

Messenger and Visitor.

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The Venezuela Case. It is understood that the Venezuela question will go for arbitration to the International Court of Arbitration at the Hague. It would seem, however, in view of Venezuela's proneness to deal lightly with her financial obligations, that little will be accomplished by the reference of the matter to the Hague, unless the decision shall embody some provision whereby compulsion shall be brought on Venezuela to execute the award. It is given as the suggestion of a French diplomatist in close touch with the French ministry, that the Hague tribunal invite the interested Powers to establish an international commission of financial control, similar to that created in Crete. The commission, of course, would be temporary, and its task limited to the payment of the Hague awards, but the effect would be most wholesome upon other South and Central American States, who will act in the future under the shadow of the possibility of similar treatment. Seeing the high source of this proposal, the possible significance of it is undoubted.

Wolves.

Wolves are not unknown in Canada. A short time ago, it was reported that the savage animals had appeared in Quebec Province, not far from the town of Levis, and in sufficient numbers to cause some alarm among the inhabitants. Flocks of sheep had suffered considerably, and it was related that a child had had a narrow escape from being devoured by a hungry wolf. These animals have not frequently, at least not in recent years, given much trouble in North America, but in parts of Europe they are frequently in the winter a serious menace to human as well as to other animal life. The wolves are this winter, according to reports received, especially numerous and fierce in Roumania. Every part of the country, it is said, appears to be infested with them, and scarcely a newspaper appears without reports of half a dozen cases in which persons have been attacked and devoured by wolves. Recently, it is said, eight officials left Tulcea on their way to Galatz on three sledges. When their arrival was not reported the mounted police started a search for them, and on Thursday they found three broken sleighs. A number of empty revolvers and the trampled, bloody snow told the story of the tragedy that had happened. Even the harness had been devoured by the famished beasts. A gendarme who was passing the edge of the forest of Badeni, near Ploesci, in the afternoon, was pursued by a pack of wolves. The gendarme unslung his carbine, and fired three cartridges at them as he galloped along the road. Then he emptied his revolvers and killed several of the pack. They kept on pursuing him, and finally he drew his long cutting sword and slashed at each wolf as it attempted to bring down his horse. The gendarme reached Ploesci in an exhausted condition, the wolves giving up the chase not far from that place. There have been scores of similar happenings.

Oh Where Shall Rest Be Found?

For a certain class of brain-fagged and nerve-worn persons it has been one of the attractions of an ocean voyage that for a brief space at least it afforded release from the rush and strain of business and excitement with which the great strenuous world is charged. Once well on board the ocean-liner, the passenger was safe for a few days anyway from the cares and worries that arrive with the postman's daily budget or are fired like rifle shots through private despatches or are discharged through the broadsides of the daily papers. He could take his rest, eat, drink and enjoy repose, Neptune permitting; half forget the worrying world

from which he had escaped and discover at the end of the voyage that things were not so greatly worse, so far as he or the world was concerned, because he had not vexed his weary soul over them. But now we are told there is to be no longer any such asylum for the weary. Marconi and his wireless telegraphy are to change all that. The end of the present month, it is announced, will see a British mail steamer sailing from Liverpool equipped with a complete staff and plant for the publication on board of a newspaper every day during the voyage to New York, the news to be supplied by the Marconi wireless system. And if such things are done in the green tree, where will there be a spot on earth or sea where one may find refuge and respite from the world's bustle and business when wireless telegraphy and wireless telephony shall have reached their consummation?

The Census, and Re- distribution.

The facts brought out by the census of 1901 as to the population of Canada and its distribution in the several Provinces of the Dominion will necessitate some redistribution of seats in the House of Commons. In accordance with the plan of representation for the several Provinces, as established by the British North American Act, Quebec has the fixed number of 65 representatives, and each of the other Provinces is assigned such a number of members as will bear the same proportion to the number of its population as the number 65 bears to the number of the population of Quebec. The Act of Union also provided that, after each decennial census, there is to be a revision of the representation of the Provinces of Ontario, New Brunswick and Nova Scotia in accordance with the principle just stated. By subsequent legislation it was enacted that the readjustment of representation for Manitoba, British Columbia and P. E. Island should be in accordance with these provisions of the B. N. A. Act. The effect of the redistribution in accordance with the provisions of the Act will be to add to the representation of Manitoba, British Columbia and the Northwest Territories in the House of Commons, but to diminish that of Ontario and the Maritime Provinces. It is said that Ontario will lose six members, Nova Scotia two, New Brunswick and P. E. Island, each one, from which it is evident that these Provinces are falling by considerable to keep pace with Quebec in the matter of population. It is also said that redistribution on the basis of the census will reduce the membership of the House of Commons from 214 to 210 members. If this is correct, of which however there may be some doubt, it goes to show that Quebec has not only outstripped all the older Provinces in the matter of population, but has more than kept pace in this respect with the Dominion as a whole. In all this we have striking proof of the superior fecundity of the French race in Canada, and the more so that population from Quebec has been freely overflowing into Ontario and New Brunswick as well as into New England.

Fairplay for Negro Office-holders.

President Roosevelt is evidently disposed to afford legal recognition and protection to negro office-holders in the South, against the persecution to which they are subject by a certain class of the white population. The case of a Mrs. Cox, a colored woman who has lately, because of intimidation, resigned her office as post-mistress at Indianolo, Miss., after having held the position for a period of nine years, is an instance in point. The evidence in the hands of the President is said to show that Mrs. Cox is commended by the best people of Indianolo, among her bondsmen being the

present Democratic Senator and the leading banker of the place; that she has given the utmost satisfaction to all patrons of the office, and at all times has been courteous, faithful, competent and honest in the discharge of her duties, and that her moral standing in the community is of the highest. But the mayor and sheriff of Indianolo had declared that they would not be answerable for her safety if she continued in office. Accordingly Mrs. Cox sent in her resignation. But the President instead of accepting it and making another appointment, as the people of Indianolo expected, has ordered that the mail for that place be sent to Greenville, some 25 miles away, while the evidence concerning the threats made against Mrs. Cox have been given to the Attorney General for action. The people of Indianolo are of course put to great inconvenience, and they may conclude that it would have been better for them to stand by an honest and efficient public servant than weakly to surrender to the demand of an unjust and hateful race prejudice emanating from the baser elements in the community.

Politics in Ontario.

The bye-elections held last Wednesday in the three Ontario constituencies of North Grey, North Perth and North Norfolk were anticipated almost with the interest attending a general Provincial election, since they might determine the question which political party in Ontario should administer the affairs of the Province for a term of years. As matters stood previous to the 7th inst., there was a Liberal majority of two, with bye-elections in four constituencies to be held. Of the three in which elections were held last Wednesday two had returned Conservatives in the general election last year, but the majorities were small, being 23 in North Norfolk and only 2 in North Perth, while in North Grey a Liberal had been returned by the narrow margin of 5 votes. The situation was therefore interesting both from the closeness of the constituencies and the importance of the issue. So far as its legislative and administrative work is concerned the record of the present Government probably deserves to be regarded as at least reasonably good. But during the 30 years that the Liberal party has been in power in Ontario a good many of that kind of men who are in politics for what they can make out of it have attached themselves as heelers to the party. Recent investigations have brought to light much corrupt work in connection with elections, and though the corrupt practices have not been all on the Government side, there has been quite sufficient to put into the hands of the Opposition a very effective weapon which Mr. Whitney and his lieutenants have not been slow to use. The open letter of Mr. S. H. Blake, a prominent and highly respected Liberal, published a few days before the elections, in which he expressed indignation at the corrupt practices which had been brought to light and charged the Liberal leaders with having been willing to take advantage of them, seemed to be a pretty heavy blow for the Government. All things considered the prospect for the Ross Government did not seem bright, and probably there are a good many besides the Conservatives who were surprised that the three Government candidates were returned and by substantial majorities. Premier Ross was especially active in the campaign, and no doubt his great ability on the platform, with his recognized integrity and his personal popularity, counted for a good deal in the issue. North Renfrew where an election is still to be held gave a Liberal majority of 500 in the last general election and is considered quite a safe constituency for the Government. The numbers in the new house would stand Government 52, Opposition 46, which would give Mr. Ross a working majority.

Wales, the Cradle of Baptist Principles.

BY O. A. WILLIAMS, D. D.

The explorer is willing to spend years of toil and labor, to endure hardship and privation, to suffer hunger and thirst, source, and to discover the springs of its source, and to discover the springs of its many tributaries. It should not certainly be a less interesting task to the believer to trace the divine hand in the workings of Providence, and to search for the many influences and elements which have entered into the growth of the church and the development of Christ's kingdom. "God moves in a mysterious way his wonders to perform." The evil which man proposes, God changes into good. "It was not you that sent me here, but God," is what Joseph said to his brethren. Paul is a prisoner in Rome, and the church received as the rich legacy of those years of imprisonment his letter to the Galatians, to the Ephesians, to the Philippians, to the Colossians, and his second letter to Timothy. John Bunyan is confined within the walls of Redford jail, but the world as a result is blessed with the story of Pilgrim's Progress. The Roman legions invade Britain and conquer the barbarians. Their leaders are carried as prisoners of war to the Roman capital. It is over ruled by God to the inestimable good of the Britons, and to the extension of his kingdom. Above the clouds that settle over the islands, the Sun of Righteousness rises. With the Roman yoke, came the freedom with which Christ makes us free. It is generally accepted as an historical fact, that the gospel was introduced into Britain by one of these prisoners, by the name of Bran, who brought three others with him. The time is believed to be between the years 55 and 58. One of these three, whose name was Arwystyl, has been associated with Aristobulus of Romans 16:10, because of the similarity in names. I recently came across the following statement in a newspaper: "The church of Llantwit Major in the Vale of Glamorgan, which has just been re-opened by the Bishop of Llandaff claims to be the most ancient ecclesiastical centre in the British Isles. A daughter of Caractacus, mentioned by St. Paul under the name of Claudia, is said to have founded a Christian church there about A. D. 63. Around this religious settlement there grew up the famous University of Britain, in which both St. David and St. Patrick received their education." Eusebius, born between 260 and 270, records in his history that the apostles extended their labors as far as Britain; but it is probable that this was after Bran and his associates had introduced the gospel into the islands. The fragments of history extant clearly show that the divine truth was received into fruitful soil in Britain, and that many in the First Century embraced the new faith. It seems that toward the middle of the Second Century the fervor and zeal of the earlier Christians began to wane. But about the year 180 light again shone in the midst of the darkness, when the King of Sumia (Lucius) Lles Ab Coel, a great grandson of Bran embraced Christianity. He became deeply interested in the religious condition of the people. He sent two messengers to Rome, Rwy and Mowddwy, to ask for more missionaries. They returned, bringing four with them. The coming of these ambassadors of the cross imparted new life to the Christians of this land. It would be a matter of interest for us to know what were the practices of these early Christians. There can be no doubt that they adhered to many of the principles which Baptists have defended through all their history. It is said of the bishop or minister of Llandaff (It is here where the first house of Christian worship was erected in Wales) that he taught the necessity of faith and baptism. It was my privilege two years ago to visit the cathedral of the quaint old city of Llandaff, on which spot it is known that public worship has been maintained for more than 1300 years. Mention is made of one Dyfan Sant, who was made bishop in Rome, so that he might baptize those who believed in Christ among the Welsh nation. Moshim writes of the Christians of this country at that time, when they were baptized on Easter day, and that they baptized those who believed and who professed repentance and promised to renounce their sins, and that they were plunged under the water. It is evident that among the early Christians baptism of believers only was practised and that immersion was the mode. Owing to the isolation of the islands from the continent, these disciples were not subjected, during the third and the beginning of the fourth century, to the persecution endured by their brethren in the east. But the time came when these Christians in common with others suffered many trials and afflictions from their pagan persecutors. Their history would indicate that they endured such vicissitudes, as befell Christians in other parts of the world, having times of prosperity and times of adversity until about the year 600. A little before this, Austin the Monk was sent to England with forty others by Pope Gregory the Great to convert the pagans and to subject all the Christians of Britain to the domination of Rome. He met with much success among the Saxons, who had invaded the country nearly 200 years before. Ethelbert, the King of Kent, who had married a French princess who was a Christian, was won over by the successful monk together with his court and many

of his subjects. He consecrated the River Swale near York, choosing it for his Jordan, caused to be baptized in a single day 10,000 converts. Having met with so much success among the Saxons in England, he turned his attention to the British Christians in Wales, whither they had fled to avoid the cruel ravages of the Saxons. The monk held a synod on the borders of Wales. He sent a request to the pastors of the churches to receive the Pope's commandment, but they utterly refused to listen to the monk or to the Pope, or to adopt any of their maxims. These Christians who, as we have already seen, practised immersion and believer's baptism, appeared now as the defenders of religious liberty. There were four things which the Welsh Christians were asked to receive and to practice:

- (1) To acknowledge the authority of the Pope.
- (2) To keep the Passover at the same time as the Church of Rome.
- (3) To assist the monk and his disciples to preach the gospel to the Saxons.
- (4) To preach infant baptism.

They positively refused obedience to these commands of the Pope, through his representative. When Austin realized that his repeated and compromising efforts proved futile, he warned these Christians of the war and the wretchedness that would come upon them. His warning became true. He used the sacraments as the instruments of his vengeance in making war on these faithful followers of Christ. There existed at this time two colleges in Wales, one at Bangor in the north, and one at Caerleon in the south. These colleges were enriched with valuable libraries. They seemed to be schools for the training of Christians, who had dedicated themselves to the work. Two thousand one hundred (2,100) were in attendance at Bangor, of whom 1,510 perished at the hands of the Saxons, at the instigation of Austin, the papal missionary; while the others were driven into the mountain fastnesses. Notwithstanding the bitterness of the persecution, they remained loyal to their convictions, and swerved not from the dictates of their consciences.

It was one hundred and sixty years after this, before Rome through the aid of the rulers succeeded, contrary to the will of the people in establishing its authority in Wales, and Roman Catholicism became the legalized religion of the country. With the establishment of popery, came religious apathy and indifference, and intense spiritual darkness. It was the beginning of that long period well designated as The Dark Ages. What a violation of the spirit of the gospel, when rulers formulate creeds, and enforce their acceptance upon the consciences of men; when they prescribe the forms and modes of worship to which all their subjects must conform, or endure the heavy penalty threatened against all offenders! Are these principles for which these early Christians defended, for which they suffered and died, and for which Baptists of later days endured persecution and imprisonment, and which the Baptists of to-day emphasize; we ask, are these principles likely to outlive the withering, blighting effects of a religion established by law? If during this long period Baptist churches existed as distinct and separate organizations, it must have been in secluded places, and their meetings must have been held in secret; for to maintain a visible organization separate from the state church meant the bitterest persecution and death. It is confidently believed by Welsh Baptists that their sentiments did exist through all of this long period in the retreats and seclusions of their mountains. There is but little doubt that there were heart altars on which the fires, not only of piety, but of those great principles, did burn during that long, dark night. In the works of their poets there are allusions during this period to some of the truths which they defended. Baptists appear in this country, ante dating the beginning of the Reformation, from which date we have authentic history. Benedict, in his history of the Baptists, says: "With the first dawn of returning light, before the ecclesiastical changes on the continent, or in England, we see the Welsh Baptists among the first reformers, and they did not appear to be novices in the business, but entered into the defence of their sentiments and the carrying out of the usual operation as to churches and associations, like those who had been familiar with the principles." Honored names appear among the early reformers who labored in Wales, such as Wyckliff and Tyndal and many others, and the divine word which they sowed found good soil in the hearts of the mountaineers. There is an authentic record of an organized Baptist church at Olchon in the year 1633, and of a second Baptist church at Illston in 1649, and of a third at Hengoed in 1650. These three churches entered into Associational relations, and held their first public meeting in 1650. Owing to the bitter opposition of the established church, and the oppressive and repressive measures of Parliament against the dissenting churches, no public meetings of the Association were held between the years 1656 and 1689, when the Welsh Baptist churches entered into Associational relations with the Baptist churches in London, and later with those nearer home. In 1700, however, the Baptist churches of the principality organized the second time a separate Association. Now it was

composed of nine churches. For ninety years, only one Association is reported; but in 1791, owing to the growth of the denomination and the increase in the number of churches, it was decided that it would advance the interests of the cause at large to divide into three separate bodies, according to geographical location.

We have noticed that in 1650 there were three distinct Baptist churches in the principality. In 1700, nine. It is probable that there were other organizations which convened in private houses. This was indeed the day of small things, and we can scarcely conceive it to be possible that the ratio of Baptists to the population was larger at this time in Wales than in England. But what do the figures of today reveal? We find today in the principality of Wales, including Monmouthshire, formerly a part of Wales, ten Welsh Associations, two English and seven English churches not connected with any of the Associations. The smallest of these Associations has 1,800 members, the largest 20,000. The area of this country is about one-tenth of the land area of Minnesota. The population is about the same, in the neighborhood of 1,800,000. In the Baptist churches of this little country are about 110,000 members, or about one in sixteen of the population. In England, Scotland and Ireland with a population of about 40 million, more than 20 times the population of Wales, including Monmouthshire, there are 224,000 Baptists, or one in 178 of the population. I would remind you of the fact that the practices of these Welsh Baptists and their views of doctrine are in perfect accord with those of American Baptists. We wish we could say as much to all English Baptists.—Western Recorder.

The Coming Minister's Advantage.

BY PROF. E. H. JOHNSON, D. D.

In those long ago days when the minister was the foremost personage of his community, he owed his distinction in large part to the fact that he was better educated than his neighbors. In these later times, when the ministerial office counts for little, and ministerial authority is not worth mentioning, that decline in importance and dignity is largely due to the elevation of educational standards in other callings.

But the old pre-eminence of the minister promises to be renewed. When two educational establishments, so prominent as Harvard and Columbia, offer the bachelor's degree in arts for three or even two years of study at college nothing is more probable than that other colleges will shorten their courses; and they will do it simply because very many young men will be satisfied with a diploma so easily earned. Unless the great colleges now making the experiment withdraw from it, the average education for business and the professions will soon be very appreciably lowered. The information possessed by the best educated laymen about the learned pursuits will be distinctly more meagre than it now is; their minds will be contracted to an understanding and appreciation of their own callings only; in a word, professional bigotry will be fostered and the scholar's liberality sacrificed.

