

# Messenger and Visitor.

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**Personation.** Among the various corrupt practices in elections which have become prevalent is that of personation. This is the term applied to the act of voting in the name of another. Thus A., the personator, who may or may not be himself an elector, goes to a polling-place and deposits a vote in the name of B. who is a genuine elector in that ward. Then A. perhaps goes to another polling-place and deposits another vote in the name of C. who is an elector in the second ward, and this he may carry on so far as he deems it safe to proceed. If B. and C. come afterwards to the polls to vote, they find that their votes have already been cast. Thickly settled communities obviously offer the best opportunities for this sort of corrupt practice, and in cities, accordingly, the crime of personation has become frequent. The personator is of course the tool of a political machine of greater or less importance. Others who have more in the way of reputation at stake make use of him, direct his movements, pay him well for his risks and probably engage to pay his fines, if perchance he fall into the clutches of the election law. It is evident that personation is intrinsically a crime of a most serious character. It combines in itself the elements of forgery and theft, not only withholding from an elector his right of citizenship, which ought to be more precious to him than gold, but also using his vote to sanction a policy which it may be he entirely repudiates. It is much of the same complexion as that kind of corrupt practice which would add a batch of bogus names to an electoral list, and both are of a character to deserve the severest punishment.

**Personation in the Referendum.** It is known that personation was one of the methods freely employed by the friends of the liquor traffic in their fight for the defeat of the Ontario Liquor Act in the recent Referendum. It is said that investigations will be made in regard to the matter in different places, and it is certainly to be hoped that the offenders will be discovered and properly punished. The election law of Ontario is understood to deal severely with the crime of personation, providing for a heavy fine in cases of conviction and also for imprisonment for the term of one year. It would seem, however, that certain magistrates regard themselves as being clothed with large powers of discretion in this matter. Thus, a Toronto magistrate, following as it is said the precedent of a Kingston magistrate, has let off several persons convicted of personation, without imprisonment, and with a fine of only \$50 each—the maximum fine under the law being, we believe, \$200, and imprisonment, as has been said, being without option. One cannot but wonder what laws are made for if magistrates are permitted to ignore them in such fashion. What really counts for the discouragement of such a crime as personation is a fine heavy enough to be felt by those who supply corrupt election funds, and imprisonment, especially the latter, for many a fellow is willing enough to run the risk of being arrested and fined for personation, with the assurance that someone else will pay the fine, who would be very careful how he faced the contingency of a year in jail.

**Canada's Indians.** The annual report of the Department of Indian Affairs for the Dominion, recently issued, gives the Indian population of Canada as 108,112. During the year there were 2,500 births and 2,349 deaths. The increase, it will be seen, is very small, being less than one-seventh of one per cent. Still it is an increase, and is sufficient to indicate that the aborigines of Canada as a whole are not dying out. The

report of the Department indicates good behaviour on the part of the Indians generally, especially in reference to the commission of serious crimes. In this respect the Indians seem to compare very favorably with the population of Canada as a whole. The general good character of the Indians is doubtless due largely to the fact that, under the provisions of the Indian Act, they are in a great measure protected from the curse of liquor. Drinking of course exists among them to some degree, and wherever it exists it brings forth its legitimate fruits, but it is gratifying to learn that in some localities a marked advance in the direction of checking the evil has been made, and still more so that there are perceptible indications of a growth of Indian public sentiment against intemperance. The deputy superintendent general says it is gratifying to be able to state that the Indians throughout the Dominion have on the whole, by their industry and good conduct, not only secured comfort and contentment for themselves, but have contributed their quota to the welfare of the country. Uniformity of prosperity cannot be expected among those scattered over so great an extent of territory, in which the conditions necessarily greatly vary, but whilst some have been more favored in one direction, and others in another, the aggregate earnings from the various forms of industry, in so far as the department has been able to obtain account of them, exceeded those of the preceding year by nearly \$213,000.

**Congress Removes Duty From Coal.** The United States Congress last week passed a bill removing, for the period of one year, the duty

of 67 cents on coal imported into that country. The motive actuating this legislation is to afford relief to the consumers of fuel, who in many parts of the country are feeling very keenly the scarcity of coal and the unprecedentedly high prices prevailing. The removal of duty will apply to bituminous coal from Canada and from Great Britain, including some kinds of coal usually classed as anthracite. It will benefit the coal-producing interests of Canada, and if the Canadian Parliament shall remove the duty from bituminous coal, benefit would accrue to soft coal consumers in Ontario. But in that case the Nova Scotia coal miners would probably lose any advantage gained by the removal of the United States duty on coal. In any event the change would have little effect upon the price of coal in the Maritime Provinces, as bituminous coal would not be imported here in any considerable quantity from the United States, and anthracite coal is already on the free list. But reciprocity in coal would doubtless give the manufacturers of New England and Ontario some advantage over those of the Maritime Provinces as compared with present conditions.

**Gets Off Easy.** The trial of the boy, Frederick Goodspeed, on the charge of being an accessory after the fact in the murder of William Doherty, was concluded last week, and resulted, so far as that indictment was concerned, in the acquittal of the accused through the disagreement of the jury and the decision of the crown officers not to carry the case farther. It is said that only three of the twelve jurymen favored conviction, while nine were for acquittal. It will be very difficult, we should suppose, for most persons who have followed the evidence in the case to understand how the nine jurymen reached this conclusion. According to Goodspeed's own sworn statement, Higgins had asked him a short time before the murder if he would assist him in killing Doherty, and Goodspeed had replied that he would not. Yet he continued to keep company with Higgins and went with him and Doherty alone to the scene of the tragedy on the afternoon Doherty was killed. Then, if Higgins did not look upon Goodspeed as willing to have some share in the crime, why did he have

him on hand when he killed Doherty? Then the silence of Goodspeed after the murder, when he had plenty of chances without risk to himself to inform on Higgins, his keeping in touch with the latter, going away with him under an assumed name, and making accusation only when both were tight in the grip of the law—to say nothing of his taking part in a burglary a day or two after the murder—are facts not favorable to the theory of Goodspeed's entire innocence, or to that of his conduct being determined by mortal terror of Higgins. The presiding Judge, Chief Justice Tuck, plainly told the prisoner that he should have been found guilty and sentenced to the Penitentiary for a long term of years. But the Judge himself has dealt very leniently with the boy. Besides the indictment in connection with the murder, there were two counts against Goodspeed for burglary, and on these he was found guilty. The Judge accordingly could still have sent him to the Penitentiary for a term of years, but he decided, with much hesitation as he confesses, to adopt a lenient alternative and send him to the Reformatory for a period of three years and three months. At the same time the Chief Justice has declared that he did not approve of the commutation of Higgins' sentence, and that if the matter had rested with him, he would have hanged him. The Chief Justice was very favorably impressed with the possibilities of good in Goodspeed's character, and his lenient course toward him was dictated by the benevolent desire to give him a favorable opportunity to reform. One can fully appreciate such a desire, but the reported remarks of the Chief Justice in reference to these cases suggest the interesting question how far a court may fairly be influenced by the impression made upon it by a prisoner's appearance or deportment, apart from the cold facts in the case? Another question not unnaturally occurs in connection with these trials and their results,—that is to say—is the punishment meted out in these cases such as will strongly tend to deter youthful desperadoes from the commission of similar crimes?

**The Mercury Vapor Lamp.** The latest departure in electric lighting is what is described as a mercury vapor lamp. The lamp which may be made in a variety of forms is said to consist of a vacuum tube of any length up to about six feet, in which the mercury vapor is raised to a high state of incandescence. The light produced is said to be remarkably soft and soothing to the eyes. The lamp was recently inspected by Lord Kelvin and other distinguished scientists in company with men prominent in the railway and commercial world who are reported as being most favorably impressed with the new invention which is said to be the work of Mr. Peter Cooper Hewitt, son of ex Mayor Hewitt of New York.

**The Transvaal's Share.** Recent statements in reference to the amount of the war debt to be assumed by the Transvaal, although not officially confirmed, are generally regarded as correct. According to these statements, the Transvaal's contribution to the debt has been fixed at £30,000,000, while the Imperial Government will guarantee a loan of another £30,000,000 to be expended on reproductive public works in the Transvaal and Orange Colonies. The fraction of the debt assessed upon the Transvaal, considering the interests which the mine-owners had at stake and their influence in causing the appeal to arms to be made, will naturally seem to the taxpayers of England by no means a large one, but it is probably as large as under existing circumstances could be expected, and it is felt that there would be no advantage in saddling the Transvaal with a war debt, so heavy that it would seriously check the development of the country's immense mineral resources. On the whole there appears to be a disposition to admit that Mr. Chamberlain is succeeding well in dealing with the situation, and that his visit to South Africa will mean additional laurels for the Colonial Secretary.

## The Lebanon and Smyrna Meeting-House.

BY LATHAN A. CRANDALL.

It was not Lebanon of Syria, or Smyrna of Asia Minor; but sister townships in central New York, each bearing a historic name. The meeting-house stood near the line which marked the boundary between the townships; hence the double barreled appellation. It was in the country; not a country village or hamlet, but out among the farms, where one road intersected another. Just across the way stood a weather beaten school house, in which the writer's young ideas were trained to shoot. A brook gurgled past the school-house, and in that brook were trout; but that is another story. The two incidents connected with those school days which stand out most distinctly, are a fierce fight between the teacher and the big boys in which sticks of wood were used as weapons, and a disgraceful attempt on the part of the minister's son to spell "woolly" with one "l." The attempt met with serious objection on the part of the teacher, and the mortified boy lost his place at the head of the class and gained a chunk of experience which has lasted him to this day.

But we are getting away from the meeting-house, even though it is only across the road. In architecture it belonged to the utilitarian period. When the problem is simply to get the most room for the least money, the solution will take the form of a rectangular building without frills. It had been painted white, and, I think, retained its coating fairly well. If there was any tower or steeple, memory does not reproduce it. An uncovered porch stretched across the front of the building, serving at once as horse-block and foyer. It was on this porch that the minister's son of a Sunday was publicly disgraced. He had reached the mature age of seven years, and was wearing for the first time a suit of velvet, black with red spots, made by the cunning hands of his mother. If there was ever a handsomer suit or a prouder boy, history has failed to record the fact. He felt old, large, a man. Standing there in all his majesty, with hands in his pockets—yes, there were pockets—looking down in compassion on his boy friends who had no velvet suits all at once, and without warning, a woman kissed him. "What a fall was there, my countrymen!" Down he came from his pedestal, for that kiss was the indubitable evidence that he was still only a little boy.

Just to the north of the meeting-house were the sheds where the farmers hitched their horses during church time, and where the school children played on week days. It was shady and cool there even in the hot summer weather, and after the noon lunch had been interviewed, what feats of skill and daring were performed on the upper beams. Gymnasium work was not a part of the prescribed course in that school, but we took it all the same. We wrestled and jumped and ran races, and fought a little now and then, just to keep life from becoming monotonous.

But here we are lingering in the horse sheds when we ought to be in church. By the way, that was just what the young men—and some of the older ones—were accustomed to do of a Sunday morning. They gathered under the sheds and talked horse and crops and politics, until they heard the first notes of the opening hymn, and then filed into church. They sat on the north side, for the south side was given over to the women. Small boys sat with their mothers, and it was a great day when the small lad was graduated to the men's side of the house. The first Sunday after the minister's son attained to this high dignity, he chose a seat in close proximity to a boy friend of about his own age. The sermon being well under way and the boy having full confidence in the soundness of his father's theology—a confidence which has never been shaken—he felt his liberty to turn his attention to other if less sacred things. At length he found employment in attempting to teach his friend how to "pick up chips." The pupil did not prove apt, twisting and untwisting his fingers in a vain attempt to get them properly adjusted. His failure was so complete and his resultant chagrin so comical, that the minister's son, forgetful of time and place, let loose a vigorous "ha! ha!" which went careering around the church much to the scandal of all present. An awful pause, and then the solemn tones of the minister were heard: "Lathan, go and sit with Deacon Lewis!" Lathan went, in a humiliation of spirit which words cannot begin to measure.

Dear Deacon Lewis! How kindly he smiled down upon the shivering boy who crept in disgrace to his side. He was "Uncle Benjamin" to every one for miles around. No one ever heard him utter a bitter word, or saw upon his face an angry look. His heart was full of love and kindness, which overflowed in good deeds done with absolute freedom from ostentation. When we were in Italy in the summer of 1901, a letter came from my father saying, "Uncle Benjamin is dead." As I read the words I saw again the old meeting-house by the brook side, and the calm, kind face of the good man who for more than four score and ten years had lived the gospel of Jesus Christ. In our Father's house, I doubt

not that he will be greatly honored, although here he was known only to the few.

The pulpit was at the east end of the house, perched high against the wall, and reached by a flight of stairs from either side. When the preacher had reached this lofty eyrie, the door at the head of each flight of stairs was closed and he was at liberty to prance about as well as he could in a space of about three feet by four. A wooden bench back of the desk took the place of chairs, and furnished a resting place during the sermon for the minister's son, on those occasions when he was honored with a seat in the pulpit. Stretched out there, the boy's vision was limited to the ceiling and his father's back, and he often killed time by speculating what would happen if he should jab his father in the bend of the knee. On one occasion speculation gave place to actual investigation—but that is still another story, and has unpleasant associations.

The gallery went around three sides of the building, and in the west end was the choir. "Uncle Hiram," possessor of a somewhat thin but sweet-tenor voice and a great love for music, led the forces. The rank and file was made up of all sorts and conditions. Some could sing and some only imagined that they could, a delusion shared by no one who heard them. After the hymn had been given out, came the "ping" of the tuning fork, a gentle humming as one after another reached after the key, and then away they swung in plaintive "Mear" or good old "Balerna." What a day it was for church music when Bradbury came. A new note was sounded; a note of gladness and rejoicing. The singers in the old Lebanon and Smyrna meeting-house caught the blessed contagion, and "Hark from the tombs" gave place to "Joyfully, joyfully, onward we move." Then the Sunday-school children began to sing. Heretofore they had endured the music; now they loved it.

Speaking of the Sunday-school brings back that class of boys in which the minister's son had a place. The school held only summer sessions, and each spring we began with, "In those days came John the Baptist preaching in the wilderness," etc., and we were expected to commit to memory seven verses each week. We had few of the aperturances which are supposed to be essential to good Sunday-school work in these days, but we had the most important thing of all—a good teacher. He seemed to us to be an old man—he may have been forty—but he knew how to win and to hold the love of his boys. The boys are all scattered now, but one of his boys, at least, has never forgotten the lessons learned from good Deacon Phelps in the little meeting-house under the hill.

Somehow one loves to linger over those days. They were not better than the present, but life was full of wonders then. What one of us will ever forget the magic-lantern exhibitions in the old church, when we sat with protruding eyes as the animals marched two by two into the ark, or the mouse ran in and out of the man's mouth? There are no picnics now such as we had then. Then we marched with flying banners, class by class, headed by a brass band, to some near by wood where tables groaned under their weight of provisions. I recall one such occasion, when the centre of the table was occupied by a small pig, roasted to a turn, and holding in his mouth an ear of corn. The poet of the day immortalized the tiny porker in this couplet:

True to the nature with which it was born,  
The pig still clings to its ear of corn."

Were it not for fear of that cold-blooded editor who just aches for an excuse to pitch this whole thing into the waste-basket, I would tell about Deacon Elliot and his red bandanna handkerchief; but that is still another story.—Standard.

## God as a Rewarder.

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

Among all the names and attributes of our Heavenly Father that is a very endearing one that is contained in that glorious epic of faith, the eleventh chapter of the "Hebrews." We read that God is the rewarder of them that diligently seek him. That precious promise is linked with every earnest prayer and every act of obedience. God rewards labor. Does not every farmer act in faith when he drives his plough in springtime, and drops his grain into the mellowed ground? Every minister prepares his gospel message—every Sunday school teacher conducts the Bible class, and every godly parent tills the soil of the child's docile heart, in the simple faith that God rewards good sowing with harvests.

God rewards obedience. He enjoins upon every sinner repentance and the forsaking of his sins, and the acceptance of Jesus Christ as his atoning Saviour. Every sinner that breaks off from his sins, and lays hold of Jesus Christ, does it on the assurance that our truth-keeping God will reward obedience. "By faith, Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house." An unbelieving generation hooted, no doubt, at the "fanatic" who was wasting his time and money on that unwieldy vessel. But every blow of Noah's hammer was an audible evi-

dence of the patriarch's faith in the Lord as a rewarder of obedience.

God rewards believing prayer for the right things, when it is offered in a submissive spirit. "Ask and ye shall receive; seek and ye shall find. Humble, child-like faith creates a condition of things in which it is wise and right for God to grant what might otherwise be denied. We grasp the blessed truth that he hears prayer, and gives the best answer to prayer in his own time and way; upon these two facts we plant our knees when we bow down before him. On the long, long trials to which we are subjected, while our loving Father is testing our faith and giving it more vigor and volume! We are often kept at arm's length—like the pleading Syro-Phœnician mother—in order to test our faith; the victory comes when the Master says "be it unto thee even as thou wilt."

Godly wives are often left to press their earnest petitions through months and years before the answer comes in the work of the converting Spirit. There was an excellent woman in my congregation who was for a long time anxious for the conversion of her husband. She endeavored to make her own Christian life very attractive to him—a very important point, too often neglected. On a certain Sabbath she shut herself up and spent much of the day in beseeching prayers that God would touch her husband's heart. She said nothing to her husband but took the case straight up to the throne of grace. The next day when she opened her Bible to conduct family worship, according to her custom, he came and took the Book out of her hands, and said, "Wife, it is about time I did this." And he read the chapter himself. Before the week was over he was praying himself, and at the next communion he united with our church.

Verily, God is a rewarder of them that diligently seek him. That praying Hannah, who said, "The grief of my heart is that of all my six children, not one loves Jesus," was not satisfied that it should be so. She continued her fervent supplications until five of them were converted during a revival. They all united in a day of fasting and prayer for the sixth daughter, and she was soon rejoicing in Christ. The victory that overcame in that case was a faith that would not be denied.

Sometimes the prayers of parents are answered long after the lips that breathed them are moulded into dust. When a certain Captain K— sailed on his last sea voyage, he left a prayer for his little boy written out and deposited in an oak chest. After his death at sea, his widow locked up the chest, and when she was on her dying bed, she gave the key to her son. He grew up a licentious and dissolute man. When he had reached middle life, he determined to open that chest out of mere curiosity. He found in it a paper, on the outside of which was written, "The prayer of M— K— for his wife and child." He read the prayer, put it back into the chest, but could not lock it out of his troubled heart. It burned there like a live coal. He became so distressed that the woman whom he was living with as his mistress thought he was becoming deranged. He broke down in penitence, cried to God for mercy, and making the woman his legal wife, began a new life of prayer and obedience to God's commandments. And so God proved to be a rewarder of a faith that had been hidden away in a secret place a half century before! I have no doubt that among the blessed surprises in eternity will be the triumphs of many a believer's trusting prayers.

My friend, if you are not a Christian, I entreat you to put the divine promise to the test. Jesus Christ's invitation to you is to "follow me." He calls on you to forsake your darling sins and offers you pardon. He calls you to self-denial, and offers you peace of conscience. He calls you to his service, and offers you more solid joys than this world can give or take away. He calls to a clean, pure, useful life, and offers you grace sufficient for it. He calls you to follow him through sunshine or storm, up hills of difficulty; and through some sharp temptations—to follow him implicitly, gladly and heartily to the last hour of earth, and then in heaven you will acknowledge that the "God of all grace" is the eternal rewarder of all who obey him.—Religious Intelligencer.

## Back to God.

BY REV. FRANCIS E. MARSTEN, D. D.

There is a deep undercurrent of thought and feeling in our time which cries out, "Back to God." Strong conviction is taking root in many earnest minds, and the shifting sands of sentiment to which so many have clung in their religious life, are not sufficient for the imperative need of the world of our day. A creeping paralysis of moral and ethical forces has been discerned by the wise. Prophecies of disaster have not been wanting. Hence the impulse to go back to the sovereignty of the divine Love and the absolute will of the Eternal of which Jesus was the expression and fullness of manifestation.

