societies.

A list of missionaries who have translated the Bible into non - Christian languages.
13. A directory of missionary societies etc

14 Statistical tables, showing what has been done in each couatry and by each society
The work is of great importance to all who desire to keep in tou wh with thy progress of world-wide missions. It is absolutely cssential to a knowledge of the growth of the kingdom of our I.ord Jesus Christ in the world.

The Prosractur - A Tale of the Crows Net Pass, by Ralph Connor, Published by the Westminister Co ., Torento. Price \$1:25
This is a new story by the author of Black Rock and 'Sky Pilot.' Like these it is descriptive of Western Life. It has all the freshness and vivacity of the other stories which have been written by this gifted author. The scenes are new and fresh, the characters introduced are unique and interesting and the life depicted is characleristic of the frontier free and untrammelled by the conventionalities of the older portions of the country. This novel is the story of the early chapters, in the tife of a man who has given himself to the task of representing the gospel there on the the edge of the world The spirit of the book is healthful and stim latiag of courss thero is a love story to give zest and spice to the narrative. Ths charms of the book is its naturainess, any reader will bs helpad in his struggles ag a inst evil, and his $d$ sire to d) and to be good. We are glad that Ralph Connor has given such a brok and believe that its message will do good.
"Heart to heart talks with Christians" is the title of a
booklet, which has been laid upon our ta ${ }^{\text {a }}$ 位 by the author, Rev. I. Webs of Mount Atbion, P. E. I.
It contains sixteen chapters, and has an introduction by Dr. E. M Kierstead in which he says: "Io this volume Mr. Webb seeks to comfort others with this divine comfort wherewith he has been comforted. Nor will his lahor be in vain in the Lord, for . . . he has imparted to his writing a spirit so sweet and helpful that the book will be like "balu of Gilead" to the readers wh see hearts are sore from the ravages of sin, the vicissitudes of fortuane, the desolations made by age, disease and death. The purpose of the author is con in radable. His little valume will be read with the decpest interest by those who are called to mourn. The author says, If the book is used by the Master in comforting his dear afficted chitdren, I shatl feel that my eflorts have not bsen in vain.' The price is 25 cents and may be had of the author. The presswork is most ekcellent and is in paper come from the office of Archibald Irwin, Char lottetown, P. E. I.

## CORRECTION

In the News Summary, in our issue of Nov, 24 there ap peared an item respecting the will of Mrs Hunt, the lady who was found dead in her apartments at Roxbury, Mass, a correspondent who is a constant reader and a warm per sonal friend of the feceased lady writes that the item was a gross misrepresentation of the lacts. The Memorial window relerred to was in memory of her late husband not herself and the $\$ 5000$ was to be devoled to that purpose or to Foreign Missions at the option of the churches. After leaving $\$ 3$ oon to Missions and benevolences and a large number of bequests to relatives and Iriends, \$500 was given to the Animal Rescue League of Bóston, to be used as far as practicable in the protection of cats. The item to which our correspondent takes exception was taken from an ex. change and was supposed to be in accurlance with the facts. We gladly give place to the above correction

## "The Basis of Union."

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have any marked effect on the


or Frult Liver Tablets lies in the secret process by which they are made, The fruit juices are so combined that they have rit fruit. Their action is the action of fruit greatly intensified. They have a marked effect on the liver-toning It up-making it active. "Frult-a, tives" are, withont doubt, the only complete cure for
Liver and Kidney Troubles.
50 c a box At all druggists. fruitatives, Umited, ottawa.

## Notices.

OUR TWENTIETH CENTURY FUND $\$ 50,000$.
Foreign Missiot , India, \$2500 H Heme Missions, Maritime, $\$ 10,000$; North West Missions, $\$ 8,000$ Grand Ligne Missions, Treasurer for Nova Scotia. Rev. J. H. P $\quad$ zs

Rev. J. H. P. zss,
Treaser for New Bruiswick and P. S. E.
Island,
Rev. J. W banning,
St. John, N. B.
Field Secretary, Rev. H. F, Adams,
Re
Will all subscribers sending Treasurers, kindly write the INITIALS and names they wrote on their pledges, also the county they live in. This will save much
tme. tme.
Will all pastors and other persons holding
pledges of churches, please send them to the pjedges of churches, please send them to the
Field Secretary, retaining a list of such, for their own use.

DIGBY COUNTY QUARTERLY MEET1NG.
The Digby Co. Quarterly meeting will convene at North Range on Dec. 19th at $7.00 \mathrm{p} . \mathrm{m}$. Lork for programme in the looal paper. $\qquad$ A. J. Arohibald, Sec.

ALBERT CO. QUARTERLY MEETING. The next session of the Albert. Co Quarterly Meeting will be held at Nixon Settlement on Tuesdry and Wednesday, Dec. 20 and 21.
The Ilrst meeting will be on Ttresday afternoon Dec. 20 -Confercnce and news rom the churches. On Tuesday evening the Quarterly sermon will be preached by Rev. Z. L. Fash, of Hillsboro.

On Wednesday morning there will be discussion on the advisability of the Haptists of Albert Co. undertaking to support missionary in one of the northorn towns of New Branswick.
, All the churches of the county are expeeted to send delegates. All the pastors of the eounty are, of course, expected to be pregent
Hop well Cape, Nov. 25
The Albert Oo Baptist Sunday Aohool Convention will hold its next Quarterly Mceting in the Nixon Settlement Baptist Church, on the afternoon and evening of Dec. 21 Blank forms have been mailed to all the Schools in the Couvention to be returned before that date to the undersigned An interesting program has expocted
M. Addison, Pres.,
$\qquad$
A meeting of the Board of Governors of Acadia University, will be held in the tibrary of the College, at $10.30 \mathrm{a}, \mathrm{m}$, on Wednesday the 28th inst.
S. B. Kempron, See,

By order of Executive Committee

The Queens County Quarterly meeting. will convene with the Jernsalem Baptist church, on Friday the 13th of Jan. commencing ou the evenirg of that day. We hope to find a number of our ministering brethren present.
T. I. Clarkb, Sec.

WHERE THE TROUBLE BEGINS
When a man is making his fight for character he must not count the cost. There is no move in that fight so dangerous as the simple admission that it may be possible to take the wholematter too seriously. A man may be bexten back again and again, and yet go on. Vile temptations may smite him furiously all aloug the line without daunting him in the least; but when he admits that his standards may be too advanced, his purposes quixotic, his possible value to the community or to the heavenly Fattior hardly worth mentioning, then he is throwing all his fighting spirit to the winds. He begins to ask himself whether the gain is worth the trouble. He counts the cost. It looks lar ge He begins to subside. His ideats become more"practical." He falls in with the crowd, and ceases to stand for anything in particular. And the rout starts when the best things begin to seem fanciful and character a whim
Just at that point every man needs all the grace and strength that divine power can give him.-S. S. Times.

HOW TU LIVE A CENTURY.
Sir Jame Sawyer, an English physician, has formulated the following ninetcen rules for prolonging life to one hundred years: Eight hours sleep.
2. Sleep on your right side.
3. Keep your bedroom window open all aight.
4. Have a mat to your bedroom door.
5. Do not have your bedstead against the wall.
6 No cold tuh in the morning, but a bath at the cight temperture of the body.
7. Exerciso before breakfast.
8. Eat little meat, and see that it is wel cooked.
9. (For adults.) Drinie no milk.
10. Eat plenty of fat, to feed the cells,
which destroy disease germs.
11. Avoid intoxicants, which destroy those cells.
12. Daily exercise in the open air.
13. Allow no pet animals in your living rooms. They are apt to carry about disease germs.
14. Live in the country if you can. Watch the three D's-drinking water damp and drains.
16. Have a change of occupation.
17. Take frequent and short holidays.
18. Limit your ambitions; and

19 Keep your temper.
The "Baby" appeared with the opening of 1904, with the pleasing title, Our Story Quarterly, and obtained instant recognition and adop ion in hundreds of schools. It is just what every primary class needs.