The one calling which cannot accept such a sacrifice is the clerical. Here, then, is the minister's new chance. And he is going to seize it, or he ought to. He knows that even with the most liberal education he is none too well equipped for leadership. He is well aware that he must understand the interests which occupy other men's thoughts, if thinking men are to be guided by him in spiritual things. The more thorough their special equipment, the more thorough must be his general equipment, and the advantage now about to be offered him is the incalculable advantage of being the best informed, the broadest-minded possibly the only widely educated man in his parish.

The minister has never shown a noticeable lack of ambition for the highest degree of influence which he can reach. He knows that he ought to reach the highest to which he can reasonably aspire. I congratulate the candidate for the ministry, who is just going to college, on the ease of a success which is abandoned to him like the spoils of a runaway army. He will presently become awake to his advantage; and his hearers will have an acute sense of it. Let him thank heaven that, when those who control the educational schemes of the largest colleges are turning students back from the high and varied attainments which, up to date, have been urged upon them, some smaller colleges will be left, generally denominational colleges, which we may hope will offer to the ministerial student a larger education than the lawyer, the physician, the scientist, the engineer, the editor, the diplomat is authoritatively told that he needs. Even before the astounding change in policy, before this announcement from the best known educators that our best trained men in secular pursuits need not seek to be by one-quarter or even by one-half as well educated as they had supposed they ought to be, even before this amazing announcement, this abrupt reversal of educational currents, it had undeniably come about that certain of the smaller colleges were the seats of the highest literary training, and that in this particular the great state colleges confessedly showed to special to special disadvantage.

It is to be hoped that the denominational colleges will see their opportunity to hold that place far to the front, which now lapses to them by act of big universities in Gotham and at the Hub. Even if many of the smaller colleges fail to appreciate the altogether unlooked for and really absurd invitation which they have received to take the lead in liberal education, it cannot be but that ministerial students who are able to go through college will be eager for the opportunity which their calling now has of regaining the pre-eminence in scholarship and mental discipline which was once conceded to it.—Watchman.

Hearing a Sermon.

In order to get the most out of a sermon we should come to the service with a receptive mind and tender heart. To bring a thoughtless mind and cold heart to the hearing of a sermon is like casting good seed upon hard and dry ground, in which it cannot hide itself. Thus when our hearts are hungry and seeking some truth to help us in life, then the most common hymn or prayer or sermon will be full of pearls for us.

The hearer should come prepared for the sermon, as well as the preacher come prepared with the sermon. The trouble too frequently is that persons come to the service expecting the preacher to prepare both them and the sermon. They come with thoughtless minds, expecting to be made to think, and with cold hearts, expecting to be warmed; or, to use an old adage, "The preacher must find both the sermon and ears."

Come to the service looking for some special help. The seeking soul has a quickened perception. When one is looking with open eyes for flowers in the field, he sees a hundred where the unseeking walker discovers one. Most persons can testify that very able sermons have been dull and without profit to them when they have heard them seeking no help, but the most ordinary preaching and the most commonplace sermon has been full of strength and comfort when they have heard it with a seeking heart. The purpose of the soul, when it listens to a sermon, decides how much we get out of it.

Think about it. To think about a sermon makes it more to us. Many sermons are only heard. We listen to them as to the rattle of wheels as they pass upon the street, and when the sound is gone the sermon is gone. Let the truth which the sermon has cast into the mind be silently thought over, held in the closet of the soul for a while in meditation, and it will become a part of the mind.

Talk it over. To talk over a sermon recalls it and reproduces it, and it becomes a kind of second sermon, a kind of review, and reviews are necessary to the greatest benefit in any study. Do not criticise the sermon, for that will destroy the good it was intended to do; but tell, one to the other, which part most interested or most helped you. Sometimes a good social meeting is one in which the last Sunday's sermon was talked over and prayed over. Ask the children to tell how much they remember, and have the parents do the same. A social discussion of the leading thoughts of a sermon leads to new thoughts. A good sermon is one which causes the hearer to think, and to talk over a sermon has the same effect.

Every Christian audience is a kind of class in religious instruction, and every preacher or lecturer, and every student knows that the notebook is one of the most important helps in the lecture room. We recently saw a notebook of sermons preached years ago and taken by a then young girl. It made sermon-hearing a new thing to her. It fixed her mind upon the truth, it helped her to remember the truth, and it became a source of delight in after years.

Lastly, take at least one thought of the sermon, and try to live it out for one day. Practice it. Reproduce it in your life, and that attempt will magnify the sermon—for it must be a very poor sermon which has not at least one good suggestion.

It has been said that "a sermon is never done until it is lived by those who heard it," as the life of a seed is not finished till it is reproduced by the soil which has received it. We know not how like a grain of mustard seed one thought is till we let it into our souls and feel its influence on our lives. Remember, we never know when a truth will find its way into our hearts unless we listen; and as we listen, all unexpected some common truth will lodge in our minds. Therefore always look at the preacher, for a respectful hearer helps the preacher and helps himself. With a receptive, seeking, thinking, confessing, recording, and practicing soul, the commonest sermon becomes very uncommon in its results.—Christian Endeavor World.

Anti.

Of course, as Christian people, we are against the sins and evils that corrupt and affect the world all about us. We are to manifest and assert that opposition, too, in the most thoroughgoing and effective way possible. We are, all of us, stirred up continually to discover what is the most effective way in which we may meet these evils, for

they are legion and they are very strongly entrenched and are very determined in their antagonism to what is good.

A minister once started a course of evening sermons devoted to the antagonizing of the various sins to which the people were exposed. As he proceeded, night after night, and month after month, the subjects divided and subdivided so that there seemed no possible end in sight, and he at last gave up the series. He was none the less opposed to sins, but he had changed somewhat in his ideas as to the best method of attacking them.

It is to be remembered that all possible sins are but subheads, specifications, outcroppings or manifestations of sin. So long as sin is in the soul it will be manifested in some form or other, and the form is a matter of secondary importance so long as sin itself flourishes. Unless sin is destroyed, it will continue to manifest itself. As long as a thistle is left undisturbed, it will send out its myriads of seeds, and it will be an almost endless task to follow them and gather them up and destroy them one by one. The only effective way to deal with the matter is to cut the thistle down by a blow at the root, and if this is done, there will be no seeds to ripen and be scattered. This is the Bible way of dealing with sins. While each and every form of sin is deprecated and condemned, and while we are urged to fight against every evil habit and disposition, it is impressed upon us that the heart must be purified, sin driven out, slain, destroyed, and the soul made pure by the cleansing of the Holy Spirit. Christ came to take away the sin of the world, and in so doing he takes away the sins of the world. If men were not sinners there would be no intemperance, profanity, falsehood, robbery, gambling or war in the world, and so long as men are unsave their sinfulness will show itself in some form or other, and there is no way by which it can be prevented.

Another thing to be remembered is that the surest way to get rid of sins is to have the heart made alive in Christ. There is no mechanical way of meeting evil. If, however, the soul is saved and the heart filled with purity and faith and goodness, there will be a disappearance of the evil habits. If the world is converted to God, the great sins that curse nations and the human race will disappear. A Christian man does not wish to be intemperate and profane and impure. A Christian nation will not be willing to foster and protect great, crying evils. Get the heart right with God, and the man is made right and his habits come to be right. The apple tree will bear apples. There is no way to compel a thorn tree to bear apples. We cannot make trees over, but we find that God can make men over.

Our great work as Christian people is to present Christ as the only Saviour. When his salvation comes into a heart all forms of evil will be driven out. It is like bringing a light into a dark room, thus driving out the darkness as it can be driven out in no other way. It is like making a fire in a cold room. You cannot shovel out the cold or blow it out, or push it out, but before the fire it disappears. So before the power of the new life in the soul and in the world, evil habits and sinful practices must disappear. Our hope is in the Gospel of Christ and the power of God's Holy Spirit.—Her. & Pres.

Platform Ethics

It not infrequently happens that public speakers violate all the proprieties of a public meeting, and spoil their welcome as guests of the audience to which they speak, by transgressing certain limits which have previously been fixed for them. This is done usually in two ways, by encroachment either upon the assumed subject of another speaker, or upon his time.

Now, in plain words, both of these transgressions fall under the ban of the Eighth Commandment. No public speaker has a right to another man's time or his subject, any more than to his purse or his clothes. And it is the duty of the presiding officer to see that no such theft is perpetrated under his jurisdiction. There is just as much reason for being prompt and honest in the conduct of a public meeting, as for the exercise of those virtues elsewhere. The chairman who fails as to his duty in this respect shows himself unfitted for the position to which he has been chosen. He is the servant of the audience to see that their expectations, based upon a published programme, are fully carried out. No matter what the cost may be, he should make the way of these transgressors hard. Speakers who know that they are limited in time have no right to presume upon the elasticity of a programme or the forbearance of the presiding officer. They do not know what duties and engagements other speakers who are to follow them, may have. Their offense is all the more heinous when, as usually happens, directly in front of them is the huge dial of a clock, whose hands plainly indicate when it is time for them to sit down.

However much speakers may be hurt in feeling by the attention which is called to this transgression on their part, the long suffering audience will be grateful for the enforcement of the time schedule in the circumstances we are considering. It makes a vast difference whether one stands upon the platform, or sits in the audience.

To know how to let go, to stop when one is done, to cut off rather than taper off—this is an art which should be cultivated by every public speaker. As "Keynote" once said in the Examiner, "say your best things first, and then stop." But at a public meeting, when others are to speak after you, stop the instant your time is up, whether all your best things have been said or not. Nobody will know what brilliant things you have left unsaid; but what is better, your hearers will be happily conscious that you have not exceeded your time. Would it not be well for the speakers at our coming State Conventions to bear these suggestions in mind?—Examiner.

Intercessory Prayer.

The instinct of intercession must have awakened in every mother's heart when she first looked upon the helplessness of her child. It is the friend's resort in absence. It is the Christian's opportunity. It was the utterance of Christ's love. It sums up human brotherhood and divine co-operation. God will not be alone in his beneficence. He invites us to make requests, to his thoughts of need and danger, to consider his problems of redemption and supply.

The province of intercession far transcends the boundary of personal relations. Its field is the world. Just so far as knowledge grows and love of Christ constrains, the lives of others come within the circle of our prayers. If the father's heart in Abraham melts for his son and he cries, "O, that Ishmael might live before thee!" so also the fate which hung over a great and wicked city moves his heart to pity and prayer.

It was God's choice of man for partnership which gave Abraham courage for intercession, and God did not pass sentence upon Sodom till he had met and satisfied the sense of justice in his friend. Here is a hint for our petitions. We need not fear to outdo God in willingness to help or save. Our prayers are contributions to that fellow-working which aims at the upbuilding of a kingdom of righteousness which is also the kingdom of God. We are free to come but we are bound to trust. Our appeal cannot rest in present satisfactions; it must reach toward the great end which God has most at heart. Our appeal is to his larger wisdom and his deeper love. That wise and loving will of God must be the ultimate and complete satisfaction of all prayer.

Our Christian life needs enlargement in this direction of intercessory prayer. Paul remembered the Philippians in every supplication. A true pastor always has his people in remembrance. A true friend finds the needs of his friend rise naturally from heart to lip in prayer. The priesthood of believers finds expression here and gains its own reward. The prayer that God will quicken others is the best petition for self-quickening. The prayer that God will raise up leaders for the church suggests our duty of personal witness-bearing. It is an opportunity which poverty may share and love can never exhaust. In using it to the full we draw closer the happy ties of fellowship with God in thought and work for man.—Congregationalist.

The Power of Encouragement.

At the battle of Waterloo, on one occasion when a party of the enemy came suddenly down upon the British, the Duke of Wellington sent for one of his officers. When the officer appeared in his presence the Duke asked him if he could take a certain battery. "Give me a shake of your conquering hand, and I will take it," replied the officer. He wound his way round the hill with a few men, and the very fact that his brave commander's eye was upon him nerved him with courage to go boldly forward and execute the duty that was assigned to him; and with some of his master's courageous spirit he soon put to flight the French.

At the Appointed Time

The child lying down to rest asked the parent to remember him in the morning and call him at the appointed time. And when the sun casts his glad beams over the earth and all nature is awakening to joy, the father withdraws the curtains and bids his child arise. So shall it be with the blessed God and His children in the glad resurrection morning. He will remember to call them at the "time appointed," and at His well-known voice they shall awake, to sleep no more.—Dr. Teit.

The New Year.

(BY R. SIMONSON)

A voice that comes to every heart, I hear;
It sounds in accents earnest, strong and clear;
"Conscience—m I," it says; to oue an' all;
"At every soul's door do I surely call;
"The past is gone, yet backward look I pray,
"And see what grave mistakes have marred the way;
"And profit thus by what experience shows,
"For sin, neglected, to a monster grows.
"Then forward look; the future now demands
"The fervent heart of love, and helping hands;
"The New Year beckons to the high and low,
"Gird to the fight, and trusting onward go;
"Now make resolve to live for God and right,
"Determine now to walk in Christian light."

Messenger and Visitor

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S. MCC. BLACK

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A Memorial Volume.*

It is now nearly three years since the death of Dr. E. W. Dadson, who was at the time pastor of the Olivet Church, Montreal, brought a profound sense of loss to the Baptist denomination in Ontario and Quebec. On the suggestion of Dr. A. H. Newman the preparation of a biographical and memorial volume was undertaken by Professor J. H. Farmer of McMaster University. Dr. Farmer has been encouraged and aided in this work by members of the Faculty of McMaster and others, and the results of his labors have just now been presented to the public in a neat volume of about 380 pages. The purpose to publish this memorial volume was doubtless fully justified by the great esteem and love in which Dr. Dadson was held by his brethren in the ministry and the Baptist people generally of the Upper Provinces, by the strong and beautiful personality of the man and by the character and value of his work extending over some twenty-five years of service in the Christian ministry, including six years as editor of the denominational journal. Dr. Farmer, we think, is to be congratulated upon the manner in which he has executed the difficult task committed to his hands. But if it was a task beset with difficulty to give to the materials at hand a proper form and setting, the pages of the book itself bear testimony to the fact that it was also for the biographer a labor of love. The volume is divided into three parts. The biographical section, which occupies a little less than one-third of the book, evinces discrimination and a just sense of proportion; without being fulsome, it is warmly sympathetic and appreciative, and while it entirely avoids prolixity it gives a tolerably distinct picture of the man and a reasonably full account of his activities. Three of the chapters are by other hands than Dr. Farmer's. Two chapters, having to do principally with Dr. Dadson's college days, are by Rev. Alex. Turnbull, and one which discusses Dr. Dadson as a Denominational Leader is by Dr. A. P. McDiarmid. A second part, of about the same extent, entitled THE WRITER, is comprised of extracts from Dr. Dadson's writings, principally selections from his articles in the *Canadian Baptist*, with a very interesting chapter of personal correspondence; and a third part, entitled THE PREACHER, contains nine discourses selected from his sermons.

The justification of this memorial volume is not based on the greatness of the man whose name and whose work it commemorates. It is not claimed for Dr. Dadson that, in the ordinary acceptance of the word, he was "a great man," and he would have been the last to claim any such distinction for himself. Nor can it be said that the environments and experiences of his life were unusual, nor did he stand forth as the special representative or champion of any great principle or movement. Indeed the circumstances and activities of his life may be said to have been in a general way of quite the ordinary kind for a Baptist minister in Canada, with the exception that for a few years his work was done in the editorial chair instead of the pulpit. In intellect and power there were others among his brother ministers who were at least his equals, and in oratorical gifts he was surpassed by many. "Mentally," says his biographer, "he had clearness, rather than brilliancy, vigor rather than acuteness, sanity rather

than breadth, insight, rather than logic, vision, rather than imagination." From this it may be inferred that Dr. Dadson was not at all eminently endowed with those natural qualities which go to make men bright particular stars in the eyes of the public. And this is quite true. He was not a preacher with whom a congregation was likely to fall wildly in love at first hearing, but the congregation that heard him frequently did not usually fail to discover qualities in the man and the preacher that were worthy of their highest appreciation. It may be added, too, that it was not any special grace of person or of manner or any of the externalities of culture that made him attractive to his fellows and caused them to hold his name and work in loving remembrance. Culture indeed he had, but it was the inward culture of mind and heart, rather than the polish acquired by contact with polite society.

"It was his character that gave him pre-eminence." He was a man who not only attracted men by certain qualities of mind and heart, but having attracted them he inspired respect, esteem, love and the fullest confidence. He was a healthy man. In him the elements were mixed in very kindly fashion. Health bubbled up in him as from a deep spring and gave zest and joy to all life's activities, in spite of all labor, trial and disappointment. His instincts and sympathies were broadly human. His healthy physical life found expression and delight in out-door games and pursuits. To no man could a holiday with his family in Muskoka mean more than to Dr. Dadson. His healthiness was not merely of the body but of the mind. His thoughts about things and his feelings for men were characterized by eminent sanity. He had the saving sense of humor, and the love of fun and the appreciation of the comic he retained through all the pain and weariness of the disease that brought him to the grave. The social instinct was strong in him, and the element of *comraderie* or capacity for good fellowship was large. He was willing to believe the best of men and gave them hospitable welcome to his confidence. Above all he was a man true to principle and faithful to duty. Those who knew him did not doubt that Jesus Christ was to him both Saviour and Lord, and it was the controlling love and law of his life to be faithful to Him who redeemed him. It was a healthy, genuine Christian manhood that he lived, embodying qualities that made him a winsome companion, a genuine and faithful friend, an ideal husband and father, a sympathetic and faithful pastor, and an able minister of the New Testament. If, therefore, it is not the life of a great man that this memorial volume commemorates; it is perhaps something better. It is the life of a very human, healthy and genuinely Christian type of man, who was in an eminent degree faithful to the ministry which God committed to his hands. Perhaps the church needs nothing more really to-day than more men of the type of E. W. Dadson.

Convention for the Improvement of Religious and Moral Education.

Some weeks ago there was sent out by the Council of Seventy, composing the directorate of the American Institute of Sacred Literature, Chicago, a call for a Convention to be held under the auspices of the Council with the purpose of creating a new organization for the improvement of religious and moral education through the Sunday-school and other agencies. This call was signed by 417 prominent educators, pastors and other leaders in Christian thought and work, and since its publication a large number of others have expressed their willingness to sign the call. The importance of the subject with which it is proposed the Convention shall deal is widely recognized, and it would seem that the overture of the Council of Seventy is eliciting from many influential quarters a hearty response.