From many indications the careful student must be impressed with the presence of an approaching dog-

matic revival. One of these has direct connection with the Calvinistic position of the divine Sovereignty in three phases of its recognized manifestation.

The note most frequently heard in current theological thought is the human. By a natural and almost inevitable tendency the sphere of theological inquiry and analysis are almost entirely subjective. This is shown in the human basis of ethics, the human tone in theology, and the human motif in preaching. Yet frank avowals are not wanting, even in some unexpected quarters, of a more dogmatic basis of ethics than that afforded by a material utilitarianism, by the oft quoted altruistic principle, or by a sensitive mysticism. Each of these has had its vogue. A religion which expresses itself only in experience, which is subjective or in terms of practical will power, must be ultimately insufficient. It really trembles on the verge of agnosticism. A central predominating authority is wanting.

It is this tendency to make a god of experience, and worship it contentedly that has danger in it. The effort to escape dogmatics, to look with discredit on all precision of language, to evade plain terms of intellect, to dodge the supernatural and be content with the meagre fruits and flowers of the little subjective kitchen garden, that is causing a reaction back to the lucidity and strength of immediate dependence on the divine. One of the chief marks of Calvinism and its intrinsic glory is its emphasis of just this, its intense and jealous demand for the supremacy of God. The heart of its orthodoxy is the contention for the glory of God, as against the glory of the human. Deo soli gloria—God alpha, and God omega. Religion, it asserts, is not the result of human processes in the analysis of human consciousness or the efflorescing of a splendid civilization but a direct revelation and a personal call from the Supreme One, the all-Father. Define its doctrine of divine sovereignty in old or new light, in terms of righteousness and glory, or in terms of love and grace, the rock on which it rests is the same. Its judicial limitations and its august ratifications are in the sanctities of the Fatherhood of God and the dependence of man upon him alone. Humanity looks to God for salvation and every step in the process. The declaration of a well known writer, that the peculiar ethical temper of Calvinism is precisely that of primitive Christianity, of the catacombs and of the desert, and was created under the same stimulants, is as inspiring as it is true. So we make no mistake when we say that in the present crisis of the Church, and amid the deeply expressed longing for the salvation of souls and the upbuilding of the Kingdom of the Redeemer in the hearts of men, we do well to get back to God. When the rushes of ephemeralisms that strew the religious pathway are all swept aside, Calvinism will continue to point the way to the sovereignty of God and the soul's dependence upon him for every step of its spiritual life in time and in eternity.—Presbyterian, New York.

## The Scripture Teaching About Baptism.

BY C. J. POPE.

Romans 6: 8-6.

There is a great tendency to put a light estimate upon baptism. To many it appears as nothing but a form, a sort of initiatory rite into the church. It is spoken of as among the non-essentials, and by many the obligation is regarded as a matter of personal choice. It is said that baptism does not save one; why then need he be baptized! It is objected that one can live as good a life outside as within the church; why then should he join it? Thus, from various reasons the ordinance of baptism is made less important than in the days when every believer sought, from the hands of the evangelists, the administration of the divinely instituted ceremony.

This state of feeling, in so far as it exists, has come about, I think, by losing sight of the scripture teaching in regard to the ordinance. We have been looking more upon the form than upon the meaning, more upon the external than upon the internal. And we have forgotten that the chief value of the ordinance is seen in the light of scripture truth which it teaches; and that the form, about which we have been inquiring so much, is best interpreted from the meaning. It is this scripture setting of the ordinance which will claim our attention.

Scripture teaches that baptism is a mark of our separation from our old life of sin. An examination of the text in its connection will show that this is exactly the point that Paul is making. He starts out with the inquiry: "Shall we continue in sin?" There were those who claimed that owing to God's free grace in forgiveness they might, after they professed Christianity, continue in the old life. And Paul proposes in this sixth chapter to discuss that view. So he raises the question which many of them had been agitating: "Shall we continue in sin?" And the answer he gives is this: "How shall we that are dead to sin live any longer therein?" What he means is this: That the Christian has parted company with his old life. He is out of re-

lations with it. He has cut himself off from it, as the dead are cut off from relation with the living. "We died to sin," he says. How can a dead man live in relation with these things with which he did live when living? And in the very next words he cites their baptism as a mark which they had used to indicate the fact that they had cut off their relations with the old life. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death." The old life that we have lived is now as a dead life to us. We have buried it. The things we did we now do no more. We have laid it away in its grave, and we gave testimony to that fact when we were buried in baptism. Our baptism was a mark of our separation from our old life. We died to it, and to signify that fact we were buried in baptism. There was the semblance of death and burial. The breath was temporarily abated as in death. The body momentarily disappeared as in burial. And this was done to show that we had died to sin, and so should not continue any longer therein. The apostle, in the entire chapter, is intent in this one point: to show that the Christian has cut loose from his former life and so should not return to it. And he cites baptism as the one testimony which the Christian has given to this fact.

A second scripture setting of baptism is that it teaches that the Christian has a new life. The language of the text is this: "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." For baptism is not only a burial, but is a resurrection as well. Both acts are necessary to its completion. And so our baptism speaks to us of the new birth, the new creation, the new man which, after God, is created in righteousness and true holiness. And so here the fundamental doctrine in all holy character and conduct is proclaimed, namely, regeneration. Baptism says to us: "There can be no confidence fixed in the flesh. Man's unrenewed nature cannot be renovated so as to give him acceptance with God. In that dwells no good thing. There must be a new creation, a new birth." And so he who presents himself for baptism says: "I do not look to this ordinance to wash away my sin. I do not present my old character for purification and cleansing. I put no confidence in my old self. That is guilty. The sentence of death has passed upon it. I approve of that sentence. I proclaim my opinion of my old self in this burial. I am looking now for salvation to the fact that a new life has been imparted to my soul. I am a new man, and I proclaim my assurance of that fact by rising out of this liquid grave." Let us give no room to the thought that baptism is a mere form, the mere ritual of initiation into a Christian church. It is a most solemn and joyful declaration of an intelligent soul that it has passed from death unto life.

A third scripture setting of this ordinance is that it stands as a pledge to a life of continual effort to overcome sin and to cultivate holiness. The text says: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Here is our pledge to put away sin. But again it says: "Even so we also should walk in newness of life." Here is our pledge to cultivate holiness. And after all, do not these two processes embrace all there is, on our part, in progress in Christian life? The Christian is to make progress both by subtraction and by addition. It is all summed up in the double exhortation so favorite with the apostle: to "put off the old man," and to "put on the new man." We are to unclasp ourselves of the garments of our flesh in order that we may be clothed upon with the garments of Christ's righteousness. And so under various images is this double effort of the Christian presented in the Bible. On the one side he is to prune, to mortify his members which are upon the earth, to crucify the old man with his affections and lusts. On the other hand he is to put on the new man, to seek those things which are above, to add to faith, virtue, and to virtue knowledge. So we are both to eliminate and accumulate, to put off and to put on. And our pledge to do both is in the act of baptism. Baptism, rightly administered and rightly interpreted, contains in symbol the scripture teaching as to the methods by which one is to grow in holiness.

And is there not a prophecy, also, in this ordinance as to what will be the final outcome of the Christian's struggle with sin? May he not see in his burial in baptism the doom of his old nature? And as he struggles on from defeat to victory only to find himself assailed again and again by his old nature, may we not say to it: "I know your doom, and I recorded my confidence when I was buried in baptism and was raised from its waters, that finally my old enemy shall be shaken off, and that I shall be invested in a new life of absolute holiness."

A fourth lesson which baptism teaches us that the death and resurrection of Jesus are the means of our justification. What a tendency there has always been to ascribe to this ordinance some saving efficacy! The history of that church, both ancient and modern, is a testimony to the fact that men have looked to baptism for some power to sanctify. It has been interpreted as a

sacrament which contains in itself some redemptive virtue. But, now, how does the ordinance, scripturally administered, loudly rebuke this upscriptural doctrine! For it points us to the death of Jesus and to his resurrection as the only means for our redemption. Its language is: "Look not upon the water as containing sanctifying power; but look upon the death and resurrection of Jesus which this burial in the water and this rising from it typify." Baptism points not to itself as a saving agent, but to the Saviour. And as when we observe the Lord's Supper we are reminded of the soul's death, so when we witness baptism we are reminded of his death and resurrection as the means of our justification. And so in this ordinance we see the Scripture doctrine of the atonement set forth—the doctrine which the apostle expresses in the words: "Who was delivered for our offences and was raised again for our justification."

These are some of the Scriptural settings of this ordinance which is so dear to our hearts, so beautiful and expressive when rightly interpreted and administered. May we be able to discover underneath the form the real substance of truth. And, henceforth, may the life of Jesus be portrayed more faithfully in us, since we have been "buried with him in baptism, wherein also we are risen with him through the faith of the operation of God who hath raised him from the dead."—The Standard.

## The Light of Patience.

God never leaves us wholly in the dark. When the great light of heaven falls, God has given men wisdom to prepare some lesser lights that shall carry them through until the great light comes again. Even so in man's spiritual experience. When the great lights of hope, or revelation, or inspiration, seem to darken, when we feel like crying "Why hast thou forsaken me?" then God has given the human heart grace to go by lesser light. Such a light one of our modern novelists has termed the "Candle called Patience." We can keep along by the aid of this until the great lights begin to brighten once again. Is not this what the prophet meant when he said: "It is good that a man should quietly wait for the salvation of Jehovah?" Patience is one of the humbler lights, but the beauty of it is that it shines brightest in the times of our greatest darkness. It is good to go forward cheerfully, glowingly, in hope; but let us not be ashamed if the best we can do is to go forward bravely and quietly in faith, carrying the candle of patience. "More than half the noblest men and women you meet carry such candles."—S. S. Times.

## "The Lurch to Luxury."

We have recently read a striking article on this title, which the writer attributes to the war. He quotes George Ticknor, who wrote in the midst of the desperate fighting between the Rapidan and the Richmond in 1864: "Meanwhile luxury reigns as it never did before in Boston, New York, and the North generally." At that time a swarm of suddenly rich army contractors was let loose on the land, "to disgust the observer with their ostentatious display of bad manners, but good money." The writer proceeds: "There is, in truth, a very direct connection between the war spirit and the flaunting of riches, such as we have been seeing these months past. War is a provocation of the gambling mania. Itself a sort of huge lottery, it unsettles men's ideas about the slow and regular acquisition of a competence by prolonged industry, and drives them on to a mad grasping after the great prizes. Wealth recklessly and greedily used is a frightful stirrer-up of social passions. Envy and folly see in it only a picture of themselves, enlarged."—Christian Advocate.

## After All.

BY MARGARET R. SANGSTER.

We take our share of fretting,  
Of grieving and forgetting;  
The paths are often rough and steep, and heedless feet  
may fall;  
But yet the days are cheery,  
And night brings rest when weary,  
And somehow this old planet is a good world, after all.  
Though sharp may be our trouble,  
The joys are more than double,  
The brave surpass the cowards, and the leal are like a  
wall.

To guard their dearest ever,  
To fall the feeblest never;  
And somehow this old earth remains a bright world, after  
all.  
There's always love that's caring,  
And shielding and forbearing,  
Dear woman's love to hold us close and keep our hearts  
in thrall;  
There's home to share together  
In calm or stormy weather,  
And while the heart-flame burns it is a good world,  
after all.

The lap of children's voices,  
The chance of happy choices,  
The bugle-sounds of hope and faith, through fogs and  
mists that call;  
The heaven that stretches o'er us,  
The better days before us,  
They all combine to make this earth a good world, after  
all.

—Woman's Home Companion.

## Messenger and Visitor

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S. McC. BLACK

Editor

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### About Giving.

"Yes," we fancy some reader is ready to say as his eye catches the heading of this article, "it is 'about giving.' The same old story! We are always being called upon to give. It is give to the minister, give to the church, give to the denomination, give to Foreign Missions, give to Home Missions,—to Grande Ligne, the Northwest and the Annuity Fund. It is now a Forward Movement Fund, and now a Twentieth Century Fund, but in one way or another it is always, give, give, give!"

Now if any good reader's mind should have been at all disturbed by the heading of this article, we hasten to relieve him by the assurance that it is not our purpose here to exhort our readers to give of their money or other material wealth for the promotion of the Gospel. What we have in view is something far more fundamental and essential to the work of the Gospel than any contribution of money, however great, can be. Perhaps, in our zeal to promote good works we are too apt to insist upon the importance of the material gifts, and fail to give its true emphasis to the thing of supreme significance, the spring from which all genuine Christian beneficence flows, and which is too infinitely precious to be measured by any of the material standards by which men estimate values.

The Lord Christ does indeed call upon men and women with the strongest emphasis, and as the essential and supreme condition of their becoming His followers, to give. But it is not their money that He wants; but themselves, their deepest, sincerest selves. It is heart's love and heart's service, nothing else, that is acceptable to Him, and any material gift or any labor of brain or hands is valuable in His sight only as it is an expression of the loving service of the heart and life. This is the significant truth which Paul declares in that great passage in First Corinthians: *If I speak with the tongue of men and of angels and have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.*

This is the great fact which we would have every reader lay to heart.—What Christ seeks is not yours, but you. What He yearns for is the love of your heart and the service which love prompts. Consider how Jesus dealt with the Rich Young Man. He did not say to him, "Come, give me all your wealth and you shall have treasure in heaven", but he said, virtually,—*Dispose of your wealth so that it may no longer be a barrier between you and the poor and homeless teacher whom you call 'good', and come and follow me.* Consider the story of Simon, the respectable Pharisee and the woman who was a sinner. Jesus could have been content to do without the kiss and other courtesies which Simon would have bestowed upon a loved and honored guest; He could have been content without the costly ointment which the woman lavished on His feet; but He could not be content to do without the love of either sinner or Pharisee. If He valued the woman's costly gift, it was as an evidence of the warm gratitude of a heart deeply touched with a sense of pardoning love. If He was hurt by the failure of courtesy on the part of the Pharisee, it was because of the evidence it bore to the fact that Simon's heart had not responded to His love. And

of all possible things, that which either Simon or the sinful woman could least afford to do, was to fail to respond to the Divine Love manifested in Jesus.

The great lesson then is, that love is the essential motive to service. When love is absent there is no genuine service, though there may be a multitude of contributions. And on the other hand, where love finds place, love's service will not be lacking. Let the love of God be shed abroad in human hearts, through the assurance of Salvation in Christ and the indwelling Divine Spirit, and there will be service pleasing to God. It is always you, not yours, that Christ seeks, and if the gifts of your hands and the service of your life are acceptable to Him, it is because they are a true expression of your heart's love, your truest self.

What, then, we would emphasize and urge in this article is not the duty of Christians to honor the Lord with their substance and to promote the cause of Christ by contributions from their material possessions;—what we would emphasize is, shall we say the duty—or shall we not rather say the supreme privilege and truest joy which life holds for men—that which comes, and comes only, with hearty self-surrender to Jesus Christ and love's holy fellowship in Him. This is the vital point. It is here we face the source of weakness and of trouble in the individual life of the churchmember, the church life and the denominational life. If a minister and his church—however weak the minister and however small the church—shall individually and unitedly give themselves up in the holy bonds of an unreserved love to Christ, so surely as the warm, moist soil nourishes the pregnant seed to life, so surely, in that church and community, shall the evidence of an overcoming spiritual life be made manifest.

The great fundamental thing in Christianity is love. What we want is not more contributions drawn from unwilling hands, but more men and women who have truly and by love's compulsion given themselves to Christ. What we want is not more scolding and threatening exhortations to give to this or that good cause, but something that will bring back the warm fides of love into hearts that are growing cold, and open the gateways for love into hearts that have never yet felt its divine and vitalizing presence. And let us remember that love is of God. It is not a plant which springs up from the earth, the natural product of a sinful human heart. It must be begotten from above. And yet this begetting Divine power is not very far away—no need to ascend into the heights or descend into the depths in quest of it. It is "nearer than breathing, closer than hands or feet." It stands and knocks at every door. It waits eager to pour its wealth into every willing soul. Do we not need to think more about the Divine Love, the sacrificing and redeeming Love of God? We shall love only as we realize that God first loved us. We shall give ourselves to God only as we realize that He has given Himself to us. Let Christians meditate more, let ministers preach more, of the boundless and unspeakable love of God;—love ever bearing the sins of men, the mystery of the Lamb slain from the foundation of the world; the love that is manifest in the Word made flesh, that is revealed in the gift of the Beloved Son for the sinful world; the love that does not stop to bargain—so much for so much—but gives itself unreservedly, until hearts that are filled with bitterness and hate are subdued and won; the love that gives itself to the uttermost and attains its supreme expression in the Sacrifice of the Cross, the gracious, saving, all-conquering love which, by the Holy Spirit of God is shed abroad in every humble, believing heart. And can it be but that, as we dwell upon this love of God, ever giving itself in sacrifice for sinful men, the Divine love shall find an answer in our hearts and we shall consciously and gladly give ourselves to Him who has given Himself to us.

### The Census and the Free Baptists.

The *Religious Intelligencer* has several times called attention to the very remarkable result of the census of 1901, so far as the statistics relating to the number of the Free Baptists, in the Dominion are concerned. According to the showing of the census, the Free Baptist population of Canada had decreased during the decade by more than 20,000, and about half the decrease had occurred in the Province of New Brunswick. The Free Baptist Confer-

ence of New Brunswick at its last annual meeting took cognizance of the matter and pointed out that the loss indicated by the census figures was impossible, since it was absurd to suppose that the Free Baptist population of the Province had decreased by ten thousand without the denominational leaders being aware of it, and especially in face of the fact that the official records of the body showed a net increase in the membership of the F. Baptist churches in every year of the decade. According to the statistics gathered by the conference there were 12,352 members connected with F. B. churches in New Brunswick, indicating a population of say 35,000, while according to the census the whole Free Baptist population of the Province was only 15,501. It was of course impossible to reconcile these results, and to anyone having a fair knowledge of the facts the figures given by the census seemed, as the *Intelligencer* said, "absurdly wrong." The publication of Volume I. of the census report, which has recently appeared, does not clear up the difficulty in the least, but by giving the tables of enumeration for counties and parishes, it makes the errors of the census in the matter complained of very plainly manifest. To take St. John as an example; according to the census figures there is in the city and county of St. John a Free Baptist population of only 503 persons, whereas, as the *Intelligencer* shows, there are three Free Baptist churches in the city reporting an aggregate membership of 923, which would indicate a Free Baptist population of about 3,000. The error in this case is very evident and it seems to be equally so in respect to some other places. How the errors came to be made it is not so easy to see. It seems absurd to suppose that there should have been any purpose on the part of any person or persons connected with the taking of the census to make the Free Baptist population of the Province or the Dominion smaller than it actually is, and yet the enumeration of Free Baptists as given in the census is patently at variance with the facts. It might be supposed that the error occurred through classing Free Baptists as Baptists. From a comparison of the census tables for St. John City and County with the statistics of our Baptist churches in the same area, we are inclined to think that the numbers as given in the census for the Baptist population may be somewhat too large, but it would seem certainly not large enough to account for the falling off in the Free Baptist population as given by the census. According to the figures reported by our churches last year, there are about 3,000 Baptist church members in St. John city and county, which would indicate a Baptist population of about 9,000 or 9,500. The figures given by the census for the Baptists in St. John city and county are 9,605. The membership of 3,000 would however need to be diminished by several hundreds who would be classed in the absentee list, and to a corresponding degree the census figures for the Baptists may be too large. Of course if the missing Free Baptist sheep are all safely gathered in the Baptist fold, it is not so bad. They will be all right there and very welcome. But we should hate to think of them wandering, homeless and nameless, among the Pedobaptists. We suspect anyway that the *Intelligencer* would reject the suggestion that the remnant left its denomination by the census is according to the election of grace.

### Editorial Notes.

—In a late issue of the *British Weekly* Dr. Robertson Nicoll writes at some length of the late Archbishop Temple of Canterbury. Dr. Nicoll recognizes in the late Archbishop a man of eminent ability and of great industry; he recognizes, too, in spite of the brusqueness and harshness of Dr. Temple's manner, the nobility and tenderness of his character. But he contends that the Archbishop did not live up to his earlier ideals, that he was not essentially a leader but drifted with the tide, yielding to, rather than controlling, the tendencies of his time—in fact that while he was a good and able man, he cannot be classed as a strong man.