Halifax Chronicle: Of the members of the new Massachusetts legislature the following named are natives of the Maritime Provinces: John B. Spinlow, of Lawrence, native of St. John ; John M. McDonald, of Dorchester, Boston, native of Chatham, N. B, Orlando McKenzie, of Norfolk, native of Pictou

## Society

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Sydney, C. B.
C. I. LAGUE.

I was Cured of loss of voice by MINARDS LINIMENT
Yarmouth. CHAS PLUMMER. I was Cured of Sciatica Rheumatismi by MINARD S LINIMENT.
Burin, NAd. LEWIS S. BUTLER.

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## Lung Balsam

Tt never fails to oure a SMMPLE COLD, HEAVY COLD, and all BRONCHLAL TROUBLES.
Large Bettles \$1.00. Medium Size soe. Small or Trial Size 25 c.
Endorsed by all who have tried th.

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Qecommended by prominent Horseme throughout the country.
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Has been steadily on the increase. The number registering this term is away in advance of all preni us years.
This is the bist testimonial we can place before the public. Send for Free Catalogue. Address.
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## MILBURN'S

Heart and Nerve Pills.


Are a specific for all diseases and dig.
orders ariding from a run down cond-
tion of the heart or nervesystem, such
 Prostration, Nurvousnes, Sleoploss-
nost, Mint ind Drzy Spelt, Bran Fag,
ete. They are espolity lieneficial to ete. They are esper spallis, Brainencial to
women troubled wilh frregular menPrioe 50 cents por hor, or 3 for $\$ 1,2 \%$ The T. Mmarny Co, Lnerted.

## Bewape

of the fact that

disinfects your clothes
and prevents disease.

* The Horne *

MISTAKES OF WOMEN.
One of the mistakes of women is not knowing how to eat. If a man is not to be fed when she is, she thinks a cup of tea and anything bandy is good enough. If she needs to save money, she does it at the butcher's cost. If she is busy, she will not waste time in eating. If she is unhappy she goes without food. A man eats if the sheriff is at the door, if his work drives, if the un dertaker interrupts; and he is right. A woman will choose ice-cream instead of beef teak, and a man will not.
Another of her mistakes is in not knowing when to rest. If she is tired, she may sit down, but she will darn stockings, crochet shawls, embroider doylies. Does she not krow that hard work tires? If she is exhrusted, she will write letters or figure her ficcounts. She will laugh at you if you hinfed that reading or writing could fail to rest her. All over the country women's hos pitals flourish because women do not know how to rest.
Another mistake on the list is their constant worrying. Worry and hurry are their enemies, and yet they hug them to their bosoms. Women cross bridges before they come to them, and even build bridges to cross. They imagine misfortune and run out to meet it.
Women are not jolly enough, They make too serious business of life, and laugh at its little humors too seldom. Men can stop in the midst of pervlexities and have a hearty laugh. And it keeps them young. Women cannot, and that is one reason why they fade so eatly-there are other reasons, but we will pass them now. Worry not only wrinkles the facefbut it wrinkles and withers the mind. Have a hearty laugh once in a while it is a good antiseptic, and will purily the mental atmosphere, drive away evil imagin ings, bad tempers, and other ills.-Buffalo Times.

## SUPPRESS THAT COUGH

When tempted to cough draw a long breath, holding it until it warms and so soothes every air cell. Some benefit will soon be received, for the nitrogen which is thus refined, as it were, acts as an anodyne to the mucous membrane, stoppling the desire to cough, so allows the throat and lungs to heal. The ancessant and constant backing cough acts precisely as scratching a Wound on the body-allows no time to hear up. This is the case with children, they krep it up; but sometimes by coaxing or promise of presents, you can sucreed in having them hold their breath and so get a little relief. Nervousness helps it along. too."Agricultural Epitomist."

THE ANNUAL CRUSH.
When Christrias Day is drawing nigh, Amid the shopping crowds you ll sign, And vow neft year that for th you'll go More carly by a month or so.
And when next year the time comes round The self-same sorrow will be found, And you will make the self-same vow And break it as you break it now.-Was ington 'Star.

A BIG LITTLE THING.
A friend who had horrowed a postare stamp in a moment of need apologized for replacing it with a penny, saying that she always meant to return a loan of that sor in kind, not with its money equivalent.
I was only a little thing, and at first it seemed almost over scrupulous. But on second thought we reme we had both erred and suffered in this respect. Why is not the monny just as acceptable as the postage stamp, or the spool of thread, or the cupful of raisins which a neighbor has run in to borrow? asks some one. Because it does not replace the useful article. It only furnishes the means to replace it when time and opportunity offer. And very often the want of a thing is more than the worth of it, as the old phrase has it Even in the town it adds a little to the bur.
dens of life to take thought of and replace supplies. Both justice and neighborly thoughtfulness should remind us to return our loans in kind.-Christian Age.

ODD AND PRETTY WORK BASKET
A cornhusk and linen work basket is by no means so unattractive as it sounds. Braid the husks and join the braids, shaping into wide basket. Make a cover and join it to the basket by a knot of husks. Line the inside with coarse cotton pads for both the bottom and sides of the basket.
Over this place a simply embroidered linen lining, carefully fitted, supplied with pockets, and caught to the basket so that it can be removed to be laundried Into the bottom set a heavy pin and needle cushion lso covered with a washable linen cover The basket, odd, and so easily kept clean will be a boon to any housewife.-Chicago 'Journal,'

TO CLEAN A CLOCK
To clean a clock lav a rag well saturated with kerosene oil in the bottom of it. The umes will loosen the dirt and it will drop ed and another saturated rag placed in the clock, the fumes of which will lubricate the works.
In the case of those popular cheap nicke clocks that have long since established themseives as favorites, when the time keeping begins to be erratic it is very often ca"sed by remedied by the use of naptha. The backs shoutd be unscrened and the works faken out and immersed in the fllid-a treatment some radical defect cther than dust is the

## APPLE GINGER

Any one who likes preserved ginger will want to try this recipe:

To make apple ginger-Boil a pint and a half of water, and two pounds of loaf sugar to a syrup ad ing one ounce of tincture of ginger when it boils. Pare and core two pieces, put in cold water, drain and then cook gently in syrup until transparent. Put the pieces of apple in a jar, pour
syrup, and cover with egged paper.

## THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health end Beauty
Nearly everybody knows that charcoal is the safest and most eflicient disinfectant and purifier in nature but few realize its value fame cleansing parpose
Charcoal is a remiedy that the more you
take of it the thetter: it is not a drug at att, take of it the thetter; it is not a drug at atl,
but siaply abs rbs the gases and impurities but simply abs rbs the gases and impurities
alqays piesent in the stomach and inte tines aloays piesent in the stomsch and
and carties them out of the system
Charcosal sweetens the breath after smokint, drinking or after en
Charcoal effectually clears and improves complexion, it wh tens the terth and further acts as a natural and emineutly safe ca har

## t

It absorbs the injurious gases which collect in the stomach and bow ls; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or the most for the money is in Stuarts co - 1 Lozenges; they are composed of the finest powdered Willtw charcoal, and other harmless antisep ices in tablet form or rather in the form of large, pleasant tasting lozenges the charcoal being mixed with honey,
The daily use of these lozenges will The daily use of these lozenges will tell in a much improved condition geneath and pucer blood, and the beas is, that no possible harm can result from of it continued use, but on the contrary, gr at benefit
A Buffylo physirian in speaking of the benefits of charcoal, says: "I advise Stuart" Charcoal Lozenges to all pationts suffrring
from gas in stomach and bowels, and to clear from gas in stomach and bowels, and to clear the complexion and purity the breath mouth and throat; alse believe the liver is greatly but twenty five cents a bor at drug stores anil although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than charcoal in Stuart's Charcoal Lozenges that any of the ordinary charcoal tablets."

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And Consumption is caused by neglect
ing to cure the dangerous Cousho and Colds.
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Price 25 cents per bottle.


## The Sunday School *

BIBLE LESSON.
Abridged from Peloubet's Notes First Quarter, 1905. january to march. Lesson I.- January 1.-Christ the Life and GOLDEN tikx.
In him was life; and the life was the light
of men.--John $x$.