It has been arranged to hold the Convention in Chicago, Tuesday, Wednesday and Thursday, Feb. 10-12. The plan of the Convention, as tentatively arranged, provides for six sessions,—the first to be a general public meeting on Tuesday evening, followed by morning, afternoon and evening sessions on Wednesday, and morning and afternoon sessions on Thursday. The Convention will be held in one or more of Chicago's largest churches, and the meetings will be open to the public.

As to the composition of the Convention, the Council of Seventy and the Associate members of the Institute of Sacred Literature are, by terms of the Call, members of the Convention, and it is expected that all the signers of the Call will be invited to sit as members. Besides these, it is understood that representatives of educational institutions, church and Sunday-school organizations, Y. M. C. A. and other religious societies will be invited to sit in the Convention. The character, name and methods of the organization which it is proposed to form are matters which the Convention will determine. A programme has been prepared for the Convention which it is believed will arouse enthusiasm for the movement, make clear the idea for which the new organization should stand and lead up in the most effective way to the great business session at which the organization itself will be established. It is expected that the programme will present a larger number of the most eminent men in the field of religious education than any recent Convention. It is hoped that the present need and opportunity of increasing the amount of moral and religious instruction, of improving its quality and of giving religion its true place in education will be clearly brought out in the discussions of the Convention. Persons who wish to attend the Convention are invited to communicate with the Recorder of the Council, Prof. C. W. Votaw, the University of Chicago.

Editorial Notes.

—Has anyone seen a copy of the Baptist Year Book of the Maritime Provinces for the year of our Lord 1902? Some weeks ago an announcement was made in our columns by a member of the Committee of Publication that the Year Book had been completed and some copies of it at least sent out, and we have been waiting patiently ever since, thinking that "here today or here tomorrow" will it come—and still it cometh not.

—From a vote taken upon the matter it appeared to be the general, if not unanimous, wish of the Tremont Temple church that Dr. Lorimer should again become its pastor. As it was understood that the result of Dr. Lorimer's labors in New York had not been all that he had hoped for, it seemed not improbable under the circumstances that he would return to Boston and to the Temple. It is now announced, however, that an answer has been received from Dr. Lorimer definitely declining the call.

—Is it not time that we had a statement from our Twentieth Century Fund Committee of what has been accomplished toward raising the Fifty Thousand Dollars for mission work, Canadian and Foreign. There is or at least there should be, a good deal of interest to know how the work is progressing. So far as we can judge, we believe that the results of the canvass will show that our churches, if the matter is earnestly and judiciously presented to them, are able and willing to contribute the amounts necessary to complete the Fund. And yet at the present time we fear that it must be standing at some distance from completion.

—It is announced that the Methodists of the United States have succeeded in raising in cash and in good subscriptions a Twentieth Century Fund which exceeds the Twenty Million Dollars aimed at by some \$600,000. Of this amount \$3,000,000 have been contributed for the endowment of Methodist educational institutions, \$9,000,000 for the payment of church debts, \$2,600,000 for charitable and philanthropic purposes, \$600,000 for the benefit of retired ministers and \$380,000 for church extension. The fund was made up by about 3,000,000 contributions, and the amounts ranged from one cent to \$400,000, the contributor of the latter amount being a man whose father had been a Methodist minister whose salary never exceeded \$400.

—The conviction has grown upon us for several years past that our churches are gaining nothing by uniting in the services of the Week of Prayer in accordance with the programme furnished by the Evangelical Alliance. Not indeed that we are opposed to Christians of different denominations uniting in prayer and other forms of religious worship for a week at the beginning of the year. Our objection is that the programme—almost the same from year to year so far as topics are concerned, and with the same stereotyped methods as to speakers, etc., has lost whatever inspiration was once connected with it. The people for the most part do not unite in the services. The congregations attending are of the thinnest, and the meetings without special interest or power. Of course it may be different in some communities from what it is in St. John, but in this city, at least, we believe the results would be very much better if each pastor would seek to bring his own people together in their own place of worship for a week at the first of the year to seek the special aid of the Divine

*E. W. DADSON, B. A., D. D.—The Man and His Message. Edited by Jones H. Farmer, B. A., LL. D., Professor of New Testament Greek in McMaster University, Toronto. Toronto: William Briggs.

Spirit and to pray for the blessing of God upon the work of the year. From such a week of prayer, earnestly prepared for and wisely conducted, great good might come. The present "Week of Prayer" is practically, we fear, more of a wet blanket than an inspiration to religious work.

—A correspondent asks: "Do the Baptists of the Maritime Provinces and the Baptists of Ontario and Quebec accept grants-in-aid from the British Government in India for work in mission schools? If so, please explain the principle that governs. How can this be made consistent with the doctrine of separation of Church and State? Is there anything very different in the grants from those that are made in Canada and the United States?"

In reply we may say that we are unable to speak in reference to the practice of the Baptists of Ontario and Quebec in this matter. We understand, however, that in connection with the Telugu Mission of the Maritime Baptists, there is one school which receives some aid from Government, the Government being willing to aid the school in consideration of the value of its educational work to the community. Probably the acceptance of the small government grant by the mission is not practically giving any great aid or comfort to the doctrine of union of Church and State. But we must confess that we have the same difficulty as our correspondent in seeing how Baptists can consistently accept such grants-in-aid. If we accept such grants in aid of our educational work in India, what right have we to protest if other religious bodies ask for and receive them in aid of similar work in Canada?

—The progress which has been made by a certain section of the Anglican clergy toward the extreme type of ritualism is well illustrated by a statement which appears in a recent London letter of Mr. I. N. Ford, the well known press correspondent, to the effect that the Bishop of London, who is counted by the ritualists among their sympathizers, has given three warnings to the vicar of St. Michael's, Shoreditch, to refrain from the employment of the incense in the pulpit and the use of devotions to the Virgin, and service benediction with the reserved sacrament, and threatens to prosecute him immediately under the Clergy Discipline Act. Another case is that of "Father" Wainwright of St. Peter's, London Docks, who uses incense during the celebration of Mass, reserves the sacrament and encourages the practice of the adoration of the host. When sacerdotalism has ripened to such a degree in doctrine and practice, it is evident that all that is needed to complete the Romeward tendency is submission to the Pope's authority. And this is a step which doubtless many of the Anglican Sacerdotalists would be quite willing to take if the church as a whole or any considerable part of it were prepared to go with them.

—It appears not to be easy even for those best acquainted with the situation to estimate accurately the extent to which the Established Church in England has become honey-combed with sacerdotalism. But that the process has gone to very considerable lengths, that the extreme ritualists are far more determined and aggressive in their attitude and their endeavors to promote their doctrines and their practices than the Evangelical party within the Church, and that the sympathy of many of the higher clergy are with the Ritualists, are facts generally recognized. It is doubtless the knowledge that Sacerdotalism is so aggressive and so progressive a force in the Established Church today that has made the contention of the Nonconformists of England against the English Education Bill so strenuous and unyielding. If priests of the type of the vicar of St. Michael's and Father Wainwright are to have a controlling voice in determining the personnel of the teaching staffs in the public schools of England, as well as the character of the religious education that shall be given in the schools, then it would seem that nothing but a miracle or a revolution could save England from the domination of priestcraft. Probably leading Nonconformists of England are not misled in believing that the present situation unfolds issues of the gravest character.

—England's new Licensing Act which came into operation with the first of the year appears to be creating considerable consternation among the publicans and drunkards of the kingdom. The law not only treats drunkenness as a misdemeanor punishable by fine and imprisonment, but it holds those who sell or otherwise supply liquor to habitual drunkards as also guilty and punishable. Under the new law anyone found drunk in any public place, whether disorderly or not, may be arrested. Three convictions constitute an habitual drunkard, and as the law is retroactive in this respect, habitual drunkards are already being black-listed in all parts of England. When one is arraigned as an habitual drunkard and black-listed he is sent to prison for a time, and while there his photograph is taken and is sent to all license-holders in his town and surrounding districts, and any publican serving him with drink, or causing him to be served, within a period of three years, is liable to a heavy fine. Anyone who treats an habitual drunkard is also liable to a fine. Lists of habitual drunkards are also to

be forwarded to the police, to the keepers of licensed houses and to the secretaries of clubs. The Act bears heavily against the bogus clubs. The night clubs of Soho and the East End, London, are run merely for the purpose of evading the licensing law. Under the old law the punishment was a fine which was cheerfully paid, but the imposition of imprisonment by the new law is causing many of the clubs to be closed. The stringency of the new law's provisions is felt also in the fashionable West End clubs. There seems reason to hope that if the new law shall be faithfully enforced it will result in considerable good, and the principle that laws are enacted for the purpose of being enforced is more generally recognized in England than on this side of the Atlantic.

From Halifax.

The Halifax school for the blind continues to enlarge in numbers, the range of its studies and the efficiency of its work. Dr. C. F. Fraser, a man richly endowed and highly qualified, leads in this good work. Mrs. Fraser too, fills a large place in the school. During the past year 145 have been under instruction—87 males and 58 females. Of the attendance this year, 74 are from Nova Scotia, 32 from New Brunswick, 5 from P. E. Island and 9 from Newfoundland. One year ago, Mr. Chisholm, one of the graduates of the school, and a successful teacher of music in it, died. He was held in the highest esteem. The school aims to give an education that will enable the graduates to support themselves. In this, success has attended the efforts made. Added to the subjects taught in the common schools, the pupils got instruction in basket and brush making, pianoforte tuning, vocal music and chair seating. The girls are taught knitting, sewing and the use of the sewing-machine. Massage has been added to the practical branches. The physical training given in the school increases the strength of all, and in some cases restores failing health. A new building is being added to the old one, which will give accommodation for all the regular work of the school—school-rooms, music rooms, tuning rooms, an assembly room, a printing office, manual training department, a gymnasium for boys, and one for girls, lavatories, kindergarten and primary divisions.

The schools for the deaf and the dumb and the blind in Halifax are institutions which, if visited, fill the souls of the visitors with great satisfaction. In them is seen exhibitions of the benevolence and the modern miracles of Christianity. What hath God wrought! The dumb speak, the deaf hear and the blind see.

The nearness to Reporter of the school for the blind gives him a full knowledge of the domestic life of the school. The sweet essence of a hundred parents is found in the fatherhood of Dr. Fraser and the motherhood of Mrs. Fraser. Parents all over these Provinces can rest in the assurance that their children at the blind school get more than instruction; they are fathered and mothered and made as happy as larks. This Spirit is brimming in the hearts of all the teachers. God be praised for the schools for our unfortunate children.

A beginning has been made for an old man's home in Halifax. The late J. Wesley Smith left \$10,000 for such an institution. Additional subscriptions have been made to this amount.

Principal Pollock of Pine Hill Theological School—Presbyterian—has celebrated his fiftieth year of labor in Nova Scotia since coming from Scotland. A purse of \$1000 given the venerable principal, was passed over to the school. Principal Pollock received well merited recognition. The Rev. D. M. Gordon, D. D., one of the Professors in the same institution, has accepted an urgent call to the principalship of Queens College, Kingston, Ontario, long presided over by the late Dr. G. M. Grant. Dr. Gordon is a Christian gentleman, able and amiable, and will be loved and trusted in his new position as he has ever been in all the important places he has filled as pastor and professor. He takes with him the respect and good will of Halifax.

The Rev. W. E. Hall, still confined to his bed with increasing weakness and relentless distress of body, wishes me to convey to his host of friends his undiminished love for them, and his thanks for their very kind sympathy.

Halifax had a burst of benevolence in a new direction on Christmas day. Mr. William Dennis of the Herald, who has a genius for devices in helping the needy, and Mrs. Dennis whose heart is always full of kindness, called for a "sunshine fund." The result was that 500 poor children were made glad on Christmas day after the Santa Claus fashion. Those who know what it is to provide for a small family can imagine the labor and time necessary to make 500 little ones happy.

Reporter has learned that the Rev. E. O. Read, one of the veterans of the Annapolis Valley, resigned his pastorate on New Year's day. Now is a good chance for a church to secure the services of a minister still strong and vigorous and full of experience. Brother Read has been one of our most successful pastors. He lives at Waterville, Cornwallis.

The churches of Halifax and Dartmouth are now prepared for work; and their hearts are strongly inclined in that direction.

The North Church, led by the Rev. J. H. Jenner, came through the year with a good measure of success. The year's financial responsibilities, increased by a large amount from the previous year, have been fully met, and a surplus in the treasury. Special meetings will commence at the close of the week of prayer. Brother Millington will also enter upon special services, hopeful and assured at the Tabernacle. Brother Rees of the West End reports a full Sunday-school—91 in attendance on a recent Sabbath—good prayer-meetings and other signs of encouragement. Dartmouth holds on its way, led as efficiently as ever by the veteran pastor Dr. Kempton. The Rev. J. L. Tingley is on his large field—Sackville, Hammonds Plains, Bedford and Fall River. He will find room for all his energies, physical, mental and spiritual, all of which are strong. Rev. Frank Beattie of Wolfville, through the Halifax District Committee, is about entering upon work in the St. Margarets Bay field. Nothing is so unobtainable to a minister as sitting still and gathering mildew and rust.

Ministers are often objects of wonder. They will work until the chill of the cold hand is felt. So did Dr. Hopper, T. H. Porter, S. W. DeBlois and many others; and when all doors are shut, they suffer like martyrs. Give the old minister a chance to work.

At last the 1st church has a pastor. Rev. H. F. Waring met a full house on Friday evening, the 2nd, at Conference. He and the church came together in a full tide of mutual sympathy and confidence. The winter has been long. This seems like a breath of springtime. On Sabbath the congregations were large and all hearts seemed brimming with satisfaction. Mr. Waring seems like an evangelist beginning a series of meetings. Although in the bustle and confusion of getting settled, his addresses, prayers and sermons—all without ostentation—are directed to the one end of the revival of the church and the conversion of sinners. He has entered upon his work behind Christ. May God grant that Jesus and him crucified may ever be in front in his ministry. Mr. Waring's deliverances are clear, forceful and unctuous. They exhale the sweet savor of the cross.

Nothing very special has appeared in the meetings of the week of prayer. REPORTER.

Thy Stewardship.

Property is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom shall come in power. We owe everything to God but our sins. Fatherland, pedigree, home-life, schooling, Christian training—all are God's gifts. Every member of the body or faculty of mind, is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. What hast thou that thou didst not receive? If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration? "Of Thine own we render Thee." All there is of "me" is God's estate, and I am his tenant and agent. On the day of our birth a lease is signed. On the day of our death accounts are closed. Our fidelity is the interest on God's principal. "That I may receive mine own with interest," is the divine intention. So live, that when thy summons comes to give an account of thy stewardship, it may be done with joy, and not with grief.—Maltbie Davenport Babcock, D. D.

Christ the Way of Immortality.

For all men Christ is the way to an immortal hope. Before Christ lived and died, the Tuscans made each tomb face the west, for the soul's sun had set never to rise. After Christ, tombs faced the east, for the sun had disappeared to stand again upon the horizon clothed with the untroubled splendor. There is a chamber in the catacombs used about the time of Julius Cæsar, and every tomb has emblems of the skull and cross bones. Hard by is another chamber of a later generation, and lo! Christ's teachings have carved upon each stone a lively, eloquent of immortal hope. In it the dying martyr and mother welcome the signs of death as signals hanged from the heavenly battlements. The iron mask of death fell off, and death stood forth a shining angel of God coming for welcome and convoy. It seemed but a step to the immortal shore. The path of death became a path of living light. Striking hands with Jesus Christ, the little child, the sage, the statesman, and the peer alike went joyously toward death, and disappearing passed on into an immortal summer.—N. D. Hillis, D. D.

The Open Book.

Into the starry heavens look
And wonder; 'tis the open book
Of God: glory is written there,
And power, that's beyond compare.

Behold the starry solitude,
The splendor and the magnitude,
Then turning back review thy soul,
How small beside the boundless whole.

ARTHUR D. WILMOX.

* * The Story Page. * *

The Stormy Petrel's Warning.

BY GEORGE E. WALSH.

It was a dull, leaden day in summer, and the great Atlantic Ocean was moaning a strange song of sorrow for the dead which it had swallowed up, for it was just after one of the hurricanes which occasionally sweep up the coast and destroy ships by the score. The clouds were dark and heavy overhead; the waves white and fleecy with the foam and spray. The shore birds had retreated inland during the storm; but now they were returning to their accustomed haunts along the water's edge, glad that the storm had spent its fury.

But suddenly out of the dull roaring of the sea there came a sound which made the plovers, ducks, snipe, and terns stop their feeding and look up inquiringly. It was the distant cry of a bird borne to their ears far across the to-sing waves. At first the birds wondered if some of their number had been washed out to sea and was calling for help; but a few moments later they caught the more distant cry of the sea bird, and a small tern, which was soaring high in the air, called down to its mate.

"It's only one of Mother Carey's chickens," "O, indeed," replied the tern on the sand. "I wonder if it has had a good time in the storm. I can never understand why a bird should like to go so far out to sea."

"Neither can I," spoke up a grebe; "but, then, that isn't strange, for the shore birds around here can't understand why I like to dive so much; but I do, and I suppose it's because I was made to dive."

With that the grebe walked toward the water, swam out where it was deep, and then disappeared deep down in the water. For a long time it did not appear again, but the birds looked out of curiosity to see it come up half a mile away. It suddenly bobbed its head up within a foot of the stormy petrel, or Mother Carey's chicken, whose voice had so startled the feeding birds on the beach.

"You frightened me!" exclaimed the petrel. "Where did you come from so suddenly?" "From the bottom of the sea," answered the grebe, with a violent shake of its head and feathers. "But where did you come from?"

"O, I came from the middle of the sea—a thousand miles away." "I should think you would be tired out, and want to rest on the shore."

"I never get tired," answered the petrel, "or if I do I rest on the waves, or sleep under the stern of a passing ship. I would feel lost on the shore."

The two were now slowly making their way toward the shore birds. The grebe was swimming rapidly, but the little petrel half flew and half walked over the surface of the sea, making such speed that the grebe could hardly keep up with it.

