

# Messenger and Visitor.

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The German Chancellor and the Boer Cause. The intimation of the Emperor of Germany to Mr Kruger that it would not be convenient to receive him has been followed by a speech by Chancellor Von Bülow in the Reichstag, which is quite explicit as to Germany's attitude toward Mr. Kruger and the cause which he represents. The German Chancellor does not say in so many words—but it amounts to this—that Mr. Kruger and his government would not take good advice when it was offered them by their friends and when they might have settled their dispute with Great Britain on much better terms than are now possible, and seeing that he refused instruction and plunged his people into a hopeless struggle with a powerful nation, he must not expect Germany now to sacrifice her friendly relations with Great Britain for the sake of averting from the Boers the legitimate consequences of their temerity. Germany had not proposed mediation, because convinced that such action could lead to no good results, and it might have led to war. Overtures to Mr. Kruger in Germany at the present, the Chancellor said, would have interfered with international relations and would have resulted in no advantage either to Mr. Kruger or to Germany. He intimated that the course pursued by Germany in the matter was not due to any special obligation on her part toward Great Britain, but to offer any quixotic opposition in this case toward England would be a piece of folly for which he would not be responsible.

Canadian Boys and Cigarettes. We observe that Supervisor McKay of Halifax in his annual report to the school board has called attention to the prevalence of the pernicious habit of cigarette smoking among the boys attending the public schools of the city. Mr. McKay gives an instance of a lady teacher who found that out of a class of 46 only 11 never used tobacco, that 11 others were habitual users of it, and four of these had become such slaves to tobacco as to be unable, according to their own statements, to refrain from its use. This teacher found that tobacco was sold in the city to boys of all ages both for their own and others' use. Some months later the same teacher wrote to the Supervisor stating that the class which had just graded to her was, in respect to the tobacco habit, worse than any former one. Of 36 boys, members of this class, 17 used tobacco habitually. In this connection Mr. McKay says: "I have made some inquiries in other schools, and I find that this lady's experience is not exceptional. I find that the cigarette habit neutralizes the legitimate work of the schools and injures the boys physically and morally. The 11 non-smokers referred to above presented a striking contrast to the 11 smokers in the same room—the first 11 were clean, tidy, alert, well-behaved, and leaders in their classes—the other 11 rough, untidy, listless, and dull at their work. Seeing that young boys are so susceptible to injury from the use of tobacco, surely something should be done to protect them, and thus prevent the prevalence of a habit so demoralizing to our schools." All this, it must be felt, indicates a condition of things which demands prompt attention. Whether or not cigarette smoking is more prevalent among the school boys of Halifax than in other cities and towns of Canada we do not know, but it must be evident to the most casual observers that many boys in St. John are becoming addicted to the cigarette habit. It would seem that here, as in Halifax, the law against selling tobacco to minors is openly disregarded. The cigarette offers to boys an insidious temptation and an easy way to become confirmed smokers, and doubtless the fact that the sale of cigarettes is constantly working to increase the army of smokers is a strong inducement to tobacconists to keep the market well supplied with them. Mr. McKay has certainly done well to call attention to the prevalence of the cigarette habit among the boys of his city, and it is a matter which

should receive investigation at the hands of the school authorities in every city and town in the country. In our opinion the most effective, and indeed the only effective, method of dealing with the cigarette evil in a legal point of view, is to prohibit the manufacture and sale of cigarettes entirely. To remove from sale tobacco in the form of the cigarette, would be to remove a temptation by which thousands of Canadian boys, before they well know what they are doing, are being made slaves to a habit which cannot but have a powerfully debasing affect upon their manhood and which will leave its evil mark upon their descendants to the third and fourth generation. In some parts of the United States vigorous measures are being taken against the cigarette evil. The State of Iowa has a law which imposes a practically prohibitive tax on cigarette dealers, and Tennessee has a law which absolutely prohibits the sale of cigarettes. The tobacconists have fought the law through the courts, but it is gratifying to observe that its constitutionality has now been sustained by the Supreme Court of the United States.

Britain and Portugal. The recent visit of the British Channel fleet to Lisbon, and the banquet on board the British battleship 'Majestic,' at which King Carlos, Queen Marie Amelie, Prince Louis Philippe, with the members of the Cabinet and other Portuguese dignitaries were present, are regarded as events of considerable significance as indicating, if not a closer alliance between Great Britain and Portugal, at least a quite unmistakable intimation to the world that such an alliance exists. The very cordial despatches which at the same time passed between Queen Victoria and King Carlos further emphasize the fact. At the banquet the Portuguese Prime Minister, Senor J. Luciano, in proposing the toast "Queen Victoria and Great Britain," saluted "the alliance which has long existed in treaties and has been confirmed in recent acts," and said that the alliance meant an assurance that the rights of Portugal would be respected and her dominions maintained. The British Minister, Sir H. G. Macdonell in responding, thanked the Government of King Carlos for its friendly attitude so consistently maintained toward Great Britain, and said, "The confirmation of the alliance which unites us indissolubly is there in the presence of the Channel squadron. Ancient ties are drawn closer by recent events. The British Government desires that a firm alliance may ever be maintained." In conclusion the British Minister proposed "the prosperity of Portugal and the happiness of the Royal Family," which led to an exchange of like friendly sentiments between representatives of the Portuguese and British navies.

Portugal and Holland. Between Portugal and Holland relations are considerably strained, so much so that the possibility of war has been mooted, and the trouble is connected with the different attitudes of the two governments in reference to the war in South Africa. Race feeling in the Netherlands has predisposed public sentiment strongly in favor of the Boers, and the government appears to have gone about as far as it could go in manifesting sympathy with the South African republics without involving a rupture of diplomatic relations with Great Britain. On the other hand Portugal has good reason to stand by Britain, not only as a matter of prudence at the present time, but as a recognition of the part which British good-will and British arms have had in the past in maintaining the existence of Portugal as an independent power. The position of Portuguese territory in East Africa was an important fact in connection with the war, and although it appeared that for a time at least, men and supplies destined for the Boer army were able to pass through by way of Lorenzo Marquez with remarkable facility, yet on the whole, the attitude of Portugal toward England during the war has been one of friendly neutrality. It is understood that the action of Portugal in withdrawing the

executives of Herr Pott, the Dutch Consul at Lorenzo Marquez, was due to a protest on the part of the British Government on account of Herr Pott's undiplomatic conduct. It is improbable that the friction between Portugal and Holland will have any serious consequences, especially in view of the recent demonstration at Lisbon, alluded to above, which may be considered a notice to Europe that Great Britain will stand by Portugal in any trouble that might arise, and also to any nation which might be willing to promote an active anti-British alliance in Europe, that in such an event Portugal must be counted among the friends and not among the enemies of England.

Canada and Australia. It is now announced that the first Parliament of the confederated Colonies of Australia will be opened by the Duke of York on the first of May proximo. This involves some change in the original programme, as it had been the intention to have the Duke of York perform the ceremony of inaugurating the Australian Commonwealth, which is to take place in January. The debut which these ceremonies indicate of another of Great Britain's daughters into the society of nations is an event of great significance not only for the new Commonwealth of Australia but for the Mother Land and the whole Empire. Canada, as an elder sister, may be expected to feel a lively interest in the matter. The fact that during the year now ending, Canadian and Australian volunteers have been fighting together on behalf of the Empire in South Africa, has done much to strengthen the bonds of sisterly interest between these two great colonies and to bind them more indissolubly to the Motherland. It is fitting that Canada should be represented by one or more of her foremost sons in the ceremonies which are formally to mark the establishment of the Australian Commonwealth, and we are pleased to note that the distinguished and eloquent Premier of Canada is to represent his Government and his country on the occasion of the opening of the new Australia's first Parliament. Sir Wilfrid Laurier may be trusted to do honor to the occasion and to Canada. On such an occasion, too, it would seem well that the Dominion delegation should be in the fullest sense representative, and therefore the suggestion seems worthy of consideration, that it would be a fitting, and, on the part of the Government, a graceful thing, if Sir Charles Tupper, who is one of the few surviving "fathers of Confederation" in Canada and who is now retiring from active political life, should be associated with the Premier in this important mission to Australia.

In South Africa. Lord Roberts is now well on his way home to England, and his successor in command in South Africa—Lord Kitchener—evidently has his hands full. During the past week the Boer forces have not only been exceedingly active, but they have apparently fought with an aggressive courage and determination which they had scarcely equalled before during the whole course of the war. The statement that only a guerrilla warfare is now being carried on by the Boers must be revised, for an engagement in which a British General is attacked by a superior force, and is obliged to retreat, after having several hundreds of his soldiers taken prisoners and having suffered a serious loss of baggage and equipment, signifies something more than the work of guerrillas. All this happened to General Clements' command at Megaliesberg and this is not the only success which the Boers have achieved during the week. Fortunately the Boers have no facilities for holding prisoners, so that the four companies of the Northumberlanders taken at Megaliesberg have been released. There have also been successes on the British side. The Boers lost 100 killed and wounded in their attack on Vryheid, and Lord Mithen has captured a Boer lager, securing large numbers of cattle and sheep and a considerable quantity of ammunition. The present situation is, however, regarded as one of considerable seriousness, and Lord Kitchener is reported to have sent an urgent request to the home government to send out every available mounted man.

## C. H. Spurgeon—An Analysis of the Great Preacher's Power.

BY H. F. ADAMS, TRURO, N. S.

(Continued from last week.)

### 3 THE POWER OF LITTLE WORDS.

The third human element that contributed largely to Spurgeon's power in preaching, I consider to be his masterly use of little words, which everybody could understand. Other critics may have overlooked this feature of his power, but after comparing his sermons with those of very ornate preachers, and contrasting the success of his with theirs, I am persuaded that his splendid ability to sustain a strong and vigorous style with little words, was a great factor of his power and popularity.

Charles Spurgeon in the pulpit, and John Bright in Parliament, were the two greatest masters in the use of the Anglo-Saxon tongue. John Bunyan was the peer of all writers and preachers in his day in his skilful putting together of small words; and Spurgeon and Bright stood unapproached in this art in their day. It is a most interesting study to go through a sermon of Mr. Spurgeon's and a speech of Mr. Bright's and underline all the words of one syllable. And he who carries the task through will be astonished to find out one of the secrets of the supreme power which these two men exercised over people when addressing them. If you study Mr. Spurgeon's style of composition you will find that it is very unlike the diction of modern writers. There is great plainness of speech, but a charming quaintness about the way his words are strung together. Then if you have read any of the Puritans works, such as Manton, Brooks, or even Bunyan, you will discover a striking similarity between Mr. Spurgeon's style and theirs. In both styles small words abound; speaking as if only one person were being addressed is frequently indulged in, and much of the phraseology of the Bible is interwoven. The chief reason why Bunyan's "Pilgrims Progress" has been popular for 270 years is because it is written in language so simple that a child can understand the words. Nearly all his words are monosyllables.

I once heard Mr. Spurgeon advise us (his students) to do what he had done, namely, to swallow John Bunyan's entire works, for the sake of learning how to compose strong terse sentences of little words. Many students have left College with a vocabulary very largely made up of large words, but which, like a lance exchanged for a sword, they have had to exchange for short ones before they could do any good practical work among the men and women of this work-a-day world. Mr. Spurgeon did not sit at the feet of a rhetorician and study "Blair", consequently he started rightly in the cultivation of a clear and terse style of address, and continued as he began. Wherever the English language is spoken Mr. Spurgeon's sermons are found, read and prized, and this universal appreciation by all classes, of gospel teaching in connection with these sermons, I believe owes its existence much to the fact, that every one can "understand," (to use a common expression,) "what the preacher is driving at."

These three things, 1. A magnificent voice. 2. Extemporaneous delivery. 3. Use of little words, I believe to have been the leading factors of his great power over men, as representing the human side of his success as a preacher.

### II. THREE RELIGIOUS ELEMENTS OF HIS POWER.

1. His strong faith-grasp of the gospel. A young preacher once asked an elderly ministerial brother to kindly hear him preach, and afterwards give him whatever advice his matured mind and experience could suggest, to help him improve as a preacher. The first criticism the ripe minister made on the sermon was, "My dear young brother, how is it that Christ was not once mentioned in your discourse?" To which the junior theologian replied, "Well, but Christ was not in the text." The old gentleman answered in substance, "Brother, if you want to be a blessing to souls and achieve a good work for eternity, take my advice, and if Christ be not in your text, always put him in every sermon." Such advice as that was never necessary to Mr. Spurgeon. From the beginning of his ministry till its close, the grand old gospel truths have been such a staple element in all his preaching, that I once heard him say in his pulpit, "If Jesus Christ and him crucified be taken from me, my stock-in-trade will be gone, and I shall have to shut up shop."

You cannot read one of his sermons through, without perceiving that the great Christ of the gospels is the centre and circumference of his theology. That his one great aim was to offer a strong Christ to weak sinners; a full Christ to empty sinners, a wise Christ to foolish sinners; a gracious Christ to needy sinners. There is probably no living man who understood the great gospel so well, and could state it so clearly, as Mr. Spurgeon. He preached from hundreds of gospel texts, which had been handled before, but from which he delivered sermons that astonished the Christian world, by their perpetual freshness, fullness, and illuminative power. As other men have turned aside into the misty regions of doubt and speculation, he rose into the higher and clearer

mountain air of faith and assurance, relating to the verities of the Divine Word, its suitability to human needs, and its final conquest over every form of human error.

While some men were dealing out in mockery to the thirty souls of men, the latest distillations of modern thought, he held forth the grand old gospel in all its plenitude and power, as the one all-satisfying and all-sufficient remedy for the diseased souls of men. Amidst all the vagaries of this modern "down-grade" preaching, C. H. Spurgeon stood forth as an uncompromising champion of those distinct and definite truths, that have always been and must ever be, God's shining torch to light our feet and direct our way to the mansions above. Whatever pulpit failed to trumpet forth distinct and definite sounds on the foundation truths of the New Testament, the Metropolitan Tabernacle was sure to send ringing round the world, clear and clarion tones of free grace and dying love.

2. His great power with God in prayer. A minister who has great power with God in prayer, will most assuredly have great power with men in preaching. It was a privilege to hear him preach, but the common verdict is, that the fulness of his power was revealed when he was talking with God in prayer. Then a strange yet devout familiarity marked his speech, which, one hearing him once only, might regard as irreverence, but which a full knowledge of the man showed to be the result of a long acquaintance with his Divine Father, and a profound and settled trust in his Holy Word. And let it be known that this unctious power was not reserved for simply the service of the sanctuary, but was the every day strength of the man. At the Monday evening prayer meeting it was common to see more than 2000 people gathered to plead with the Almighty, on behalf of the teeming thousands of London sinners, and the unsaved millions in heathendom. At those great gatherings, it was an abiding proof that this good man and his people had a strong hold on God's promises, to hear the hundreds of answers to prayer related there. And a very large volume would be needed to record all the answers to prayer God gave to this humble, Christian man.

3. Strong and Unwavering Faith in God. Simultaneous with his great power in prayer, must be recorded his strong and unwavering faith in God. He could not have had his remarkable power in prayer if he had not had great faith in God. They always go together. When you think of the great needs of his numerous institutions being between a hundred and a hundred and fifty thousand dollars annually; and that he had no list of regular subscribers, but trusted to the Father in Heaven to send the needed supplies, you can easily guess to what extremes this man of faith was sometimes brought. His college of 100 students, orphanage of 500 children, society of 90 colporteurs, 30 mission halls, and 22 other Christian societies for all kinds of Christian work, demanded a faith in God that must not waver. Yet he ever clung to the divine promises till they were fulfilled. And so it came to pass, that these twin forces, faith and prayer, reacted on the greatness and goodness of a life that had set to its seal that "God is true."

Finally—This kingly man has ever borne an unsullied reputation. Whatever evil reports the devil's spies have brought up in print, they proved themselves untruthful and died a natural death. The purity of his personal life, and the sanctity of his model home-life were always beyond reproach. And this transparency of character invited and retained for a period of 38 years, the confidence of a vast host of Christian men and women all over the world.

To every one who was privileged to hold personal intercourse with him, his human nature exhibited a most striking mixture of humility and mirth. One felt that he was in the company of a great child-man; unassuming and as artless as a little child, yet exhibiting all the manifold elements of a great soul. "Harmless as a dove, yet as wise as a serpent." The lion and the lamb never blended more perfectly in one spirit, than in that of Charles Haddon Spurgeon.

There is no doubt that his numerous personal and relative afflictions, by God's spirit, created in him deep tenderness of heart, and furnished him with spiritual ballast in his long and popular career.

To many Mr. Spurgeon was a great mystery. He was often laid aside for long periods by sickness, yet he seemed to do the work of a hundred men. His labors were simply prodigious. The charge of a church of more than 5000 members; the temporal care of 500 orphans, of 90 students, besides the general oversight of scores of missions; the receiving and disbursing of hundreds of thousands annually; the revision of writing; the publication of 100 volumes; to say nothing of the enormous correspondence, (that kept two private secretaries busy); all this tempts one to ask, "When did he sleep, and what time had he to be sick?" Concerning his benevolence. His income from his church was very large, and his income from the profits of his publications probably not less than \$25,000 a year. Vast Christian enterprises evidenced his generosity. It addition to his own resources for benevolence, one would hardly believe what immense sums were given him by Christian people for judicious distribution.

While I was in college, I remember an instance of this kind, which Mr. Spurgeon related in his own inimitable way. A Christian lady in Scotland had reserved \$20,000 in her will for religious institutions. About that time, Prof. Robertson Smith turned unorthodox as to the authenticity of the Pentateuch, for which heresy he was expelled from his chair in St. Andrews University. The elderly lady became so alarmed at this departure from the old landmarks, as to cancel her will, and without waiting till she was dead, sent the \$20,000 to Mr. Spurgeon, accompanied by a note in substance as follows: "Dear Mr. Spurgeon, as all the ministers in Scotland are becoming unsound, I have resolved to devote my money to your institutions; and as you seem to be the only sound minister left, I send it to you to use now for fear that you too, may not remain sound long."

His like cannot be found in history. He stands alone the marvel of the age, and our tiny faith presumes that this many-sided man will never be reproduced. Gladstone called him "The last of the Puritans," but may his mantle fall on a great company of the prophets, so shall the Christ whom he uplifted, be the theme and glory of them all.

## The Day of Rest and Civil Authority.

Please grant me the privilege of replying to an article of Nov. 7th, under heading The Day of Rest.

It is stated that Sunday laws are not religious but civil. The Sabbath is primarily a religious institution, for only Jewish and Christian people have any Sabbath, properly speaking. Only those people who have the Scriptures of either the Old or the New Testament, or both, have anything that can, with any propriety, be termed a Sabbath. It follows not only that the Sabbath idea is of divine origin, but that man is dependent upon divine revelation for knowledge, not alone of the specific day of the Sabbath, but for all knowledge of the institution, its uses and benefits. But while this is true, we hear much of the "civil Sabbath," and of the Sabbath as a "civil institution." The question naturally arises, In what sense can that be civil which is so entirely dependent upon divine revelation as we have seen the Sabbath to be? Blackstone, the noted jurist and recognized authority in law the world over, treats of Sunday laws under "Offences against God and Religion;" and it is only in recent years that they have come to be regarded in any other light. It was in the United States, however, that conditions arose which, in a very natural way, developed the "civil Sabbath," which soon found its way in this country, and everywhere, indeed, that the Anglican spirit of liberty has penetrated, moving men to assert their right to be free from all restraint and compulsion, touching matters of religious faith and practice. This spirit of liberty has given rise, not only in the States, but in English-speaking countries generally, outside of Great Britain proper, to political systems designed to guarantee religious liberty and separation of church and state. In the United States especially, the legality of Sunday laws has been assailed in the courts on the ground that being a religious institution it could not be rightfully enforced by civil government. It was this that led to the discovery of the "civil Sabbath;" for not until the right of Sunday laws was challenged did anybody so much as hear of the "civil Sabbath" as something so separate and distinct from the religious Sabbath, that while the latter could not be the subject of civil legislation, the former might properly be enforced alike upon all by fine or imprisonment. It is so difficult to lay aside prejudice, to step outside of one's self, as it were, and to look at any subject in a perfectly impartial light, that it may assist us in getting at the real principle involved to take for illustration some other institution with which we are less familiar, or which, at least, we have not all our lives been accustomed to see enforced by civil law. Suppose, for instance, this province were largely Roman Catholic, and a demand should be made upon the Legislature, not only to make Good Friday a legal holiday, but to make it a legal holy day, enforcing its observance as Sunday is enforced, forbidding under penalty labor and business,—and suppose that such a statute were really enacted, being worded as nearly as possible like Sunday laws, now so common, prohibiting "secular labor" and "business" or "all labor and business, works of necessity and mercy only excepted" as it reads in our codes of law; could anybody be made to believe that the day thus set apart was not a religious day, or that the acts setting it apart and requiring its observance was not religious legislation? Most certainly not; and nobody supposes for a moment that the courts would sustain such an act. And yet Good Friday, enforced by civil law, would be just as truly civil as is the legal Sunday of English and American law. Disguise it ever so skilful, religious legislation always invites persecution by affording opportunity for it. Thomas Jefferson uttered only an evident truth when, in pointing out the danger of leaving any door open to intolerance, he said: "A single zealot may commence persecution and better men be his victims."

