

Messenger and Visitor.

First Baptist Church
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THE CHRISTIAN MESSENGER,
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THE CHRISTIAN VISITOR
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A Talking Machine. A London newspaper—The Express—makes the statement that before long we may expect to have, as the result of an invention which is being perfected by a Dr. Marage, a machine that can really talk. Many persons would reply that we have that already in the phonograph, but as the Express explains, the phonograph is only a talking machine in the sense that it gives off a record which has already been made upon a cylinder by an actual human voice, while Dr. Marage's aim is to produce a machine which can pronounce words at first hand, and he has already succeeded in getting from it the five vowel sounds, a. e. i. o. u. distinctly uttered. The machine, we are told, has been constructed so as to reproduce the interior of a person's mouth in the shapes assumed by it while pronouncing the different vowels. These false mouths are made of plaster of paris and are fitted to sirens giving the appropriate combination of sounds. When the machine is set in operation the vowel sounds are produced synthetically. Dr. Marage proposes to modify the steam sirens used on ships, so that they will imitate the vowel sounds, thus obtaining phonetic syllables which may be used to form an international alphabet. There are believed to be greater possibilities for this invention than may appear at a first glance. Now that it is possible to make exact mechanical reproduction of the human mouth with pliable lips, perfect teeth and all the wonderful inner mechanism, it would be possible to use those mechanical word producers on a magnified scale on steamships at night and in fogs, and many disasters may thereby be averted.

President Roosevelt's Message. The United States Congress was opened on Tuesday of last week. President Roosevelt's first presidential message had been looked for with something of special interest. The message appears however to follow pretty closely the conventional lines of such deliverances. It is of formidable length, occupying about two hours in delivery, and it deals with matters of public and national concern in the United States without adding largely to the world's stock of knowledge or projecting anything really new in the line of national policy. Naturally and properly the address opens with allusion to the lamented death of the late President and the causes of that tragic event. President Roosevelt connects it unhesitatingly with the anarchists and their teachings, and urgently calls the attention of Congress to the problems involved in the known presence of these enemies of order and government in the country. This is a matter with which Congress seems eager to deal, and resolutions upon the subject have already been submitted to the Senate. The address deals with the subject of trusts, but hardly in a definite way. The recommendation of the President in this connection is principally that there shall be the fullest publicity in respect to the workings of the great corporations engaged in inter-State business. The President stands firmly for the protective tariff, and deprecates any essential change therein, as detrimental to the industrial interests of the country. The value of reciprocity is recognized, but it is to be held subsidiary and ancillary to protection. It does not appear from the President's address, or from any other source that can be regarded as authoritative, that the United States is prepared for reciprocal trade with other countries on anything like generous lines. Doubtless the nation might do so with large advantage to its own interests as well as to those of other nations, but industries raised on the lap of protection never get old enough to be weaned, if they are to be consulted about it, and though they may not feel strong enough to walk alone, they feel quite competent to

exert a determining influence upon Congress. The President is able to congratulate Congress on the fact that Great Britain has given the United States all that even the Senate could make bold to ask for in the trans-isthmian canal. The Monroe Doctrine is again reaffirmed and the nation is congratulated on its general friendly relations with other powers, with special reference to the death of Queen Victoria and the Empress Frederick of Germany and the expressions of sympathy received from those nations by the United States when the President was assassinated.

Major Bond. The sudden death of Major E. L. Bond last week, has removed one of the most highly respected and valuable citizens of Montreal. The manner of Major Bond's death was sad and tragical. He was spending the night of Tuesday alone at his summer home at Philipsburg, on Missisquoi Bay. Mr. F. B. Wells, manager of the Philipsburg Railway, had been with him until 10.30 in the evening. About 5 o'clock next morning the residents of the village discovered that the fine residence of Major Bond was all ablaze. When the flames subsided sufficiently for the examination of the premises to be made, his charred remains were found in the ruins. Major Bond was engaged in the insurance business. In earlier life he had taken a keen interest in military affairs, taking an active part in the defense of the Province in view of the threatened Fenian raid of 1866 and 1870, and was second in command of his regiment in the Northwest rebellion of 1885, after which he severed his connection with the military, retaining the rank of Major. It is said of Major Bond that, throughout his career, he has been on the side of every local movement looking to the elevation and well-being of his fellow men. For more than fifteen years he had been actively identified with the Dominion Temperance Alliance, occupying positions on the executive for several years, and during the last year was president of the provincial branch. He was an able advocate of the cause of prohibition, was one of the originators of the Law and Order League and the Good Government Association, and was a director and active worker in both Associations. He stood fearlessly for his principles and personally promoted the enforcement of the laws against illicit liquor selling and other social evils. The Montreal Witness says editorially of Major Bond that, "he daily took his life in his hand as the enemy of the corruptors of youth. The word on the street today is: Who is there that our moral and commercial interests could have worse spared, and who will take his place?"

Services at the Coronation. It is said that nearly sixty claims for service to be performed at the King's coronation have been submitted for the consideration of the Court of Claims, which met in the Privy Council Chamber, Whitehall, last week. Among other curious claims is that of the Duke of Norfolk, as Lord of Workshop to present a pair of gloves to the Sovereign and to hold the sceptre with the cross while the peers do homage. Besides this special claim the Duke, in his right to the earldom of Arundel, claims the office of butler at the banquet. It is said that no one is now living who was present at the proceedings of the last court, which sat in 1838, but precedents as revealed by the records will be strictly followed.

Ontario and Prohibition. A largely attended meeting of the executive of the Ontario branch of the Dominion Alliance was held in Toronto last week. In view of the recent decision of the Imperial Privy Council in the

Manitoba case and the promise given by Sir Oliver Mowatt, when Premier of Ontario, of improved legislation in the line of prohibition, it was resolved to "authorize a delegation to wait on the Provincial Government, to remind the Government of the Premier's assurance, given to a similar deputation, when the Manitoba case was sub judice; to express the views of the Alliance as to the great importance of the decision given, as settling the question of Provincial jurisdiction; to repeat the request for effective and enforced prohibition to the full measure of the Provincial power, and that such legislation be introduced at the next session; and to ask the Government for an early intimation of the plans and methods by which such prohibition is to be secured and established in the Province." What course the Ontario Government will take in the matter is not known. But Premier Ross is a pronounced temperance man, and we believe a declared prohibitionist. It is believed in some quarters that a prohibitory law may be passed by the Ontario Legislature at its next session, subject to the popular approval through a referendum.

Drowned in the Ottawa. The fatalities which result from skating upon thin ice yearly bring trouble to many homes.

The accidents of this kind the present season have not been perhaps more numerous than usual, but a good many have been reported. Among these who have suffered sad loss from this cause is the family of Hon. A. G. Blair, Minister of Railways for Canada, whose daughter, Miss Bessie Blair, was drowned by skating into an open place on the Ottawa river in the dusk of the evening on Friday last. A young man, named Creelman, who was skating in company with Miss Blair, was rescued in an exhausted condition, but another young man, named Harper, who went to the assistance of Miss Blair and her companion, was drowned. Mr. Harper, who was assistant editor of the Labor Gazette, is spoken of as a very promising young man and a great favorite with all who knew him. Miss Blair was a bright young lady, who had been pursuing her studies in Europe, and much is said in praise of her amiable qualities. Deep sympathy is felt in St. John as well as in Ottawa for the afflicted family and especially for Mrs. Blair who is in poor health and who, with Mr. Blair, was at Clifton Springs, N. Y., when the sad accident occurred. It is stated that the telegram sent to Mr. Blair on Friday evening conveying the sad news was not delivered, and the first intimation which the bereaved parents had of the terrible blow was received through the papers the next morning.

McMaster keeps McKay. McMaster University is rejoicing over the fact that, after all, it is not to lose Professor McKay.

Mr. McKay had been offered, and had intimated his acceptance of, the Principalship of the Toronto Technical School. The Canadian Baptist of last week gave expression to the deep and general regret felt at the loss which McMaster would necessarily suffer in Prof. McKay's removal. On more mature consideration, however, Mr. McKay found that the University had so strong a hold upon his heart that he could not reconcile it with his sense of duty to sever his relations therewith, especially in view of the warm expressions of esteem from professors and students, and the manifest unwillingness of all connected with the College to lose his services. He accordingly reconsidered his decision, withdrew his letter of acceptance to the Technical School Board, and, on Wednesday morning last, caused great joy in McMaster by announcing these facts to the assembled Faculty and students of the University. That McMaster is able to hold such a man as Prof. McKay in the face of an attractive position and a much larger salary, says much for her, and we trust the Professor will have no reason to regret any present sacrifices which he may be making on account of the denomination and its educational work. The Faculty and students of McMaster further showed their appreciation of the Professor's action by a complimentary banquet given to Mr. and Mrs. McKay on Thursday evening. This expression of regard was accompanied by the presentation of a silver tea service to Mrs. McKay.

"DO QUICKLY."

A Sermon Delivered at Union Chapel,
Manchester, on Sunday Morning,
November 17th, 1901, by

REV. ALEXANDER MACLAREN, D. D.

"Then said Jesus unto him, that thou doest, do quickly."—John xiii. 27.

"That thou doest?" Not "art about to do." For, when the die was cast and the resolution fixed, the deed, so far as its doer's responsibility and its effects on his character were concerned, was already done. When David's desire to build the Temple was negated, it was said to him, "Forasmuch as it was in thine heart" it was counted as performed. Human law deals with acts. All noble morality, and God's law, which is the noblest of all, deals with intentions. And so, not merely because he had already been to the priests, but because he had fixed in his mind to do it, Judas is regarded by Christ as already in course of his base action. The principle holds good in reference to good and to evil purposes. Foiled aspirations after good, and thwarted inclinations to evil, are both regarded by him as already done.

But did not Jesus Christ push the man over the precipice by this strange command? No; the man had flung himself over before the command was given. As I tried to show you last Sunday, when speaking about the previous part of this verse, when the sop was given he was tottering on the edge. "After" he had taken "the sop" he had gone over. And what Christ says here has no bearing on the decision to do the deed, but simply on the manner in which it was to be done. The command is not "do," but "do quickly."

But now it seems to me that the point of view from which these words are mainly to be looked at is one which is generally almost ignored. Suppose instead of puzzling ourselves with asking the question how they affected Judas, we ask the question, "What do they say about Jesus?" To me they seem to be far more instructive and illuminative when considered as being almost an instinctive cry from his heart, and having reference to himself, than when we look upon them as being an instruction to the betrayer. The two references are both there, and I think that in order to understand all the deep significance of this strange injunction we have to take both into account. My purpose this morning is just to try to embrace both these elements or points of view in our consideration.

First, then—and, to me, by far the more important—I cannot but hear in this injunction.

I.—THE CRY OF A HUMAN INSTINCT IN THE PROSPECT OF A GREAT PAIN AND SORROW.

"That thou doest, do quickly." Do we not all know that feeling in looking forward to something unwelcome or painful that is impending—"would it were over?" There are few things that try the firmest nerves more than the long anticipation of the leaden footsteps of the slow hours that bring us some great trial, shock, or loss. The cup of bitterness is less bitter when we can drink it off at a gulp; more bitter when it has to be sipped. Anticipated sorrows make men more impatient than do anticipated joys. And it seems to me that here we have just that strange paradox that we all know so well, of stretching out a hand to bring the thing from which we shrink nearer to us, just because we shrink from it. Does it not bring our Lord very near, if we think that he turned to the betrayer, and after he had given up trying to influence him, said in effect: "The one kindness you can still show me is to do your work quickly." He shrank from the Cross, and therefore he desired that it should come swiftly. For he, too, knew the agony of the protracted anticipation, and would fain hasten the slow drip, drip, drip, of the leggard moments, and bring, and have done with, that which he knew was coming. If we found such a saying as this recorded in the biography of any great martyr or hero, we should at once come to the conclusion that he was therein expressing that natural, instinctive feeling. Why should we scruple, except from a misplaced reverence, to say that the same feeling is expressed by it when the words come from the lips of Jesus Christ? His death was unique, but he shows us his brotherhood, not only in the fact, but in the manner, of the death, and in his attitude towards it when it was yet but an anticipation and a near prospect.

One is the more inclined to hear that familiar tone in the words of my text, if we remember how something of the same kind of desire to accelerate that from which he shrank is obvious during all the narrative of his last days. Do you remember how he set his face as a flint on his last journey to Jerusalem, with such a tension in his countenance and resolved determination in his swift steps up the rocky road from Jericho, that the disciples were conscious of something unusual and followed behind, as the Evangelist says, silently and in amazement? What was the meaning of our Lord's entire reversal of all his previous policy—if I may use that word—on the occasion of his public entrance into Jerusalem? What was the meaning of his daily going into the Temple, casting out the money-changers, and pouring out the vials of his hot indignation upon scribes and pharisees

and official hypocrites and malefactors? Did it not all point to this, that he had resolved that the time was come, and that if we cannot say he deliberately accelerated, at all events he did not seek in the smallest degree to avoid, the fall of the thunder-bolt? Nay, rather, he deliberately sought the publicity and took up the position of antagonism which were certain to lead to the Cross. I suppose that he, too, who had travelled all his life—if we believe the New Testament narratives—with that black thing closing the vista ahead, was conscious, as he drew nearer and nearer to it, that in a strange way it both repelled and attracted him. And so, if I might so say, he turned to Judas, as a lamb that was being slain might have lifted its innocent eyes to the sacrificer, and said, "Do it quickly!" Ah! brethren, that brings him very near to weak hearts.

Let me say one word, before I go further, about that of which the wish to get it over was a symptom, viz., the shrinking from the Cross. It was perfectly instinctive and natural, the recoil of the sensitive corporeal nature from pain and suffering, which is neither right nor wrong in itself, being natural and involuntary. But there was something more, as we see from the story of the last hours. Most men, however much they are cowards in their lives, die calmly; Jesus did not. The agitation, the horror of great darkness, the recoil and desolation of his whole nature, are neither heroic nor admirable; nor explicable in my poor judgment, except on one hypothesis: "The Lord hath made to meet on him the iniquity of us all." That burden weighed him down, and made his death less calm than have been the deaths of thousands whose calmness came from himself. If we bring in that deeper element, we understand not only the cry of desolation that broke tragically through the silent, dark hours, but we understand the shrinking and the strange paradox of feeling which turns the shrinking into its apparent opposite when he said, "That thou doest, do quickly."

But if we would probe the whole depth of the revelation which is given in this saying of our Lord's own emotions and thoughts, we have to turn to another aspect of it. I have spoken of this being the expression of his shrinking from the Cross, but can you not hear in it an expression also of his resolved will to go the Cross? That shrinking of which I have been speaking, and which I have called purely human, instinctive, and involuntary, and perfectly neutral, in so far as any moral quality is concerned—that shrinking, if I may use such a figure, never climbed up from the lower depths of instinctive feeling into the place where the Will sat enthroned. The mist lay in the bottoms; the summit kept always clear. He shrank, but he never allowed his will to waver. The tempest beat on the windward side of the ship, but the helm was kept firm, and the bow pointed always in the same direction. Jesus Christ was steadfast in his purpose from the beginning to the end. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." And so, all his life long, through all those gracious and wonderful ministrations of his, when his heart was open to all distress, and his eye open to all the loveliness of nature, the flowers of the field, and the lilies of the plain, there lay in his heart the fixed purpose, to die for men.

Brethren, why was Jesus Christ thus determined? What was it that kept the fixed will thus ever pointing in the one direction? What was it that shut down the shrinking, that coerced the nature which innocently and necessarily recoiled from suffering and pain? I believe it was two things; one, that Jesus Christ's own conception of the significance and place of His death differed altogether in kind from the conception that a martyr who is willing to die for a cause, and to pay down his life as the price of his faithfulness, might entertain. To Jesus Christ, as I read his own sayings, death was not the inevitable consequence of his discharging the mission which he was ready to face. It was, shall I say, the climax of the mission, and that for which he was born. And then, still deeper, if you ask me why he was thus rigidly and constantly determined to die?—I answer, it was love that backed up his will, and kept it from ever wavering. Because he loved us, and gave himself for us, therefore, as I have said, he shut down the recoil, and kept himself steadily determined to endure the Cross, despising the shame like some strong spring, always active behind some object which it presses constantly forward against a cutting knife, so the love of Jesus Christ bore him onward, all through his career, and if I may not say that it drove him, I may say that it led him, through all his sufferings unto the last of all.

It was a universal love, and it was an individualising love. "He loved me," says the apostle, "and gave himself for me." Each of us has the right—and if we have the right, we are under the obligation—to say the same thing, and to take of that great river of the water of life and love that flows out of the heart of Jesus, and turn it into our own little plot. Because he loved me he went to "the Cross, despising the shame." He subdued the shrinking, and welcomed death. When he hung on the Cross, and when he sits on the Throne, his love embraced you and me. May we take it and be at rest.

And now turn to

II.—THE OTHER ASPECT OF THIS STRANGE COMMANDMENT,

and think of how it affected the betrayer. There we have the solemn leaving of a man to take his own way.

I have already said that this is almost a kind of appeal to any lingering pity or kindness that there might be left in Judas. But it is more than that. Christ still keeps his position of authority over the traitor, and when he says to him, "That thou doest, do quickly!" it is a word of command, which says: "I am ready. You do not need to plot and contrive. Here are my hands; put your fetters on them." He assumes what is the characteristic of his attitude during his sufferings, that no man has power over him, but that he is voluntarily surrendering himself. The soldiers that would take him fall to the ground, that he might have departed. He waited, and let them lay hold on him. It was not Roman nails that fastened him to the Cross; it was the "cords of love" that bound him there. Throughout the whole of his Passion the same characteristics are prominent, and they are plain here.

But, beyond that, there is another point of view from which the words must be regarded. To Judas this commandment was equivalent to saying, "Take your own way." Jesus Christ left him to do what he would. Now, brethren, the analogue to that, the thing which corresponds to it, in your experience and mine, is a condition to which, more or less completely, we are all exposed, and to which some of us have drawn very near, when we are conscious of no restraints of conscience, when nothing seems to pull us back from evil that we are inclined to do. I do not know that anybody ever comes to absolute and entire insensitiveness of conscience. I hope not. But many of us do come awfully near it, and all of us tend toward it in some directions. For I suppose we all know what it is to have faults, sins, to which we are so disposed and habituated as that there is very little, if any, conscious check or pull-back when we contemplate doing them again. It is an awful solitude into which a man comes then. With our own hands we pull up the buoys, and put out the light-houses, and pitch overboard the compass, and lash the helm, and go to sleep in our bunks—and what happens then? Why! we are bumping on the black rocks, with half the ship's side torn to shivers, before we know where we are. So let us take care lest, by doing what Judas did, we get into the place where Judas stood, where conscience, which is God's voice, and circumstances, which are God's hand, shall no longer keep us back, and we shall wipe our mouths and say, "I have done no harm."