"What are the birds doing on the water now?" asked the petrel, surveying the different flocks floating around or skimming far out over the waves on strong wings.

"They are eating their dinner, and flying around for exercise," answered the grebe. "They are all so glad that the storm is over."

"Over? Do they think this storm is over?" asked the petrel, incredulously. "Why, it has just begun. The worst of it is coming up the coast. It is so violent that I am flying just ahead of it to keep out of its way."

"Are you sure of that?" asked the grebe, doubtfully.

"Did you ever know a petrel to make a mistake? Don't we know every storm that comes up, and when to expect them? If the birds are all as doubtful as you I'll go back, and not tell them."

"No, they will believe you," said the grebe. Go and warn them. They are flying far out to sea, and some of them will get caught."

"O, well, what is it to me? I'm not appointed their guardian. If they must be foolish don't blame me."

But despite this apparently heartless reply the petrel skimmed over the surface of the sea, and called out in its peculiar way the warning that danger was approaching. Many of the other birds heard it, and prudently stayed in near the shore, but the young and more venturesome ones laughed at the petrel's cry and continued to search for food far out at sea.

Finally the petrel reached the outermost flock of young terns, and warned them, saying in unmistakable words: "A storm is coming. You are too far out, and you'll get caught in it."

"What a foolish petrel that is!" answered one of the terns. "The storm has been here, and is now over."

Still the petrel shrilly uttered its cry of warning, circling around and around the terns, and then finally it added: "The storm is now here, and I must fly away before it. It will be too late for you to escape if you wait much longer."

Again the young terns scoffed at it, and to show their disbelief in such prophecy they flew half a mile further from the shore; but when they turned in their flight they saw the stormy petrel far off in the distance, half flying and half running over the water toward the north. Its cry borne to them on

the salt air seemed now to say, "Foolish birds!" "Foolish birds!"

Then it occurred to the young terns that probably they were not so wise as they thought, for they remembered that the stormy petrels had always been sure prophets concerning the weather. Instinctively they turned their heads toward the distant shore, but before they had flown a dozen yards a puff of wind struck them, and then another and another. In vain they tried to fight against the gale, which steadily increased. They could hear the shriek and chatter of the other birds, but they knew that their fate was sealed.

For half an hour they struggled with the wind, and then, unable to stand up against it longer, they fell into the sea, and were washed out into mid ocean before the fierce hurricane. They were never seen again on the coast, but one day, far out to sea, a Mother Carey chicken happened to see dead bodies floating around, and it was heard to say, "Foolish birds! Foolish birds!"—Christian Advocate.

Grandma's Picket-Guard.

Grandma Wilkins was very sick. The doctor said she must be kept quiet and everybody go about on tiptoe and speak in low tones. Winfred looked very sad. He crept softly into the darkened room and laid some flowers on grandma's pillow; but she was too sick to look at them. Soon after he heard his mother say to Kate, the cook:

"We must keep the door-bell from ringing if possible."

"I can do something for grandma," thought the little boy.

So he sat on the front step, and soon a woman with a book in her hand came to the door.

"Grandma is very sick," said Winfred. "Nobody must ring the bell."

The lady smiled, but went away. Soon a man with a satchel came.

"Grandma is sick, and mamma doesn't want anything at all," said the boy.

All day long people came. It seemed to Winfred that almost everybody had something to sell; but he kept guard and the bell was silent. Kate came to call him to lunch, but Winfred would not leave his post.

"Just bring me a sandwich or something and I'll eat it here," he said.

At last the doctor came again. When he came back he smiled down on Winfred and said:

"Well, little picket-guard, your grandma is going to get well and you have helped to bring about that happy result. You will make a good soldier boy."

Then his mother came out and took him in her arms and kissed him.

"I am quite proud of my brave, unselfish little son," she said. "Now come and have some dinner and then you may go and see grandma for a moment. She has been asking for you."

When Winfred went in on tiptoe his grandma thanked him with a kiss and he was a very happy boy that night.—Ex.

Can You Tell?

Uncle Harry came into the nursery, where his four nieces and nephews were playing and held up a big, round, rosy apple.

"Children," he said, "I am going to give this apple to which ever one of you can answer a question that I shall ask about it. Stand in front of me in a row and listen."

So Fred and Josie and Dick and Totty came and stood in a row, with their eyes fixed on the beautiful apple.

"What is in this apple?" asked Uncle Harry.

"A core," said Fred, "that's easy."

"Yes, my boy, but what is in the core?"

"Seeds," said Dick.

"Certainly; that's right. But those are, neither one of them, the best question. Here it is: There are several seeds in this apple. Now which way are they pointing, upward or downward, in toward the core or out toward the skin? Who can answer?"

The children looked puzzled. They had seen the core of an apple hundreds of times, but they could not seem to remember the position of the seeds.

However, as there were four directions to guess, Fred proposed that each one guess one and then, as one of them must be right, whoever won the apple was to give a quarter of it to the other three. They agreed to this and Fred guessed that the seeds pointed down. Then Josie guessed that they pointed up. Dick said he guessed they all pointed inward toward the core; and, as there was only one guess left, of course Totty guessed that they pointed outward.

"You are right," said Uncle Harry, handing the apple to the one who guessed correctly; "and I am glad you are going to share it with the others. But I must say you are a stupid lot of children; for if you had known which way the seeds pointed and had all told me correctly, I would have given you each an apple. As it is, I shall keep the other three myself."—Sel.

Maidie and Her Plant Friends.

On the last day of the old year it again began to snow.

Maidie was on her way home through the woods with her doll in her arms.

"It is too bad, dear, there are no flowers for you," she murmured to her doll. "Perhaps I can find a bit of green moss. Why, I see berries."

The tall thorny shrub which grew far above Maidie's head bore many clusters of the orange fruit. Maidie drew a branch down so she could examine its treasures.

"What cunning little berries you are! I—"

"Berries! We are not berries, child. We are hips."

A merry smile came to Maidie's face. "What a funny dear you are!" she exclaimed, staring at the wee, roly-poly figure that was perched on a branch just above her head.

The sprite was dressed in a close fitting costume of orange-red. Her face was of the same shade of red, and she had red hair.

She nodded complacently at Maidie's words. "I am Sweetbriar. Perhaps I do look funny, but these warm clothes are much better for winter than are my delicate summer garments."

"Sweetbriar," Maidie repeated, thoughtfully. "I have heard of you. Haven't you another name?"

"I am sometimes called Wild Rose. I am a Rose, Maidie, one of that queenly family so famed for beauty and fragrance. My Latin name is Rosa Rubiginosa, and, while I grow wild here now, my original home was across the ocean."

"I thought the flowers were all asleep for the winter. What will you do when the deep snow comes?"

"Do? Why, enjoy it, of course. Maidie, we are just as snug and cozy here as you are in your own home. It is beautiful not to have to be put to bed like most of the plants."

"Don't you love summer best?" Maidie asked.

"Yes, I do," she went on, before Sweetbriar could answer.

"I do love it best, because there are so many other flower people in the woods. But I like winter, too. Some of my friends are not hardy enough to get along without the long rest, and it is best that the winter's rest should follow the summer's growth."

"How can you remember the names of all your relatives?" asked Maidie. "There must be at least fifty kinds of roses."

"Fifty kinds! Ha, ha! There are more than a thousand!"

"And are they all your cousins?"

Sweetbriar made a queer little grimace. "Yes, we are all of the genus Rosa. To be honest with you, Maidie, some of the aristocratic roses think I am a sort of country cousin, and stick up their slender little noses at me."

"I hope I shall meet you next summer," Maidie cried, as she turned to go.

"You won't know me. I have a skin like satin and soft yellow hair. My pink skirt is scalloped and made of the finest silk. I wear a yellow bodice and yellow slippers. But it's getting dark out here in the woods and you would better take your little baby and run along."

Maidie bade Sweetbriar a reluctant good-bye and went on her way homeward, thinking to herself, "How many little plant friends the year has brought me!"—Hope Darling, in S. S. Advocate.

An Unhistoric Dark Day.

They were sitting before the fire reading.

"Candles were lighted in the houses," read Jimmy. "The fowls retired to roost. The cocks were crowing all around as at the break of day. Objects could not be distinguished but at very little distance; and everything bore the appearance and gloom of night."

"Well, so they do every night," said Jennie. "That's not wonderful."

"Oh, but this was in the daytime," said Jimmy. "The darkness began about ten o'clock in the morning, and lasted all day long. The histories all tell of it, and call it the Dark Day. It was May 19, 1780."

Jennie's only answer was a great yawn, for she did not care for history as Jimmy did. The two were keeping house alone. Father and mother had gone to stay all day and all night. Jimmy and Jennie had celebrated by sitting up very late.

"How jolly it will be not to have anybody call us in the morning!" said Jimmy. "Let's sleep as late as we want to for once."

"Oh, no, let's get up early. There's lots to do, and we don't want father and mother to think we neglect things," said conscientious Jennie.

Fifteen minutes later they were both sound asleep, and only the old clock was left to make a noise in the farm kitchen. But the clock was not so faithful as usual. Something was wrong with it. In the middle of the night it stopped, and no ticking was heard for five hours. Then, without any apparent reason, it began to tick again, as watches some-

The Young People

EDITOR W. L. ARCHIBALD.

SUGGESTED SONGS.

"To the work," "A charge to keep I have," "Tis is the day of oil," "Holy Spirit, faithful guide," "How firm a foundation," "My faith looks up to thee," "Anywhere with Jesus," "Come to the Saviour." Chester, N. S. RUPERT OSGOOD MORSE.

Daily Bible Readings.

Monday.—The young Christian should get wisdom. Proverbs 4 : 1-9. Tuesday.—The young Christian can maintain a clean record only by keeping his heart with all diligence. Proverbs 4 : 10-27. Wednesday.—Elisha in training for a great work. II Kings 2 : 1-14. Thursday.—Jesus puts four fishermen in training for the work of catching men. Luke 5 : 1-11. Friday.—Influence and responsibility of Christians. Matthew 5 : 13-16. Saturday.—The promise of prosperity and power. Joel 2 : 21-32. Sunday.—The promise fulfilled. Acts 2 : 1-21.

Wanted—Statistics.

The Executive of the B. Y. P. U. of the Maritime Provinces is greatly handicapped in its work by not knowing how many young peoples societies are organized throughout the Convention. Now there is only one way to find out, and that is for each society to report itself to our Secretary, Rev. W. J. Rutledge, Port Maitland, N. S. Will not some one who sees this do so? What are you to tell him? Why tell him whether you have a society or no; give him the presidents and secretaries names. If you can, give him the number of members, and tell him whether you have taken up any of the C. C. Courses. Will you not do so for the sake of our B. Y. P. U.? Yours in the work, HOWARD H. ROACH, President.

93 Elliott Row, St. John, N. B.

Prayer Meeting Topic, Jan. 18.

Young Christians in training for church work. Acts 2 : 17, 18; Prov. 2 : 1-8; Mark 1 : 16-20

Life's truest measure is the service it renders. Any life that may be measured by mere accumulation is essentially small and ignoble. Young people should realize upon coming into the church, that they come for service. Efficiency for service requires training, and oftentimes comes only from doing. The way to do a thing is to do it. The three passages of our lesson very aptly set before us the training requisite to successful service in the church.

I. Regeneration. When the Spirit is poured into our lives we are regenerate. It is only such who can deal with spiritual things. A recognition of this truth will go far to solve many vexed questions of church work. An undue dependence upon the general public for support in the work of the church is a parasite eating out the life of many a church. Every activity of the church should be permeated by spiritual power. The annual business meeting of the church corporation may be and should be permeated by as intense spirituality as any evangelistic service. This can be so only as regenerate persons imbued with the sense of Christian stewardship make up the membership of our churches. The first essential for successful church work then is a regenerate membership.

II. Education. The passage of our lesson taken from the Book of Proverbs is a description of one searching for wisdom. Specifically Christian service is the most delicate task with which the human mind can be taxed. How essential then is suitable training for such work. We need then education in the instrument we are to use in the service and in the material upon whom we work. The instrument for our use is God's Word. A working knowledge of it is as necessary for church work as a knowledge of medicine is to the physician. The young Christian must make those glorious truths his so that he shall be as familiar with them as with the face of his most intimate friend if he is to make effective use of the Sword of the Spirit. The material upon which we work is human life. To bring divine truth to bear upon human life nothing is of greater importance than a knowledge of human nature. Hence the young Christian's duty to make himself wise in human nature.

III. Action. The third section of our lessons shows some early disciples in action. We learn to do by doing. Christian service is not a theory; it is a life. There is no life apart from action. You will never do church work by dreaming about it all day long. The way to do it is to do it. Do not let the fear of making mistakes hold you back from service. He who never makes a mistake never makes anything. A church of the living God in full action is the most inspiring sight on earth.

"Act, act in the living present, Heart within, and God o'er head."

Ways of Doing Things.

1. A Suggestion to the Executive Committee. Our Christmas shopping is done. Presents have exchanged hands, and many hearts are overflowing with joy and gladness. It is to be hoped that in our own happiness, others—perhaps lonely ones, far away from home and loved ones, or maybe a needy one, not able to obtain even the comforts of life—have been cheered and blessed.

It is a good time to revive fresh interest in the work of the young people. Let the Executive Committee meet and plan largely and well. Have your meetings been well attended during these recent weeks? If so, there is cause for gratitude. If not, devise some means to reach the indifferent ones. Use the mails, hand out printed cards, and above all, introduce the personal element; extend personal invitations, whenever possible. Divide the list of delinquents among the members of the committee, and make friendly calls, or write friendly letters. You want some new members—make a list of names, and get the Look-out committee at work on these.

Let each chairman talk of the things that may have troubled him. Discuss these things and find the clearing. Help each other by suggestions. Plan for the devotional meetings. Select leaders; then stand by these leaders. The success of the society depends very largely upon the plans of the Executive Committee. Let each one feel his responsibility—then be a worker, not a shirker! Pray much and work too!

2. For the leader. As we enter upon the New Year, it is the desire of each one to make it the best year of our lives, and especially the best in our Christian lives. Some of us will be called upon to lead the devotional meeting occasionally. Here are some suggestions given in a foreign exchange:

Be eager that every meeting shall be "the best yet." Begin to plan for your meeting as soon as you know you are to lead it.

Use all the help you can get to understand the topic. Plan, however, to say little yourself, and get as much as possible from the other members.

Distribute questions about the subject, arrange for special music, devise some illustration of the subject—do something to make the meeting "different."

Talk up your meeting. Dream about it. Pray for it. Do everything but—worry over it.

Have a written programme for the meeting, and be ready to break it to pieces, if the spirit of the meeting indicates that course.

After you have done your best, humbly leave the results with God, and rest satisfied with the kind of meeting he gives you.—Baptist Union.

Our Glorious Promise.

BY ELIZABETH R. GEORGE.

I flung away 'mid dust and mould A little bulb, a shriveled thing. The glory of the risen spring Has crowned its slender stalk with gold:

A type, a promise that, the hour This earthly husk shall fall away To mingle with its common clay, The soul shall burst in sudden flower!

And still rejoice; for, as the flower, Perfect in beauty, a glance of God, Rose from that bulb in the dark, brown sod, So shall our weakness be "raised in power!" North Wilmington, Mass.

God's promises were never meant to ferry out laziness. Like a boat, they are to be rowed by our oars; but many men, entering, forget the oar, and drift down more helpless in the boat than if they had stayed on shore. There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift-running that we may not cross safely over, if we have courage to steer and strength to pull.—Henry Ward Beecher.

"For all that God in mercy sends: For health and children, home and friends, For comfort in the time of need, For every kindly word and deed, For happy thoughts and holy talk, For guidance in our daily walk, For everything give thanks!"

The best theory of the nature and extent of the atonement is Paul's, in Gal. 2 : 20. "The Son of God loved me and gave himself for me."

times do. The house was very still in the morning, and the two children slept heavily. Jennie woke up in time to hear the clock strike.

"Jimmy, Jimmy, wake up!" she cried. "It's seven o'clock."

They had always been early risers at the farm, and seven o'clock seemed very late to them.

Jimmy jumped up like a shot. He hurried to do the chores, and Jennie hurried to get the breakfast. It was a dull, cloudy day, and not a glimpse could they get of the sun. Jimmy went to his weeding, like the faithful farmer boy he was; and Jennie was very busy about the house till the clock struck twelve. Then she called Jimmy in to dinner. They were very merry at dinner, and ate a very long time.

"How dark it is!" said Jennie, when the meal was fairly over. "It must be going to rain."

They hastened out to scan the sky; but no rain-cloud was to be seen, only the gray mist that had covered the sun all day.

"Why! Why-ee!" cried Jennie, in astonishment. "The chickens are going to roost. Jimmy, it's another Dark Day!"

Jimmy ran into the house, and brought out the book. He had to hold it close to his eyes to see in the dim light.

"Yes!" he cried, excitedly. "It's just the way it was then. We're having another Dark Day. Hooray! Go and look at the clock."

"A quarter past one," reported Jennie. "Jimmy, we'll have to light a lamp. Oh, I wish—I wish—that it was night, so that mother would come home."

"Nonsense!" said Jimmy, although his own hands trembled queerly. "It's only living history over again. Don't be a coward, Jennie. Just think how grand it is to be alive on such a wonderful day!"

"Don't go out to weed again!" begged Jennie. "Stay in the house with me."

So Jimmy stayed; and, although he wouldn't have liked to own it, he was glad to stay. He even wiped the dishes, "for company," he said. At two o'clock a rattle of wheels was heard, and a buggy drove into the yard.

"It's mother!" cried Jennie, joyfully, and ran out, dish-cloth in hand. Mother got out with her arms full of packages and a beaming smile. But she looked at father queerly when she saw what the children were doing.

"Why, Jennie," she said, "haven't you got your supper dishes done yet?"

"Supper!" cried Jimmy and Jennie. "Why, ma, you mean dinner! Did you come early because you thought we'd be afraid? We might have been if we hadn't read about the other Dark Day in the history last night."

"Early! Dark Day!" Mother looked up in astonishment. "What are you children thinking of? What time do you think it is?"

"Two o'clock in the afternoon," chorused Jimmy and Jennie, pointing to the clock.

Then mother laughed. Oh, how she laughed! The table fairly shook till all the dishes rattled.