Nor is the civil idea something new. It has ever been thus. The charge made by the Jews that Christ was an

"enemy of Cæsar" sought his life. chief priests and religious charac procurator would tions, they acco Jesus was a civ the people," of that he himself one finally res his persecution son given by th ment and ban the Puritans of attempted just Quakers and B

The writer l Quite the cont to be contrary Christ, destruct with human ri asked for in the "civil plea." which it is not, birthday in the States, are civil All can rest u liberty is the, ideas of a "ci of those who d clare for a "ci sin of Sabbath cularizing the o not want.

Sunday laws labor, hunting of street-cars, galleries, etc., incivility, a cri can be prohibi ligious ground secular dress as Not only are th their train. T change made cated. "Ye sh persecution has laws as is wit Tennessee, Ge Again we say,

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Oct. 30. St on shore, but deck of our sh fore one are s houses are a ecru, and still pale gray; the great towering brown, accord dotted the bay them was an A kept coming o

"enemy of Cæsar" was not the real reason why they sought his life. Their charges against him before the chief priests and the Jewish Sanhedrin were all of a religious character; but knowing that Pilate the Roman procurator would not take cognizance of religious questions, they accomplished their purpose by declaring that Jesus was a civil offender, accusing him of "stirring up the people," of "refusing to pay tribute," and of saying that he himself was "a king." The "civil plea" was the one finally resorted to by the emperor Justin to justify his persecution of dissenting religionists. It was the reason given by the authorities in England for the imprisonment and banishment of the Puritans, and the one which the Puritans of Massachusetts themselves in turn used in attempted justification of their cruel treatment of the Quakers and Baptists who came among them.

The writer has no purpose to antagonize religion. Quite the contrary. But, believing religious legislation to be contrary to the principles of the gospel of Jesus Christ, destructive of good government, and in conflict with human rights, we are opposed to it, whether it be asked for in the name of religion, or under some specious "civil plea." What is a name? calling a thing that which it is not, does not change its nature. The Queen's birthday in this country and the fourth of July in the States, are civil rest days in the truest sense of the term. All can rest upon these days if they chose, but such liberty is the farthest from the Sunday-law advocates ideas of a "civil Sabbath," which betrays the motives of those who demand the laws. In one breath they declare for a "civil Sabbath" and in the next deplore the sin of Sabbath-breaking and the tendency toward secularizing the day. A civil Sabbath is just what they do not want.

Sunday laws prohibit civil things, such as common labor, hunting, fishing, base-ball playing, the running of street-cars, the opening of libraries, museums, art galleries, etc., but civil laws do not make civility, but incivility, a crime. These things, proper in themselves, can be prohibited one day in each week only upon religious grounds. Reader beware of religious laws in secular dress as you would of wolves in sheep's clothing. Not only are they deceptive, but there is persecution in their train. Their character is not changed by the change made in the name under which they are advocated. "Ye shall know them by their fruits." Already persecution has resulted from the enforcement of Sunday laws as is witnessed by numerous cases in Arkansas, Tennessee, Georgia, Maryland, and in this Dominion. Again we say, "Be not deceived." THINKER.

On a P. and O. Steamer.

Oct. 26. Left London in a drizzle—the first we saw while there,—and went on board S. S. Arabia. The London docks are much enlivened as to color by the costumes of the Hindustanee men who work the ships. The crew of the Arabia is composed of these Lascars, as they are called, or native India seamen. They wear white cotton trousers, a long, indigo blue cotton shirt, tied about the waist with an immense bandana handkerchief, and on their heads turbans of the gayest red and yellow.

(This space stands for the unspeakable experience that makes one like the worst of land far better than the fairest sea.)

Oct. 29. In sight of Spain and Portugal, and with the glass could plainly see the houses of the towns on shore, with their pretty red roofs. Saw Lisbon and the Tagus, and Trafalgar Bay. Passed cliffs, cultivated fields, light-houses, several old castles, and, away up on a high mountain, a pile of white buildings which looked like a monastery. There were a great many ships near the coast, and numbers of fishing smacks. We saw the sun set as from the coast of Portugal, and the glorious red of the sky was something wonderful. The steamers between us and the glow of the sun were like black phantom ships in a land of dreams. Their smoke being invisible gave them the look of dead things floating aimlessly. I never knew before how much indication of life there is in the smoke of a steamer. —Tomorrow we hope to see Gibraltar. Some of our party who have gone over these waters several times have never seen it, nor indeed the shores of Portugal as we saw them today. They sometimes pass these things in the night. (That last sentence gave me a feeling such as one when explaining a joke—of course these things may be passed in the night.)

Oct. 30. Stopped two hours at Gibraltar. Many went on shore, but I only saw the grand fortress from the deck of our ship. The colors in the picture spread before one are as delicate as pastel shades. Some of the houses are a beautiful French gray, others yellow or ecru, and still others a lovely mauve. The roofs are pale gray; the grass a light green—water green—and the great towering rocks different shades of gray or green or brown; according as they are bare or otherwise. Ships dotted the bay, which is outside the strait, and one of them was an American training ship. Scores of little boats kept coming out to us from shore, and most of them

brought hucksters with their wares to sell on board. Large paper fans, "two for a shilling, Bull-fight," sold well. I bought for sixpence a box of figs which would have cost forty cents at home. The other things looked tempting, but I resisted.—It is quite warm now that we are in the Mediterranean, and the ladies are all wearing summer clothing. In the evenings they walk the decks in the thinnest of silk waists, and without hats. —We are to be in Marseilles shortly after noon, and remain there till tomorrow.

But I must tell you more about life on shipboard. When I hear six bells in the morning I know it is time to get up, (7 o'clock,) and at eight we have breakfast. There are so many passengers that the tables are filled once, and nearly so a second time. We have seats at the first table at all meals. It happened that places were secured early by the gentlemen of our party. The number of clean plates brought to one in the course of a meal is something to make the heart of a dish-washer ache. B—wrote about our dishes at home taking an after-dinner nap in the pantry, but very few naps are allowed the dishes on the Arabia. Two breakfasts, two dinners, afternoon tea, two more teas, and a slight repast at bedtime keep them from getting into any lazy habits.—After breakfast we go on deck and hunt out our chairs and make ourselves comfortable for awhile—till something else comes up. Perhaps a game of quoits is proposed, or some one comes and tells you "it is just fine now up on the hurricane deck." Of course with nothing to do one is turned this way or that by a very slight bait; so up to the hurricane deck one goes. There is a game of bean-bags up there, or a distant shore comes in sight to stare at. All these diversions are considered very exciting at sea. This morning, however, a newer thing came our way. "Clang! clang! clang!" went a bell that was meant to alarm folks. Stewarts dropped their work to run, and black seamen ran shouting to a certain part of the ship. Our breath came fast, jaws dropped and hung helplessly in various ways on various faces—till some one said calmly "Fire drill!" Then every jaw went back to its place, breath came freer, and each heart as it felt its way back from the throat of its owner, whispered in a shame-faced way, "I wasn't scared, anyhow!"

There are several other missionaries on board besides our party. The morning we went down by train to the Royal Albert Docks in London, we heard a company of young men singing hymns and giving huzzahs, and knew they were "seeing off" some missionaries; and as it was a special train for the Arabia, we knew they would be fellow-passengers. There are five men of the C. M. S. (church mission), a chaplain and his wife and child, three young ladies for the Dublin University Mission in India, and a young Scotch girl—a graduated and diplomaed doctor—going out to India to marry a young man of the Scotch Presbyterian Mission. So you see the mission business of the world is not confined to the A. B. M. U. All the above, with our party and a few general passengers, meet every morning for prayers in the lower saloon. The Churchmen and the Baptists take turns leading, and all enjoy the meetings very much. Our men are much pleased with these young fellows going out under the C. M. S. Only one of them is an old missionary.

When letters are mailed on the ship the rate of postage is lower than when they are taken ashore and mailed there. The ship is a British possession, you see—a sort of floating island. Rule Britannia!!!

LILLIAN E. BISHOP.

Home Thoughts for the Aged.

BY REV. J. WEBB.

My dear aged one:—I have come to make you another call, I want this time to take you out of your sick chamber, away into the beautiful, healthful sunshine. I am not going to ask you to bring those poor trembling, tired limbs with you—I want you to accompany me in spirit—the mind, you know, never grows old. I want you to come with me to the top of yonder mountain and stand where Moses stood, so that you may have a view of the Promise Land.

In a moment of time, with the thought of home in your mind, you are able to forget your infirmities and skip like a hart along and up the mountain path.

Now we have reached the summit. Now we can see the mountains that encircle the Holy City; and as we look at them I think I can hear the palmist singing: "As the mountains are round about Jerusalem, so the Lord is round about his people." Do you not feel that you are perfectly safe with such a strong wall of protection around you? Your soul, trusting in the finished work of Christ, and having been washed in his precious blood, is perfectly secure, for "He that keepeth Israel shall neither slumber nor sleep," and God says, "I will never leave thee nor forsake thee." Looking at those mountains I think I hear the Apostle Paul saying in voice so defiant, so eloquent: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us."

Look again. Look into the land, and tell me what you

see. "I see a land that is indeed 'flowing with milk and honey.' There are groves of stately trees with their out-spreading branches. There are vineyards of ripe, delicious grapes. There are fields of rich, golden grain.

Is it any wonder that the Israelites should have exclaimed when they saw the fruit and heard the report: "It is a good land which the Lord our God doth give us?"

Look again. Cannot you see, through that picture, the home land of the Christin? the land of which the Promised land of the Jews was a type? "Yes, yes! It opens up before my eyes. There is the pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. There are no dark clouds of doubts and fears and sins—there is a bright, blue, cloudless sky. There is no sun nor moon, yet the whole country is lit up with resplendent glory, the glory of God and the Lamb."

Is not this view delightful? Do you not feel refreshed? Have you not already bathed your soul in this blissful scene? Cannot you say: "I sat under his shadow with great delight? Have you not felt the warm rays of heaven's sun shining in your soul as you have looked up into his face, seeking some new grace or some word of encouragement? Have you not already had a foretaste of the fruit of the gardens of heaven—the precious promises—words of life and joy, borne, not on the shoulders of the twelve spies, but on angels wings? Have you not heard the voice of Jesus speaking to you in the stillness of night, when sleep was far from your eyes, speaking words of heavenly love?"

Yes; I know that you understand; your eyes fill with tears of joy; your countenance shines with a heavenly brightness; you have tasted of the grapes of Eschol; you have quenched your thirst at the river of life; you have looked into the face and listened to the voice of Jesus—I see that your robe is already washed in the blood of the Lamb—and that all you are waiting for now is the crown and the palm branch.

Look once more. What is it that impresses you most in that view of the Land of rest? "I realize its nearness. I am almost there. I can almost hear the songs that the redeemed are singing. Everything is growing brighter and more beautiful. I am losing sight of earth with its cares. I am looking unto Jesus; yes! he is my Saviour—heaven is my home and I shall soon be there."

I am more than pleased, dear aged one, if I have been in any way as a messenger from God, a help to assist you a few steps on the road that leads to our home. If we never meet again on this earth we shall be sure to meet over Jordan.

Yours in Christ Jesus. KINGSTON VILLAGE, KINGS CO., N. S. J. WEBB.

Sequel to the Broken Wing.

1. What of the foe that captured the bird  
The very first time from its nest it stirred—  
So fearlessly?  
Oh, he went roaming east and west  
In search of other little birds' nests,  
So stealthily.
2. He had a right to grow sleek and fat,  
Because there was nothing to hinder the cat,  
'Twas a lawful assault.  
Why should he not do just as he pleased?  
If birds insanely nest in the trees  
Whose is the fault?
3. But what of the mother with broken wing?  
Trailing along in the grass—poor thing!  
With never a song.  
Oh! she'll get along some way, I suppose,  
Other birds have had far worse wounds than hers,  
And lived along.
4. But what of the other mother love  
Who bears her grief without word or moan,  
But whose hope is a wreck?  
Oh! she'll get over all that bye and bye—  
At least 'twill appear so to human eye—  
When she learns her sighs to check.
5. But what of the other boys, born late?  
Are they watched for too by the foe at the gate?  
Must they too be sacrificed?  
Why not slay the foes who for them await?  
Why not all the cat tribe exterminate?  
And let the birds sing on.
6. Why! the law of our country forbids all that,  
There's a clause to protect the domestic cat.  
Yes! a license such trade to prolong.  
The foe at the gate may grow fat and sleek  
And deal out what they choose to the young and  
weak  
And men do not think it wrong.
7. Prohibition—"a word we're not ready for yet"—  
The boys may be ruined, the mothers may fret,  
"But the country is not yet ripe."  
To such stringent measure as that would be  
We could never get the votes to agree,  
And "things would be worse than  
before."
8. Worse than before?—did you say, than before?  
God pity us! Father, oh pity the sore  
That can never, never heal;  
That is eating swiftly the young life away  
From the rising youth of the coming day  
To which men set their seal.
9. Shall not Christians arise and in God's blessed name,  
Caring not for past views of political men,  
Do battle for right?  
We've a terrible power to face in the foe,  
But there's terrible odds at stake you must know,  
And in God is our might.
10. The country is ripe, brothers, white is the field.  
And if we fight valiantly—no point to yield,  
History is not remote.  
For greater is he—far greater always  
That is for us, than he that's against us to-day,  
Then take heed to your vote.

MARYVILLE, N. B. E. M. A. FISHER.

## Messenger and Visitor

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### Our Day of Rest.

On another page is published a communication on the Sabbath question from a correspondent who subscribes himself as "Thinker." His views on this subject, we need not say, do not harmonize with our own. We publish his article, however, not with a view to entering upon any extended controversy, but in a spirit of fair play and in order that our readers may see on what grounds is based the contention of some of those who would do away with the weekly day of rest as established by the civil authority.

Our correspondent's argument reduced to a sentence appears to amount to this:

"The Sabbath in its origin and primary purpose is a religious institution, given to man by divine revelation, and therefore the establishment of a weekly day of rest by civil authority is an invasion by civil government of the religious sphere—a sphere into which it has no right to intrude."

Now we not only freely admit, but positively hold, that the civil government has nothing to do with men's religious beliefs and practices. It is with the relations of men to one another, and not with their relations to God, that civil government has to do. But the sanctioning of a weekly day of rest is no intrusion upon the religious sphere and involves no invasion of the religious rights of men. Our Sunday laws do not attempt to make men religious. They do not oblige them to worship either at home or at church, to make any kind of religious profession, or to engage in any kind of religious service whatever. A man may be Jew or Christian, Catholic or Protestant, Pagan or Agnostic, and the State takes no cognizance of his religious beliefs or unbeliefs. It requires of him only that he shall observe the first day of the week as a day of rest. And this law is on our statute book, not because some political tyrant or some despotic ecclesiastical authority will have it there, but because the people of the country are convinced that it is a good law and promotive of the best interests of the people.

But we are told that a weekly day of rest was in the beginning a religious institution, and therefore civil government can have nothing to do with it. But are we to believe that because an institution may have had a divine origin it cannot therefore in any form become the subject of civil enactment? Were not marriage and the family life as truly matters of divine enactment as the Sabbath? And are our laws regulating the relation of the sexes and the relations of parent and child to be discarded because these relations have a religious basis according to Scriptures which the Christian world recognizes as authoritative? It is no doubt true that the Christian people of this country generally value the day of rest, not only for the needed relaxation it gives to wearied bodies and brains, but also for the opportunities which it affords for worship and for the cultivation of the religious life. And in our view the civil government ought not to interpret its functions so narrowly as to ignore the fact that men are religious beings, and that the citizens of a State have a right to be secured in the enjoyment of certain times and seasons in which they may assemble for the worship of God without molestation or disturbance. But so far as giving sanction to the day of rest is concerned, it is sufficient for the civil government to know that, for one reason or another, the people of the country generally want one day in the week protected from the intrusion of servile labor, and that laws adapted to secure such result are in the best interests of the Commonwealth. The keeping of the day religiously has doubtless been of vast advantage to the spiritual interests of men. But apart from that, as science and history affirm, the constant toiler needs the respite from toil, the opportunity for relaxation and social intercourse with his family and his friends, which the weekly

rest-day brings. In respect to "Thinker's" Good Friday argument, it is sufficient to say that when it is shown that there is the same reason for observing one Friday in the year as a day of rest, as there is for observing one day of each week, and when the request to have it so recognized comes from the people themselves and not from an ecclesiastical hierarchy, it will be time for the civil power to consider the matter of extending its sanction to Good Friday as a day upon which no servile labor is to be performed. Our correspondent's reference to the motives and the methods through which the Jews sought to bring about the death of our Lord is no kind of argument. It is an appeal to prejudice rather than to reason, and if it were admissible at all it might more aptly be turned against the position of the Seventh Day Adventists, whose cause our correspondent indirectly pleads, and who would, if they could, destroy faith in the Lord's Day on religious grounds, but failing that, are equally anxious to take away the civil sanction from the first day of the week as a day of rest. That day we may justly regard as Christ's gift to the laboring and heavy-laden of all generations, a boon which, like many other of our daily blessings and civil liberties, comes to us as a fruit of the gospel, but which, we assert, with all deference to our correspondent's thinking powers, does not involve any invasion by the state of the religious realm or any encroachment upon religious liberty.

It is said that, without any Sunday laws, each individual citizen would be at liberty to rest on the first day of the week if he desired, and therefore there is no need of civil legislation to protect men in the enjoyment of a day of rest. A very little exertion of our correspondent's powers of thought should show him that this is one of those specious half truths which involve real fallacies. The employers of labor could, no doubt, consult their own wishes and convenience as to laboring on Sunday, but their employees could not. If a steam-boat, railroad, manufacturing or commercial company decided to carry on its business on Sunday, then its employees must be deprived of their rest day, with its privileges and blessings, or else in all probability, sacrifice their situations. Besides, it must be considered that if the prohibition upon Sunday labor were removed and a part of the community were engaged in labor, there would be a constant influence and tendency in that direction, so that if Sunday were not generally observed as a day of rest, it would in a little time come to be generally observed as a day of labor.

"Ye shall know them by their fruits," our correspondent quotes. This is indeed a very good test to apply to the laws designed to secure to the people a weekly day of rest. Admitting that Sunday laws may in some instance have had unwise or questionable features, has the general influence of Sunday legislation and the observance of the first day of the week as a day of rest been for evil, or is it not rather true that the happiest and freest and most prosperous peoples in the world are those which, in accordance with the laws on their statute books, have observed Sunday as a day of rest? It is certainly a remarkable fact that the most ardent opponents of Sunday laws prefer to make their homes in countries where Sunday laws prevail.

### Church Independence.

An independent church can appoint whom it pleases to serve it. It needs no aid from any other body in performing this or any other function. It can have one or five ministers or none; or it can commission its deacons to perform all official duties. It can have a creed or none, as it pleases. It can adopt an unchangeable creed or have a new creed every year. It can make rules for admission to its fellowship and change them when it pleases. It lives within itself and asks no favors of any other body; neither does it permit any other body to inquire into its affairs. It can be a little isolated democracy, it may be of five hundred, it may be of five members.