## Explanatory.

1. In.tag beginnting. Before the world was made (John $17: 5$.). At the begioning
of created things the Word was. Already of created things the Word was. Already,
existed. The Word The Grenk ito existed. Th8 WorD The Grerk Logos
means "not only the spoken word, but the means "not only the spoken, word, but the thoughtexpressed hy the spoken worn; the spoken word expressivife of thrught., It
is " $"$ the will of Gdd manifested in personal action." Hence here it refers to "the Son of God existing trom all eternity, and manifested in space an time in the person of Jesus
Christ. nature, purp is and will of Goes." The Word "de ies the personal revealer of
Gud." Ti Word wAs wiTH GoD. The God. Th Word was wirt God. The ing beside, but a living union and commun ion; implying the active notion of inter with the Father from all eternity, but, was in the living, artive relation of communion with hime. Tha Wox was GoD. There is
only one God, and the statement guards only one God, and the statement guards
against the efror which the phrase "*with against the error which the phrase "with
God" might suggest, that there is more than one.

In unfolding the main proposition we note The same was in the biginnivg. The relation was not new with the coming of Christ.
"Ask the sun if it were ever without its beams. Ask the fountain if ever it were without its streams. So God was never
without his Son.. without his Son. Through him. Creation was his work, his
department. In Genesis, io describink the department. In Genesis. in describing the
creation, the expression "And God said" is ured eight times. "All things" include used eight times. All things include and men as well as the world. AND witr-
out mim. Apart from him MADE brought into being. All creation was a revelation of God and of his Son.
II.
HE Is "Wi. He Is 7 He Source or Life, -Vs. 4. "Without him was not any thing made. That
which hath been made was life in him." In HIM WAS LIFE. Compare the Genesis ac munt of creation, where the first movemen
of life in dead matter came from the Spirit of God brooding upon the fare of the waterrs,
the unorganized material which thus became the unorganized material which thus became III. Hz was the Source of Liget. And thi llpig was thik light of men, Com pare Genesis, and God said: (The Word
"Let there be light, and there wes light. Light set in motion by life is the source of
life, of beauty, of manifested reality warmth, omfort, and joyy on health, and of power. It destroyes all darkness; it unites
in itsolf purity and clearness. Without it the world would be but a mass of coldness and death. Now, what light does for the natural world Jesus dees for the
world of man, for mind, soul, and spirit. He world of man, for mind, soul, and spirit, He
reveals God, and heaven, and truth; he reveals God, and heaven, and truth; he
shows the way; he cheers, coulforts, vivifies, renews. Spiritual light is an emanatinn from moral life. And the Son of God did this for man before he hecame flesh in yesur
the Chist. So that from earliest man there have been voices from God (Rom, $1: 19.20$.
and what we find of good in the early reand what we find of good in
ligions doub'less came from God.
Sin And the light shingth in damingss. stroys death. so light oestroys darkness stroys death, so light oestroys darkness,
moral darkness arising from absence of moral darkness meral life, and the darkness of ignorance of
moral
those things we mest need to know. Acmoral hie, and the darkess to know. Ac-
thordings we most ped the Expositor's Greek. Test.,
cording "darkness was the expression naturally used by secular Greek writers to describe the
world's rondtion " AND THB DARKNESS COM world's rondition" And tuE darkness com-
PREHBNDED (R. v.. "apprehended" IT Nom. PREHBNDRD (R. V.. appprehended IT
Did not admit or receive the light so tha the darkness would be removed. Another translation in the margin of the $R$. .. is
equally correct, and probahly expresest thn
true meaning. the darkness ovelcane it equa.
true meaning, "the darkness overcame it
not." "The light, though sometimes appar ently orercome, was real'y victorious: i withstood every assault, and shone on tri
umphant in a darkened world". umphant in a darkened world". Son of Goo
Practical ronclusion.- The thus portrayed is the only bring perficctly to reveal the will of God. and the infinite heart of his love; with perfect knowledige of the laws of creation, and the nature of man: the power to impart spiritual life and light Second Proposition. - The Son of Good be came man in the person of Jesus Christ.-
Vs. 6.17 .

Advent on Earth.-Vs. 68 6. Thir WAs (came appeared) A MAN SBNT Prom God definite divine purpose" How to cala a was sent is described in Luke and Mathem. 7. Came pora mitwiss, "The whole this gospel is a citing of witnesses, but John comes first and is of most importance."
That all men throuch him miogt bi
Lieve. This was his purpose and he was in Lnve. This was his purpose, and he was in
fact, the means of the geieral belief in Jesus, fact, the means of the general be
which will finally be universal. which will finally be universal.
18. Hz wAS Not that Liort
38. Hz was not that Ligirt (the light.)
Said lest some should mistake his ereat mis. Said lest some should mistake his great mes-
sage of law, conviction of sin, condemaation sage of law, conviction of sin, condemaation
of wrong, to be the gospel of the Messiah. He was "a burning and a shining light:" or rather, "lamp," (John $5: 35:$ : for tion words
for light in the two passsiges are different. for light in the two passoges are different.
Jesus was the light like the sun shining forth Jesus was the light like the sum shining forth
with his own original rays, and lightiog all other fires on the earth; but Johu was a lamp (luchnos) which we often call a light, light ed from the sun.
it How THE
Known.-Vs. 9 The True Tighr Could ar
That was the true Light, True, not as opposed to false, but to the symbotical or imperfect; fence, the real. the
ideal, the genuine light, the lizht of the ideal, the Reniuine light, the light of the
world. WHCH LIGHTETH EVERY MAN. The test of the true religion is that it is adapted to all neels, all circumstances, all ages, all
races, all degrees of intelligence. It is the sun, not an electric lamp. A iampenc. A lamp, however
brilliant, lights but brililiant, lights but a small portion of the earth; the sun shines upon the whole round
earth. Other religions have rays of true light. They dimly illuminate certain par tions of truth and of the needs of man.
That cometh into the worlo. In the com. mon version this is construed with "every man in the R. $v$, with "Light," But
both R . v .and thefum z . in the margin construe it with "was "and read, "the true light which lighteth every man, was coming in
the world." III. How the Trus Light was Rzcisived.
Vs. 10. 3 . Rejected by smme. He was $-V_{\mathrm{s}}$. ro: T3. Rejected by snme. He was
the light for all men, necded by every one. 10 He was in the world. In all the past ages, in every manifestation of God, in
the hissory of the chosen nation, but especially when he appeared as the man Christ Jesus, the Saviour of the world.
And the world was made by him. All they possessed or enjoyed was his gift. They were lis creatures, made in his image, made
to be like him in character and destiny, and under the deepest obligations to him. AND (yet) THR world (the great body of men) KNEw RMM NOT. Did not recognize him of the world. count of the special personal manifestation of the light to a chosen race." Those in whom he had a srecial ownership, his peculiar people, the Jews, whom he had created, whom he had chosen from the rest o the worlt, whmm he had trained and cared for as his own peculiar people, and AND (even) HIS OWN EBCEIVBD HIM Not. The
nation, as a whole, did not receive him as their promised Messiah, their King, their Retheir pro
deemer.
Receiver
Received by Others. 12. Gavs hes powse. R. V., and Am R., "the right", The originat word combines the two ideas, both the (hetter "children" with both Revs. THE SoNs WHICR WRRE BORN "Literally, "were begot ten", (as in 1 John 2: 29 : 3:9." See John
 from Ciod, as the child receives his from his
parents. Not of aioos This life is not te parents. Nor or aLoob. This life is not re-
ceived by natural inheritance from parents ceived by natural inheritance from parents
of ancerstors. Race does not make us God's or ancrstorn, Race does not make us God's
children. No physical prooess can produce children. No physical prooess can produce
this life. Noz or alL the rush. Not by theit own efforts nr exertions. Nor or the WILL of MAN. Not through any pupose of man or determination of his will. Bur of In spiritual as is phycical birth thie organi sation is from without, not from ounolves.' This divine orivis makes us children of God. And the Word was made Flish, if. Become flech, "human nature, as a whole un-
der the aspect of its present corporal der the aspect of its present corporal em-
bo liment." He assumed human nature entire, having a human body, a human soul, human spirit: "He became flesh, ant did
 Wihn $y_{4}: 2: 2$ John 7 .) "He did not crase to
be the eternal Word His divine nature was not laid aside. Retaining all the essential properties of the Word, he eatered into a new nore of being, not a new bring." The
divine nature did not simply remain apart fom mankind but expressed and embodied itself ia such form as men could comprehend and came among them.
AND DWBLT AMONG
mong us, fwelt as in a tent, as the Shekinhh the glory, the divine Presence dwelt in the Tabernaci in the wildernes.
And Wh, John, the disciple, and the peopran. There were numbertese witheses His alory. Not the plyyical glory which
shone from God's presence in the tabernacle but the real glory which that glory foro-
shadowed and symbolized. They character in loving deeds, his hey saw his devotion to God and man ; the outtshining of those qualities which form the excellency of the sum isiradiance, the outure, as the glory very nature and heart of the sum Gung of the OF THE ONLY ABCOTTEN OF THE FLTMAB Glory worthy of the eternal son, who was the express image of the Father.
Full of Geace and Truth. Overflowing with, able to bestow them without measure. Grack primarly means that which gives joy deligbt the loveliness, goodness, which bring delight ; then kindnes, favor, good-will AND TRUTH. "As being the perfect revelation
of God the Father, combining in himself and manifesting all divine reality, whet her in the being, the law, or the character of God. He embodies what men ought to know and be lieve of God: what they should do as children of God, and what they shnuld br
The Witness - f John at the Public Appearance of Jesus. - 15 John biRR witwiss By pointing him out to the prople (Luke
$3: 15$ 18): to the rulers (Joha $\mathrm{E}: 19.27)$ to
 menths las er than John. Is prkerraso (is become) skforg ma. Superior to me, in nature in character, in work.
And GRACE Fo: Gracs. Either (1) grace
corresponding to each grece in then or (2) grace greach grace in the Master ; (Beza) 'so (hat grace. cummative grace appears over and above that already receiv-
The Witness of the Message of Jesus. RACE LHE LAW. Moral and ceremonial. But These characterized the message of lesus, his gospel of the kingdom of God. These characteristics were the witness that Jesus
who brought them was the Son of God.