Do not let us forget that the only man that Jesus Christ ever, if I may use the word, abandoned, was an apostle. And how did he come to that fatal position? As I tried to show you last Sunday—by a very familiar road. He had been with Christ and neglected him. He had listened to his teaching and ignored it. He had received the full flame of his love upon his heart, and it had not melted him. So he grew worse and worse until he came to this—"Do it quickly!"

But is not that which I have called, perhaps too strongly, abandoned—the letting of a man have his way—is not that a kind of appeal to him, too, and a seeking of him by the only way by which there is a chance of finding him? We all know that sometimes the best thing that can happen to a man is that he shall drink as he has brewed, that he shall be "filled with the fruit of his own devices," that he shall be obliged to reap as he has sown, that if he will play with fire he shall be allowed to play with it, and find out when he looks at his own scathed palms what a fool he has been. God seeks us sometimes by letting us go, that we may learn by consequences that it is an evil thing, and a bitter thing as well, to forsake the Lord our God. "Do it quickly," and find out how rich you are with thirty pieces of silver in your pocket, and a betrayed Master on your conscience. I say that was a kind of seeking, and that is the kind of seeking that some of us need, and that some of us get.

No man is so left as that return is impossible. No man is so left as that he cannot be forgiven. If Judas was lost, he was lost not because he betrayed his Master—for even that crime might have been washed away by the innocent blood which he betrayed—but because, having betrayed, he despaired. The denier "went out and wept bitterly," the betrayer "went out and hanged himself." If he had let remorse become repentance, as Peter did, he, too, like Peter, might have had a healing message from the risen Lord on the Raster morning. He, too, might have been forgiven and cleansed.—Baptist Times and Freeman.

—A jury at Slouze Falls, S. D., on Friday, awarded Mary Garrigan a verdict for \$1,800 damages against Samuel Kennedy, a Dell Rapids saloonkeeper, for selling her husband liquor. Evidence was introduced to show that Garrigan became intoxicated on liquor bought of Kennedy, and that he later committed suicide. Mrs. Garrigan has similar suits pending against two other liquor dealers. This is the first conviction under the new license law prohibiting the sale of liquor to inebriates.

This seems to be a decided improvement over the way in which such matters are managed in this country, where if a man gets crazy drunk and threatens the life of his wife and family, he is fined any twenty or thirty dollars, and his wife and family get justice by virtually paying the fine; and the saloon keeper goes scot free,

Serpents in the Wall.

BY REV THEODORE L. CUYLER, D. D.

Human life is not an open prairie, over which every body may roam at will and do as he likes. Our Heavenly Father loves us too well to allow us to follow the devices and desires of our own depraved hearts. He has, therefore, fenced us around with his righteous and infallible Word; and some of the most vital portions of that Word are in the form of commandments. "Thou shalt" and "thou shalt not" are planted all along our pathway to define the limits between right and wrong—between what you may do and what you may never do. God never takes down his fences, or lowers them by a hand-breadth. Let the rose-water pulpits preach what they will, Sinai is not an extinct volcano in Bible theology. Churches may "revise" their Confessions of Faith as often as they choose, but the Almighty never allows his laws to be revised—or repealed. In these days we need more of the sacred authority of law in our homes, more enforcement of law in the community, more preaching of divine law in our pulpits and more "law work" in the conversion of souls who can represent and serve Jesus Christ by keeping his commandments. The very essence of sin is—breaking down or breaking through God's fences.

There is a verse in the Book of Ecclesiastes that is seldom thought of or preached about. The little verse (which every young man ought to copy into his memorandum book) is this: "Who so breaketh through a fence, a serpent shall bite him." I quote it from the Revised Version. Most Old Testament scholars are agreed that the reference is not to a hedge of bushes, but to a stone wall. It was the custom in Palestine to surround vineyards with a wall of stones, and these were a favorite haunt of snakes. The idea of this pungent text is that if anyone undertook to break through the inclosure of his neighbor's vineyard, he might and a sly policeman there in the shape of a snake; and the bite of the snake would be deadly poison. This is only a picturesque way of putting it that the "way of transgressors is hard," and the "wages of sin is death."

We commend this truth to those who are yet in the morning of life. Why? Are counsels and sermons to them especially needed because the young are worse than those who are of older growth? Nay, verily; for in the biographies of Scripture many of the most flagrant offenses—such as the drunkenness of Noah, the lecherous deeds of Lot and of David, the criminal parental conduct of Eli, and the sins of Solomon—were all committed by men advanced in life. No indictments recorded against youth could be worse than these. But the prime object of all preaching and teaching in a pulpit, or out of it, is prevention. A faithful warning, well heeded by the young, may save them from the bitter experiences of character corrupted or life hopelessly wrecked. A buoy well placed, a signal-lamp well lighted, is better than all the life-boats that may be launched when it is too late. Youth also is the period of ardent impulses and venturesome risks. Commonly it is stronger at the engine than it is at the air-brakes. It is immensely important, therefore, to prevent young men from attempting to break through God's fences, or even to loosen a stone in his divinely ordained walls.

Take, for example, the most familiar case of all—the temptation to tamper with intoxicants. An ounce of prevention is worth a ton of attempted cure. God has built up his solid barricades against alcoholic drinks that antedate all statutes of prohibition; with his statutes no legislature dare meddle; just as soon attempt to repeal the law of gravitation. In the solid wall of Total Abstinence are immutable principles founded on the constitution of the human body and in the inherent qualities of all intoxicants. They are not needed by the healthy; they seldom cure the sick; they involve the risk of damnation to body and soul. On the forefront of the wall of abstinence God has kindly hung this warning: "Look thou not upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly; at the last it biteth like a serpent and stingeth like an adder." Yet, in spite of all warnings, millions of young men venture to break through this fence, with the reckless hope that they will dodge the adder. But when the poison of that serpent gets into the blood and brain, it is a desperate battle for life; and where the grace of God gives one John B. Gough the victory, the vast majority of fence-breakers die of the venomous bite. My friend, never loosen a pebble from that wall!

What is true of intoxicants is equally true in regard to the indulgence of all sensual appetites. The Creator has built a solid barrier of chastity; everything beyond that wall, whether it be the lustful look or the wanton wish, involves licentiousness. It is infinitely easier to keep clean than it is to wash off the impurities from a soul once polluted. No man or woman, young or old, can venture to dislodge a single stone from the wall of purity, but out darts the serpent! Upon that inclosure the divine hand has written the solemn but loving admonition: "Can a man take fire in his bosom and his clothes not be burned? Can he walk upon hot coals and his feet not be burned?"

There are two kinds of fences that I must briefly allude

to before closing this "sermonette." This one is the inclosure that every wise, godly parent builds around his own household. And it is not to be constructed either of nothing but sharp pickets of prohibition. The daily example of father and mother, the whole daily home influence ought to be a solid and beneficent barrier, strong enough to shut in, and also to shut out. When a son or daughter does break through such fences of loving, parental authority, woe be to them! The parable of the prodigal son is the story of a fence-breaker; and it is not every transgressor that sets his face homeward again, or has such a loving parent to extract the poison of the serpent's bite. What the home is to the child, the church of Christ is (or ought to be) to its every member. Its walls mark a distinct separation from the customs, practices and spirit of the outlying world. The pure commandments of Jesus Christ are written on every stone. Inside of that fold is safety, peace and spiritual power, outside of it prowls the wolf. To every Christian who has ever entered the inclosures of Christ's love and vowed fidelity to his Master, comes this tenderly solemn warning—"Whoso breaketh through this wall, the serpent shall sting him!"—Independent.

Weat "Education" Means.

BY MARY E. WILKES.

It is coming to be more and more recognized—particularly in America—that "education," to be genuine, must fit men and women for practical life; not by degrading them or tying them down to the drudgery of existence, but by lifting up practical work and putting it on a basis where it becomes a worthy part of the art of living. Our best seminaries and women's schools now teach house-keeping as a matter of course.

The brief period of residence at a boarding-school is usually succeeded by the practical duties of a woman's life. For the large majority of women, the occupations and interests of home are to be the permanent and engrossing interests of life, and school-training must have a direction in harmony with this fact. The drudgery of routine, the ever-recurring, practical duty in domestic, not less than in professional life, becomes less wearying and more stimulating in proportion as it is seen to have a spirit within the wheels, a relation and purpose beyond and above the task itself.

A woman should know how to make her occupation enriching to her own intellect and spirit; to make of household duties an ever-developing art; to bring to it all the training of education; to enlarge and adorn her sphere with all the acquirements of school; to feel no painful incongruity between these and the duties of her life.

To do this well a complete scheme of girls' education cannot exclude preparation for the chief employment of life—the life-long interest and care of homes.

In one of our most progressive seminaries for young women may be seen on a Saturday afternoon a low platform, in a lecture-room, a cooking stove of the best modern pattern; near it the demonstrating table, tools and material, the tools being the best cooking utensils; the materials are as they are sent from the market.

Here the instructor prepares the various dishes set down in the order of the day, prefacing her work with a recipe, which is copied into the note-books of her pupils. No better lesson could be given in the value of keeping a "level head," than is given by this quiet, self-possessed lady, who talks clearly, connectedly and without weariness; explaining all her processes as she goes on, giving no place to luck in the exact and uniform methods of her work, while the complete course of a dinner is made ready—each dish, in its order, to be tested by the interested audience of coming housekeepers, who have anticipated this finale with napkin and spoons.

The class frequently "receive" in dresses fitted and made by themselves, in connection with the dress-cutting class. The aim is not to make cooks and dressmakers, but to ennoble women's lives; to inspire the confidence of knowledge, to uphold the unity of the intellectual and practical life, to suggest occupation for vicissitudes of fortune—by elevating sentiment in favor of giving time and effort and all painstaking to the high purposes of home.—Sel.

Why Men Don't Go to Church.

In a recent address upon the above subject, the Rev. Madison C. Peters, D. D., said: "The world does not want for preaching, but it is in need of the right kind. A homely but true adage is, 'A sermon, like a pudding, must have something in it.' Farmers never get together and discuss how to get the cattle up to the rack; they put something in the rack. To hold the people you must hold the pulpit. Ministers can visit their people better by sermons than by calling on them. Be in earnest. Better boil over than not boil at all. Rantists always get converts. Spiritual power does not diffuse by the force of mere argument. It needs the overflow of heart to give the lips full speech. Strike out straight from the shoulder, speak to men in direct, simple, forceful, fearless language. The preacher is a voice, not an echo. Hit sin, and hit it hard. Preach the

gospel, and apply it to everyday life. The all-penetrating, all-pervading, all-animating and all-inflaming motive of the preacher should be love for the souls of men. Before the almightiness of the cross there can stand no resistance, and that sermon in which Christ is not presented as the Saviour of sinful men will be to the soul only the beauty of the snowdrop and the sublimity of the desert. The church must in its methods of work thoroughly adapt itself to the condition confronting us in this lightning-footed twentieth century, and show itself equal to meet the demands of this age—an age on ages telling.—The Standard.

Shining.

There are people who are all the while trying to shine, though not in a Christian sense. It is an ambition with them to shine. Not a little vanity lies back of it, and the meanest sort too. They want to eclipse other people in their receptions and feasts, in dress and house. The world is full of people eager to shine. Not a few like to shine in conversation and they store their memories with brilliant quotation and other people's wit to supplement their own. They are profuse in allusions to the author's they have read or heard of. It is a method of self-glorification.

Now the Christian idea of shining is just the reverse of this. The image of the lamp shining not for its own sake, but for others' good, suggests both the quality of unconsciousness and unselfishness in every true life. A Christian who works for Christ with an idea in his mind that he is thereby shining, or a preacher who ascends the pulpit with a thought like that in his heart, will quickly reveal his insincerity and forfeit his influence with reasonable men. The one who tries to shine has little light to give.

The chief thing to do in the matter of shining is simply to feed the lamp and trim the wick. Then shining will be easy and natural. When there is real life in the soul, there will be an expression of it, just as surely as light reveals its presence. Some are apt to think of their light as simply a reflected light, and of themselves as reflectors. But Christ called his disciples lamps, not reflectors. The lamps hold the illuminating fire. There must be light within us before light can shine from us. The Christ-given light is his own life imparted unto us. We are his lamps, for the fire that kindles the soul first came from him. Let that light shine.—The Commonwealth.

Co-operating With the Teacher.

Outside the schoolroom hospitality there is a hospitality of the home which all parents ought to extend to the teachers of their children. The most devoted teacher cannot come to know her boys and girls well under the school roof. Let them meet in the home, around the tea-table, in that sweet part of the day which Longfellow calls "the children's hour." At these moments the teacher will see in her incorrigible boy or dull girl a certain nobility and charm, or a gleam of talent, which lie hidden during study hours. A child will have a new incentive to study in pleasing a teacher who is "mother's friend," and the teacher herself will take greater pains with the boy or girl from a friendly home.—Isabel Gordon Curtis, in Good Housekeeping.

Among hymns of heaven "The Sands of Time are Sinking," with its refrain,—"In Immanuel's Land," takes high rank, and deservedly. For no other hymn on this theme brings out with such emphasis as the secret of heaven's attractions for the Christian heart the personal presence of the "Lamb that was slain." The hymn is a selection from a poem of nineteen verses, the fruit of a long and loving study of the "Life and Letters of Samuel Rutherford, and founded on what are said to be his last words, "Glory dwelleth in Immanuel's land." It was introduced to the public as a hymn by the Rev. Dr. Wilson-Barclay, Free Church, Edinburgh, in "Songs of Zion." Since then it has passed into common use. Edinburg. REV DR. CAMPBELL.

At a dinner of the Royal Academy in London, Thackeray and Carlyle were guests, and at the table the talk among the artists around them turned upon Titian. "One fact about Titian," a painter said, "is his glorious coloring." "And his glorious drawing is another fact about Titian" put in another. Then one added one thing in praise and one another, until Carlyle interrupted to say with egotistic emphasis and deliberation, "And here sit I, a man made in the image of God, who knows nothing about Titian, and cares nothing about Titian." Thackeray who was sipping his claret and listening, paused and bowed generally to his fellow guests, "Pardon me," he said, "but that is not a fact about Titian, it is a fact, and a very lamentable fact about Thomas Carlyle.

Prayer is the preface to the book of Christian living; the text of the life sermon; the girding on the armor for battle; the pilgrim's preparation for his journey. It must be supplemented by action, or it amounts to nothing.—Phelps.

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For Christ and the Church.

The relation between the individual Christian and the church with which he or she is connected ought to be regarded as a very sacred thing, the bond is one which is not to be lightly severed. For the church is Christ's bride, and because of this mystical union there is a oneness of life and spirit between Christ and the church, which must be for the individual Christian in the highest degree significant and precious. And if it is said that when the church is regarded as the bride of Christ, it is the invisible church, the whole body of believers, that is thought of, it is to be said in reply that every local church, rightly constituted, is the visible representation of the invisible church and can truly claim to sustain this mystic, spiritual relationship to Christ, its Head. In every individual member of the church, then, there should be the consciousness that he is one of a number of living members that make up the body of Christ. He is not merely a unit in the church, but he is a living member in vital union with every other member and with the Head. His life is a part of the church's life and the church's life is a part of his.

Where then is the place for the self-centred, arrogant, dominating spirit that too frequently manifests itself in our churches? How frequently do the words and actions of church-members indicate that whether or not they will continue in fellowship with the church is a matter to be decided by their own inclination, or according to the impulse of their feelings. If the minister whom the church as a body chooses to be its minister is not their individual choice, they will "leave the church"; if this or that thing which they do not personally like is done, or if this or that thing which they personally desire is not done, they will "leave the church"; if someone, wittingly or unwittingly, has offended them, they will absent themselves from the services and walk no more with the church until they have been sought out and a salve applied to their wounded sensibilities. Surely if we correctly apprehend our true relation to the church and the relation of the church to its Lord and Redeemer, we shall not be able to treat Christ's body with contempt and act toward the church as if our connection with it or our attitude toward it depended merely upon our individual whim or will.

There is a class of persons who feel impelled to leave the church because of what they regard as the church's worldliness and lack of spirituality. The church has been to them a minister of salvation; through the preaching of its ministers and the prayers and exhortations of its members, they were led to repentance and faith, received spiritual life and walked in its fellowship for a time with great comfort and joy. But since then they have received more light, have entered as they believe into a larger experience of spiritual life and power, and now the church seems to them cold, worldly, spiritually inert and unsympathetic; they feel chilled by its atmosphere and they are persuaded that, for their own spiritual health and as a protest against the church's unfaithfulness, they should denounce it and separate themselves from its fellowship. Now, suppose that they have made no mistake in believing that they have received greater light and have entered into a far richer spiritual experience, and that the church as a body is cold, inert and full of worldliness, does this justify them in separating themselves from the church and its fellowship? Surely in their church—even as in Sardis—there must be a few names which have not defiled their garments, and if Christ does not forsake the church, why

should his servants do so. The following words of the late Dr. A. J. Gordon of Boston seem worthy of being pondered in this connection:

"What the lungs are to the air, the church is to the Holy Spirit; and each individual believer is like a cell in those lungs. If every cell is open and unobstructed the whole body is full of light; but if through a sudden cold, congestion sets in, so that the large number of these cells are closed, then the entire burden of breathing is thrown upon the few which remain unobstructed. With redoubled activity these now inhale and exhale the air till convalescence returns. So we strongly believe that a few Spirit-filled disciples are sufficient to save a church, that the Holy Ghost, acting through these, can and does bring back recovery and health to the entire body. Woe, then, to those who judge before the time; who depart from their brethren and slam the door behind them before which Jesus is gently knocking; who spew the church out of their mouths while He, though rebuking it, still loves it and owns it and invites it to sup with Him. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," writes the apostle. This is the method of the Lord's present work, death overcome by life. "I cannot sweep the darkness out, but I can shine it out," said John Newton. We cannot scourge dead works out of the church, but we can live them out. If we accuse the church of having pneumonia, let us who are individual air-cells in that church breathe deeply, and wait patiently and pray believingly, and one after another of the obstructed cells will open to the Spirit, till convalescence is re-established in every part."