Is a typical Baptist church an organization of this kind? Are there no limits to its independence? If there are limitations, what are they? What do we mean by church independence?

The above questions we take it are asked not so much with the expectation of obtaining information as with the purpose of indicating an important and at the same time a difficult subject of study. Baptists ought certainly to have some definite idea of the contents and limitations of the term "church independence," as applied to Baptist Churches. It is probable, however, that few of us have such a conception of the subject as to leave nothing to be

desired in point of clearness. We feel sure that "Inquirer" has bestowed much thought and study upon this difficult subject. There is we are persuaded, probably no one better qualified to deal with it intelligently, and we feel sure that the readers of the MESSENGER AND VISITOR will feel very grateful to "Inquirer" if he will consent, at our earnest request, to give them the benefit of his reflections.

EDITOR.

### Editorial Notes.

—Before another issue of the MESSENGER AND VISITOR shall reach its readers, another Christmas day—the last of this illustrious century—will have come and gone. Let this paper then carry a message of hearty good-will and peace to all, and in every home which it enters may there be abundant happiness and good cheer on Christmas day.

—If the Christmas season, with its family reunions, its interchange of gifts and other expressions of good-will and affection, has any religious significance for us—and surely it ought to have—it must remind us of God, his infinite fatherhood and his infinite gift to men. The gifts and benefactions which pass between men take on new meaning if made in memory of God's unspeakable gift to the world and if recognized as a reflection of the love which has found expression in the Christ of the Manger and the Cross. Let us try to put what is best of us into our Christmas life and make it the expression of our noblest ideals, and let us devoutly recognize that these noblest ideals and aspirations find their source and inspiration in Him who was once the Babe of Bethlehem, and who by his resurrection from the dead is declared to be the Son of God.

—There are doubtless a great many young people in this country who are thinking about Christmas with pleasant expectations and hoping to derive a great deal of enjoyment from the day. Some, perhaps, will be disappointed, and yet we are inclined to think that there is enough happiness available, so that each may have a share, if only they are wise enough to seek it in the right way. But the way to be happy is not to try hard to be so by securing everything considered necessary to one's personal enjoyment. The best way to be happy is to make someone else happy. Someone who knew said long ago, "It is more blessed to give than to receive." It is indeed very pleasant to receive from our friends gifts which are the expressions and assurances of their kindly regard and love. Some will perhaps receive no gifts, but everyone can be a giver. If he cannot give things which have a money value, he can give things so precious that money will not purchase them. Who is so poor as not to be able to give a kindly thought, a bright smile, a cheery word, and breathe a prayer for friends and neighbors, full of the spirit of good-will and charity? It is quite possible that if, on Christmas night, we should go forth to discover where Happiness was being entertained we might search—and search in vain—amid the beautiful things and luxuries of many a lordly mansion, to find her at last in some humble cottage where Love dwells with Frugality.

—The Analysis of Spurgeon's Power as a Preacher, by Rev. H. F. Adams, of Truro, concluded in our present issue, cannot fail to be attractive to many readers. Pastor Adams not only knows how to analyse the power of other preachers, but, what is far better, he knows how to preach himself. It was not in vain that he sat at the feet of the great preacher whom he so greatly admired and so lovingly interprets. During a recent visit to St. John, Mr. Adams preached nightly for some ten days in the Brussels Street church, and was heard by many with deep interest and great spiritual profit.

—Alluding to the fact that in compliance with the solicitation of Mr. W. R. Moody, the Rev. G. Campbell Morgan is about to leave England for America to engage in evangelistic work at Northfield and elsewhere, Dr. Joseph Parker of the City Temple, London, is reported to have said: "It is too bad! It seems to me that America would take away from us all our best preachers, teachers and evangelists if it could. And yet America is doing so quite right—though I begrudge this last Christian burglary. . . . England ought not to have let Mr. Campbell Morgan go. Poor old sleepy England! It would let anybody go. It is very sad, but such is the fact."

—By a letter recently received from Rev. H. Morrow, dated Tavoy, Burma, October 22, we are pleased to learn of his improved health. "I am able," he writes, "to work hard every day and to preach on Sabbath, and as the boys used to say, 'make nothing of it.'" Mr. Morrow alludes to a visit they were enjoying from Miss Clark of our own mission in India. Miss Clark had improved in health by her visit to Tavoy, and Mr. Morrow believed that if she could have remained longer there would have been a greater improvement. The dry season had set in and no more rain was to be expected until April or possibly May, but the rice crop is good as it generally is in Burma. "We do a good deal of farming," Mr. Morrow writes, "and are now putting in our cool season crop,—corn, beans, cabbage, beets, etc. Of course all must be plentifully watered. We are able to raise a large part of the vegetables used by our school of more than one hundred pupils. During the rains we raise sweet potatoes almost exclusively. I got a kind from Florida a few months ago that do finely here. This is the way to conduct a mission boarding school we think. The pupils do all the work by my lending a hand. We have a compound of more than forty acres."

—Politics would be a much cleaner business and a much more attractive to the best men of the country if it were not for a class of men who deem it necessary in the interest of the party with which they are connected to deny the possession of any virtue or wisdom to the public men of the opposite party and to vilify their characters in proportion as their ability makes them prominent and influential. The party demagogues who have sprung up—like toadstools on a dung-heap—from the most corrupt elements of our political life, and who are unwilling to

recognize in others which they themselves do valuable service criminally the lead of thing doubtless has its reward. But ber of honest and look at public men a those which the poli are utterly disgusted which characterizes issues in the less scr In our opinion it wo this fact some consid

—The United States week adopted an am Bill, prohibiting the military barracks of the United States Government by the Senate, with through which liquor and about the legal there has of late be action will be in the soldiers, though by of opposition to the army this is not a canteen has been al collection of the vicinity of the camp of drunken soldiers seem to be to exte law so as to abolis at vicinity of the what more respecta what is good for matter is equally g

—According to the Babylonian civilization stage at a period dat Records believed to covered on the sit expected that furth ancient remains. I Times, Professor H ment: "The rooms covered by our e invading Elamites, four thousand years from the fifth pre-C of the third millenn can say that the low feet below the surro sixth and seventh e even older. So far written document v alium. But some d form tablets there, writing from which lenium is a later d devotion to a great only a very, very yet we have obtaine result of all the h and tablets more h and must get earlier

Merry Christmas of the MESSENGER to enjoy the paper f

The of Ontario and Que Brantford, Ont. Th ing. The Home M Appropriations for g al funds were raised Scandinavians, \$250 \$275. The receipts 'VISITOR' has a cir Bands gave \$600 for students of Moulto the summer.

The second day special feature was Miss Baskerville, m of China, and Mrs. sainted Timpany. a balance of \$2,11 \$7,186.19; Bands, \$

In 1897 Miss Hat chandrapuram, di leper. He was iso drowned himself issued an appeal an physician in Perth, \$2,000. On Sept. 7 aries and other frie Memorial Home fo kind between Mad connection with th land, and shelters 4 Christians.

Rev. John Alex was born in Quebec trarian ministry; ar the late Dr. Fyfe. ford, Simcoe, Brock as pastor of the D eleven years and rec he was acting pasto Brantford, Dec. 10.

recognize in others any better motives than those by which they themselves are actuated, suppose that they do valuable service to their party by maligning indiscriminately the leaders on the opposite side. This sort of thing doubtless has its influence, as it also certainly has its reward. But there are a not inconsiderable number of honest and fair-minded men in the country who look at public men and affairs through other glasses than those which the political demagogue furnishes, and who are utterly disgusted with the caricature and vituperation which characterizes so largely the discussion of political issues in the less scrupulous portion of the partisan press. In our opinion it would be "good politics" to allow to this fact some consideration.

The United States House of Representatives last week adopted an amendment to the Army Organization Bill, prohibiting the sale of intoxicating liquors in military barracks camps, reservations, or transports of the United States Government. This action, if endorsed by the Senate, will do away with the Army canteen through which liquors have been supplied to the soldiers, and about the legality, as well as the morality, of which there has of late been much discussion. Probably this action will be in the interest of temperance among the soldiers, though by some who cannot be fairly accused of opposition to the promotion of total abstinence in the army this is not admitted. They say that where the canteen has been abolished the general result has been a collection of the worst grogeries in the immediate vicinity of the camp and a great increase in the number of drunken soldiers. If this is true the remedy would seem to be to extend the provision of the anti-canteen law so as to abolish grogeries of all kinds in the immediate vicinity of the camp, and not by setting up a somewhat more respectable grogery within the camp. And what is good for the United States soldiers in this matter is equally good for Canadian soldiers.

According to the views of some explorers the ancient Babylonian civilization had reached quite an advanced stage at a period dating 6,000 or 7,000 years before Christ. Records believed to belong to that period have been discovered on the site of the ancient Nippur, and it is expected that further explorations will yield still more ancient remains. In a recent issue of the Sunday School Times, Professor Hilprecht makes the following statement: "The rooms of the temple library of Nippur, discovered by our expedition, were destroyed by the invading Elamites, and ceased therefore to exist about four thousand years ago. This library contains tablets from the fifth pre-Christian millennium down to the end of the third millennium. With reasonable certainty we can say that the lowest strata of Nippur, twenty to thirty feet below the surrounding desert, go as far back as the sixth and seventh millennium B. C. Possibly they are even older. So far, at Nippur we have excavated no written document which is older than the fifth millennium. But some day there must be found older cuneiform tablets there, which represent the earliest picture writing from which the linear writing of the fifth millennium is a later development. With all our work and devotion to a great cause we have been able to examine only a very, very small portion of ancient Nippur, and yet we have obtained nearly six thousand tablets as the result of all the campaigns. But there are many thousand tablets more hidden in Nippur. Some day we shall and must get earlier records than we have now."

Ontario Letter.

REV. P. K. DAVFORD.

Merry Christmas and Happy New Year to all readers of the MESSENGER AND VISITOR. May we all be spared to enjoy the paper for another year.

The Women's Convention

of Ontario and Quebec was held, Nov. 13th and 14th in Brantford, Ont. This was the sixteenth annual gathering. The Home Mission department had the first day. Appropriations for general work were \$4,500. Additional funds were raised in Galicians, \$500; Burgdorf, \$600; Scandinavians, \$250; Indians, \$150; Northern Ontario, \$225. The receipts of the year were \$3,171.44. The 'VISITOR' has a circulation of 5,700 copies. The H. M. Bands gave \$600 for the mission in Quebec city, and the students of Moulton Ladies' College raised \$250 during the summer.

The second day was given to Foreign Missions. A special feature was the presence of Mrs. Walker and Miss Baskerville, missionaries on furlough; Miss King of China, and Mrs. Booker, whose first husband was the sainted Timpany. The treasurer closed her books with a balance of \$2,119.84, having received from Circles, \$7,186.19; Bands, \$1,298.85; Miscellaneous \$1,988.45.

LEPERS.

In 1897 Miss Hatch, one of our missionaries at Ramachandrapuram, discovered that her servant man was a leper. He was isolated, but soon after, he and his wife, drowned themselves in the public tank. Miss Hatch issued an appeal and Mrs. Kellock, widow of a Christian physician in Perth, Ont., responded with a donation of \$2,000. On Sept. 7th, 1900, a company of 100 missionaries and other friends assembled to dedicate the Kellock Memorial Home for lepers; the only institution of its kind between Madras and Calcutta. The Home is in connection with the Leper Mission of Edinburgh, Scotland, and shelters 4 women and 19 men, all of whom are Christians.

A FATHER IN ISRAEL.

Rev. John Alexander, died in Toronto, Dec. 7th. He was born in Quebec city in 1822. He entered the Presbyterian ministry; and was baptized some years later by the late Dr. Fyfe. His Baptist pastorates were in Brantford, Simcoe, Brockville, Montreal and Toronto; where, as pastor of the Dover-court Road Church, he spent eleven years and received 966 members. During 1896-8, he was acting pastor in Quebec city. He was buried in Brantford, Dec. 10.

PORT HOPE, Dec. 13th, 1900.

Another Way.

A Christmas Meditation.

BY J. D. F.

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Thus he defeated the foxy king. Herod had trusted to his trickery to capture and crush the Infant Redeemer, but the home-going of the dream-warned Magi by "another way," spoiled his crafty plan. It covered the trail to the cradle of the Holy Child, and left the cruel trap baitless and sprung in the tyrant's trembling hands.

The incident was prophetic. Every attempt to crush the Christ which the centuries have witnessed, has turned out "another way." Jewish fanatics thought to compass his destruction by nailing him to a cross, and the cross became his throne of power. Roman Emperors thought to stamp out his religion under the iron heel of persecution, but they only stamped it in, driving the seeds of its holy fire more deeply into the nation's life. Scepticism sought to drown Christianity by heaping upon it oceans of lampoon and wit, but after each such deluge it has appeared serenely riding the crest of the wave. Literary criticism has kindled fires all around the cross, but from each ordeal it has emerged unscathed, grandly—

Towering o'er the wrecks of time,  
All the light of sacred story  
Gathered round its head sublime.

Again, wherever Christ is found and honored the course of human life is turned "another way." The sinner finds his Saviour and turns from sin to holiness, and from the power of Satan unto God. The sufferer feels the touch of a pierced hand and learns to rejoice in tribulations. The pleasure-seeker meets the cross-bearing Son of God and is shamed from the path of pleasure into the way of service. The money-lover looks into the face of Him who, though He was rich yet for our sakes became poor, and streams of beneficence break forth in his heart. The poor man visits the carpenter shop at Nazareth and learns a lesson of sweet content. For each the course of life is turned "another way." Let us fall down and worship Him!

The sun in silent worship stops  
At Cancer and at Capricorn,  
As if on heavenly mountain tops  
It saw God's everlasting morn;  
And, awed by hallow'd light that burns  
More glorious than his brightest ray,  
The regal pilgrim bows and turns  
His chariot wheels another way.

The sun had passed that dazzling goal  
One year in deep December, when  
Along his track a shining soul  
From light eternal came to men.  
It was a star that left its round,  
For earth's new Wonder, born that day,  
Had stayed its flight, and errand-bound,  
It crossed the sky another way.

In vain those Gentile seers, the first  
To seek the Wonder from afar,  
Foresaw a princeling, palace-nursed,  
And wondered when they lost the star.  
It shone again! From Herod's hand,  
It led them where the Infant lay;  
They saw—and to their native land  
The wise men went another way.

Too oft, when power and wealth have set  
On holy ground their hollow shows,  
Have strangers sought for Christ, and met  
No Saviour, but the Saviour's foes.  
And well if, in the world's despite,  
They shunned the cheats that lured astray,  
And found th' Incarnate Truth and Light  
That warned their souls another way.

Your paths are many, unbelief,  
And dark; there is no Christ in them.  
Your course, blind folly, long or brief,  
Is not the road to Bethlehem.  
Oh hearts, that never sought at all  
The Manger-born, turn while you may,  
Behold your Lord! Before Him fall,  
And walk, henceforth, another way."

The Preacher for the Twentieth Century.

BY Z. L. F.

The Christian ministry is faced at the beginning of the twentieth century by two indisputable facts—the unchangeable truth of God and a changeable world in which that truth is administered. Upon the preacher as never before falls the task of adjustment. He must be

A MAN OF WIDE ACQUAINTANCE WITH TRUTH.

Where shall truth be found? Nature replies in manifold voice "here is truth." History unrolls the scroll and points with pride to its thrilling record. Science lifts its countenance and tries to gather all the rays of light. The mighty accomplishments of the intellect reveal truth.

Nature and mind, however, give but a partial revelation. The Christian preacher above all else must have a wide acquaintance with God's Word. There the mind finds repose resting upon the truth "as it is in Jesus." The Cross of Christ is the magnet which gathers all truth around itself. Paul bent his master intellect for the development of this one overpowering theme. The preacher to-day touches and thrills the heart of sinful man, when he has a positive message to deliver about Him who died to save the people from their sins.

But to preach Christ in an age throbbing with intellectual life the pulpit must be abreast of the times. As long as Protestantism erects a pulpit in place of an altar this must hold true. Intellectual freedom is rapidly increasing the demands upon the pulpit. Every year large classes go out from our schools to become gospel hearers. The preacher must be able to instruct them.

The Christian preacher, however, has to reach all classes, Greek and barbarian, rich and poor, wise and unwise. All alike are hungering for the simple gospel, and it takes a great deal of learning to preach that plainly. Bourdoulou was perhaps the most learned divine of France. When he preached in the small village churches the people said in astonishment "is this the great Paris preacher? Why we understand all he said." Well for the age if this could be said of every gospel preacher.

A deep knowledge of human nature is essential to the preacher. Every addition to his knowledge of man, will be a new key to open the secrets of the Word of God. On the other hand, the deeper he preaches into the mysteries of the Word, the closer he binds all truth to the cross of Christ, the more subtle and powerful will be the springs which touch the minds and hearts of his hearers.

THE PREACHER FOR THE TWENTIETH CENTURY MUST BE A MAN OF UNSWERVING FIDELITY TO TRUTH.

He has to fight a never ending battle with sin. The danger at times is appalling, and he may feel like turning aside. That means defeat. Loyalty to Christ must ever be the war cry. Christ demands constancy in conflict.

There are many inducements to draw the preacher aside. The people cry as they did to the false prophets "prophecy to us smooth things." Loyalty to Christ forbids. The true preacher has the courage of the true prophet. Comfort, reputation, life itself may be at stake, but he must speak out God's message. Wealth tries to dictate the utterance of the pulpit. Novelty clamours for gratification. The cravings for popularity endeavor to reduce the independence of the preacher to servility. But faithfully, fearlessly, yet lovingly, he ministers to the deep-seated and never-changing needs of the soul. He dares not turn from his commission, the salvation of souls.

This high ideal stimulates the preacher to fidelity. With Christ by his side he cannot fail in the struggle with error, ignorance and doubt. A Roman youth, standing alone in the presence of the statues of gods and distinguished men, made a solemn vow to imitate the virtues of the great, to rival them in deeds of valor, and to make for himself a name worthy of his ancestry. The Christian preacher, alone with his Lord, needs to consecrate all his powers anew. He must be faithful to his high ideal.

Then he will not forget his obligation to the truth itself. Paul felt this profoundly. Like him the preacher for this age has a message to deliver. The weight at times is overpowering. When he thinks of the value of the soul he does not wonder at the solicitude of John Welsh when found weeping and wrestling with God: "I have three thousand souls to answer for, while I know not how it is with many of them." Unswerving fidelity to truth will exhibit an absorbing interest in our fellow men. The age responds to that touch of love. It is real, it meets the deepest needs.

THE CHRISTIAN PREACHER FOR THE TWENTIETH CENTURY SHOULD HAVE NOT ONLY A WIDE ACQUAINTANCE WITH TRUTH, BUT HE MUST HAVE SKILL AND POWER IN USING TRUTH.

The preacher has to deal with immortal souls. Like the wonderful gates of the ancient labyrinth the doors of the heart turn upon delicate hinges. So strong are they that no battering ram can break them down, yet so delicately hung that a child's light touch flings them open wide. The preacher must have this skilful childlike touch in the use of his powers. The heart once opened he pours in the light of God's truth. Knowledge and fidelity find fit expression in his skill. While there is great satisfaction in being a Herschel to make discoveries concerning the sun, there is more in being a Prometheus and bring down fire from heaven to men.

But human skill has its limitations. The truth is not bound, but our capacities for giving are. The preacher needs more than human skill, he needs power. Human skill must be touched, directed and supplemented by the Holy Spirit. (Acts 1:8). When the coal touches the preacher's lips he will cry "here am I, send me." Then he has power with men.

The preacher for the Twentieth Century must be, then, a man of wide acquaintance with truth. He must be loyal to his convictions, and know how to use the truth with skill which is endowed with power from on high. When, like Dr. A. J. Gordon, he sees the Lord Jesus in his congregation, when he feels the Holy Spirit within him, he moves men. He has become the preacher for the age.

The Year Book.

