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The Case of the German Soldier. 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 under no circumstances 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, pleads 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 are given as follows: Sergeant Heine, who was drunk, entered a public dancing saloon 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 scuffle ensued, in which Heine was disarmed and felled 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 had acted in self-defence. He declared that it was permissible 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 assault. A demand that he be degraded to the ranks was refused.

Anti-Government Demonstration in St. Petersburg. The aims and hopes of the Russian students and others who united in a great demonstration in St. Petersburg on Sunday, Dec. 11, may be worthy of respect but it must appear that as to time and method their demonstration was ill-considered and will prove worse than fruitless in respect to immediate results. A St. Petersburg despatch describes as follows what took place in the Nevsky Prospect:

"Towards 1 o'clock the workmen and students seemed to swarm towards the corner of the Hotel Europe, opposite the Kazan Cathedral. The police tried in vain to keep back the human tide. Then, when there was not a single mounted policeman in sight, from the heart of the thickly wedged crowd a blood-red flag suddenly shot up. It was the signal. Other flags appeared in other parts of the crowd, waving frantically overhead, and they were greeted with a hoarse roar, "Down with autocracy!" The students 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 workmen, armed with sticks, stood close and beat back their assailants. Then like a flash from behind the cathedral came wheeling a squadron of gendarmes. The doors of adjoining courts were thrown back and battalions of police came out. A double squadron charged the flank of the demonstrators with drawn sabres. Five other squadrons circled the mob, cutting through the fringe of spectators. The main wedge of the demonstrators stood fast only a moment or two. There was a sharp rattle of cudgels and sabres, though the wounds showed the police struck principally with the flat of their sabres. The women were especially fierce in their resistance. Many were struck and trampled and blood streamed down their faces. The police urged their horses fiercely into the crowd, driving before them those who resisted. The intense excitement lasted about ten minutes, after which mounted officers kept the crowd 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 arrests. The greatest distress is expressed by conservative Liberals over the day's events, all declaring that just when the fate of the Zemstvo programme was in the balance such a fruitless outbreak will be sure to prejudice every observer and put the strongest weapon in the hand of the bureaucratic reactionaries.

The British and Foreign Navies. In an official memorandum recently issued, dealing with the future distribution and mobilization of the British fleet, Lord Selborne, First Lord of the Admiralty, makes some

interesting remarks on the development of foreign navies throughout the world, constituting, in Lord Selborne's view a new and definite stage of naval affairs in the Western hemisphere. He says:—"The United States is forming a navy, the power and size of which will be limited only by the amount of money the American people choose to spend on it. In the eastern hemisphere a smaller but modern navy, that of Japan, has been 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, has been wholly transferred or is in course of being transferred to the Pacific. The navies of Italy and Austria have maintained their positions in the Mediterranean, but the expenditure thereon has not been increased, as in the case of other powers. The French navy stands, as always, in the forefront, and a new German navy has come into existence. It is a navy of the most efficient type and 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 fleet, Lord Selborne remarks that all the old battle-ships have been replaced by modern ships, and that Great Britain will have within the year 26 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 preceded them. Lord Selborne then details the fleet changes. The home fleet henceforth will be called the Channel fleet, with headquarters at home. It will consist of twelve battleships and a sufficient number of cruisers. The present Channel fleet will be renamed the Atlantic fleet, have its permanent base at Gibraltar and consist of eight battleships and a sufficient number of cruisers. Affiliated to the channel and Atlantic fleets will be cruiser squadrons, each of six armored cruisers commanded by Rear Admirals. The south Atlantic squadron under the new arrangement will remain as now constituted. The Mediterranean fleet will consist of eight battleships and attendant cruiser, with its base at the Island of Malta. Dealing with the cruisers in the extra-European waters, Lord Selborne says it has been decided to withdraw the less effective ships of the North American and West Indies station and to add to the station ships of a new particular service squadron, which the Admiralty has decided to constitute. Naval cadets and boys in training will hereafter be transferred 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 Commander-in-Chief of the North American station. The naval manoeuvres of 1905 and 1906, which will have for their object the testing of the new scheme, the object of which is that "on a declaration of war the fighting efficiency of the fleet shall be complete and instantaneous."

The Colonies and Imperial Defence. The duty of the colonies to bear a share in the expense attending the naval defences of the Empire is a subject which will naturally demand consideration more and more as the colonies grow in strength and importance. The other day in introducing 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 commented on the fact that Canada did not contribute one penny. Mr. Balfour in reply spoke of the colonies as sustaining the relation of children 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 bear more and more of the Empire's burdens. The British Premier's way of putting the matter will probably be recognized 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 expected that such a country as Canada can 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 British 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 upon that of imperial federation. The solution of these questions can come only

with the process of national development. Meanwhile the statesmen of Great Britain will certainly be wise in recognizing, as Mr. Balfour does, the strength of the attachment which the people of the colonies feel for the motherland and their eager willingness to go to the defence of the Empire in time of need.

Murder Will

Out.

How difficult it is in these days to conceal a murder is illustrated by the fact that a man named King is awaiting trial in Edmonton on the charge of having killed his companion; a man named Hayward, in the region of the Lesser Slave Lake in the far northern wilds of Canada. The facts in connection with the case are given as follows: Hayward was going on a prospecting trip. He came from the old country, but from his conversation had evidently been mining in Australia. He landed in Edmonton, accompanied by King, who is supposed to hail from Montana. In Edmonton four ponies and a prospecting outfit were purchased. Hayward did the purchasing and left with the storekeeper a bank book showing a deposit in a British Columbia bank. The next chapter 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 one night the Indians heard a shot. Afterwards only one man was seen around for a time, and he made himself scarce. The chief of the tribe communicated his suspicions to the police at the nearest post. Two officers 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 neighboring slough different camp utensils were discovered. Sufficient evidence to warrant a prima facie case against King was obtained, and he was traced, arrested, and now awaits trial.

Franklin and Carnegie

Boston is to have a new industrial institution for the foundation of which Benjamin Franklin made provision in his will more than a hundred years ago. Franklin in his will left to the city of Boston the sum of \$5,000 which was to be invested and kept intact for a century, at the end of which time it was to be used for the benefit of the apprentices of the city. The Board of selectmen and the ministers of three denominations were mentioned as trustees who should be responsible for the expenditure of the fund. The \$5,000 was invested in real estate soon after the death of Franklin, which took place in 1790, and it was found on the termination of the trust that the fund had increased to \$270,000. Dr. Pritchard, head of the Massachusetts Institute of Technology, was placed at the head of a committee to draw up a plan for the formation of an institution for the benefit of apprentices. The increase of the fund had probably more than realized the expectations of the donor, but the sum was still insufficient for the founding of a strong and well-equipped institution. Mr. Andrew Carnegie has, however, agreed to supplement the Franklin fund by twice its amount, making the total amount \$540,000, and also to guarantee an income of \$270,000 for the support of the Institute. It is expected that the city of Boston will provide the site.

The War.