All around him Patmos lies Who hath Spirit.gifted eyea He need not afar remove, Who would hold perpetual lease Of an isle in seas of peace.

Edith Thomas.

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## From the Churches

denominational funds.
riteen thousand dollars wantod from the ohurche of Nova Sootia during the prosoot Convention yoar. All contributions, whether for division aoconding to the wale, of for suy one of the seven objectas, hould be semt to John Nalder, Troasurer, Windsor, N S, En elopes for gathorina, on application.
The Tressurer for New Brunswiok is Rav. J. W Massuse, D.D. St. Jours. N, B and the Treasurer for F. E. Island is Mr. A. W. SLerns CHamLorrerows yew Brt newick nhould be sent to Ds . Massise ; and all such contributions P E laland to MR. BTERNE.

Sboond KiNgiolsar ani privce Whliam. - Nothing special to report. Sunday services well atiended. Small attendance at prayer-meetings. Conference fairly well sustained. Sabbath Schools have gone into cold storage. The two churches purchased a beautiful and wellplanned parsonage last spring with over one hundred acres of land attatched pay. ing one thousand dollars for the whole property; a bargain indeed. A few weeks ago, the people bought and placed in the parsonage a Yukon triple heater, which add greatly to the comfort of the pastor's family. We receive many tokens of the people's appreciation, of our humble services. Bro. H. Y. Corey spend a Sunday with us in Novembers and delighted us greatly and informed us much by his able missionary sermons. My angagements here end next May, when will the Lord willing, be open to a osil to some church or feld. I am not tired of the people, and so far as I know they are not dissatinfled with me, but as I have been here all together about eight years I consider, quite reasonably too I think that I would be more useful in some other place. I am at present, the onl Baptist minister residing in the valley of the St. John river between Fredericton and Woodstock, including both sides of the river, a distance of over alxty millen Bro. Rutledge lives in Temperance Vale and Bro. Barton lives at Benton. We never see each other. Of course we are lonesome at times.

Calvin Curris.

## QÈarterly meeting.

The C. B. Baptist Quarterly Conference met with the Mira oburoh on Monday, Dec. 12 th , at $7.30 \mathrm{p} . \mathrm{m}$. After a servioe of song, Rev. G. W. Sohurman preached an earnest and practical sermon from Romans, 6,23 , considered under the divisions: Wages, Sin, Death, Gift, Eternal Life. Bach division was illustrated and enforced in the preacher's earnest atyle.
Tuesday at $10 \mathrm{a} . \mathrm{m}$. Rev. F. Bishop preached from Hebrews 7, 25. Who in his own quiet, argumentative style unfolded the grounds of comfort and hope to the child of God and brought elearly to view the truth that a living Christ is still carrying on his work, and that the result will be the perfecting of all the Saints.
This was followed by reports from the churches that on the whole were favorable, although there was expressed a strong desire for a higher Christian life and more of the power of the Spirit.

At 3 p . m. the W. M. A. Soclety in conneetion with the Conference met The President, Miss Lewis, in the chair. Reports, verbal and by letter, were received from nearly all the societies and evinced the fact that the cause of missions has a deep place in the hearts of the women. Two papers on China were read. One, by Mrs Beattie, largely on China's past history. One by Miss Lewis on bright prospecte of Missions in China at the present time. Choice selections of musie by the Mira choir added mweh to make the session of deep interest.
Notwithstanding the violent storm that raged in the evening a good congregation assembled at the platform meeting after introductory services, Brother Erb of Glace Bay, turned the attention of an attentive audience to some lessons from the Book' of Jonah bearing on the miasion
problem. 1st, God cares for the heathen. 2nd, That the heathen has a capaeity for God. 3rd, They have need of the true God. Bach point was Illustrated and smplifed in the speaker's own pleas ant, yet toscible manner. He was followed by Brother Sehurman on Home Mis ions. Ho athed hat in the Nova. Sootia there were ninety churches that could not, without assistance from the H. M., Board, sustain services. The average meabership of which was 51. That theme oharches were divided into 44 groups and receive aid all the way from $\$ 14$ to $\$ 250$, and plead earnestly for a deeper interest in this work.
The next subject presented was Edu cation, spoken of by Brother Bishop, who alid we bad educational in stitutions of which we might be proud, giving assets of Acadia. 1st, looation, 2nd, Buildings, 3rd, Budowments, 4th, the men and women occupying high positions who have been trained there, and then elosed by appealing to the young present If they could not go to college, to im prove the winter evenings iu such a way that they might receive the benefts of self education, rand then brought to a close another of those Quarterly Confer ences which all whe attend feel to be a mental and spiritnal uplift.
At the present time in this Conference is embraced one vaoant Home Miasion Fioid embracing taree weak caurches that the want is not supplied at an asarly det it is just possible that ground wron by the eflorts of ploneers_may los "be.
B. Bratris,
Seo'y pro tem. Seo'y pro tem

TEE RELLOIOUS RDUCATION ASSOIATION.

The prooeedings of the second conven tion of this Association, which was held in Philadelphia last Maroh have been published in a volume of 850 pages. The theme of the convention was 'The Bible in Praotioal Life." The book is divided into seventeen ohapters. In uach chap ter was inoluded a number of addresses many of which were of great merit. This was to be expected from the character of the men who prepared them, Subjects of great interest to the home and church and community were discussed. Among the toples treated were 'The Bible in Bracation.' 'The Bible in Religious Experience,' 'Religious Education in the Home,' 'The Bible and the Social Relationship of Men,' 'A Scientific Basis for Religious Education,' 'Religion and the Bible in Colleges,' 'The graded S. \& Curriculum and the Bible,' 'Present Progress in the Sunday Sohools,' 'Religion and Morality in the Publie Schools,' 'Religious Work of Public Libraries,' 'The Religious Values of Art, Literature and Music, and the Annual Survey of Progress in Religious and Moral Fducation in 1903-4. These are some of the topics discussed in a scholarly way by men of extensive reading and broad scholarship. The book is worthy of a place in the library of the home or college or on the pastor's study table. It is published by the Religious Education Association, 158 La Salle st., Chicago, III, Price $\$ 2.00$.