Editorial Notes.

—President Roosevelt is reported as saying that he is getting more advice than any man living, and that most of it is bad advice.

—To live with a congregation that is always wrangling, Ian Maclaren says, is like living in the middle of a spring cleaning, and he would rather worship God in the open street than with such a people.

—We do not know whether Brother Freeman will be able to dig himself out from under the avalanche of question and criticism that has fallen on him this week. However, he is not easily crushed, and, not unlikely, will have something to say for himself in another issue of the paper.

—The two sermons of Dr. Maclaren recently preached in his own church, and printed in our this week's and last week's issues, surely afford no evidence of failing power. After more than fifty years of service in the pulpit, his bow abides in strength.

—It is related of Dr. Lyman Beecher that one night he had a dream in which an angel came to him and reminded him that God was managing the affairs of the Universe, and that he might save himself a good deal of worry if he would keep that fact in mind. It is rather difficult for some of us to believe that if we had the ordering of all things it would not be for the welfare of the Universe. But the angel that visited Dr. Beecher in his dream was probably well informed.

—An apple of gold in a picture of silver is the following quotation from Dr. Alexander Maclaren:—There is an old legend of an enchanted cup filled with poison and put treacherously into a king's hand. He signed the sign of the cross and named the name of God over it, and it shivered in his grasp. Do you take this name of the Lord as a test? Name him over many a cup which you are eager to drink of, and the glittering fragments will lie at your feet and the poison be spilled on the ground. What you cannot lift before his pure eyes and think of him while you enjoy is not for you.

—Solomon had no great hope of the man who has a tremendously big opinion of himself. Indeed he felt constrained to say very bluntly that there was more hope of a fool than of such a man. But as there may be some hope for fools in the school of experience, we ought not to give up in despair even the case of the man of colossal conceit, until it is seen what the discipline of life can do for him. Large and frequent doses of experience is the best prescription for swelled head. It takes time of course, but if the patient does not die under the treatment, a great improvement, if not a complete cure, is likely to be effected. Even Col. Sam Hughes might be able to wear a hat if he could have sufficient time and opportunity to exploit his military genius in South Africa.

—Dr. T. L. Cuyler thinks—and probably is correct in so thinking—that in these days there is too little preaching that has for its distinct aim the conversion of sinners. "Too many discourses," he says, "are addressed to nobody in particular; preaching to Christians has been relatively overdone and preaching to the impenitent underdone." What is needed is not "denunciations that only irritate or mere hortations that are only a waste of breath," but "that the preacher should so hold up the ugliness and the doom of sin before the sinner's eye that he should feel his own guiltiness, and so present Jesus Christ that the sinner should flee to him as his only

Saviour. 'Warn them from me' is God's solemn injunction to every minister; he has therefore no more right to cap Sinai or conceal hell than he has to hide the sin-atoning cross of Calvary. In short, I mean logic set on fire by love."

—Dr. Cuyler does not accept the theory that in order to awaken sinners ministers must preach first to awaken Christians. Nothing stirs comatose Christians like the sight of awakened persons going into an inquiry room with their pastor, or so moves the worldly church member as to see his son or daughter under concern of mind. Dr. Cuyler recalls the example of great preachers, from the Master Himself down, who have preached to the unconverted repentance and the remission of sins. "The most successful preachers from Whitefield and Wesley on to Spurgeon and Moody were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Spurgeon never had any 'revivals' in his great church; and for the good reason that there were no spiritual declensions to be revived from. He sowed the gospel with one hand, and reaped conversions with the other. His church was like the orange trees I saw in California; there were white blossoms on some limbs, and ripe golden fruit on some other limbs. Unless a minister intensely loves souls, and longs for souls, he will never save souls; if he does, and uses the right means, seasoned with prayer, God will give him souls converted as the rich reward."

Inter-Collegiate Y. M. C. A. Convention.

The 12th Annual Inter-Collegiate Y. M. C. A. Convention was held in College Hall, Wolfville, on Nov. 28, 29, 30, 31. There were present eight delegates from U. N. B., five from Mount Allison, eleven from Dalhousie, two from Sackville Academy and one from P. W. C., Charlottetown. A very cordial welcome on behalf of the University and town expressing sympathy with the purpose of the Conference and willingness to assist in any and every possible way toward making the Conference a success was extended to the visiting delegates by our beloved and esteemed President, Dr. Trotter. Messrs. Vane, Porter and Hennigar, presidents of the visiting Associations made appropriate replies and hoped the stay at Acadia might prove a blessing to all.

The report of nominating committee which was adopted in full made appointment of officers as follows: Honorary President, Rev. E. M. Keirstead, D. D.; Pres., S. J. Cann, Acadia; Secretary, E. Crawford, U. N. B.

Devotional half hours were conducted at each of the morning and afternoon sessions by the presidents of visiting Associations which were among the most precious seasons of the Conference and proved very helpful. The first speaker of the Conference was Rev. Henry Dickie of Windsor, who is a brilliant speaker, and who gave a very pithy, strong and helpful address on the happily appropriate subject "Individual Work for Individuals" striking the last secret of effectual Christian work and the keynote of the thought of the Conference.

The Conference was particularly fortunate in being able to secure the services of Mr. C. F. Park, International Student Sec'y. in Preparatory School Work, New York, and Mr. A. B. Williams, International Student Sec'y. for Canada and the East, New York. These men out of their rich and varied experience in association work, and knowledge of the many difficulties connected with the work in colleges and the most successful methods of procedure, were able to offer many practical solutions of existing problems. Mr. Park gave us two helpful addresses. In the first he discussed the "Preparatory School Problems" stating the successful methods employed in dealing with these problems, in the other he gave some very encouraging facts concerning the recent advance in student work on this continent. The main success of the Conference is due to Mr. Williams. He was the principal speaker of the Conference giving us three powerful addresses and conducting the discussions on papers presented. Mr. Williams has a very pleasing manner and commands attention, his many helpful thoughts and suggestions will not soon be forgotten. His first address was on the theme "Winning Men for Christ." His earnest appeal for definite, personal effort in helping men to find Christ touched all hearts. His second address was entitled "The Relation of College Men to Men of Non-Christian Lands." He said, two visions are needed, one of the field and one of the Lord Jesus Christ. One of the world's great need and one of the world's great Saviour. What is our obligation to these men of non-Christian lands? We are bound to pray as we have never prayed before. Bound to give of our money and our life. The missionary spirit is the spirit of devotion for Christ. It is a vision of the exalted Spirit that gives the missionary movement its veneration. It has always been so. Paul's missionary enthusiasm was of that kind. Behind his absorbing love for men there was a passion for Jesus Christ. Paul had seen the face of the crucified.

Rev. D. Hutchinson addressed the Conference on "Thought and its Fruit." No end yields fruit more quickly than thought. Everywhere and in everything we behold the fruit of thought. The greatest power that

Almighty God has conferred upon man is the power of Thought. We have no more right to think evil than to do evil. Thoughts lead to actions. The nature of the seed determines the character of the harvest. From the thoughts that we cherish grow our characters. 1. Do not indulge procrastinating thoughts. 2. Do not indulge murmuring thoughts. 3. Do not indulge in unbelieving thoughts. Cultivate humble, lowly thoughts.

Rev. R. O. Armstrong, who expects soon to sail for China to engage in missionary work there under the Methodist Board, spoke very earnestly and thoughtfully on the subject, "Life-Work from a Missionary Point of View." Four words of great moment: God, man, character and reward. We believe in God the Supreme One who has a right to each one of our lives. We must also believe in man and that whether here or in China. Character depends upon how we use the responsibilities of life. It is the nature of God to love, therefore it is the nature of man born of God to love, and to love all men. We must judge and look on man in the light of the kingdom of God. Life's work is to look after God's kingdom. Let not ambition, indifference, or disobedience keep you from doing God's will in this work.

The convention sermon was preached by Dr. Keirstead Sunday morning in the Baptist church on the text Rom. 8:28. And we know that all things work together for good to them that love God, to them who are called according to his purpose. His subject was, "The Love of God in the Soul of Man as the Transmuting Power, the Secret of True Life."

The papers read upon the Conference were particularly good. They were all to the point and marked by strength and originality. Among the subjects treated in the various papers were Bible Study, Literature as a factor in promoting Association Work, The Devotional Meetings of the Association, Systematic Giving, and The Canadian College Mission. This wide range of subjects covered about all the important features of the College Association work. The interest and importance of each paper was clearly evidenced by the lively discussions provoked. These discussions in which the methods adopted by the several associations were declared proved exceedingly profitable.

The Friday afternoon session which was devoted entirely to missions was particularly inspiring. Mr. Eastman in his paper, The Canadian College Mission, called attention to the following facts concerning that mission. 1st the work is interdenominational. 2nd. It is a work for students. The missionaries sent out are supported entirely by contributions from the students in our Canadian Colleges. 3rd. It is a work in India. 4th. It is an entirely Canadian institution. 5th. The need of India is tremendous. 6th. Participation in this work will foster the missionary spirit in our Association. Upon these facts as basis Mr. Eastman made a very earnest and spirited appeal for sympathy and co operation in this movement. This paper together with the paper on Systematic Giving so well treated by Mr. Barrett of Mt. Allison made the session exceedingly rich and profitable. The large place accorded to the discussion of missionary topics is but indication of the true spirit of the Conference. Overshadowed and filled by the spirit of the One incomparable missionary we no longer were Methodists, Presbyterians, or Baptists, but "one in Christ Jesus" linked together for the salvation of men and the glory of His name.

R. LEROY DAKIN, Chairman Press Committee.

Horton Academy.

DEAR MR. EDITOR.—Now that the first term of the academic year is drawing to a close, I seize the opportunity afforded by a brief breathing-space to write a note to our beloved paper.

In many ways the term just closing has been eminently successful. The enrolment is equal to that of last year at a corresponding period. The number in residence is not quite so great. The Manual Training and Business departments are more flourishing. The school life has been healthy and healthful in even a greater degree than formerly, on account of the greater comfort and homelikeness of the Academy Home.

The Principal is shortly to start out upon his usual Christmas-tide tour. The aims of this trip will be two, viz., to put himself in direct communication with possible students, and also to complete the subscription list of the Academy Building Fund. At a recent meeting the Board of Governors of Acadia University gave the Principal six more months to raise the \$1500 additional required. Let all the alumni and friends of old Horton Academy rally to its aid in this its hour of need and opportunity. Let them have their minds made up to subscribe a liberal sum when called upon.

Yours sincerely,

H. L. BRITAIN.

Wolfville, December 6.

The Fatherhood of God.

DEAR BRO. EDITOR.—It may not be worth while for us to multiply words in argument on a subject in which we agree. Both Bro. Freeman and I rejoice in the grand old doctrine of the "Fatherhood of God." We differ as to who are the children of God. Since he affirms the universal "Fatherhood of God" he should, as I suggested at the first, give us a paper on the Fatherhood of the Devil, or account for that fact, which his theory denies; but which is most positively taught in the Scriptures. May I call his attention to Matt. 13:37, 38, "The tares are the children of the wicked one"; John 8:41-44, "Ye are of your father the devil"; Acts 13:10, "Thou child of the devil"; 1 John 3:10, "In this the children of God are manifest and the

children of the devil." This will afford him an opportunity to explain more fully what he intends by "a full-orbed sonship" and a "limited sense" sonship.

J. H. SAUNDERS

Ohio, Yarmouth, N. S., December 6, 1901.

The Fatherhood of God.

Asseveration is not proof, often not evidence. In fact as a dictum is confidently and conclusively affirmed proportionately suspicion is aroused in those who hear or read. So it was that in an article recently written to defend certain "pro tem" editorials the very confident and emphatic denial that: "in a spiritual and scriptural sense childhood is the necessary compliment of fatherhood," unbuttressed as it was by evidence or argument not only failed to satisfy, but sharply aroused doubt as to its validity.

In the second reply to him who questioned the soundness of the original utterance certain Scriptures are quoted some of which, to say the least, emphasize the fact that evidence is a relative term, and so, probably, proof. It is cheerfully conceded that as begetter of both body and spirit God is rightly called Father of all men. May it not be questioned whether the words of Num 16:22 and Ez. 18:4 have a broader significance than this kinship through creation? Because men are spirits it does not follow that God is their spiritual Father. Satan, who has received a fair share of attention in these letters, is a spirit but surely God is not his father. In Jo. 3:16 there is no mention of fatherhood and it is quite believable that God "loved" and "sent" not because he was spiritual Father but because he wished to be. The Prodigal Son which in avoidance of circular argument ought not to be given a prejudicial title teaches God's pardoning love rather than God's fatherhood.

This suggests the fallacy of the theory that has called forth expressions of doubt. "J. D. F." is identifying God's spiritual fatherhood with God's love. He will perhaps find few to deny the eternity and unchangeableness of Divine love. John 3:16 teaches it. The parable of the Prodigal Son teaches it. Christ came to reveal it in word and life. Every Son of God through faith in Christ Jesus from the fulness of a repentant, rejoicing heart attests it. But is God's spiritual fatherhood identical with his love? The term fatherhood as ordinarily used involves unity of nature and identity or at least harmony in purpose and spirit with one who is called "child." Fatherhood in its highest human aspects is the expression of love; and love as it is exalted seeks with increasing desire the spiritual union of parent and child that completes fatherhood.

It may then be contended that the fatherhood of God as revealed by Christ is a spiritual relation with those of his creatures who bear his image into which God is ever seeking to bring himself by making them feel his love for them: a relation in which the reverence and confidence of sons are enjoyed by, and the delight of leading willing feet in right paths is afforded him who is called "Love." These are fatherly functions. These were denied the father of the Prodigal Son until the latter "came into himself," and hastened home, a son in heart.

The Fatherhood of God.

Accustomed to hearing that man was shapen in iniquity and conceived in sin (Psa. 51:5), that the whole world is guilty before God (Rom. 3:19), that all by nature are children of wrath (Eph. 2:3) and that all had sinned and come short of the glory of God; then having read: "Whatsoever is born of God doth not commit sin for his seed remaineth in him and he cannot sin because he is born of God" (1 John 3:9), in the past we were wont to believe "in this the children of God are manifest and the children of the devil." But Bro. Freeman informs us, that "in a limited though real sense God is father of all men." Surely, if that born of God cannot sin and God is father of all men, by nature there are few men, for "all have sinned" and if the devil has no children there is a host of orphans. Now if God be the Father of all by generation, what place would there be for regeneration; why does Jesus insist on the new birth; if they are children what more does he need than to win their affections; if no higher nature must be imparted why does Jesus declare, in no unmistakable language: "That which is born of the flesh is flesh and that which is born of the spirit is spirit. Marvel not that I said unto you Ye must be born again." (John 3:6.) "But," argued Bro. Freeman, "God is father of all men through his creation of man in his own image and likeness." But God created the hog and the dog, how ridiculous to argue because God is Creator he is therefore Father, besides John 1:3 tells us Christ made man. "But," argues Bro. Freeman, "God is a spirit and so is man and God is the Father of spirits, therefore God is man's father." Notice the absurdity of such reasoning, with equal consistency we may say: God is a spirit, devils are spirits, therefore God is the Father of devils. Again he seeks evidence, this time he says: "If God is Father to the 'Son of Man' he is man's Father." Try a example of like reasoning: "The 'Son of Man' hath power on earth to forgive sin," therefore sons of men have power to forgive sin and Rome is right priests can absolve? Can Bro. Freeman accept this theology? The universal "Fatherhood of God" is next sought through the parable of "The Prodigal Son." Now no man knows better than Bro. F. that parables if pressed on all fours can be made

to seem to teach that which other Scriptures plainly deny, and, as a rule, he who goes to parables to buttress his argument, goes because he cannot sustain it elsewhere. You may make Matt. 13:5-20 teach stones can be joyful, or by Matt. 13:4, 19, 32 prove the Kingdom is a shelter for fowls, and fowls are devils, or thus pressed the Parable of "the Unjust Judge" would make God unjust. In Matt. 13:38 we have a parable which speaks of "the children of the wicked one." It would be interesting to hear from Bro. F. who the "elder brother" of the parable is since the younger is unregenerate sinners. Who is older? We ask you to accept no parabolic language when we offer as foundation for our doctrine 1 John 3:10 "the children of God are manifest and the children of the devil," or Acts 13:10: "Thou child of the devil," or John 8:44: "Ye are of your father the devil." But, says Bro. F., God is in a limited though real sense the Father of all men." Hear Paul answer him: "As many as are led by the spirit of God they are the sons of God," Rom. 8:14. "But they which are the children of the flesh they are not the children of God," Rom. 9:8. Bro. F. further says: "It is the accepted truth of God's Fatherhood that is to make men free," while John says that "as many as received Him (Christ) to them gave he power to become the Sons of God," John 1:12, while Paul states: "Ye are all the children of God by faith in Jesus Christ" Gal. 3:26 and because ye are sons God hath sent forth the Spirit of his Son into your heart crying Abba, Father. Christ taught: "No man knoweth the Father save the Son and he to whom the Son will reveal him." Luke 10:12. Taus men made free by the Redemption which is in Christ Jesus through the regenerating power of the Holy Spirit. Thus "in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." Then, and not until then, we may know God is our Father for through him we have access by one Spirit unto the Father and in no other way (Eph. 2). You may call it disguised fatalism or limited atonement or any other name you please but it still remains true: "No man cometh to the Father but by Jesus Christ (John 14:6).