The Russian battleship *Senastopol* which secured a sheltered position which saved her from 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 torpedo boats. The attack was made in the face of great difficulties and is reported to have been at least partially successful. The Japanese are continuing their effort for the reduction of Port Arthur, but it would appear that some hard work and heavy fighting must yet be done before their purpose is accomplished. A Mukden despatch says:—"The Japanese column on Gen. Oyama's right which Gen. Rennenkampf recently drove back to the Taitse River is again reported to be moving northwards and strongly holding the Siadagai-Sianchan region. They also occupy Siadour on the south bank of the Taitse River, and are guarding the bridge, which is no longer of any importance owing to the freezing of the river. The extreme cold keeps things quiet along the front. The distribution of warm clothing to the troops is practically finished.

The Minister's Time-Table.

BY A. C. CHUTE.

(Presented before the "Central Theological Circle," at Wolfville, N. S., Nov. 21st, 1904, and published at request of the Circle.)

(Concluded.)

Fifth: The Ministers Time table must take due account of the Minister's own family.

Does it seem quite needless to refer to such a thing as this? It has been said of the shoemaker that he is the one who wears the poorest shoes. Thinking he can turn most any time to the making of something for his own feet, he puts off the doing for himself as orders keep coming in from outside. Men cross oceans to behold the wonders of other lands and never gaze upon the marvels that are only a few miles from their own door. So a man may not sufficiently cultivate that part of the kingdom of God which is under his own roof. Not all fathers are acquainted with their children, not all children know their father's. The duties that are without overtop those that are within, "Don't bother me today, Johnnie, I must visit a family at the other end of the town," or "I must put in the horse and make some calls on the mountain." If a man is lazy he will put off for the present both Johnnie and the mountain unless grace abound above laziness. If there is no lazy bone in his body he may neglect Johnnie in thinking that duty lies in the direction of greater physical exertion, of the most formidable outward obstacles. The very number and taxing character of pastoral requirements may tend to rob a pastor's own household of pastoral oversight, verily, where there are so many things that the under-shepherd can do, so many things that he ought to do, I see no hope of his being kept from over-doing in one direction and under-doing in another unless there be completeness of surrender to the Holy Spirit's leadership. Upon self guidance sad havoc waits.

Dr. Livingstone, while in the Manyema country and looking back to the only considerable period when he had his children about him, wrote in a manner that many years ago arrested my attention when he said: "I often ponder over 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, while spending all my energy in teaching the heathen, to devote a special portion of my time to play with my children." Robbed to such an extent as those children were of the father's presence, and counsel, the good father was pained in the review that he had not more highly prized the time once afforded him of mingling with them in larger intimacy. Many a one has profited by this intimation of the great explorer, and I trust that it may do us good. After all, the home life may be to the preacher a perpetual Theological school, where the teaching surpasses what learned Doctors give. It is recorded of Luther that "in the simple, natural, innocent, and happy ways of children he recognized the precious handiwork of God and his protecting hand. He loved to watch the games and pleasures of his little ones all they did was so spontaneous and so natural, children, he said, believe so simply and undoubtedly that God is in Heaven and is their God and their dear Father, and that there is everlasting life."

Sixth: Our Time-table must provide for a suitable measure of suitable recreation.

If a man proposes to cultivate holiness exclusively, neglecting mind and body, I fear that he will be a very abnormal specimen, not very good company for ordinary folk, and indeed not very long for this world. When taking "holiness" in the large sense of wholeness, we see that it includes in its scope a care of body and mind along with soul, and of body and mind for the sake of soul, and of body and mind and soul for the sake of the Redeemer's cause. I recollect hearing my sainted father, who was one of Acadia's earliest students, telling that once while he was at College, there came to Wolfville one of the dear old consecrated ministers in order that he might see the much loved school of the Prophets. And this pious servant of the Lord saw soon after his arrival what pained him exceedingly. Lo, here were 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 quoits. Nothing short of tears could suffice to express the sadness of that visitor's heart. Just to think that these promising young men who had come thither, followed by prayers of parents and friends and churches, come to prepare themselves to publish the glad tidings of salvation to a sinful world, to think that these should have time and inclination for such a vain sport was altogether too much for this ripe saint. Blessed old man. Right glad am I 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 physical limitations which we preachers must not ignore. There is an imperative demand for what we may call the play element in life, and this must be 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 needed recuperation in social enjoyments, another in certain diverting outdoor or indoor games, another in little turns at a mechanical pursuit or at gardening, another by getting off to forest or river-bank with gun or fishing-rod in hand. One is best refitted by one thing another by

another. And this man may get largest assistance 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 the 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 concerned 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 too quickly come into line with the others. All 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 earnestness with which we pursue it may make us impatient of any interference with our plans. We may chafe and fret even at the calls of duty. Bushnell, in showing that the character of Jesus forbids his possible classification with men, calls our attention to the fact that he was "just as even, just as serene, in all his petty vexations and hindrances, as if he had nothing on hand to do, a kind of sacred patience investing him everywhere." So we must "consider him." Near the close of his earthly life, as he was going forward with a great company to a great feast in the great city, having before him the great decrease he 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 interference. Would a king allow a pageant to be interrupted by the cry of a mendicant along the highway? How absurd! So the man is rebuked for his audacity. But the unfortunate fellow is too much in earnest to be silenced. Possibly what he 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 carefully framed programmes. Moving toward Jerusalem and the Passover and the Cross, there can surely be no room for a thing so trifling, comparatively, as the wish of one who lives upon the alms of those who pass along the 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 interruptions that are not of God and their name is legion. The preacher by his very position is the prey of many a scamp, and sponge, to say nothing of merely thoughtless disturbers, Happy he who is sharp to distinguish between the worthy and unworthy, 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 of us wish to go counter to the Divine will by brooking an interruption from below, not by spurning an interruption from above. "If any man lack wisdom, let him ask of God." What we account the great service, a service from which we would fain not turn away for one hour, will surely yield less than what at first appears too small for our attention, provided the Master himself 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 immeasurable gains have flowed from resolutely taking time to converse with an inquiring 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 biographies 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 devotion to God's gracious purposes prevent mistakes in our daily doings, that the blessing which Heaven has for conveyance through us to our needy race may not fail of reaching their destination.

"Man's weakness, waiting upon God,
Its end can never miss,
For men on earth no work can do,
More angel-like than this."

Wolfville, N. S., Nov. 19th, 1904.

India.

PRIMARY EDUCATION AND MISSIONS.

Status.—India has no system of public schools, only a heterogeneous and disjointed mass of units, originated and propagated 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 together, establish a school and call a teacher. This is not alone as a village matter nor as a matter concerning 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 thinks he can teach, for the sake of a livelihood. There is no school to call 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 government 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 examinations and inspectors.

But as yet the larger number of primary schools is run regardless of government code or exams. These schools are held about the village anywhere, on a verandah, in a cow shed, under a tree or in a temple. They are just vernacular schools and are taught according 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 sake is never sought 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 English is taught as one of the subjects 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 attention is paid to the study of the English language as all the higher government 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 inspected by the government inspectors.

These schools are hated by the priests and orthodox Brahmins as they are a disintegrating force for ancient Hinduism 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 reasonable degree of permanence 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 have 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 government control and schools which remain under mission control and receive a grant-in-aid from government.