DENOMINATIONAL FUNDS
N. B, TO NOV. 30rt.

Moneton ch, (D W \$6, H M, $\$ 3335$, F M, $75 \mathrm{c}, \mathrm{N}$ W M, $\$ 1, \mathrm{Gr} \mathrm{Lig}, 85 \mathrm{c}$, , $-\$ 42.05$ Pt de Bute, D W, $\$ 13.80$; Mid Sack ville, D well, F M $\$ 7.60$; Salisbuy 2nd D W, $\$ 2$ St Stephen, Young Ladies Aux, F M; \$25 Mrs Margaret Gross, (H M, $\$ 2, \mathrm{FM}$. $\$ 3$,
N W \& C, $\$ 2, \mathrm{Gr}$ Lig. $\$ 1$, )- 99 ; John F Frost, N W M, \$5 : Forest Glen S S, F M \$5 ; Lenister St ch, (H M. $\$ 16 \mathrm{b0}, \mathrm{~F}$ M $8 t$ oh'S S, Gr Lig. $\$ 1140$; Marysville S S Gr Lig. $\$ 5$; Hopewell ch, D W, $\$ 20$; Fredgricton oh, D W, $\$ 71.45$; Forest Glen ch D W, $\$ 1.30$; (Canasn ch, $\$ 2.61$; Maud Fow ler, $\$ 2$; Havelock ch. $\$ 8.16$; Blgin 1 解 311.05 ; Andover, $\$ 2.34$, Bristol, $\$ 2.72$; Floreneerille, $\$ 1,22_{;}$Flocenpeville, Best

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## AOKNOWLEDGMENT.

On Saturday evening, Dec. 10th, a surprise party, numbering more than fifty persons, gave us a real surprise, not only in the gathering itsolf, but also, by pre senting their pastor with a generons gift in moncy, and cheering his heart with warm expressions of their appreciation of his labors among them. May the Lord abundantly bless the kindhearted friend of Kempt, N. 8 .
H. Matorb.

## Gates' Inviǵ rating Syrup.

is well known throughout the Country a best
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No Household Should be Without it

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gives immediate and permanent relief. For
Irregularities of the Bowels its equal cannot be found. Its action is marked by extreme gentleness, no griping
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Tonic. Pnysic and Appetizer For COUGHS and COLDS a little night and morning will restcre normal conditions. HEART BURN is instantly relieved by a dose. SICK HEADACHE also yields at once, For WHOOPING COUGH and MEASLES it is iovaluable.
It invigorates and tones up the whole syeem, making life pleasant and worth the living.
and stores in the Maritime Provinces at 90 cents por large bottle.

Decembet at, 1904
fi LiNgering cough

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## W'I seed yun mample froe apon requert. SCOTT \& BOWNE, Toronta, Ontaria.

## MARRIAGES.

Barghouse.Huntl. Y.-At Scott's Bay,
N. B., by Rev. I. A. Corbett, Harris BarlkN. B.. by Rev. I. A. Corbett, Harris Bark-
house of Medford, to Gladys Huntly of
Scott's Bay. cott's Bay
Demont-Killam.-At the Baptist parsonage. Havelock, N. B, Nov. 22nd, by
the Rev. Geo. Howard, Eastinan Demont the Rev. Geo. How
and Rhoda Killam.
and Rhoda Killam.
Farawrather-Bleakney.-At the residence of the bride's father Nov. 27 th, by
the Rev. Geo. Howard. Alfred Fairthe Rey. Gee. Howard, Alfred Fair-
weather, of Moneton. N. B., and Georgie Bleakney of Havelock.
Byshop-UpHaNs.-At the Parsonage, E1gin, on Nov. 30th, by Rev. Frank P. Dres-
ser, Hiram W. Bishop, of Ferndale, to ser, Hiram W. Bishop, of Ferndale, to
Agnes Upham, Prosser Brook, Albert Co. Brrry-Gravis.-At Goshen, Albert
Co., on Dec. 14th, by Rev, Prauk P. Co., on Dec. 14th, by Rev, Frauk P.
Dresser, Murray W. Perry of Havelock,
Kings, Co to Ruby Graves, of Eigin, Kings. Co
Langille-Hutt.-At the home of Wil-
iam Baker, Tancook, Lunenburg, Ce., Liam Baker, Tancook, Lunenburg, Co.,
Deo. 今rd, by Rev. A. H. MacCabe, Loran Lancille, to Annie Elizaboth Hutt, danghter of Mrs. Julia Hutt, all of Tancook.
Huty-Bakbr.-At Tancook, Lun. Co., Dec 4th, by Rev. A. H. MacCabe, Bno
Hutt to Stella Baker, daughter of John Orinks, all of Tancook.
Boynton-Hovgy. -On the 14 th inst, at home of the bride, Centreville, N. B, by ton of Mar's Hill, Maine, to Miss Mary M. Hovey.

MoNamara-Mullgw,-At the home of The Baton, Patrick McNamara of Carleton, to Nellie Mullen of New Tusket, Digby Oounty, N. B.,