Bro. F. has also asserted: the devil is a child-stealer," "a good man's son might be abducted by a desperado, may be brought up under his influence and come to reflect more of his nature than of his father's. In that sense he is more the child of the desperado than of his own father. In a similar sense the murderous Jews to whom Jesus spoke, were more the children of the devil than they were of God." Thus the Universal Fatherhood would teach that God's children may be stolen from him and come to partake more of the devil's nature than of his. Again to the Law and to the Testimony: "We know that whatsoever is born of God sinneth not, but he that is begotten of God keepeth himself and the wicked one toucheth him not" (1 John 5:18). Does Bro. F.'s statement that God's children may be stolen by the devil agree with John's that "the wicked one toucheth them not" or how can you reconcile his statement that God's children can come to be more like the devil than God with the Scripture statement that "whatsoever is born of God doth not commit sin." Read 1 John 5:4; 2:19; 3:6-8. Either the bible is wrong or the devil never abducted a child of God. Christ Jesus in the triumphant note of a divine Conqueror could look up to the Father and say: "Those that thou gavest me I have kept and none of them is lost but the son of perdition." Please note the lost one was not a son of God but of perdition (John 17:12). "But," says Bro. F., "we may be foolish and rebellious and prodigal sons of God; we may alienate ourselves from him and finally make our bed in hell, but the elements of Fatherhood remain in God intact." Surely Universal Fatherhood of God drives men to strange straits. A child of God in hell! Such is the teaching of this doctrine. Where is the "beautiful world with the cloudless future" gone? There is about as much comfort as Scripture in the doctrine. Look what has been advanced. It doth not yet appear what we shall be or where we shall be. God may be the Father of an "idiot," His children may be "fools," they may be "stolen" and become more devil than divine. Yes, and Universal Fatherhood compels Arminianism. So a child of God may finally make his bed in hell. If that be so

"Satan may now full victory boast,
The Church may wholly fall;"
For if one Son of God be lost
It follows, so may all.

But all this has happened since Paul's day for then "the whole family" were in "heaven and in earth" (Eph. 3:15). How strange to men holding this doctrine 1 John 3:1 must sound, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Calvinism, with its feet on the rock of regeneration, possessing the salvation which is in Christ Jesus with eternal glory, makes answer: "Beloved now are we the sons of God but it doth not yet appear what we shall be but we know when He shall appear we shall be like Him for we shall see Him as He is," for "if children then heirs, heirs of God and joint heirs with Christ," "for whom He did foreknow He also did predestinate to be conformed to the image of his Son that he might be the firstborn among many brethren. And moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified." "If God be for us who can be against us?" "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8. As sons we therefore sing:—

"Though thousand snares enclose our feet,
Not one shall hold us fast.
Whatever danger we may meet
We shall get safe at last.
For Christ in every age has proved
His purchase firm and true.
If this foundation be removed
What shall the righteous do?
Not as the world, the Saviour gives,
He is no fickle friend.
Whom once he loves he never leaves,
But loves them to the end."

R. M. BYNON.

The Story Page

After the Lights Were Out.

BY MARY BROWER.

Every one had gone to bed, and the lights were out. A few dying coals, the remains of the cheerful sitting-room fire, still glowed in the grate, and threw dark shadows of the furniture into corners. Philip's little rocking-chair lay where he had thrown it, face down, on the rug in front of the fire; for mamma had a fancy that Philip should pick it up in the morning.

But presently the little rocking-chair rolled over and regained its upright position.

"Hullo there!" it called to mamma's sewing-chair, which stood by the table. "Don't you think it's a shame for a fellow to be treated so?"

The little sewing-chair gave a gentle little rocking motion, and said indulgently,—

"Oh, well, you have good fun with Philip sometimes; and he ran off in a hurry."

"We do have sport, that's a fact," chuckled the small chair. "Sometimes I'm a horse, and I have to gallop just like this," he rocked furiously; "and sometimes I'm a locomotive, and I go ahead of a whole train of chairs. And sometimes I'm a cradle, and daisy rocks her doll to sleep in me. But she's nice little girl, so I don't mind it—very much. I prefer being a horse, though."

"The children have funny fancies," said the sewing-chair, rocking gently. "Of course, I often help to rock the baby to sleep. But that's pleasure. He's a dear little chap." And papa's big rocking-chair shook his big arms and rocked solemnly back and forth, as if he thought so, too.

"But Philip is a care ess boy," put in the little rocking-chair; for he thought they had been sentimental long enough. "He leaves his toys all over the floor. And he knocks me around the room until every joint I have cracks. I shall certainly break some day."

"He is careless," sighed the little sewing-chair. "But he will be better by and by."

The little chair perked himself up and down in his efforts to see into the corners of the room. "I know those wooden soldiers are all over the floor. He ran out of the room before he picked them up."

"It would serve him right if some of them were stepped on," said the big chair, sternly. He rocked himself severely back and forth, and knocked over a little table which stood just behind him.

"There you go! It's done now!" exclaimed the little chair, excitedly, as a rattling and crumbling noise followed.

"What has happened?" asked the sewing-machine, trying to see into the back of the room.

"Only that some of the soldiers have fallen off the table, and he's rocked all over them!" called out the little chair. "Now Philip will catch it for leaving them on the floor."

The big chair still rocked sedately.

"Well, it will serve Philip right," he said presently.

"But what about us?" asked a little voice from under the big rocking-chair.

It came so suddenly that the big chair gave a jump which nearly caused him to fall over.

"What—what is it?" he gasped. At which the little chair giggled, and the sewing-chair smiled a quiet little smile to itself while it kept up its gentle rocking. Evidently, the little sewing-chair was so in the habit of rocking the baby to sleep that it kept on rocking, even when there was no baby there.

"You see," went on the little voice, "you've rocked over me, and broken off both my legs; and you've rocked over my brother, and broken off his head. How are we going to get mended, I want to know? Philip didn't do it. You did!" persisted the little voice indignantly.

The big chair was still so astounded that he did not speak at once. Then he repeated monotonously: "Philip left you on the floor. It serves him right!" And he went on rocking sternly.

"But my legs are broken, and I can't stand up to hold my gun!" wailed the little voice.

"Never mind," put in the little sewing-chair, anxious to make peace. "The mother bought a bottle of glue to-day. I saw her put it on the mantel-piece. When she rocks the baby to sleep to-morrow, I'll whisper to her that it would be a good plan to glue your legs on. And your brother's head can be stuck on, too. You will be as good as ever." The little sewing-chair beamed with kindness on the little wooden soldier.

"That's so," called out the little rocking-chair, cheerfully. "Philip shall make up to-morrow for all the mischief he caused to-night. He shall stand me up straight, and pick up his toys and mend the soldiers that were broken."

"And I think we'll suggest to him to mend the baby's woolly dog that he dropped downstairs last week," said the sewing-chair.

"Yes, indeed," cried the small chair. "Philip's a pretty good fellow, after all. A little careless sometimes—"

"But he'll grow," put in the sewing-chair. "And he bangs me about and makes me do lots of things I don't like."

"He's a very lively boy, certainly," interrupted the big chair.

"But he don't mean to do wrong, and with our advice—"

"And a little glue," added the big chair.

"He'll fix things all right to-morrow."

"Certainly he will," said the gentle sewing-chair.

"He's a pretty good fellow, after all."

The little soldier said nothing. He was relieved to notice that his legs lay near enough, so Philip could find them easily.

And just then the last coal died out, and that's all I know about it.—Brooklyn Eagle.

The Leaping Match.

The Flea, the Grasshopper, and the Frog once wanted to see which of them could jump the highest. They made a festival, and invited the whole world and everyone else beside who liked to come and see the grand sight. Three famous jumpers they were, as all should say, when they met together in the room.

"I will give a large reward to him who shall jump highest," said the King; "it would be too bad for you to have the jumping, and for us to offer no prize."

The Flea was the first to come forward. He had most exquisite manners, and bowed to the company on every side; for he was of noble blood.

Next came the Grasshopper. He was not quite so elegantly formed as the Flea; but he knew perfectly well how to conduct himself, and he wore the green uniform which belonged to him by right of birth.

It was thus that the Flea and the Grasshopper made the most of themselves, each thinking himself quite an equal match for the princess.

The Leap-frog said not a word; but people said that perhaps he thought the more.

And now the match began. The Flea jumped so high that no one could see what had become of him; and so they insisted that he had not jumped at all,—which was disgraceful, after all the fuss he had made.

The Grasshopper jumped only half as high; but he leaped into the King's face, who was disgusted by his rudeness.

The Leap-frog stood for a long time, as if lost in thought; people began to think he would not jump at all.

"I am afraid he is ill!" said the Dog, and he went to snuff at him again; when lo! he suddenly made a sideways jump into the lap of the Princess, who sat close by on a little golden stool.

"There is nothing higher than my daughter," said the King; "therefore to bound into her lap is the highest jump that can be made. Only one of good understanding would ever have thought of that. Thus the Frog has shown that he has sense. He has brains in his head, that he has."

And so he won the reward.—Anderson's Fairy Tales.

Paul Kruger's Boyhood Exploit.

Paul Kruger, who has been President of the South African Republic almost from its foundation, evidently became a hero to his Dutch-Africans' early life. Like the Hebrew David, with his fadeless renown of victories over a bear, a lion and a giant when he was only a shepherd lad, the Transvaal chief enjoys among the Boers a popularity always enhanced by the memory of his fearless boyhood.

When seventeen years old, Paul—a bare-foot boy, whose father was too poor to buy him shoes—was driving home a borrowed yoke of oxen and cart, when the animals took fright at a large panther and ran away.

Paul's little sister, who had been allowed to go with him in the cart "for a ride," was thrown out upon the ground, and the panther, leaving its pursuit of the oxen, was about to seize her, when the boy rushed forward and caught the beast by the throat. In the struggle that followed, he was terribly torn by the panther's claws, but he kept his hold with fierce determination until he choked the monster to death—and saved his sister.

Wounded as he was, and weak from loss of blood, he carried the frightened child home; but it was long before he recovered the remarkable strength which had been so cruelly taxed. More like Samson than like David in his encounter with the wild brute, he won with "nothing in his hand."

President Kruger bears to-day not only the marks of the great cat's nails, but the character he first impressed upon his fellow countrymen in that unarméd fight for another's life. An English writer recently said of him, "Like Nelson, Paul Kruger never knew what fear meant."—Youth's Companion.

How The Twins Sold Plums.

Eli and Eben, the twins, had a plum-tree. Grandpa and the man Joshua sprayed it in the spring, when they sprayed the other trees, and grandpa helped to thin the

fruit. But the boys had to get up early two or three mornings a week all summer to jar the tree for curculio; they kept the grass and weeds away from it; they watered it, and put salt and ashes about it, and in the fall they had a fine crop of plums to sell.

Eli could climb better than Eben, so he gathered the plums, while Eben held the step-ladder under the tree. Grandpa went through the shed while they were sorting plums and putting them in little baskets.

"Don't sell anything but plums, boys," he said, pleasantly. "I've known folks to sell more than they meant to. A man up Canton way took some pears down to the store one day to sell. They looked nice, and Mr. Brown bought them, but he had to throw away 'most all of those in the bottom of the basket, and that man can't sell anything more to Mr. Brown. He sold the truth along with his pears."

Grandpa went off to the barn, and the twins looked at each other.

"Let's look the plums over again," said Eli. "I don't know about that box over there."

"I'm afraid there's one in here that isn't nice, too," said Eben, soberly picking up another box. "We'll sell good ones or we won't sell any."

Eli nodded. "That's so."

They did sell nice ones, for Mrs. Fitch, the minister's wife, told grandma a week afterwards, that she hoped the twins would raise plums every year she lived in Demeter, for she never bought such plums before.

"I'm glad they didn't sell truth and honor when they only meant to sell plums," said grandpa.—Young People's Weekly.

A New Kind of a May Basket.

Tot never could keep a secret. She would not have been a little, tiny girl if she could. But sister Myra did not suppose that she would be telling cousin Lem about the May basket that was to be hung for him. Yet Tot did tell him—not all about it, to be sure, but just enough to make her feel rather ashamed, and not at all anxious to see Myra after she had gone home from cousin Lem's.

But the poor little thing felt like Topsy, that she must "fess something," so she buried her head in mamma's lap and said, "I thought I'd tell him just a little to please him up, long's he's sick, so I just told him a May basket was coming. I didn't tell him what it was. And, O mamma, do you s'pose Myra'll feel very, very bad, 'cause I told just—just this little tiny bit?"

"I'm sure she won't," answered mamma, as she kissed her darling and pushed back the tears that were peering out of the great blue eyes to see what was going on.

"And it will give Lem something to be thinking about all day, long's I told him, won't it?" asked Tot.

"It certainly will," answered mamma, and it certainly did.

"I do hope there will be something in that May basket that will give me some fun," said Lem, as he tried to rise from his pillow, but felt so weak that he could not.

"There surely will be," said his mother.

"I hope so," said Lem, with a brightening look; "for its not much fun lying abed all the time with nothing to do."

If Lem had known what this May basket was to be, he would have had something to do that very minute—he would have laughed and laughed and laughed at the simple thought of what it was.

As soon as evening came, Lem found enough to keep him busy listening for the bell to ring. He did not want his mother to be out of his sight an instant. She must be ever on hand to answer that welcome ring to the bell when it might come.

And at last it did come.

"There it is! There it is!" exclaimed Lem, throwing up his hands: "and Myra must have brought it herself. Tot couldn't have given the bell such a pull as that."

Mrs. Golden went to the door as fast as she could. But it seemed to Lem as if she was gone a very, very long time. His eyes opened wide in wonderment as she returned, for he was not expecting to see one so large nor one that was wrapped up in a newspaper; but even greater was his surprise when he heard a noise inside the May basket.

"It's alive!" he shrieked; "alive! alive! alive!"

"O, I do hope it's not a rat," exclaimed Mrs. Golden.

"If it is you can jump onto the bed," said Lem, who knew how frightened his mother was of rats.

Mrs. Golden placed the May basket upon a chair near the bed.

"Now I will open it," she said, and began to cautiously remove the newspaper.

"It's a bird-cage!" cried Lem, as he caught the first glimpse of what was within.

"Let me out, let me out," came a voice from the cage.

"A poll-parrott, a poll-parrott!" cried Lem.

"Polly wants a cracker," said the bird, as she shook out his beautiful plumage and looked about.

"O, can you get him one, please, mamma?" asked Lem.

"Certainly; let me read this note first."

She untied a little letter from the cage and read it aloud to Lem. This is what it said: "Dear Lem, my name is Jacko. A sailor gave me to Myra's father, who gave me to her. She thought that you might like me, so sends me to you as a May basket."

"Did you ever!" exclaimed Jacko, as Mrs. Golden folded up the note.

"I don't think I ever did," said Lem, as he buried his face in the pillow to hide his laughs.

And what did Mr. Jacko do but to laugh, too, and his "Ha, ha," was so loud as to be heard upon the street.—Western Christian Advocate.

Saved By a Song.

When the English steamer "Stella" was wrecked on the Casquet rocks, twelve women were put into a boat, which the storm whirled away into the waters without a man to steer it, and without an oar which the women could use. All they could do was to sit still in the boat, and let the winds and waves carry them whither they would.

They passed a terrible night, not knowing to what fate destiny was conducting them. Very cold and wet, they must have been quite overcome but for the courage, presence of mind, and musical gifts of one of their number. This one was Miss Marguerite Williams, a contralto singer of much ability, well known as a singer in oratorios.

At the risk of ruining her voice, Miss Williams began to sing to her companions. Through the greater part of the night her voice rang over the waters. She sang as much of certain well-known oratorios as she could, particularly the contralto songs of "The Messiah" and "Elijah," and several hymns. Her voice and the sacred words inspired the women in the boat to endure their sufferings.

At about four o'clock in the morning, while it was still dark, a small steam craft, which had been sent out to try to rescue some of the floating victims of the wreck, coming to a pause in the waters, heard a woman's strong voice some distance away. It seemed to be lifted in song. The men on the little steam craft listened, and to their astonishment heard the words, "Oh, rest in the Lord," borne through the darkness. They steered in its direction, and before long came in sight of the boat containing the twelve women, and they were taken aboard.

The Poppyland Limited Express.

The first train leaves at six p. m. For the land where the poppy blows, And mother dear is the engineer, And the passenger laughs and crows.

The palace car is the mother's arms; The whistle, a low, sweet strain; The passenger winks and nods and blinks And goes to sleep in the train.

At eight p. m. the next train starts For the poppyland afar; The summons clear falls on the ear; "All aboard for the sleeping car."

But what is the fare to poppyland? I hope it is not too dear. The fare is this—a hug and a kiss; And its paid to the engineer.

So I ask of Him who the children took On His knee in kindness great; "Take charge, I pray, of the trains each day That leave at six and eight.

"Keep watch of the passengers," thus I pray, "For to me they are very dear; And a special ward, O gracious Lord, O'er the gentle engineer."

—Edgar W. Abbott.

The Reason.

Happy little Smiling Face, When walking on the streets, Gets a pleasant nod and word From every one he meets. "Precious dear!" says Mrs. Love, "Hallo, boy!" calls Joe— Joe's a ragged newsboy; But others do just so. Tim, the big policeman, Doctor, Lawyer, Clerk, Stop to smile "Good morning," However hard their work.

Sully little Sour Face, Though he walk a mile, Passing hundreds on the way, Never gets a smile. Every one has on a frown, As he hurries by— "None one stops to say, 'Hallo!' None to say, 'Good-bye!'" "Folks are always cross and glum." "I heard Sour Face sigh. If you meet him, tell him, children, Just the reason why.

—Adelbert E. Caldwell, in S. S. Visitor.

The Young People

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

Daily Bible Readings.

Monday, December 16.—Acts 19:11, 22. Glorious results of work. Compare Acts 12:24.

Tuesday, December 17.—I Corinthians 1:1-18. That in everything ye are enriched by him (vs. 5). Compare I Cor. 12:7.

Wednesday, December 18.—I Corinthians 1:19-31. In whom we should glory (vs. 31). Compare II Cor. 10:17.

Thursday, December 19.—I Corinthians 2. Paul's only knowledge among the brethren (vs. 2). Compare Phil. 3:8.

Friday, December 20.—I Corinthians 3. Where the wisdom of this world is foolishness (vs. 19). Compare I Cor. 2:6, 7.

Saturday, December 21.—I Corinthians 4. Hidden things of darkness to be revealed (vs. 5). Compare I Cor. 3:13-15.

Prayer Meeting Topic—December 15.

Imperialism of Christianity. Daniel 2:44, 45.

THE EVERLASTING KINGDOM.

Recent research has thrown much light on the early civilization on the Euphrates and the Nile. Archaeologists now talk of kings and empires as early as five or six thousand years before Christ. But where is the ancient Babylonian kingdom? Who now holds at the mention of the mighty Pharaohs of the fourth or the twelfth dynasty? Who cares a fig for the behests of Sargon of Accad or his successors? Thothmes and Tiglath-pilezer and Nebuchadnezzar and Cyrus and Alexander and Caesar and Charlemagne and Napoleon—one and all, they have gone the way of all the earth, and their empires have been rent assunder. But nearly nineteen hundred years ago there came a Man who said to the Roman procurator: "My kingdom is not of this world." That Man still reigns on the throne of the Ancient of Days, having all authority in heaven and in earth.