—We learn with regret that the ranks of our Baptist ministry in New Brunswick have been broken by the death of our esteemed brother, Rev. P. R. Knight, of Kingsclear, York Co. We had not the advantage of a personal acquaintance with Bro. Knight, and we believe that of late years at least he did not frequently attend our denominational gatherings, but we know that he was esteemed and loved as a Christian man and a minister of

the gospel by those who enjoyed his personal acquaintance. Someone who possesses or can easily obtain the necessary facts will, we trust, prepare for our columns a suitable obituary sketch of our departed brother. To the bereaved family we extend Christian sympathy.

—If any subscriber to the MESSENGER AND VISITOR fails to receive his paper he will confer a favor by reporting the fact to us, so that we may investigate the cause of the trouble and, if possible, supply the missing copy. Great care is taken by our printers to have a copy of the paper duly mailed to each subscriber every Tuesday, or at the latest Wednesday morning. In so many papers passing through the mail it sometimes, of course, happens that the address on a paper is rubbed or torn off, and the paper may for that reason fail to reach its destination. If the fact is reported to us promptly we can generally supply the missing copy. Another thing, —if any subscriber finds that the label on his paper has not been changed within two or three weeks of his sending the money for the renewal of his subscription, he will confer a favor by calling our attention to the matter. It is our purpose, of course, to give subscribers prompt credit on their labels for all money received. It occasionally occurs, however, through inadvertence that a label does not get changed to correspond with an entry made in our cash book, and the omission is apt to pass unnoticed until our attention is called to it.

—About the last of April 1200 railroad men, members of the Young Men's Christian Association are to meet at Topeka, Kansas, for a four days' conference. As in former years, the railroad companies carry these delegates free of charge, and even the Pullman company gives them special favors. The reason advanced by the railroad companies for granting such exceptional favors are, first, that the men are railroad employes; second, that this conference is so valuable a factor in the good government and manipulation of their business; that the Associations make the men more temperate and efficient in their service. Among the speakers will be Col. John J. McGook, President Ramsey of the Wabash and many railroad officials high in the service. The delegates will comprise men of every rank, from switchman to President. The railroad Association at Topeka, is spending \$30,000 for a new building, \$21,000 of which was given by the Santa Fe R. R. This will round out the one hundred such buildings along the lines which are open day and night with dormitories, restaurants, club rooms and headquarters for employes. This Association at Topeka has 887 members, spends \$500 a year for educational features, and has 170 men in evening classes, in one of which Swedish speaking men are taught English. Thirteen per cent of the members are voluntarily in Bible classes. Shop Bible classes are conducted at the noon hour, while the men are eating their lunches, the Association furnishing hot coffee free,—55,000 cups of coffee last year.

**Annuity.**

A minister's wife whose husband had put in \$200, the maximum amount, into the Annuity Fund, said, "I now feel a great relief since this provision has been made for myself, my husband and children for the day of adversity." A widow in connection with expressions of gratitude for her last remittance from the Annuity Fund which is small, said—"I feel every time I receive my money that my husband made a great mistake in not taking advantage of the full amount allowable for ministers to put in."

A circular has been sent of late to each minister setting out the work of the Annuity Fund since it was started in 1897. In that time 111 ministers have united with the Fund. Twenty of this number have died and left widows who have received their annuities. The 111 ministers have paid into the fund \$11,281; and those who have withdrawn, 11 in number, have received \$300. Six of those who have withdrawn from the fund, did so because of moving out of the country. The annuitants have received \$17,430. For the last few years the annuitants have received two thirds annually of the amount they have respectively paid into the Fund. The maximum amount gives \$132.33 a year. Each widow would get half this amount if her husband had paid in the full \$200. The property of the Board is now valued at about \$16,000. It increases every year. It is known that a number of brethren and sisters have remembered it in their wills. From the sales of the History of the Baptists of the Maritime Province \$330 has been given to the capital of the Fund by brethren who advanced the money to have the book published, C. H. Harrington, \$200; Lewis E. Dimock, \$100, and C. S. Young, \$30. Those who purchase the book may feel a satisfaction that this money they give up to a certain amount goes to the fund for our ministers, their widows and children.

As the ministers have paid into the fund \$11,281 and received \$17,730 06, they have received back all they have paid in, and \$6,449 09 which comes from the churches and benevolent friends. Then there is the endowment of \$16,450.

The M. Relief and Aid fund, which is distinct from the Annuity Fund, has contributed to needy annuitants \$967 80 besides what it has given to its beneficiaries who are not on the Annuity Fund.

One minister who has received the circular writes: "I am not in possession of the information that I would like to have concerning the Annuity Fund. . . . I am not connected with the Fund." . . . The constitution explains the whole matter. By writing to the Sec-Treas., any person can get a copy of the constitution. Any minister now in the pastorate under 65 years old can pay into the fund \$200 at any time—the whole or a part of it at a time. If he becomes sick or disabled, he will have a right to as much yearly as he has put into the fund while he is not able to do pastoral work. In case he dies his widow will have a right yearly to half the amount her husband paid into the fund, and each child under sixteen one twelfth. This is the maximum right. Now the fund pays two-thirds of the maximum.

When sixty-five years old, the pastor can retire from pastoral work, and draw his annuity, if he does not continue to receive from some other source an income equal to that he had received as pastor.

Those leaving the country get leave from the Board, if they hold their connection with the fund. Each case is dealt with on its own merits. Some retain their connection, others choose to withdraw, and receive back half they have put into the fund. So it pays to unite with the fund as a protection while the minister remains so united. I do not here speak officially, but in case a minister has done substantial work in the Maritime Provinces for a number of years and felt it his duty to go to a field outside of the Convention, I presume he could get the permission of the Board to go abroad. Some have done this and have afterwards returned and are now working within the bounds of the Convention. To go to the Northwest does not effect the connection of the minister with the fund.

The churches of the Convention for many years struggled with this problem of annuity. At last a scheme was recommended and adopted, with the results given above. The Board does not see how it can be wise for a minister if he is able to connect himself with the fund to expose himself, his wife and children, as he does, if he has not sufficient means for their support, in declining to unite with the fund. The plan is a success. \$17,000 and more have been paid and no one knows how great the sum will be which will be paid in the future. Hundreds of thousands will be received by ministers, widows and children. This is now the infancy of the work. It has a grand future. The urgent question now is,—Will every minister who can do it, take advantage of the fund, provided by the denomination? Since the circular was sent out, one young minister has united with the fund by paying in \$35.

Will the churches and benevolent brethren and sisters inquire of their ministers about their connection with the Annuity Fund. In doing so it may seem duty to aid those who have paid but a part of their amount, or who have not yet united with the fund. Delays are dangerous. Please act with promptness.

E. M. SAUNDERS, Sec.-Treas.

**For Annuity Fund.**

**COLLECTIONS AND DONATIONS.**

Newport church, per Mr. Crandall	\$ 4.20
Mrs. James Meadows	1.00
Harcourt Sunday school, per J. C. Smith	1.50
St. Stephen's church, per Rev. W. C. Goucher	26.49
Waterville, N. S., per Rev. E. O. Read	2.00
Mrs. W. G. Parker	1.00
Pagswash church, per C. T. DeWolfe	3.00
Pleasantville church, per B. L. Sarty	2.00
Wolfville church per Dr. McKenna	7.54
Amherst church, per G. B. Smith	40.00
Mahone Bay church, per Rev. W. B. Beaman	4.00
River Hebert church, per Rev. J. M. Parker	6.00
2nd Hillsboro church, per Isaiah S. Ionah	3.50
1st Harvey church, per Rev. M. E. Fletcher	4.00
Germentown, per Rev. M. E. Fletcher	2.00

Total \$108.23

E. M. SAUNDERS, Sec.-Treas.

Subscribers will note date to which subscription is paid as shown on label on paper and if not correct please notify without delay.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

**Letter From Rev. J. A. Glendinning.**

EDITOR MESSENGER AND VISITOR.

DEAR BRO.: It may be that through your columns the Baptist people of the Provinces will be glad to learn further concerning the missionaries whom they have sent to the foreign field this year. Bro. Freeman wrote to you on the way out, of our trip as far as Marseilles. From that city, where the passenger list was largely augmented by the overland passengers from London, the "Egypt" sailed directly for Port Said; passing on the way the volcano Stromboli, which some of us had the pleasure of seeing in eruption. For a couple of days after passing through the Straits of Messina the weather was very stormy. This however was not wholly profitless to us; for in spite of the unpleasantness attending such conditions, we were enabled to realize in some degree the distress and peril experienced by the Apostle Paul in his shipwreck. Leaving Port Said on the 19th Nov., we were joined in the Suez Canal by Lord Kitchener, who came on board in his customary quiet way; his presence on board not being known generally for some time after his arrival. Our first experience of hot weather was met in the Red Sea. Here it was almost impossible to sleep in our cabins. At Aden we were rejoiced to receive letters of welcome from some of the older missionaries, and at Bombay further greetings were awaiting us. On Friday, Nov. 28th, we first set foot in the land of our future homes and hopes. Though the voyage was very pleasant, especially to the writer, who felt quite at home on the water, we were very glad to get ashore. A few hours only were spent in Bombay with a number of Presbyterian missionaries whose company on the voyage had been found most congenial; and in the evening we started on a weary journey across India by rail. Travelling by rail here is far less pleasant than it is at home; although when the traffic is not too great, each has a berth to himself. Ladies and gentlemen ride in separate compartments. There are four classes of accommodation and we were surprised at the large number of natives travelling. This one at least of western introductions is largely patronized. Let us hope that soon the people of India will learn to value the superior blessings of the western religion.

After a delay of all day Sunday at Bezwada Junction, we took train again in the evening, and on the following morning found ourselves very near our destination. At Vizagapatam we were met by Bro. Gullison, and at Vizianagram by several others; all glad to welcome new recruits to the little band of workers, who are struggling in this section with the forces of heathenism. It is refreshing indeed to the weary travellers to be again in the midst of friends, and we venture to think that if the people at home could see the joy with which the older missionaries welcome reinforcements, it would fully recompense them for every effort they might make to increase the staff in the field. The field is vast and the workers few.

Yesterday, the first Sunday of our life among the Telugus, was a delightful introduction to the work before us; and we trust an augury of many such Sundays to come. On Saturday at conference, five young people, after a very satisfactory examination, were received for baptism. On Sunday morning after Telugu Sunday school, at which the new missionaries expressed through interpreters their pleasure at being present, the Telugu preaching service was conducted by Bro. Hardy, who, I am told preached an excellent sermon on Sabbath observance. It is not in the least derogatory of the sermon to say that it was not very edifying to us who had so lately arrived. Our few days of study had not yet made us proficient in the language. In the afternoon there was baptism in the baptistry on the mission compound. Several Hindus were present and saw these young converts symbolize their death to heathenism, and their resurrection to a new life in Christ. Then followed the observance of the Lord's Supper in the little chapel near by, where about fifty Christians sat down to commemorate their Saviour's death. At the close of the supper a pleasing variation of the order of service was introduced by one of the native preachers, who in his joy at the baptism of two of his children that day, presented a thank-offering in the shape of a gift of oranges to the congregation. Some amusement was occasioned by his care that the missionaries should secure the largest of the fruit. Following this was an English service conducted by the writer. This was attended by several European residents of the town.

The annual conference will be held this year at Vizianagram, Dec. 27th, Jan. 5th. The Ontario and Quebec missionaries do not meet with us this year, it having been voted last year to make the joint conference biennial. It is expected that Dr. and Mrs. Boggs will be with us in conference, previous to their departure for home. An excellent programme has been arranged, and we anticipate a season of blessing in our gathering together. At this meeting the location of the new missionaries will be decided upon, and their future plans become more definitely arranged. One of us will probably be sent to the Savaras, whose circumstances make them an interesting people from a missionary point of view. They live among the hills near Tekkali and Parlakimedi, and are without a written language. In conclusion let me make this oft repeated request, in behalf of all the missionaries: "Brethren, pray for us."

Yours in His service,  
J. A. GLENDINNING.

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

### Edward.

BY ELIZABETH TILLEY.

My earliest remembrance of Edward is that of the day when he first came to do odd jobs around our house. He was then a thin, small, ragged, underfed, cross-eyed child of ten years old. Some squints have an effect of moral obliquity, as if the owner were slyly avoiding your eye; Edward's was a straightforward, honest deformity, that added to the general air of simplicity and helplessness that distinguished him. We took him just because he was so helpless, and because something had to be done with him. His mother had been left with seven small children to support, and no visible resources. Now, it is not right for children under twelve to work, of course; but what else can be done in such cases? Edward's two elder sisters went to the mill, and Edward, being too pitifully small even for that started out to find a living somehow, on the streets. He carried papers, he ran errands, he helped market people with their baskets; and, twice a week, he came to our house to do any odds and ends of work we might have for him. There wasn't much that he could do, except wash the pavement and clean the knives; and he was rather complicated by his eight-year old brother Jim, whom he always seemed to have in charge, and who was a lively and unuly child. If it had been anybody else but Edward the experiment would not have lasted a week; but before that first week was up we had learned that there were peculiar reasons for being patient with the little fellow, and peculiar virtues in him to admire, which balanced any objections. To be poor, sickly and stunted is handicap enough in the race of life; but Edward was more heavily weighted still. I hesitate to say that he was half-witted—because, like a squint, that seems to carry moral obliquity along with it. Rather, he was curiously limited in his intelligence, but unflinchingly conscientious.

For instance, he was instructed to wash the pavement once a week, and his sentiment of duty was so strong, and so unchecked by any mental perceptions, that he would go out cheerfully under a drenching rain and work away at the side-walk with his bucket and broom. And when my mother called him in and reproved him he would look so confused, and say so falteringly, "I didn't know it was wrong, ma'am!" that the reproof stopped at once. We finally arranged that he should not do the pavement without previous notice from the cook (who knew fine weather when she saw it), and after that he worked away as happily as possible, Jim always playing alongside under the fraternal eye. Whenever one of the household went by the two children, Edward always straightened up and took off his cap, and admonished Jim to do the same. Where he picked up his manners no one knew; but he evidently had a severe code of his own, for he always insisted on shaking hands with a new cook or housemaid, much to her astonishment.

This home experience with Edward did not last long, for his sisters got him a place at the mill when he was not quite twelve. From this time, he worked steadily till he was fifteen, and then his mother tried to apprentice him to a trade. It is a hard thing for a lad without father or friends to get into the over-crowded, jealously-guarded trades, and it was a year before the boy had his chance. And then—poor little patient worker—after six months' apprenticeship, he was told that he could not go any further. The "boss" was not a hard man, he was impressed, indeed, with Edward's perseverance and simplicity; and he came himself to see the mother, and tell her the truth. Edward could not remember more than one machine, one kind of tool, at a time, and when he went on to another, he forgot how to use previous tools and machines, and spoiled the work. The real reason was never told to the boy himself; the "boss" agreed with his mother to make lack of bodily strength the pretext for dismissing him. His self-respect was not hurt; but he went sadly back to the mill. I never heard him complain except once, just after this, when he told me, gravely, that he liked the work at the shop so much better than mill work, because "it occupied his mind so much more."

With all this plentiful lack of intelligence, he yet could read after a fashion, and write a plain, round hand, and he had a great fondness for music. His first savings went toward a violin; but the family was still so poor that all the money was needed at home, and, after the precious violin was bought, it was a year or so before he could again save enough to take a few lessons upon it. He did not learn very easily, but was infinitely patient; and night after night he practised delightedly on his poor little instrument.

"Edward ain't like most boys; he never runs at night," said his mother, "jest stays in, and plays his fiddle till bedtime. He's the best child I've got, if he ain't very bright." This was her euphemism to express her son's limitations. But, as her own horizon was not large, and she had much besides to trouble her, the familiar fact of Edward's mental drawbacks might well

be forgotten. Jim had grown up "wild"—not brutally so, but unreliable and drunken; and the eldest daughter was deceived and then abandoned by a worthless lover. The poverty of the household was great, for Edward and one sister were the only steady workers, and there were nine mouths to feed. And, besides that, it seemed as if the mother were becoming discouraged by her wayward children, and as if moral misery and degradation were creeping steadily into the household.

Edward was then about eighteen. He had been in my Sunday-school class for a year or so, and, though I had taught the Gospel to him as to the others, I had always doubted whether he had understood anything of it, really. I had views, then, on the intellectual quality of faith, and these bright young lads of mine were all so different from Edward that I cannot say I thought much about him in teaching the lessons. He listened with the most dignified attention, but I never liked to ask him questions, for I knew he could not answer them, and did not embarrass him before the class. We were having special services for the school that year, and I urged the class, as a whole, to attend. I was rather surprised, however, to see Edward coming to meeting after meeting, and I could hardly understand it when, after a week or two, I found that the lesson one Sunday, affected and interested him very much. I am ashamed to say that I hesitated about speaking to him after the session was over. His limitations, his surroundings, the pitiful inadequacy of his life, were opposed to all my ideas concerning strong, intellectual, powerful Christianity. I hesitated, but my heart, I am thankful to say, got the better of me, and I was glad that it had when I heard his very quick response to my somewhat embarrassed questioning.

"Yes, Miss Ella, I've been trying to do what God says a long while. Do you think I could be a Christian, Miss Ella? because I'd like to say I was a Christian, before people, if I could be one."

That was about all he knew. We tried not to confuse or discourage him, and only asked him necessary questions. He went before the elders of the church, a little timidly, but sure it was all right, since I told him to go; and he seemed, to them, to know what he was doing. But still, I felt a trifle nervous when he was baptized and made his confession of faith. I thought of that miserable, unhappy home of his, and the total lack of helpful influence around him, and the weakness of the lad himself, and I wondered if he truly understood what it meant to be a Christian.

I found out very soon. Three of my scholars joined the church at that time. The other two were ordinary, intelligent lads. Their religion was also ordinary—real, but negative. In Edward, the church had gained a member of a different stamp. He commenced at once, toilsome as it was to his half-educated eye and brain to read his Bible. Even his beloved violin was neglected. Week after week, in the class, he began to answer Bible questions and to quote Bible verses. He didn't always get them right, and he couldn't always read the lesson straight; but beside the halting, imperfect mind one could see the soul growing up, straight and strong. It was like a miracle, it opened all our eyes to the divine possibilities of the Gospel. Edward was utterly unconscious of himself or of us; he only wanted to know more of the only book he could understand. His straightforward simplicity shamed us all. The bright boy of the class (who had rather pitted him) was moved to do what he had never done before—read the Bible—for "I'm ashamed to let Ned get ahead of me," he said. And when Edward read aloud, stumblingly, in his turn, there never was so much as a smile, not even when he read, concerning Judas, "And after he had received the soap, Satan entered into him." Such a mistake as this, however, was rare, and he literally read his Bible until he knew how it ought to be read, and learned many verses by heart.

The first effect of the Gospel upon such a transparent, child-like soul was to illuminate it, the next to shine through it to others. He began to bring his brother to the services. How he did it no one knew, nobody else had any influence over Jim whatever. But Edward soon brought him regularly and looked so happy as he ushered him in that everybody sympathized. And the faithful love had its reward; Jim, repentant and sincere, came before the elders of the church to confess his faith; and, he was asked the manner of his conversion, his simple answer, "It was my brother, sir," touched every heart that heard. I think Jim would have slipped and fallen out of the fellowship of the church, once and again, afterward, but for that simple faith and love that flowed unflinchingly from his brother toward him, and kept him steady through his temptations, till he turned out a manly Christian, after all.

When Jim joined the church, Edward began to hold family worship, and that humble service, with its faltering prayers, its childish, reverent reading, was a lesson that settled my intellectual theory of Christianity, once

for all. The Gospel entered into that poor house with its full power and blessing. The poor disgraced sister, with her child in her arms, learned that a new life might be hers, as Edward sought out the promises for her in his little Bible. He brought her to the church, and she was welcomed into it. Then his mother came, and then another sister, till all, except the younger children, were gathered in. And every one of them, when questioned had the same answer, "It was Ned who made me want to be a Christian." After his own people came a fellow-worker in the mill; then a friend of Jim's, and so on. Wherever his life touched another's there his influence began. His speech was halting, his mind weak; the cup was small, but the Gospel overflowed from it. His simple Christianity was so loving and comprehensive that it was a message to everybody. You couldn't evade it; you couldn't argue with him; he had no opinions of his own, and no words except the words of the Bible.