The latter of these three grades is perhaps the most satisfactory 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 releases the missionary free to give all the religious instruction he wishes in the school. It keeps the Christian teacher 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 constant series of transfers on very short notice. This Christian teacher when transferred to a heathen village 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 these transfers in charge, generally respect the desires

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 would 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 more seeming than real. The result grant 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 school would not pay for the secular part of the work done, while all the religious teaching is paid 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 school, and leads the Christians, in his own and one or two neighbouring villages in the Sunday services.

Need. There is no controversy among missionaries as to the necessity and usefulness of these schools both as educational and evangelizing agencies. In a properly balanced relation between educational and evangelistic work there 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. Hitherto it has been the weaker arm. This is apparent not only in the present status of educational equipment but in its past results as 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 begin 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 grades. We must have a larger number of pupils and better qualified schools. Some of our boarding schools should have nearer two hundred than fifty boys and girls in attendance. The same staff and plant generally would be sufficient for the larger numbers of pupils. The boarding schools should be raised from primary to Lower Secondary grade just as soon as we can get suitably qualified Christian teachers to qualify these schools for such grade. In order to get these qualified teachers the Samakot Lower Secondary school must be raised to a High school so as to teach up to matriculation at least.

(To be continued next week)

The Fruits of the Holy Spirit.

BY REV. THEODORE L. CUYLER, D. D.

A bountiful crop of weeds will always grow spontaneous on any neglected piece of ground. In like manner sin is spontaneous 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 chapter of his letter to the Galatians. But wheat and corn must be sown, and orchards must be planted. Wherefore in vivid contrast to the spontaneous 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 is of divine origin. The root of the best characters and the best lives is a new spiritual principle implanted by the Holy Ghost. That is the meaning of regeneration. This root is as invisible to the eye as the root of an apple tree; but the tree is visible with its beautiful blossoms in May and its bountiful fruitage in October. The inward life of the trees overhangs the boughs with innumerable apples which the sun crimson 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 Christian church—which is not a monopoly of any single denomination. 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 incontestable 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 specified by the Apostle is Love. It well deserves the

pre-eminence. The very 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 steady 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 Christ can sing in the dark and "rejoice in tribulation." Can a skeptic or worldly 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 citadel of the heart, and surrendered its will as well as its affections, Jesus says to us, "My peace I give unto you." Worries about the transient things and the temporal things ought to be no more disturbing than the ruffings 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."

Graciousness is philanthropy—the unselfish love of our fellow-men, 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 soul 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 out 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 vice.

But this article is too brief to dwell on all the fruits of the spirit in a consecrated life. 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 tempted to their own destruction. Righteous law may prohibit the open haunts of temptation as slaughter-houses for body and soul; but the Bible-temperance goes deeper yet, when it forbids the use of that ensnaring beverage which bites like a serpent and stings like a viper. When professed Christianity puts the bottle out of its own house it is better able to break 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 Holy Spirit!—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 curtain rise upon eternity? Are you now prepared to "hear" the midnight cry and to enter into the marriage supper? 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 mori, 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! Prepare to meet thy God, for thou must meet him. Seek the Saviour; yea, seek him ere another sun 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! Soon the Lord Jesus will 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, but then he will destroy. Let us hear his voice at this moment. He hath limited a day; let us be eager to avail ourselves of the

gracious season. Let us believe in Jesus this day, seeing 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. H. Spurgeon.

Suppose.

Suppose that the Christian life, in its daily manifestation should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage 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 bags and parcels, and boxes of superfluous luggage and bric-a-brac, that they are forced to sit down by the roadside and gasp for breath; instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose instead of all this, they should turn to quiet, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them, and Christ died for them, and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendour of the sea, the peace of the everlasting hills, the songs of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action 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 God and because Christ has sanctified them all by His presence and touch.—Rev. Henry Van Dyke, D. D.

In the Grand Stand.

One day, a little girl named Jeanette 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 well, and can stand, while that poor woman, feeble old woman can see nothing. I ought to honor old age as I want some one to honor me when I am old."

Then she gave up her seat to an old woman, and went and stood in the crowd. But while Jeanette was standing upon 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 God honors those who honor his servants. God especially honors those who honor the aged seemingly helpless disciples.—Our Young Folks.

The Good of Books.

Henry van Dyke tells of the books which mean the most to him and which he thinks the best worth reading: "I want books not to pass the time, but to fill it with beautiful thoughts and images, to enlarge my world, to give me new friends in the spirit, to purify my ideals and make them clear, to show them the local color of unknown regions and the bright stars of immortal truth. I wish to go abroad, to hear new messages, to meet new people, to get a fresh point of view, to revisit other ages, to listen to the oracles of Delphi and drink deep of the springs of Parnassus. The only writer who can tell me anything of real value about my familiar environment is the genius who shows me that after all, it is not familiar, but strange, wonderful, crowded with secrets unguessed and possibilities unrealized. The two things best worth writing about in poetry and fiction are the symbols of nature and the passions of human heart. I want also an essayist who will clarify life by gentle illumination and lambent humor; a philosopher who will help me see the reason of things apparently unreasonable; a historian who will show me how peoples have risen and fallen; and a biographer who will let me touch the hand of the great and the good. This is the magic of literature. This is how real books help to educate us in the school of life."—Standard.

Lord Tennyson on Prayer.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

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CHRISTMAS.

We cannot be reminded too often as the Christmas season draws near that the great lesson which it teaches is God's great gift to the race. That was the burden of the angels' song 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 be the mark of wisdom to make the Christmas of 1904 mean more than any Christmas that has gone before. God gave—a great gift, for a great object, and for a great purpose. Its unspeakable value consists not only in what it is in itself, but in what it does for its recipient. "Unto you is born a Saviour which is Christ the Lord." The shepherds who were watching their flocks at night, heard it, believed it, and were made glad. Millions have heard it since that morning, have believed it and have been made glad. The fact, the great, glad, eternal fact is with us today. And there are more people on this earth of ours to whom this message comes with cheer and hope than at any other period in its eventful history. For it is the word that away above and beyond all others reaches to the very heart of humanity's need. "Most of all, deepest of all, highest of all, inclusive of all, it is the message we need, and it is the message which the world needs." The beauty, the significance of it all is, that it is not for one race or tribe or people or country. It is for each and all. Wherever there is a man, be he high or low, rich or poor, learned or unlearned, to him the Prince of Peace comes with his word of cheer and hope. The great purpose of his coming was to reconcile us to God, to take away our sin, so making peace. He comes to us to free us from the guilt of sin and from its power, so that the peace that passeth all understanding may rule in our hearts. He came to subdue the hostile and selfish passions which 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 one great family.

The annual remembrance of Christ's birthday helps to fasten upon the hearts of men, all too prone to forget, the unspeakable love of God and the unspeakable gift which found expression in the person and work of Jesus the Christ. How goodly well when friends are distributing their gifts, to remember that he whose name they bear gave Himself to die for us, and said to his followers, "Inasmuch as ye have done unto one of the least of these my brethren, ye have done unto me."