"It's almost eight o'clock at night! The old clock must have stopped. O father, father, did you ever hear of anything so funny?"

But Jimmy and Jennie did not think it so very funny. It was not till years after that they saw much amusement in their unhistoric Dark Day.—Bertha E. Bush, in Youth's Companion.

The Joy of Living.

O the joy, full joy, of a day of life, When I breathe the air of God, And eat and drink, and all good things rife Are over my pathway strowed. And I drink full draughts of fresh-flowing wine From the rich, ripe clusters of being, And I see in all dust a something divine Which waits but my touch for its freeing. O the joy, full joy, of a thinking soul, Which worships in temples fair, Hears the grand sweet strains through the cloisters roll, Of wondrous anthems rare. Towards the beckoning stars, O the joy of flight, When I leave the flesh behind, And feel the fresh breath of the Infinite Flow forth from Eternal Mind O the joy, full joy, when the storm beats fierce Through the rattling shrouds, and are tipped With lightnings the masts, while the keen halls pierce, And the seamen stand white-lipped As they drive where the leeward beacons flare, And the black breaker-rocks are hiding— O joy of the heart that still can dare, In the Pilot's skill confiding. O the joy, full joy, of the end of life, On the verge of the great To Be, When I see that the rest from earthly strife Is the work of eternity; When the Perfect appears as a strange surprise O'er the wreckage of the Never; When the blue skies rift and the star-mists rise, I salute the smiling Ever. Beamsville, Ont.

Break off some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity; do it as an offering to God, for the love of God, in hope to see God; and some gleam of faith and life and love will stream down upon thy soul from the everlasting fount of love. Follow on, and thou shalt never lose that track of light.—Edward B. Paisey.

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 Visitation, 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.

New Germany.

The new Germany W. M. A. S. held a Christmas service on the evening of Dec. 28th. Pastor Smith occupied the chair. Written invitations had previously been sent to all the sisters of the church soliciting their presence and a Christmas offering. A large number responded either by bringing or sending a substantial offering for missions. The meeting opened with singing by the choir, reading of the Scriptures and prayer. Then followed a very interesting programme of readings, recitations and music. Recitations by Misses Eva Lohns, Edith Taylor and Rachle DeLong were very pleasing. Three excellent readings, "The Civilized Heathen's Conversion" by Miss Maggie Bars, "An Appeal to Women" by Mrs. E. Lantz and "The Progress of the Telugu Mission" by Mrs. G. F. Freeman, were much appreciated. Mrs. W. R. Bars read a carefully prepared paper on "Women's work for Women," and Mrs. Verge delighted the audience with "Sarepta's account of Mission Day at Smithville." The readings and recitations were well selected and were listened to with the closest attention, and we hope will deepen our interest in the work of missions. Pastor Smith in his closing address spoke words of encouragement, referring briefly to the work that had been done by the A. S. in the twenty-two years of its existence. One very interesting item of the meeting was the collection of the Christmas offering which amounted to \$22. Offerings that have come in later swelled the amount to \$25.30. The selections of music by the choir added much to the interest of the meeting. ADA C. WEBBER, Sec'y.

The ladies of the W. M. Society at Bass River, held a very interesting missionary meeting in the Baptist church on the eve of Nov. 17. The programme which was varied was well rendered and was enjoyed by all present. Very appropriate music was given by the Baptist choir. Among the exercises we may mention a solo by Mrs. Chas. Thompson. All who have heard this lady sing will know what a treat we had. We may also mention a missionary exercise by seven little girls, each of which represented a mission station. The collection taken by two small boys was quite large and will go to the Home Mission. The past year has been the most successful in the history of our Society. We have met regularly at the home of some sister. The membership has increased. One Life Member was made by our President, Mrs. Alex. Curran and we expect soon to make another. Never have our meetings been so largely attended and the presence of the Holy Spirit been so powerfully felt among us. We rejoice to know that we are "workers together with God." MRS. C. FISHER, Sec'y.

Missionary Don'ts.

- Don't turn this leaf o'er as the title you scan,
Till you've read to the uttermost line;
If it gives you a twinge in conscience or heart,
Believe it was first felt in mine.
- When in some little strait you write to your chief,
Don't on her god temper impose,
And tax her two cents to bring you relief,
But remember a stamp to enclose.
- Or when some lone worker in far-distant lands,
By a message of cheer you would aid
Use overland paper, and not much of that,
Then see that it's fully prepaid.
- Don't block all the wheels if a scheme is afoot
To give information galore;
Had you not neglected to send back the blank,
That honor would bid you restore.
- Don't undertake service of general worth
With just a wee bit of an air;
As you say condescendingly, "Well, to please you,"
When you only are doing your share.
- Don't deprecate measures, nor criticize acts,
Unless, in the very same breath,
You've a course to propose that seems better by far
Than that you may harass to death.
- Don't leave your poor mite box to gather but dust,
But give it some prominent place;
To fill it with might-have-beens rather than mites
Should bring shame and confusion of face.
- Don't leave your poor orphan, in *indies ves*,
Or imagine an evil betide;
Because you know naught of her during the year,
Don't fancy she's married or died.

Don't say to a chairman on programme intent,
(For nothing her courage so quells),
When she cheerfully asks you to read, write or sing,
"Oh! I can't you ask somebody else?"

Don't let your auxiliary languish and droop,
For lack of your bright spirit's glow,
Tho' unnamed on the programme you need not forget
That one part is always to go.

Don't elect when appointments by twos or by threes
Clash with meetings whose notice is given,
To give to some private or "social event"
The hour belonging to Heaven.

Don't put a new motion while one slowly pends,
But wait till the last is turned down,
And say, "Madame President," "Chairman," or
"Chair,"
And never "My dear Mrs. Brown."

Don't leave your collections till late in the year,
Then grieve that they seem to have waned;
The prompt once-a-quarter folk ever win in,
And know not a treasury drained.

Don't say to a speaker, "Now, what do we owe?"
As she stands surrounded by friends;
But quietly slip in her hand a fair fee,
With a grace that never offends.

Don't rush for umbrella, parcel or bag
When the business is done to a turn;
There are thousands of meetings in session today
Because they forgot to adjourn.

Don't fail to possess the yearly Report,
Or keep quarterly meetings in range;
This heading, your loyal, unwavering love
Will never be shadowed by change.

If an office you holding with honor and skill,
Don't throw all the ranks out of line,
Because you decide, scarcely weighing results,
That this is the year to resign.

Don't send to the editor order or cheque,
Your well-beloved *Friend* to renew;
With the publishing business, leaflets, and such
She really has nothing to do.

And when the good publisher you would inform
That far from your state you will roam,
Tho' pretty clear-headed, she's not clear enough
To divine both your name and your home.

Don't offer to more than one paper at once
The very same story or song;
This fashion of putting two strings to your bow
Is journalistically wrong.

Don't wonder subscriptions have suddenly ceased
Till you glance at your cover and date;
If the price you have carelessly failed to remit
It is not the town office that's late.

If by last will and testament as you would bless,
Don't follow your own will and way;
Find the right legal form, lest you look down from
Heaven
To see your good gift gone astray.

In brief, if the glorious Golden Rule law
Control all your motives and powers,
The sun will ne'er rise nor set on the day
We thank not the Lord you are ours.

—Woman's Missionary Friend.

Foreign Mission Board.

NOTES BY THE SECRETARY.

How is this for pastoral leadership? A meeting was held in a certain church, the pastor was assisted by a visiting brother, the latter was intensely missionary in act and spirit. At the meeting which was held on a Saturday, he persuaded the pastor to announce that an offering for missions would be taken the next day. And what do you think was the announcement which the pastor made? "Brethren, we have decided to give an opportunity tomorrow for the church to make an offering for missions, so you will all take due notice of this announcement and each one of you try to bring a nickel." Just think will you of such an announcement from the pastor of a church whose mission in the earth is to give to the last limit of its power, the gospel to all the world. Two Scriptures occur to my mind in this connection: "Alexander the coppermith did me much evil," and "Thou hatest the deeds of the Nicolaitanes, which I also hate."

Sometimes there is heard the plea that while missions are all right under certain conditions, yet if a church finds it difficult to raise funds for its current expenses, that church is excused for not giving to missions. There never was a greater fallacy. The fact is the difficulty in raising funds for local purposes may be due entirely to the refusal of pastor and people to do the bidding of their Lord and Master in giving the gospel to those who have it not. It is the surest way to dry up the streams of benevolence, and if persisted in, will result in spiritual barrenness and ultimately in death. If you want the work in the home church to flourish, scatter the good seed of the kingdom. Reach out to the ends of the earth. If the finger-tips are warm, that is a pretty good sign of a strong and vigorous heart-beat.

EXCUSES THAT DO NOT EXCUSE.

In appealing for funds for the great work of missions to heathen peoples the answer frequently returned is something like this: "We have had so many calls, or we have been paying off a debt on the home church, or building a house for our pastor or repairing the church-building, etc., and so you must excuse me from responding to your call."

Now it is easily right to recognize the genuineness of these claims as indicated, but when this is done, the fact remains, that all these numerous interests in the homeland, would be attended by vastly more of blessing if the plans for giving on the part of the Lord's people were so made as to recognize the primary obligation to evangelize the utterly destitute heathen according to the terms of Christ's last command.

If the church, with its pastor leading, plans to provide for all sorts of other things, however excellent in themselves, FIRST, and at the expense of ignoring the foremost thing in the mind of Christ, there will be many a sad disappointment concerning the ultimate worth of the things done. Indeed this is the surest way to bring on spiritual decline, in the church of Jesus Christ.

Revivals fraught with blessing and spiritual enlargement of every kind have always followed devotion to the evangelization of the heathen. Note the movements following the influence of men like Carey, Brainerd, Judson and the late missionary movements in England, Germany and America.

Let the endowments of Colleges, the building and costly churches, and libraries, hospitals, etc., and the extension of home philanthropics go on apace, let them be extended never so broadly, for they are good and will do good, but let them spring out of increased fidelity to missions and then they will be thrice blessed. As the late ex-President Harrison well said, "All these are worthy only and in proportion, as they contribute to the regeneration of mankind. Every invention, every work, every man, every nation, must one day come to this weighing platform and be appraised." You give liberally to foreign missions and the home work will not suffer one whit. Nay, rather, will the work prosper as never before. Some of us, brethren, are working at the wrong end. We need to reverse our plans and our methods in order to insure the best results.

Foreign Mission Receipts.

A member of the F M B, \$75; Mrs and Peter B Risnor, \$2; Indian Harbor church, \$4.25; Zion church, Truro, \$2.25; in mem of D F and Libbie Parker, \$10; Mrs Adelia Parker, \$2; Tryon B Y P U support of Kanchama, \$1.50, total \$97. Before reported \$129.75. Total to Jan. 1, 1903, \$266.75.

SUPPORT OF MR. GULLISON.

Mrs N P Crosby, \$5; Mrs John Nalder, \$5; C B Vall, \$5; Windsor, B Y P U, \$11.35. Total \$26.35. Before reported \$15. Total to Jan. 1, 1903, \$41.35.

LEGACY.

Bequest Rosa R Raymond, \$101.

J. A. GLENDENNING FUND.

Dartmouth church, \$25; Miss Baud Milton, Yarmouth, \$5; W M A S, Bridgewater, \$5; John Moser, \$2; Hants Co per Mrs J Nalder, \$5.50; Mrs Frank Strickland, \$5; W M A S, Temple church, \$10; Main Street church \$50; C W Rose and Sen Clara, Newton, theological Seminary, \$25; Harvey Miss Band, \$10; Rev J Howard Bares, \$30; Rev S S Poole, \$10; Main Street, Junior Union, \$5; German Street Sunday School, \$21.85; Mrs J S M Young, \$25. Total \$279.35. Before reported \$348. Total to Jan. 1, 1903, \$627.35.

The treasury will hold a few more dollars and these are greatly needed you need to give them, we need to cease them.

J. W. MANNING, Sec'y-treas.

St. John, Jan. 1, 1902.

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

Notices

York and Sunbury Quarterly.

The Quarterly meeting of the York and Sunbury Baptist churches will convene (D. V.) with the first Kingsclear Baptist church, January the 16th, at 7 p. m. Will all the churches in the said counties kindly appoint delegates. Let us have a grand rally. There is business of importance to transact. I am yours in service, N. B. ROGERS, Sec'y-Treas.

The Baptist Quarterly of Cumberland Co. N. S., will meet with the Springhill church on Tuesday, January 20th. First session 9 o'clock. Churches not sending delegates are requested to send written reports. The sisters of the W. B. M. U. will meet Wednesday afternoon. All attending are requested to purchase ordinary first class tickets and ask for Standard Certificates J. G. A. BELVEA, Sec'y.-Treas.

House of Worship Opened at Bishopville, N. S.

At Bishopville, Kings county, a section of the field that includes Avonport and Lockhartville, meetings have been held for years in the school house. In the past summer however, the people with most praiseworthy spirit and enterprise undertook the building of a house of worship and did not stop until it was completed. The house is a neat, well built structure that is adequate to the purpose in view and an ornament to the village.

The Building Committee was composed of Brethren Watson Bishop, George Bishop, James Baker and Andrew Beckwith. The cost of the operations was about a thousand dollars. The people in the community contributed generously and help was given by friends at Hantsport including John W. Churchill, Esq. For a number of years these stations have been supplied by students of Acadia. Mr. S. J. Cann, now of Newton, rendered very effective service.

Mr. Ritchie Elliott, a member of the senior class of Acadia College, is at present supplying the pulpits. He had charge of the services on Lord's Day, January 4th when the house was dedicated—good music was furnished by a choir of which Mrs. Walter Hutchings was leader. The three services were largely attended and the day will long be remembered in the community. The sermons were by Dr. Keirstead of Acadia, Rev. G. E. Wolfe of Hantsport; and Rev. H. T. De Wolfe of Acadia Seminary. A house of worship is a great help to the efficiency of the church and strengthens those moral and spiritual forces on which the prosperity of a community so largely rests. We therefore congratulate the friends at Bishopville on their advance movement and wish them abundant spiritual blessings.

Lunenburg County Quarterly Meeting.

Delegates from seven of the churches of the county met at Lunenburg December 29, 30, according to appointment. After a service of song the sermon of Monday evening was delivered by Pastor Morse who took for his text Gal. 1:19. This stirring sermon was well fitted to prepare the hearts of all Christians present for the meetings of the day following. The usual ministerial session of Tuesday morning began with "A Review of the Life of James Gilmour" by the Sec'y. Then followed a sermon plan from I Thess. 5:12 by Pastor Porter who, much to our regret, was unable to be present. The brethren are finding this ministerial hour a season of great profit especially the criticism which follows the sermon plan. The reports from the churches revealed material improvements in church buildings, notably at New Canada and Chester, a few additions to the membership rolls, and contemplated special work throughout. An appeal was made by Pastor Freeman in behalf of the Lapland Baptists who, though few in number, are making an effort to raise funds for a church building independent of other denominations and it was decided to devote the Quarterly Meeting funds of this year for that purpose. This is a worthy object and should enlist the sympathy and aid of those interested in the furtherance of Baptist principles. "What the Church Member Owes to the Prayer Meeting" was ably presented by Pastor Bevinson, and testimonies chiefly from lay members were given in behalf of the prayer meeting. Pastor Freeman followed with a very practical presentation of "The Social Life of the Church." This address called forth interesting discussion upon the social needs in our churches. The meeting of the W. M. A. S. at 3 p. m. was led by the county secretary, Mrs. J. Webb. Stirring addresses were delivered by Mrs. Webb and Miss Alice Velnotte and an effort to resuscitate the Lunenburg Society was successful. An eloquent sermon by Pastor Freeman from I John 3:18, and an aftermeeting in which the Spirit's power was manifest, led by Pastor Smith, closed this very profitable session. M. B. WHITMAN, Sec'y.

White Flour Starvation Experiment

\$20,000.00

Post says that one pound of Grape Nuts

furnishes more nourishment than the system will absorb than ten pounds of meat, wheat, oats or bread. He has a reason for the statement. The white flour makers issued millions of circulars denouncing him for the statement. Post further says the excessive use of white bread cause disease of the bowels frequently ending in peritonitis and appendicitis. Close under the shell of the wheat lie the phosphates, potash and other elements absolutely demanded by the body for its proper feeding, particularly for the nerve centres and the brain. Also close under the shell lie the elements of the diastase required by the body to change the starchy part of the wheat into Grape Sugar during the process of digestion.

But the white flour miller throws out these important elements because they darken the flour. The white flour of the present day is almost entirely composed of starch, and the elements that will help digest that starch are left out; therefore when much starch, even in the shape of white bread, is put into the stomach it passes into the intestinal tract where, instead of being digested it ferments and causes trouble.

It was to remedy this trouble that Grape-Nuts was invented, for practically the same methods that Nature uses to digest the starch are used in the manufacture of Grape-Nuts, so that the famous food goes into the body in the form of Grape Sugar—that is, the starch has been changed and the first act of digestion has taken place. The result is that the human body is furnished with valuable food elements in the most perfect form.

Now comes along the Maine Experiment Station to question Post's claim regarding the value of one pound of Grape-Nuts. They learnedly discuss the subject and produce a statement showing more calories of food value in ten pounds of bread than in one pound of Grape Nuts. That is not the question at issue. Like many other pseudo-scientific dabblers they baffle themselves and become lost in the maze of scientific effort.

How much food value will the system absorb, take up, make use of, that's the question. Suppose you feed a man 10 pounds of sugar, (which is nearly all pure nourishment). Would his system absorb 10 pounds? He would probably be made sick and really lose weight and strength. But suppose you prepared the sugar so he could quickly digest and assimilate it and absorb into his system the nourishing properties of it, is it not clear that 1/2 pound of such food would furnish him more nourishment than his system would absorb than the 10 pounds, or even 50 pounds of raw sugar?

That is exactly the case with Grape-Nuts. The elements of wheat and barley are scientifically treated in exactly the way the human body treats them to accomplish the first act of digestion, that is the change of starch into Grape Sugar.