As time went on and he learned more about his one book it became an education to him and reacted on his mind, so that I could see that he really thought more, and was able to reason about elementary everyday matters. But he never progressed very far. I remember our clergyman's amusement when, one night, after the prayer-meeting, he shook hands with Edward, as usual, and the latter said, beaming:

"I'm very glad to see you here, Dr.—"

The Sunday-school superintendent, one day, spoke to the school of having heard a well-known hymn whistled in the streets of a foreign city once, and how it had cheered him, and added:

"I love to hear the music of a hymn floating out among the sounds of business, and the noise of the world. It does every heart good that hears it. Whistle the old hymns, boys!"

That was enough for Edward. One of my scholars, who was a clerk in the mill offices, told me next Sunday that Edward had whistled "Rock of Ages" hour after hour all week long, and couldn't be induced to stop. And once, when some tracts were handed him for distribution, he wasn't content with giving one to each fellow-workman, but went straight to his employer, and gave him one, too. I quaked when I heard that, for the employer was not a man to whom I should have liked to offer a tract. However, no evil results followed. And a month later, Edward's wages were actually raised!

I am glad to say, indeed, that Edward's days of hunger and forlornness are behind, in the past. This year has been a happy and important one for him. The family have moved into a new house, and are established as respectable people. Jim and three girls are working steadily, so that Edward could afford, without extravagance, to give his mother, out of his wages, a rocking chair and a picture for the parlor as her Christmas gift. He has a new violin, and has become a prominent member of the Sunday school choir, and he plays his beloved instrument correctly and well. Best of all to him, he has been asked to lead the Christian Endeavor meetings in his turn. The clergyman said he knew no one in the church more fit than Edward for such a duty. And if you could hear his short prayers, all in the words of Scripture, and yet coherent in petitions and their praise; if you could see the simple reverence and dignity with which he presides over the little meeting, you would, I am sure, agree with the minister.

Edward always refreshes me. He always helps me. When I get worried over a theological tangle, I think of his simplicity, and I remember that theology isn't essential to salvation or everyday usefulness. When people lament over the decline of the gospel, I think of this living example in which it has brought forth, with such thoroughness, every fruit that can be desired. When I become lazy, I look at Edward with his infinitesimal powers, going on cheerfully, and "bringing forth an hundredfold," and I am ashamed into activity. And in the hope that Edward may do some one who reads this a small part of the good he has done me, I write this inadequate history of him, which has only the one merit of being absolutely true.—The Independent.

### The Captain's Miracle.

"Git out of here, boys," said the old sailor; "yer know all o' my yarns ez well ez I know 'em myself. I've got no more to tell yer."

But the boys knew well that the old seaman did not mean what he said. That was just a form of modesty, as some girls when asked to sing or to play on the piano blush and say they are out of practice, all the time intending to grant the request.

Our boys sat still on the warm sand in the shelter of Sam's cabin, and waited for the story.

"You promised to tell me about a miracle your father worked on the Mediterranean Sea once, Uncle Sam," said Guy, coaxingly.

"I never said he worked a miracle, bo'n," answered the sailor, reprovingly; "only God Almighty does that.

But he did what looked like a miracle to them that didn't know how 'twas done."

"Tell us about it, Uncle Sam," cried the rest. "Well, lads, my father was a Scotchman, a man of much more education than I've had the chance for. He was first mate on a sailing vessel, back yonder in the early eighteenth century, and bein' a Scotchman was far from popular with them English seamen. But his captain knew the value of him, and often said outright that he could manage the ship better'n himself."

"By'm by the captain took awful sick, and had to be put ashore, and he left my father in his place—a most particular ticklish place, too. The men showed the ugliest kind of humor, and it looked mighty near to a mutiny."

"One day the new captain ordered all sails reefed, and told his men a big squall was comin'. Now, the water was as smooth as a lady's lookin'-glass; there were no clouds, and not wind enough to fill a cap. There were two big vessels in sight with all their canvas spread, and neither of 'em taking in a rag. 'Now, men,' said my father, 'I know you are not satisfied with your new captain, and I'll make a bargain with you; take in the sails, every thread of 'em, accordin' to my orders, and if my storm comes you'll see that I know my business; if it doesn't come you may choose your own man, and I'll take orders under him.'

"This sounded fair, and the men agreed; in a short time the ship stood stark and bare on a smooth sea, with the sun shinin' bright against the white sails of the other vessels. But now a small cloud seemed to come out of nowhere, and in a very few minutes the sky was clean overspread. Then such a tempest burst as no man sees many times in his life; the bare masts bent like reeds along a bank; lightning ran along the deck like fiery spirits at play, and to the amazement of the inexperienced ones the sea was level, spite of the great wind."

"How was that, Uncle Sam?," interrupted Guy. "Why you see, my son, the wind was so furious that it just carried off the crest of every wave, and tossed it into foam, and the whole air was as thick with it—the foam, I mean—as a London street is of fog on one of them dark days."

"It didn't last long—it couldn't, it was too fierce; but my father's ship came through it safely; and when the mist cleared away, and the 'white squall' was over, lo! the other vessels were gone, and no man ever saw them again!"

"Sailors ain't much for oratory. I never heard that they made the new captain any speeches; but they owed their lives to him, every mother's son of 'em, and they acted accordin'; and they never forgot what they called 'the captain's miracle.'"

"But what was it, Uncle Sam?" asked the boys; "you haven't told us."

"Hi!" mocked the old seaman. "I made sure such scholars as ye would know without tellin'. 'Twas a barometer, of course; they were scarce in them days, and hadn't been fixed for voyagin' much, for, you know, they are particular things about hangin' plumb. More'n that, it took a long head to reason 'em out, for sometimes, and somewheres, high pressure means fine weather, and then again the other thing; but my father had a genius for that kind of thinkin', and his great un- seen Captain used it that time to save a shipload of men's lives."

"That's the best story you ever told us, Sam!" cried one of the boys, waving his cap over his head. "It's like the fellow said in the Bible, 'you saved your best wine till the last.'"

The old sailor was pleased, as every story-teller is, with the hearty applause.

"But you musn't go off without the moral to it," he said. "Them fables I used to read about foxes and cranes and things always had a short piece below, labeled, 'Moral,' and the gist of it all was right there."

"All right, Sam, come on with your moral," cried the boys.

"Your speakin' of that miracle at Cana reminded me," said the old man, earnestly; "when you hear some over-wise folks say there ain't any such thing as a miracle you just shake your head and hold hard. If my father, who turned to dust fifty years ago, could work what looked like a miracle to the ignorant, who is to say that the Eternal can't work what looks like miracles to us, ignorant creatures as your wisest must be in his sight?"

"Yes, yes," agreed the boys, heartily. "That's so, Sam."—Elizabeth Preston Allen, in S. S. Advocate.

Lost Hours.

"I say good-night, and go upstairs, And then undress, and say my prayers Beside my bed, and jump in it. And then, the very nextest minute, The morning sun comes in to peep At me. I s'pose I've been to sleep, But seems to me," said little Ted, "It's not worth while to go to bed."

—St. Nicholas.

The Young People

EDITOR

W. L. ARCHIBALD.

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

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Daily Bible Readings.

- Monday.—Jehovah the King over the nation. Psalm 47:1-9. Tuesday.—The Messiah a rallying point for all nations. Isaiah 11:1-10. Wednesday.—World-wide invitations of the gospel. Isaiah 55:1-13. Thursday.—The Lord Jehovah has no pleasure in the death of the wicked. Ezekiel 33:10-20. Friday.—God would have all men to be saved. I Timothy 2:1-7. Saturday.—God does not wish any to perish. II Peter 3:8-13. Sunday.—The true God infinitely superior to the gods of Athens. Acts 17:16-34.

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News items and other communications for this page frequently arrive too late for the current issue. Attention is again directed to the notice which stands at the head of this column. The Editor will gladly receive reports of progress from the different Unions of our constituency.

In a private letter to the Editor of this page, the writer of the articles on the Prayer Meeting Topics for present month says: "I wish the person who selects these topics understood a little of the laws of exegesis. We would not then so frequently have text and topic no more closely related than forty-second cousins. We will never train up Bible Christians by such a cutting of the Word." The point is well taken.

Pastor R. Osgood Morse has our thanks and hearty appreciation for Comments on the Prayer Meeting for the month of January. The next man to wield the quill in so good a cause is Rev. C. H. Day, M. A., of Kentville.

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First Church, Halifax.

The members of the Young People's Union of the First Baptist church, Halifax, are rejoicing in the possession of a pastor. Mr. Waring, although with us less than a week has made a very favorable impression on our young people (as well as the older members of the church.) We hope and believe that ere long we will have new born souls to welcome into our ranks.

S. Z. N.

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Prayer Meeting Topic, Jan. 25

God wants all men to be saved. Acts 17:24-31.

The topic attached to this selection of Scripture is an admirable illustration of that pernicious system of interpretation or rather, "cutting," of Scripture which detaches a single phrase from its connections and makes it do duty for the whole passage. As lovers of God's Word we cannot protect too strongly against such dealing with Scripture.

The passage assigned teaches (1) Man's natural relations to God. God is the universal giver of life. He has given life to all men. And this Paul tells the men of Athens that their own philosophers already recognize. Their own poets already recognize God as the creator and upholder of life. Generalizing the statement, the form of which Paul adopts from the Greek poet, Aratus, he reminds the Grecians of their knowledge that "We are also his offspring." Thus far Paul reminds his hearers that Grecian poetry and Christian teaching agree. All by nature, then, are the offspring of God and God is thus the Father of all men. From this fact men should know that God cannot be served as an art or device of men. In their ignorance men erected an altar, to the unknown God. But that God is no longer unknown since he is revealed in Jesus Christ.

(2). We find then that repentance is required of all as a condition of salvation. This passage should help us to realize the exceeding sinfulness of sin. It shows us that God cannot save his own offspring apart from their repentance. God so loved all men that he gave His own Son to reveal Himself to men and to make our salvation possible. How tragic the fact that the very offspring of God so sin against God as to require the interposition of Christ, and the shedding of his blood to save them and bring them back to likeness to God. Yet in Jesus Christ we find that revelation of God which shows us that His very nature is such that He cannot save even his own offspring apart from the repentance of their sins. It is that repentance which will open every life exercising it to the infilling of the divine life and so to the salvation of every one who truly repents.

SUGGESTED SONGS.

"Salvation, O the joyful sound," "Come to the Saviour," "I hear thy welcome voice," "There were ninety and nine," "In tenderness he sought me," "Come unto me," "While Jesus whispers to you" Chester, N. S. RUPERT OSGOOD MORSE.

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Illustrative Gatherings.

SELECTED BY SOPHIE BRONSON TITTERINGTON.

The little boy who told his mother that if he could say what he pleased to God; he would say, "Love me when I'm naughty," gave voice to that questioning, that craving of the whole human heart to which the gospel is the full complement and the gracious answer.

Men have to run away from the love of God if they are ever to be without it. They must get somewhere—I know not where; some strange cell of their own invention must be found by men who would escape the love of God; for God's hands are stretched out, and they drip with riches of mercy. Showers of blessing are falling upon all of us continually.—H. Webb-Peplow.

O Jesus, thou art knocking; And lo, the Hand is scarred, And thorns thy brow encircle, And tears thy face have marred. O love that passeth knowledge, So patiently to wait! O sin that hath no equal, So fast to bar the gate!

—William Walsham How.

God is an accommodation to human weakness. When he would teach truth, he must needs set it in the form of fact; when he would show himself, it must be through the tabernacle of his own flesh; when he would reveal heaven, he must illustrate his meaning by the fragments of light and beauty which are scattered about our inferior world. Everywhere, could we but see it, he has set up a ladder by which we may reach the skies.—Joseph Parker.

God loves to be longed for, he loves to be sought, For he sought us himself with such longing and love; He died for desire of us, marvelous thought! And he yearns for us now to be with him above.

—F. W. Faber.

O Lord, how happy should we be If we could cast our care on thee, If we from self could rest; And feel at heart that One above, In perfect wisdom, perfect love, Is working for the best.

The whole of Christian faith and Christian living is summed up in this: "Look ever to Jesus!"—Latimer.

Faith never limps, but steps firmly with both feet.—Beecher.

Faith evermore overlooks the difficulties of the way, and bends her eyes only to the end.—Bishop Hall

Whatso it be, howso it be, amen! Blessed it is, believing, not to see, Now God knows all that is, and we shall then, Whatso it be.

God's will is best for man, whose will is free; God's will is better for us, yea, than ten Desires where he holds and weighs the key.

—Christina Rossetti.

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A Gentleman Changed to a Fool.

Not long ago I had a neighbor, a young man,—a bright, genial, musical youth, who was counted a good fellow, sang in the choir, and, when he had his head, was a gentleman. But he liked his glass once in a while. He never dreamed of becoming a drunkard. If you had taken him to one side and said to him, "Young man, you are in danger of becoming a drunkard, or coming to serious hurt through strong drink," he would have been insulted and indignant. But one evening he went to a club dance. He got in with some jolly young friends, and had a few drinks. The wine went to his head, and, under the influence of the drink, he went to a lady whom he had never met, and asked her to dance with him. When she declined, his manner was offensive and insulting. Her husband, angered, struck him a terrible blow. He staggered home to die before the morning. Sober, he was a gentleman; fired with wine, he was trodden under foot for a fool.—S. S. Times.

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Numberless.

I was walking along one winter's night, hurrying toward home, with my little maiden by my side. Said she: "Father, I am going to count the stars." "Very well," I said, "go on." By and by I heard her counting: "Two hundred and twenty-three, two hundred and twenty-five. Oh, dear," she said, "I had no idea there were so many." "Ah, dear friends, I sometimes say in my soul: "Now, Master, I am going to count the benefits." Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself: "I had no idea there were so many."—Mark Guy Pearse.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Vransram, that the Holy Spirit may come in great power upon the missionaries, their helpers and the school, that the undecided women may acknowledge Christ as the only way of salvation

A Shower of Brilliants

- (1.) "Is it nothing to you, O Christian, That Africa walks in night? That Christians at home deny them. The blessed Gospel light? The cry goes up this evening From a heartbroken race of slaves, And seven hundred every hour Sink into Christless graves!"
- (2.) "The church has been divided into three classes—Mission, Omission and Anti-Mission."
- (3.) "Perhaps someone says: 'I have no taste for missions, I don't like them.' Well, some people have no natural taste for tomatoes, oysters, olives, celery, but seeing others enjoying them so much, learn to like them, succeed in cultivating the taste and end by thoroughly enjoying them." "No one has a natural taste for unselfishness in themselves, though they admire it in others. But unselfishness is desirable and can be cultivated. Any one who has been born again can cultivate a taste for missions, and must if he would be loyal to the Master."
- (4.) "A small boy who was a member of a Mission Band confessed, with shame, that a quarter for peanuts looked as small as a pinhead, and a quarter for missions as big as a cart wheel. That small boy has a great many grown up relations."
- (5.) "A little girl was heard to say at the close of her evening prayer: 'And I saw a poor little girl in the street to-day, cold and hungry, but it is none of our business, is it, God?' None of us would be willing to pray or say that, but most of us are perfectly willing to act it."
- (6.) "Why should we give money to save heathen abroad when there are heathen in our own country to save? There are other 'why's', equally logical. Why should I give money to save those in other parts of the country when there are needy ones in my own state? Why should I give for those in other parts of the state when there are needy in my own town? Why should I give for the poor in the town when my own church needs money? Why should I give to the church when my own family wants it? Why should I waste on my family what I want myself? Why? Because I am a Christian, not a heathen."
- (7.) "A good motto for Christians: 'Your money or your life!' A better one, 'Your money AND your life.'"

A Star of the South for You

Have ye heard the cry, my sisters, from the far-off heathen lands? Have ye heard the cry of anguish, have ye seen the outstretched hands? "We are waiting, we are longing, we are groping for the Light. Vice and sin are all around us, and we know not wrong from right. None are here to help and teach us, none to show us any good. We have wronged and slain our brothers, and our hands are red with blood. Life is very dark around us, and the grave is dark before. For our gods, they cannot save us; sit we hopeless evermore!" Have ye heard the word, my sisters, spoken by the Lord of Love. He has left this earthly pathway for His throne in heav'n above. Saying "Go ye," "Give ye," "Pray ye" for the lost and straying sheep? (And He said that if we love Him, His commandments we must keep.) Have ye done His will, O Christians, ye who call Christ Lord and King. If ye tell not to the nations that the Saviour came to bring Joy in life and hope in dying—that He quells the power of sin—that His heart of love is yearning for the souls He died to win? Send the word of peace and healing that shall set the captive free! Ye have heard the cry, my sisters Say, what shall your answer be?

Mahone.

January 2nd, was observed by our society as Crusade day. We extended an invitation to all the sisters and on Friday afternoon, although some were hindered, quite a number gathered at the church. At 3.45 was held our usual monthly meeting. During the hour which followed we felt ourselves drawn nearer the workers upon the foreign field and were gladdened by the quick response of several sisters to join us in the work. At five o'clock the meeting closed and the next two hours were spent in a pleasant social way, the ladies of the aid society having prepared refreshments for the occasion. Could you have seen us, you might have been amused with our quarters. We cannot boast of the convenience which some church-buildings afford for such as this, but we made the best use of what we had. Our pastor and an aged brother were courageous enough to enter and confessed they were well pleased with their reception. The programme for the evening meeting consisted of songs, dialogues and recitations, etc. By the rapt attention throughout we are persuaded that the audience was well pleased with the rendering of the exercises. Our pledged amount toward Mr. Glendenning's salary was met by the liberal collection received at this meeting. Five names have been added to the membership list. We made the effort and God blessed it.

Falkland Ridge, N S

We observed Crusade Day not by going out to talk with the sisters in their homes, for that had proved a failure heretofore; but by prayer at home for guidance and for the right words to say, and then by writing to those we wished to join we gained two new members. We also had a tea at the home of the vice-President, where all were invited to come and a pleasant time was enjoyed by all, if happy faces are an index to feelings. I think we can say truthfully that our Aid Society is steadily gaining year by year. We now have nineteen members.

On Thursday evening, Jan. 1st, 1903, the W. M. A. Society of River Hebert, held a public missionary meeting in the church. The pastor, Rev. J. M. Parker, Presided, and gave a short address. A very excellent paper on the founding of the Telugu Missions, prepared by Mrs. R. A. Christie was read. The Treasurer gave a short financial statement. \$762.00 had been raised since the society was first formed in March, 1890, until July 31st, 1902. We have made eight life members and our memorial. Twelve little girls under the leadership of Miss Emily A. Christie performed a very pretty wand drill, during which they sang very nicely and each one recited several passages of Scripture bearing on missions. A violin solo by Miss and Mr. H. Stafford and general selections completed an excellent programme. The collection amounted to \$13.

E. K. SEAMAN, Sec'y.

Amounts Received by Treasurer of Mission Bands. FROM NOV. 29 TO JAN. 13.

Peticodiac, towards Miss Clark's Salary, F M, \$25; Grande Ligue, \$5; Northwest, \$5; Hantsport, F M, \$1.29; Hopewell Hill Sunday School, support of child in India, F M, \$8.67; Pourchie, from a friend to constitute Mrs. Arnold Semarier life member, \$10; Amherst Highlands, F M, \$5.66; Arcadia, support of Papasas, F M, \$6.41; H. M, \$1.59 leaflets, 48; Jordan Falls, F M, \$1.50; Truro, 1 U, support of child in Mrs. Churchill's school, F M, \$6; Paradise, F M, \$2; Hampton, N. S., F M, \$5; H. M, \$1; Allendale, F M, \$4; Lunenburg, F M, \$12.28; South Brookfield, toward Mr. Freeman's salary, F M, \$5; Mira Gut, F M, \$3.50; H. M, \$3.50; Germain street, support of native preacher, F M, \$15; Springfield, F M, \$20; Truro, B Y P U, support of Climdie Jobu, F M, \$10.