"Come hither, morn; for see and hark!
A world was waiting in the dark,
With throbbing heart and straining gaze,
To catch thy first up-springing rays,
O happy, happy morn!

CONCERNING MERIT.

It is said that in a cemetery in the city of Cork, Ireland, may be seen the following epitaph. Anything more blasphemous can scarcely be imagined. 'Edward Mallory, the friend of humanity, the father of the poor. He employed the wealth of this world only to procure the riches of the next; and leaving a balance of credit on the book of life, he made heaven a debtor to merry.' Is it possible for any such plea to avail at heavens portals? Heaven will never be defiled by any who enter therein. The song that will be sung forever there will be "Unto him that loved us and washed us from our sins, in His own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion forever and ever amen." Cleaving to the merit of the crucified, alone, can prepare for joining in that song.

There must be a letting go of every other dependence, and a taking hold of Christ as all and in all. His merit and his alone, can avail as a passport to that blissful state which the Psalmist 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 reception. Again and again has this been realized in the dying hour of those who have had no other trust than that

which they reposed in Christ. Mr. McLaren of Edinburgh, in his last moments was visited by his colleague, Mr. Gustar, who said to him, "What are you doing brother?" His answer was, "I'll tell you what I am doing, brother; I 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 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 attainments or achievements. None can be or do that which will entitle them to be rewarded with the greatest of all rewards, even "an inheritance incorruptible and undefiled 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 not theoretically, undervalue and reject the merit of Christ, is so strong as to need constant attention in checking it. Whatever else is abandoned, let it not be reliance on the merit of him whose "name is above every name." That is a vital matter. Here is solid work. "All other ground is shifting sand."

THE WEEK OF PRAYER.

The Evangelical Alliance has issued its annual call for the world-wide week of Prayer, for 1905. It will begin with Sunday January 1st and close on Saturday the 7th 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, 2nd:— 'Praise and Prayer for the body of which Christ is the Head' Tuesday 3rd—'For Nations and their Rulers,' Wednesday 4th—'For our Land and Possessions, Thursday 5th—'For Families, Educational Establishments and the Young, Friday 6th,—'For God's ancient people Israel, Saturday 7th, 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 differences 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 'Union' between different denominations this fraternal spirit should form a marked characteristic of 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 number of divorces is almost beyond belief, 100,000 last year. 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 provinces 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 disgrace 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,

These are the finishing touches to be put on the structure after its foundations and walls are in place, but there is only folly in hanging 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 Dr. Creed's note which appeared in our last week's issue in reference to the non appearance of the Year Book. "We have a printing office right here 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 any 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 31 at the very latest. Its value as a work of reference is diminished by every passing month of delay in its publication.

—A note from Rev. H. Morrow under date, Nov. 8th says "We have just got 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 Oct. 19 and have had our last shower Oct. 8th; but this year they have been heavy and long continued, from June, 1st to date. We have had 275 inches or nearly 23ft of solid rain, how would you like that? (St. John or Halifax might answer.) 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 evidence of this can be seen in the collapse of those nations which feared not God. When the strain came, France honeycombed with infidelity went down like a house of shells before the German legions. What is true of nations 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 breath 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 seriously 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 agency in 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 greatness of the Individual Church' said in reference to Baptist polity, "It is the glory of our ecclesiastical 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, I, 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."

—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 God. 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 one reason that is frequently overlooked, that men love darkness. This is true of the natural man and accounts for much of the indifference to the church and its services. This is the real source,—the spring of all the ungodliness that is seen in the world, and if you will, in the church. Purify the fountain and the stream will be pure.

Baptist Union.

EDITOR OF MESSENGER AND VISITOR:—Permit me to further add to the list of churches adopting the "Basis of Union," etc.:

P. E. Island.—Bedeque, Summerside, Tryon.

Nova Scotia.—Tusket, Westbrook, New Cornwall, Woods Harbor, Cole Harbor, Port au Pique.

New Brunswick.—New Canaan, Qu. Co., Jacksonville, Jacksonville, Avondale, Point Midgie, Bristol, New Jerusalem.

The committee having sent a copy of the "Basis" with circular to each of the churches within the bounds of the Convention hopes that without further writing, pastors and clerks will see that action is at once taken. Thus far more than two hundred (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 sympathy 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.

G. O. GATES for Com.

St. John, Dec. 19.

Difficulties in Our Churches.

DEAR 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 because the difficulties, which confront me are peculiar to myself as they are quite common, at the present time. A church calls a pastor and may seem to think in so 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 meetings, they think if they come once in a while to the preaching service and pay their part towards the salary, they 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 writer 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 a man, who 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 not 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 resolutions, and do business which we believe is for the best interests of the cause at large; but after all our labor of prayer and service, perhaps 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 measure 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, still it is a matter that should receive the serious and prayerful consideration 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 pig 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 firmly believes a change will bring more harmony. Of course we do not want to go over to Romanism, but there is more danger of drifting towards Rome in other things than those that I am here speaking of. The writer has penned these lines with the firm conviction that a change will be for the best interests of the Masters' kingdom in every way, but if he is wrong in his opinions, he will be glad to hear from others who have been giving these matters their thought. Perhaps a few words through the columns of the paper upon this subject would be timely at the present time.

and enthusiastic congregations greeted all the speakers. The meetings as a whole were of a high order.

The purpose of the League is to maintain the authority of the Scriptures and to resist the encroachments of destructive criticism. To this end the majority of the speakers made a strong contribution, although there were two or three instances in which it seemed that the e was marked failure to distinguish between a personal view and established fact. Probably the one or two addresses, which apparently claimed for simple statement the authority which is accorded only to facts well sustained, somewhat weakened the impression of the gathering. It is surprising that any who enter into the purposes of the League should be guilty of any approach to fanciful 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 were: Rev. D. B. Hahn, D. D., pastor of the State street church, Springfield, Mass.; Prof. J. B. Thomas, D. D., LL. D., of Newton Theological Institution, Rev. P. S. Henson, D. D., pastor of Tremont Temple, and Rev. Dr. Ashmore of our Missionary Union.

ELECTIONS.

The people of the United States believe in election, that is, in political election. In recent elections in this state 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 Tuesday in our city, significant 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 and the aathy 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. Tennyson Smith, the leading temperance advocate of England, is spending some time in this country in conducting campaigns 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 grand old gospel of the grace of God which soul-winners have ever used. May the writer unite with the many in wishing the MESSENGER AND VISITOR and its host of readers a blessed Christmas and a grand New Year.

Dec. 16, 1904.

A. F. NEWCOMB.

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 sleep already too long are not wanting. For some weeks past indications of this character have appeared in the meetings of the first church. A flow of sympathy 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. Uncion in praying, in 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 baptized last Sabbath evening and this is taken as a promise of larger blessings.

At the Tabernacle the Rev. A. J. Vincent waits not for 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, plaintively 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 stirred 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 attendance 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 sisters well trained as conductors of prayer, and sympathetic addresses, addresses some of which would pass for sermons, are always ready to take their several parts without

hesitation. To this they have been trained, and most faithfully do they discharge their duties. 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 service." 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. Manning.