## DEATHS.

BAKBR.-At Tancook, on Sunday morning. Deo. 4th, infant son of
Bakrr.-At Tancook, Dec. 3rd, Edward Baker, aged 79 years 6 months, leaving a widow and four daughters to mourn the
loss. Among his last words he said loss. Among his last,
long to be with Jesus.'
Silvs - At Goldboro, Guysboro Co., N. S., on the 6th inst. Drucella wife of Willoughby Silver of Goldboro, aged 26 . The decessed was a daughter
Wliborn, Ksq., of isaac Pabnico,
WYMAN-At East Pubnico, Nov. 12th. 1904, after a painful and lingering illness, John L. Wyman aged 73 years. Brother Wyman was a member for many years of
the East Pubnico church, and he will be greatly missed. Pastor M. W. Brown
officiated at the funeral, Brethreu West and Glffin also taking part in the services.
Dstone.-In Kempt, Queen's (o., N. S., on Nov. 1st., Maggie, beloved wife of
Humphrey Delong, aged 26 years, three Humphrey Delong, aged 26 years, three whom she learned to trumt sind love dur. ing her months of illness. The funeral
eervices were condueted by Pastor Maid-
er. She has left one little boy of 4, a husband, mot
Charks.-At Opper Gaspereaux. Queen's Co., N. B., Dee, 2nd. Andrew T. Clarke
aged 70, A widow and flve daughters are left to mourn the loss of a loving hosband and father. There are also four brothern and a sister of the deceased still living who with a large circle of friende will feel bereaved in the loss of one who has ever been a kind brother and good neighbour. Bruthor Clarke was baptized
in young manhood, by the late Rev. in young manhood, by the late Rev.
Klias Kierstead, snd has been throngh live a man of prayer and a consigtent Ohristlan.
Nisbint-Calvary Baptist charch has lest by death another of its worthy memTruro, Nov, 25th, '04, after an illness of
Ther only a few days. Mrs. Nisbet who was 70 years of age, was baptized forty-nine years ago by her father, the late Rev, Heigh Ross, who was then pastor of the
North Sydney Baptist Church. Sister North Sydney Baptist Church. Sister
Nisbet has always been regarded as a sinNisbet has always been regarded as a sin-
cere Christian and a pillar in Calvary cere Christian and a pillar in Calvary
ehurch. Her interest in the church has church. Her interest in the church has
been constantly manifested in attendance at service, readiness to aid in any good work and in rery liberal giving to the work of Christ. Two brothers, one sister and five daughters, besides a large circle of friends are lert
those without hope.
WARD.-It is hard to record I deaths out of one home within 8 months, but
such is our duty. First Mrs. Jeremish Baker, next Mrs. Barlara Keddy and now Miss Janie Ward all of Chelsea, N.
8. The last sister died on Tuesday. Dec. 8. The last sister died on Tuesday, Dec.
6th, aged 24 years, daughter of Mr. and 6th, aged 24 years, daughter of Mr, and
Mrs. Thos. Ward. She leaves a father, wother, threesisters and a brother and a large number of relatives and friends to mourp. Our young sister was au being a school teacher she was obliged to be away most of hep time giving up her sohool two weeks before it was sup-
posed she would got well. She was only posed she would got well. She was only
seriously ill a fow days The Dr. proseriously il] a few days The Dr. pro-
nounced her cave "tumor of brain". The nounced her cace "tumor of brain" The Lome, ohurch and grave by pastnr Beawan, cas beantifully lined is dead. The grave Was beautifully lined by friends
Donson.-A Trit Greville, Cumberland County, N. S. on Wednesday, Dec th, 1904 Mry. Mariha Dobsion in the 90th lear orher age. Mrs. Dobon was with her aliets of the province, and was a woman of rare attainments and devotion to her profesaion Many of her early papils are now occupying positions of influence throughout Canada and the United States. Sho united with the Westbrook Baptist inurch about seventy years amo, and har
interest in its cause was sustained to the last She was mentally very elert and interesting until the last. Her last siokness was the result of a fall a fow days before her death. She leaves five children -two sons in the hestern States, and two danghters, one of them the wife of Capt. Charles Elatfield, with whom she has made her home at Port Greville for
the past ten years. The interment was the past ten years. The interment was at westbrook by the side of her late husband. Whe Rervices were conducted by
Revisher assisted by the MethoRev. Ward pastor, Rev-Mr. MeNeil.
Howatt.-At Augustine Cove, P E. I., Dec. 2od. W, B, Howatt, afed 68 years. and very sudden-nnly about twenty minutes elapsing after complaining of dizziness in the head until he pencefully passed away. This was in his own residence only a few minutei after returning from a visit of some hours on Tryon, ap-
parently in his usual health and strengeth. The day before, he attended the faneral The day before, he attended the funeral
of a fellow church member - Mrs. Kamnel Francis, Alhany, and led the singingThe hymns being, "Jesus, lover of my
soul," and "Hear what the roice from heaven proclaims for all the pious dead," The news of his death spread rapidly and caused quite a shook to the whole com-
munity. As a worthy eltizen, consistent munity. As a worthy citizen, consistent Christian, and active ohureh member, his
loss is deeply mourned and seems irrepar able. Clerk and deacon of the Trynn
ehurch and superintendent of the Sunday School as long as the prosent generation can remember, ho filled each ofllice not only with satisfaction, but with eminent ability. To the cause of Christ he gave readily and liberally of his time, his strensth,and his means. Possessed of vari-
ous talents, he had grace to use them all ous talents, he had grace to use them all
Iis interest was deep and unwavering in interest was deep and unwavering in all church and denominational enter-
prises In provincial Sunday school work prises In provineial Sunday schoot work terost; in connection with the \&.rmer lie
was president of the S. E., Prinn count was president of the S. E., Prinmo county Convention, and rresident, alon, of the
local auxiliary of the latter. His insight local auxiliary of the latter. His insight
mourn their loss almost as at tather. In our annual Asmociational gratherings hlis Rarely has the writer known a brother as thoroughly and universally respected. On the Sabbath preceding his decensed his words in the Sabbath school were felt to ways an attentive and and tender. Al or , in the afternoon of the eame day, Pas tor J. Clark, being the preseker he seemed deeply and visibly moved by the dis-course-" Be thou fatilhful unto denth, and 1 will give thee a crown of life (Rev. 2.10.), speaking feelingly and warm-
ly to others of it afterwards. He was faithful to the end, but none imagined he would gain the erownlso soon. Onythe fol owing Monday, after a brief serviee at the ouse an uuusually large procemion woud remodelting and re-opening the hat tale so deep an interest in-the amplest space being required to accommodate the large assembly pathered on the occasion. Pastor J. Clark spoke words of comfort from ohn 14, and bore loving testimony to the work and wurch of one who lor many yeara had been a staadard bearer of Gae. Ahureh of symparthy unfailing helper. Addressen slso given by Rev, Thoines stebbince (Methodist), and Rev, A. B, MaoDonald Presbyterian) It was touching to see the children of the Sunday sehool form into line and join in the precession to the grave. The wife of his youth-faithful children - having preceded him some years to the Better Land-he was providentially led to choose as his second partwidow companion. Mrs. E. B. Corey, the tor of Tryon chureh, in whom our brother found a congenial spirit, sharing with him the joy of holy service for the Lovd. To every aching heart may peace divine be given.

## PERSONAL

The many friends of Rev. H. H. Roach pastor of the Main St. Paptist churoh of his aity will regret to learn that he is ying seriously ill at his home on Main St. Mr. Roach has given himself to the worl of his churoh and congregation with ounsuming zeal. The congregation to which he ministers is large and the duties of his parish are exacting, and le hes found the work too heavy for his physioal strength. He was in his pulpit two weeks ago last Sunday but he looked like a siok man, the following week he took to his bed, but in a few days was up and about, but however he took some cold and suffered a relapse from which he has not rallied. That many prayers will ascend to the throne of grace in his behalf we are assured, the great Physioian can do wondrous thiogs. Our ibrother is in good hands. Mr. Roach and family have the sincerce sympathy of a host of friends outside the circle of the nembers of the church and congregation with whom the Messbnger And visitor moet heartily joins.
Revi. W. R. Robinson the popular pastor of the Gibson Baptist Chureh is a hustler. He is not only vigorousiy prosecut Marysville, bat is extending his labore to places beyond the bounds of his own immediate parish. With other fellowlaborers he is planing for the union of the two Baptist bodies in this Province and sees fine outlook for the united body. Mr. Robinson puts himself inito his work with the greatest enthusiasm and vigor. Aggression is a characterisfic. The Mnssknger and Vismor wishe him continued prosperity.

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of twelve oclock noon, pursuant to the of tweive o clock noon, pursuant to the
directions of a Decretal Order of the Supreme Court in Equity, made on Saturday, the Court in Equity, made on Saturday, the our Lord one thousand nine bundred and four, in a certain cause therein pending, wherein James Myles and John Johnston, trustees under the last will and testament of John S. Nickerson, deceased, are Plaintiffs, and Hugh S. Wright, Maud S. Wright, Hugh Wright and Edward S. Wright, are defend. ants with the approbation of the undersigned Referee in Equity the mortgaged lands aned premises described in the Plaintiffs' Bill of Complaint and in the said Decretal Order in this cause as follows, that is to say: "All that certain lot, piece or parcel of land,
situate lying and being in Queens Ward, in situate lying and being in Queens Ward, in
the said City of Saint John, and known on the said City of Saint John, and known on
the plan of the said City as lot number. five hundred and twenty-seven $(527$ ) the said lot having a front of forty (40) feet on the southern side of surdly preservin. ing back the width one hundred twenty-five feet ( 125 ) feet more or less, and in the conveyance thereof from J.
Twining Hartt, Berrister-at-Law, to Twining Hart, Berrister - at - Law, to ed in the office of the registrar of deeds for the said City and County of Saint Johs by the number 57541 , Libro 20 , of records,
folio $477,47^{8,479,480 \text { and } 48 \mathrm{r} \text {, mentioned }}$ iolio $477,478,479,480$ and 48 r , mentioned said George V. cwlin, and having been in his actual possessi ad occupation for a period of forty (40) years, nether with all the buildings and improvem its thereon and the rights and appurteninces to the said lands and premises belonging or appertaining, and all the estate, right, title. dower, England, property claim and demand both at law and in Equity, of them, the said mortgagors, in to, or out of the sai and premises and every part thereof. apply to the Plaintiffs' Solicitor, or to the undersigned Referee.
Dated at St. John, N. B., this 8th day of E H. McAlping, Referee in Equity.
Earle, Brlyea \& Camprell, Plaintiffs' Solicitors.