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

Foreign Mission Board.

NOTES BY THE SECRETARY.

Baptist Missions.

The Missionary Review of the world for January 1903, contains a statement of mission work in heathen lands during the past year. It will be interesting to the readers of the MESSENGER AND VISITOR to learn what Baptists are doing in world-wide evangelization. Last year the Baptists of Great Britain raised \$389,227 and employed 256 missionaries, men and women, and a total of 1,091 native helpers. The number of stations occupied was 1,068. The additions last year were 2,967. The communicants number 53,134 and adherents or native Christians were 125,000. There are 720 schools and in these are 17,715 scholars. Work is carried on in India, China, Palestine, Africa, and the West Indies. The Baptists of the United States (North and South) raised for world-wide missions \$854,468. The total num-

ber of missionaries at work were 584 and the total number of native helpers were 3,496. The stations and out-stations occupied were 1,910. The communicants number 142,971. There were 9,936 additions. The adherents, not members, but avowed Christians were 192,789. There were 1,584 schools with 38,363 scholars. The Baptists of the United States carry on work in Burma, India, China, Japan, Africa, France, Spain, Italy, Mexico, Brazil, Cuba and the Philippines.

The Baptists of Canada raised last year for Foreign Missions \$54,686 and employed 62 missionaries, men and women. The total number of native helpers were 199. The number of stations and outstations occupied, were 93. The total number of communicants were 4,962. The additions to the churches last year were 411. The native Christians or adherents number 10,000. There were 109 schools and 2,173 scholars.

The work is carried on in India and in Bolivia, South America, by the Baptists of Ontario and Quebec. From the above it is seen that the Baptists of Britain, the United States and Canada have contributed nearly one million two hundred and fifty thousand dollars for the evangelization of the world—apart entirely from what was raised for work in connection with the home churches, that 922 missionaries were employed with a staff of native helpers of 4,786 that there are in regular communion in the churches established 2,110,667, while the adherents number 3,277,813 in addition, besides a host who are secretly believing, but have not the courage to confess their faith and hope. These figures are stimulating and encouraging. They do not begin to tell the whole truth. This is impossible. Only omniscience can tell the result of all this work of faith and self-denial. The day will declare it. There is great satisfaction in having a hand in such a work,—and with such a Leader. We hope that every reader of these lines will gird himself afresh to do yet more than he has ever done to give the Gospel to those who have it not. The Treasurer of the Foreign Mission Board will be glad to receive any sums that may be sent to him and will gratefully acknowledge the same.

The 20th Century Fund.

SUNDAY SCHOOLS—ATTENTION.

1903 has come—What are you going to do about our mission work? It is time to begin just now. Some of you are already at work. We are expecting a very great advance this year. In 1902 you did splendidly. The birthday offering was a great success on the part of those who tried it. Let the number of such be multiplied this year. Do you remember what it was? Have a day set for the offering. Then let every class bring an offering equal to the age of each member—but no one is asked to give more than 25 cents. Let teachers unite with their classes in the offering. If there are a lot of classes composed of persons of uncertain age—the 25 cents will continue the uncertainty. But persons can give as much more as they may feel inclined to do. Have every class join in this delightful exercise. It will greatly refresh and exhilarate the School. How to take up the offering may be decided by the teachers and officers. Let it be done in a way that will be most effective and productive of the best results. Let us then have another birthday party for Sunday School in trust of our Twentieth Century Fund. One school has adopted the plan of having each scholar whose birthday is in January come forward with his offering and so on throughout the year. In some months there are few birth-days in others there are more. Try this method friends and you will be surprised at the interest awakened and the enthusiasm of the youngsters. Some Sunday in February will be a good date to fix upon—the sooner, the better. And now young people set to work. Talk to your teachers and your teachers talk to the superintendent, slow or absent-minded, just stir him up a little. It will help him and give you some pleasure, and the gain all around will be just what is needed. Now let every Sunday School in these Provinces take hold of this matter and make it go.

Eczema

It is also called Salt Rheum.

Sometimes Scrofula.

It comes in patches that burn, itch, ooze, dry and scale, over and over again.

It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years; and J. R. Richardson, Jr., Cutler, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.

Queens County Quarterly.

The Queens county Quarterly convened with the Upper Gegetown Baptist church, Jan. 9th, at 7 o'clock, p. m. Pastor W. J. Gordon preached from Matt. 25: 23, after which a number took part. At 10.30 Saturday morning Pres. Colwell led devotional service after which the business of Quarterly was taken up. The Conference meeting met at 2.30, Pastor F. N. Atkinson presiding. In the evening the subject was Home and Foreign Missions. Addresses were heard from Pastors Atkinson, Match and Gordon, Deacon Hobbs and J. Colwell (Pres). Sunday at 10 devotional service, led by Pastor Match.

Quarterly sermon at 11 by Pastor Atkinson, text I Cor. 3: 9. At 3 o'clock the Sunday School session met, quite a number of addresses were given by those interested in the work. Also reports from the different schools represented.

At 7 in the evening Pastor W. J. Gordon preached from Psalm. 89: 15. After the usual vote of thanks to the church and friends, also a vote of sympathy to Mrs. Cottle, widow of the late N. B. Cottle, the meeting closed with prayer. The collections amounted to eight dollars and forty cents to be divided between home and foreign missions.

W. J. GORDON, Sec'y, Pro Tem.

Rev. Thomas T. Filmer.

At Webster, Mass., on the first day of the new year, Rev. Thomas T. Filmer passed away, after a brief illness, at the age of 72 years. Mr. Filmer was a native of Chatham, England. He came to America when 22 years of age and studied for the ministry at Rochester, N. Y., graduating from the College and Seminary in 1863. Before removing to Webster Mr. Filmer had held pastorates at Clinton Conn., Weedsport, N. Y., and S. Framingham, Mass. He became pastor at Webster in 1873 and his connection with the church had therefore continued for nearly thirty years. The pastorate is spoken of as one of the longest and most pleasant ever held in the State. In 1865 Mr. Filmer married Miss Agnes R. Masters, daughter of the late Deacon John F. Masters of St. John, and sister of Mrs. Dr. Creed of Fredericton. Mrs. Filmer survives her husband, with four sons one of whom, Rev. Harry St. John Filmer, is in the ministry. Mr. Filmer was highly esteemed both as a Christian minister and as a citizen. He took a special interest in the educational affairs of his town and rendered valuable service as a member of the School Board. His somewhat sudden death, in the midst of an active ministry, is widely and sincerely regretted.

Acknowledgments

Tuesday evening, Jan. 13th, a large representation of the church met at the parsonage at Upper Jemseg. Tables were set and loaded with good things. The spirit of happiness pervaded the gathering. After justice had been done to the de-

THE SIGNS CHANGE

Pale face, disordered digestion, these are the signs of thin blood. School girls are the most frequent sufferers from thin blood.

Scott's Emulsion is just what they need. It is blood food.

You can easily tell whether Scott's Emulsion is doing the girl good. The signs begin to change. Pale face gets some good color; appetite improves; mind brightens; temper becomes happy; digestion strong; habits regular.

Scott's Emulsion can do all these things for your pale-faced girl if you will give it a fair chance. The disease sometimes takes weeks to cure. But regular doses of Scott's Emulsion give steady improvement.

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

THE CONQUEROR OF CATARRH

If you have Catarrh, let me conquer it for you. If it isn't overpowered now, it's bound to get the best of you in the end. You think not? Lots of people have made that mistake. They say, "Oh, it doesn't amount to much - it's only Catarrh." So on they go, adding to it just a little every week. They never notice how it's creeping along through the system. At last there comes a day when "only Catarrh" turns out to be a pretty serious thing.

But leaving out the danger, there's another reason for getting rid of it. Catarrh is an unclean disease. To put it plainly your hawking and spitting and bad breath make you a nuisance to your friends. It's not pleasant for them to have you around.

That sounds harsh—but it's the truth. Of course they don't tell you so. They don't want to make you feel badly. Just the same, no one, not even a relative, enjoys being near a person with a foul, fetid breath. There's not the slightest doubt it hurts you terribly with outside people—with the people you meet in a business way.

Did you think it no use to try to cure Catarrh? Some physician whose knowledge on the subject is as limited as it is unreliable, may have told you so. Perhaps you tried to cure it yourself with some of the many nostrums so widely advertised for the purpose. Then you failed, for such things simply cannot cure Catarrh. You see, it's a disease that affects different persons in different ways. It demands individual treatment. You simply haven't done the right thing for it. But don't be discouraged. Seek help in the proper place. Write to me at once and I will give you

FREE CONSULTATION AND ADVICE

I offer you counsel, sympathy and aid, without charge. This treacherous disease has been my life-study and I am familiar with its workings from start to finish. I can tell you how to cure it safely—quickly—permanently. The thousands to whom I have brought relief, and they may be found in every part of North America, gladly testify to my wholeheartedness, sincerity of purpose, and the wonderful cures I have made. I will gladly send you the names of many people I have cured that live right near to you.

Following are some of the common symptoms of CATARRH OF HEAD AND THROAT.

- Is your throat raw?
Is your breath foul?
Do you spit often?
Are your eyes watery?
Do you sneeze often?
Is your nose stopped up?
Do you take cold easily?
Are you worse in damp weather?
Do you blow your nose a good deal?
Do you have a dull feeling in your head?
Does your mouth taste bad mornings?
Is there a tickling sensation in your throat?
Do you have to clear your throat on rising?
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

Answer the questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to Dr. Sproule, B. A., (Graduate Dublin University, Ireland, formerly Surgeon British Royal Naval Service), Catarrh Specialist, 7 to 13 Doane St., Boston, Mass. He will give you valuable aid, FREE OF CHARGE.



Dr. Sproule, B. A., Catarrh Specialist.

In the early, mildest stages Of the trouble called Catarrh, Who that has it thinks of peril, Sees the danger from afar?

Then it seems a simple matter, nothing that requires a cure, So it grows with stealthy power, Makes its progress slow but sure.

Soon it poisons all the system, Wrecks the hearing, taste and smell; But there is a graver danger, Coming, as the days will tell.

'Tis Consumption grim and awful, Strangling soon the sufferer's breath; And Catarrh's unheeding victim Finds himself confronting death.

NAME ..... ADDRESS .....

ties provided, the pastor and wife were made richer in material blessings to the amount of fifty-six dollars, thirty-seven of which was in cash. We wish to make mention of this kindness. We appreciate these gifts for the good will they reveal. May the Master "that giveth to all men liberally and upbraideth not" enrich his people in his own way, that they may receive a hundred fold.

REV. W. J. GORDON

I desire to express my heartfelt gratitude to the people of Chester basin who contributed towards the Christmas gift of \$13.50 in cash. M. B. WHITMAN.

Personal.

In the news from churches will be found an article from the pen of our esteemed Brother E. O. Read. For a long number of years our brother has served the churches in King's Co., N. S., and in his faithful ministrations of the word has proved himself a workman of more than ordinary ability. By his brethren who best knew him, he is held in high esteem. We hope in the good Providence of God that there are for Bro. Read yet many years of usefulness among us, ere the call to come higher shall be heard by him.

THE UNFORESEEN DANGER.

An English paper reports a tragedy in the Zoological Gardens in London which well illustrates the peril of the moderate drinker.

A party of sailors in the course of their tour through the various rooms entered the snake-house. They were cautioned against interfering with the reptiles, as bites of some of them were deadly. One of the sailors, however, prided himself on his knowledge of snakes, and on his ability to handle them with impunity. He explained to his companions how it might be done,

and gave a practical exhibition of his power. He seized one of the most venomous snakes by the neck, and held it up at arm's length, showing that it was impossible for any snake to bite, if held in that position. But as he talked the snake coiled itself around his arm and gave a mighty grip to it, taking by the motion another turn around the limb. One more convulsive effort and the man's arm cracked, and his muscles lost their power. He could no longer retain his grip on the snake's neck, and, as he loosed it, the angry reptile turned around, and, in a moment, its fangs were in his wrist, and the fatal poison went coursing through his body. In less than an hour the man was dead. "There is no need for me to abstain," says a young man. "I can control myself. I know when to stop." He would not be so confident if he knew the power of the enemy. It has the trick of paralyzing the will power, so that the man cannot stop when he wishes to do so.—Ex.

Notices.

The Quarterly Meeting for Queens Co., N. S., will convene with the Kempt church on Feb. 9th and 10th. First meeting Monday evening. A good representation is requested. H. B. SLOAT.

THE TWENTIETH CENTURY FUND \$50,000.

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

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

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

A GUARANTEED CURE For DYSPEPSIA OR MONEY IS FOUND IN K.D.C. REFUNDED

111 West End Street, N. Y. City. Write for testimonials & guarantee. K.D.C. CO. Ltd. Boston, U.S. and New Glasgow, N.S., Can.

Not Only Relief; A Cure. ASTHMA. Many discouraged Asthmatics who long for a cure or even relief lack faith to try, believing a cure impossible. HIMROD'S ASTHMA CURE is truly a grand remedy and possesses a virtue unknown to other remedies that not only instantly relieves but cures. The late Sir Dr. Morrell McKenzie, England's foremost physician, used HIMROD'S ASTHMA CURE constantly in his private practice. If you are discouraged send for a generous free sample. It will not disappoint you. HIMROD'S ASTHMA CURE is a standard remedy prescribed by many eminent physicians and sold throughout the world for over a quarter of a century. A truly remarkable testimonial in itself. HIMROD MFG CO., 14-16 Vesey St., New York. For sale by all druggists.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA HEADACHE, DEPRESSION OF SPIRITS, ETC. FREE SAMPLES, K.D.C. AND PILLS. Write for them. K.D.C. CO. Ltd. Boston, U.S. and New Glasgow, Can.

RECOMMENDED BY PHYSICIANS.

**Pond's Extract**

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises, Coughs, Colds and all accidents liable to occur in every home.

**CAUTION**--There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappers.



**OH, MY HEAD!**

HOW IT ACHES!



NERVOUS  
BILIOUS  
SICK  
PERIODICAL  
SPASMODIC

**HEADACHES.**

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

**Burdock Blood Bitters**

will do it for you.

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

**I. T. KIERSTED**

Commission Merchant

AND DEALER IN ALL KINDS OF **COUNTRY PRODUCE**

City Market, St. John, N. B.

Returns Promptly Made. fbr18

**Joggins Coal**

This **FIRST CLASS COAL**

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

CANADA COALS & Ry. Co., Ltd. Joggins, N. S.

**BEST WISHES**

For a HAPPY CHRISTMAS to all who may or may not be users of one of the best **BAKING POWDERS** made during the past half a century--

**WOODILL'S GERMAN**

**THAT**

The incoming year may be one of happiness and prosperity to all who do or do not use one of the best **BAKING POWDERS** of the past half a century is the wish of the manufacturers of

**WOODILL'S GERMAN.**

**COWAN'S PERFECTION**

**Cocoa.**

It makes children healthy and strong.

Deserving Confidence--No article so richly deserves the entire confidence of the community as **BROWN'S BRONCHIAL TROCHES**, the well-known remedy for coughs and throat troubles.

"They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."--*Christian World, London, Eng.*

**The Home**

**PREVENT DEFORMITIES IN CHILDREN.**

Mothers, in teaching their little ones how to walk, do not stop to think how the bones grow. The bones in a baby's legs are soft, half cartilaginous, and very easily bent out of their proper shape. Great care should be taken not to allow a child to walk too soon, and, above all, not to keep him on his feet for too long a time, or when he is at all tired. When he is ready, he will try of his own accord, and he generally knows what he is about. Urging a child to walk prematurely is productive of lasting injury, as bow legs are generally too easily formed. Let a child creep as long as he wants to. Give him plenty of room to kick around in, and he will be strengthening his muscles and getting ready for work. Suppose he is backward about walking, what difference does it make? A child who follows his own ideas in learning to walk will succeed much better and learn self-reliance at the same time. The same rule holds good in regard to sitting up. If he is forced to sit up too soon, it will have a tendency to weaken his back and interfere with his growth. Older children should be taught to sit erect. When tired, insist upon a child lying down, instead of sliding down in the chair until he is literally sitting on the end of his spine. Such a habit is easily formed and hard to correct, resulting in a poor carriage, bad form, and narrow chest. If you observe such a child, you will find he suffers from dizziness and headache, as the curved form of the spine results in the pulling of the muscles at the back of the neck, and the difficulty is certain to be removed, if the child is taught to sit properly.--United States Health Report.

**HOW TO DRINK WATER.**

A beginning of kidney trouble lies in the fact that people, especially women, do not drink enough water. A tumbler of water sipped in the morning immediately on rising, and another at night, are recommended by physicians. Try to drink as little water as possible with meals, but take a glassful half an hour to an hour before eating. This rule, persisted in day after day, month after month, the complexion will improve and the general health likewise. Water drunk with meals should be sipped, as well as taken sparingly. Ice water ought never to be taken with one's meals, and as little as possible between meals. One never knows what is being taken into the stomach in water filled with chopped ice. It is safer to fill bottles with water and allow them to stand beside ice to chill until required. Tests have been made which show that one gill of ice water which means an average lumberful, poured hastily down the throat, reduces the temperature of the stomach from 100 degrees to 70 degrees, and it takes more than half an hour to recover the heat it has lost. Cold water, slowly sipped, will not be followed by such a result, cooling the system pleasantly in hot weather without chilling the glands of the stomach so that digestion cannot take place.--Detroit Free Press.

**DON'T MARRY TO REFORM A MAN.**

Judge Foster, of the court of general sessions in New York, deserves commendation for having put the stamp of legal commendation upon the miserable delusion that a woman can reform a man by simply marrying him. The occasion arose where a suspension of sentence was asked for a young man arraigned before him for sentence on the charge of larceny, the plea being based on the ground that the prisoner was engaged to an "estimable young lady" who would marry him at once if he were set free. Judge Foster refused to suspend sentence, and sent the man to the penitentiary for six months. He had investigated the fellow's record, he said, and found it bad. He added that the young woman should investigate the prisoner's history herself, and take back her promise to marry him. It is too much to hope that

the wretched old fallacy will suffer very much from this legal pronouncement, but if it saves even one woman from vowing herself for life to a brute and a criminal it will be a cause for gratitude.--Leslie's Weekly.

**OATMEAL WAFFERS.**

Sift together two cupful flour, one teaspoon baking powder, one teaspoon salt to two teaspoons sugar. Add one cup of rolled oats. Mix in with tips of fingers one teaspoon of lard or cotinnet, add two tablespoons of butter softened but not melted. Moisten with very cold water until just soft enough to roll. Roll as thin as cardboard; cut into oblongs three inches by one inch. Bake in a moderately hot oven about eight minutes.

**CHINESE RICE PUDDING.**

Soak two tablespoons of Knox's granulated gelatine (using the red gelatine as far as it will go.) Dissolve in one cup of hot milk. add one cup of sugar, a speck of salt, and cool, stirring occasionally. Whip one and a half cups of cream, flavor with half-teaspoonful vanilla, and beat in the gelatine. Stir in two cups of cold boiled rice. Garnish the mould with candied cherries, cut into quarters, pour in the pudding. Serve with whipped cream sweetened and flavored.

**CHOCOLATE CAKE.**

Here is a favorite recipe. One and a half cups sugar, scant 1/2 cup butter, 3 eggs, 2 squares of chocolate; take out 5 tablespoonfuls of the 1 1/2 cups sugar mentioned above and take 3 tablespoonfuls of hot water; put together in saucepan, (that is, the chocolate, sugar and hot water just mentioned) and let it stay on the stove until smooth, let it boil a few seconds; 1/2 cup milk, 1/2 teaspoon soda, 1 1/2 cups flour, 1 teaspoon cream tartar and a teaspoon of vanilla. Don't get too large measure of flour. If it is too stiff it is not so nice, but after one gets the idea and scants flour, as the chocolate seems to thicken it up, it is fine. I frost with a white boiled frosting made as follows: One cup of white fine granulated sugar, four small tablespoons of hot water and a pinch of cream tartar size of a pea to keep it from sugaring. Boil until it hairs a good long hair, pour slowly the well beaten white of one egg, stirring all the while. Beat until ready to spread on cake without running down the sides. Flavor with vanilla. Stir sugar and water while boiling hardly any --Ex.