THE GOD OF HEAVEN SETS UP THE KINGDOM.

Hence Jesus could speak of "the kingdom of heaven" or "the kingdom of God." God sets on the throne his only begotten Son, the Messiah of the Old Testament, the Saviour of the New. This kingdom will stand all the shocks of the world-struggles, because the omnipotent God has set it up and upholds the rule of the Christ.

THIS KINGDOM HAS NO SUCCESSOR.

There will be no change of rulers, neither will any other people supplant the people of the saints of the Most High. Romans succeeded the Greeks, as the Greeks succeeded the Persians, and the Persians came after the Babylonians, and the Babylonians supplanted the Assyrians. Messiah's kingdom counts as its subjects all who love and obey the Christ. It is a spiritual kingdom. No anathema of pope or sword of emperor can transfer to any other than the regenerate saints the kingdom of God's Son.

CHRIST'S KINGDOM CONSUMES ALL WORLDLY KNOWLEDGE.

Not as some of the popes thought, when they made kings and emperors bow in humble submission at their feet. The great world empires described in Daniel's prophecy were built up by some ambitious and capable man like Nebuchadnezzar or Cyrus or Alexander. When the Holy Spirit takes possession of men's hearts such centralization of power in the hands of one man will become impossible. The Lord Christ will yet sway the affections and guide the will of our race. He will some day overthrow all the kingdoms founded in selfishness and be crowned King of kings and Lord of lords.

IS JESUS KING OF OUR LIVES?

If not, make him absolute sovereign and dictator at once; and let us spend all our days in winning willing subjects who will own his way.

JONH R. SAMPKY, in Baptist Union.

Isaac's Harbor, N. S.

At the semi-annual business meeting of our B. Y. P. U. on the 19th ult., the following officers were elected for the ensuing six months: President, Miss Jean McMillan; vice president, Miss Clara McMillan; secretary, Mrs. Wm. Pride; treasurer, Miss Lillie McMillan. Under the efficient leadership of our pastor, Rev. Geo. A. Lawson, our Society has taken up the Bible Study Course which is most interesting and helpful. We trust that, as a result, our Union may become a band of strong Christian workers.

The Kingdom of God.

IX. The Growth of the Kingdom of God.

DAILY READINGS.

Sunday. The sower and the soils, Matt. 13:1-23. Monday. The wheat and the tares, Matt. 13:24-30, 36-43.

Tuesday. The growing seed, Mark 4:27-32. Wednesday. The ten virgins, Matt. 25:1-13.

Thursday. The talents, Matt. 25:14-30. Friday. The faithful and wise steward, Luke 12:35-38.

Saturday. The coming of the kingdom, Luke 17:20-37.

In this study it is our purpose to consider the teaching of Scripture, especially the teaching of Jesus, as to the method of the coming of the kingdom among men. In the title of the lesson we have used the word "growth" for that word seems to sum up and describe the way in which the kingdom is to be established in the world. And we mean by "growth" the development by the inward principle of life. The tree grows; the child grows. Is it too much to say, the Kingdom of God grows? We shall attempt to answer that question in this study.

1. First, note the beginnings.

It is always difficult to describe beginnings. The beginnings of the Kingdom of God are of course in God himself. But by beginnings I refer particularly to the

historic beginning of the kingdom when its king was upon the earth. He came, not with armies, nor with blare of trumpets, nor with any kingly equipment according to earth's standard; but nevertheless he came a king with royal authority in and over life, and by his life, (and by "life" I mean the sum total of his life, from beginning to end, including the cross) he planted the good seed of life among the men whom he touched, especially among those whom he chose to be his apostles and to stand for him and his kingdom after he should go back to the Father. Jesus declared that he was a sower who sowed good seed (i. e., both the word of the kingdom and the sons of the kingdom, Matt. 13:19, 38) in the word. But the seed has first been made fertile by contact with the Spirit of God.

Thus Jesus himself is the beginning of the kingdom in its historic reality; and we see that he works by the process of life, not by the exercise of arbitrary power nor by the assumption of arbitrary authority.

In the parable of "The Mustard Seed" (Matt. 13:31) Jesus says this smallest of seeds is typical of the kingdom. When did ever another kingdom have its beginning in a single person? Yet the Kingdom of God, as established by Jesus, had its beginning thus. And that single individual raises the standard of the kingdom, and by the force of his own attraction draws those who are to be its citizens unto the kingdom (Cf. John 12:32).

Again, in the great prophecy of Daniel 2:34, 35, 44, 45, we have the same thought of the small beginning put in another way.

2. The development of the kingdom.

Starting with this small beginning of a single person and his chosen apostles, the development of the kingdom is described as a growth in the parables of "The Sower," "The Wheat and the Tares," "The Mustard Seed," (Matt. 13:1-32, 36-43,) and "The Growing Seed," (Mark 4:26-29.) Then under a different figure the development of the kingdom is described as a process of "infusion, of influence." See the parable of "The Leaven," Matt. 13:33. These are familiar parables. The one recorded in Mark 4:26-29 is perhaps the clearest and the most important as showing the mind of Jesus respecting the way the kingdom is to develop.

We note several things about the growth of the kingdom:—

a. It is gradual. Life moves by gradual stages from period to period, until the consummation is reached. Thus the life in the mustard seed develops the mustard bush; thus, too, the forces of the leaven, scattered among the particles of dough leaven the whole lump. So, too, the development of the kingdom in the earth will be gradual. According to the parable in Mark 4:26-29 the growth is so gradual that the onlookers for the kingdom's coming become drowsy and sleep. Cf. also Luke 12:35-40.

In line here are the parables respecting the delay of Christ's coming: viz., "The Ten Virgins," "The Talents," etc., cf. Matt. 25:1-13; 14:30; and also the teaching of Jesus concerning watching and praying, Luke 12:42-46, Mark 13:34-37.

b. Its growth will be hindered.

(1.) On account of some kinds of soil into which the seed of the kingdom may be dropped. Matt. 13:1-23.

(2.) On account of wealth, business, or pleasure. Luke 14:16-24. Matt. 19:16-30.

(3.) On account of worldly wisdom. I Cor. 1:26, 27. Matt. 11:25. The soul that is full of thought of wealth, pleasure, or business, or is puffed up with knowledge has no room for the Kingdom of God.

c. Its growth, however, is sure. Once begun life pushes on to maturity. Once established the kingdom of God pushes on to its consummation. This is told us especially in the parable of "The Growing Seed," Mark 4:26-29. The same truth is taught under a different figure in the parable of "The Leaven," Mark 4:30-32.

d. Its growth is hidden: results only are seen. But while "the kingdom of God cometh not with observation," (Luke 17:20); Jesus told the people that they should have noticed the presence of the kingdom amongst them in himself. So we may notice the presence of the kingdom of God and the enlargement of the kingdom in the fruit which the seed of the kingdom produces in men, in society and in governments.

e. The maturity of growth and development is reached at last; when the Spirit's work among men shall be finished, and the end of the gospel age shall have come. The sickle is thrust into the harvest, Mark 4:29. The dragnet which has been gathering of every kind is brought to shore, and the fish sorted according to their quality, good or bad, Matt. 13:47-50. The wheat and the tares have ripened for the harvest, and the angelic reapers gather them in, the wheat for the kingdom's storehouse, the tares for the burning, Matt. 13:37-43.

3. There are two or three things of a personal character for us to note.

a. The good seed of the kingdom is the citizens of the kingdom, Matt. 13:38. The field is the world, and in this field the Son of Man scatters the precious seed. The citizens are to "go" to bear witness to all people of the power of the gospel of the Christ unto salvation, Matt. 24:14. The command takes in all subjects of the king. The life of the kingdom moves thus.

b. The leaven—which is to leaven the whole lump is the leaven of Christlikeness which scattered among all the elements of our earthly life must drive out the evil until the whole mass of humanity is transformed, as the leaven in the dough transforms it. The particles of the leaven attacks the dough nearest at hand, so the Christian force in the individual or in the church attacks the life which is nearest with the gospel leaven.

c. This means personal righteousness and personal work. The kingdom grows thereby. The king himself went among men, touched them personally, talked with them as individuals as well as in groups; and some of his most precious teaching comes from these individual conversations. It is enough for the servant that he be as his master, the disciple as his teacher. The Kingdom of God and of Christ is promoted, advanced in the world by the personal example, the personal word, the personal influence of the sons and daughters of the kingdom.

Art thou helping the growth of the kingdom towards its glorious consummation? and praying and watching for the king's coming in his splendor and power?

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER.

For Chicacole, the missionaries and their helpers, the reading room, Schools and Hospital that God would use them all for the salvation of souls.

Notice.

A large picture containing twenty-one of our missionaries now in connection with the F. M. Board is ready for sale. 25 cents each. Address J. B. Wallace, Photographer, Douglas Avenue, St. John, N. B.

These pictures will make acceptable Christmas cards for your friends and will be a good way to introduce our missionaries to your children and get them acquainted with their names and faces, so when they return home even the little ones will realize that they have seen them before.

Mission House, Bimilpatam, October 15, 1901.

MY DEAR BOYS AND GIRLS—In last week's letter I told you of a conversation I had with Nirambulu, while on tour, concerning his becoming a Christian. After we came home I noticed that he was more than usually attentive in regard to spiritual things. Whenever the boarding boys went into the town to tell the old, yet always new, story of the Cross, he went with them; and although he did not speak to the people directly, his strong, clear voice rang out on the evening air as he joined the others in singing of Jesus and His love. He became possessed of a great desire to learn to sing all the Telugu hymns. Last week I found that instead of going home after his work was done in the evening, he went over to the boys' room and there sang until he became tired, then went to sleep. When I learned this I asked him where he got his dinner. He answered that he did not have anything to eat at night, but that his aunt brought him cold rice in the morning. When he told me this I thought if he was willing to go without his dinner for the sake of being with the other boys and learning to sing, I would reward him by giving him his evening meal with them. He was delighted when I told him so. A day or two after he came to us and said his relatives were very angry with him. When asked why, he replied, "I told them when I went home at noon that I intended to be baptized soon. When my stepfather heard this he commanded me never to go to the Mission House again, and said he would cut off my hands and feet if I should go. We assured him that his father would not dare to do this, so the next day he went home as usual to his mid-day meal. We did not think anything about the little fellow till 4 o'clock in the afternoon, when we saw his aunt coming toward the house, evidently very much excited over something. She was talking very loudly, and her gestures were not the most graceful by any means. I asked Mr. Gullison if he would not step to the door and find out the cause of her visit. He had just started to go when there was a hub-bub at the back of the house, and Mr. Gullison appeared in time to see the old lady seize Nirambulu and begin to drag him away. He resisted, but she had a good grip of his clothes, and he could not free himself. She did not take many steps, however, before she was quite unceremoniously stopped, and a stronger hand than hers wrenched the boy from her grasp. Quiet was soon restored. Nirambulu then showed us marks on his wrists and ankles where his stepfather had tied him as soon as he went home at noon. He was kept tied until 3 o'clock or after. I asked him how he managed to get free. He answered, "Amma I cried so hard that at last my father took pity on me and untied the ropes himself. When he went to his work he charged the woman to watch me carefully, and not to allow me outside the house." "Well, how did you get out?" His simple answer was, "I came;" but his beaming face, and satisfied toss of the head as he said it, spoke volumes. He saw his opportunity, made a dash for freedom, and obtained it. Then he ran to the Mission House as fast as his feet could carry him.

Last Saturday afternoon we had our monthly conference meeting. Two were received for baptism. One was Esther, the wife of one of our young preachers. The other was Nirambulu. Sunday morning we gathered around the baptistry in the garden and had the joy of seeing these two happy believers buried with Christ in baptism. A day or two ago Nirambulu wrote to his friend Uppudu in Bobbili, "You will be glad to know that I have been baptized. You know I was a very bad boy while in Bobbili. I want you to pray for me, that I may have strength given me to be a good Christian and do God's work. At present I am in the boarding department, I go to school every day and am soon to be examined. Pray that I may pass successfully."

Trusting that you all will remember your new, dark-skinned brother in your prayers, with best wishes. I remain
Lovingly yours,

NETTIE C. GULLISON.

Westport.

The Woman's Aid Society held their annual thank-offering service on Thanksgiving day, Nov. 28th. The president, Mrs. Payson, occupied the chair. Mrs. E. C. Bowers presided at the organ. Meeting opened by singing "Praise Him," followed by reading of the Scriptures and prayer. A good programme suitable for the occasion was carried out. The interest of the meeting however centered in the opening of the envelopes and reading the expressions of gratitude to the Father of all mercies. The Spirit of thanksgiving prevailed all the exercises and the songs of praise. The amount of money in the envelopes was \$23.29, which was equally divided between Home and Foreign Missions. Sec'y.

The W. M. A. Society of Tryon, P. E. I., observed Crusade Day as usual. A committee of four was appointed to visit the sisters, and the report from each was encouraging. We are glad to say that nearly all the church members, are members, either of one Society or Mission Band.

We held our public "Thankoffering" meeting on the evening of Oct. 27th, which was largely attended and at which Rev. Mr. Calder of Summerside kindly assisted. The collection amounting to \$30 was sent to help relieve famine sufferers in India. R. A. N., Secretary.

Little River, Digby Co

Our W. M. A. S. observed Nov. 5th as Crusade Day. In the evening we held a public meeting where a very interesting programme was rendered. The meeting was opened by singing "Send the Light," reading of Scripture and prayer. The programme consisted of readings, recitations and very appropriate music. Quite a number of the sisters of the church and friends present, and we trust enjoyed the meeting. A collection was taken at the close of \$1.80. Although our number is small we hope to report an increase in our society, and better work done in the future. Pray for us dear sisters, that greater success will attend our efforts.

MRS. G. A. CRONAN, Sec'y.

First Harvey Baptist Church W. M. A. S.

Since starting on the new year we are glad to report that greater interest is being taken. Our meetings are held regularly and are much enjoyed by those who attend. We feel we have the presence of the Master with us. Urgent solicitations are being made for new members. Crusade day was observed and as a result six new members joined our society and others have promised. We now number twenty-five. We trust through our feeble efforts we may be some help in sending the gospel message to those who have never heard of a Saviour's love.

MRS. G. A. CRONAN, Sec'y.

Dec 3, 1901.

The W. M. A. S. of the Fredericton Baptist church observed the first week in November as Crusade week. A list of members not attending regularly together with some new names was given to four of the sisters. As a result forty eight were present at the regular meeting on Nov. 12. Our president, Mrs. Estey, gave an interesting account of a farewell meeting to missionaries she had attended in Cambridge. She spoke particularly of the need missionaries have for our prayers. She also spoke of meeting our own missionaries in Boston, Mr. and Mrs. Archibald, Miss Clark and Miss Sanford. A programme of missionary readings and music was given. It was decided to form a class for missionary study and another to sew for the hospital. Four new members were added to the Society, making a membership of seventy-eight. At the close a social hour was spent and hot cocoa, bread and cake were passed.

ELLA B. CLARK, Secretary.

New Books.

ARNOLD'S PRACTICAL SABBATH SCHOOL COMMENTARY ON THE INTERNATIONAL LESSONS 1902.

This Commentary upon the International Lessons has appeared for several years, and has won for itself a recognized place among the more elaborate helps which are furnished for the use of teachers and advanced scholars. It is edited by Mrs. T. B. Arnold, with Rev. N. B. Olmstead, Mrs. Abbie C. Morrow and Rev. E. C. Best as assistant editors. The present issue of the Practical Commentary follows the same general lines of previous years and will doubtless be found exceedingly helpful. It is a book of 233 pages, and its low price—50 cents—places it within the reach of all.

—Published by The Fleming H. Revell Company, Toronto.

THE DIVINE PURSUIT, by Professor John Edgar McFadyen of Knox College, Toronto.

This book is externally attractive. Heavy paper, wide

margins, large, clear type commend it to the reader, and its contents are worthy of their setting. In its 209 pages we have a score or more of brief meditations upon passages of Scripture. The coherence of these meditations is that chiefly of a common relation to the spiritual life. Some have reference to special seasons of the year, some were suggested by exegetical study and others arose out of particular circumstances and experiences. Naturally the book is not throughout of equal excellence. Some of the meditations scarcely rise above the commonplace, but in most of them there is much that is fresh, forceful and suggestive. They emphasize the things of the spirit rather than the things of the letter, and a freedom and freshness of the spirit pervades them. An added charm is given to the book in that the author is able to express his thought in lucid and forceful English.

—Published by the Fleming H. Revell Company, Toronto. Price \$1.00 net.

Times of Retirement: Devotional Meditations. By George Matheson, M. A., D. D., etc. Author of "Moments on the Mount;" "Voices of the Spirit," etc.

Dr. Matheson, the blind preacher of Edinburgh, has become widely known among the readers of religious literature. The author's works cover a somewhat extensive field, but it is as a devotional writer that he is best known and appreciated. The volume under notice is a book of 300 pages, comprising a large number of short pieces. "Any one of these meditations may be read in three minutes; yet three minutes may influence a whole day;" and the Christian who supplements his morning Scripture lesson with one of Dr. Matheson's meditations will thereby be enabled to face the day's duties and trials with an added serenity and helpfulness. And read at a time of spiritual weariness and discouragement, they apply the balm of comfort and rest to the soul. At times, perhaps, the author's application of Scripture may seem a little fanciful, but usually we recognize the sanity and correctness of his teaching, while its freshness and suggestiveness afford an unending charm. The book is very suitable as a Christmas or a birthday present to one who could appreciate its contents. Introductory to the present volume is a short but very interesting biography of Dr. Matheson by Rev. D. MacMillan, which traces the steps by which this remarkable man, in spite of a blindness which became total at the age of twenty, has attained a distinction which causes him to be numbered in the front rank of Scottish preachers and religious writers.

—Published by Fleming H. Revell Company, Toronto. Price \$1.25 net.

CULTURE AND RESTRAINT, by Hugh Black, Author of "Friendship."