At the West End the tide is rising. Mr. Bower of Acadia preached for this field last Sabbath. Let Acadia continue to send out such young men as she is now doing, and just so long as she does so, so long the heart 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 pockets and give of the fruit of their labors to support schools which send out such men to herald the glorious gospel of the Son of God to both the rich and the poor. On the first or second Sunday in January Bro. G. A. Lawson is expected to re-commence work at the West End. Dartmouth holds on her way, greatly strengthened by the permanent addition of Dr. Parker and family to the church and congregation.

Among the Methodists, too, serious inquiry is being made about the all important matter of a revival of religion. May the heavenly breeze fill all the canvas, and 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, and which is attended by the presidents of the University and Theological Seminary, and a number of professors, a revival has begun which is called an "old fashioned" revival. Dr. Dickinson is heart and soul into the work. His father before him, editor for years of the Richmond, 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 worthy son of a most worthy father. A revival at that centre will surely colour the life and views of the students on the ground.

In Birmingham and Bristol, England, Rev. R. A. Torrey and Mr. Alexander, from America, have been conducting revival services with marked success. 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 city a Tabernacle to accommodate about 7,000, erected largely for these preachers, is now the headquarters of their mission. Coincident with this work, has been another notable movement on this side of the Atlantic. And strange to relate, this work has been under the leadership of a revivalist from England, the Rev. W. J. Dawson of London. His campaign for the "new evangelism" has been in the Plymouth church, Brooklyn, N. Y., the house that has become instinct with the eloquence of Henry Ward Beecher and Dr. Lyman Abbott. Mr. Dawson defines his message, and in the definition indicates its differentiation from the Pauline Spurgeon-Moody evangelism by stating that it "is united with the fullest culture and accepts the best results of the highest Biblical criticism." He declared that it succeeded "in Brighton, England, eighteen months ago, when members of the Free church council," ministers of all denominations, laymen from every part of the kingdom, marched a thousand strong 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 people, until, when the procession returned at midnight, it numbered not less than three thousand persons."

In his own church, too, Mr. Dawson says, a "revival on similar lines revealed unexpected depths of Christian fervour and enthusiasm." "The Brooklyn Eagle says: "The messages were direct, practical, ethical and spiritual. They abounded in literary and historical allusions." Salvation to Mr. Dawson is not by magic. Mr. Dawson does not preach either the old or the new theology though there is no difficulty in discovering just where lie his sympathies.

"As far as immediate results are concerned, they may seem disappointing. Very few stood up for prayers, fewer 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 thousand and five thousand 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.

REPORTER.

One thing is particularly noticeable, the songs both new and old in Glorious Praise are none of them of that silly "ditty" character so often found in books of this class.—Central Methodist.

Boston Letter.

An event of much interest was the Convention of the American Bible League which met in Boston Dec. 6-8 and held sessions mornings, afternoons and evenings. Large

* * The Story Page * *

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 light fell across the energetic groups, made warm spots of color in the piles of bundles on the floor, and touched the hard lines of the box itself. Merrily chatted the ladies, with little sighs of satisfaction as the work progressed. Some 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 happiness deeper than words. They worked busily all the morning. By noon the box was packed, the janitor nailed on the cover, and the ladies drew on their gloves while saying their last words. They did not notice when the door was pushed timidly open, and a woman entered. She was 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 moment, then, seeing the closed box, a sudden fear overcame her hesitation.

She touched the lady nearest to her.

"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 glanced at the little package held out to her, and looked embarrassed.

"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. Then her hand dropped and her eyes filled with tears, and without a word she turned away, and passed through the door.

But 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 take 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," said 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 did 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 should never have forgiven myself if we had let her go away. I feel somehow as if that meant more than anything I had ever given."

That was an exceedingly hard year. Some of the ministers of city churches felt it. The missionary to whom the box had been sent felt it more, but seldom spoke of it. He had not been paid for months either by his people or by the Mission Board. He had often intended speaking of it to his people, but when he looked into their poor pinched faces, his heart would fail 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 look, he had left the house to walk alone in the still night and now he was using his last dollar, and he could

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 her face in the pillow.

"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," said her mother, "pray, and I will pray with you, but don't stop until you 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 calendar 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, "And it shall come to pass before they call, I will answer."—Isa. lxx. 24

She took off that leaf also, and stopped in wonder. Instead of the verse was a white envelope pinned on the page. She unrolled it, and there was a note inside. 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 missionaries before, but 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 beautiful thing, but I am glad that she is among us. There may be some others like her, but these are they who bless the world. May God bless this lesson to us!"

The little dressmaker 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 year "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 "Rags."

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 crisp cabbages, rich, yellow sweet potatoes, the pickles piled up in lovely glass-ware 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 need a few."

"Deed that I do, sah," he quickly responded, casting a rueful glance at his ragged coat.

"Well, here's a turkey I want you to carry to my house, No. —, fourteenth street, North West and mind, don't let him run away with 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 bet a dollar your folks never see that bird, said a friend who had been standing near.

"O yes they will," was the positive answer; "Rags is a responsible boy—he's served me before. I like his face—It's so intelligent and his manly bearing. I only hope my family will not feel themselves insulted by his appearance, for 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 trying to read the words on the card 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 the 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. But 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 just 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 once 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 your coat?" suddenly asked Edith, who had been slyly looking him over.

"Why, miss, that'er—miss—my—toe."

The girl laughed. "I s'pose you mean mistletoe, but do tell me how you come to wear it—it's awfu-

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 piece 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 any-where 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 week," he went on, I'd git along."

"Dear me, yes," said Edith, her mind flying upstairs to a certain box, wherein lay ten dollars all her own for Christmas, to use as she pleased, "and I shall 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 door-boy 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 could 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 in my pocket; was hopin' it mean't money."

"Did you wash 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 cake of soap.

"Here's an overcoat brother outgrew—and some soap when you come next time come us clean as you can, 'cept the rags,"

He understood. "All right, miss and thank ye too."

"And here is a sandwich; don't forget Chris'mas 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 brilliant 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, which obliged them to stay where they were all night. Just before prayer time the gentleman of the house told them that they might each choose the Bible verse they liked best and tell why they loved it. "I know what my verse will be for this night," spoke up Margery. "I don't know where to find it, but it says, 'The God of glory thundereth.'" "Why did you choose that verse, Margery?" inquired her friend. "Because I think it's so nice, when you hear that awful noise, to know it is God. It makes me think of one day long ago. Aunt Annie was out, and I heard a great noise 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.

The Young People

EDITOR

BYRON H. THOMAS.

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

Officers.

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

Christmas!

May it be a very happy day, to every reader of this department.

Fail not to observe the teaching of Matt x:8—last clause

The great commission is uncanceled, conditions are unchanged, the demands upon us are imperative, the argument for Christianity is a Christian, the argument for grace is graciousness. Let us then courageously, face the self imposed task as Unioners, and see to it that every dime of "Our Missionary's salary" is raised and forwarded to Dr. Manning at once. "Now is the time."

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, not 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, \$5.00 for amusements, \$5.00 for unnecessary adornments, \$2.00 for the pastor's salary, 25cts. for missions.