**THE WRONG SUGGESTION.**

A good planter's wife "befo' de wah" was teaching a jet-black house girl, just fourteen and fresh from the plantation, the letters of the alphabet. Betsy had learned the first two, says Harper's Magazine, but always forgot the letter "C." "Don't you see with your eyes? Can't you remember the word see?" said her mistress. "Yassum," answered Betsy. But she could not. Five minutes later Betsy began again bravely, "A--B--" and there she stopped. "What do you do with your eyes, Betsy?" "I sleeps wif 'em, mis'."--Ex.

**A MOTHER'S CARE**

Every mother knows the constant care a little child requires, and to the young and inexperienced mother who is caring for her first baby there is no other period in her life more trying. In the little ills that are certain to come to all infants and young children, the mother--especially the young and inexperienced mother--scarcely knows what to do. It is to meet emergencies of this kind that Baby's Own Tablets are an absolute cure for all the minor ailments of little ones, and should constantly be kept in every home where there are young children. Sickners comes quickly--with Baby's Own Tablets at hand the emergency is promptly met. Mrs. R. H. LaRue, Mountain, Ont., says: "I can recommend Baby's Own Tablets to all mothers who have cross or delicate children. I do not know how I could get along without them." The tablets are guaranteed free from opiates or harmful drugs, and crushed to a powder may be administered with absolute safety to a new born babe. Sold by all druggists or sent by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

**Unpleasant!**

Boils,  
Humors,  
Eczema,  
Salt Rheum

**Weaver's Syrup**

cures them permanently by purifying the

**Blood.**

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**Free to Everyone.**

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Piles Cured Without Cutting, Danger or Detention From Work, by a Simple Home Remedy.

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**DR. WOOD'S**



**NORWAY PINE SYRUP**

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

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

Price 25 cents a bottle.

Three men dead and fourteen or more other persons injured, one fatally, is the result of a collision between two trains on the Pennsylvania system, on the main street of Ada, Ohio, on Thursday.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

First Quarter, 1903.

JANUARY TO MARCH.

Lesson V. FEBRUARY I Acts 17: 22-34.

PAUL AT ATHENS.

GOLDEN TEXT.

He preached unto them Jesus, and the resurrection.—Acts 17: 18.

EXPLANATORY.

PAUL'S ADDRESS BEFORE THE ATHENIAN LEADERS.—Vs. 21-31. 22. THEN PAUL STOOD IN THE MIDST OF (the Council or Court of) MARS' HILL (the Areopagus)

INTRODUCTION. YE MEN OF ATHENS. The usual way of beginning a speech, as frequently by Demosthenes. I PERCEIVE THAT IN ALL THINGS YE ARE TOO SUPERSTITIOUS. Ramsay renders, "More than others respectful of what is divine." The A V rendering "too superstitious," and the R. V., "somewhat superstitious," are not in accord with either Paul's courtesy, or his skill as an orator, or as a Christian seeking to gain converts. "This religious temper of the Athenian people was often noticed by writers.

I. THE TRUE GOD THE CREATOR.—23, 25. AS I PASSED BY, or "along," in his wanderings around the city. AND BEHOLD. "Was attentively contemplating." YOUR DEVOTIONS. Not acts of worship, but objects of worship, such as temples, altars, images. I FOUND AN ALTAR... TO THE UNKNOWN GOD, or "an unknown God." As in heathen countries now, they then sacrificed to gods to propitiate them, and keep them from sending trouble upon them. "That no deity might punish them for neglecting his worship, or remain unpunished in asking for blessings, they not only erected altars to all the gods named or known among them, but also to any other god or power that might exist, although as yet unrevealed to them. WHOM (or what) THEREFORE YE IGNORANTLY WORSHIP. Rather, whom ye worship, not knowing his name and attributes and nature. There is no reproach implied, as there is in our translation,—"Ignorantiv." HIM DECLARE I UNTO YOU or better, "this set I forth unto you." The very God whom they knew not, the God whose nature is so infinite, whose character is so holy, whose love is so great, that they had no conception of him, and yet had unconsciously longed for because they needed him, this God Paul set forth.

24. GOD THAT MADE THE WORLD. Science, by its discoveries, has proved beyond a doubt the unity of God. The question of his unity, so much discussed fifty years ago, is settled forever. LORD OF HEAVEN AND EARTH. In this sentence shines wisdom, power, omnipresence, goodness, authority. Great duties and great privileges grow out of this truth DWELLETH NOT IN TEMPLES MADE WITH HANDS, though as beautiful as those they saw around them. He was infinitely above such gods as they were worshipping. In the temple of man's heart he dwelleth

DID YOU EVER KNOW

That Improper Food Often Causes the Liquor Habit?

It's a great proposition to get rid of a taste for liquor by changing food. "About three years ago," writes a man from Lowry City, Mo., "my appetite failed me and my food disagreed with me. I got weak and nervous and felt dull and entirely unfit for business; then like a fool I went to taking liquor to stimulate an appetite. For a time that seemed to help and I congratulated myself on finding so simple a remedy. But, alas! I had to take more and more all the time until I got so that I could not get along without the whiskey, and I was in a pitiable condition.

I tried to quit but that seemed impossible as I needed nourishment and my stomach rejected food and the more whiskey I drank the worse I got. I kept fighting this battle for more than two years and almost gave up all hope.

I noticed an advertisement of Grape-Nuts in the paper and concluded to try it. I found I could eat Grape-Nuts with a relish and it was the first food that I found nourished me in a long time. Soon my stomach trouble stopped, my appetite increased, the craving thirst relaxed until all desire for drink was gone. I have used Grape-Nuts constantly for over a year and I am now strong and robust; entirely cured from drink and able to work hard every day. My gratitude for Grape Nuts is unshakeable as it has saved my life and reputation." Name given by Postum Co., Battle Creek, Mich.

by his Holy Spirit. 25. NEITHER IS WORSHIPPED, the word means "to do service, to attend upon," as a physician upon a sick person. WITH MEN'S HANDS, as idols were worshipped.

II. THE TRUE GOD; THE GOD OF ALL NATIONS.—Vs 26. AND HATH MADE OF ONE BLOOD. The R. V., with the best manuscripts, leaves out "blood," but the meaning is the same: God has made of one ancestor, or one source, or one family, ALL NATIONS OF MEN. All men, therefore are brethren. This gives us hope that all nations, even the lowest, can be saved and exalted by the gospel; and lays upon us the duty to help all men, to send the gospel to all men, and to treat all men justly and lovingly even the lowest races of men. DETERMINED. All the affairs of nations are under God's control. "For all his children he has provided a home."

THE TIMES BEFORE APPOINTED. Not only the regular seasons of the year, seed-time and harvest but the times of changes and eras in the development of nations THE BOUNDS OF THEIR HABITATION. The course of history has not been determined by chance. The geographical bounds of the Greek nation, with their influence upon its moral and intellectual development, the broadening of the bounds of its intellectual realm over the nations, and the wide extension of the bounds of the Roman Empire were all parts of God's plan for the spread of the gospel and the redemption of the world. So also were the situation and bounds of Palestine.

III. THE TRUE GOD; THE FATHER AND FRIEND OF ALL.—Vs 27, 28. 27. THAT THEY SHOULD SEEK THE LORD. Rather "God," which is the best reading. "The whole object of the divine Providence, in his dealings with nations as well as with individuals, is to bring them to a knowledge of the one true God" MIGHT FEEL AFTER HIM AND FIND HIM. Paul here defines the actual position not only of idolatry, but of the modern systems of religion, such as rationalism, spiritualism, so far as it is a religion, and all systems that leave out Christ and an inspired Bible. They ask questions to which Christ is the answer. They express longings and aspirations, while Christ bestows that for which men long. They are the sphinx's riddle, which unaided men cannot solve, and yet not to solve them is death. They are expressions of the religious hunger of men.

NOT FAR FROM EVERY ONE OF US. He is near us in nature and his laws, in conscience, in our own spiritual nature, longing and looking upward; near us in love and care, near by his Spirit, and by his Word. He is only waiting for us to open our eyes that we may see and know him.

28. FOR IN HIM WE LIVE, AND MOVE AND HAVE OUR BEING. This is true both of our natural and of our spiritual life. He is the source of life; everything around us is the gift of God. AS CERTAIN ALSO OF YOUR OWN POETS HAVE SAID. Aratus, of Soli in Cilicia, a countryman of Paul's (B. C. 270); and Cleanthes, the successor of Zeno (B. C. 300) Both were Stoics Aratus wrote these words in his "Phaenomena;" and Cleanthes in his "Hymn to Jupiter."

FOR WE ARE ALSO HIS OFFSPRING, children and heirs of God; since our natural life comes from him, we are made in his image, with mind and soul like his; which facts makes it possible to become his children in the highest sense, having his character, his moral life, which makes us members of God's family with all its privileges and blessings.

IV. THE TRUE GOD; THE DUTIES WE OWE HIM. Vs. 29, 30. 29. FORASMUCH THEN, etc. The argument is that we being spiritual, personal beings, with wills and minds and moral natures, it is impossible that the author of our being should be LIKE UNTO GOLD, OR SILVER, OR STONE, formed by his own offspring, even though they were as perfect and beautiful as the masterpieces of art with which the Areopagus was surrounded.

Idolatry degrades man because it degrades God. 30. AND (R. V., "therefore," because we are his offspring) THE TIMES OF THIS IGNORANCE GOD WINKED AT, overlooked, took slight notice of, shut his eyes to, did not punish with the severity idolatry deserved. Still committed in ignorance are different from those committed against light and conscience. They do not so harden the soul against God and good, BUT NOW. Since Christ has come with new light, new motives, a new message from God. COMMANDETH ALL MEN EVERYWHERE TO REPENT. To turn from their sins, and live as children of a holy God should live.

V. A STRONG MOTIVE FOR PERFORMING THESE DUTIES.—Vs. 31. BECAUSE HE HATH APPOINTED A DAY. One of the times God had before determined (vs. 26) JUDGE THE WORLD IN RIGHTEOUSNESS. Every decision will be absolutely right and correct. There will be no bribery, no covering up.

BY THAT MAN WHOM HE HATH ORDAINED. The Man Jesus Christ, whom God had ordained as the Saviour of all who will believe, and the judge of all who disobeyed. HATH GIVEN ASSURANCE, or confirmation. Literally, giving or offering faith; that is, a ground for faith to rest upon, viz., of a judgment to come. IN THAT HE HATH RAISED HIM FROM THE DEAD. The resurrection of Christ brought assurance of the judgment of the world by Christ, because (1) It proved Christ's claim that he was the Son of God.. (2) It proved that his teaching was true, a part of which was that he should judge the world. (3) It proved the resurrection of the dead and a life beyond the grave, without which there could be no judgment in the world to come.

THE VARIOUS EFFECTS OF PAUL'S DISCOURSE.—Vs 32, 33. SOME MOCKED. The imperfect implies "they began to mock," marking the outbreaking of the derision. Paul's teachings were contrary both to their philosophy and their lives, and the easiest way to treat them was to sneer at them as the strange vagaries of a man out of his mind. But "the seat of the scorner is never a good one for a learner to occupy who wishes to profit."

Some delayed a decision. WE WILL HEAR THESE AGAIN. 33. SO PAUL DEPARTED FROM AMONG THEM. From the Council of the Areopagites and the Corona of the listening people.

34. CERTAIN MEN BELIEVED... DIONYSIUS THE AREOPAGITE. A member of the court of Mars' Hill, and, hence, a named and learned man. A WOMAN NAMED DAMARIS. For what she was noted is unknown, but she must have been a woman of distinction and power. A church was founded here later, and the Parthenon became a Christian temple.

Mrs. Frances Amelia Bain died in the general hospital at Toronto of starvation on Thursday, having refused to take food for sixteen days. She was about to be removed to an asylum as a lunatic.

LUNG WEAKNESS

IS DUE TO POOR AND WATERY BLOOD.

That is Why Some People Cannot Get Rid of a Cough, and Why It Develops Into Consumption.

The lungs are just like any other portion of the body—they need a constant supply of pure, rich blood to keep them sound and strong. If the lungs are not strong they are unable to resist disease, and that is the reason why an apparently simple cold clings until the patient grows weaker and weaker and finally falls a consumptive's grave. Dr. Williams' Pink Pills never fail to strengthen the lungs, because they make the new, rich red blood which alone can do this work. The most emphatic proof that Dr. Williams' Pink Pills rebuild the lungs and cure consumption in its earlier stages, is given in the case of Miss Blanche Durand, of St. Edmond, Que. Miss Durand says:—"In the month of September, 1901, I was visiting at the home of an uncle at L'Assomption. One day we were out boating I got my feet wet and caught cold. The cold seemed to cling to me and when I returned home about the end of September, I was quite ill. I was quite feverish, had no appetite, and the cough seemed to exhaust me. I began doctoring, but did not get any better, and in January, 1902, the doctor told me that my lungs were affected, and that I was in consumption. At this time a friend who had come to see me advised me to try Dr. Williams' Pink Pills, and I sent for six boxes. The pills soon began to help me, as little by little, the cough grew less severe, my appetite became better, my strength returned, and I began to have a healthy color. I used eight boxes of the pills, and was then fully recovered. I am sure that Dr. Williams' Pink Pills saved my life and I shall always speak gratefully of them."

Such cases as these tell better than mere words the power of Dr. Williams' Pink Pills. They cure all constitutional weakness because they go right to the root of the trouble and build up the blood. That is why they never fail to cure rheumatism, lumbago, kidney and liver troubles, headaches, backaches, indigestion, biliousness and all other blood diseases. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Substitutes are sometimes offered, but you can always protect yourself by seeing that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box.

A LETTER.

Dec. 30, 1902.

"I am not to get an increase next year. My employer said I was getting all I was worth, but if I would take a course at the MARITIME BUSINESS COLLEGE, HALIFAX,

I would be worth more to him and he would promote me. When can I enter your classes?"

OUR REPLY:

"Come at any time. Individual instruction by eight experienced teachers," KAULBACH & SCHURMAN, Chartered Accountants,

Equity Sale.

THERE will be sold at Public Auction, at Chubb's Corner (so-called), in the City of Saint John, in the City and County of St. John in the Province of New Brunswick, on Saturday the Seventh day of March, next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity made on Wednesday, the twenty-second day of October, A. D. 1902, in a certain cause therein pending, wherein Etta L. Alton on behalf of herself and all other unsatisfied creditors of Montague McDonald, deceased, who shall come in and contribute to the expenses of this suit are Plaintiffs, and Clara L. McDonald, Administratrix of the estate and effects of Montague McDonald, deceased, the said Clara L. McDonald in her own right, William S. McDonald, Charles H. McDonald, Kenneth E. McDonald, Annie L. McDonald, Nellie B. McDonald and Jean McDonald are Defendants, the following lands and premises described in the said decretal order as—"All the right, title and interest of the said Montague McDonald in and to that certain tract of land or island known as Manawagonish Island, situated, lying and being in the City and County of Saint John, aforesaid, on the northerly shore of the Bay of Fundy, and about three miles southwesterly from Partridge Island, at the entrance of the Harbour of Saint John, together with a small Island and Islands connected therewith or joined thereto by a beach or shore dry at low water, being the same Island or property as is described and mentioned in the grant hereof dated the twenty-third day of June in the year of our Lord one thousand seven hundred and eighty-six, one to William Pagan, John Lowell and others; together with the buildings and improvements thereon standing and being, and all and singular the privileges and appurtenances thereto appertaining and belonging.

For terms of Sale apply to the undersigned solicitor. Dated this twenty-third day of December, A. D. 1902. AMON A. WILSON, J. JOSEPH PORTER, Solicitor. Referee in Equity.

After Christmas

A large number of Young men and women of the Maritime Provinces are coming to Fredericton Business College and we are enlarging our already spacious and well equipped quarters to accommodate them. Hundreds of graduates of this institution are holding good positions throughout Canada, and the United States. Your chances are as good as theirs. Send for Catalogue. Address

W. J. OSBORNE, Principal. Fredericton, N. B.

Equity Sale.

There will be sold at Public Auction on Saturday, the seventh day of February, A. D., 1903, at 12 o'clock, noon, at Chubb's Corner, so called, in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the 1st day of November 1902.

In the matter of Ltonora Gertrude Francis of Cambridge, in the County of Middlesex in the Commonwealth of Massachusetts, one of the United States of America—An insane person—and according to the provisions of the Fourth Chapter of the Acts of the General Assembly of the Province of New Brunswick made and passed in the fifth-third year of the reign of Her late Majesty, Queen Victoria, intituled "An Act respecting Paction and Proceedings in the Supreme Court in Equity" the interest of the said Lunatic in—"All that certain lot, piece or parcel of land situate lying and being in the City aforesaid, fronting on Leicester Street, and known and distinguished on the Map or Plan of the said City as No. 486, and heretofore conveyed to George W. Masters by Henry Calhoun and Lydia Jane his wife."

For terms of sale and other particulars apply to the Solicitor or Referee. Dated at St. John, N. B., the 1st day of December, A. D., 1902. R. G. MURRAY, E. H. McALPINE, Solicitor. Referee in Equity. T. T. LANTALUM, Auctioneer.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in 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. Coburn, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick is Rev. J. W. MANNING, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. STRANS, CHARLOTTETOWN.

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

DIGBY, N. S.—Persons having occasion to correspond with the Digby church are requested to note that the clerk of the church is Mr. Richard Thorne instead of Mr. J. Chaloner who formerly filled that office but has now removed to St. John.

HAVKLOCK, N. B.—We are being blessed at Head of Ridge,—one of the stations on this field. Special services have been held for the last 3 weeks, and as one result six have been received for baptism; others are seeking and will probably see the way clearly ere long. J. W. BROWN.

LIVERPOOL.—Reports at our annual meeting indicate progress. The receipts of the various treasuries for the past year were \$1925 73, the expenditure \$1713 90—balances in the various treasuries, \$211 83; additions to the church 28. The report of the Sunday School was unusually encouraging as to finance and attendance. A young men's class has been organized. Rally Day service and a Xmas gift service proved helpful factors. C. W. COREY.

CANARD—On Jan. 11, four were baptized and three others received by letter and experience. Our annual roll call passed off pleasantly and profitably. Interest in all departments of work seems to be good. A deepening interest in our missionary enterprise is especially noticeable. In spite of poor crops the past year our people are responding generously and cheerfully to the many calls that come to them. We have been remembered with liberal donations for which we express most hearty thanks. D. B. HATT.

BASS RIVER, N. S.—On Saturday evening Dec 27th, a large number of the members of this church and other friends gathered at the parsonage and through Mr. Andrew Thompson presented us with one of the handsomest sleighs we have ever seen. At the same time Gladstone Lodge I. O. O. F. through Mr. Jas. Falton presented us with a beautiful chime of bells. Although taken completely by surprise we tried to express our thanks, but we wish through the columns of our paper to make grateful mention of these gifts. They are wonder incentives to service, and our prayer is that God will bless abundantly the dear people on all sections of this field, who are (without any exceptions) doing their best to make our pastorate a pleasant one. G. A. LAWSON.

ELGIN, N. B.—We have just closed another year of pastoral work with this church. The past year has been one of continuous service and in many ways full of the blessing of God. No large revival has come, but several have united with the church. The church property has been improved in two sections of the field, at an expense of \$400 and we have paid \$100 on an old debt at another place. In denominational work we have not been behind. During the year we have received many kindnesses from the people of each section, and at the close of the year Goshen gave us donation of \$26 and Elgin another of \$46 50, for which we gratefully thank the donors. We trust the coming year holds for us a richer spiritual blessing. To this end we ask the prayers of all our fellow-workers. H. H. SAUNDERS.

HEBRON, N. S.—Permit a note from our church. Our pastor is finishing the 4th year of his pastorate with us. We are initiating a series of extra meetings with good promise of blessing. We held meetings with our Methodist friends during the week of prayer with encouraging results. In our own after-meeting on Sunday evening four inquiries solicited the prayers of the church for their salvation. The Wednesday evening prayer meeting was especially promising. Last Sunday we used for the first time our new Individual Communion Service. We are much pleased with it. We have paid in \$85.55 of the \$100 asked from us for the 20th Century Fund. We are in full expectation that a precious revival is dawning upon us. Pray for us.