DEAR SIR:—Your remarks in Editorial Notes in last issue concerning publication of Year Book are timely and call for a brief explanation from the publication committee. The delay in issuing the book has been due to several causes principally tardiness in furnishing the minutes and statistics from some of the Associations. Immediately after closing of the Convention the Committee, having the responsibility placed upon them, were convened and a portion of the work assigned to each member of the Committee. Much correspondence was necessary to obtain the information required. The work could be done more satisfactorily if immediately after the close of each Association, the minutes and statistics were promptly placed in the hands of Committee of publication, who would then have it prepared for the press. Much time is now lost in this preparatory work, because the statistics are in some instances so imperfect and incomplete.

The Committee would suggest that in future these minutes and statistics be sent in not later than August 1st and all other copy within a week of close of Convention. By this means the Year Book could reasonably be expected to be out of the printer's hands by the middle of October as it surely should be to be of most service to the denomination. The printer has informed the Committee that the work will be completed and the book issued during the next week.

On behalf of the Committee,  
R. N. BACKWORTH, Chairman.

Halifax, Dec. 15.

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

### Mr. Goodman's Christmas Gift.

BY C. A. PARKER.

The Rev. Robert Goodman, pastor of a certain church in a certain town, seated himself at his study table one morning, and drew toward him his writing materials; then he took a deliberate survey of the room in which he sat.

The view was not a pleasing one. The walls were adorned with paper sadly discolored, and falling away in places; the bare, smoky ceiling was traversed by numerous cracks; the paint on the woodwork, of dismal hue to start with, showed the ravages of time; the carpet was wretchedly shabby.

Mr. Goodman gazed at all this and sighed, as he had often done before.

"I could write better sermons in a decent study, I am positive," he said to himself. "This room certainly is depressing. It does seem that the church might paint and paper it. The expense would be small. Then there is the carpet—but if that remained, I should have to 'look up and not down.' Well, that is what I must do anyway," and, with a faint smile, he turned again to the work before him.

Just then there was a little tap at the door, and he rose and opened it.

"Good morning, Mr. Goodwin," said Miss Hope Arnold, who stood outside the study door, looking as fresh and bright as the morning itself.

"I wish to consult you, Mr. Goodman," she continued, "about some of our Christian Endeavor work, but, first of all, I want to tell you how much good your sermon last Sunday morning did me. I thank you for it. It was just what I needed."

"I am very happy to hear you say so, Miss Hope," replied the minister, with a flush of pleasure, "and I thank you for telling me," but the visitor little guessed how much good, in turn, she had done her pastor.

When they had finished their talk on Christian Endeavor work, and Miss Hope had risen to go, she exclaimed impulsively, "So this is our minister's study! I have never been in it before. Really, I should think the church could afford to paper it, at least."

"It would be a great improvement, certainly," responded Mr. Goodman, smiling.

"It ought to be done," she declared, in decided tones; "and it shall be," she mentally added.

When his caller had gone, Mr. Goodman, greatly cheered and encouraged, turned once more to his study table, and the next Sunday morning's discourse was generally pronounced one of his best.

Mr. Goodman was all that his name implied, but, though an earnest preacher, he was not brilliant nor eloquent, and the large churches, with corresponding salaries were not for him. And as there were several small people at the parsonage to be fed, clothed, and otherwise cared for, there was no money for superfluities, or for many other things not generally reckoned as such.

Mrs. Goodman, fortunately, was a cheery, efficient little woman, with a wonderful knack for compelling a dollar to do more than full duty, and, in every way, she was a true helpmate to her husband.

On leaving the parsonage, Hope hastened to the office of her uncle, one of the trustees of the church, and enquired whether the pastor's study could not be repapered and painted, but he shook his head.

"No repairs this year," he said, decidedly. "Too hard times. I guess he can write just as well if his room isn't very fine. I can."

"Yes, I see," replied Hope, looking around the dingy office, "but I don't believe you could write very good sermons here. I'm sure I couldn't. And—anyway—it is different. You could afford to have a nice office if you chose, uncle."

"But I don't choose, nor to have the minister's study repaired at present. No use talking, my dear," and he turned again to his ledger, while Hope walked indignantly away.

She did not give up, however, by any means, and, at the next meeting of the Christian Endeavor Society, she presented the case.

"Now," said she, "I propose that we rejuvenate that study as a Christmas present to our pastor. I have made some enquiries, and find that it can be done at small expense."

"Mr. Ball, who is a member of our church, would furnish and put on a good paper for four dollars. A neat matting for the floor would not cost over four dollars more. Fred Johnson (a young painter, and a member of the Christian Endeavor Society) will kindly attend to the woodwork without charge. So, you see, the actual expense of the undertaking need not exceed eight dollars, though some other changes and additions might be made to good advantage."

Much to her delight, Hope's plan met with general approval, and then arose a discussion as to the best method of raising the money to carry it out.

Finally Ellen Berry, one of the most active members,

said: "There are so many oyster suppers, sociables, and things of that sort, let us try something different. Suppose each member becomes personally responsible for fifty cents. It can be earned, saved, or given outright, as one chooses. The latter method would cost a good many of us less than a sociable, besides saving much time. There are twenty-eight present this evening. If all are agreed, that means fourteen dollars. Then, several who are not here would doubtless join us. And if any one should have a little more than fifty cents to put into the fund, no objection would be made. If there were a few dollars over the cost of necessary improvements, they would, no doubt, be very acceptable to buy a book or two."

After a little discussion, this plan was unanimously adopted, and the meeting adjourned.

The Sunday before Christmas, Mrs. Bardwell, a good motherly woman who lived four miles from town, and who was a member of Mr. Goodman's church, said to the pastor and his wife, as they shook hands after service, "I want you folks all out to my house for one good holiday visit. Can you come the day before Christmas? It seems a kind o' queer time, maybe, but, if you can possibly come, that's the day I want you."

Mrs. Goodman reflected a few moments, then replied, "Why, thank you, Mrs. Bardwell, I think we could come that day. I could arrange to go I am sure. Couldn't you Mr. Goodman?"

"Yes, I think so," he responded, very cheerfully. "Of course there will be preparations going on for the evening's exercises, but I don't know that I shall be particularly needed. Thank you very much for your kind invitation, Mrs. Bardwell. We shall enjoy the visit. I assure you."

"Well, I'm sure I shall," that lady replied, heartily. "I'm so glad you can come. Then I'll send for you bright and early. Be ready by nine o'clock. We're going to have an old-fashioned all-day's visit. We'll come back in time for the exercises in the evening and drive right to the church."

Mrs. Goodman securely locked the front door on the day appointed, and dropped the key in her pocket; but scarcely had the sleigh containing Mr. Goodman and herself, and the four hilarious little Goodmans, vanished down the road, than a man with rolls of paper and pail of paste appeared at the parsonage, and was admitted by Hope Arnold, who had secured a duplicate key from her uncle.

The man with paper and paste was speedily followed by another bearing a pot of paint, and the transformation of the study was soon under full headway.

Late in the afternoon, three of the male members of the Christian Endeavor Society took possession with a roll of matting, and when, in a short space of time, their work with that was finished, they were re-inforced by several of the girls, and the study was soon in readiness for its occupant.

Great was the satisfaction of the conspirators as they surveyed the rejuvenated room. The paper on walls and ceiling was restful to the eye, with its soft tints and unobtrusive pattern. The coloring of the woodwork harmonized with that of the paper. In spite of fresh paint, neat muslin curtains had been put up in place of the shabby lace ones; and the well-worn table-cover had given way to another, just from the store. Over the neat matting, before study-table and easy-chair, rugs were placed for warmth and cosiness.

And as a crowning touch, a beautiful etching, that was of itself an inspiration, hung on the wall opposite the pastor's seat at his study-table. This was a personal gift from Hope Arnold. Care had been taken to have everything done before it should be time for the pastor and his family to arrive at the church, that they might not be so soon surprised at seeing a light in their house. But toward the close of the evening's exercises, Fred Johnson slipped over to the parsonage, and when Mr. and Mrs. Goodman stepped out into the wintry air they were startled by a gleam from the study windows.

"What can it mean!" cried Mr. Goodman in alarm. "Can it be fire?"

"I don't believe it is," Mrs. Goodman replied, cheerfully, with a strengthening of the suspicion, which she had already entertained, but had not mentioned to her unsuspecting husband, that there might have been a special reason for their out-of-town visit on this particular day.

"We'll get home as soon as possible," she continued, "and see what it is. Come, children," and they hastened toward the parsonage, the pastor carrying the youngest child, his wife leading the next, while the rest of the sleepy, happy little group followed close behind.

The lower part of the house was dark; evidently there was not a reception on foot, Mrs. Goodman mentally decided.

Home was soon reached, and they hurried upstairs. A lighted lamp was on a stand before the study door, and against it leaned a placard, bearing the words "Beware of paint," in large letters. Mr. Goodman carefully

opened the door and entered the room, followed by Mrs. Goodman ushering in her brood with due deference to the warning without and the odor within.

The little folks chattered and exclaimed, and pointed out to one another the various changes, but for a few moments the pastor and his wife said not a word. Then Mr. Goodman took an envelope from the table. It contained a ten dollar bill and a card, from which he read aloud in a rather unsteady voice:

"Please accept the alterations in your study as a testimonial of affection and esteem from the Young People's Society of Christian Endeavor, and use the enclosed for such further improvements in the way of books as it will make, and you may desire."

Mrs. Goodman sat down and cried. "Oh!" she exclaimed, "this study has worried me so! I've tried and tried to plan for having it fixed up, but there didn't seem to be any way to do it. Finally I gave up and just left it with the Lord, and since then I've been sure it would be done some day. And it is. Those blessed young folks! A ten dollars for books, too!"

"Yes," replied Mr. Goodman, wiping his own eyes, "I am very thankful for it all, it was Hope Arnold's idea, I am positive. She looked very determined when she left the study that morning she was here."

"Well, it is certainly a welcome Christmas gift, and a great surprise."

Then small Johnny Goodman, who had been regarding his parents in great perplexity, exclaimed: "I don't see what makes papa and mamma cry about it! I think it looks lots nicer than it did before."—Christian Intelligencer.

### \* \* A Belated Christmas. \* \*

BY MARY JOANNA PORTER.

The real Christmas came on Saturday. The four children, Mabel, Edith, Horace and Eugene, had a tree, laden with precious fruit of the sort that Christmas trees usually bear. That is to say, they had found, either upon it or near it, candles, oranges, books, toys, games, and a variety of other things that they had been wishing for and expecting.

Naturally, they had spent the entire day in amusing themselves with their new treasures, and a most delightful day it was.

That charming Saturday was past, but it lingered in the children's memory. Indeed, it was never to be forgotten. The next day there was a most furious storm. The snow fell and the wind blew. Large trees swayed to and fro in the blast. Some of them yielded their branches as tributes to the power of the storm, and here and there a giant that had stood through many winters at length fell prostrate.

The children had been wishing for snow. They always were wishing for snow in winter, though why they wanted it so much the grown folks could scarcely understand. Frequently they had to stay in the house until the storm was over. But then there was the pleasure of watching the snowflakes through the window, and of noticing how the drifts accumulated, and of waiting for the snow-ploughs to come along, either on the track of the electric cars or on the sidewalk. Beside, there was always the hope that, when the sky became clear again, they might be allowed to go out and play with their sled and make snow-balls.

So they had been wishing for snow, and now they had their wish.

They were somewhat disappointed, it is true, when they found that they could not go to church, but they adhered to their good habit of looking at the bright side of things.

"Never mind," said Mabel, "we can have church at home."

"Yes," said Horace, "and I'll be the minister."

"And I'll be the organ lady," said Edith.

With all the dignity of her seven years upon her, she had yet to learn how to use the word organist. If her vocabulary was incomplete, her imagination was vigorous.

"I'll tell you what we'll do," she proclaimed to her small audience, "we'll call it Christmas all day, and we'll have a Christmas service."

No formal vote was taken, but Edith's proposal was accepted.

Horace acted as minister; Edith played the organ, which was represented by the organ bench belonging to papa's real organ; Eugene was the usher, and very particular to hand notices to the minister several times during the course of the service Mabel and Cousin Marie were the audience.

This Christmas service consisted largely of singing, for the four children all sang very sweetly, and they loved to raise their voices in praise of the blessed Jesus, once the Babe of Bethlehem.

Their service was scarcely ended when papa Allen came home from the big church, his over coat dusted with snowflakes, and his hair partially coated with ice.

His entrance from a... was so... tell whe... difficult... he had... was just... dinner... "Rem... said Ed... "I th... exclaim... "Oh... today... "Wel... think it... As fo... air in... of their... day im... The... as she... childre... "I ki... invento... Home... just as... Bible s... Hora... ily. A... reading... and kn... in Ame... for the... The... and di... that oc... Eugene... dignity... for a w... "Do... critic o... "Of... noring... lawful... good to... she's p... her. F... help an... Hora... for abo... tion. "... into the... "I th... think i... know th... "Oh... doctors... Bible... So th... called... chairs... I'll tell... "Oh... first Ch... Hora... one nig... the pla... was a b... the voi... a Savi... there w... singing... Then... we t... to wh... Edith... reached... Eugene... The sh... of the... two rea... They lo... they re... When t... hoping... old story... After... of the o... Then... dinner... there w... couldn't... Sunday... the thin... "True... prepared... supposed... crackers... these w... splend... of these... the food... After... had been... especial... "The... observed... for const... rowed fr... formed... else cou... very bea... it, and... among t... this was... "Have... "we've h... Manim... overhear... said she... "We... "Then... Christm... praise th... and let u... The Chri...

His entrance seemed almost like the coming of some one from a foreign land, for the state of things out of doors was so different from that within. Then, too, he could tell where the drifts were highest in the street, and how difficult it was to keep one's footing on the sidewalk, and he had almost fallen, but hadn't quite. Surely all this was just as interesting as a traveler's tale. Next came dinner.

"Remember, children, this is a Christmas dinner," said Edith.

"I thought we had our Christmas dinner yesterday," exclaimed mamma, in surprise.

"Oh, well, we did; but then we're calling it Christmas today, too, so of course this must be a Christmas dinner."

"Well, said papa, 'call it by what name you choose, I think it will be acceptable to an explorer like myself.'"

As for the children, they had no need to breathe frosty air in order to acquire an appetite. Neither did the fact of their having had a Christmas dinner on the previous day impair their enjoyment of this one.

The meal over, mamma had her little Sunday school, as she always did on Sunday afternoons, and then the children were left to their own devices for a time.

"I know a splendid thing to do," said Edith, the ready inventor; "we'll put all our dolls together and call it a Home for the Friendless, and we'll take care of them just as if they were poor children, and we'll teach them Bible stories. Don't you think they'll like that?"

Horace and Eugene agreed to this proposal most heartily. As for Mabel, she didn't even hear it, for she was reading a very interesting book about "Life in China," and knew nothing whatever about what was happening in America. Consequently she didn't get to the Home for the Friendless that day.

The dolls having been assembled and their dormitory and dining room having been arranged, the first thing that occurred was that one of them felt ill. Upon this Eugene assumed the role of a physician, and with great dignity directed that the patient should be kept in bed for a week, but taken out in the fresh air every day.

"Do you call that a Sunday play?" asked Horace, the critic of the family.

"Of course it's Sunday work," answered Edith, ignoring the word play. "Doesn't the Bible say that it is lawful to do good on the Sabbath day? and isn't it doing good to take care of a little sick girl, specially when she's poor?" Edith's dolls were always real children to her. For the time being they were in actual need of help and sympathy.

Horace subsided into silence. At least he was quiet for about one-half of a minute. Then he had an inspiration. "I think its time for these children all to be taken into the Sunday school room and taught something."

"I think so, too," responded Edith, "but do you think it will do to take the sick one out of bed? You know the doctor said she must stay there."

"Oh, that's nothing. People don't always mind doctors. Anyhow it's best for her to know about the Bible. I'm going to preach."

So the dolls, one and all, were marched into what was called the Sunday School room—an arrangement of chairs and cushions—and then Horace began. "Guess I'll tell about Jonah," said he; "that's interesting."

"Oh, no," said Edith, "you must tell them about the first Christmas."

Horace obeyed. In his childish language he told how one night some shepherds were watching their sheep on the plains of Judea, when, to their amazement, there was a bright strange light in the sky. Then they heard the voice of an angel saying, "Fear not; unto you is born a Saviour, which is Christ the Lord." And suddenly there was with the angel a multitude of the heavenly host singing "Glory to God in the highest."

Then Horace told most sweetly how the shepherds went to Bethlehem and found there the wonderful babe of whom the angel had spoken.

Edith and Eugene were listening. When Horace reached the point of saying "they found the babe," Eugene exclaimed, "and it was our Jesus!"

The short sermon had been meant for the poor children of the "Home," but it reached the ears and hearts of two real listeners. Dear little Horace and his hearers! They love so well the story of Bethlehem's manger that they repeat it even among their childish imaginings. When they are grown will they still repeat it to others, hoping that they, too, may learn to delight in the "old, old story of Jesus and his love?"

After the sermon a collection was taken for the benefit of the occupants of the "Home."

Then Horace announced that on the following day a dinner would be given to the poor children, and that there would also be a Christmas tree for them. "We couldn't do it all to-day," said he, "because you see it's Sunday, and besides we didn't have the money to buy all the things."

"True to their purpose, on the following day the trio prepared a grand Christmas dinner for those who were supposed to be under their care. It consisted mainly of crackers and water, but then it was easy to imagine that these were a feast, and were they not set forth in all the splendor of a new set of China dishes? Surely the beauty of these would compensate for what might be lacking in the food.

After the dinner there was a tree—not the one which had been decorated for the real Christmas, but one made especially for the occasion.

"The poor little things deserve one of their own," observed Horace, and thereupon he indulged his fancy for construction by tying together three brooms borrowed from various parts of the house. The tree thus formed was adorned with paper chains and whatever else could be made to hang on it, and then pronounced very beautiful. A quantity of toys was arranged about it, and afterwards with much ceremony, distributed among the dolls. It was late in the afternoon when all this was concluded.

"Haven't we had a good time?" exclaimed Eugene; "we've had Christmas for three days!"

Mamma happened just then to enter the room and to overhear this exclamation. "I've heard of such a thing," said she, "as having Christmas all the year."

"We would like that," said Edith.

"Then, my dear, the way to have it is to keep the Christmas spirit in your heart. Let us try every day to praise the Lord for his goodness and mercy toward us, and let us do all we can to give happiness to others."—The Christian Intelligencer.

### The Young People

EDITOR, - - - - - J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

#### Prayer Meeting Topic.

B. Y. P. U. Topic.—The Glory of Christ. John 1:1-14.

#### Daily Bible Readings.

Monday, December 24.—Psalm 71:6-24. Our duty to tell others of God (vs. 17, 18). Compare 1 Chron. 16:24.

Tuesday, December 25.—Psalm 72. The superb King and kingdom of the future. Compare Isa. 9:6, 7.

Wednesday, December 26.—Psalm 73. My chief desire on earth (vs. 25). Compare Psalm 27:4.

Thursday, December 27.—Psalm 74. "The day is thine, the night also is thine" (vs. 16). Compare Eph. 5:16.

Friday, December 28.—Psalm 75. "The set time" for judgment (vs. 2, 3). Compare Joel 3:11-14.

Saturday, December 29.—Psalm 76. "The wrath of man shall praise thee" (vs. 10). Compare Ex. 9:16.

What's the matter with the Unions? We are getting no news items. Does it mean that you are going out of the business, or that this low temperature has affected your ardour? We promised you when we took charge of this department, that "you would get out of it, just what you put in it." Now, if you are expecting to get the maximum amount out of it, you are asking us to "make bricks without straw." Let there be co-operation on the part of all the Unions. If you are alive say so, and if you are dead, send us an obituary at least.

In the last issue, the initials "H. H. S., (H. H. Saunders), should have appeared at the bottom of the article on the prayer-meeting topic. (Ed.)

We expected to have been able to present an Historical Sketch of Home Missions in Ontario and Quebec this week, but have been unable to do so. We thought we had secured a writer, but find that we have miscalculated. It will appear later on.