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THE SAFE BRIDGE,
The staunch old Scotchman, Doctor Arnot, gives a good illustration on the total abstinence question. You will find the world fult of men who will tell you that they "are not obliged to sign away their liberty in order to keep on the safe side." "They know when they have had enough-no danger of them ever becoming drunkards," and the like.
The Doctor says: "True, you are not obliged. But here is a river we have to cross. it is broad, and deep, and rapid ; whoever falls into it is sure to be drowned. Here is a narrow foot-bridge, a singe timber extending across. He who is lithe of limb and study of brain and nerve may skip over it in safety. Yonder is a broad strong bridge. Its foundations are solid rock. Its passage are wide ; its balustrade is high and firm All may cross it in perfect salety-the aged and the feoble, the young and gay, the totering wee ones. There is no danger there. Now, my friend, you say, 'I am not obliged to go youder. Let them go there who camnot walk this timber.' True, true, you are not obliged ; but as for us, we know that if wo cross that timber, though we may go safely, many others who will attempt to fol ow us will surely perish. And we feel better to go by the bridge ?"
Walking a foot-bridge over a raging torrent is risky business, but it is safety itself compared with tampering with strong drink The surer the man himself is of his own safety, the less other people are assured of it When a man is just about falling into the byss, he is sure he is the only sober man around. The totalabstinence bridge is strong and safe, and there is room for the whole world to pass over.-The Safeguard

SAINTS IN WRONG PLACES.
Some get under the tree of discouragement like Elijah. Discouragement is a destroyer of faith, a damper upon love, and a veil upon the face of hope ; therefore, it is a sin to be discouraged.
Some get on the slippery path of worldliaess, like Abraham when he "went down" to Egypt. There is no tent of separation, no altar of communion, and no revelation of oy in Egypt. These are only found at the Bethel of fellowship with God-Gen. $12: 7$

Some get on the housetop of self-ease, like David (2 Sam. II:2), who stayed at home when he should have been in the battlefield His self ease led him to self-indulgence, which brougbt upon him the chastening hand of the Lord. Self-ease, like rust, cor odes the spirit with the mildew of unbelief, warps ths moral fiber of consecrated work, and blinds the eyes of its devoted to the ight and attractive beauty of Christ.
Some are ensnared in the meshes of disobedience, like the man of God out of Judah, who was entraped by the wily old prophet of Bethel-1 Kings $13: 9$. No saint on earth, no angel from heaven, no devil from hell, and man under the sun, should turn us aside from the plain direction of God's Word
Some get into the Doubting Castle of uabelief, like John the Baptist who sent his disciples to Christ to know whether he was the Messiah (Matt. II : 4), after he had proclaimd him as such-John $1: 34$. Doubt is aith-crippler joy-killer,zaal-dampmer, mind darkener, love-retarder, hope-annuller, and Christ hinderer.
Some get into the sieve of self-confidence, like Peter-Luke $22: 32,33$. When self puffs up, and we warm ourselves at the world's fire, we place ourselves where Satan can grab us ; and when he gets hold of us he riddles us to the loss of our power and joy.

Some get into the ring of wrangling. like disciples, "who disputed among themselves" as to who should be the greatest-Mark 9:34. They did not strive for the lowest place, nor as to who should be nearest to Christ. Strife is the child of pride, the companion of ambition, the killer of unity, the grief of the Spirit, the bane of humility, the hinderer of the Gospel and the despiser of love.-London Christian.
vice to our fellow-men. The proof that we have the divine followship, the evidence that we have the Holy Spirit dwelling within us, should appear in the promptness and gladness with which we discharge the offices of a servant. It is signifficant that Chris never commauids us to do thnse things which men consider great ; that he never holds up for admiration the things which the world applauds ; but, over and over a-ain, he lays atress upon those small deeds of kindness which it is possible for every one to perform but which are counted insignificant in the eyes of the world. In that wonderful fore view which he gives of the final judgement he does not recite the great and distinguished things which the righteous have done But hespeaks of those things which lie with in the possibility of every man and woman. "I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a tranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, was in prison and ye came unto me." "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." -J. T McFarland.

PITH AND POINT
It may be hard to be good-it is not hard to be kind.
Genius has always received more applause than money
Presumption at the bottom of much tha we call success.
It requires no strength of mind to be mean -it does to be generous.
True greatness lies not in never falling, but in rising every time we fall.
Keep your business to yourself, or some ther follow will keep it for you.
The public is a baby, depending largely upon the nature of the indulgence of its nurse The higher a baloon rises the smaller it looks, and is this not true of many ambiti rs of society
Failure in life is not loss of capital or the things are accidents that may happen to ach Schoolmaster

The Christian whose inward eyes and ears are touched by God, discerns the coming of Christ, hears the sound of his chariot wheel and the voice of his triumpet, when no othe preceives them.-Whittier.

## A PICTURE THAT PREACHED

 In the Dusseldorf Gallery in Prussia are two paintings which have touched many bearts-one of a wild gypsy girl, and other of the Saviour.The gypsy girl lived the wild life of her tribe, and had been called in by Sternberg a German painter, that he might paint her protty face. She had never been in an artrst s studio before, and did not fail to notice on the other side of the room an unfinished painting of the crucifixion of our Lord. One ay she asked, "Mister, who is that
"That is Jesus Christ Son of Mary," plied the painter carelesslessly.
"But was he a bad man, that they treated him so cruelly ?"
"Oh, no I He was the best man that ever lived."
"Tell me more about him," and so he did hough unwilling to do so
Day after day as this gypsy girl came in to the studio to have her picture painted he face was fixed upon this painting of Christ. As the last sitting was over, and she was about to leave the room, she whispered Master, how can you help loving him, who you say, has died for you ? If anobody had oved me like that, oh, I'd like to die for him I" And then with a sad heart she went back to her people.
And the painter 1 He was struck as with an arrow. God's spirit sent the words home to his heart. He fell on his knees, and, covering his face with his hands confessed before God's blesred Son how the twenty seven years he had neglected him and sinned against him, and, looking for pardon to that cross of jesus, gave his life to him. His became a worker for Christ, He and he then the half finished picture in which he had thought only of depicting the suffering of Christ, and beran a fresh one, with his heart ull of love toward that Saviour who had ied for him. He felt that the Lord helped

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## * This and That *

COLONY OR OWLS IN SOUTHERN CALIFORNIA.
(From the Los Angeles 'Times.) Oa the banks of the Santa Ana River, in southern California, is a queer colony. It is situated in the cliffs which rise above the surface of the river, and has a multitude of inhabitants. In passing along the river by davlight one would not imagine that the cliff were inhabited, for the members of the colony are fast asleep in the chambers of the clifs. But at dusk there is a change. At every one of the openings with which the clifs are perforated appearss a countenance so human-like in its expression that the beholder is apt to imagine that these must be the faces of the pixies and elves of whom he de lighted to hear in his childhood days.
The tiny faces belong to a family having - name nearly as large as as the individuals are small. It is the family of Strix pratincola. or mookey faced owl. So. much do their faces resemble those of human features that they are often called the human faced owl. In the holes of the cliffs they pass their days and rear their young. At night they emerge in flocks and search the fields for mice, gropers and insects, upon which they live.
This owl does not hoot, as do mnst owls, but utters a low chuckling whistle as it flies about in search of prey.

Farmers and fruit raisers in southern Califorria are warm friends of the bird, for it destroys many of the pests which aunoy them and injure their corps. The eggs of the little owl are white and five or six form a litter.

DRAWING THE THING AS HE SAW IT. To the Adelphi Art School in Brooklyn there came, says the Brooklyn Eagle, a boy so dull that the teacher gave up all hope for him. "Did you ever see a man's foot with six toes ?" said Professor Whittaker, ir * ritably glancing at the drawing-board on which the young man had been trying draw a toot.
"Don't know as I did," drawled the boy.
"Then why do you draw that foot with six toes?" said the professor more irritated than ever.
"Because your old cast of a foot has six toes" said the boy. An examination proved this to be a fact.
"That boy is a successful artist now,' said Professor Whittaker, "and his suecess in his life came from drawing just what he saw. If I could get boys who would draw six toes on a foot if six toes showed on the east, I should turn out more artists."

## THE EDITOR AT HOME.

The editor having written two or tbree leaders telling the British Government how to manage its affairs at home and abroad, advising the Czar regarding his treatment of his subjects, censuring the German Emperor for his successive. "freshness," suggesting threateniagty that the Khedive had better be careful what he is about, patronizingly instructing the Pope, and informing France that the editor had his eyes upon the doings of the Republic of the east goes home to be greeted with :-
"Now, Jrhn, the servant has grne home with influenza, so you must get some coals up from the cellar directly, and after that run around to the grocer's and buy some soap and a yeast cake. I totally forgot them."