THE OLD NORTH CHURCH, HALIFAX.—

January 16, 1848, began the history of this church—just 55 years ago. The late Mr. Bars was the last of the constituent members who organized this church. We now number over 400—with an excellent all-round pastor and wife and an efficient staff of officers and helpers. 1922 proved a very successful year—liabilities all paid, new pipe organ all paid, repairs and painting church inside and out all paid and we begin the year with a neat surplus. There were added by baptism 18 and a number by letter. Our Sunday School is marching toward 250 mark. B. Y. P. Union is in a fair condition and Juniors are a lively band. Prayer and social meeting and after-meetings are well attended and give promise of large gathering soon. Pastor has opened up special meetings. Bloomfield St. mission is doing a grand work. The services are regularly kept up and a good staff of workers are present sustaining that interest. Evangelists will be at work soon and it is our prayer that many may receive Jesus Christ as their personal Saviour. Pray for us. GRO. A. McDONALD, Clerk.

NEW GLASGOW, N. S.—

Having resigned the pastorate of the Nictaux Baptist church, I wish, through the columns of the MESSENGER AND VISITOR to express my appreciation of the great kindness bestowed upon myself and family by all the members of the church and congregation. During our stay among them they endeared themselves to us by their thoughtful, sympathetic and loving support. The Lord graciously blessed our united labors and a goodly number were added to the membership of the church. At the present time, they are a united, faithful and happy people, and personally, I could have wished no greater pleasure than to have remained as their pastor. But the brethren here gave me a unanimous call to come and serve as their pastor. The peculiar condition and the needs of this church appealed to me in such a way that I felt constrained by the love and the spirit of God to cast in my lot with them and labor here for the advancement of the Redeemer's kingdom. We ask the prayers of all the churches in the Convention that the Lord may grant us rich spiritual blessing and make us a united, loving and efficient church to witness for him in this place. The man whom the Lord shall send to Nictaux may expect to work hard for the field, is somewhat extensive; but if his experience is to be anything like mine, his labor will be a source of joy, for every effort will be fully appreciated. My correspondents will please note the change of address. W. M. SMALLMAN, New Glasgow, N. S., Box 151.

SAINT STEPHEN, N. B.—

The Union Street church has just closed a year of alternating sunshine and shadow, the coming of new workers and the passing of older ones. Eight members, two sisters and six brethren, passed to the higher service during the year. While the church is thus being bereft, the work in its different departments moves on, younger ones coming in to carry it forward. The annual roll-call was held on Sunday evening, Dec. 28th, when 166 responded in person or by letter. It was an occasion of deep tenderness and marked spirituality. The service concluded with the observance of the Lord's Supper in which 131 participated. The annual meeting of the church, held on Friday evening, Jan. 2nd, was attended by about two hundred members and friends. Thirteen carefully written reports were rendered, covering every department of the work. The clerk's report showed that at the beginning of 1902 the membership was two hundred and fifty-three. The Sunday School report showed an enrollment of two hundred and eighty, exclusive of Home Department and Cradle Roll, with an average attendance of one hundred and seventy eight. A recapitulation of the reports revealed that the church had raised for all purposes, a sum exceeding \$2900. Each department seems to be in a vigorous and healthy condition, and the newly-elected officers enter upon the work of the New Year with zest and purpose. The church is fortunate in having in its membership a goodly number of consecrated workers, who stand ready to give the pastor a cordial and hearty support in his efforts to do the important work demanded. In fact the relations of the pastor and people are increasingly close and effective. The usual union services were held during the Week of Prayer. While the attendance was not large, the spirit of fellowship was sincere and cordial. Rich spiritual blessings seem near at hand. God grant them to all our churches during 1903. W. C. GOSCHKA.

THE CAMBRIDGE CHURCH, N. S.—

Having closed my labors as pastor of this church, it may be expected that I should give some account, through our denominational paper, of the conditions of this field, and of my own work during the ten years. The church embraces five sections, each having its own place of worship, beside two other places where an occasional service is required. This involves a great amount of labor, which cannot be so efficiently done as if the field was more compact. The many sections with their local interests tend to hinder to a large degree the strong church life, and aggressive work that should characterize a church of so many members, yet, notwithstanding these conditions, I have seldom failed to meet an appointment, and by the grace of God, a good measure of success has crowned our efforts. In every section, revivals, to a larger or less degree, have been employed, and if conversions have not been numerous as we had hoped and prayed for, a goodly number both by baptism and by letter have been added to the church. Believing, as I do, that the denomination has claims on the individual church, the various branches of our denominational work have been kept before the people and quarterly collections have been taken for these objects in the different sections, and if these have not been as large as we have wished, they have been continuous and in excess of former years. Extensive repairs have been made on the church buildings both at Cambridge and Black Rook. Waterville, now the largest section, had no place of worship when I began my labors, the Baptist people were in a scattered state and without a church house in the village. But with the blessing of God and the hearty co-operation of the people a beautiful house of worship has been erected, is free from debt, and stands as a

monument of the united effort of pastor and people. In this restless age and the love of change so prominent in the lives of some, the greater part of the people have remained true and faithful and we have been enabled to hold on our way with an unshak'n confidence in the gospel which is "the power of God unto salvation," and while conscious of many failings have been enabled to rest on the gracious promise of Jesus. "Lo I am with you" and have felt the sufficiency of his grace in preaching the word of life. Into these years have come days of sunshine and also days of great sorrow and darkness. Then "the everlasting arms" have upheld us. In my work I have had for the most part, a large share of co-operation and sympathy both from members of the church and congregation and for which they have our gratitude and prayers. If the Master has further use for me in advancing his kingdom, either in pastoral work or otherwise, I am willing to follow his lead'ngs. With an intense love for the work and while enjoying good health, I find that active service is sweeter than ease and the wis'om that comes from beyond the stars be given to direct in all things concerning the churches and the ministers of God's word. E. O. READ.

Waterville, Jan. 17th

**FREE BOOK**  
on **CATARRH**  
I will send my fine book on Catarrh to all sufferers from this disease. It explains the origin, dangers and cure of this treacherous trouble. It is fully illustrated by the best artists. Address: Special at Sprague, 7 to 13 DORR ST., Boston.



Canadian Banking Interests

As Viewed by a Former St. John Man.



Mr. H. S. McLaughlin, banker and broker of Montreal, who spent the Christmas holidays in St. John, gave some very interesting information regarding the almost unprecedented prosperity which is at present being enjoyed by the Canadian Banking interests.

Mr. McLaughlin states that according to the latest returns the chartered banks of Canada have invested in short and call loans in the United States close on to \$80,000,000.

When it is considered that this sum is a full one-fifth of the total deposits in the Canadian banks some idea of the interest which Canadians have in the United States affairs may be realized.

Within the past few years the broad markets of the United States have proved a great attraction to the bankers "over the line," the result being that they are now ever ready to take advantage of a high money market and invest their surplus funds away from home.

A somewhat curious fact cited by Mr. McLaughlin is that the deposits in Canadian banks within the past twenty years have entirely outgrown the industrial development of the country.

He said: "In 1882 the total deposits in the chartered banks of Canada only amounted to \$48,000,000. To-day there are \$397,000,000,

an increase of \$349,000,000 in twenty years. In the same interval the population has not increased over 1,000,000, and the consequence is that the industrial development of the country has not been sufficient to keep these enormous sums of money employed. It is only within the past two or three years that Canadian development has really begun, and which, when well on its feet, will require more and more money as time goes on."

"As a matter of fact," he continued, "there is not what can be called really tight money in Canada, that is, speaking in the same sense as in the United States. The excess of deposits over the paid up capital of Canadian banks in 1872 amounted to \$3,954,000 and in 1902 the excess amounted to \$326,000,000, nearly 100 times greater."

"Many people who would find it impossible to exist upon so small returns from their savings find the great mining house of Douglas, Lacey & Co. to offer, by means of their large mining operations in the United States and Mexico, one of the most profitable of any form of investment."

I am paying out large sums in dividends from this house to my customers, and while the minimum amount of interest is 8 per cent., in many instances customers have drawn as high as 24 per cent., and in one investment the customers are drawing over 50 per cent. per annum."

Speaking of his personal experience with Canadian investors, with whom he is brought into close contact through his large investment business, Mr. McLaughlin remarked that the public would be greatly surprised if a statement could be produced which would show the large sums that are being drawn annually in interest by Canadians from investments in foreign countries.

Notwithstanding the fact that hundreds of millions of dollars are now deposited at interest in the Canadian banks a much larger sum is seeking other forms of investments, for the reason that only a limited number of people can afford to employ their money at the low rate of 3 per cent. paid by the banks.

MARRIAGES.

CULBERSON - BELL. - At the bride's parents, Jacksontown, Carleton county, N. B., on Jan. 7th, by Rev. Jos. A. Cahill, William Culberston to Vida L. Bell.

SMITH-PRYOR. - At the parsonage, Centreville N. B., Jan. 10, by Rev. B. S. Freeman, Ellery R. Smith of Bridgewater, Me., to Georgia Pryor of Centreville, N. B.

HAINES-HAINES. - At the residence of the bride's parents, Freeport, N. S., Jan. 8th, by the Rev. E. H. Howe, Ralph H. Haines, Esq., to Mabel A. Haines, both of Freeport, N. S.

SARTY-RITCHIE. - At the Baptist church, New Canada, Lunenburg county, N. S., Jan. 4th, by Rev. Josiah Webb, B. Th., Deacon Stanley D. Sarty and Sarah J. Ritchey, both of New Canada.

HATHAWAY-KANE. - At the residence of the bridegroom, Bath, Carleton county, by Rev. C. Stirling, on New Years Eve, Alfonso Hathaway of Bath to Lena Kane of St. James, Charlotte county.

SPANKS-LUDDINGTON. - At the Baptist parsonage, Guysboro, Jan. 14th, by Pastor Ernest Quick, Alfred E Spauks to Lizzie O. Luddington, both of New Harbor, Guysboro county.

ESTY-BARTON. - At the Range, Queens county, on the 31st of December, by Rev. F. S. Todd Frederick Esty of Jacksontown, Carleton county, to Mary L. Barton of Waterbury, N. B.

JESS-ANDERSON. - At the Baptist parsonage, Parrsboro, N. S., Jan. 13, by Rev. D. H. MacQuarrie, Wentworth Jess of Springhill and Rebecca Anderson of West Bay, Cumberland county, N. S.

TIPPING-SMITH. - At Parrsboro N. S., Jan. 14, by Rev. D. H. MacQuarrie, Harry Tipping and Sadie Smith, both of Parrsboro, N. S.

BANKS-WARD. - At the parsonage, Melvern Square, Jan. 14, by the Rev. H. N. Parry, Percy G. Banks of North Williams to Lavenia O. Ward of Melvern.

CAREY-DOWNIE. - At the Baptist church, East Margarettville, Jan. 14th, by the Rev. H. N. Parry, Charles Raymond Carey of Bishop Mt. to Flora G. Downie of East Margarettville.

DEATHS.

HOLMS. - At Beechwood, on the 9th Jan., Howard Holms, aged 24, son of Isaac Holms. Howard was very patient, having suffered long from that dread disease consumption. He died in the faith. Funeral was on Sunday, 11th Jan., one of the largest ever seen at Beechwood. Rev. C. Stirling officiated, assisted by Rev. L. A. Fenwick, B. A. (Free Baptist).

MCBURNIE. - At his home, Coldstream, Carleton county, on the evening of Jan. 17, after a few hours illness, John McBurnie peacefully passed away aged 77 years. He was a member of the Baptist church in this place for many years. A man of large hospitality and kindness of heart and will be much missed especially by those of his household. A sorrow stricken widow, two sons and two daughters, with many relatives and acquaintances mourn his departure.

HOPKINS. - At Montreal General Hospital, Dec. 19th, of typhoid fever, Dr. Charles W. Hopkins, aged 26 years, eldest son of Mr. and Mrs. D. B. Hopkins, Aroostock Junction. Mr. Hopkins graduated from McGill last June; standing second in his class; accepted the superintendency of Montreal Maternity Hospital. He entered on his duties last autumn and was fast making a name for himself when he was suddenly taken away. He was a member of the First Baptist church, Montreal and even in his last moments his faith in Christ was strong and clear. His body was brought to Andover for interment. He leaves parents, a sister, two brothers and a large number of friends to mourn their loss.

MUNRO. - Hazen Munro, son of Ezra and Mary Munro of Pennfield, died Jan. 5th, aged 23 years. Our young brother never made a public profession of the religion of Christ, but he died trusting in his Saviour who bled and died for him on the cross. We believe his end was peace. His funeral was conducted by his pastor, and so we laid the body of the quiet and harmless young man in its final resting place till Jesus comes. Our prayer is that the aged parents, brother and sisters may obtain eternal life through faith in God's Son "He that hath the Son hath life."

VIDITO. - At Bloomington, Annapolis county, N. S., on December 30th, Nelson Vidito, aged 80 years. Bro. Vidito's death was peculiarly sad and painful, being caused by his being fatally burned on Dec. 24th, when his house and adjoining buildings with all their contents were consumed by fire. Brother Vidito although not a member of the church was a regular attendant, his life was consistent. He was twice married, his first wife being a daughter of the late John Brown of Port George, was the mother of twelve children, six sons and six daughters, ten of which survive him. His second wife was a Miss Lonas of Lunenburg and the mother of three children, one son and two daughters. Two daughters residing in the United States were privileged to attend his funeral, ten are in distant countries. He has left a sorrowing widow, thirteen children and a host of friends to mourn the loss of a kind husband, father and neighbor, but not without hope for we trust he is where the wicked cease from troubling and the weary are at rest.

HAKIN. - Caleb Hakin of Pennfield departed this life Jan. 8th, after a long and distressing illness, aged 74 years. Our brother professed the religion of Christ many years ago and united with the Pennfield Baptist church of which he continued a member till death. He was one of the industrious men, and had accumulated a good deal of this world's goods. He was permitted to live a ripe old age and to retain a fresh appearance to the last. He suffered a good deal especially towards the end of his life, but not a moment free from all pain for God has taken him. His funeral was attended by his pastor, witnessed by an immense concourse of people on Sabbath afternoon of the 11th inst. He was buried beside her who was his earthly companion 30 years ago. They rest from their labors. He leaves two sons and two daughters to mourn their loss. May God bless them with eternal life through faith in Christ. (St. John Telegraph please copy.)

COTTE. - At his residence, B. mouth St., St. John, on New Years Day, Deacon N. B. Cottle passed on to his reward. Our brother C. was born in Canning, Queens county, N. B., and at the time of his death was upwards of 68 years. In early life he united with the church in Canning. Later he removed to Jemseg and for 27 years in business won the respect of the community and in the church the love of the brethren. Removing to St. John nearly twenty years ago he transferred his membership to the Brussels St. church and became one of the most faithful and active members. For many years he served the church as a deacon, discharging his duties with credit to himself and a satisfaction to his brethren. Brother C. was an earnest student of the Word of God. He was familiar with the great truths that pertain to man's salvation through the redemption in Jesus. He rested with unwavering confidence on the promises of the Book, with the result that death's approach was not feared and peacefully as one falling asleep he met this "last of foes." His body was removed to Jemseg for interment and on Sunday afternoon, the 5th inst. Rev. A. B. McNeil said a life-long friend preached to a very large and attentive audience a funeral sermon. The text was Prov 23: 27, a passage Bro. Cottle had long ago selected.

Manchester Robertson Allison, Limited. St. John, N. B.

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An Ideal Book-Case for the Home.



In his departure the Brussels St. Church loses a valued and respected officer and member - the widow and children a faithful husband and loving father - the community a good man whose every day life was that of a Christian.

DEWOLFE. - The death of Charles W. DeWolfe, which occurred at his home in St. Stephen, Dec. 20th, removed from the community an esteemed citizen, and from the church a most useful member. Brother DeWolfe was fifty years of age and had spent all his life in St. Stephen, his death occurring in the room in which he was born. He was the youngest son of the late Deacon Guerdon DeWolfe and Ann DeWolfe. Four brothers and two sisters survive him. In 1874 the deceased married Miss Margaret Stevenson, who, with seven children, mourn the loss of an affectionate and tender husband, and a wise and loving father. During the pastorate of Rev. J. W. Manning, Brother DeWolfe was baptized and united with the Union St. Baptist church. He carried his religion into his daily life, leaving a record in business circles of uniformly upright and honorable dealings with all men. He was best known and valued in the church and community through his musical ability. His singing was the natural outpouring of a heart desiring to glorify God through the instrumentality of the service of song. For more than a dozen years he rendered invaluable service to his church as chorister. He was ever ready to use his gift of song in aid of any worthy cause, and particularly when death brought bereavement to homes in town or county. He died in the full assurance of faith. In responding to his name at the annual roll call of the church one year ago he rose and sang "O happy day that fixed my choice On thee my Saviour and my God."

We can believe that the voice of the sweet singer forever hushed on earth is keyed to a nobler song in the choir celestial. Funeral services were held at the church on Dec. 23rd, conducted by Rev. W. C. Goncher, assisted by Rev. Dr. Read of the Methodist church. Beautiful floral tributes, including a lyre from the church gave silent testimony to the sympathy of friends. Appropriate selections of music were rendered by a male quartette from Calais. A long procession of teams followed the remains to their last resting place, and as a special token of respect the men of the church marched in a body to the grave.

Rev. George Cuthbertson, retired Presbyterian minister, dropped dead in College street Presbyterian church, Toronto, Friday, within a few minutes after having given an address. He was 74 years of age.



Make Weak Hearts Strong. Make Shaky Nerves Firm.

They are a Sure Cure for

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

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

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

GREAT RELIEF.

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

FEELS SPLENDID NOW.

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

PUBLIC NOTICE.

Application will be made to legislators of this Province at the next session for the passage of an Act to further amend the Act of Victoria Chapter 113, relating to the Whitaker Trusts to authorize James E. Whitaker in his capacity as Trustee of the estate of Charles Whitaker, deceased, to renew the mortgage now standing against the property of said estate, situate on the south side of King Street, in the City of Saint John but for a sum not exceeding fourteen thousand five hundred dollars, for a further term of ten years or to pay off the same and substitute another or other mortgages thereon for said sum or under. Dated at St. John, N. B., 15th January, A. D. 1903. JAMES E. WHITAKER, Applicant.

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SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA Promptly relieved and cured by K.D.C. THE MIGHTY CURE

FAIR PROMISES OF GOD.

BY JOHN RUSKIN.

If for every rebuke we utter of men's vices we put forth a claim upon their hearts; if for every assertion of God's demands from them we could constitute a display of God's kindness to them; if side by side with every warning of death we could exhibit proofs and promises of immortality; if, in fine, instead of assuming the being of an awful Deity, which men, though they cannot and dare not deny, are always unwilling, sometimes unable, to conceive, we were to show them a near, visible, inevitable, but all-beneficent, Deity, whose presence makes the earth itself a heaven, I think there would be fewer deaf children sitting in the marketplace.—Ex.

WANT OF THE HOLY SPIRIT.

C. H. SPURGEON.

It is as if you saw a locomotive engine upon a railway, and it would not go; and they put up a driver and they said, "Now that driver will just do." They try another and another. One proposes that such and such a wheel should be altered; but still it will not go. Some one then bursts in among those who are conversing and says, "No, friends, but the reason why it will not go is because there is no steam. You have no fire, you have no water in the boiler; that's why it will not go. There may be some faults about it; it may want a bit of paint here and there; but it will go well enough with all those faults, if you do but get the steam up." But now people are saying, "This must be altered, and that must be altered." But it would go no better unless God's Spirit would come to bless us. That is the church's great want.—Ex.

PERSONAL DEALING.