The author of these books is a comparatively young man. He is associate pastor with Dr. Alexander Whyte of Free St. George's church, Edinburgh, and he has won recognition as a preacher in London and also in America. The Outlook has spoken of him as probably the most popular preacher in Scotland. Whatever Mr. Black may be as a preacher, his books reveal him as a man of virile and cultured mind, widely read in the subject with which he deals, and capable of vigorous thoughts and of lucid expression. The subject which he discusses in "Culture and Restraint" is the old question of Zion and Greece, Judaism and Hellenism, Asceticism and Aestheticism. It is not and cannot be a question of merely academic significance. It is a question which appeals to every intelligent Christian and demands to be answered. How are the principles of self-expression and self-denial to be harmonized in the life? It is from this practical standpoint and in the most serious spirit that the author discusses the subject through the 350 pages of his book. By apt quotations from many eminent authors, as well as by the freshness of his own thought, the author has invested his work with a charm rare in the discussion of so serious a subject. The headings of the twelve chapters into which the volume is divided give a general idea of the line of argument pursued.

I. Zion Against Greece—The Problem Stated.

II. The Aesthetic Ideal—Culture.

III. Defects of the Aesthetic Ideal.

IV. Culture as Religion.

V. The Perfect Man.

VI. The Ascetic Ideal—Restraint.

VII. Origin and Growth of Asceticism.

VIII. Failure of the Ascetic Ideal.

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Personal

Mr. Archibald Mason of the last year's graduating class at Newton was ordained to the Christian ministry as pastor of the Baptist church at Compton, R. I., on the 3rd Inst.

Literary Note

The Living Age for 1902. During the fifty-eight years of its existence this sterling weekly magazine has steadily maintained its high standard.

Among the many special Book Numbers of the year, that published by The Outlook is notable for several novel features. The Outlook was one of the first, if not the very first, American periodical to institute the custom of an annual illustrated Holiday Book Number...

(Mrs. Skrine), which sparkles with Irish fun and Irish character. (\$3 a year. The Outlook Company, 287 Fourth Avenue, New York.)

The Copp, Clark Company, Limited, of Toronto have issued a handsome illustrated catalogue of Christmas Books. In their list will be found many of the most popular of recent publications and many works of sterling value.

Notices

Colchester and Pictou Counties Baptist Quarterly Meeting.

The above will convene with the church at Brookfield, Monday and Tuesday, Dec. 16th and 17th. The program will include Introductory Sermon by Pastor Jenkins; Reports from churches; Bible reading on Prayer by Pastor Martell; Meeting of the W. M. A. S.; Address on Denominational Finances; Sermon by Pastor Dimock; Evangelistic Service.

At the Home Mission Board meeting convened in Yarmouth Sept. 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent satisfactory disposition of his work be arranged.

Yarmouth, P. O. Box 322. P. S.—I would like it to be understood that I have nothing whatever to do with the finances of Home Missions. Bro. Cohoon of Wolfville still has entire charge of these matters.

Carleton, Victoria and Madawaska Quarterly Meeting.

The above meeting will be held with Centreville-Baptist church, beginning on the evening of the second Friday of December (13th). As there will be important business we want a large number of delegates.

The Albert County Quarterly Meeting will meet with the 3rd Elgin church (Hillside) on the first Tuesday in December at 2 o'clock. The Quarterly sermon will be preached by the Secretary and Treasurer, Pastor E. H. Saunders, alternate, Pastor M. E. Fletcher will speak on missions; and Pastor Milton Addison on

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Table with columns: Year, PREMIUM INCOME (NET.), INTEREST INCOME, TOTAL INCOME, ASSETS, Insurance in Force (Net.). Rows for years 1873 to 1900.

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Special Announcement to New Subscribers for 1902.

FREE! To all New Subscribers to THE LIVING AGE for the year 1902 there will be sent FREE, until the edition is exhausted, the Seventeen Weekly Issues for the four months, September, October, November and December, 1901.

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POSITION IN ORANGE RIVER COLONY.

(The London 'Times.') Major Good Adams, administrator of the Orange River Colony, has returned here from visiting the refugee camps at Kimberley and Orange River. He is satisfied with the state of order and cleanliness in which he found them.

A gradual but none the less satisfactory progress is taking place in the Orange River Colony. Although all education is optional, the schools show a higher rate of attendance than ever known in the history of the former Orange Free State.

A prominent Free Stater, who lately surrendered, was recently interviewed. He was exceptionally bitter against those who are still fighting. He himself, he said, fought two years ago until he became convinced that a continuance of the struggle was wicked as well as useless.

A despatch from Pretoria says there are still seventy recognized commandoes and band of Boers ranging in strength from 50 to 400 men, in the field, of which 23 are in the Transvaal, 31 in the Orange River Colony and 13 in Cape Colony.

In our theological seminaries we must not only educate the occasional candidate for the field, but arouse every man who enters the doors.—C. C. Hall.

When the fingers become soft and wrinkled after a day's washing, rub them with salt. This will cause them quickly to resume their normal appearance and to feel quite as usual.

It is announced T. Danereau, brother of G. A. Danereau, of La Presse, has been appointed to a position in the civil service by the Ottawa government.

A meeting of the executive of the Ontario branch of the Dominion Alliance passed a resolution reviewing the prohibition situation in Manitoba, and repeating its request for effective and enforced prohibition.

La Patrie says it has been definitely decided to call Parliament for February 1st.

Most Rev. James Edward Cowell Weldon, Bishop of Calcutta, has been appointed Canon of Westminster Abbey, to take effect upon his resignation from the See of Calcutta.

Bliss Island light, Bay of Fundy, is to be changed on January 15th from a fixed red to a fixed white. Abbott Harbor light, Yarmouth county, will in future be kept in operation all the year round.

Alphonse Richard, lighthouse keeper at Brandy Pots, Que., and his assistant, attempted to cross from the island to the mainland on Wednesday. Their boat was caught in an ice floe and carried down the river. It is probable that they perished during the night from cold and exhaustion.

Despatches from Parrsboro, N. S., say that John Spicer of Spencer's Island was shot and killed on Saturday afternoon by a man named James Spicer of the same place. The shooting was done in the woods, and the homicide afterwards went to some of the neighbors, told them what he had done and secured their assistance to bring the body home.

"The Crises of the Christ" is to be the subject of a new series of lectures, to be delivered by the Rev. G. Campbell Morgan at the Moody Bible Institute in Chicago in November. They will be published soon after by the Fleming H. Revell Company.

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The Home

CLEANING PICTURES.

If people knew what an easy task it is to clean portraits and oil paintings, they would never let them hang black and colorless on their walls. In nine cases out of ten, pictures painted by the last generation of artists, owned by private collectors or individuals, have almost entirely lost their beauty by being coated with dirt and smoke, says an exchange.

The following method can be used by any careful person, without fear of injury to the picture, and in many cases can restore its surface to its original freshness and brilliancy of color: Take the picture from its frame and lay it on a large table face upward. Have a bowl of tepid water and a good-sized sponge in readiness. Peel a large white potato and cut in half. Then, with the sponge and water, go carefully over the surface of the picture. In case it is badly cracked, as so many old paintings are, let the sponge be fairly dry, for, if water should ooze under the paint it might crack more. Now take the potato, and with the smooth side go over the entire surface while it is wet. Do not scrub hard, as that is apt to stretch the canvas and necessitate its being taken off the stretcher. The potato should move in a circular motion, which should be kept up until the canvas is in a lather. The dirt will soon begin to soften and make the lather quite black. Keep rubbing until all the spots and stains disappear, and then wash carefully and very thoroughly with tepid water and the sponge.

Unless the dirt has been varnished in, a picture will usually readily respond to this treatment.

The care of pictures is a thing that few people understand. Hot rooms, gas, dust, smoke, and steam heat are all enemies of pictures. More often than not they attack them from the back. A picture will often have the appearance of being in perfect condition from the front side, when the back has been almost entirely destroyed by moths or some form of decay. This may be prevented by coating the back of the canvas with a thin wash of red lead.—Portland Transcript.

CHILDREN AND CEREALS.

Mothers are often perplexed to know how to induce their children to eat cereals. Some children are very strong in their prejudice in taking to any new dish.

I have in mind a mother who told me her little boy was so imaginative that she managed his edibles by appealing to his imagination. She happily conceived the idea of preparing cream of wheat, or whatever the cereal might be, the day before, moulding it in unique forms. One of these forms was a tiny rabbit. Pink eyes of sugar plums were an ever source of delight. With an original story of Bunny liking to play in Cherry Lane (Cherry Lane being Bobbie's throat), the bar of prejudice was forever broken. "I first rinse the mould in cold water, then put in the cereal to form. In the winter I set the mould in the oven or warm water to take off the chill, and serve it with warm milk and sugar or maple sugar. In the summer he eats it cold, often served with mashed berries. Small individual tins can be purchased for ten cents. Earthen ones cost a trifle more; the price varies according to size. I have also," she continued, "a mould of an ear of corn. These moulds I alternate. The corn ear, too, has its charm. The little ones will dally with the kernels till the entire ear is disposed of."—Good Housekeeping.

THE CARE OF CUT GLASS.

Cut glass should have the greatest possible care in handling. A wooden tub should be used for washing, and the water in which it is cleaned should never be too warm for the hands. The deeper the cutting the more liable it is to be broken. Cut glass should never be left upon stone or marble, and in rinsing the water should be of nearly the same temperature as that used for the washing. It should always be

drained on a soft towel or cloth. Decanters and water-bottles often get discolored, but a soft cloth guided by a wire will generally remove the sediment. When this is obstinate bits of paper with shot and strong soap suds will do the work. Beans are sometimes used instead of shot. Glass that is ornamented with gold should be washed with castile or a good white soap—that is, a suds—and should be wiped as dry as possible. All fine glass should be kept in a closed cabinet and handled very little. A damp place is not advisable for glass, especially that with gold decorations.—Mary Graham, in the Woman's Home Companion.

PURIFYING A CELLAR.

It not unfrequently happens that in summer the closing of a cellar for a considerable time is rendered necessary by absence of the family, or by other cause. During this time everything in it except the metal and the glass is completely covered with mold fungi, and the air smells moldily to the last degree. Wood and leather especially suffer from this moulding. Such a condition is unhealthy in the extreme. First, the cellar is damp, sufficient alone to induce low diseases in the inmates of the upper stories; second, the fungus is likely to produce spinal meningitis if its spores find their way into the system.

For the dampness, attention should at once be given to the drainage, to make it perfect. Then plenty of fresh air, especially all the sunshine possible, should be admitted to dry the place out. For the fungus a strong whitewash, made in small quantities at a time out of stone-lime fresh from the kiln, or as fresh as possible, should be put on while it is still hot from the action of the making. In this form it is an active fungicide, and will kill all the spores of all mold it touches. It should not be put on, however, until the cellar has had a chance to dry pretty well.

It seems almost needless to say, and yet it must be said, that no food should be used that has been unsealed. Even cans of fruit, jelly, etc., should be carefully washed before being opened, for fear that some of these dangerous little bodies might become mixed with the contents.—What to Eat.

CAREWORN MOTHERS.

Life Often Made a Burden Through Nursing a Cross and Fretful Baby.

All babies should be good-natured; well babies, if there is no outward reason for discomfort, are always good-natured, and mothers permit themselves to be thoroughly worn out caring day and night for a sick, cross and fretful baby, when a little care and foresight would remove all the trouble and make both mother and baby happy. The little one's suffering and crossness may be caused by any one of the numerous ills that make baby lives a misery to themselves and a constant source of worry and discomfort to the mother, such as colic, worms, indigestion, constipation, the irritation accompanying the cutting of teeth, etc. When baby is cross do not, if you value your child's future welfare, give it any of the so-called "soothing" medicines, as they only stupefy and deaden without removing the cause of the trouble. What is needed is a simple, vegetable compound such as Baby's Own Tablets, which reach the root of all minor ailments of little ones, making them well and happy. The best proof of this is the high praise all mothers who have used this medicine award it. Mrs. W. S. Beaverstock, Church street, Brockville, says: "I have used Baby's Own Tablets in my house for several years and know of no medicine for little ones that can equal them. When my baby was teething she was restless, cross and peevish, and I could do very little with her. I gave her the tablets and they quieted her when other medicines did no good. When baby was troubled with constipation the tablets always gave prompt relief, but above all things I think they are excellent in indigestion; she vomited a great deal, was very cross and would scream with pain, and I had to get up with her many times during the night. No matter how much she ate she kept growing thinner. It was then I began the use of the tablets, and she grew plump and fat, and I had no further trouble with her at night. I can recommend the tablets to any mother who has a sickly, cross or fretful baby, and I am sure she will never be without them again." Baby's Own Tablets are easily administered and dissolved in water can be given safely to the youngest infant. If your druggist does not keep them send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail, post paid.

Professional Men.



It's the constant strain and worry under which the professional man labors, the irregularity of habits and loss of rest that makes him peculiarly susceptible to kidney troubles. First it's backache, then urinary difficulties, then—unless it's attended to—Bright's Disease and—death.

DOAN'S KIDNEY PILLS

Strengthen and invigorate the kidneys—never fail to give quick relief and cure the most obstinate cases.

Rev. M. P. Campbell, pastor of the Baptist Church, Essex, Ont., says: "From my personal use of Doan's Kidney Pills, which I got at Shoron's drug store, I can say they are a most excellent remedy for kidney troubles, and I recommend them to sufferers from such complaints."

SYMINGTON'S EDINBURGH COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 100

ALLEN'S LUNG BALSAM
Cures Deep-seated Colds
Coughs - Croup - Bronchitis - LARGE BOTTLES \$1.00
MEDIUM SIZE TRIAL SIZE 25c

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

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Wedding Invitations, Announcements, etc., a specialty.

Fast Growing Children,

especially school children, whose brains are much exercised with study and whose strength does not keep pace with their growth, should be given

PUTTNER'S EMULSION.

This preparation contains phosphorus and lime, in palatable form, and just in the best condition to be taken into the system, and supply what brain and nerves require, and to build up the bodily structure; and the codliver-oil supplies much needed fat food.

Be sure you get **Puttner's**, the original and best Emulsion.

Of all druggists and dealers.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1901.

OCTOBER TO DECEMBER.

THE PASSAGE OF THE RED SEA.

Lesson XII. December 22. Ex. 14: 13-27.

GOLDEN TEXT.

I will sing unto the Lord, for he hath triumphed gloriously.—Ex. 15: 1.

EXPLANATORY.

PHARAOH'S ATTEMPT TO BRING BACK THE FUGITIVES.—Vs. 13-18. The Israelites marched southerly to reach the gates through the great wall which opened into the Red Sea Road to Palestine. This was near the head of the Red Sea. They had, of course, permission to go through, but when they reached the place they found everything changed. They were unexpectedly caught in a trap. Pharaoh had changed his mind. The garrisoned gates through the wall were closed. The wall coming down to the water prevented them from going round the head of the sea. On two sides were high mountains. In front of them the wide expanse of the sea.

WHEREFORE CRIEST THOU UNTO ME? SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD. God had promised. It was now no time to stop and pray. The answer had come. Trust it, and use it, and go forward. It was time for action. This command is not without its application to modern times. You pray for a reform, for the conversion of the heathen, for the salvation of a friend. It is right, but also the word from God is: Go forward, work the reform, give liberally, use the means. God is always ready to exert his power for his cause.

CROSSING THE RED SEA.—Vs. 19-25. The night came on. The first part was moonless, for it was at least three or four days after the full moon of the Passover. The Israelites in the light went forward toward the sea. The Egyptians followed them in the darkness slowly, but feeling sure of capturing them in the morning. But the flaming fire that led the Israelites also made known to the Egyptians where the fugitives were. Hence 19, THE ANGEL OF GOD. That is the real presence of God, manifested in the pillar of cloud and fire. It was never mere cloud and fire, but God's angel in them, a living power that guided the nation by this outward manifestation. The real presence removed, and with that the pillar of the cloud removed.

AND IT WAS A CLOUD AND DARKNESS TO THEM (to the Egyptians) BUT IT GAVE LIGHT . . . TO THESE (the Israelites.) It was now near night, and the cloud surrounded the Egyptians like a dense fog, which made it too dark for them to know what was going on among the Israelites.

AND MOSES STRETCHED OUT HIS HAND. With the rod in it (vs. 16,) to

MEMORY FOOD.

A Case Where Memory Was Strengthened by Grape-Nuts.

Food that will actually help the memory as well as agree perfectly with a delicate stomach is worth knowing of.

A good wife out in Atla, Ia., who did not know which way to turn to get food that would agree with her husband who was left in a weakened condition after a serious illness and could scarcely retain any food in his stomach, was one day induced to try him on Grape-Nuts, the famous ready-cooked breakfast food, and from the first he began to improve rapidly. In three months he had gained 30 pounds.

She says that his stomach has recovered so completely that he can now eat any kind of food.

She mentions the boy of an intimate acquaintance, who was so delicate and thin that his appearance was pitiable and he had no appetite for any ordinary food. He was put on Grape-Nuts and liked the crispness and sweetish taste of the new food and took to it. His improvement began at once and he is now a healthy, plump boy.

"I know that Grape-Nuts will do more for weak stomachs than any medicine. The claim that it will build up and strengthen the brain has been proven to my certain knowledge. Sister, who writes for the press, and is compelled to memorize a great deal, has been using Grape-Nuts and says she is surprised at the result. There is a marked improvement in her memory and the brain works more perfectly and with better results.

Please do not publish my name." Name can be given by the Postum Cereal Co., Battle Creek, Michigan.

show that the miracle was from the God of Israel, and that Moses was the leader appointed by him. AND THE LORD CAUSED THE SEA TO GO BACK BY A STRONG EAST WIND. Any easterly wind, from northeast to south east, would be called an east wind in Hebrew. This was probably a northeast wind. In the poetic form of Moses' song, this scene is described as a fearful storm. "And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea." The terrific accompaniment of darkness, wind, and rain is almost paralleled, according to the reports of the Ordinance Survey, by the wild northeasterly storms that sometimes at the present day rage at the head of the Gulf of Suez.

AND THE WATERS WERE A WALL. It is not meant that the waters rose in a perpendicular wall, "but that the waters served the purpose of a fortification in preventing the Egyptians from attacking the people on one flank or the other.

AND THE EGYPTIANS PURSUED, AND WENT IN AFTER THEM. Without doubt they were unaware that they were in the midst of the sea, for it was night, and they were surrounded by a fog. ALL PHARAOH'S HORSES, HIS CHARIOTS, AND HIS HORSEMEN. The word translated "horsemen" probably means the men who rode in the chariots. Observe that the Pharaoh himself is not said to have gone in.