Fellow Unioners! the last week of the Nineteenth Century is upon us. God is about to reach down and turn over a new leaf for the beginning of a new century. Surely it will mean much. To us it is given to begin the history of the new century. In what a conspicuous place we will stand. How many times our history may be read by the generations of the new century, simply because we stand at the beginning. What shall be said of the B. Y. P. U. of the Maritime Provinces at the beginning of the Twentieth Century. We are making our own history. Let us mark the dawn of the new century by a progressive and an aggressive Christian life.

#### Prayer Meeting Topic—December 23.

The Glory of Christ. John 1:1-14.

The loving apostle is looking back over a vista ninety years, and is undertaking to tell what he has known and felt of the beauty of the character of Jesus. In the first verses he gives us a glimpse into the invisible past of Christ's life, then goes on to unfold the glory of his earthly ministry.

There were touches of the celestial glory that attended the life of the Saviour. The babe of Bethlehem was heralded by the heavenly host, singing "Glory to God in the highest, peace on earth, good will to men." At his baptism the "Dove" and the "voice" declared the approval of the Father of glory.

Three of his disciples beheld him in converse with the saints of old, from the most excellent glory, the glory of the Father shining about them all the while. A little group of his most faithful and loving followers stand gazing into the clouds whence he has suddenly disappeared. While these scenes of his life depict his more than earthly being, there has little of grandeur or the glory of this world attended him. Lowly in birth, in home, in service and in friends "he trod the wine press alone." John would have us realize that the glory of Christ was the redemption of the world through his life. He is the "word." "He taught truth, keen in its convicting power, forceful in righteousness and beautifully sweet in its promises. He is the "light" of the world. Pointing with unerring fidelity to the dangers that beset the way; and illuminating the way of life with refulgent beams of his own presence. "He that followeth me shall not walk in darkness, but have the light of life."

The greatest honor ever conferred upon a soldier of the Queen, is the Victoria Cross, and is only given to one who at the great risk of his own life rescues another from the jaws of death, or at the peril of his own life does some heroic deed. Is it strange that the emblem should be a cross? What symbol more fitting the principle of sacrifice?

Is it not written of the Saviour: "Who his ownself

bore our sins in his own body on the tree." A little while before he suffered he said, "The hour is come, that the Son of Man might be glorified." To crown the life of toil and loving service with the shedding of his blood glorifies the life of Christ as nothing else could. His life was not laid down in vain, for his death has been the life of the world in noblest sense. No wonder that Paul said, "But God forbid that I should glory save in the cross of our Lord Jesus Christ." The glory crown is won by the faultless life of Jesus and the faithful life of his disciples.

#### The Weather in Your Heart.

If the clouds look dark and gloomy,  
And a storm is brooding nigh,  
And there's not a patch of sunshine  
Along the whole blue sky,  
Just possess your soul in patience,  
For the clouds will soon pass by:  
Keep the weather in your heart,  
And be true.

If the rain should fall in torrents  
When a journey you would go,  
And the roads would get too muddy,  
And the creeks should overflow,  
Just possess your soul in patience,  
For the rain must cease, you know:  
Keep the weather in your heart,  
And be true.

If the wind should come a-whizzing  
From the northern frigid zone,  
And chill your feet and fingers  
From the outside to the bone,  
Just possess your soul in patience,  
For the winter'll soon be gone:  
Keep the weather in your heart,  
And be true.

If the sun should shine too warmly  
Through the summer days of June,  
And you feel like you were melting  
From the morning till the noon,  
Just possess your soul in patience,  
For October's coming soon:  
Keep the weather in your heart,  
And be true.

So let the storm come raging,  
Or the rain in torrents fall,  
Or the blizzard come a-whizzing  
Like a frozen cannon ball—  
Just possess your soul in patience,  
For 'tis God who ruleth all:  
Keep the weather in your heart,  
And be true.  
—R. T. Bently, in the Visitor.

#### You Might Have Said, 'Oh!'

I was hard at work in my study  
When I heard a gentle tap;  
"Come in!" and in came my Josie,  
Tearful from some mishap.  
And I knew that she was longing  
To be cuddled in my lap.

"I bruised my finger awful,  
And, papa, it does ache so!"  
Well, well, run away to mamma,  
For I can't help it, Jo."  
She raised her tear-wet lashes—  
"Papa, you might have said, 'Oh!'"

The study door closed softly,  
And I was left alone,  
With nothing to hinder my writing  
But the thought of a tender tone,  
So loving and reproachful:  
"T'would have touched a heart of stone.

And I sat and looked at my paper,  
But somehow I couldn't write,  
And there broke on me in the silence  
The dawn of a clearer light:  
The touch of that aching finger  
Had given me my sight.

Have a tender word, my brothers,  
For the little troubles and pains;  
It was not beneath our Master,  
It is far above our gains;  
It will hasten the heavenly kingdom,  
Where only love remains.

—[Selected.

Present indications point with much certainty to the necessity of constant reiteration for years yet to come of the old gospel of Jesus Christ which put the emphasis upon being rather than doing. It is possible that at some periods of the development of the Christian church, the thought of doing the will of God has been submerged by the greater thought of being the kind of man demanded by the gospel standard, but when the order of these thoughts is reversed, there is certainly no improvement in the spiritual and moral condition of the world. In the divine order of things and men a man must be before he can do, and the moral character of his work depends very greatly upon what he is.—'Wesleyan Methodist.'

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.

For Chicacole, the lady missionaries and their helpers, the school and Hospital, that God would use them all for the salvation of souls. For the Northwest and Indian work.

As we celebrate again the coming of the Saviour to earth with rejoicing and feasting, as we waken in the still dawn of Christmas morning and think of the meaning of it all, let every woman rejoice in the rich heritage that has come to her through Christ, and taking anew this trust from God let her accept her commission to give Christ to the world. To only one Jewish maiden could the son of God come in the flesh, to every daughter of the King he cometh in spirit, and as she receives him and gives him the devotion of her life, surely she will long to make him known to the world. Sisters, honored of God, called to his highest service, while you rejoice in his coming to you and to yours, remember these other women who as yet have seen no sign, no glimmer of light, who have heard no good tidings of great joy given for all people, given to you first that you might give to them. You gave your "dollar" to missions this year. Did you give yourself? Have you given as God gave? Do you give 'to him' as you give to your children this Christmas time? Have you given as you ask him to give to you? Then and then only have you learned the meaning of Christmas.

"Not now but in the coming years It may be in the better land We'll read the meaning of our tears, And there, up there we'll understand.

How blessed it will be to understand the crosses and the losses! To know why disappointment and pain have been the portion of those who were so eager for service,—why death has come to those so fitted for earth's struggle and warfare! When we see the end from the beginning we shall be glad that for a little while we were so sad. But there are some mysteries whose meaning will flash upon us if we open our eyes to the gleams.

Two months ago while reading the "VISITOR" one sentence in the article on Miss Gray's life struck me very forcibly. Again and again it has recurred to my mind. Its import is: we cannot see why she was sent to India to die. With this sentence other thoughts have thronged. You will remember that on our way to the East, we were unavoidably detained in London a month. I well recollect the zeal with which Miss Gray found out helpful services and attended them. In church, in drawing-room meeting or mission service, she seemed to drink in deep draughts of blessing. Again and again, she said, "I want to get filled up with spiritual good things to give to the Hindoos."

The seventeenth of November, almost a year ago now, we embarked. Owing to the crowded condition of the ship, Miss Gray could not share our cabin for a few days. She was with a Jewess and her children. Night and day did she pray for this "daughter of God's chosen," and faithfully did she tell to her the truth as it is in Jesus—the Messiah. Though she did not see her converted, she won her respect and friendship, who can tell what fruit the seed sown may yield in the years to come. Among the other passengers were a number of young men, who were coming out as engineers for the British India Steamship Company. Some had had little training in things spiritual at home or abroad. Others came from good Scotch homes where they had learned to reverence holy things and keep the Sabbath.

Yet few if any had learned the secret of the presence of the Lord. Few if any knew what it meant to look out upon life and its deep purposes,—its complexities and perplexities from the quiet trust of a heart at peace with God. Eleven years of Indian life had taught Miss Gray the dangers that lurked in the pathway of these lads. The evil influence of hardened companions, the temptations that abound in heathen sea ports. It seemed to thrill her with a great desire for their salvation. Night after night did she wrestle for these souls. Day after day she watched for opportunities to sow seeds of gospel truth. At first they passed by the quiet figure with the open book in her hand. After a while the ever-cheerful "good mornings" and the simple interest in all their sports won their confidence, and many and long were the talks of the better way, the dangers of neglecting salvation, the joy of a life hid with Christ.

Even the longest voyages have an end. As we left the ship that had carried us so far and so safely, perhaps there was no clear evidence that any one had been regenerated. But she "had done what she could." "My word shall not return unto me void." Perhaps no greater joy could come to her heart than returning to the

scene of toil and reward of seeming failure and glorious victory, to find some of those with whom she labored in the long years of her first term "growing in grace" and in knowledge—the knowledge of Jesus.

Last, but by no means least, came the ministry of love and care and patient musing on the lonely hilltop. Ah... in those trying hours God foreknew she would be needed and therefore he sent her to India! To live a wee while for His glory here, and then to cross over the river, giving her life in a heathen land, that "darkness may flee away," that "at eventide it may be light."

Christmas greetings to all our friends and friends of missions, especially the W. B. M. U.

M. HELENA BLACKADAR.

Ootacamund, Nalgiri Hills, India, November 6, 1900

Amount Received by the Treasurer of the W. B. M. U. FROM NOV. 28TH TO DEC. 12TH.

Lunenburg, F M, \$5; Homeville, F M, \$2, special offering, F M, \$1; Clarence, bequest of Miss Annie Chesley, to constitute her sister, Miss Maggie Chesley, a life-member, H M, N S, \$25; Onslow West, to constitute Mrs John C Wilson a life member, F M, \$25; Brookdale Tidings, 25c.; Fairville, F M, \$10 26, H M, \$4 28; Bay View, F M, \$5; Athol, F M, \$7; Tidings, 25c.; Pine Grove, Middleton, to constitute Mrs Burdette a life member, F M, \$25; Annandale, F M, \$2, H M, \$1 65; Reports rec.: Tidings, \$25c.; Miss Edna Corning, Bos.on, support of Bessevale, preacher at Bobbills, \$40; Little River, F M, \$1 25, H M, \$2; Baillie, H M, \$3 25; Tidings, 25c.; Milton, (Queens Co.) F M, \$6 10, H M, 35c.; Reports, 20; MARY SMITH, Treas. W. B. M. U. Amherst, P. O., Box 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

As a people are we under any obligation to the Foreign Mission Board? Is not this a pertinent question to ask at this time? Here we are facing a condition of things that is not pleasant. We are entering upon the fifth month of our Convention year and all that has come into the treasury from the churches as such is \$503 29. The total receipts to December 1, from all sources, were \$3,326 12, and when the next remittance to India is made, which ought to be on the way now, there will have been expended upwards of \$9,000, and this does not include the deficit at the close of last year of \$1,419 84. This is not cheerful writing as it is not cheerful reading. The F. M. Board has no reserve fund from which to draw when pressing needs arise. The Board is only the channel through which the gifts of the churches flow. The Board does not create the need—nor make it greater. There are many of our churches that are loyal to this work and contribute to its support. There are many pastors who keep the subject of missions constantly before their people, with the result that a growing interest is manifest among those whom they serve. This is as it should be everywhere, and by every pastor. There is no church so poor or in such stress that could not do something for missions, and especially for missions to the dark places of the earth.

We are parts of a whole. We belong to the Baptist brotherhood,—are parts of a living organism, which started out in its heathen-born mission of winning a portion of a lost world to Jesus Christ. Our obligation to the F. M. Board is imperative from every point of view. It is a business principle and law that the argument of the officers of a firm or society or corporation binds all the members. Now, if we belong to the denomination, and our officers have assumed these obligations, are we not all bound in honor to sustain them? We have persuaded the heathen to leave their friends and associates, all their hopes and prospects, and come with us; and are we to abandon them or cease to care for them?

There are some churches in these Provinces that do all their Foreign Mission work through the W. M. A. Societies in connection with their churches. But without saying a word of disparagement of these useful "Aids," it is submitted to the careful and prayerful consideration of the pastors and brethren that this is not a wise course to pursue. It is not a healthy condition of things. There is something left undone that ought to be done, and that is, the church under the leadership of the pastor should contribute regularly and constantly for this work. The women will do their work, but it is submitted in all fairness that the part should not act for the whole.

It is said that "It is better to do it that way than not to do it at all." Is that a wise argument? Does that free us from our obligation to the Board? Does it make the work less easy to handle? And are the best results obtainable along that line? To ask these questions is to answer them. Not any less through the Aid Societies if you will, but something direct from every church as such to the Board. This ought to be and it will be when brethren think about it and take the matter to heart.

"But what difference does it make through what agency the funds are contributed since we are all working for the same object?" Why this difference?

What is given to the W. M. A. Society goes through the funds of that society to the W. B. M. U. and that organization gets the credit for the monies thus raised and as far as is known the church as such has done nothing, and it so appears in the denominational records. In this way the W. B. M. U. succeeds in raising more money for missions than all the Churches together succeed in doing. It is submitted that the churches as a whole should do more than a portion of their membership. The part is not and ought not to be made to appear greater than the whole. There certainly ought to be a contribution from every church to this work and from every member of every church. If that glad day were to dawn upon the Baptists of these Provinces we might expect to see showers of refreshing coming upon all our churches, at home and abroad.

Luke 21: 20. The New Testament.

No man can inherit the same property under two Wills. Therefore any claim made on the ground of a clause in a former Will or Testament, would, if allowed, render the later Testament void. All property therefore dealt with, in any such Will, would cease to be conveyed by it.

So, believers in Christ, all your claims as to inheritance, favor or standing before God, are based upon his last Will and Testament and nothing that is not found therein, can be rightly imposed upon you, as to conditions of inheritance. Any attempt, therefore, to bring you under any portion of the former Will of God through Israel's Lawgiver, would, if allowed, cancel whatever privileges you receive under the New Testament.

Just think, then, what you will have to surrender, if you consent with those who seek to bring you under the observance of the Mosaic Sabbath, on the ground that it is ordered under the Old Testament.

- 1. You must surrender all privileges that come under the term grace, not granted by law.
2. You must abide strictly by the Covenant of Works.
3. You must give up justification by faith, see Acts 13, 30. For it is only by the New Will that those who believe are justified from all things from which they could not be justified by law.
4. With that, of course, goes your inheritance of faith, see Acts 20, 32, "An inheritance for those sanctified by faith.
5. You would then have no right to the New and living Way spoken of in Heb. 10, 20, for the Old Will does not mention it.

So this would leave you in the same position as the Israelites at Mount Sinai, i. e., worshipping afar off in fear and trembling, for it is only under the New Will that we draw nigh with confidence, see Heb. 10, 1.

Let no man deceive you by any means for the New Testament, or Will, is not in the nature of a codicil, i. e., something tacked on, or added to a Will, but is a completely new disposal of God's Will concerning us and indeed the greater part of it deals with things not even mentioned in the Old. So completely, indeed, does the New displace the Old, that in Heb. 8, 13 the Old is said to "vanish away." Then let us make up our minds clearly on this point, claim either under the Old Will by which no flesh living shall be justified, or stand under the New, for no man can claim under two Wills. St. Margaret's Bay. C. PADLEY.

Literary Notes.

Canadian History: Numbers one to twelve of the Historical Readings issued from time to time in connection with the Educational Review have been gathered into a bound volume and are being issued at the price of one dollar. These readings are full of interest and information. They were received with much favor and are well worthy of the permanent form which they are now being given. Mr. G. U. Hay is the editor and publisher.

"To Be or Not to Be."

That is the question that concerns every mortal; whether it is better to be half ill, nervous, worn out, or to be well, strong, cheerful and useful. The latter condition will be yours if you take Hood's Sarsaparilla.

Erysipelas Sores—"After scarlet fever a running sore was left on my face. I took Hood's Sarsaparilla and it cured me. My brother was also relieved of erysipelas sores on his face." Ella Courser, Burden, N. B.



HOOD'S PILLS cure liver ills; the non-irritating cathartic.

Advertisement for 'STAR' hair oil. Includes text: 'HAIR OIL', 'It is the color of the hair', 'I have tried for falling out', 'I would use it', 'I stopped real thinning', 'July 28, 1900', 'He will Hair and tion you will rec Address.', 'Denominational', 'Four month Convention year', '8 of the 197 cations of Nova', 'thing for our', 'are glad to not', 'are Home M', 'that even one', 'have failed in', 'regular quart', 'the churches', 'Missionaries a', 'paid regularly', 'if the means is', 'Please take ho', 'that at the en', 'able to report', 'sent in someth', 'work. Regular', 'the work woul', 'churches, miss', 'A. Co', 'Wolfville, N', 'Cash for', 'Rev S S Po', '\$1; Albert Ro', '\$3 75; Mrs H', 'Long, \$1.25;', 'Abbie Young,', 'Mrs W E Spe', 'man, \$10; Tim', 'som, \$5; Mild', 'Robinson, \$5;', 'Misses Patric', '\$5; Chas E Eli', 'Susan C Miller', '\$5; Wm Bearn', 'm n, \$1; F R', 'com, \$1; W D', '\$2; Wm Shaw', '\$6.25; St Clair', 'Rev E J Grant', 'Mrs Amelia Hi', 'L S Payzant, \$', 'Cook, \$6.25; B', 'Goodrick, \$1, C', 'Nearly \$5000', 'Mr. Rockett', 'Will not the p', 'this fact from', 'people to help', 'subscription br'



**STARVED**

Slow growth of hair comes from lack of hair food. The hair has no life. It is starved. It keeps coming out, gets thinner and thinner, bald spots appear, then actual baldness. The only good hair food you can buy is—

**AYER'S HAIR VIGOR**

It feeds the roots, stops starvation, and the hair grows thick and long. It cures dandruff also. Keep a bottle of it on your dressing table. It always restores color to faded or gray hair. Mind, we say "always."

\$1.00 a bottle. All druggists.

"I have found your Hair Vigor to be the best remedy I have ever tried for the hair. My hair was falling out very bad, so I thought I would try a bottle of it. I had used only one bottle, and my hair stopped falling out, and it is now real thick and long."

NANCY J. MOUNTCASTLE,  
July 28, 1898. Yonkers, N. Y.

Write the Doctor.  
He will send you his book on The Hair and Scalp. Ask him any question you wish about your hair. You will receive a prompt answer free. Address, DR. J. C. AYER, Lowell, Mass.

ample to your flock." To fall in this matter would be no honor to the denomination. Let us all do our best and ask God for help.

Yours truly,  
WM. E. HALL,  
93 North St., Halifax, Dec. 12.

**Personal.**

Rev. A. A. Rutledge has accepted a call to the pastorate of the 2nd Hillsboro church and is about to settle in that field. His address will be Hiram, Hillsboro, Albert county, N. B.

The many friends of Rev. J. A. Gordon among the readers of the MESSENGER AND VISITOR will be glad to hear of the successful and progressive character of his work in Montreal as indicated by a note which appears in our News from the churches.

After a pastorate of five years at Davidson, Conn., R. v. B. U. Hatfield has accepted a call to the pastorate of the church at Mystic, in the same state,—a church of 600 members. Mr. Hatfield, who is one of our Maritime men, will have as his near neighbor, R. v. E. E. Gates, whose settlement at Noank, Conn., was noted in these columns recently.

A friend has sent us from the West a clipping from a newspaper containing an article from the Janesville, Wis., Gazette, referring to the late Rev. Arthur C. Kempton of that town. Among many eulogistic references to the deceased, the writer says: Mr. Kempton was at the same time one of the simplest and one of the very ablest ministers of the gospel we have ever known. We never met a more educated, a more accomplished, a more thoughtful, a more pious and a more remarkable clergyman. He had a fine voice, a dramatic style, an instinct that always enabled him to reach the minds and hearts of his listeners whoever they might be. There was a rough and ready quality about his extemporaneous eloquence which made his sermons go directly to the feelings of everybody and over the head of nobody. . . . Mr. Kempton was of a most genial nature and possessed a strong attachment to his friends whose name was legion. He was a man of humanity, courtesy, affability, good nature and charity, and who delighted in doing good.