The Makers of white flour sacrifice the most valuable part of the wheat

in order to keep the flour white. A man fed on white bread alone will gradually become a shattered nervous wreck and die. He can't possibly live unless he is furnished with the food elements required by nature to sustain life, and some of the most powerful are entirely absent in white bread. Every element in the wheat and barley is kept in Grape-Nuts, and man or animal can live indefinitely on that perfect food. We have records of several thousand cases where people have been unable to maintain health, weight and strength on meat, wheat, oats or bread and have been able to increase weight, vitality and strength on the little portions of Grape-Nuts taken as a portion of each meal.

We will place \$10,000.00 in any designated bank against \$10,000.00 to be deposited by the Maine Experiment Scientists (?) and the total \$20,000.00 less cost of experiment, to be paid to them for their trouble and work if they prove our claim untrue. If they fail, the amount to be paid us for our time and labor of demonstration. Common earth and air contain the raw elements necessary for man's food but even if a scientific state official should tell you that, would you therefore eat 10 pounds of earth and expect to extract its nourishment? It requires the curious and wonderful manipulation of the laws of the vegetable kingdom to select and combine and prepare these food elements of the soil in such a way that men and

animals can absorb and make use of them. Hence we have vegetables and grains. So it still further requires the intelligence and skill of man to cook and prepare the vegetables and cereals to make them digestible and fit.

The greater the intelligence and skill displayed in preparation and the more nearly the laws of digestion of food are followed the more perfect the result. We have the true scientific facts for the basis and the practical every day results with feeding millions of people for our proof and the statement stands on the solid rock of fact one pound of Grape Nuts will supply more nourishment than the system will absorb than 10 pounds of meat, wheat, oats or bread.

We are at home every day, come and see us. If you are a Scientist (?) from Maine bring your wallet.

The "London Lancet," one of the greatest medical authorities in the world has to say:

"The basis of nomenclature of this preparation is evidently an American pleasantry, since 'Grape-Nuts' is derived solely from cereals. The preparatory process undoubtedly converts the food constituents into a much more digestible condition than in the raw cereal. This is evident from the remarkable solubility of the preparation, no less than one-half of it being soluble in cold water. The soluble portion contains chiefly dextrin and no starch. In appearance 'Grape-Nuts' resembles fried bread crumbs. The grains are brown and crisp, with a pleasant taste not unlike slightly burnt malt. According to our analysis the following is the composition of 'Grape-Nuts': moisture, 6.02 per cent.; mineral matter, 2.01 per cent.; fat, 1.60 per cent.; proteins 15.00 per cent.; soluble carbohydrates, &c., 49.40 per cent.; and unaltered carbohydrates (insoluble), 25.97 per cent. The features worthy of note in this analysis are the excellent proportion of protein, mineral matters and soluble carbohydrates per cent. The mineral matter was rich in phosphoric acid. 'Grape Nuts' is described as a brain and nerve food, whatever that may mean. Our analysis, at any rate, shows that it is a nutritive of a high order, since it contains the constituents of a complete food in a very satisfactory and rich proportion and in an easily assimilable state."

Postum Cereal Co., Ltd., Battle Creek, Mich.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION: Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "wood alcohol," a deadly poison.

Burdock BLOOD BITTERS CURES
Dyspepsia, Boils, Pimples, Headaches, Constipation, Loss of Appetite, Salt Rheum, Erysipelas, Scrofula,

Burdock BLOOD BITTERS and all troubles arising from the Stomach, Liver, Bowels or Blood.

Burdock BLOOD BITTERS Mrs. A. Lehanque, of Ballyduff, Ont., writes: "I believe I would have been in my grave long ago had it not been for Burdock Blood Bitters. I suffered from indigestion, headache, backaches and dizziness; my appetite was gone and I was unable to do my housework. After using two bottles of B. B. B. I found my health fully restored. I warmly recommend it to all tired and worn-out women."

I. T. KIERSTEAD

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AND DEALER IN ALL KINDS OF COUNTRY PRODUCE

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Returns Promptly Made.

FITS

EPILEPSY, FITS, ST. VITUS' DANCE, or have children or relatives that do not know & friends that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid. This is the only medicine that has cured. When writing mention this paper, and give full address to THE LIEBIG CO., 179 King Street West, Toronto.

CURED

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.

The Home

CRUMB MUFFINS.

Take one cupful of crumbs and soak them in a cupful of cold milk for an hour. When quite soft, add three well beaten eggs, half a teaspoonful of salt and a teaspoonful of melted butter and two teaspoonfuls of baking powder and sufficient flour to make into a thick batter. Bake in shallow tins in a hot oven. Chopped dates or raisins may be added to this recipe.

SOUP FOR AN INVALID.

Have some mutton broth entirely free from fat and flavored lightly with salt and pepper. Beat up an egg until very light in the bowl in which the soup is to be served; pour the boiling broth on it, stirring while pouring. Serve at once with strips of tender crisp toast.—Ex.

WHITE POTATO CUSTARD PIE.

To a half-pint of mashed potatoes add a little salt and a grating of nutmeg, the grated rind of a lemon and a pint of milk. Beat the yolks of three eggs with a cup of sugar and add the juice of a lemon; stir the two mixtures together. Line a deep pie dish with paste and turn the custard in. Bake in a moderate oven for half an hour. Make a meringue with the whites of eggs and powdered sugar, adding enough lemon juice to make it quite tart. Heap up on the pie when it is baked and serve hot or cold.

Brillat-Savarin's formula for chocolate was: "One ounce and one-half of chocolate for each cup, broken in pieces and dissolved in water, increasing in heat; stir it with a wooden spatula, and boil for fifteen minutes. Serve with whipped cream or with milk and sugar." If the chocolate can be made several hours before it is needed, standing afterward in an earthen-ware vessel, its flavor will be much improved. This suggestion should be taken advantage of for "at-home days." The chocolate may be made immediately after breakfast, and when ready to serve will be both softer and richer for the standing.

PREVENTION AND CURE OF COLDS.

For ten of the twelve years of his life my son suffered from influenza, which no amount of precaution could ward off, and which, with or without a doctor, was often weeks in running its course, at the end of which time he was about ready for a fresh one. At last I became convinced that an over-indulgence in sweets was one fertile cause, and many a box of candy—the gift of unwise friends—was suppressed, and the colds became less frequent. On his tenth birthday he began, upon rising in the morning, a series of cold sponge-baths, followed by friction with a coarse towel. That year his colds were limited to two. When the second began to make its appearance, we determined to try heroic measures, and for thirty-six hours he went without food, with the exception of a cupful of hot water and the juice of an orange taken on the morning of the first day's fast. The second morning he awoke without a vestige of cold, and a happier and more triumphant boy it would have been hard to find. As many of my friends and family have tried this with equal success, I do not hesitate to recommend it.—December Woman's Home Companion.

THE READING HABIT.

Whoever desires to retain through life the habit of reading books and of thinking about them will do well never to intermit that habit, not even for a few weeks or months. This is a remark abundantly obvious to those whose experience of life has taught them how soon and how completely habit gains command of us. Its force cannot be realized by those who are just beginning life, when an unbounded space of time seems to stretch before us and we feel a splendid confidence in the power of our will to accomplish all we desire. The critical moment is that at which one enters

on a business or a profession, or the time when one marries.

Those fortunate enough to keep up the practice of reading, outside the range of their occupation, for two or three years after that moment, may well hope to keep it up for the rest of their life, and thereby not only sustain their intellectual growth, but to find a resource against the worries and vexations and disappointments which few of us escape. To have some pursuit or taste by turning to which in hours of leisure one can forget the vexations, and give the mind a thorough rest from them, does a great deal to smooth the path of life.—James Bryce, in Youth's Companion.

POINTS ON COFFEE-MAKING.

The grinding is an important factor in making coffee, especially in drip coffee. To get the full benefit of the material, it should be ground fine, but not pulverized; for if it is reduced to a powder there will be a great deal of mud in the bottom of the coffee-pot. Besides, the first application of water is apt to cake it in spots, so that a great deal of it does not come into the percolation and is lost.

Strange to say, drip coffee is more economical than boiled coffee, probably because the clearing matter which has to be used to make satisfactory boiled coffee partly neutralizes the solvent effect of the water. However, all boiled coffee is not cleared. The Turks serve theirs strong and thick, and this against the American prejudice. Using Java at forty-five cents per pound and making drip coffee in a porcelain pot, and having it stronger than it is served anywhere except in best restaurants, we find that the expense for the coffee itself is about one cent per cup, holding one-sixth of a quart, which would make it within two cents per cup for a large coffee cup full.

A great deal of coffee is wasted by having too large a pot. It is more economical to have a pot of just sufficient capacity for the ordinary needs of the family and a larger one for company. Ascertain just how much coffee is necessary to make the requisite amount of the desired strength, and measure it for every meal before grinding. Guessed at before grinding and measured after grinding, usually some will be left over in the drawer of the mill, and grinding very much accelerates the deterioration in the flavor of browned coffee.—Chicago Record-Herald.

BAD BLOOD.

The Root of Most Troubles That Afflict Mankind.

Bad blood is the mother of fifty diseases. It causes disease wherever your body is weakest. Perhaps you suffer from pimples, pale cheeks, indigestion, neuralgia, rheumatism or general decline. In each case the cause is the same—bad blood. Strike at once at the root of the trouble by renewing and enriching your blood supply with Dr. Williams' Pink Pills. Every dose helps to give you new, rich, red blood, that will carry healing to every part of your body. Among the thousands who have proved the truth of these statements is Mr. Neil McDonald, Ratmere, N. B., who says:—"I have found Dr. Williams' Pink Pills all that is claimed for them. I was completely run down, my appetite was poor and I suffered much from severe headaches. Doctors' medicine gave me no relief so I decided to try Dr. Williams' Pink Pills. A few boxes have restored me to good health and made me feel like a new man." Give the pills a fair trial and you will find new health and strength. Don't take a substitute or anything else said to be "just as good." See that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around the box. Sold by all druggists or sent by mail, post paid, at 50c a box, or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

Lord Roberts of Kandahar will be the guest of the Ancient and Honorable Artillery Company of Boston next September.

Reasonable Treatment for

Eczema, Salt Rheum, Boils, Scrofula.

TAKE

WEAVER'S SYRUP

which

By Purifying the Blood destroys the origin of these afflictions.

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Free to Everyone.

A Priceless Book Sent Free For the Asking.

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

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive this book by return mail.



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The catalogue will convince you. Send for it.

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TROOP OIL LINIMENT

FOR

Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsey, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches. 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. Osborn, 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. Stearns, Charlottetown.

All 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. Stearns.

MONCTON, N. B.—At the close of the service Sunday morning Jan. 4th, Pastor D. Hutchinson baptized four young converts. Others are coming forward.

CAMBRIDGE, HANTS COUNTY, N. S.—A growing interest has been manifest in the work here. The spirit of earnest enquiry has pervaded all our services. The church has recently been strengthened by the addition of twelve, eleven by baptism and one from another church. We are already feeling the impetus of the increased enthusiasm and power in the working force of the church. The outlook for the future is promising.

M. C. HIGGINS.

MACNAQUAC, N. B.—The good work is still moving along. At our regular prayer meeting service on Thursday evening, three promising young women were received for membership and will follow their Lord next Sabbath. The addition of more than thirty young people strengthens our social services amazingly. The people of this place are very kind and considerate. A donation of \$70 in cash and a number of very useful articles. The good people from the Keswick were in evidence on that occasion. As I write our dear brother, the Rev. P. R. Knight is rapidly sinking. He bears his sufferings with great fortitude.

GEO. HOWARD.

LAWRENCETOWN, N. S.—Our church has entered upon the New Year enjoying a good degree of prosperity. The services of the church are well attended, finances in a healthy condition and a spirit of harmony and hopefulness prevails. Special services are being held during the "Week of Prayer," and we are hopeful that large spiritual blessings may soon be our portion. Through the generosity of one of our members, an Individual Communion Service is now a part of the equipment of the church. It was used last Sunday to the satisfaction of all. Its use certainly adds dignity and solemnity to the ordinance. Another member presented a polished oak Communion table. These,

AND SO

She Found How the Coffee Habit Could Be Easily Left Off.

"My husband had coffee dyspepsia for a number of years," writes a lady from Dundee, N. Y. "Coffee did not agree with him as it soured on his stomach, and he decided to stop."

"We felt the need of some warm drink and tried several things but were soon tired of them. Finally a friend told me of the good Postum Food Coffee had done her family, and I ordered a package from the grocer."

"We have used it for three years with splendid result. It agrees perfectly with his stomach and dyspepsia has entirely left him. I find in talking to people who have used Postum and not liked it that the reason is that they do not boil long enough. When prepared according to directions, it makes a beautiful, clear, golden brown beverage like the highest grade of coffee in color."

"We let the children have Postum every morning and it agrees with them nicely and they thrive on it. I am sure that if everyone using coffee would change to Postum that the percentage of invalids would be far less than it is at present." Name given by Postum Co., Battle Creek, Mich.

It is easy to change from coffee to Postum and the benefit is sure and quick, for Postum is composed only of the grains intended by Nature for man's subsistence and it goes to work in Nature's way to correct the disorders caused by coffee and rebuild the broken down blood and nerve cells. A ten days' trial of Postum will prove this to the most skeptical.

and like gifts from individual members, are valuable intrinsically, but chief for the spirit of interest which they indicate.

W. L. ARCHIBALD.

TANCOOK.—I have just entered upon the second year of my labors with this church. Our financial showing for the past year is very good, notwithstanding it has been a pretty hard year with the fishermen here, we have paid out for current expenses, denominational purposes, repairs on the church, etc. outside of the pastor's salary, \$307.58; balance on hand, \$34.16; preaching services well attended and interest good, Sunday School fairly good; children's mission band real good, weekly prayer meetings not very well attended, conference meetings fairly good. We are about to begin special meetings again this winter, which is the only favorable season of the year for special work, as the men are about all away fishing in the spring, summer and fall. Five were added to the church last year, one by letter. Brethren, pray for a manifestation of God's power in Tancook church.

JAS. A. PORTER

ST. MARY'S, KENT COUNTY, N. B.—It is quite a while since there has been any word from the church in St. Mary's. Here we have a community of thirty-six or forty families, part of which are Baptists—much the larger part—who have been pastors for a long time. Many words were spoken about coming men who were to take the pastorates but no one appeared, much to the wonderment of the people. Amid the work I have been engaged in I found time to spend a few Sabbaths with the brethren there. They appreciate the word of the Lord and endeavor to do all they can to forward his work among them. As a result of their efforts one awaits baptism; others are about the door of the kingdom of heaven. May the power of the Lord be felt in the conversion of these. The people were not slow to give of their good things to the laborer as they remembered us in cash and useful necessities to the amount of thirty dollars as donation. May the Lord abundantly bless these kind friends, some of whom met in the house of Bro. Wm. West and presented us with an address of appreciation and part of the donation; on a previous occasion the first part was left at the house of Bro. K. Hicks.

C. S. STEARNS.

CHARLOTTETOWN, P. E. I.—The outlook for this church at the opening of the New Year is encouraging. Although the past year has not been fruitful in many conversions, yet much good has been done. The different organizations in the church have done excellent work through the efficient and willing workers. Our Bible school, under the consecrated leadership of Bro. J. P. Gordon, is one of the best in the city. The W. M. A. S. under the direction of Mrs. Raymond has increased in numbers and interest and an excellent missionary spirit prevails among our women. The Junior Missionary Society also has been blessed and the young people have shown a deep interest in the work. The preaching services are well attended and the prayer meetings have been uplifting and increasingly spiritual. The church has raised this last year about \$2400, which shows that the spirit of giving is among us for our membership is not large. Plans are being made for increased gifts to our missionary work and 25th Century Fund. The pastor's work is made exceedingly pleasant by constant and willing workers. Rev. G. P. Raymond is encouraged in his Sunday School plans throughout the province. A number of the friends gathered at the home of Das. Ross and presented Mrs. Miner with a purse of gold on her departure for a visit to N. Y. Bro. E. D. Stearns presented the gift in a neat and appropriate speech. This kindness is characteristic of the church.

J. L. MINER.

ST. MARTINS, N. B.—We closed the year pleasantly, and we trust profitably, here. On Tuesday evening, Dec 30th our mission band had a supper, entertainment and treat. This band has lately been re-organized, and is doing good work under the efficient leadership of Mrs. Ernest Vaughan. On the following night we had a church and congregational social.

Deacon A. W. Fownes occupied the chair. A good programme was rendered in keeping with the season. Deacon J. B. Titus read a brief, but interesting history of the church. Brother M. Kelly gave an eloquent address dealing with the special blessings vouchsafed to the nation and world during the year. Pastor Townsend spoke of the Great Dead of 1902, making reference to famous preachers who had recently passed away. Mrs. Ernest Vaughan gave an amusing recitation and Mrs. A. W. Fownes read a very pathetic story. Musical selections were given by members of the choir, Miss Margaret Smith presiding at the organ. At the close of the programme the chairman called for Mr. E. A. Titus, who suddenly made his appearance carrying upon his arm a very handsome fur coat which he proceeded to present to the pastor in a short, but most appreciative speech. Though taken by surprise the pastor responded in a ready and humorous fashion expressing his great gratitude for such a generous mark of appreciation. After refreshments had been served the meeting was again called to order by the pastor who spoke a few words from the text: "Watchman, what of the night?" (Isa. 21: 11-12). As midnight drew near, all heads were bowed in silent prayer, the silence being first broken by the sonorous tones of the bell as it rang its welcome to 1903.

LOCKHARTVILLE, N. S.—The work on the Baptist field at Avonport, Lockhartville, Kellyville and Bishopville has been regularly and steadily carried on. The services at all the stations have been well attended, and interest has been felt along all lines of the work. For some time past the congregation at Bishopville has been earnestly at work upon a beautiful little church, which has been completed and on January 4th was dedicated to the worship of God. The church is well planned and perfectly built. The morning service was conducted by Dr. E. M. Keirstead. The text was found in John 4: 24. The Spirit was in every word that fell from the lips of the speaker. God's wonderful love, majesty and power were brought within humanity's reach, and the hearts of the hearers were drawn very near to the Christ. The service in the afternoon was conducted by Rev. G. R. White of Hantsport. Text was found in I Cor. 3: 11. A sermon of clearness, force and truth was preached from this. The Rev. Mr. DeWolfe, of Wolfville spoke in the evening from I Cor. 2: 2. The sweetness and blessing of God's love was strongly manifested in this service also, which brought to the close a day filled with light and helpfulness. The benefit of having a house of worship is something which we all feel and for which we are all thankful. Those who have given kindly and liberally toward the building of this church have done much for the spiritual influence and growth of the young people of the community. A debt of over four hundred dollars still rests on the building. We are few in number, but we pray that God will put into the hearts of all those who are interested in his cause to help in the matter of clearing the debt. Their contributions will be most thankfully received.