IN THE MORNING WATCH. The "morning watch" of the Hebrews, at this period of their history, lasted from 3 a. m. to sunrise. Sunrise in Egypt, early in April, would take place about 4 quarter to six. THE LORD LOOKED UNTO R. V. "looked forth upon." "We suppose that side of the pillar-cloud toward the Egyptians was suddenly, and for a few moments, illuminated with a blaze of light." The sudden flash out of the dark cloud dazzled and frightened them. Psalm 77: 16-20 gives a vivid description of this violent storm.

AND TOOK OFF THEIR CHARIOT WHEELS "The wheels ran off the axles, so that the body of the chariot dragged upon the ground." It was probably the deep sand of the treacherous lake or gulf that did it, swallowing up the wheels, or clogging them, or even wrenching them off entirely. THE LORD FIGHTETH FOR THEM. Compare the promise of Moses (vs. 14.) If this were so, it was of no use to persevere, and accordingly they began their retreat.

THE DESTRUCTION OF PHARAOH'S HOST.—Vs. 26, 27. 26 STRETCH OUT THINE HAND. Showing that the power was from God. But as the pathway was made by the wind, so doubtless now there were employed a wind changed to west and the returning tide.

OVERTHREW THE EGYPTIANS. It is nowhere said that Pharaoh himself was drowned in the sea. He was overthrown in his army. According to the monuments, Menephtah was not much of a warrior, but preferred to send his generals to war rather than go himself. THE SEA RETURNED TO HIS STRENGTH. Better, as in margin of R. V., "to its wonted flow."

CONFIRMATIONS FROM THE MONUMENTS OF EGYPT.—There are continually coming from Egypt confirmations of the Exodus, which are interesting. See volumes of Professor Price and Professor Sayce.

1. The mummy of Rameses II. has been discovered, with suggestions that he was the Pharaoh of the oppression.

2. Twice the name "Israel" has appeared on the monuments.

3. The circumstances of the reign of Menephtah favor the Exodus. In his fifth year, there were ominous uprisings against Egypt by the surrounding nations which had been subdued by his father Rameses, so that there was almost a breaking up of the kingdom. Thus weakened, there was much more probability that the Egyptians would let the Israelites go, and they would have less power to pursue and bring them back. The events of his reign after this time are passed over in silence.

4. "Dr. Payne gathers from many inscriptions that the records tell us of the sudden death of the eldest son of the reigning Pharaoh," Menephtah. This son he associated with him as Pharaoh when he was 18 years old. The tomb of the lad has been discovered at Thebes, unfinished; there is an inscription on some tablets, referring to the death of his son and the heir of the throne.

Subject to the consent of the Imperial authorities, the new contingent will be known as the Canadian Mounted Rifles, Major Hamilton Merritt will be second in command. Capt. Leckie, of Halifax, who went through the South African campaign with Strathcona's Horse, will, it is said, get a captaincy in the Mounted Rifles.

A Teamster's Story.

SUFFERED GREATLY FROM ASTHMA AND KIDNEY TROUBLES.

Spent Some Time in a Hospital and Almost Impoverished Himself Buying Medicines Without Benefit—Again Dr. Williams' Pink Pills Cure After Other Medicines Fail.

From the Recorder, Halifax, N. S.

Mr. William Cochrane, a well known teamster, who lives near the Halifax Polo Grounds, is one of those who willingly bear testimony to the curative powers of Dr. Williams' Pink Pills. A reporter of the Acadian Recorder who had heard of Mr. Cochrane's sufferings and subsequent cure, called at his home, when he gave an account of his experience substantially as follows:—"He had for many years been a constant sufferer from asthma, accompanied by an aggravated form of kidney trouble. The latter trouble caused severe pains in the back and loins, and at times his sufferings were very acute. He said he had almost impoverished himself in buying medicines of all kinds, but to no purpose; the trouble continued and seemed to grow worse as the years passed. Mrs. Cochrane said that she had frequently seen her husband choke up and fall to the floor as though dead, and he would have to be worked with and rolled around before he would revive. A few years ago he spent ten days in the Victoria General Hospital. The doctors then thought that the pains in the back were due to over-exertion in his business as a teamster, but gave him no material help. After leaving the hospital, he used bottles and bottles of medicine, but failed to find a cure. A neighbor of his, Mr. Lowe, whose wife had been made a well woman after years of sickness, by the use of Dr. Williams' Pink Pills, advised him to try them. He used a couple of boxes without apparent result, and felt somewhat discouraged, but Mr. Lowe advised him to continue the use of the pills, and before the third box was finished, he began to improve. 'Dr. Williams' Pink Pills have been a Godsend to me,' said Mr. Cochrane; 'they are the only medicine I have taken which seemed to do me any good. I had one prescription from a doctor which cost me \$1.75 a bottle, which like many medicines I took, was just so much money wasted. I have used eight or ten boxes of Dr. Williams' Pink Pills, and can say that before I began their use life was an intolerable burden. I have reason to be thankful that I have followed the friendly advice that urged me to use this medicine.'

Most diseases have their origin in poor blood or weak nerves, and it is because Dr. Williams' Pink Pills make rich, red blood and strengthen the nerves that they have met with such success in curing kidney trouble, rheumatism, paralysis, St. Vitus dance, anaemia, nervous prostration and kindred troubles. See that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around each box. If in doubt, send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box or six boxes for \$2.50.

The gold medal of the Italian Science Society has been presented to Sig. Marcous. The presentation was made by the Marquis Luigi Solari di Loretto, an officer of the Italian navy who subsequently gave a dinner in honor of the event and expressed the admiration of Italy for her distinguished son.

Why Croup is Fatal.

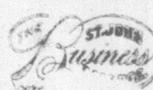
When croup attacks your child you must be ready for it. It comes as an accompaniment to an ordinary cough, or it may attack without warning. All ills of children develop quickly, and when any kind of cough appears there should be something at hand to stop it with promptness. Many a child has choked to death because the right remedy was not convenient. Every one should know that the right safeguard for a child's cough or any cough is Adamson's Botanic Cough Balm. With this soothing compound in the house, croup is always easily checked and relieved.

To give a child a "cough mixture" containing a narcotic is a very serious matter, yet most preparations contain something of this kind. Adamson's Botanic Balm is prepared from the purest extracts of barks and roots and gums of trees, and is health-giving in every component part of it. Wherever it touches an irritable surface, it heals and soothes it. Nothing ever compounded for cough is so harmless, and nothing so efficacious. Adamson's Balm is an old remedy, and it has never lost a friend through failure to help. Keep it in the house. Try it on your own cough and do your child a good turn by being ready for any emergency. Price 25 cents at any druggist.

Soft Harness EUREKA Harness Oil. You can make your harness as soft as a glove and as tough as wire by using EUREKA Harness Oil. You can lengthen its life—make it last twice as long as it ordinarily would. Sold everywhere in cans—all sizes. Made by IMPERIAL OIL COMPANY.

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Fourth (enlarged) Edition just published. Joint Stock Accounts a prominent feature. Mailed for retail price, \$1. Send for our catalogue, containing terms, etc., for our Business and Shorthand courses of study. Now is the time to enter.



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Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.

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Insist on having

Pure Gold

Flavoring

Extracts.

The true-to-name kind.

B. B. B. Banishes Blemishes.

There is no other remedy equal to B. B. B. for making the blood pure, rich and red, and the skin clear and smooth.

Here's proof from Bertha J. Tozer, North Esk, N.B.

"I have had pimples on my face for three years, and about two years ago I took an attack of nervousness. I got so bad I could not sleep and lost my appetite and was very weak and miserable. I was taking different kinds of medicines but seemed to be getting worse. A friend advised me to try Burdock Blood Bitters, I did so, taking in all four bottles. As a result I sleep well, have a good appetite, my face is free from pimples, my skin clear and my health is in every way perfect."

CHURCH BELLS Chimes and Pells, Bell Foundry.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is Rev. J. W. MANNING, ST. JOHN, N. B.

HAVELOCK, N. B.—Pastor Brown administered the ordinance of baptism to two candidates on Sunday, Dec. 8th, at Hicksville at outstation of the Havelock church.

HAMPTON, N. B.—Rev. H. S. Shaw writes that he is comfortably settled on his new field, and is meeting with great kindness on every hand. He hears his predecessor in the pastorate, Rev. N. A. McNeill, spoken of very highly as a man and a preacher, and is hoping to reap some of the fruits of his earnest, faithful ministry.

TEKKALI, INDIA.—We baptized a young man at Palasa on the 24th October. This is an important railway centre where a few of our members reside. It would be an ideal location for a missionary. We hope there may some day be a church at this place. It is 17 miles from Tekkali. Our cool season has begun and India is charming. W. V. HIGGINS.

CANAAN STATION.—Is a somewhat neglected place. Since returning from a grand trip west we have enjoyed a good series of meetings here. 7 or 8 took a decided stand for Jesus Christ while 16 in all expressed a desire to become Christians. A prayer-meeting was organized and started. A S. School was desired by some but did not seem possible till spring. The lessons are to be studied from quarterlies during the winter. There is some talk of building a church in spring. BRAMAN.

CLEMENTSVALE, N. S.—I have been in this part of the Lord's vineyard for about a month, preaching alternately at Clements and Annapolis. I have just received and accepted a call to the pastorate of this church and God is now blessing us with showers. Our aged Bro. Wallace is with us preaching the grand old gospel with power and effect. The church is getting 2000, and souls are coming to the Lord. We then, make mention of us in your papers. IRA D. LITTLE.
Dec. 5th, 1901.

ROLLING DAM, CHARLOTTE COUNTY.—The Lord's work at this place is advancing more and more, and interest good, all denominations come. Congregations large as can be expected for this place. Conferences well attended at times, the Divine Spirit always present. Souls are being saved. Three came out in our meetings lately and are waiting baptism. The dear Master is leading us on in the good and great work. We are trying to do our best, we trust for him. We are expecting great things from God and also attempting great things for God. H. D. WORDEN.

PT. DE BUTE.—The meeting house has been repaired, and it was a pleasure on a recent visit to find the walls newly papered, and the seats cushioned. Sunday School has been kept up to the mark by Frank Trueman while the veteran superintendent, W. M. Tingley has been laid off for a time by lameness. Also at Westmorland Point, there is a good Summer Sunday School. Colpitts filling superintendency, and regular prayer-meeting presided over by Dea. Jas. Minor. Rev. D. A. Steele preaches at both places.

AYLESFORD, N. S.—On the evening of Nov. 18th, we were presented with the last donation of the season. This one amounted to \$57.75 cash, (\$1.70 goods) since increased by \$3.00, given by the Kingston church. For this expression of appreciation we are heartily grateful. At Aylesford on the 24th, I preached a Thanksgiving sermon and at the close made an appeal for a thank-offering towards reducing our church debt. To the appeal the people heartily responded, contributing three hundred and eighty-seven dollars, as an expression of grateful, loving hearts for all God's benefits towards them.
Dec. 2, '01. A. S. L. KWI.

NEW GERMANY, N. S.—Yesterday, at Foster Settlement, I baptized Elva Rafuse and Edom Dory, and at the close of the preaching service gave them the right hand of fellowship. The Sabbath school and congregations are large at Foster Settlement. The first of last month we were treated to a lecture by Bro. W. A. Lston, of Lunenburg, on the following subject: "The British Nation, the Loss Ten Tribes

of Israel." The lecture was most interesting, and appreciated by all. J. A. McLain, Esq., of Bridgewater, is to favor us with his lecture on the 20th inst., entitled, "Through the Holy Land from Joffa to Damascus." We are looking forward to a treat.
H. B. SMITH.
Dec. 2.

1ST HARVEY, HARVEY ALBERT CO., N. B.—Matters are moving along in this church harmoniously. During the summer the ladies raised about \$50.00 with which to improve the house. A flight of substantial steps with hand rail has replaced the dilapidated old platform. Other improvements are under way. The ladies too have a very thriving W. M. A. S. of twenty-five members. Six were added Crusade Day. Preaching services are well attended, as are the prayer-meetings, though we should like to see more of the men getting out to the latter. We plan to hold special services during the winter. M. E. FLETCHER.

GERMANTOWN, ALBERT COUNTY, N. B. The resident members of this church are few and widely scattered, yet they turn out well to the preaching services and Sunday School. We feel proud of this Sunday School which, under the leadership of Deacon H. Tingley, kept open all through last winter which every one will remember was an exceptionally hard one. We purpose to keep open this winter also. The School is much encouraged by the gift of \$10 from the "Sunday School Times" for an article written by the pastor on Sunday School work. We are planning special services this winter. M. E. FLETCHER.

WITTENBURG, COLCHESTER COUNTY, N. S.—The work of the Lord here is not without tokens of the divine favor. At nearly all of the preaching stations on the field we have good congregations who give close attention to the Word which we are preaching in expectation of the fulfilment of the promise that God's word shall not return unto him void. Our prayer-meetings are well attended by the young people, are full of interest and we are at peace among ourselves. God's Spirit has been working in some hearts and as a result two promising young men, Lowell Pulsifer and James Pulsifer, were baptized on Lord's day, Dec. 1st. Others are contemplating this step and we are hoping to receive them ere long. A. E. INGRAM.

NEW HORTON, N. B.—We rejoice to be able to report good things of this old church, once one of the leading churches of Albert Co. As a result of special services held during last month the members have been drawn closer to each other and to God; some whose voices have long been silent in the prayer-meetings have been revived and are again heard from; fifteen have professed conversion and on Dec. 1st, we buried in baptism eight rejoicing converts, Mrs. Moody Reid, Mrs. Geo. Reid, Misses Eliza Copp, Laura Reid, Bronzella Forsythe, May Canning, Minnie Wilbur and Mr. Enias Gallagher. We expect others to follow soon. A site for the new church has been agreed upon, the plan procured; and the work of preparing material has begun. We plan to hold more special meetings in the lower section very soon and are expecting a blessing. Altogether there is much reason for thankfulness and encouragement on this part of the field. M. E. FLETCHER.

UNION CORNER, RICHMOND, N. B.—The interest on this field has been well sustained since Bro. Dakin left first of October. On Nov. 3rd the church at McKinzie Corner was reopened for service. Three services were held, preaching by Bro. Cahill and the writer, a full house at each service, about \$200 in all has been expended and all paid on the interior of the church which gives it a bright and chery appearance and adds very much to comfort of the congregation. Sorrow as well as gladness has also come to the Union Corner church in the sudden death of Bro. Beaman Carpenter. Since his death another young man of the community has yielded his heart to God and will in the near future follow the Lord in baptism. We spent last Sunday, Dec. 1st, on this field and will, I expect, spend next as well. Bro. Dakin is expected to spend his vacation on the field where he was so much appreciated last summer. A. H. HAYWARD.

SPRINGHILL.—During the storm of the 4th inst., rafters creaking and timbers

groaning in the meeting-house, with a very select congregation, the important fact that a new man had taken charge of the spiritual interests of this church, was dwelt upon for an hour and a half, with some little prayer for the sanction and help of the Most High. The new compact was also sung of quite prettily and effectively. Rev. Mr. McQuarrie addressed the congregation, placing in various lights the words of the Apostle to Timothy: "Let him be without fear among you, for he worketh the work of God, as I also do. Rev. D. A. Steele spoke of the solemnities of the occasion, insisting on the efficacy of the gospel to save and elevate us all. Rev. Messrs. Wright, (Presb.) and Brown, (Meth.) each from his own standpoint gave a kindly welcome to the new pastor, who replied in a way that touched all hearts. Bro. Estabrook comes with some experience and yet with the buoyancy of youth, and we all believe that a blessing will result from his leadership. He is not quite settled yet, meantime people are pegging away at the parsonage, repainting, refitting, reorganizing, and reanimating generally. The men who have been pastors have left their impress and are not forgotten. Their labor has not been in vain in the Lord. The church has plenty of hard work and sacrifices are required; but she has all the strength of omnipotence to fall back upon. So we shall expect to hear of good things continually even "that this and that man was born in her."

D. A. S.
BRIDGEWATER, N. B.—We have been holding some special services at both Lakeville and Lapland, with encouraging results. Many of the church members were refreshed and some are showing a deeper interest in the Lord's work than they have for some time. There has also been quite a number to profess conversion. On Sunday, Nov. 17th, I baptized at Lakeville, three men, all over thirty years of age, one nearly sixty. One other is approved for baptism and others have expressed a desire to offer themselves for baptism at an early date. We are hoping and praying that some others, who have been thinking very seriously about their souls, may yet come out into the light of the glorious gospel of Jesus Christ. On Sunday, the 1st day of December, at the close of the communion service, Rev. Stephen March, who was present, expressed his thankfulness that he had been spared to commemorate fifty years of service for the Master. Fifty years ago, brother March was baptized in London, England, by the Rev. Mr. Brock. It was a coincidence that for Brother Thomas R. Pattillo who was also present it was the fiftieth anniversary of his baptism. Bro. Pattillo's father and thirteen others were baptized with him that day in 1851, at Liverpool, N. S. He now alone remains the others have gone before. Our desire is that these worthy brethren may long continue to adorn and exemplify the principles of Christ's Kingdom in our midst. C. R. FREEMAN.

BridgeWater, N. S., Dec 2, 1901.

A Seventieth Anniversary.

A few weeks ago the First Baptist church of Montreal, of which Rev. J. A. Gordon, formerly of Main St., St. John, is pastor, celebrated its seventieth anniversary. The programme covered six meetings and included among its features an address and a sermon by Rev. Elmore Harris of Toronto; a historical sermon by Rev. J. L. Gilmour of Olivet church, Montreal; a sermon and a general statement by the pastor, with addresses by visiting pastors and others. The first church is the parent church of all Baptist churches in the city. It was organized in November, 1831, in a little building on St. Helen street, now occupied by the Gault Brothers. The Rev. Mr. Gilmour, grandfather of the present pastor of Olivet Baptist church, the Rev. J. L. Gilmour, was the first pastor. In this old building there are still two tablets on the walls, one commemorative of the organizing of the Baptist church, and the second recording the fact that it was here the first Y. M. C. A. on the Continent was organized, the name of a prominent Baptist, Mr. T. J. Claxton, being well known in this connection.

In 1861 the church took up its quarters on Beaver Hill, in the edifice now occupied by the Reformed Episcopal church, and in 1875 moved to the fine

building it now occupies on St. Catherine street.