Many years ago Mr. Gladstone heard of two young men in the village who had become notorious for their drinking habits, and he determined to make an effort to save them. He invited them to see him at the castle, and there in "the Temple of Peace," as his library was called, he impressively appealed to them to change their ways, and then knelt with them, and fervently asked God to sustain and strengthen them in their resolve to abstain from that which had hitherto done them so much harm. The sequel cannot be better told than in the language of one of the men concerned, who says: "Never can I forget the scene, and as long as I live the memory of it will be indelibly impressed on my mind. The Grand Old Man was profoundly moved by the intensity of his solicitation. My companion is now a prominent Baptist minister, and neither of us has touched a drop of intoxicating drink since, nor are we ever likely to violate an undertaking so impressively ratified in Mr. Gladstone's library"—Ex.

OBEDIENCE.

Said the old sailor to the young apprentice: "Aboard a man-o'-war, my lad, there's only two things—one's duty, t' other's mutiny." It is much the same with the servants of King Jesus. His discipline is strict, though kind, and we are mutineers if we are not absolutely obedient. Like the servants and the centurion, we must come or go, and do at his command. Only they complain of this who are not fully consecrated.—Newton Jones.

"Sometimes the shortest chapter in a book contains the hinge on which the whole plot turns. It is not the large events of a life which always condition its course. Look to the littles—there often the career is shaped."—Ex.

LITERARY NOTE.

Dean Farrar opens Volume 45 of The Homiletic Review with paper, in his best, practical vein, on "The Promise of Present Efforts to Reach the Submerged Masses," in which he shows what is being done for the helpless and almost hopeless, classes in London and England, though parochial and temperance agencies, by rehousing the poor, and by various philanthropic and other societies. The methods that are being applied are equally applicable to the same classes on this side of the ocean.

Among the sermons are two that deserve especial attention. One is by Dr. R. F. Horton, the distinguished London preacher, entitled "Does it Matter What We Believe?" The other is on "Labor's War Upon Labor, with a Plea for the Poor and Weak"—the sermon of Dr. Newell Dwight Hillis in Plymouth Church, Brooklyn, that has attracted such wide attention. It is certainly a striking discussion of a most vital theme, illumined by the personal observations and experiences of the preacher. Abundant homiletic suggestion will be found for preachers in "Leading Thoughts from Recent Sermons," "Sketches and Suggestions for the End of the Old Year and the Beginning of the New," and "Suggestive Themes and Texts."

The exegetical, pastoral, and social sections are, as usual, filled with the best results of expert writers in these departments. Dr. D. S. Gregory follows up his previous papers—on "Is the Church on the Verge of a Crisis?" and on "Adequate Measures for meeting the Present Crisis"—by one on "Obedience to Christ's Last Command the Test of a Standing or Falling Church."

Of the editorial matter the note on "Intellectual Frugality in the Pulpit" should provoke special and prayerful thought.

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

HEAD BACK LEGS ACHE Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe. Painkiller taken in hot water, sweetened, before going to bed, will break it up if taken in time. There is only one Painkiller, "PERRY DAVIS"

Gates' Acadian Liniment Has Been in Popular Use for HALF A CENTURY. While it has long been recognized as one of the best, it is now taking its place as the STANDARD LINIMENT. For bruises, burns, cuts and abrasions of the skin it is unequalled. It removes the soreness, aids the healing process, and acts as a thorough disinfectant, killing the bacteria which enter the wound. C. Gates, Son & Co., MIDDLETON, N. S. CHURCH BELLS Chimes and Pools, Best Material, Guaranteed True, Lowest Price. Mr. SHARPE BELL FOUNDRY Baltimore, Md.

For Each Member of the Family! IF YOU have had any difficulty in deciding on your choice of occupation this year, here is a golden opportunity for you to let us give you the benefit of our eleven years experience in TRAINING PEOPLE FOR SPECIAL POSITIONS. WE HAVE HELPED OTHERS | WE KNOW WE CAN HELP YOU! OVER HALF A MILLION STUDENTS ENROLLED. Make up your mind to be somebody and do something in this world better than your neighbor. One Hundred Courses of Study to Select From. School Building, Scranton, Pa.

GENTLEMEN:—Please explain how I can qualify for the position which I have marked below: Mechanical Engineer, Machine Designer, Mechanical Draftsman, Foreman Machinist, Foreman Toolmaker, Foreman Patternmaker, Foreman Blacksmith, Foreman Molder, Gas Engineer, Refrigeration Engineer, Traction Engineer, Electrical Engineer, Electric Machine Designer, Electrician, Electric Lighting Supt., Electric Railway Supt., Telephone Engineer, Telegraph Engineer, Wireman, Dynamo Tender, Motorman, Steam Engineer, Engine Runner, Marine Engineer, Civil Engineer, Hydraulic Engineer, Municipal Engineer, Bridge Engineer, Railroad Engineer, Surveyor, Mining Engineer, Metallurgist, Mine Surveyor, Mine Foreman, Cotton Mill Supt., Woollen Mill Supt., Textile Designer, Architect, Contractor and Builder, Architectural Draftsman, Sign Painter, Letterer, Chemist, Sheet-Metal Draftsman, Ornamental Designer, Perspective Draftsman, Navigator, Bookkeeper, Stenographer, Teacher. LANGUAGES TAUGHT WITH PHONOGRAPH: French, German, Spanish. Name, Address, City, Province, M.-V.

Brains First---Hands Afterward! Did you ever hear of a man, intending to become a doctor, hunting up patients upon whom to experiment before beginning the study of medicine and anatomy? Practice is invaluable, but it is better first to learn the principles of your profession, and get the practice afterward. Otherwise you will never advance, unless as a result of years of ill-paid drudgery; but, if you will store your mind with technical information and then seek practical experience, you will progress as much in months as others do in years. If you would like to know more about our methods fill out the coupon to the left and mail us at once. INTERNATIONAL CORRESPONDENCE SCHOOLS, 201 UNION STREET, ST. JOHN, N. B. HOME OFFICE: SCRANTON, PA.

**This and That**

**WHEN PAPA WAS A BOY.**

When papa was a little boy you-really couldn't find in all the state of Washington a child so quick to mind. His mother never called but once, and he was always there; He never made the baby cry, or pulled his sister's hair. He never slid down balusters or made the slightest noise, And never in his life was known to fight with other boys; He always studied hard at school, and got his lessons right; And chopping wood and milking cows were papa's chief delight. He always rose at six o'clock and went to bed at eight. And never lay abed till noon; and never sat up late. He finished Latin, French and Greek when he was ten years old, And knew the Spanish alphabet as soon as he was told. And never in all his life forgot to shut the stable doors. He never grumbled when he had to do the evening chores. He never, never, thought of play until his work was done. He labored hard from break of day until the set of sun. He never scraped his muddy shoes upon the parlor floor, And never answered back his ma, and never banged the door. "But, truly, I could never see," said little Dick Malloy, "How he could never do these things and really be a boy."

**TIT FOR TAT.**

"These shoes, doctor," said the cobbler, after a brief examination, "ain't worth mending."  
"Then, of course," said the doctor, turning away, "I don't want anything done to 'em."  
"But I charge you fifty cents, just the same."  
"What for?"  
"Well, sir, you charged me \$5 the other day for telling me there wasn't anything the matter with me."—Ex.

**HE HAD GOT A "RISE"**

Archbishop John M. Farley tells a story which shows the love and good-will entertained for him by those to whom he stands in the relation of friend or spiritual adviser. It is given in his own words in the New York Times:  
Shortly after I was made vica-general an old Irishwoman met me in the street. She grasped my hand fervently.  
"O father!" said she. "Sure and the Lord bless you! I hear they gave you a rise."  
"Yes," said I, "they did."  
"Well," she continued, "and I'm pleased for that. It's yourself that deserves the rise."  
"Thank you!"  
"And all I hope is, the next rise they give you will be to heaven!"—Ex.

**IT PAYS**

To Know Facts About Coffee.

When man takes properly selected food and drink Nature will most always assert herself and rebuild the structure properly. "From my earliest remembrance I was a confirmed coffee drinker," writes a gentleman from Marshallville, Ga., "taving two cups at nearly every meal. While at college I became nervous, dyspeptic, irritable and unfit for study and attributed it largely to coffee, but did not stop its use. "When I was married I found my wife was troubled the same way, and we decided to try Postum Food Coffee. My wife made the Postum according to directions and we found it superb. We used it exclusively for the morning beverage, and the taste of ordinary coffee became distasteful to both of us. "We have found a distinct gain in health. Any amount of Postum does not cause a feeling of either dyspepsia or nervousness, while the return to coffee even for one meal has disastrous effects upon my nerves. My dyspepsia has entirely left me, and both my wife and self are well and strong and feel that it is all due to the Postum." Name given by Postum Co., Battle Creek, Mich. It is easy to replace coffee with Postum which has, when properly made, a rich flavor and the color of coffee with none of its injurious after-effects.

**RECOGNIZED THE SMELL.**

The sexton of an Episcopal church in Boston has many stories to tell of the remarks and comments made by visitors. One Christmas, when the church was beautifully decorated with evergreen and firs, an old lady walked up the aisle to the chancel and stood sniffing the air, after every one else had left the church. "Don't it smell solemn?" she said at last to the sexton, as she turned away with evident reluctance. "I don't know as I ever realized just what the 'odor of sanctity' meant before to day. We don't have any such trimmings in the church I attend, up in the country."—Ex.

**"RIP VAN WINKLE'S" SLUMBERS.**

Mr. Joseph Jefferson played "Rip Van Winkle" in a Western town. In a hotel where he stayed, says Short Stories, was an Irishman who acted as porter and general assistant. Judged by the interest he took in the house, he might have been clerk, lessee and proprietor rolled into one. At about six o'clock in the morning Mr. Jefferson was startled by a violent thumping at his door. When he struggled into consciousness, and realized that he had left no word at the office to be called, he was indignant. His sleep was spoiled for that morning, so he arose and soon appeared before the clerk. "See here!" he demanded. "Why was I called at this unearthly hour?" "I don't know sir," answered the clerk. "I'll ask Mike." He summoned the Irishman, and said to him, "Mike, there was no call for Mr. Jefferson. Why did you disturb him?" Taking the clerk to one side, the Irishman said in a whisper: "He was shnorin' like a horse, sor, and O'd heard the b'ys say he were once after shleepin' twenty years. So I says to meself, says O!, Mike, it's a-coomin' onto him agin, and it's yer job to git the man out o' yer house this instat."—Ex.

**THE POLICEMAN.**

"The nicest man I ever saw," Said little Nan to me, "Is the one who stands outside our school When we're let out at three. "He's dressed just as the soldiers are; He wears gold buttons, too; And he stands up so proud and straight, The way the soldiers do. "He always says, 'Come, little kids, I'll take you 'cross street,' and I guess 'cause I'm the littlet girl He always holds my hand. "And all the cars and horses stop— He's so big they don't dare. To say 'Get up' and drive 'em on, Because he's standing there. "He makes believe to chase the boys, And shakes his fist, and then He laughs and laughs, and they all come A-scrampering back again. "Sometimes he pats me on the head And says, 'Ho! little girl, Yongoing to wait till Christmas comes To cut me off that curl? "And one time when it rained, the street Was muddy, and I cried; He picked me up and carried me Right to the other side. "The nicest man I ever saw," Said little Nan to me, "Is the one who stands outside our school When we're let out at three." —Our Dumb Animals.

When Samuel Bradburn applied to John Wesley for assistance, Wesley gave him the Scriptural text, "Trust in the Lord," and covered the letters with a five pound note. Bradburn replied that he had often consulted the text, but never found it accompanied by "expository notes" so interesting.—Homiletic Review.

MESSRS. C. C. RICHARDS & CO.  
Gents.—I have used your LINARD'S LINIMENT in my family and also in my stables for years and consider it the best medicine obtainable.  
Yours Truly,  
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Proprietor Roxton Pond Hotel and Livery Stables.  
Roxton Pond, July 4, 01.

**CONSUMPTION CAN BE CURED**

**EDITOR'S NOTE.**—The Slocum System of Treatment for the cure of Consumption, Pulmonary Troubles, Catarrh, General Debility, and nearly all the ills of life, is medicine reduced to an exact science by the world's foremost specialist. By its timely use thousands of apparently hopeless cases have been permanently cured. The Emulsion of Cod Liver Oil is needed by some, the Tonic by

others, the Expectorant by others, the Oxojell by others still, and all four, or any three, or two, or any one, may be used singly or in combination, according to the needs of the case.

Full instructions with each set of four free remedies illustrated here. Our readers are urged to take advantage of Dr. Slocum's generous offer.



**THE FREE TRIAL**

The honor of thus effectively arresting the progress of this fatal malady rests with the wonderful system of treatment which has been reduced to an exact science for the cure of Consumption and for the cure of Catarrh and other prevalent conditions which pave the way for Consumption—that successful method evolved by America's greatest scientific physician, Dr. T. A. Slocum, whose great liberality, through his Free Trial Treatment, sent broadcast throughout this broad land, has contributed most to the rout of the most potent agency in the destruction of human life in this hemisphere. His Free System of Treatment has arrested the hand of death in the cases of thousands of consumptives and has prevented the disease in countless instances. The Slocum Treatment consists of four distinct remedies for the cure of Consumption, Weak Lungs, Bronchitis, Catarrh, and all pulmonary and wasting diseases, and is based upon principles essential to the correction of function, the rebuilding of the tissues, the overthrow of parasitic animal organisms and the estab-

lishment of health in all the departments of the human body. The four preparations embody all the necessary elements of a complete treatment for Consumption—its cure and prevention—as well as for most of the chronic and wasting ills of life. Apparently hopeless cases are cured by their timely use. These free remedies comprise the great curative forces discovered by the eminent physician, Dr. Slocum, they represent the acme of the pharmacist's skill and with them will be found explicit directions for their use in any case. You are invited to test what this system will do for you, if you are sick, by writing for a FREE TRIAL TREATMENT and the Four Free Preparations will be forwarded you at once with complete directions for use. Simply write to the T. A. Slocum Chemical Company, Limited, 179 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent. Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto.

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Gives strength to the body.  
Increases the weight largely.  
The best Remedy for General Debility,  
La Grippe, Anaemia, Consumption.



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Economical in wearing qualities.  
Most satisfactory in results.  
Gives the whitest clothes, clean and sweet.  
You make the best bargain in soap when you buy **SURPRISE.**



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

**DOAN'S**

They cure when all others fail.  
Not a Cure All, but purely a Kidney Pill.  
50c. per box, or 3 for \$1.25. All dealers or THE DOAN KIDNEY PILL CO., Toronto, Ont.

**INDIGESTION CONQUERED BY K.D.C.**  
IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

**News Summary**

The appointment of Angus McGillivray, to be judge of the county court of district six, Nova Scotia, has been gazetted.

Henry Bath, of Brockville, who twice endeavored to set fire to St. Francis Xavier church, has been sentenced to five years in Kingston penitentiary.

John D. Rockefeller has contributed \$100,000 toward a fund of \$800,000 to be raised by the Young Men's Christian Association of Brooklyn.

The American Tract Society, New York, has elected the Rev. Edwin Russell Bliss, D. D., to be superintendent of the New England agency of the society, with headquarters in the office of the society, Bromfield street, in Boston.

At a meeting of the directors of the Dominion Iron and Steel Co. at Montreal on Thursday, a statement was presented showing a surplus on operating account for seven months ending November 30, coal lease, bond, and preferred stock interest provided for, of \$347,753.

The Canada Gazette contains a formal notice further proroguing parliament until March 2. While the formal notices do not in any way affect the date at which parliament may be called, it is not customary to summon the House at an earlier date than that mentioned in the proclamation.

A deputation of temperance workers waited on the Ontario government on Thursday and demanded the abolition of the public bars, the treating system and drinking in clubs. In reply Premier Ross stated that legislation dealing with the liquor traffic would be introduced at the coming session of the legislature.

When Judge Cantrill summoned into open court the grand jury which had under investigation the Goebel murder case, at Frankfort, Ky., Friday one of the jury men stated that a man giving the name of Dowell, of Indianapolis, tried to bribe him on Thursday to kidnap and convict former Gov. Taylor of Kentucky.

The following are the dates on which the annual meeting of the various farmers', fruitgrowers and dairymen's associations of the Maritime Provinces will be held:

- New Brunswick Farmers' and Dairymen's Association, Woodstock, January 26, 27, 28; Sussex, January 29, 30.
- Nova Scotia Farmers' Association, Windsor, February 2, 3, 4.
- Nova Scotia Fruit Growers' Association, Middleton, February 5, 6, 7.
- P. E. I. Dairymen's Association, Charlottetown, February 9.
- P. E. I. Fruit Growers' Association, Charlottetown, February 10.

On Friday last, at the sitting of the Provincial Supreme Court in Fredericton, true bills were found against Superintendent Albert Woodbridge, of the New Brunswick Institution for the Deaf and Dumb, his son, Norman Woodbridge and George Ernest Powers, a teacher in the institution, for criminal conduct in connection with girls or young women at some time inmates of the school. Considering the fact that the information on which the charges were brought was secured by prolonged inquiry of a commission, into the affairs of the institution, and the further fact that two of the three men against whom bills have been found, and it is believed all three of them, have left the country, there seems to be too much reason to believe that the charges against these men are well supported. It is needless to dwell upon the heinousness of the crimes with which they are charged and the just indignation that has been aroused. If these men are guilty of what is charged against them, it will be most regrettable if they are able to escape the severest punishment deserved. It certainly seems as if in such a case there should by some means of getting at information which would be a sufficient ground for indictment, without giving the presumably guilty parties so ample opportunities to get beyond the jurisdiction of the court.

**ALLEN'S LUNG BALSAM**

Cures Deep-seated Colds  
Coughs - Croup - Bronchitis - LARGE BOTTLES \$1.99  
MEDIUM 50c - TRIAL SIZE 25c

**An Object Lesson**

**In a Restaurant.**

A physician puts the query: "Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?"

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous, sickly looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantity any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty because they supply just what every weak stomach lacks, pepsin, hydrochloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels and, in fact, are not strictly a medicine as they act almost entirely upon the food eaten, digesting it thoroughly and thus gives a much needed rest and giving an appetite for the next meal.

Of people who travel nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time, and also having found out by experience that they are a safeguard against indigestion in all hours and all kinds of food, the travelling public for years have pioneered their faith in Stuart's Tablets.

All drug stores sell them at 50 cents for full-sized packages and any druggist from Maine to Oklahoma, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

Charles G. Polley, a mining engineer of experience, has opened a mine about eight miles from Coal Branch station in Kent county, and is now taking out coal with results that are more than satisfying him.

It is said that by an arrangement with the Pennsylvania system the Grand Trunk will reach New York over the Pennsylvania tracks from Buffalo.

Cattle Guard Commissioners Robertson and Holt resumed their test Thursday at Ottawa, the experiments being with wards from Ontario and Arkansas respectively. Cattle passed over each.

Joseph Pope, under secretary of state, has completed his official account of the visit to Canada of the Prince and Princess of Wales. It is dedicated by special permission to His Royal Highness.

**CANADIAN PACIFIC**

Through Fast Express, leaving  
Halifax at 8:40 a. m.  
St. John at 6 p. m.  
Daily except Sunday.  
First and second-class Coaches and Sleepers  
Halifax to Montreal.  
Dining Car Truro to Mattawamkeag.

**SHORT LINE to MONTREAL**

Toronto, Niagara, Detroit, Chicago.  
Leave Montreal 9:30 a. m. daily (except Sunday), and 10:00 p. m. daily.

**PACIFIC EXPRESS to h COAST**

Leaves Montreal daily 9:40 a. m., carrying first and second-class Coaches Dining Car, Palace Reapers, and on Thursday carries Tourist Sleepers Montreal to Vancouver without change.

**EMPRESS STEAMSHIPS**

From Vancouver every 2 weeks for Japan, China and around the world.

**CAN.-AUS. STEAMSHIPS**

From Vancouver every four weeks to Honolulu and Australia.

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**OGILVIE'S FLOUR.**

**No. 1.**

Because it is milled from No. 1 Manitoba Hard Wheat—the best in the world. This is the kind of wheat the best American Millers covet. They recognize and appreciate its qualities and would like to have it for their own higher grades of flour.

THE KIND THAT'S USED IN THE ROYAL HOUSEHOLD.

THE KIND THAT YOU KNOW BY THE BARKER with THE PURPLE HOOPS.

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

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for that instrument will fill the requirements.

**JAMES A. GATES & CO.**  
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