That is not giving in kind and degree. Young People! "Freely ye have received, freely give." Think on these things.

It is a pleasure to be able to announce that after a series of persistent efforts we have been able to secure writers for the prayer-meeting topics for the first months of 1905. 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 fabric of your Christmas reflections.

I. God's manger-cradle gift is a Redeemer. (a) A Redeemer from the toils of Satan. The cradle 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. We have and hold in grateful memory, the discoverers, of vaccination of anaesthetics, 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 few 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 God's reward for doing it.

A fool learns from no one. A wise man learns from everybody.

It is hard to believe that a sin will be forgiven if it has gold in its teeth.

Keep out of the crowd where vulgarity passes for wit and humor.

A word to the wise is enough, when it happens to be the 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 he used a part of his money to make others so.

LOVE.

BY 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 griefs, because the man of Love.

Nothing is true but Love, nor ought of worth;
Love 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 BIBLE.

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. Read all other books—philosophy, poetry, history, fiction—but if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or to the sturdiest manhood, read this book, reverently and prayerfully, until its truths have dissolved like iron into the blood. If you have no time, make time and read. The book Daniel Webster 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 large farm. It was many years ago. The sun had risen brightly on the Sabbath morning, and the farmer said to a lad, "Go and tell—to bring out his team, and we will get the corn in." On arriving at the little cottage, he found the carter preparing for chapel, who on hearing the 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 sevel proved that "Them that honor me I will honor," for instead of getting his dismissal he remained for many years in his situation, and when too aged to labor, lived rent free in his little cottage until he was called 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 looking 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 melodious reconciliation and unity of meaning.—Joseph Parker.

Life, misfortune, isolation, abandonment, poverty, are the fields of battle which have their heroes—obscure heroes, who are sometimes grander than those who win renown.—Victor Hugo.

What holy sleights hath God the Lord of all;
To bid us feel and see! we are not free
To say we see not, for the glory comes
Nightly and daily, like the flowing sea:
His lustre, pierceth through the midnight glooms
And at prime hour, behold He follows me
With golden shadows to my secret rooms!

—Charles Tennyson Turner.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER.

Thanksgiving for more fields opening, for health of missionaries and opportunities of hastening the coming of Christ's Kingdom on earth. Christmas offerings should correspond with those given to our friends.

Notice.

A larger number of W. B. M. U. reports were printed this year than ever before, but the demand has been 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 not forget to forward the money to pay for them to the Treasurer. We are pleased to hear that Mrs. D. W. Craudall of Murray River has accepted the office 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 evening, Nov. 17, the W. M. A. Society of Westport Baptist church held its annual thank-offering 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's Missionary Aid Society of the Albert Baptist church observed "Crusade Day" Nov. 23rd, at the home of Mrs. M. A. McLane. The sisters met at 3 p.m. for a short service of prayer, at that meeting we were pleased to have with us Mrs. Brown, our pastor's wife; also Brother Fash. Tea was served at 5.30. The thankoffering in the afternoon amounted to \$9. A public missionary meeting in the evening, Mrs. Brown 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 Methodist church, gave a short talk. After a helpful talk by Pastor Brown, meeting closed with singing and the benediction. Collection in the evening \$4.61. We were all helped and encouraged.

MRS. EMMA SMITH, Sec'y.

BRUSSELS 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 minutes after six Tuesday evening, we entered the vestry to find it comfortably 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 coffee were served and beyond that the waiting guests. But the centre of the room held the attractive feature which was a square, cottage-roofed booth, gaily decorated in red and black crinkled paper and elaborately ornamented 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 cents into the treasury of the Society. It's not fair to tell tales out of school but that booth cost very little. The company of the journal presented decorations, pictures and design except for freight and custom charges. Well! we chatted and made acquaintances and ate ice cream. The short programme began at eight and then the auction sale of the pictures which had been on exhibition. After which the friends departed expressing pleasure for the social hours so happily spent.

The disrobing of the booth was made light by many hands and songs of good cheer from those who could find no work, and ten-thirty found the church silent and deserted. After the few expenses had been defrayed, the Senior Mission Band of Brussels Street Baptist church, have over thirty dollars to place towards the funds of the Woman's Baptist Missionary Union of the Maritime Provinces.

The W. M. A. S. of Wine Harbor Union church held a very pleasant and profitable public meeting on Sept. 22nd. The attendance was large. The meeting opened by singing, reading the Scripture and prayer by Pastor Carter. The programme consisted of recitations by Ella Kennedy and Annie McGrath also a reading by Mrs. Kennedy. The music was led by Mr. Crooks. Mrs. McLean the County Secretary was present and gave an earnest helpful address. Telling what wonders God had wrought in

heathen lands in answer to prayer and the preaching of his word and urged all present to greater diligence in the Masters service. Mr. McLearn also spoke of the great need of more workers at home and on the foreign field. Offering \$3.84. This pleasant and helpful meeting was closed by singing "Throw out the life line."

M. A. WATTERS.

The W. M. A. Society of the Glace Bay Baptist church observed Nov. 16th as Crusade Day by a public Missionary meeting.

The meeting was presided over by our President Mrs. J. L. Moffatt and the programmes consisted of, A paper by Miss Harrington (our county secretary) on "The Grand Ligne Mission; also one by Mrs. Beattie on "The Progress of Missions," an Exercise by the children: a recitation by Miss Mattie Martell; Address by our pastor, Rev. F. O. Erb and special music 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.

A collection was taken amounting to \$13 which is to be equally divided between Home and Foreign missions, as yet we cannot report any new members but there seems to be an awakening of new missionary zeal 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 Society as Crusade Day. We went out by two's visited every home and left invitations for our Thankoffering service to be held on Tues. eve. Dec. 6. The time came, so did the people, and filled our vestry. We were made especially glad by the presence of several members from our sister society of Brooklyn. The good programme was enjoyed by all and the spirit of Thanksgiving was emphasized by a generous Thankoffering of \$23.50. On the afternoon of the same day we held our regular monthly Aid meeting and 20 responded to the roll-call. We have two new members since last reporting.

M. KEMPTON, Sec.

AMOUNTS RECEIVED BY TREASURER OF MISSION BANDS.

FROM NOV. 2 TO DEC. 12.

Bear River, H. M. \$5; Yarmouth Zion sup of children in Mrs. Churchill's school, F. M. \$20.18; Bridgetown, F. M. \$5. H. M. \$5; North River to constitute Miss Della Henderson, life member, F. M. \$10; H. M. \$5; Hebron S. S. sup of Gnamma, F. M. \$7; New Germany, F. M. \$4; Morganville, F. M. \$1; Apple River, F. M. \$20; Lawrencetown, to constitute Miss Eva Daniel, life member, F. M. \$10, H. M. \$5; Canso, F. M. \$4.20; Wolfville, F. M. \$20; Amherst, to constitute Misses Carrie Hastings, Mary Black, Fretia Freeman and Bessie Strange, life members and for support of bed in hospital, F. M. \$25, H. M. \$13; Campbellton, F. M. \$2.30; St. George, F. M. \$5.