**Albert County Quarterly Meeting**

The roads will never be better this winter than on Dec 4th, when a large number of delegates assembled at Albert Mines to take in the quarterly meeting. The president was on hand and conducted a grand conference in which a large number engaged. The business then continued until five o'clock. In the reports from the churches there were many things to encourage. All the churches have regular pastoral labor or will after this. Rev. C. W. Townsend is expecting Bro. Hugh A. MacLean to sing the gospel to his people. A slight fire in his church is likely to be overruled for good; leading to quite extensive repairs. He also reported having paid a visit to Rev. S. W. Keirstead and found him very sick. He and Mrs. Keirstead are both bed-fast. Rev. John Miles has been quite ill, but is improving. Rev. I. N. Thorne reported that he is encouraged in his work on his field of labor. Surrey and 3rd Hillsboro are expecting

**PITY AND BEAUTY**

The most beautiful thing, in the world, is the baby, all dimples and joy. The most pitiful thing is that same baby, thin and in pain.

The dimples and joy have gone, and left hollows and fear. It is fat that is gone; gone with it, comfort and color and curve; all but pity and love.

The little one gets no fat from her food: has had none for weeks: she is living on what she had stored in that plump little body of hers. She is starving for fat; it is death; be quick!

Scott's emulsion of cod-liver oil is the fat she can take. It will save her.

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

Bro. Addison to settle with them and Bro. Atkinson is going to Alma and Waterside. Bro. Rutledge has accepted the pastoral care of the 2nd Hillsboro, Baltimore and Caledonia churches, so Albert county has a full compliment of pastors. Bros. Rutledge and Fletcher did not meet with us. Rev. M. Addison preached to a full house on Tuesday evening. His text was 1 Cron. 5-20, and the discourse was very much enjoyed. In the after-meeting two married ladies rose for prayer and a deep interest was manifested.

Then the storm. Wednesday morning we found ourselves in a raging snowstorm. We had meetings all day, but only a few could get out. The people were kindness itself, and did everything possible to make the delegates enjoy themselves and the meetings a success. The next session of the quarterly will meet with the Albert section of the Hopewell church.

F. D. DAVIDSON, Sec'y

**King's County Baptist Conference.**

The Kings County Baptist Conference held its last meeting at Berwick, N. S. A constitution was adopted and the name given above is henceforth to take the place of District Meeting. The report of the Century Fund committee was adopted. The county is divided into two sections for the canvass. The pastors of each are a committee to carry on the work with Bros. Simpson, chairman of the western and Hutchins for the eastern division. Pastor Hatch opened the discussion on the subject, Wanted on ethical revival. It was an admirable paper. One of the speakers referred to the old-fashioned term, "Reformation" as meaning much more than the modern term Revival, since it meant a turning from the life of sin to that of righteousness rather than the ephemeral blaze of excitement that soon subsides without effecting a change of life. This discussion was followed by a thoughtful address on "Prayer and the Inner Life," by Pastor E. O. Read. Two addresses were given at the evening service: one on Scripture motives to Beneficence by the writer, the other on Soul winning by Pastor Martell.

SEC'Y.

**Normal Works.**

I much enjoyed and heartily endorse Rev. J. H. Saunders' timely and able article to Sunday School workers, save this one sentence "It is also noticeable that in the normal training provided for our workers this fact of sin finds no great prominence." Who is this "our?" We have looked for years on Bro. S. as one of "our's" and would call his attention to a few sentences in our normal notes published in our MESSENGER AND VISITOR last year.

Lesson 2nd by Rev. S. H. Cornwall, "Jesus" means "Salvation for he himself shall save his people from their sins." "Christ implies his consecration and qualification for the work he undertook."

Lesson 3rd. Rev. S. D. Ervin. The office work of the Holy Spirit "to convince of sin, John 16: 8; Acts 2: 37; "to regenerate John 3: 3, 6."

Lesson 4th. Rev. C. W. Townsend on the subject of "The Book."

"A revelation of man," "His origin," "His fall," "His redemption."

Lesson 5th. Rev. M. Addison, Important Events. "Man's fall, brought on himself the condemnation of God," etc.

Lesson 10th. R. M. B. on a gospel church. "Keep clearly before you that this kingdom is only entered by the new birth wrought by the Holy Spirit."—"Born of the Holy Spirit by which we are made children."

Lesson 11th. "Original sin is that which is inherent in our fallen nature. In Adam we all fell—he stood as the representative of his posterity—so we inherit a sinful nature."

See also lesson 12th.

Repentance—Inward turning from sin "or our repentance needeth to be repented of and our very tears to be washed in the blood of Christ." See also lesson 13. Rev. J. Parsley on The Two Covenants or lessons 14 and 15th on the doom of the unregenerate.

Surely in view of the above we have not made light of sin. And now Bro. S. trusting you are still ours, I am yours in Christian bonds.

R. M. BYNON.

**Notices**

The Lunenburg county Quarterly Meeting will convene with the New Georgia Baptist church, Jan 2nd and 3rd. There is a good programme. Let all the churches be represented by delegates and let us come praying for a blessing this first gathering of the year.

W. B. BRANSON, Sec'y.  
Mahone, Dec. 7th

We shouldn't ask you to invest your money in a bottle of Addison's Botanic Cough Balsam if we were sure it will do you good. Humberg is a deadly element in business. 25c. all Druggists.

**Tailors' Bad Backs.**



The cramped up position in which a tailor works causes hard on his kidneys and hard on his back. Very few escape backache, pain in the side and urinary troubles of one kind and another.

Oftentimes the first warnings of kidney disease are neglected—think it will be all right in a day or two—but sick kidneys won't get well without help.

**DOAN'S KIDNEY PILLS**

Are the best friend of kidneys needing assistance. Read the proof from a tailor who has tried them.

Mr. John Robertson, merchant tailor, Durham, Ont., gives his experience as follows:

"I had been ailing with my kidneys for more than a year when I commenced taking Doan's Kidney Pills, which I got at McFarlane's drug store, and am sincerely glad that I did so. The wrong action of my kidneys made me sick all over and caused me much inconvenience and pain. That is now a thing of the past, because Doan's Kidney Pills cured me. I have had no trouble or inconvenience with my kidneys or back since I took these remarkable pills, and you may be sure that I gladly recommend them to other sufferers."

**LAXA-LIVER PILLS**

are the ladies' favorite medicine. They do not purge, gripe, weaken or sicken. They act naturally on the stomach, liver and bowels, curing constipation, dyspepsia, sick headache and biliousness. Price 25c.



We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c. tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size.

Every family should have one ready for an emergency.

DAVIS & LAWRENCE CO., LIMITED, MONTREAL. Beware of imitations.



WHY in the world doesn't a man like Jones get down to business as a method when he can buy an American Typewriter for \$127? Does he think I'm running a puzzle department?

ARE YOU LIKE JONES? If you are in business you haven't time to write well with the pen. If you do not write well you are liable to expensive errors, and an American Typewriter may save its cost the very first week. It does the best of work, and is as well made as the highest priced machines, but more simple. For seven years it has held this field without a competitor. Catalogues and samples sent on application.

THE EASTERN SUPPLY COMPANY, Halifax, N. S.

**CANADIAN PACIFIC RY.**

**Tourist Sleepers**

MONTREAL TO PACIFIC COAST every THURSDAY.

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**CALIFORNIA.**

Also for maps and pamphlets descriptive of journey, etc., write to

A. J. HEATH, D. P. A., C. P. R., 48, John, N. B.



### Tonight

If your liver is out of order, causing Biliousness, Sick Headache, Heartburn, or Constipation, take a dose of

### Hood's Pills

On retiring, and tomorrow your digestive organs will be regulated and you will be bright, active and ready for any kind of work. This has been the experience of others; it will be yours. HOOD'S PILLS are sold by all medicine dealers. 25 cts.

Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS. Purest copper and tin only. Terms, etc., free. McSHANE BELL FOUNDRY, Baltimore, Md.



FOR Impure Blood, Thick Water, Swellings, Fever, Cough, Lost Appetite, Etc.

### GRANGER Condition Powder

The Granger Company, Limited, Proprietors

### White Watery Pimples.

Five years ago my body broke out in white watery pimples, which grew so bad that the suffering was almost unbearable.

I took doctors' medicine and various remedies for two years but they were of little benefit, whenever I got warmed-up or sweat the pimples would come out again.

A neighbor advised Burdock Blood Bitters, and I am glad I followed his advice, for four bottles completely cured me.

That was three years ago and there has never been a spot or pimple on me since.

James Lashouse, Brechin P.O., Ont.

### INDIGESTION CAN BE CURED.

An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO., Middleton, N. S.

Dear Sirs, - Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

### Invigorating Syrup.

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly, (REV.) F. M. YOUNG, Pastor Baptist Church, Bridgetown, N. S.

Sold Everywhere at 50 Cents per Bottle.

More Rooms, More Teachers, More Students. We have been slow about our advertising lately, because we were afraid we would not be able to accommodate all who purpose taking our course of study. We have succeeded, however, in obtaining additional rooms, and we trust will find room for all, at all events those who come soon.

Send for Catalogue.



S. KERR & SON, Oddfellows' Hall.

### The Home

Olive Oil for the Nerves.

If you are neuralgic, anemic, or nervous, try the "oil cure," and see what it will do for you. However purchase only the pure olive oil which may be bought in the bulk at from two dollars to three a gallon, and that, considering its nutritive value, is one of the cheapest of foods. Take one teaspoonful three times a day as a "dose" if you are in a hurry for results. Or if you can physically afford the leisure to cultivate an oil-taste, begin by putting a very little on some lettuce leaves, or any salad combination of which you are fond, adding enough good vinegar to almost entirely disguise the taste. Gradually increase the oil and lessen the vinegar until you grow fond of the oil, and really enjoy dipping your bread into it, as you surely will in time.—November Woman's Home Companion.

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Hints on Watering Flowers.

In potting the plants a quantity of broken pottery, brick, or any similar material should be placed in the bottom of the pot for drainage, and some sand incorporated in the soil. This will prevent the soil from becoming soggy from overwatering, or any water remaining longer than necessary about the roots in the bottom of the pot. Each time you water give sufficient to saturate thoroughly all the soil in the pot, then do not give any water until the soil at the surface begins to look somewhat dry. The habit of giving a little each day, whether necessary or not, is detrimental to the health of the plant. Plants will dry out quickly in the house, especially if the temperature is a little higher than is best. To avoid this, set the pots in the saucers in which there is about half an inch of sand.—Robert R. McGregor, in the November Woman's Home Companion.

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Household Hints.

In making gelatine jellies, it is well to remember that to one-fourth box of gelatine take one-fourth of a cup of water; to one-half of a box, one-half of a cup; and to one box, one cup. Let it soak fully one-half of an hour, and with large quantities one hour. In summer, more gelatine will be required to solidify a given amount of liquid than in winter, and some fruit juices take more than others. Experience is the best recipe for perfect jellies.

Ice-cream freezers and all utensils that turn with cranks and have oil in their gearings should not be left in water, as the oil is thus washed out and the utensils quickly spoiled. Clean well with clear, hot water and a brush immediately after using, and dry thoroughly before putting away.

Tins should be well dried before putting them away, or they will rust.

Use clean, hot, soapy water, changing as soon as it becomes greasy; wash and rinse the dish-towels after each using; use strong, linen cloths for dish-washing, and keep the drain-pipe clean, flushing it often with hot suds and soda water.

Do not put pans and kettles partly filled with water on the stove to soak, as it only makes them more difficult to clean. Fill them with cold water and soak away from the heat.

The outside of all pans, saucepans, in fact, all utensils, should be cleaned with as much care as the inside. Keep things clean; do not get them so once a week.

Never place kitchen knives and forks in water. Wash them thoroughly with the dish-cloth in hot suds, then polish and rub them dry.

Sieves should not be washed with soap, but cleaned with a brush and clear water, using soda, if necessary.—Herald and Presbyter.

Corn Bread.—One cup sour milk, 1 of sweet milk, 1 teaspoon sugar, 1 teacup flour, 2 heaping cups corn meal, 1 cup of soda, 1 of salt, 1 1/2 tablespoons melted but-

ter and 3 beaten eggs. Beat the eggs separately, add the melted butter to the milk, then the sugar, salt and yolks of eggs. Dissolve the soda in a little warm water, the last thing add the whites of the eggs, flour and corn meal, beat together quickly and bake in a hot oven.

Old-fashioned Buckwheat Cakes.—To 4 cups buckwheat and 1 small cup Indian meal add 1 even tablespoon salt, 1 cup home-made or 1/2 cake compressed yeast, 1 1/2 cups water and 2 of sweet milk. Have the milk and water mixed lukewarm. Let this rise over night. In the morning stir into 1/2 cup warm water an even teaspoon soda. Add to the batter just before putting in the oven.

With Baked Rice.—Cover bottom of well-buttered pudding dish with a layer of cooked rice. Add seasoning and bits of butter; a layer of chopped tomatoes, next rice and so on. Cover the top with grated bread crumbs add bits of butter, bake 1/2 hour in a hot oven. Serve hot.

Fruit Cake.—One cup grown sugar, 1/2 a cup of butter, 1/2 cup of sour milk, 1/2 cup molasses, 1/2 cup strong coffee, 3 eggs, 1 even tablespoonful each of soda, cloves, nutmeg and cinnamon, 1 cup seeded raisins, flour to make rather a stiff batter.—Ex.

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Does Any One Care for Father?

Does any one care for father, Does any one think of the one Upon whose tired, bent shoulders The cares of the family come— The father who strives for your comfort, And toils from night unto day, Although his steps ever grow slower, And his dark locks are turning gray.

Does any one think of the due bills He's called upon daily to pay? Milliner bills, grocery bills, doctor bills— There are bills of some kind every day. Like a patient horse in a treadmill, He works on from morning till night. Does any one think he is tired? Does any one make his home bright?

Is it right, just because he looks troubled, To say he is cross as a bear? Kind words, little acts and kindness Might banish his burdens of care. 'Tis for you he's ever so anxious, He will toil for you while he may live; In return he only asks kindness, And such pay is easy to give. —Sunday-school Advocate.

For 25c.

We will send To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more packs are ordered we will pay postage. These are the very best cards and are never sold under 50 or 75c. by other firms.

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

Wedding Invitations, Announcements, etc., a specialty.

### For Immediate Sale at a Bargain.

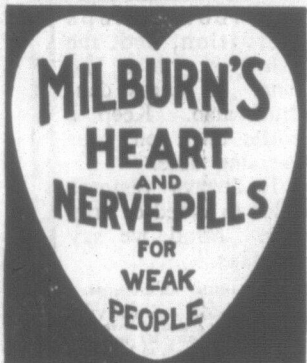
A good, all purpose farm containing 80 acres,—20 acres in wood land. Orchard bears from two to four hundred barrels apples, 100 trees out four years. Cuts 50 tons hay, plenty of firewood, good dwelling and two barns with cellar. Three miles from Berwick Station in the Annapolis Valley. Good school within five minutes walk. Part can remain on mortgage. For further particulars apply to J. ANDREWS, Real Estate Broker, Berwick, N. S. Several farms now on my list from one to six thousand dollars.

# One Hen One Day One Mill

It costs a mill a day—one cent every ten days—to make a hen a lively layer when eggs are high, with SHERIDAN'S CONDITION POWDER. Calculate the profit. It helps young pullets to laying maturity; makes the plumage glossy, makes combs bright red.

## Sheridan's CONDITION POWDER

Feed to fowls once daily, in a hot mash, will make all their feed doubly effective and make the flock doubly profitable. If you can't buy it we send one pack. 25 cts. 1 lbs. \$1. A two pound can, \$1.50. Sample poultry paper free. I. S. JOHNSON & CO., BOSTON, MASS.



These pills cure all diseases and disorders arising from weak heart, worn out nerves or watery blood, such as Palpitation, Skip Beats, Throbbing, Smothering, Dizziness, Weak or Faint Spells, Anaemia, Nervousness, Sleeplessness, Brain Fog, General Debility and Lack of Vitality. They are a true heart tonic, nerve food and blood enricher, building up and renewing all the worn out and wasted tissues of the body and restoring perfect health. Price 50c. a box, or 3 for \$1.25, at all druggists.

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Peloubeta Notes I have a beautiful on the S. S. Lessons Bible, Teacher's edition, with new illustrations, size 5x7, 1900, \$1.00.

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Revised Normal School Libraries. I am offering special discounts.

Class Books, Supt. Records, Envelopes.

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### Dr. J. Woodbury's Horse Liniment, HAS NO EQUAL

As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COLIC, LAMENESS, etc., in the human subject as well as for the Horse, with the very best results, and highly recommend it as the best medicine or Horse on the market, and equally as good for man when taken in proper quantities. W. A. Randall, M. D., Yarmouth. Wm. H. Turner, Charles I. Kent, Joseph R. Wyman, ex-Mayor. R. E. Feltner, Lawrenceport. Manufactured at Yarmouth, N. S., by

Fred L. Shaffner Proprietor.

The Sunday School

BIBLE LESSON

Abridged from Feloubeta's Notes.

Fourth Quarter.

REVIEW AND CHRISTMAS LESSON.

Lesson XIII. December 1900.

GOLDEN TEXT.

Thou crownest the year with thy goodness.—Psalm 65: 11.

No better Christmas lesson can be taught to many classes than a general view of the life of Christ as a whole, showing why we should rejoice and why the angels came from heaven to sing their "Gloria in Excelsis" when Jesus was born into this world. It was what he did and taught here that made his birth a matter of so much rejoicing.

Let us use every means possible to impress upon our scholars the life of Christ and its meaning, how each act and miracle and parable and teaching helped to show him to be the Saviour we need, the true Saviour of mankind.

ANCESTRY. On one side God himself. On the other every phase of character, every human tendency represented in his genealogy.

PREPARATIONS FOR HIS COMING.

- 1. Universal peace.
2. One empire.
3. One language generally known.
4. The Jews with the Scriptures in all lands.
5. A general awakening and unrest.

CHILDHOOD AND YOUTH.

- 1. Home training.
2. Bible study.
3. Schooling.
4. Different languages.
5. Travel to Jerusalem.
6. Great religious meetings.
7. Village life.
8. Work at a trade.
9. Knowledge of his country's history and hopes.
10. A perfect and beautiful character.

PREPARATIONS FOR HIS MINISTRY.

- 1. John the Baptist.
2. Baptism.
3. The Holy Spirit.
4. The voice of God.
5. Temptation.

John's ministry of preparation began six months before Jesus began to preach, continued through the first year and three months into the second year.

FIRST YEAR—YEAR OF BEGINNINGS.

- 1. First disciples.
2. First miracle.
3. First reform.
4. First discourse.
5. First tour.
6. First Samaritan disciple.
7. First work of Galilean ministry.

SECOND YEAR—YEAR OF PRINCIPLES.

The year in which Jesus laid down and worked out many of the fundamental principles and truths of his kingdom.

- (a) Imprisonment of John the Baptist, March.
1. The water of life.
2. Organization. Choosing apostles.
3. Sermon on the Mount.
4. Miracles proving his authority and illustrating his work.
5. Forgiveness of sins.
6. Seeking the lost.
7. Life from the dead.
8. The light of the world.
9. Warnings and invitations.
10. Parables.

THIRD YEAR—YEAR OF DEVELOPMENT.

- (b) The death of John the Baptist in March.
11. Training of the twelve.
12. The bread of life.
1. Rejection at Nazareth.
2. The twelve sent forth. Training.
3. Feeding of the five thousand.
4. Discourses on the Sabbath, on humility, welcome to sinners, the rich young ruler, Zaccheus the publican.
5. Miracles: The dropsical man, the ten lepers, blind Bartimeus.
6. The transfiguration.
7. The children.
8. Parables: The great supper, the lost sheep, the lost coin, the prodigal son, the unjust steward, the rich man and Lazarus, the pounds.

C. C. Richards & Co.

Dear Sirs,—Your MINARD'S LINIMENT is our remedy for sore throat, colds and all ordinary ailments. It never fails to relieve and cure promptly.