## in a tight place.

The story is told in The Children's Friend, of a wealthy man of New York who was asked to contribute a thousand dollars towards the erection of a statue of Washington His reply was as follows:
"Washington? Washington ?" the rich man exclaimed. "Why, Washingtor" does not need a statue. I keep him enshrined in my heart I" In vain were the visitors solicitations, and he was naturally indignant at the parsimony of the millionaire.
"Wall, Mr. R." he remarked, quietly as he roee to leave, "all I can say is that if the 'Father of his country' is in the position in Fhith you describo bin, he is in a tight plaen"

## A SELECTION,

A well-known society woman wrote Paderewski for "lock of hair." She received this reply :
"Dear Madam: M. Paderewski me directs to say that it affords him much pleasure to comply with your request. You failed to specify whose hair you desired, so he sends samples of his sweep valet, cook, waiter and matters belonging to M. Pullman, proprietor of the conch in which he travelled in America.

HARNESSING A MINISTER. "What do they do when they install minister ?" inquired a small boy. "Do they put him in a stall and feed bim ?"
"No," said the father. "They harness him to the church, and expect him to draw

## ONE FOR THE STUDENT.

A Congressman attended a church service tast summer when the sermon was preached by a young student whose self-assurance was uansual. The young man hastened up to the Congressman as soon as the servive was over, and made a strenuous eflort to induce the statesman to compliment him on his discourse. At last he said: "Congressman, hope you weren't annoyed by the length of my sermon ?"
"No," was the reply, nor by its depths either."

There is a small town in Kansas that boasts a female preacher," said a tourist, "and the ladie's duties are many. One day she may visit the sick, another attend a funeral and the next baptize a baby. One afternoon the was I reparing the sermon for the following Sunday, when she heard a timid knock at the door. Answering the summons, she found a bashful young German standing on the step and twirling his hat in his hands.
" 'Good afternoon,' the lady remarked.
'What do you wish
"Dey say der minister lives in dis house, bey ?

## 'Yes, sir.'

Yess I Vell, I vant to kit merriet.
'All right, I can marry you,' she said.
"The lady's hair is beginning to silver, and the German glanced at it. Then he rammed his hat on his head and hurried down the path.
"What's the matter ?" she cried after him.
'You gits no chance mit me;' he called back. 'I don't want you. I haf got me a girl already.' "-Seattle Post

The railways deny that there is to be any increase in railway rates as reported. If anythings, the rates will he reduced. They explain that the impression of increase was created from the fact that the railway act compels companies to file rates with the commission. The companies have đone so These rates, however, were not the rates which the companies cbargerl and were merely in fact a formal document.
Andrew Clark of Gaspereau, died very suddeoly Friday. He went to the woods to cut some firew nod Thursday, and not returning, search was made for him. He was found in an unconscious state from a stroke of paralysis. Mr. Clark was about 65 years nld and leaves a widow and five children : Mrs. Isaiah Clark, Mrs, Genrge Hassan, Mrs; H rry Clark, Mrs. Byron Stillwell, all of Chipman, and Miss Clark of St. John
John Springer, of Chatham, who fractured his spine by falling downstairs backwards about two weeks ago, diedeMonday morning He was thirty years old.

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##  China hiss a nial

## about 24,000 name

William Waldrof has donated $\$ 10,000$ the conservative political clubs of England. Soil, bimught up from the 326 loot level in n. It e Belgian coal mines has grow
wh.ch are unknown to botan'sts.
of rare stamps recently in Lon 75, 6 d .
A contract Las been a* I led to John Mcfines for constructing ar ng in Halifax. It will
ligration build 5000.
mirdering his stepdaughit it St Me, Que., was antenced to be braged

The C. P R. has orlered twenty-five
housand tons of steel rails from the Con
idated lake Superior Company
The MtGill authorities have decided to confer the digree of LL. D. on Earl. Grey at his earliest convenience.
Robt. J. Fleming, former Mayor, bas been appointed gencral manager of the Toronto street railway at a salary $\$ 10,000$ per year.
Dr. Inch, chiel superintendent ofeducation is baving sent to the teachers of the province a circular asking them to do all in their power to stop scholars from smoking cigar ettes.
By instruction of the Minister of Agricut ture, another distribution will be made this season, of samples of the most productive sorts of grain for the improvement of seed Oats, wheat, barley and potatoes will be given.
Blooming mill of the D. I. and S. Co., o Sydney, made a record nutput Wednesday of 175 tons of billets, aggregating about 462 tons of steel.

The congregation of Chalmers Fresbyter ian church Halifax, decided by a vote of 26 to 7 to close the church at the end of the year when the resignation of Rev John MacMitlan from the pastorate goes into effect.

The clerk of the crown in chancery Friday received the last return from the province of Quebec, and a computation of the vote show a majority of 36,720 liberal votes.
George Ellio't of Anagance Ridge. Kings county, lost his house and furniture by fire Tuesday night. He had \$500 insurance and his loss will be about $\$ 1,000$. His wife and father, confined to their beds with sickness, had to be moved out

A movement fur a Toronto University residence for men has bren launched, wi th a fifteen thousand dollar donation from E. C. Whitney, Ottawa. It is proposed to caise two hundred thousand dollars.

Earl Grey, in his reply to the autdress presented to him on Tuesday by, the Ottawa city council, said there was no reason why Canada should not exercise an all powerful and in time to come perhaps a controlling influence on the development of the majesty
and destiny of the empire whose standard was righteousness and whose path was duty. The University of Chicago is the recipien fanother gift from John D. Rockfeller. Bc ween $\$ 2,000,000$ and $\$ 3,000,000$ is said to be the amount of the endowmeat. The noney is to be used for the creation of a school of engineering
Victoria Section, J. T. of H. \& T., held a ecessful fheeting Friday night. Among the speakers were Ald Lewis and Worthy Templar Roderts. A prize in gold is to of errd to the individual of each section who brings in the largest number of members from now until April 1.

Hon. Clifford Sifton has received a letter from Premier Haultain stating that he wil be in Ottawa during the first week in Janu ary to take up the question of provincia autonomy for the Northwest Territories with the Dominion government
Thomas B. Kent, who has been boring for water at Dalhousie, has found it after going 400 feet, a great part of the way through solid rock. Tests are now being made to fee if the flow is sufficient to supply the town.
Colonel Marsh, of Fredericton, has a num ber of Scott Act cases set down fer trial the police court next week. The list include Rev. J. J. Colter.

The house of Alfred Plante at Montmor ency Falls, Que, was burned to the grounc on Tuesday night. His three.year-old daughter perished in the flames, and an in fant was so badly burned that it died nex day. A boy nine years of age was so badly burned that he is not expected to live.
Theodore Rousseau, a linerman in the mploy of the Montreal Light, Heat and Power Company, was repairing wires at the corner of Ontario streetland Orleans avenue when he came into contact with a live wire and was killed instantly by the shock.
Dr. Arther Harrington, a Guysboro man who was in South Africa with the third Can adian contingent, and since his return veterinary inspector for the Northwest Mounted Police at Fort, MacLeod, is dead. He was kicked by a horse, and blood poisoning set

The Dominion Alliance has replied to the pamphlet of Premier Ross. The utterance is most emphatic, declaring among other things that the government "neither too such action or urged the liberal convention to take such action asg would meet the requirements of the situatin, demands of pub lic opinion and pledges that had been vo untarily made
American tourists returning from Europe bring back stories of the paternal watc which is kept upon them in Germany. On woman was requested by a policeman hold up her gown, which was a trailing laborate affair of lace and chiffon. It was after dinner, and she was taking a stroll with her husband through a park whose immacu late walks seemed to offer no harm to it delicacy, so she let it hang. The policeman was polite enough. He informed her gravely that any dress that was allowed to trail was likely to collect undesirable matter and prove injurious to health.

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The student in the shorthand departmen of S, Kerr E Son's Business College obtain ing the highest marks next year will be awarded a valuable gold watch, a prize offer-
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