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Food is not all the thin man needs. Maybe he's sick. You can't make him eat by bringing him food. But Scott's Emulsion can make him eat. That Emulsion gives a man appetite and feeds him both. It brings back lost flesh.

No trouble about digestion. The weakest stomach can digest Scott's Emulsion. It tastes good, too. Scott's Emulsion paves the way for other food. When wasted and weakened by long illness it gives strength and appetite that ordinary food cannot give. Not only food—medicine, too—Scott's Emulsion of pure cod-liver oil.

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

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Try it now, and be convinced.

TABERNACLE, HALIFAX.—The Tabernacle church at Halifax held a very profitable social in their vestry in December. The following card was issued and sent amongst present, past members and friends:

Anniversary Social
To be given by
The Tabernacle Church,
Halifax, N. S.
Dec. 15, 1902.

We ask for a small favour, pray don't think us bold. For to-day we are twenty-eight years old. Drop in a penny for each year of this time. We will not refuse a dollar nor even a dime. If another engagement should keep you away. The bag with your pennies our grief will allay.

A hearty response was made and the silver bags attached to this card was returned to us fully filled with their pennies. The counting of the contents of these bags revealed the fact that we had received over one hundred dollars. The social was a grand success, a very large number being present. Recitation and musical programme was well rendered. Refreshments were served and a grand social time was enjoyed. The Sabbath previous to this social our pastor, Rev. H. W. O. Millington, preached a very interesting and instructive sermon on the foundation of the church. During these 28 years 517 were admitted by baptism and 157 by letter making a yearly average of nearly 25, of the 86 who organized the church 54 are now living and 20 are still members of the Tabernacle. A new front has been added to the church which was used for the first time by the baptism of two candidates on the first Sabbath of the new year. The bible class at the holiday season presented their pastor and teacher with a beautiful address accompanied with an elegant gold headed black ebony cane, a very appropriate response was made by the receiver. The choir and members of the church presented choir director, A. F. Patton, who had so devotedly and successfully occupied this position for several years with an address and a magnificent piano lamp which was heartily responded to.

C. L. P.

From Rev. A. H. Hayward.

After spending three Sabbaths very pleasantly and we trust to some profit with Bro. Howard in the gracious revival at Macnaquac we came to Springfield, York county, and began work for the Master. God was pleased to manifest his saving power. Five candidates were baptized and two others restored and brought back to the Master's fold. This will greatly strengthen the little church at that place. On New Year's Eve, Bro. Clowes Reed on behalf of the friends in Springfield presented us with an address of great kindness accompanied by a present of a pair of beautiful electric seal gloves. May the Lord bless the donors and keep their hearts as warm as those gloves keep my hands. From Springfield we came to Kingsclear and Prince William and on the invitation of the pastor on the 4th inst we began our work with Bro. Sabies and have continued all this week. So far 12 young men and women have come forward and signified their desire and suppose to live a new life. The prospect seems good for an ingathering, may the Lord graciously grant it. We expect to stay here next week. A word about a superintendent of Home Missions. I have long felt this is a very desirable thing and especially as I have travelled around our mission fields to some extent for the last 8 months. The Gen. Missionary must of necessity confine his efforts to a very limited area in order to accomplish very much. Leaving all the rest of fields untouched could visit all the fields and have the supervision of all the work and come in contact with the pastors and Gen. missionary in their work. I sincerely hope such a step may be taken, as I believe under God it will prove a blessing to our weak and struggling churches.

A. H. HAYWARD.

BIRTHS.

ALLEN.—In Temperance Vale, York county, N. B., on Jan. 4th, to the wife of W. Artemas Allen, a son.

MARRIAGES.

MAHAR-BISHOP.—At Waterville, N. S., Dec. 17th, by Rev. M. O. Read, George H. Mahar of Chipman Brook, and Evelyn M. Bishop of Waterville.

MOSHER-CALKIN.—At Black Rock, Kings county, Dec. 31st, by Rev. M. O. Read, Charles L. Mosher of Grafton, N. S., and Fannie M., daughter of C. W. Calkin of Black Rock.

WEAR-COLE.—At the bride's mother's at Greenfield, Queens county, N. S., Dec. 31st, by the Rev. S. Langille Rupert F. Wear of North Brockfield to Mary E. Cole, only daughter of the late Deacon Halbett and Martha Cole of Greenfield, Queens county, N. S.

WANAMAKER-BARTON.—At the Range, Queens county, on 6th inst, by Rev. W. E. McIntyre, Harry W. Wanamaker of Nauwigewauk to Amy I. Barton of Waterborough, N. B.

BARSS-MORTON.—At the home of the bride's father, New Germany, Jan. 6th, by Rev. E. B. Smith M. A., Horace St. Clair Barss to Flora Elina Morton, both of New Germany.

READ-KING.—At the residence of the bride's mother, Upper Rockport, on Dec. 24th by Rev. B. H. Thomas Wm. Bedford Read and Ethel Gertrude King, both of Upper Rockport, N. B.

FRANCIS-ROGERSON.—At the home of the bride's parents, Dec. 15th, by Rev. J. Clark, Howard Francis to Agnes Jane Rogerson, all of Tryon, P. E. I.

HALLIWELL-ROGERSON.—At the home of the bride's parents, Mr. and Mrs. J. Rogerson of Tryon, on Dec. 15th, by Rev. J. Clark, Arthur Halliwell to Charlotte Marcella Rogerson.

BROWN-SMITH.—At the Baptist parsonage, Parrsboro, Jan. 1, by Rev. D. H. MacQuarrie, Lowell Brown of Parrsboro, N. S., and Effie Smith of Diligent River, Cumberland Co., N. S.

KELLEV-TRACEY.—At the Baptist parsonage, Hanstport, N. S., by the Rev. G. R. White, B. A., John Kelley to Mary Tracey, both of Lockhartville, Kings county, N. S.

FRIZEL-PENTY.—At the residence of the bride's father, Dec. 25th, by the Rev. G. R. White, B. A., Gilbert Frizel II, to E. Jean Penty, all of Hanstport, N. S.

BECKWITH-HUTCHINSON.—At the residence of the bride's father, Lockhartville, Kings county, N. S., by the Rev. G. R. White, Ebenezer Beckwith to Sarah Hutchinson.

ROGERS-LIGHTFOOT.—At Kentville, Jan. 1, by the Rev. C. H. Day, William H. Rogers to Noviva Maud Lightfoot, both of Kentville, N. S.

DEWOLFE-BISHOP.—At the residence of the bride's parents, Canaan, Jan. 6, by the Rev. C. H. Day, John William Dewolfe of Dartmouth to Nettie Maud Bishop, daughter of James Bishop, Esq., of Canaan, N. S.

MCLEAN-PETERS.—At the bride's home, Jan. 1st, by A. J. Vincent, Roderick A. McLean of Wentworth, Cumberland county, to Frances Catherine Peters of Sydney, C. B.

LANTZ-NASS.—On Christmas Eve at the home of the groom by Rev. M. B. Whitman, Oliver Lantz of Chester Basin to Pearl Nass of Marriot's Cove.

ARCHIBALD-GRILLO.—At the residence of the bride's parents, Jan. 8th, by the Rev. F. D. Davidson, David Archibald and Esie, fourth daughter of John Gildore, all of Albert, Albert county N. B.

MORSE-SULLIVAN.—At Aylesford, Dec. 29th, by Rev. J. L. Read, Reuben S. Morse of Harmony to Mary J. Sullivan of Berwick, N. S.

ROBINSON-MCAULLY.—By Rev. J. L. Read, Dec. 29th, William Robinson to Theresa McAully, both of Burlington, Cornwallis.

PORTER-ROBINSON.—At the residence of the bride's father on Jan. 7th by Rev. W. J. Gordon, Harvey W. Porter of Salmon Creek to Zilla Pearl Robinson of Newcastle Creek, Queens county, N. B.

HUBSON-HAYNES.—At Lower Granville, Dec. 25th, at the home of the bride, by the Rev. T. A. Blackadar, Albert E. Hudson and Eva Haynes, youngest daughter of John Haynes, Esq.

MCCRATH-THOMPSON.—At Lower Granville, Jan. 7, at the home of the bride, by the Rev. T. A. Blackadar, William Truman McGrath and Ella May, second daughter of Robert Thompson, Esq.

DEATHS.

GIFFED.—At Sydney, Dec. 25th, Phoebe, beloved wife of Stanley Giffed, aged 24 years. The deceased was the youngest daughter of George and Elizabeth Martell of Homeville, C. B. She leaves a husband, infant daughter, father, mother, three brothers and three sisters to mourn their loss. The bereaved husband and family have the sympathy of the town.

CROSS.—At Tancook, N. S., Mr. William Cross, a member of the Baptist church and very highly respected by all who knew him, after long and painful illness passed away on the 23rd day of December, aged 75 years. Our brother leaves a wife, two sons and two daughters, besides a large number of friends to mourn their loss. His end was peace.

HATT.—At Western Shore, Dec. 11th, Parker Hatt, aged 65th years. He united with the Chester church about 13 years ago and continued to lead an exemplary life throughout those years, having left this testimony that he was peaceable with his neighbors. He bore the intense sufferings of his last sickness with great patience born of trust in his Saviour.

NICHOLSON.—At her home, Canoe Cove, January 5th, Flora J. Nicholson, aged 35 years, daughter of the late Donald Nicholson. Our sister was a member of the Long Creek Baptist church. She was converted and baptized about four years ago. Ever since she has been a faithful and consistent representative of her Saviour. Her aged mother who is also a member of our church, is now left alone in the world all of her family having gone before her. Mrs. Nicholson has the sympathy of all who are acquainted with her.

CARTEN.—Suddenly at her home, Windsor, Carleton county, Jan. 4, Roseella Fleming, beloved wife of Milford Carten, closed her eyes to earthly scenes to awake to the joys of the brighter home beyond, aged 32 years. About 12 years ago our sister was regenerated through the operation of the Word and Spirit of God and baptized into the fellowship of the Lenister Street Baptist church. She lived an humble, devoted Christian life and died peacefully having the assurance that the presence of her Saviour was with her. A sorrowing husband, two little girls, with many relatives and acquaintances mourn her departure.

BANKS.—At Kingston Village, Dec. 31, Ethel Banks, aged 24 years. Sister Banks was the second daughter of J. Aloraz Banks, Clerk of the Lower Aylesford church of which she was a faithful and consistent member. With bright prospects for the future she clung to life, but that dread disease consumption slowly but surely did its work and on the last day of the old year our sister passed to her eternal home. Patient in sickness, resigned in death, our sister was an example of Christian fortitude. The large congregation that filled the church at Tremont gave evidence of the high esteem in which the deceased was held. Pastor Huntley conducted the service, speaking from I. Thes. 4:14 and 8.

WHITNEY.—At Whiteville, Northumberland county, N. B., on Dec. 18th, Robert F. Whitney, in the 77th year of his

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age, "fell asleep in Jesus." Our brother had been unwell for some weeks, but sooner than was expected he was called home, his last days being peaceful and without pain. He was ever ready to help those in need and his place in the community will be hard to fill. He was baptized over 15 years ago by the Rev. Edward Hicken and his hospitality to the ministers visiting the North Shore will be remembered by many. He lived a consistent Christian life, but we do not sorrow as those who have no hope for we feel he is gone to be with Jesus "which is far better." He leaves a sorrowing widow who had borne life's burdens with him for fifty-two years, and two loving and faithful adopted daughters. May our end be like his, calm and peaceful, like a shock of corn fully ripe "gathered home."

MASKELL.—At West Jeddore, Halifax county, on Jan. 2nd, in his 74th year, Captain John Maskell was called away. Brother Maskell was 18 years old when he made a profession of religion, and was from that time until his decease a member of the Baptist church at West Jeddore. He was smitten on Dec. 15th, with paralysis, while on board his schooner the Condor, homeward bound, and when within a few miles from home. The only person on board with him at the time was his son Willie, who was enabled providentially to bring the vessel into harbor. At no time during his brief sickness was he fully conscious until just before his death, when he called his friends to him and said, I am trusting in Jesus, good bye I am almost home, and then passed away. He leaves to mourn their loss a wife, three sons and three daughters and a large circle of relatives. "Blessed are they that mourn for they shall be comforted"

P. E. I. Quarterly Conference.

The Quarterly Conference convened with the church at Fairview on Dec. 15th and 16th. Rev. C. P. Wilson, pastor. The meeting on Monday evening was devoted to Sunday School work. Rev. G. P. Raymond, Field Secretary of the P. E. I. Interdenominational Sunday School Association, preached a helpful and inspiring sermon on character building; showing the great need of Bible study in this connection. Bro. Raymond has been the means of increased interest in Bible School work on the Island, which in time will bring a rapid increase of spiritual power among the churches. On Tuesday morning the reports from the churches were encouraging. Rev. C. P. Wilson has been blessed in his work at Fairview and Cavendish, a number have been converted and received into the church. Bro. Wilson is doing a work that will be permanent in the building up of the church. The reports all show manifest interest and the pastors are looking to times of refreshing. The afternoon session was devoted to the matter of finance in the churches. The aim was to enlist the interest of the churches in better methods of securing funds. Des. A. W. Sterns, treasurer for P. E. I., read a paper on

"Honoring the Lord by Systematic Giving." This paper was so well received that a vote was passed that it be printed and distributed among the Island churches. Rev. E. P. Calder also presented a paper on "Responsibility in Giving," which was clear and made all feel their duty. The pastors and some of the laymen are realizing the necessity of improvement in our financial methods. The evening meeting was a service of deep interest. Rev. E. P. Calder preached and a short social service in closing. We missed a number of our pastors whom we hope will be able to attend the next Conference.

J. L. MINER, Sec'y. Charlottetown, Jan. 2nd.

20th Century Fund Receipts for N. S. DECEMBER 17TH TO 31ST.

Rev. A. E. Ingram, Lower Steviacke, \$2; Andrew Strong, Port Hawkesbury, \$1; Crafter, Mrs. F. E. Learned, \$1; Mrs. W. G. Sanford, \$1; Parrsboro, \$1; Mrs. Nichols, Roseville, \$4; Miss Ella Coggins, Westport, \$2; Wolfville, Mrs. Perry, \$2, church, \$35.75; H. H. Sellers, River John, \$1; W. H. Rennie, \$5; Annapolis, \$4; Mac Hunt, Digby, \$1; W. M. S. Lakeville, \$10, for memorial of Mrs. Sarah A. Brymer and Miss Stella A. Danham; Mr. and Mrs. J. S. Seaman, Marble Mt., C. B., \$6; Canoe Cove church, \$7.50; Biltown church, \$14.25; Berwick church, \$10; Carrie H. Cole, Deerfield, \$5; Sissie Ogilvie, Summersville, 25c; Adolph's Carew, Overton, \$2; W. A. Pugh, Westport, \$2; St. Stephen Seaboard, Haverlock, \$5; Kentville John Lloyd, \$1; Letter unassigned, 1.50c; Nictaux church, \$6.50; A. M. R. Hep, Somerset, \$1; Mrs. and Miss Reed, Bridgetown, \$1.25; Port Leitland Sunday School, \$5; Mrs. S. E. Peave, \$1; Mrs. Alexander Millet, 50c. Total, \$161.25. Before reported, \$269.34. Total for Convention year to date, \$2883.59. RUGG ROSS HATCH, Treas. for N. S. Wolfville, N. S. Dec. 31st.

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The Right Thing.

A New Catarrh Cure, which is Rapidly Coming to the Front.

For several years, Eucalyptol Quaiacol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given separately and only very recently an ingenious



chemist succeeded in combining them, together with other antiseptics into a pleasant, effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets and it has met with remarkable success in the cure of nasal catarrh, bronchial and throat catarrh and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrh more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50 cent box of Stuart's Catarrh Tablets and am glad to say that they have done wonders for me and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

Mr. Geo J. Casanova of hotel Griffon, West 9th street, New York City, writes "I have commenced using Stuart's Catarrh Tablets and already they have given me better results than any catarrh cure I have ever tried."

A leading physician of Pittsburg advises the use of Stuart's Catarrh Tablets in preference to any other treatment for catarrh of the head, throat or stomach.

He claims they are far superior to inhalers, salves, lotions or powder, and are much more convenient and pleasant to take and are so harmless that little children take them with benefit as they contain no opiate, cocaine or any poisonous drugs.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full size package and they are probably the safest and most reliable cure for any form of catarrh.



MILBURN'S HEART AND NERVE PILLS FOR WEAK PEOPLE
Are a True Heart Tonic, Nerve Food and Blood Enricher. They build up and renew all the worn out and wasted tissues of the body, and restore perfect health and vigor to the entire system.

Nervousness, Sleeplessness, Nervous Prostration, Brain Fog, Lack of Vitality, After Effects of La Grippe, Anemia, Weak and Dizzy Spells, Loss of Memory, Palpitation of the Heart, Loss of Energy, Shortness of Breath, etc., can all be cured by using Milburn's Heart and Nerve Pills.

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PANSY FLOUR for Biscuits, Cake and Pastry.
Unlike all other flours. Ask Grocers.
For look sample, write
FARWELL & RHINES, Watertown, N.Y., U.S.A.

RAPHAEL.

Raphael the great Italian painter, whose celebrated biblical pictures are worth fabulous sums of money, was not a rich man when young, and encountered some of the vicissitudes of life, like many another genius. Once, when travelling, he put up at an inn and remained there, unable to get away through lack of funds to settle his bill. The landlord grew suspicious that such was the case, and his requests for a settlement grew more and more pressing. Finally, young Raphael in desperation, resorted to the following device:

He carefully painted upon a table-top in his room a number of gold coins; and, placing the table in a certain light that gave a startling effect, he packed his few belongings and summoned his host.

"There," he exclaimed, with a lordly wave of his hand toward the table, "is enough to settle my bill and more. Now kindly show the way to the door."