CHARLES WHOTTEN.

Port Mulgrave.

What About Prohibition Now?

NON-PARTIZAN.

Now that the smoke of the recent Dominion "election-battle" has cleared away, it may be in place to offer a few thoughts and suggestions in re Prohibition. Some readers, like some leaders, on both sides of politics, may say that the temperance "fanatics" (so-called) will from this time forward be relegated to a back seat, and no longer trouble our busy law makers. That now there need be no further expenditure of hundreds of thousands of dollars of the peoples' money to satisfy those very troublesome people, as were spent by the late Conservative Government in the "make shift" "Royal Commission" (humbug) and the "Plebiscite fake" (yes, fake). That Conventions, Associations, Synods, Assemblies, Conferences and Dominion and Provincial temperance bodies will no longer need to spend their valuable time in gravely discussing and solemnly framing and determinedly passing unanimous resolutions and, protests regarding the troublesome liquor traffic, etc., etc. That now the "blood money" can continue to freely flow into the treasury without compunction of conscience. Oh! what a relief to our leaders on both sides.

If any the fiends of the lower regions chuckle in their horrid glee at their success in keeping the religious and temperance advocates of Prohibition divided up earth their friends and representatives on either "stand shoulder to shoulder," a hundred thousand strong, to protect not their "political party" but their nefarious and wicked business,—shame! shame!! on Christian and temperance voters to be thus "out-witted."

Will the day ever dawn when Christian people will not only "vote as they pray," but also join their forces with Temperance reformers, and organize in every polling-place in city, town of each province in the Dominion, for the purpose of establishing

an independent political party to nominate and elect first-class honorable statesmen, irrespective of party, whose first duty shall be to rid the Dominion of the legal cloak of the death-dealing liquor traffic, which is annually dragging thousands of our noble men and women down to degradation and death. Such a 'Union, to boldly define a policy including several needed reforms. Surely the time is at hand when such a movement should be inaugurated and carried forward systematically, backed up, if need be, with a million dollars. Even our school-children would as gladly contribute to such a fund as they did give towards the "Soldiers of the Queen," and "Famine Fund." Let such a determined effort be begun under "Divine guidance" and I venture to predict that, by the time another general election takes place hundreds of thousands of our best voters—Prohibitionists—now so disgusted with the way both political parties have treated this vital question, would gladly support such a movement. Conservative prohibitionists have no reason to find fault with Liberal prohibitionists for not voting against the Government because the Government deceived the people, and for the very good reason that they could hope for no better treatment, had the Government been defeated, and the opposition placed in power.

TORY-GRIT PROHIBITIONIST.

The Way it Struck Her.

A little ragged orphan girl, who ne'er Had had a home nor known a parent's care, And who, with shoeless feet and hatless head, Newspapers sold to earn her scanty bread, Was taken from the city far away, With others of her kind, one summer day, To look upon the ocean. At the sight Her thin, sharp face was filled with grave delight; And some one said: "I wonder what can be Her thoughts, poor child, about this mighty sea." She heard the words and quickly turned her head, And in low tones, "I's thinkin', ma'am," she said, "I see glad I comed, because I never sor Enough of anything at wunst before!" —Harper's Young People.

New York despatches say that the Palearic Islands, the seaport of Ceuta, in Galicia, and an extension of territory is in negotiation between England and Spain as a reward of Britain's neutrality in the Hispano American war.

Strictly Scientific.

Only One Pile Cure Which Can Be Considered Such.

The Pyramid Pile Cure is strictly scientific both in its composition and in its therapeutic action, and the best feature is that it is perfectly harmless. No ill effects ever result from its use.

The cure is accomplished painlessly by the astringent properties and healing oils contained in it, which cause the little tumors and congested blood vessels to contract and the obstruction to the circulation to be removed.

The Pyramid Pile Cure is in suppository form and far superior to any salve or ointment for convenience.

It is applied at night and absorbed into the sensitive rectal membrane, acting both as a local and a constitutional treatment.

One 50 cent box of the Pyramid has often been effectual, even in cases of many years' standing.

Relief from pain and itching is so immediate that patients sometimes imagine that the remedy must contain some form of cocaine or opium, but a careful analysis shows it to contain no cocaine, anesthetic or injurious drug of any kind. It is guaranteed free from any deleterious substance.

The ligature treatment, the knife, or the still more cruel treatment by dilation, besides causing intense pain and sometimes collapse and death, are now known to have little value as far as a permanent cure is concerned.

Thousands of pile sufferers bear witness to the value of the Pyramid Pile Cure and even in cases where a dangerous surgical operation has failed to cure surprising results have been obtained from this remedy after a week's use.

A complete treatment of the Pyramid Pile Cure is sold by druggists everywhere at fifty cents.

The Pyramid Drug Co., of Marshall, Mich., will mail to any address a little book on cause and cure of piles, and a list of cured patients from all parts of the United States.

Quality

Never experiment with so important an article as the human food

It is the high quality of Royal Baking Powder that has established its great and world-wide reputation.

Every housewife knows she can rely upon it; that it makes the bread and biscuit more delicious and wholesome—always the finest that can be baked.

It is economy and every way better to use the Royal, whose work is always certain, never experimental.

There are many imitation baking powders, made from alum. They may cost less per pound, but their use is at the cost of health.

From the Churches.

Denominational Funds.

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

SUSSEX, N. B.—I baptized a very promising young man at Ward's Creek on Saturday and a young lady at Sussex Sunday evening. Work encouraging.

W. C.

GERMAIN STREET.—The congregations in Germain Street are very large and the services are of marked interest. Five young persons were baptized on Sunday morning and received the hand of fellowship at the evening service.

HARVEY, ALBERT COUNTY, N. B.—A remarkable storm cloud broke on the parsonage last week. It gathered in the Germantown section of the field, and burst in the form of a fur-lined overcoat on the devoted shoulders of the pastor, who not only acknowledges the same with hearty thanks, but rejoices in the appreciation of his labors which this seasonable gift indicates.

Dec 8th.

WILMOT MOUNTAIN, N. S.—Rev. E. P. Coldwell's pastorate for six years closed a few weeks ago and he has gone to another field where we wish him continued prosperity. Rev. L. A. Cooney has accepted a call to the pastoral care of this and the Hampton church and is already upon the field. May pastor and people work unitedly for the extension of God's kingdom.

CHURCH CLERK

Port Lorne, December 11.

TOBQUE VALLEY CHURCH.—We are getting along nicely. Notwithstanding the fact that most of the men are in the woods our services are well attended. We are glad to report some additions to our church. Sister David Jenkins (formerly Nina Bloo sworth) was received into the church by letter, as also was Bro. Arthur Ridge-well of the St. Stephen Baptist church. This good sister and brother coming to us so highly recommended, will, we trust, be instrumental in God's hands of helping both pastor and people along in the good work. We intend D. V. entering into special work shortly. Pray for us.

PASTOR STERLING.

HOPEWELL.—On the evening of the 11th inst, we were pleased to have a visit from about two dozen of our people from the "Cape." The sleighing was splendid and they took advantage of it to drive down and see us. After spending a delightful evening together, Des. Perrin Tingley on behalf of the company presented us with \$11.76 as a little present. They were particular to enjoin upon us that this was not a donation party but only a friendly call. These are among the bright spots in a pastor's life and we very much enjoyed receiving the visit outside of the financial consideration.

P. D. DAVIDSON.

ADVOCATE, N. S.—Five months have pleasantly passed away since coming to our new pastorate. These dear people have done much to unite our hearts to them and the cause in this place. Twice have they come to our home, the first by the church and congregation, the second by the young people, leaving us the better in this world's goods by \$25 at each visit. They have unitedly worked with us for the enlargement of his kingdom with a result of an addition to the church of eight members, three by letter and five by baptism, and the removal of the church debt which this faithful little band has gradually been lessening year by year. God's blessing rest upon this people, and may we look for greater results in the next five months.

O. E. STERRES, Pastor.

LAWRENCETOWN, N. S.—A very pleasant reception and installation service was held in the vestry on the 9th ult. Tea was served by the ladies of the church. Rev. E. L. Steeves, the presiding officer for the evening, called the meeting to order. An address of welcome was presented to Pastor and Mrs W. L. Archibald by Deacon W. B. McKeown to which the pastor made suitable response. Prayer was offered by Rev. E. N. Archibald of Melvern Square. Rev. R. D. Porter gave the charge to the church. Rev. E. L. Steeves in well chosen words gave the new pastor some good advice. The choir rendered choice music adding to the enjoyment of the occasion. There are prospects for doing some good work of this field and it is hoped that there may be some things of an encouraging nature to report in the near future.

COM.

IMMANUEL CHURCH, TRURO.—My brother has been assisting us in special meetings during the last four weeks. Notwithstanding the many counter influences always to be met with in a town like Truro, the meetings have been a source of great blessing to the church. As we sit down to reckon results we realize that much good has been done, though we are yet unable to speak with as much definiteness as we would desire. Church members who had wandered far from Christ have been restored to fellowship with him, and several of our brightest young people have confessed Christ for the first time. We shall report more definitely later. My brother sings the gospel with all his wonted power and effectiveness. We would fain have him with us always. He has gone to Hillsboro, N. B., to assist Pastor Townsend. Correspondents will note his present address.

M. A. MACLEAN.

Truro, N. S., Dec. 10

PORT LORNE AND HAMPTON.—After six years of happy and I trust to a good degree prosperous service as pastor of the two churches of this field, I have recently resigned my charge. During each of those years with one exception, accessions have been to one or both of these churches by baptism and the religious interests of the communities has been fairly well maintained. A valuable parsonage has been built and with the exception of a few dollars still due paid for. I have found the people of this field to be intelligent, kind-hearted and appreciative of the gospel. A field of labor that gives promise of good results for faithful labor is now before the new pastor, Rev. L. A. Cooney, who has just entered upon his work. As for myself I am ready for work with any church to which the Lord by his providence may direct me.

E. P. COLDWELL.

FIRST BAPTIST, MONTREAL.—"Church Day" was celebrated on the 9th inst. in a manner in keeping with the record of Pastor Gordon. His people had come to the close of the year with total contributions for local needs and benevolence of over \$7,000. They needed \$1000.00 with which to balance accounts. For this they made earnest prayer, and without a single personal appeal or canvas the special collections of this anniversary day reached a total of \$1300.00. And this large amount comes after generous giving for extensive church repairs, such as a magnificent pipe organ, beautiful stained-glass windows, electric lighting, painting and tinting of vestry. Special meetings held recently have resulted in additions to membership and in a general spiritual awakening of the church. Pastor Weeks, of Walmer Road, was the preacher on Church Day, and his messages were an inspiration to large congregations. Pastor Weeks remained for the reunion of Monday evening and joined the other Baptist pastors of the city in congratulating "our" Gordon and his church on the courageous and successful struggle of the past year. Maritime men, here at school, are much in evidence in the services of this old church. Some of them are our own Acadia men and of course loyal to the Baptist cause wherever they may be, others are of other "persuasion" but a part of the wide circle of friends which knew Pastor Gordon in his work among our own churches.

A. H. C.

Annopolis Valley Letter.

A great upheaval has taken place among the pastors and pulpits of this county and vicinity. Not every pastor changed; but the number who have moved has been relatively very large. All of the changes were for good and legitimate reasons, and come about in the natural way, with mutual understandings. Digby has secured the services of Rev. Frank Reals, who has left a sorrowing people in Canso to minister to the thriving church in this well-known resort. Some months ago Bear River called to its pulpit I. W. Porter; a man who is winning golden opinions among his people. Clementsport is pastorless, now that J. T. Eaton has resigned. L. J. Tingley, we understand, has at last consented to remain at Clementsport. The same is true of Annapolis Royal, their pastor having decided not to continue his studies this fall, but to remain for another year with this people. Lower Granville has called and settled T. A. Blackadar. Granville Mountain has secured Bro. Rees, and L. A. Cooney has just gone to Port Lorne. All three of these pastorates begin hopefully. Bridgetown has wooed and won E. E. Daley of Sackville. He is just entering upon his labors on this promising field with every prospect of success. W. L. Archibald succeeds Wallace at Lawrence-town; and W. M. Smallman is hard at work at Nictaux. Pastor Webb is back

from his trip abroad and is at his old stand at Kingston; while Morgan of Aylesford has removed to Nelson, B. C. Of the men of larger pastorates, besides Webb of Kingston we have left only Perry of Melvern Square, Corey at Middleton, Locke at Springfield and Steevs at Paradise and Clarence. Thus it will be seen that many changes have come to us within the year.

At the last session of our County Conference, which met with the New Albany church Dec. 3rd and 4th, it was the unanimous feeling that the churches of the county should observe the first few weeks of the new year and century as a period of special religious activity. To this end a motion was passed requesting every pastor in the county to hold special meetings during the month of January upon his own field. It is believed that this movement will be general in the county, and the result will be a widespread awakening.

We have among us one man at least who has solved the problem, "Each pastor his own evangelist;" the growth of the Paradise and Clarence church under the present management proves that it is more than an experiment. Singing Evangelist Hugh MacLean has been assisting the pastor for the second time in three years; and both visits have proved satisfactory. It is quite possible for ministers to think that in order to carry on special services, they must of necessity secure a preaching evangelist. The pastor who prefers to do his own preaching, and has wit enough to see that the sweet gospel songs of a man like Hugh MacLean will attract and powerfully supplement his own efforts will find the results satisfactory to himself and to his people. He will come to look upon such special effort as a part of his annual work. He will find also that his standing among his own people will be none the worse for his having been the direct instrument in winning the unsaved, and quickening the church to a deeper spiritual life. He will find also that there is not the embarrassing contrast between his own preaching and that of the evangelist preacher; to cause invidious comparisons, and ultimately an hyper-critical discontent. He will solve in a measure the question of long term pastorates, and will find how imperative is the necessity of his holding and presenting foundational truths which have taken a mighty possession of his heart, conscience and imagination. The pastors need the spirit and conviction which comes with the effort, the churches need the awakening, and lost souls the shepherding. Wanted evangelistic pastors.

R. HINTON HOWARD.

Annapolis, Dec. 13th.

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will be worth many times the cost. Don't wait till you feel the need of it. It may be TOO LATE. Write for a Catalogue. Address W. J. OSBORNE, Principal. Fredericton, N. B.

Dr. Slocum's Noble Work.

The Eminent Scientist is Devoting his Life to the Cure of CONSUMPTIVES.

Offers Free Treatment to all Who Desire a Cure.

To heal the sick! To bring back health and strength to the pale cheeks of men and women suffering from that terrible disease, Consumption, is the life work of that Eminent Scientist and benefactor of the human race, Dr. T. A. Slocum. Dr. Slocum has made this disease a life study, and no man in the medical world stands higher as an authority on all lung diseases than the man whose name heads this article. Dr. Slocum says "no matter how many discourses you have met with his cure is swift, certain and permanent. To prove the truth of his statement the doctor is willing that every victim of Consumption shall have a free trial of his famous remedies. Here is his offer:

You or your sick friends can have a FREE course of Treatment. Simply write to THE T. A. SLOCUM CHEMICAL CO., Limited, 179 King St. West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

When writing for them always mention this paper.

Persons in Canada, seeing Slocum's free offer in American papers will please send for samples to the Toronto laboratories.

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A Big Job on your hands if you try to get a BAKING POWDER that will give better satisfaction than

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1901

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McLEAN'S VEGETABLE WORM SYRUP Safe Pleasant Effectual

**MARRIAGES.**

**MCVEY-FOWLER.**—At the home of the bride's parents, Dec. 12th, by the Rev. N. A. MacNeill, John T. McVey and Bessie J. Fowler, all of Norton, Kings county, N. B.

**ROSS-POWELL.**—At the Baptist parsonage, Dec. 6th, by the Rev. N. A. MacNeill, Joseph Ross and Elizabeth Powell, all of Hampton, N. B.

**BETTLE-FARMER.**—At the home of the bride's parents, Dec. 10th, by the Rev. N. A. MacNeill, Judson Bettle and Annie Farmer, all of Norton, Kings county, N. B.

**GODFREY-MAHAR.**—At residence of officiating clergyman, on 12th of December, by Rev. J. Miles, Marven Godfrey of Lower Hillsboro, Albert Co., N. B., to Amanda E. Mahar of Mountville, Albert county, N. B.

**STEEVES-STEEVES.**—At the home of the bride, Nov. 20, by A. A. Rutledge, Benson W. Steeves, of Hillsboro to Lizzie Steeves of Rosevale, Albert Co.

**MCLEOD-ARMOUR.**—At Charlottetown, P. E. I., Dec. 13th, by Rev. G. P. Raymond, Alfred B. McLeod of Bay Verte, N. B., to Ethel Blanche, daughter of Mrs. A. N. Armour of Charlottetown.

**MCGRATH-ELLIS.**—On Dec. 12th, at the home of the bride, by the Rev. T. A. Blackadar, Ernest McGrath and Ella, eldest daughter of Mr. Anthony Ellis, all of Victoria Beach, Annapolis county, N. S.

**DEATHS.**

**BARBOUR.**—At Harvey, Albert Co., N. B., Dec. 9th, Mrs. Jane Barbour in the 77th year of her age.

**BOYD.**—At Bridgetown, N. S., Nov. 3rd, Mrs. Katie Boyd, Inglisville, N. S., aged 74 years.

**SMITH.**—At Harvey, Albert Co., N. B., on December 5th, Lucy Smith, beloved wife of Gullford Smith, in the 71st year of her age.

**GATES.**—On Nov. 19th, Robert Gates, Inglisville, N. S., aged 83 years. A sorrowing widow, four daughters and one son survive him. The funeral services were conducted by Pastor W. L. Archibald of Lawrencetown.

**WINCHESTER.**—Mr. Wm. Winchester died at his home in Granville, after a brief but severe illness, Nov. 6 aged 82 years. Brother Winchester was baptized by the late Rev. David Hanis in February, 1842, and united with the Granville Baptist church and continued in its fellowship until death. He was twice married and leaves a widow, three sons and three daughters to mourn their loss, but they trust that their loss is his eternal gain. "Absent from the body, present with the Lord."

**BROWN.**—David Brown died at Hopewell Hill, Nov. 28th, after only two hours of sickness. About 3 a. m. he complained of numbness in his right leg and arm and got rapidly worse. Dr. Murray was called but the man died in less than two hours. He had never made a profession. He prayed earnestly for himself and wife before he passed away. He leaves a wife and one child. His body was sent to N. S. for interment.

**SELLERS.**—At Hodson, Nov. 25th, Deacon William Sellers, aged 82. Our dear brother had for many years been a consistent member of the Oak church, River John, where his voice was often heard in prayer and exhortation. In the business transactions of the day his wise counsel

and prompt action will be missed. When in health, he never failed when possible to be seated at the Lord's table. For the last two years of his life he was a great sufferer and often expressed a desire to be released from the suffering body if it was the Lord's will. He leaves an aged widow, sons and daughters and many friends to mourn his loss. "Blessed are the dead who die in the Lord."

**STEARNS.**—Ruth R. E., daughter of Brother and Sister S. L. Stearns died at her home in Guysboro, Sunday morning, Dec. 2, aged twenty years. Nearly three years ago Ruth yielded her life to Christ and united with the church in Guysboro. During those years Christ developed her life into a beautiful Christian young womanhood. For nearly a year she was "shut in" with that dread consumption from which she died. But no spot was brighter than her sick-room. When she learned that for her earth's joys must soon fade, there was perfect resignation to the Master's will. As she went down into the valley leaning upon Christ there was no darkness for her. Her chief concern was for the companions of her childhood and youth, that they might all become true Christians. Ruth is missed from her home and her church, but the memory of her quiet, faithful life will ever be helpful to those who knew her best.