IDA G. CRANDALL, Treas. Mission Bands.

Chipman, N. B.

Literary Notes.

The Encyclopædia of Missions edited under the auspices of the Bureau of Missions by H. O. Dwight, L. L. D., Rev. H. A. Tupper, D. D., and Rev. E. M. Bliss, D. D. It is bound in cloth, 870 pages. Published by Funk and Wagnalls Company, Price \$6 net, carriage 50c.

This is a new and revised edition of the Encyclopædia of Missions published by this form twelve years ago and which was welcomed so cordially by the friends of Missions. The great advance which has been made along all missionary lines during the past decade made a new edition almost imperative.

The scope of the new work is to give the essential facts, of the history of missions, of the climate and physical feature of the countries forming the world-wide field; of the races and tribes reached by the twentieth century. Missionary enterprises; of their customs, languages, and religious beliefs and observances; of modern improvements in missionary methods and of ever-widening indirect relations and results of missions. Some of the important features of the work are the following:

1. 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.
3. The Parliament of Religions, with its effect of stirring into action the Asiatic religions.
4. Increased life and power to the Moslem faith through the massacres in Turkey, etc.
5. The revival of Hinduism, etc.
6. The development of missionary methods especially along sociological 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. The development of the great work of students both at home and abroad.

10. Biographical notes characterizing the life-work of many distinguished missionaries.

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

12. 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 country and by each society.

The work is of great importance to all who desire to keep in touch with the progress of world-wide missions. It is absolutely essential to a knowledge of the growth of the kingdom of our Lord Jesus Christ in the world.

THE PROSPECTOR—A Tale of the Crows Net Pass, by Ralph Connor, Published by the Westminster Co., Toronto. 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 characteristic 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 life of a man who has given himself to the task of representing the gospel there on the edge of the world. The spirit of the book is healthful and stimulating, of course: there is a love story to give zest and spice to the narrative. The charms of the book is its naturalness, any reader will be helped in his struggles against evil, and his desire to do and to be good. We are glad that Ralph Connor has given such a book 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 table by the author, Rev. J. Webb of Mount Albion, P. E. I.

It contains sixteen chapters, and has an introduction by Dr. E. M. Kerstead in which he says: "In this volume Mr. Webb seeks to comfort others with this divine comfort wherewith he has been comforted. Nor will his labor 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 'balm of Gilead' to the readers whose hearts are sore from the ravages of sin, the vicissitudes of fortune, the desolations made by age, disease and death." The purpose of the author is commendable. His little volume will be read with the deepest interest by those who are called to mourn. The author says, 'If the book is used by the Master in comforting his dear afflicted children, I shall feel that my efforts have not been in vain.' The price is 25 cents and may be had of the author. The presswork is most excellent and is in paper come from the office of Archibald Irwin, Charlottetown, P. E. I.

CORRECTION,

In the News Summary, in our issue of Nov. 24 there appeared 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 personal friend of the deceased lady writes that the item was a gross misrepresentation of the facts. The Memorial window referred to was in memory of her late husband not herself and the \$5000 was to be devoted to that purpose or to Foreign Missions at the option of the churches. After leaving \$3,000 to Missions and benevolences and a large number of bequests to relatives and friends, \$500 was given to the Animal Rescue League of Boston, to be used as far as practicable in the protection of cats. The item to which our correspondent takes exception was taken from an exchange and was supposed to be in accordance with the facts. We gladly give place to the above correction.

Ed

"The Basis of Union."

We will mail, post paid, copies of the Basis of Union at the following rates; 25 copies for 20c; 50 copies for 38c; 100 copies 75c.

Paterson & Co.

107 Germain St., St. John, N. B.



Fruit is Nature's Laxative.

Fruit contains certain principles which act like a charm on the liver—and keep the whole system well and strong. But these principles in the fruit juices are too weak to have any marked effect on the internal organs. The value of

Fruitatives
or Fruit Liver Tablets

lies in the secret process by which they are made. The fruit juices are so combined that they have an entirely different effect from fresh fruit. Their action is the action of fruit greatly intensified. They have a marked effect on the liver—toning it up—making it active. "Fruitatives" are, without doubt, the only complete cure for all Stomach, Liver and Kidney Troubles.
50c. a box. At all druggists.
FRUITATIVES, Limited, OTTAWA.

Notices.

OUR TWENTIETH CENTURY FUND
\$50,000.

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

Rev. J. H. P. TSS,
Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island.

Rev. J. W. MANNING,
St. John, N. B.
Field Secretary,
Rev. H. F. ADAMS,
Wolfville, N. S.

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

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

DIGBY COUNTY QUARTERLY MEETING.

The Digby Co. Quarterly meeting will convene at North Range on Dec. 19th at 7.00 p. m. Look for programme in the local paper. A. J. ARCHIBALD, Sec.

ALBERT CO. QUARTERLY MEETING.

The next session of the Albert Co. Quarterly Meeting will be held at Nixon Settlement on Tuesday and Wednesday, Dec. 20 and 21.

The first meeting will be on Tuesday afternoon Dec. 20—Conference and news from the churches. On Tuesday evening the Quarterly sermon will be preached by Rev. Z. L. Fash, of Hillsboro.

On Wednesday morning there will be a discussion on the advisability of the Baptists of Albert Co. undertaking to support missionary in one of the northern towns of New Brunswick.

All the churches of the county are expected to send delegates. All the pastors of the county are, of course, expected to be present.

J. W. BROWN, Sec'y.
Hopewell Cape, Nov. 25

The Albert Co. Baptist Sunday School Convention will hold its next Quarterly Meeting 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 Convention to be returned before that date to the undersigned. An interesting program has been prepared, and a large delegation is expected.

M. ADDISON, Pres.,
Z. L. FASH, Sec'y.

A meeting of the Board of Governors of Acadia University, will be held in the library of the College, at 10.30 a. m. on Wednesday the 28th inst.

S. B. KEMPTON, Sec.
By order of Executive Committee

The Queens County Quarterly meeting will convene with the Jerusalem Baptist church, on Friday the 13th of Jan. commencing on the evening of that day. We hope to find a number of our ministering brethren present.

T. I. CLARKE, 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 whole matter too seriously. A man may be beaten back again and again, and yet go on. Vile temptations may smite him furiously all along 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 Father 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 large. He begins to subside. His ideals 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 TO LIVE A CENTURY.

Sir James Sawyer, an English physician, has formulated the following nineteen rules for prolonging life to one hundred years:

1. Eight hours sleep.
2. Sleep on your right side.
3. Keep your bedroom window open all night.
4. Have a mat to your bedroom door.
5. Do not have your bedstead against the wall.
6. No cold tub in the morning, but a bath at the right temperature of the body.
7. Exercise before breakfast.
8. Eat little meat, and see that it is well cooked.
9. (For adults.) Drink 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.
15. 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.

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19. Keep your temper.

The "Baby" appeared with the opening of 1904, with the pleasing title, Our Story Quarterly, and obtained instant recognition and adoption 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
Visiting Cards
For 35c.



We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO.,
107 Germain Street,
St. John, N. B.

Wedding Invitations, Announcements
A Speciality.