The innkeeper, with many smiles and bows, ushered his guest out, and then hastened back to gather up his gold. His rage and consternation when he discovered the fraud knew no bounds, until a wealthy English traveler, recognizing the value of the art put in the work, gladly gave him fifty pounds for the table.—Haffer's Round Table.

UPSETTIN' SIN.

It is said that one night at a meeting an old negro prayed earnestly that he and his brethren might be preserved from what he called their "upsettin' sin."

"Brudder," said one of his friends, "you ain't got de hang of dat ar word. It's be-tsettin', not upsettin'."

"Brudder," he replied, "if dat's so, it's so; but I was prayin' de Lord to save us from the sin of 'toxication, an' if dat ain't a upsettin' sin, I dunno what am."

Sure enough, the old negro was right. Drunkenness is the upsettin' sin—upsettin' manhood, womanhood, and sweet childhood, upsettin' and down treadin' loves, hopes, and joys. Intoxication is the sin which upsets the strong, able-bodied man and casts him alongside of the feeble ones, upsets the mighty intellect, and, lo! it is on a par with the mental imbecile, upsets the noble, loving heart, and alas! where tenderness once held absolute sway, cruelty has taken possession.—Sel.

A MOMENTOUS SNEEZE.

Perhaps because an elephant sneezes so seldom, or because he sneezes so loud, Oriental folk are very superstitious about the occurrence, and believe that to hear an elephant sneeze brings good luck. The Baltimore Herald gives an account of the effect produced by the sneeze of Jumbo II. at the Maryland Industrial Exposition.

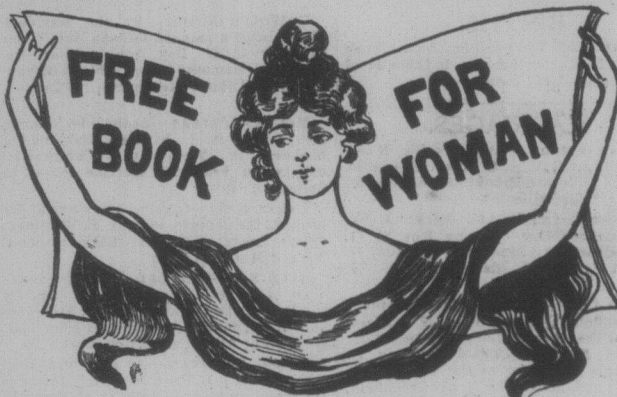
Jumbo's sneeze is like the bursting of a boiler, and it created a fairly good-sized panic. The elephant began to get ready for the sneeze half an hour before it happened; and, as the time for the event drew near, he was rolling about in his cage, apparently in great agony. Suddenly he stopped, gave one bellow, and then sneezed.

The look of perfect contentment on his face after the great event was in startling contrast to the terror seen on the faces of the fleeing people. Visitors to the Exposition were running in all directions, not knowing what awful thing it was from which they were racing away.

Among the Mohammedans of the Orient and Singhalese villages Jumbo's sneeze caused wide excitement. They rushed to the cage and, bowing low before his elephantine highness, began praying at a rapid rate. When they finished they explained that an elephant's sneezes are of the rarest occurrence, and the event was one of great significance to them. Elephants are susceptible to cold and catch cold easily; but it is very, very rarely that they sneeze.

Captain Miller, Jumbo's keeper, says it is a good thing that this is so; for a few more sneezes such as Jumbo gave that day might blow the top of his head off.—Selected.

A Cough, Cold, or Sore Throat requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. BROWN'S BRONCHIAL TROCHES are a simple remedy, containing nothing injurious, and will give immediate relief. 25 cts a box.



From A Friend of Womankind

who sympathizes with her in her sufferings, who pities her in her trials, and who rejoices with her in her happiness, comes this gift of a FREE BOOK. Its author, Dr. Sproule, the eminent specialist, understands in the fullest degree the tender, sensitive nature of woman, and his appreciation of all that she is and all that she endures pervades every page. It is this very feature of the book that makes it so valuable to woman. When she reads it she feels that she is understood. What is life worth to a woman when sickness has robbed her of health and beauty? This is what has happened to many an affectionate, sensitive creature who fears that in the end she may also lose her most precious possession—the love of those who are nearest and dearest. Perhaps you yourself know the fear of this terrible anxiety. Perhaps you go on with your daily work, hiding your suffering from those about you, and smiling through your sorrow—a martyr as truly as any of the martyrs of old. Perhaps the weeks for you are made up of weary, restless nights and painful, dragging days. With aching back and overstrained nerves, worn out by sickness, overwork, worry, or pains that torture you at each period, life may indeed seem dark and dreary.

To All Women Who Suffer

this book will bring a message of wonderful life and promise. If you suffer, Dr. Sproule wrote it for you! It will reveal to you the most valuable and comprehensive knowledge of the diseases of woman; it will disclose to you all the necessities and requirements of her wonderful organism; it will point out to you the road to health. The illustrations, showing the female organs as they appear in a healthy and in a diseased state, are unusually fine. They were drawn especially for this book by Dr. Sproule, whose long experience as a surgeon and a specialist has well fitted him for the work.

Dr. Sproule makes the generous offer of this free book because of his sincere compassion for women who suffer in any way, and because through it he trusts they may be restored to perfect health. He feels that if it helps you back to bodily soundness and happiness, he is well recompensed for all the labor that he put into the preparation of this work. Woman has always been regarded by him as the inspiration of all that is noblest, highest and best in the universe, and many hours of his busy life have been devoted to the relief of her troubles.

In friendliness and sympathy Dr. Sproule offers you this book free. Send for it today. Write your name and address plainly on the dotted lines, cut out and send to Specialist Sproule, 7 to 13 Doane St. Boston, and he will forward you the book.

ADDRESS

NAME

The Great-West Life Assurance Co.

Head Office
Winnipeg, Man.

Branch Office for Maritime Provinces

Bayard Building
St. John, N. B.

This Company has an opening for 2 (two) Special travelling agents. Desirable contracts will be made with the right parties.

Apply by letter naming references and experience to

ALBERT J. RALSTON,
Manager.

* This and That *

HELPS FOR TODAY.

Consider what must be involved in the truth that God is infinite, and that you are a part of his plan.

Remember some of the Scripture promises, and recall them when the temptation to weary returns.

Cultivate a spirit of gratitude for daily mercies.

Realize that worrying is an enemy which destroys your happiness.

Realize that it can be cured by persistent effort.

Attack it definitely, as something to be overcome.

Realize that it has never done, and never can do, the least good. It wastes vitality and impairs the mental faculties. Help and comfort your neighbor.

Forgive your enemies, and conquer your enemies.

The world is what we make it. Forward, then! Forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God!—Bishop Vincent.

HAVING THE LIGHT NEAR.

"Keep your lanterns by you!" The words were somewhat sharply spoken by the conductor of an evening train. "Keep your lanterns by you. If anything should happen, you may be at one end of the car and your lanterns at the other." The brakeman was a new hand, who had just come on duty. The conductor met him at the rear end of the last car, and the above words were spoken. We glanced forward as the brakeman passed toward the front end; there, to our surprise, we saw his

lantern hung up in a corner. While he was taking it down and suspending it from his arm instead of from the hook in the corner, we began to think. We thought of others besides inexperienced brakemen who sometimes put their lamps where they would be of little use in emergency.—Ex.

THE POWER OF THE CROSS.

Lord, let me know the power of thy cross, So that I count all other things but loss: So riches, pomp, and all the world holds dear
Fade into naught when thy dear cross is near.

Lord, when I wander, foolish, far from thee,
When doubt and fear molest and trouble me,
Then may thy cross its radiance o'er me shed,
And I to thy sweet rest once more be led.
Through all the haste and worry of the day
Grant that thy cross may ever guide thy way;
Sin's subtle skill to foil and fears to quell
As thinks thy soul of Him who loves so well.

When dawns the day that I his face shall see,
Sign of my faith his precious cross will be;
All, all of heaven mine, because he died,
Mine, joy and life, in Jesus crucified.
—Ernest G. Wellesley Wesley.

THE ONLY TROUBLE.

When Mr. Snow began to realize that he was not quite as young as he had been, the truth had a disquieting effect on him, and made him at times very irritable. He knew his weakness and regretted it. "If I outlive my faculties," he said one day to

his wife, "I'm afraid I'll be the techiest man in this township."

His brother, who was bald at thirty, put on strong spectacles at thirty-five, and lost his hearing at fifty through the agency of a fever, had no sensitiveness on any one of these points, and was a great trial to Mr. Snow.

One day this brother happened to see Mr. Snow in a cool corner of the barn, holding the weekly paper as far away as he could get it, and working his head from side to side, with squinted eyes, to decipher the news.

"Soho! Your sight's begun to fail you at last," said the visitor, bluntly. "Well, 'tain't surprising at your age."

Mr. Snow turned on him an indignant glare.

"My eyesight's all right!" he roared. "The only trouble is my pesky arm isn't long enough!"

DRANK "LIKE A BEAST."

This little story of the late Dr. Kidd is told in "The Humor of the Scot." Dr. Kidd's Beadle, it appears, was a victim of the national vice, and no amount of reproof or pleading seemed to have any effect upon him.

One day the worthy doctor was confronted by Jeems, so intoxicated that all his customary caution and sleek humility had flown. In a reckless mood he challenged the burly old doctor to come and drink with him. Recognizing the futility of trying to reason with a man in such a state, Dr. Kidd replied:

"Oh, aye, Jeems. I'll come wi' ye, an' I'll drink like a beast to please ye."
"Hooray!" said the beadle. "Come along."

So they entered the inn, this strangely assorted couple, the mark of observation to many a curious eye. Jeems started to order a "mutchkin," but the reverend doctor filled a glass with cold water and quaffed that.

"Hoots!" expostulated the bacchanalian beadle. "Ye said ye wad drink like a beast, doctor."

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

Painkiller

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 unexcelled. 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.

"Aye, Jeems, an' so I have," was the dignified reply; "for ye know a beast is wiser than a man, an' drinks only what's gude for it—an' that's cold water."—Pioneer.

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

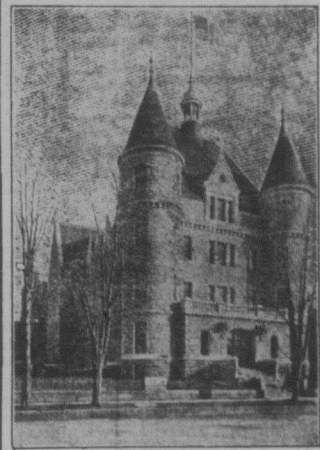
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WE HAVE HELPED OTHERS | WE KNOW YOU!
WE CAN HELP

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:

- | | |
|--|--|
| <ul style="list-style-type: none"> 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 | <ul style="list-style-type: none"> Hydraulic Engineer Municipal Engineer Bridge Engineer Railroad Engineer Surveyor Mining Engineer Metallurgist Mine Surveyor Mine Foreman Cotton Mill Supt. Woolen 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.

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201 UNION STREET,
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HOME OFFICE :
SCRANTON, PA.

MAGICAL

is the effect produced on a big family wash by a single cake of SURPRISE soap. The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely. And yet it costs no more than ordinary soaps.



Read the directions on the wrapper.



A WARNING TO BACKACHE SUFFERERS.

Backache may strike you at any time. Comes when you least expect it. Comes as a warning from the kidneys.

A sudden twitch, a sudden pain. The kidneys cause it all.

If you don't heed the warning, serious kidney troubles are sure to follow.

Cure your Backache by taking **DOAN'S KIDNEY PILLS.**

There is not a kidney trouble, from backache to Bright's Disease, that Doan's Kidney Pills will not relieve promptly and cure more quickly than any other kidney remedy.

50c. per box or 3 for \$1.25. All dealers of THE DOAN KIDNEY PILL CO., Toronto, Ont.

Denominational Funds. PRINCE EDWARD ISLAND.

RECEIPTS FROM BEGINNING OF CONVENTION YEAR TO DEC. 31ST, 1902.

| | |
|----------------------|-----------|
| Charlottetown church | \$ 28.85 |
| North River " | 25.00 |
| Murray River " | 10.60 |
| Annandale " | 5.00 |
| Dundas " | 5.25 |
| Tryon Sunday School | 6.00 |
| A Friend | 20.00 |
| | \$ 100.70 |

A. W. STERNB, Treas. for P. E. I.

News Summary

Former Premier Sagasta died at Madrid on Monday. Senor Sagasta was born in 1827. His intellect was unimpaired until his last hours.

The Canada Gazette to-day contains notice of an application to parliament for an act to incorporate the Marconi Wireless Telegraph Company of Canada.

At a meeting of the Irish Protestant Benevolent Society, Toronto, on Friday, a letter from Lord Roberts was read, announcing his inability to visit Canada this year.

A family of four died from asphyxiation at Chicago on Monday night. The tip of a gas jet was found lying on the floor and the gas was turned on.

After occupying eight days, during which time they presented about 150 witnesses, the non-union men who are a party to the arbitration agreement closed their case before the coal strike commenced at Philadelphia on Friday.

Henry Phipps, of New York, formerly a partner of Andrew Carnegie, has contributed \$300,000 for the establishment of an institution in Philadelphia for the treatment and study of consumption. It will be so endowed as to derive an income of \$30,000 to \$40,000 annually.

Lord Strathcona has offered to give the last \$20,000 required to construct a gymnasium for McGill University. It is estimated that the total cost will be about \$100,000. The undergraduates in the college have raised \$1,000 and a systematic canvass will be started at once.

The anti-gown faction in the dominion Methodist church, Ottawa, waited upon the pastor and protested against his innovation. Dr. Rose gave them no assurances that he would dispense with the gown. After the meeting the dissidents met and formed an association with a view to preventing "ritualistic innovations" in the Methodist church.

Confirmation was received at Washington on Thursday of the reports from Caracas to the effect that all barriers in the way of a settlement of the claims of Great Britain and Germany and Italy against Venezuela had been removed by the last named country yielding to the demands of the European allies. Minister Bowen will leave Venezuela either Saturday or Sunday for Washington.

At Hampton Tuesday John Oram, of St. John, was arrested for maliciously breaking with a stone the window, show bottle, etc., in the store of George E. Frost, druggist, was tried by Judge Wedderburn under the speedy trials act and pleaded guilty. His Honor reserved sentence until January 20th, pending an investigation into the character of Oram.

A request was made by the corporation of Ottawa to the British government last November for a refund of the war export tax on Welsh anthracite coal purchased by Ottawa city. The tax is one shilling per ton. The lords commissioners of the treasury, to whom the request was preferred, express their regret that it was not in their power to return the duty paid on the coal in question.

The coal situation is looking brighter. The Pennsylvania mines are not running within any range of their capacity, and will not get under full way for some weeks yet, but they are turning out a big lot of coal at the pit mouths. As soon as the holidays are over more men will go back to steady work, but the full force will not operate until the United States commission sends in its report to the president. All indications point to a big output of coal the coming summer.

Mr. Chamberlain, replying to the address of the burghers, said the terms already granted were decidedly generous, and that there was no prospect of a general amnesty. He declared the government purpose abiding by the terms of the Vereinging agreement with the Boer leaders at the time of the surrender. The cases of the burghers now in Europe would be considered individually on their merits, said Mr. Chamberlain, and these burghers should prove their loyalty by accounting for the gold taken to Europe.

The Ottawa Ministerial Association on Monday decided that it would not admit to membership Rev. Mr. Hutcheon, Unitarian, because "as the association is based on the principles set forth in the Evangelical Alliance, it would be impossible and inconsistent, both for the association and Mr. Hutcheon, to receive him as a regular member; but at the same time they would cordially invite him to attend the meetings of the association and to enjoy all the privileges of a corresponding member."

RADWAY'S READY RELIEF FOR PAIN

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

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

Dysentery, Diarrhoea, Cholera Morbus.

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

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

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c. a bottle. RADWAY & CO., 7 St. Helen Street, Montreal.

Our Interest in Kent County

Still the Kent county churches are without a pastor, and but for the noble band of faithful Sunday School workers our interest in this county would go out. Saturday, Jan. 3rd, the 64th session of our Kent Co. Schools met with the St. Mary's church. After devotional service, and election of officers, an open parliament in which "our needs and how to meet them" was discussed which proved very helpful.

Saturday evening was given to "temperance and missions." The "Rosefield Division" was largely represented and gave a good programme.

Sunday morning the officers and teachers of the St. Mary and Dundas Sunday Schools were installed. A Sunday School lesson was taught by Rev. C. H. Stearns, and an address on "what constitutes a Baptist" was given by Pastor Bynon.

In the afternoon the Sunday Schools of the county gave short programmes. A Baptist normal lesson, No. 25, was taught and a short address to workers given. The Sunday School programme reflected much credit on both teachers and taught.

In the evening an address to young men, special music, readings, a sermon and social service closed our Convention. Expressions of burdens lifted, workers encouraged and souls helped heavenward, still assures us our Father's smile rests on his Baptist Sunday School Conventions.

At the close a young woman informed the writer she had decided to follow Christ in baptism and that others were like minded. By her request and officers of church I will (D.V.) visit that county Feb. 1st and baptize.

R. M. BYNON.

Token of Appreciation.

The members and friends of the 2nd Chipman Baptist church on Christmas eve presented Mrs. H. B. Hay with an elegant set of opal ware—consisting of six pieces—beautifully mounted in silver as a slight token of their appreciation for her faithful and efficient services as organist, so gratuitously given for the past seven years.

Chipman, N. B.

Acknowledgement.

I desire gratefully to acknowledge the very acceptable gift of a fur coat from the members of my church and congregation. The coat is a very fine one, being beautifully marked and finished. We have received several tokens of kindness since coming here and such marks of goodwill we much appreciate.

C. W. TOWNSEND.

St. Martins, N. B.

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

A Little Girl's Life Saved

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

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

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULDA.

1704 Edward Street, Houston, Texas.

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

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.

A GUARANTEED CURE FOR DYSPEPSIA OR MONEY REFUNDED IS FOUND IN K.D.C.
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 SPIRIT, ETC. FREE SAMPLES K.D.C. AND PILLS. Write for them. K.D.C. CO. Ltd. Boston, U.S. and New Glasgow, Can.

Red Rose Tea IS GOOD TEA.