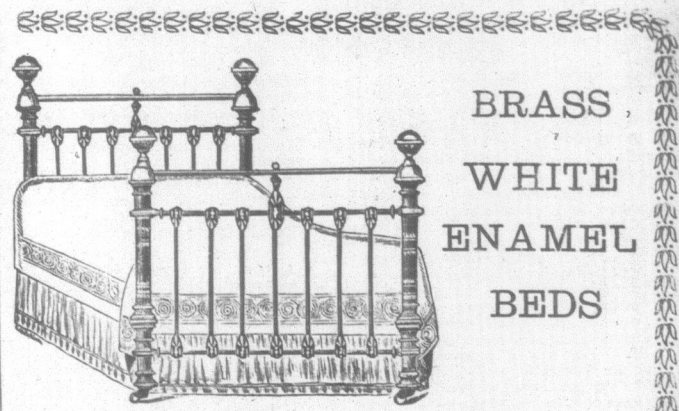
**LEAMAN.**—At Moncton, on Dec. 2nd, John Leaman in his 86th year. Mr. Leaman was a faithful and earnest Christian who adorned his profession of faith in Christ by a godly life. He was a member of the Moncton Baptist church. A few years ago he lost his companion. Since then he has been living with his daughter. When Mr. Leaman first came to the "Bend" there were but twelve houses. He lived to see that little village transformed into a beautiful city. He left four sons, four daughters, forty grand-children and sixteen great-grand-children to mourn his loss. Mr. Leaman was a highly respected citizen, and his death removes one of the old landmarks. The funeral service was conducted by Rev. W. Camp of Sussex who spoke from the words: "Wherefore comfort one another with these words." (1. Thess. 4: 18.

**SHERWOOD.**—At Campbell Settlement, Kings Co., Dec. 3rd, Brother C. Leonard Sherwood, after more than a year battling with that dread disease, consumption, passed up and out of the tribulation to be in the immediate presence of the King eternal, aged 42 years. On Nov. 27, 1898, Brother Sherwood and his wife with another brother were buried with Christ in Baptism. Since that time it has been his earnest endeavour to walk with his Master in newness of life. He ripened rapidly for eternity. Great grace was given to him during his illness. Rejoicing and triumphant he passed through it all, and entered into the rest. His lonely widow severely mourns his loss, but exults in the Christian's hope of meeting where sorrow will never come. At our brother's request Rev. J. D. Wetmore of Coldstream, Carleton Co., conducted the funeral services at Hillsdale, Kings Co., where notwithstanding the inclemency of the weather many were gathered to show the love and esteem in which our brother was held. Rev. R. M. Bynon was present and assisted in the services which were held on the afternoon of the 6th.

**WALLEY.**—At Scotch Village, Hants county, N. S., Dec. 2nd, Elizabeth, wife of Joseph Walley, Esq., passed into rest. Deceased was a daughter of Captain Frederick Bartheaux and was born, Oct. 20th, 1833, at Walton, N. S., then called Petite. She was married to Mr. Walley at Spencer's Island, Oct. 3rd, 1850, and they removed to Scotch Village shortly after. Early in 1851 Sister Walley was baptized by the late Rev. George Dinuock into the fellowship of the Newport Baptist church of which she has been an earnest and devoted member for almost fifty years. During this time she has endeared herself to the whole community. To her they have ever gone in sickness and in trouble and always found in her a friend and helper. Many now living owe their lives, under God, to her faithful ministrations. The last acts of her life were for the relief of the suffering. She fell asleep peacefully trusting in Jesus. An aged husband, two sons, a daughter and a wide circle of relatives and friends mourn the loss of one whose whole life was one of unselfish devotion to the wants of others.

**Quarterly Meeting.**

The Cumberland county Conference, if it may be said that two ministers are the Conference, convened with the Westchester Baptist church on Nov. 13th; Bro. C. H. Haverstock president, to the chair. The most striking and memorable feature of the occasion was the absence of the following pastors:—Dr. Steele, J. W. Bancroft, W. E. Bates, D. H. McQuarrie, P. D. Now and J. M. Parker. The first



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Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

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**To Intending Purchasers**

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

**"THOMAS"**

for that instrument will fill the requirements.

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Middleton, N. S.

three of these brethren very considerably informed us of their necessary absence, the others, as far as we know, did not give us a passing thought, though in the preceding Conference they passed a resolution expressing deep and profound sympathy with the Westchester group in its dire need.

Brethren, if we are to make our quarterly gathering a potent factor for good in this county, it will be absolutely necessary for us to put a good deal more energy and effort into it than hitherto. In the absence of the program previously provided, the days were spent in evangelistic effort; I am glad to say with a good degree of success. Back-sliders returned and a few unconverted requested the prayers of God's people. Brother Relyea the pastor, has recently passed through deep waters in the loss of his wife. The Holy Spirit is proving his source of comfort and power in these sad and sombre hours.

We meet again in the month of February at Amherst. Bro. Huntley, the assistant pastor, expects to be ordained on that occasion. We sincerely hope that our Westchester experience will not be repeated.

A. F. BAKER, Sec'y.

Thanks.

Mrs. J. F. Kempton desires to express through the columns of the MESSENGER AND VISITOR her grateful appreciation of the tender messages of sympathy and condolence which have come to her in these days of sad bereavement.

**Pyny-Balsam**

A QUICK CURE FOR  
**COUGHS AND COLDS**

Very valuable Remedy in all  
affections of the  
**THROAT AND LUNGS**

Large Bottles, 25c.

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Proprietors of Perry David's Pain Killer.

Young Men and Women from all parts of the Province attend

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This long-established, reliable and up-to-date Commercial training school fully merits the confidence so long placed in it by the public and continue to give the best instruction in Book-keeping, Shorthand and Typewriting, and kindred subjects; also to supply business men with Book-keepers and Stenographers. There is an increasing demand for young men who can write Shorthand, and we make a specialty of this branch, teaching the Ben Pitman, Isaac Pitman and Perin systems. Our Annual Announcement for 1900-01, containing information respecting terms, etc., will be sent to any address on application to S. E. WHISTON, Principal, 95 Barrington Street, Halifax, N. S.

**GOLD MEDAL, PARIS, 1900**

The Judges at the Paris Exposition have awarded a

**COLD MEDAL**

to

**Walter Baker & Co. Ltd.**

the largest manufacturers of cocoa and chocolate in the world. This is the third award from a Paris Exposition.

**BAKER'S  
COCOAS AND CHOCOLATES**

are always uniform in quality, absolutely pure, delicious, and nutritious. The genuine goods bear our trade-mark on every package, and are made only by

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DORCHESTER, MASS.**

ESTABLISHED 1780.  
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The Farm.

Feeding Apples to Stock.

A young neighbor of mine proposes to feed several hundred bushels of apples to his milk-cows, and he wants to purchase a root cutter and chop up the apples before feeding. He fears his cows might otherwise choke. There is no danger in feeding apples or small potatoes to cows, so far as choking is concerned, provided an arrangement is made to keep the cattle's heads down while they are eating. This may be accomplished very easily by securing a smooth, straight pole to the stanchion just above the cows' necks after they are all in. So long as their heads are down they cannot choke. When cattle do choke it always happens when they are reaching into trees after small apples, which are apt to roll down into their throats and lodge while the lungs are drawing in air.

The question arises, Will sour apples be of any benefit to cows in milk? Cows being kept on all dry food may be slightly benefited by small daily feeds of apples. It would probably tend to keep them in better health, but it is very doubtful whether the flow of milk will be any better.

With horses there is really no danger about their choking. I have known another friend to spend half an hour every day to carefully and conscientiously cut every little potato he intended to feed to his three horses. This time was all wasted. I feed all such things without any cutting whatever. Even the largest beets will be eaten by cattle without any difficulty. I calculate my horses and cattle have more time to cut up their roots than I have, and their time is not all valuable.

For sheep, all roots and the like would best be cut up fine, otherwise many pieces will be dropped into the litter, and, when once befouled, will not be eaten.—(F. Greiner, in Farm and Fireside.

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Make the Pig Grow.

Give young pigs a good start. It will be to your interest to do so. A young pig that has once been stunted will never wholly outgrow it, no matter how good the subsequent care may be. Any animal being grown for meat should have feed enough to make a good gain every day from birth to slaughter. If there is ever a time in that animal's life when no gain is being made in weight, all feed consumed during that time is practically lost, for the profit all comes from the feed that makes

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A WINNING BOY.

Earns His Medals by the Use of Good Food.

A Vicksburg, Miss., boy, J. B. Smith, corner Grove and Third streets, says: "I have been studying very hard to try and beat my room in examination. I have been eating oatmeal and cream for breakfast all my life. Lately when the hard study began I did not feel well enough to go to school, and there was an examination ahead of me and an exhibition, too.

"I was determined to go through this examination, but felt so sick all the time that I didn't know how to accomplish it. Well, mother saw the Grape-Nuts food advertised, so she bought some and gave it to me for breakfast every morning, and you just ought to see what this food did for me.

"I began to get well at once and grow hearty and fat, in spite of my hard work. Above all that I did beat my room at examination, making a general average that was the highest mark in the room. I am also able to take part at the military drill tomorrow night at the exhibition and will try for the gold medal for general excellence. If you think there is any question about this you can write to Bro. Garbrial, our principal, and he will tell you that it is true."

It is of the greatest importance that parents feed their growing children, during study, on the most nourishing food possible to obtain, and there is no question on this score regarding Grape-Nuts, for the food is compounded of the elements selected from the grains which go quickly make and rebuild the brain and nerve centres. Any parent can prove this statement by feeding the children on Grape-Nuts. Obtained from any first-class grocer.

the gain above the amount required to maintain the animal's needs. In other words, a certain amount of feed necessary to keep the animal alive, and the profit must all come from the little extra feed that makes the gain in flesh. A young animal will gain more on a given quantity of feed than an older animal on the same feed. I think we might safely say the younger the animal the greater the gain for the feed consumed. That is why it pays better to feed young stock.—(Swine Advocate.

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Opportunity Makes the Man.

An example of how men often grow with their opportunities is that of the Commissioner of Agriculture of the State of New York. His appointment was very earnestly, even vehemently, opposed by almost all leading agricultural papers and prominent agriculturists of the Empire State, on the ground that Mr. Wieting was a machine politician rather than a farmer. We, ourselves, had absolutely no faith in the man. But he was shrewd enough to surround himself with wise counsellors, foremost among whom, we believe, stands F. B. Dawley, the accomplished and pushing director of the New York Farmers' Institutes, and thus he has made his administration a shining success. "The New York Farmer," one of the papers which opposed Mr. Wieting's appointment at the time, now says editorially:

"Commissioner of Agriculture Wieting is the terror of food poisoners and adulterators in New York State. He is the right man in the right place."

Stick to it, Mr. Wieting. The farmers of that State appreciate your services; and we only wish more power to your arm and voice.—(Practical Farmer.

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Unprofitable Boarders.

Every farmer fully comprehends the anxiety that comes in the spring, when the hay ricks are fed out of sight, the corn and oat bins are almost empty, and the hay, straw and fodder stored in the barn-loft are gone, and yet having a large amount of farm fowls and animals to be fed, and grass and spring crops several weeks in the future. This is so often the case on the farm! The strange feature of it is that we will let such farm history so often repeat itself.

Now, when feed is abundant is when one should make provision for the time of the oft-recurring spring scarcity. This is many times done by disposing of unprofitable stock. Much of this class of stock will eat sufficient to feed paying hens, pigs, calves, cows or horses, and then, after having had much care and feed, die in late winter or early spring. The occupants of the henhouse, the pig pen, the calf lot, the barn lot, the stable, should all be weighed in the balances of possible profit, and those found wanting should go to the pot or the barrel or to market. Sometimes it is humane as well as profitable to lead "Old Gray" to the woods and with well aimed bullet end her career.

It takes the best of business nerve to dispose of animals that have only the possibilities of profit in them. Yet, if farmers would carefully consider the unprofitableness of many of the hens, cows and horses on the farm, many of them not only leaving unpaid board bills, but eating up the profits of the paying ones, there would be fewer of the various farm animals to carry through the winter, and those left be in better condition with the coming of spring, and with perhaps a surplus of feed to sell at spring prices to some farmer who didn't calculate on and discriminate against unprofitable boarders.—(Coleman's Rural World.

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The port commissioners of Calcutta recently invited tenders for locomotives. The lowest English tender quoted £1,544 for each locomotive and wanted nine months to complete the order. The lowest American tender quoted \$1,160, and asked for six months. The latter was accepted.

Arrested for Spitting.

The man who carries the dread germs of consumption, and who deliberately, or even carelessly expectorates in public places is certainly deserving of punishment. Any other person who is afflicted with a cough or cold is very susceptible to the germs which float in the air (and the air is crowded with these germs), cast off by Consumptives and persons suffering from kindred disorders. A great many cases of Consumption arise from this most reprehensible habit. If you are suffering from a Cold and Cough the only safe-guard is to heal the irritated surface of the throat and lungs which the cough has produced. Shiloh's Cough and Consumption Cure is the sure remedy.



Shiloh will Cure that Hacking Cough

the only sure remedy—it is guaranteed to be sure. If you do not feel satisfied with the results by the time you have used two thirds of the bottle take the remainder back to your druggist and he will refund you the whole of the money you paid him. But you won't take it back, you will have been too much benefited.

"S. C. Wells Co., Toronto. Sirs.—My husband was a car cleaner and as healthy a man as you would find anywhere. One day he got a bit of a cold—such as he had had often before and shaken off easy enough, but this one was followed by a cough and before long he was awful bad. The Doctor said he must have inhaled something poisonous. We got medicine from the dispensary but it did him no good. One day his foreman came to see him and brought part of a bottle of Shiloh's Consumption Cure which had been left over after an attack of croup which his little boy had had. It seemed to do my husband good from the start and three other bottles of it set him on his feet again. I have no doubt that it saved his life. He's quit cleaning cars for good. Yours truly, Mrs. Susan McNully, P. St. Charles, Montreal."

Sold in Canada and United States, at 25c., 50c. and \$1.00 a bottle. In England at 1s.2d., 2s.3d. and 4s.6d.

Advertisement for Corticelli Sewing Silk. Includes text: 'CORTICELLI SEWING SILK is a perfect silk on account of the perfectness of its parts. Each thread is made up of one hundred strands of "nest" or "cacoon" silk. Each strand is tested by an infallible machine which stops automatically for the slightest flaw, knot or irregularity—a mistake the eye can't see this machine detects. Every yard of Corticelli Sewing Silk must be perfectly smooth, strong, full letter A before it can get on a spool with our label. That label is your guarantee of perfection in Sewing Silk. For Sale Everywhere. Ask for it and see you get it.'

Advertisement for Miller Bros. Includes text: 'BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT. MILLER BROS. 101, 103 Barrington Street HALIFAX, N. S.'

Advertisement for Wheeler's Botanic Bitters. Includes text: 'WHEELER'S BOTANIC BITTERS. A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eye bright and skin clear. Cures headache, dizziness, constipation, etc. Purely Vegetable, large bottles, only 25 CENTS.'

Advertisement for Free Scholarships. Includes text: 'FREE SCHOLARSHIPS TO A LIMITED NUMBER IN ELECTRICAL, MECHANICAL, MARINE, STATISTICAL OR LOCOMOTIVE (INCLUDING MECHANICAL DRAWING) AMERICAN SCHOOL OF CORRESPONDENCE, BOSTON, MASS. (Chartered by Commonwealth of Massachusetts)'. Below is text: 'Lieut. Col. Hughes, superintendent of the Montreal police force, on Monday sent in his resignation to the City Council.'

News Summary.

The corporation of Limerick on Thursday conferred the freedom of the city upon Mr. Kruger.

The worst period of snowfalls known in Newfoundland during the last ten years prevailed this week, paralyzing traffic.

The Ontario government on Friday formally handed the Upper Canada college over to the care of the board of governors.

There were eighteen business failures in the Dominion this week, against twenty-eight in the corresponding week of 1899.

G. Oswald Smith, of Bishop's College, Lennoxville, Que., has been appointed professor of classics at Trinity University, Toronto.

Russian railways are the most dangerous in the world. Thirty persons in every million passengers are either killed or hurt.

Seven persons perished in the fire on Friday morning in the State Normal and Training School at Dunkirk, N. Y. Six of the number were young women students.

Colonel Otter and his men of the Canadian Contingent who are now crossing the Atlantic on the "Lake Champlain" are to land at St. John. The steamer is expected about the 24th inst.

The Senate in executive session Friday took a vote on the amendment to the Hay-Pauncefote treaty authorizing the United States to defend its interests in the canal. The vote was 65 in favor of amendment and 17 against it.

The statement that Sir Michael Hicks Beach has been elevated to the peerage was a mistake. George J. Goschen and Sir Matthew White Ridley are the two members of the late cabinet upon whom peerages have been bestowed.

The interior of Barnscliffe, where Sir John MacDonald lived for many years, was destroyed by fire this morning. The damage was about \$2,000. The house now belongs to Mr. C. A. E. Harris. It was vacant and workmen were engaged in repairing it.

A Cape Town despatch of Dec. 13 says: A public farewell was given this morning to 1,800 Australian and Canadian troops, who were about to start for their homes. The mayor made an address, in which he hailed colonial troops as heroes of the empire. He said they had many times been in tight corners, but the idea of hoisting a white flag had never entered their heads.

The American Institute of Sacred Literature is just issuing a new course of study, a fifth in the outline series, the subject of which is "The Work of the Old Testament Priests," or, the Element of Worship in the Old Testament. The following outline will be developed:

1. The Constituent elements of Worship.
  - (a) The Place,
  - (b) The Act or Apparatus,
  - (c) The Minister.
2. The History of Worship in Early Israel.
3. The History of Worship from the days of Jeremiah to Ezra.
4. Priestly Legislation.
5. Priestly Histories.
6. Priestly Poetry.
7. The Purpose of Worship and its contribution to Christianity.

In the study of this course the student will secure a reasonable familiarity with the contents and characteristics of the Pentateuch, the Psalms, the books of Chronicles, Ezra, and Nehemiah. No material other than the Bible and the Institute direction sheets will be required. The fee for enrollment is 50c., as in each of the four other outline courses of the Institute.



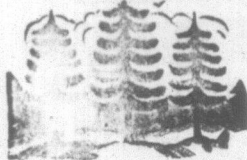
A Contented WOMAN

Isn't contented simply because she uses SURPRISE Soap; but the use of this soap contributes largely to her contentment. In proportion to its cost, it's the largest factor in household happiness.

It is pure, lasting and effective; it removes the dirt quickly and thoroughly without boiling or hard rubbing.

SURPRISE is a pure hard Soap.

DR. WOOD'S



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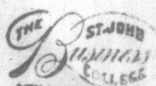
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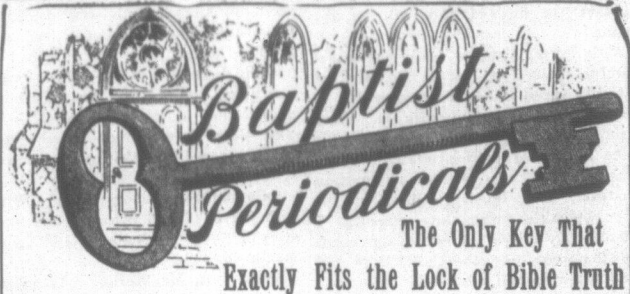
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THE CHRISTIAN VOL.

Vol. XVI

A Railway to Hudson Bay.

by the Algoma C starts from the Superior and will in length. Already completed and it ing at the rate of the capital invest plied by America encouraged it by the Company h Dominion Parlia tion of the Hud has other import gaged extensive ping on the L Hudson Bay Rai to Europe by shipment of gra tageously shippe than doubtful. the promoters of that it will pay For one thing it and new finely Northern Ontario yielding a consid on account of the opening up. L being hauled dow this material, no pulp mills there, enormous. The is said, through poplar and white 40 cents a cord a thousand feet in cut for 10 cents a can side of the li will be seen that the investment fr about to be devel sources. There extensive deposits almost fabulous developed. The r to build suitable h the route, but als resort on the shore fish abound in th attract sportsmen, present other char the load is being manner and its bu three years.

Furnace Bricks from Glass-works Refuse.

covered a process be made from glass very large quantities value of the prod convert it, the disc point expectation commercial import a few miles from of the English che number of glass- refuse which have works heretofore commercial value. Th sand, minute parti cent of iron from hitherto been con iron prevented th manufacture of b