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

This is the flour that everybody is talking about



The universal opinion is that it is the very best flour made—best for both bread and pastry.

- I was Cured of a bad case of Grip by MINARD'S LINIMENT. Sydney, C. B. C. I. LAGUE.
- I was Cured of loss of voice by MINARD'S LINIMENT. Yarmouth. CHAS. PLUMMER.
- I was Cured of Sciatica Rheumatism by MINARD'S LINIMENT. Burin, Nfld. LEWIS S. BUTLER.

There is more in it than mere fancy, when users of

VIM TEA

refuse to take Any other, no matter how well recommended.

Save your Horse

BY USING FELLOWS' LEEMING'S ESSENCE.

IT CURES Spavins, Ringbones, Curbs, Splints, Sprains, Bruises, Shins, Swellings and Stiff Joints on Horses. Recommended by prominent Horsemen throughout the country.

PRICE FIFTY CENTS.

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

All those suffering with Boils, Scrofula, Eczema will find

Weaver's Syrup and Cerate

invaluable to cleanse the blood Davis & Lawrence Co., Ltd., Montreal.

BEATS ALL PREVIOUS RECORDS.

Since its establishment 10 years ago the attendance at the

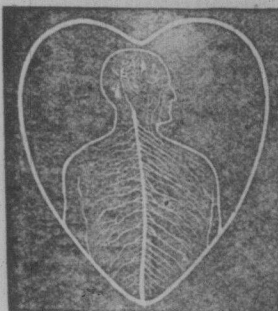
FREDERICTON BUSINESS COLLEGE

Has been steadily on the increase. The number registering this term is away in advance of all previous years.

This is the best testimonial we can place before the public. Send for Free Catalogue. Address.

W. J. OSBORNE, Fredericton, New Brunswick.

MILBURN'S Heart and Nerve Pills.



Are a specific for all diseases and disorders arising from a run-down condition of the heart or nerve system, such as Palpitation of the Heart, Nervous Prostration, Nervousness, Sleeplessness, Faint and Dizzy Spells, Brain Fog, etc. They are especially beneficial to women troubled with irregular menstruation.

Price 50 cents per box, or 8 for \$1.25. All dealers, or THE T. MILBURN CO., LIMITED, Toronto, Ont.

Beware of the fact that

White Wave

disinfects your clothes and prevents disease.

The Home

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 handy is good enough.

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 doilies.

Another mistake on the list is their constant worrying. Worry and hurry are their enemies, and yet they hug them to their bosoms.

Women are not jolly enough. They make too serious business of life, and laugh at its little humors too seldom.

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, stopping the desire to cough, so allows the throat and lungs to heal.

THE ANNUAL CRUSH.

When Christmas Day is drawing nigh, Amid the shopping crowds you'll sign, And vow next year that forth you'll go More early by a month or so.

A BIG LITTLE THING.

A friend who had borrowed a postage stamp in a moment of need apologized for replacing it with a penny.

I was only a little thing, and at first it seemed almost over scrupulous. But on second thought we remember that we had both erred and suffered in this respect.

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 a wide 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 laundered.

TO CLEAN A CLOCK.

To clean a clock lay a rag well saturated with kerosene oil in the bottom of it. The fumes will loosen the dirt and it will drop out.

In the case of those popular cheap nickel clocks that have long since established themselves as favorites, when the time keeping begins to be erratic it is very often caused by want of cleansing.

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 adding one ounce of tincture of ginger when it boils.

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

Get the Doctor Quick!

When accidents happen in the home quickly get the bottle of Pond's Extract—the old family doctor. Always ready—always sure, at any time, day or night.

Sold only in sealed bottles under buff wrapper. ACCEPT NO SUBSTITUTE.

Treated by Three Doctors

for a Severe Attack of Dyspepsia,

Got No Relief From Medicines, But Found It At Last In Burdock Blood Bitters.

Mrs. Frank Hutt, Morrisburg, Ont., was one of those troubled with this most common of stomach troubles. She writes:—"After being treated by three doctors, and using many advertised medicines, for a severe attack of Dyspepsia, and receiving no benefit, I gave up all hope of ever being cured.

TWO GOOD SCHOOLS.

Both well attended and yet we have not sufficient young men to supply the demand for good office assistants to business concerns.

MARITIME-TRAINED. Send for Our Calendar. KAULBACH & SCHURMAN, Chartered Accountants, MARITIME BUSINESS COLLEGE, Halifax, N. S.

The King of Terrors Is Consumption.

And Consumption is caused by neglecting to cure the dangerous Coughs and Colds.

The balsamic odor of the newly cut pine heals and invigorates the lungs, and even consumptives improve and revive amid the perfume of the pines.

DR. WOOD'S NORWAY PINE SYRUP.

It combines the life-giving lung-healing virtue of the Norway Pine with other absorbent, expectorant and soothing Herbs and Balsams. It cures Coughs, Colds, Hoarseness, Bronchitis, and all affections of the bronchial tubes and air passages.

Price 25 cents per bottle.

This and That

COLONY OF OWLS IN SOUTHERN CALIFORNIA.

(From the Los Angeles 'Times'.)

On 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 daylight one would not imagine that the cliffs were inhabited, for the members of the colony are fast asleep in the chambers of the cliffs. But at dusk there is a change. At every one of the openings with which the cliffs are perforated appears 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 delighted to hear in his childhood days.

The tiny faces belong to a family having a name nearly as large as as the individuals are small. It is the family of Strix pratincola, or monkey-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, goppers and insects, upon which they live. This owl does not hoot, as do most owls, but utters a low chuckling whistle as it flies about in search of prey.

Farmers and fruit raisers in southern California are warm friends of the bird, for it destroys many of the pests which annoy them and injure their crops. 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, irritably glancing at the drawing-board on which the young man had been trying to draw a foot.

"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 success 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 cast, I should turn out more artists."

THE EDITOR AT HOME.

The editor having written two or three 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 threateningly 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, John, the servant has gone 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, Washington does not need a statue. I keep him enshrined in my heart!" In vain were the visitors' solicitations, and he was naturally indignant at the parsimony of the millionaire.

"Well, Mr. R.," he remarked, quietly as he rose to leave, "all I can say is that if the 'Father of his country' is in the position in which you describe him, he is in a tight place."

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 coach in which he travelled in America."

HARNESSING A MINISTER.

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

ONE FOR THE STUDENT.

A Congressman attended a church service last summer when the sermon was preached by a young student whose self-assurance was unusual. The young man hastened up to the Congressman as soon as the service was over, and made a strenuous effort to induce the statesman to compliment him on his discourse. At last he said: "Congressman, I 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 repairing 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, hey?"

"Yes, sir."

"Yess I Vell, I want 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 ramm'd 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 anything, the rates will be 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 done so. These rates, however, were not the rates which the companies charged and were merely in fact a formal document.

Andrew Clark of Gaspereau, died very suddenly Friday. He went to the woods to cut some firewood 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 old and leave a widow and five children: Mrs. Isaiiah Clark, Mrs. George Hassan, Mrs. Harry 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, died Monday morning. He was thirty years old.

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