A rather curious item in the programme of one of the services was a special offering of \$1,350. Being asked by a 'Witness' reporter before the meeting as to the significance of this feature Mr. Gordon said: "We want just that sum for certain church expenses; we are praying for it and we have no doubt but that we shall get it." Then he went on to relate an incident: "A curious thing happened on our annual church day celebration last year. On the programme was put down '\$1,000 collection.' After the services for the day were over the ushers were asked to go and count the money. They counted and they found they had \$999 and 90 cents. Just at that moment a little boy knowing nothing of what was going on came up and tossed a cent into the collection box, saying, 'Who says I didn't contribute?' Well that made the \$1,000 complete." Mr. Gordon further explained that the result was accepted as an answer to special prayer.

On Monday, Wednesday, and Saturday mornings, before going down town, some of our business men who have charge of the church finances, meet together for prayer on this subject. They had prayed for \$1,000 and it was given us. I must add, however, that we also received pledges for further contributions, but the fact remains that on that Sunday we had in hand the exact sum of \$1,000.00.

The second collection did not, however, correspond so exactly to programme as the first, the \$1,350 specified being exceeded by more than fifty per cent. The results of Mr. Gordon's two years' work in Montreal have appeared to have been of a most satisfactory and substantial character. The life of the First church which had reached a very low ebb has been materially strengthened. The outlook is believed to be highly encouraging, and in spite of a call to enter a very attractive field of service elsewhere, Mr. Gordon has decided to remain in Montreal. His object, which he announced at the anniversary celebration, would be the policy of the church if he were spared as its pastor for five years more, is to celebrate the seventy-fifth anniversary free of debt and to have the church understand its function: to save souls. Other churches and societies might entertain people, but he wished this church to be a moral force for the regeneration of the community.

DEPEND ON YOURSELF.

My girl or my boy, do you know how necessary it is to learn to depend on yourself? It is so easy to fall into the habit of depending on some one else who is quicker or brighter, or perhaps has more confidence in speaking out at the right time, or doing the right thing. This is especially so during your school lives. A good natured but mistaken companion may help you along for a while, but if you are separated from that companion you hardly know how to act.

I knew two little girls, Annie and Teresa, who always sat together at school. They prepared their lessons in the same way, and appeared to be making equal advancement. They seemed to be particularly bright, and were noticed on that account by all the teachers who had anything to do with them. They were promoted from class to class together, and always managed to sit side by side. One day it happened that they were separated, and then a discovery was made. Teresa continued to do well, but Annie did not show the same efficiency as before, and so it turned out that Teresa, out of mistaken kindness for her friend, had been helping her right along. And Annie had learned to depend on Teresa's assistance, and when she was separated from her scarcely knew how to go on with some of her class work. Do you see how wrong they both were: Teresa in giving the help, and Annie in accepting it? Then, too, they had made the more grievous mistake of deceiving the kind teachers who had trusted them.—S. Jennie Smith, in Christian Work.

A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. "I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle. For 50 cents worth of material I make perfumes that would cost \$2.00 in drug stores. I also sold 125 formulas for making perfumes at \$1.00 each.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass. People come and send to me for the perfumes. Any intelligent person can do as well as I do. For 10 cents in stamps I will send you the formula for making 12 of the most popular odors and sample bottle prepaid. I will also help you get started in the business.
MARTHA FRANCIS.
No. 11 So. Vandeventer Ave., St. Louis, Mo.

MARRIAGES.

WEAGLE-CROUSE.—In Bridgewater, N. S., November 30, by Rev. C. R. Freeman, Elias Weagle and Mary Crouse, both of Chelsea, Lunenburg county, N. S.

LEVY-SMITH.—At the parsonage, Chester, Dec. 2, by Pastor R. Osgood Morse, Jacob Levy of Little Tancook and Mary A. Smith of Chester.

MCPHERSON-CAMERON.—At the Baptist Parsonage, Antigonish, Nov. 20th, by the Rev. W. H. Robinson, Alexander McPherson of New Glasgow to Annie E. Cameron.

MILLS-VAN DERPOL.—At the Granville Ferry Baptist church, Dec. 4th, by the Rev. W. W. Rees, Ernest Albert Mills of Granville Ferry, to Martha Hall Van Derpol of New Baltimore, N. Y.

DEATHS.

ALLABY.—At Salt Springs, on Nov. 1st, after a severe illness, Hannah Rebecca, widow of the late James Allaby, in the 71st year of her age, leaving a large circle of relatives and friends to mourn their sad loss.

KINNEY.—On Nov. 30th, at his home in Milton, Yarmouth County, N. S., Samuel A. Kinney, aged 73 years. The diseased had been in failing health for some time, nevertheless the end came suddenly. He was a faithful member of the Milton Baptist church. Only a few days prior to his demise he gave expression to his faith in his love for, and his hope through Christ. May God uphold the family in their great affliction.

SHAW.—John Shaw died at Berwick, October 31st, aged 87. At the time of his death he was one of the oldest members of the church. In early life he was led to put his trust in the Lord Jesus. He was baptized in 1839 by Rev. William Chipman, so long the honored pastor of the church. Bro. Shaw leaves three children to mourn his loss. His wife and two others preceded him to the better land. In old age he was sustained by a firm trust in God. His end was peaceful.

CARPENTER.—At Union Corner, Richmond, N. B., on Nov. 22, after ten days' illness of pneumonia, Mr. Buman Carpenter, leaving a wife, one son, a father and mother, two brothers and a sister to mourn their loss. Bro. Carpenter and his wife were baptized on the first day of last September in the gracious revival that took place at that time; he proved himself an earnest worker and two weeks before the day of his burial he led the Young People's Union. He said to his sorrowing wife and parents—'I am better prepared for this than I was six months ago. The funeral services were held in the church on Sabbath, Nov. 24th, in presence of a very large congregation.

WOODWORTH.—At Hantsport, on the 28th ult., Mrs. Francis M. Woodworth, in the 87th year of her age. Mrs. Woodworth was widow of the late Deacon Levi Woodworth of Canning, whom she married some years after the death of her first husband, Israel Longley who had been for many years one of the pillars of the Paradise church in which he was deacon up to the time of his death in 1871. In fact Slater Woodworth came from good old Baptist stock, she being a daughter of Rev. James Manning who was a founder of the Baptist cause in Grandville and one of the early fathers of our denomination in this province. Rev. J. W. Manning of St. John is a nephew of deceased and Mr. W. J. Longley, Attorney general of Nova Scotia her only son. After the death of her

second husband she went to live with her grand-daughter, Miss Brown at Hantsport where she died. Sister Woodworth was one of our country's splendid women, always taking a deep interest, not only in the church of which she was a valued member, but also in every cause that makes for the good of mankind generally. She was a faithful mother, a devout Christian and a rigid Baptist, ever holding that the true disciple was one who not only lived a godly life but faithfully contended for the faith once delivered unto the saints, with her, creed became a principle and she could not be other than that which she was, an out and out Baptist. She was a good woman and has fallen asleep in Jesus. The remains were interred in the old family burying ground at Paradise after a largely attended memorial service, conducted by Rev. E. L. Steeves in the Baptist church at that place.

STEVENS.—On Nov. 30th, at the residence of her brother-in-law, C. Dickey, 11 Ontario street, Halifax, Sophia L. Stevens, aged 70 years. Sister Stevens had spent a long life in the service of God, having united with the Lower Stewiacke Baptist church when very young; for the last seventeen years she had been an earnest faithful worker for the Tabernacle Baptist church. What is now known as the Bloomfield Baptist mission was first established by her, with about a dozen boys that she gathered from the street into a room on Kempt Road. She labored faithfully for this mission until it was taken over by the North Baptist church. For the last two or three years, she has devoted her failing strength to the work of cottage prayer-meetings both in her own home and in the locality where she resided, she was ever ready to do what her hands found to do for her beloved Master. She will be greatly missed by a large circle of relatives, friends and neighbors. A very impressive funeral service was conducted at the house by Rev. G. W. Schurman, assisted by Rev. J. P. Sutherland of St. John's Presbyterian church on Sunday afternoon, Dec. 1st, the choir of the Tabernacle rendering with touching pathos, the hymns, "In the sweet by and by" and "Over There." Blessed are the dead that die in the Lord, they rest from their labors, and their works do follow them.

Acadia University.

FORWARD MOVEMENT FUND RECEIPTS FROM NOVEMBER 16 TO 30.

Rev W H Robinson, \$ 0; P S Cunningham, \$7 50; Mrs Israel Atkinson, \$1; Ruby Gates, \$1; H Hennigar, \$1; Nelson Bezanson, \$1; Mrs H Hennigar, \$1; M R Cobb, \$5; Amos H Stevens, 50c.; C H Denton, \$2; Rev D Price, \$5; Stella A Allan, \$2; Chas T Heman, \$10; Wentworth Sabeau, \$1.25; Henry Misener, \$1; Elkanah Misener, \$2; John C Clark, \$6.25; Mrs T K Wood, \$2; Hannah and Susan Jones, \$1; Archie McKinnon, \$2; J B Phinney, \$3; Mrs Marian Hicks, \$5; James McDonald, \$5; Mrs Alex Green, \$1; Thos. Andrew, \$2.50; W C Denton, \$5; A P Welton, \$6.25; Dr G N Hay, \$2; Albert Tingley, \$2.50; Albert Mitchell, \$1; Weymouth Crowell, \$3; Chas E Ella, \$15; Benj Bezanson, \$5; H D Woodbury, \$5; Edward Burgoyne, \$1; A C Ross, Esq, \$75; R A McPhail, \$1.25; Cyrus Harper, \$3; W B Callback, \$2.50; A W Atkinson, \$15; Peter Scott, \$1; Felis Sabeau, \$1; T E Haukinson, \$1.25; G M Fraser, \$12.50; W F B Paterson, \$10.

NOTE.

S E Fisher, \$1, omitted from last report. Also instead of Alex Moon read Alex Moore, \$2. A. COBURN Treas. Acadia University.

A Note from Rev. E. C. Baker.

In renewing his subscription to the MESSENGER AND VISITOR, Rev. E. C. Baker of Marysville, Kansas, writes the editor a note which we presume was not intended for publication, but we are sure that some extracts from it will be of interest to Mr. and Mrs. Baker's many friends in these Provinces. Mr. B. writes: "I never knew how much the paper was worth until I came out here. It seems like having an old friend drop in every week and tell us all the news from home. I sometimes feel a little envious of our Canadian brethren, their papers, both the Baptist and the MESSENGER AND VISITOR are so far superior to our western papers.

"We are getting along finely since coming to the West. I came on account of Mrs. Baker's health, and in this I feel amply rewarded for coming here. She was a sick woman before we left N. B., and she is a comparatively well woman now. I have found just as good friends here as in the East and the work is the same. I have never had a more appreciative and a truer people as a church than I have here. Whisper it very carefully, but it is because they are all Canadians. Most of the Baptist people here came from the vicinity of Peterborough, in Ont. It was very hard for me to part

Manchester, Robertson & Allison, St. John, N. B. GLOBE WERNICKE ELASTIC BOOK-CASE The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as wanted. Call, or write for booklet. An Ideal Book-Case for the Home.

BAPTIST PERIODICALS GIVE clearest light for Baptist people. QUARTERLIES: Senior 4 cents, Advanced 2, Intermediate 2, Primary 2. MONTHLIES: Baptist Superintendent 7 cents, Baptist Teacher 10. LESSON LEAFLETS: Bible 1 cent each, Intermediate 1, Primary 1. ILLUSTRATED PAPERS: Young People 13 cents, Boys and Girls 8, Our Little Ones 6 1/2, Young Reaper 4. American Baptist Publication Society, NEW ENGLAND HOUSE, 256 Washington Street, Boston, Mass.

GOLD MEDAL, PARIS, 1900. Walter Baker & Co.'s PURE, HIGH GRADE Cocoas and Chocolates. Breakfast Cocos.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup. Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc. German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful. WALTER BAKER & CO. Ltd. ESTABLISHED 1780. DORCHESTER, MASS. BRANCH HOUSE, 12 and 14 St. John St., MONTREAL. TRADE-MARK ON EVERY PACKAGE.

with all the dear friends in the East, and the memory of sixteen years in the ministry there are very pleasant, as I'll my friends here are just as good and true. What a oneness moulds the life, character, and affections of people separated from one another. "I am just now engaged in a very gracious revival. About twenty have come out and we are expecting still greater things. Our meeting was one of great power last night. I know that although so far from the old friends I still have their prayers and sympathy." The following conversation took place during a recent election in Cumberland between two free and independent electors: "Wot's these 'ere Socialists, Jack?" questioned one on the other. "Well," replied the other, "it's this way. If yer had two carriages and two horses, you'd give me one, wouldn't yer?" "Just think I would," replied Bill. "An' if you'd two fields, you'd give me one, wouldn't yer?" "You bet I would," said Bill. "You're a Socialist, Bill—a born Socialist. If you'd

two pigs you'd give me one, wouldn't yer?" "Nay, I wouldn't," replied Bill. "Before I'd give yer one I'd fight yer for it!" Bill had two pigs.—Tit-Bits. A wealthy foreigner, intent upon a day's outing, wanted to hire a dealer's best horse and trap, but not knowing his man the dealer demurred at trusting them in his hands. Determined to have his drive, the gentleman proposed paying for the horse and the vehicle, promising to sell them back at the same price when he returned. To that the other saw no objection, so his customer's wants were supplied, and off he went. He was back in time at the stables, his money reimbursed according to contract, and he turned to go. "Hold on!" exclaimed the dealer, "you have forgotten to pay for the hire." "My dear sir," was the cool reply, "there was no hiring in the case. I have been driving my own horse and trap all day." And he left the dealer to his sorrowful reflections.—Tit-Bits.

If You Could Look

into the future and see the condition to which your cough, if neglected, will bring you, you would seek relief at once—and that naturally would be through

Shiloh's Consumption Cure

SHILOH cures Consumption, Bronchitis, Asthma, and all Lung Troubles. Cures Coughs and Colds in a day. 25 cents. Guaranteed.

Write to S. C. WELLS & Co., Toronto, Can., for free trial bottle.

Karl's Clover Root Tea purifies the Blood

PEOPLE RECOVERING

From Pneumonia, Typhoid or Scarlet Fever, Diphtheria, La Grippe or any Serious Sickness



Require the Nervine Tonic, Blood Enriching, Heart Stimulating Action of Milburn's Heart and Nerve Pills.

It is well known that after any serious illness the heart and nerves are extremely weak and the blood greatly impoverished. For these conditions there is no remedy equals Milburn's Heart and Nerve Pills. It restores all the vital forces of the body which disease has impaired and weakened. Mr. T. Barnicot, Aylmer, Ont., says: "About a year ago I had a severe attack of La Grippe which left my system in an exhausted condition. I could not regain strength and was very nervous and sleepless at night, and got up in the morning as tired as when I went to bed. "I had no energy and was in a miserable state of health. "Milburn's Heart and Nerve Pills, which I got at Richard's Drug Store here, changed me from a condition of misery to good health. They built up my system, strengthened my nerves, restored brisk circulation of my blood, and made a new man of me. "I heartily recommend them to any one suffering from the after effects of Grippe, or any other severe illness."

Use the genuine MURRAY & LANMAN'S FLORIDA WATER "The Universal Perfume." For the Handkerchief, Toilet and Bath. Refuse all substitutes.

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News Summary

C. H. Roberts's piano mill in Montreal was burned Wednesday. Loss is about \$30,000.

The first session of the 57th Congress in the House of Representatives was opened on Monday.

Righteen million bushels of grain passed the Soulanges canal this year, a decrease of a million and a half.

The Y. M. C. A. of Ottawa, has thrown out Stead's publications owing to their pro-Boer proclivities.

A young man named Pew is under arrest at Orilla, Ont., charged with attempting to murder Mrs. Reid, of Ardrea.

Heavy ice floes block the Strait of Belleisle. The ice is sweeping out into the Atlantic. Numerous icebergs have also been sighted.

The late J. W. McRae was one of the most heavily insured citizens of Ottawa. The sum of both life and accident is \$171,000.

Major Merritt says the government has received four hundred applications for commissions on the third contingent.

In a railroad collision near Kharbin, Russia, eighteen Chinese and seven Russians were killed. Two of the latter were frozen to death.

The gigantic barns and cattle sheds of Scotten & Tate, situate in Ojibwa, Ont., were destroyed by fire Sunday. Total loss is about thirty thousand.

Andrew Carnegie is considering the gift of a large sum for aged telegraphers in New York. It is said he intends to extend his bequest so as to include telegraphers in all parts of the land.

Municipal elections were held in 14 cities of Massachusetts Tuesday. The great feature of the elections as a whole was the remarkable success of the Republican party.

Halifax is to be the point of concentration for the Mounted Rifles, instead of Ottawa, and the Imperial transport Roselyn Castle will take the men to South Africa.

An additional order for 15,000 tons of Canadian hay, to be shipped from St. John to South Africa during February, was received by the department of agriculture, Ottawa, on Monday.

Judge Wurtele, of Montreal, has sent in his resignation to the Dominion government as Judge of the Court of Queen's Bench. He will become president of the commission on Dominion statutes.

A verdict of murder in the first degree was returned Wednesday in the Maine courts against Henry Lambert, a young French-Canadian guide and woodsman, who had murdered three people.

The Chamber of Commerce, Montreal, has adopted a resolution to be sent to the ministers of finance, marine and fisheries and public works in favor of giving premiums to encourage the building of iron ships in Canada for navigation on the upper lakes and St. Lawrence.

The Rev. Charles T. Wright, who is in charge of the work of the Episcopal church among the Indians at Leech Lake, Minn., is a full blooded Indian. He is the eldest son of the famous Indian chief, White Cloud, and as such is the direct head of the Ojibway tribe.

If the Baroness Burdett-Coutts lives to witness the coronation of Edward VII. next June it will be the third event of the kind she will have attended. At the age of 16 she saw George IV. crowned, and she also attended the coronation of Victoria.

The boats of the French recruiting vessel, Marie Henry, were attacked by the natives of the New Hebrides, who were incensed because of the misconduct of a former recruiting vessel which had shanghaied a number of natives. The schooner Julia was also attacked at Pentecost Island.

J. Winburn L. McPhail, aged eighteen, son of James McPhail, of Whyocomaugh, C. B., died at the City Hospital, Boston, Wednesday, of accidental gas poisoning. He was found unconscious in his room Sunday morning. The room was filled with illuminating gas, which came from a partly turned jet.

A meeting of the executive of the Ontario branch department of the agricultural department at Ottawa, shows that during the past season 672,432 pounds of butter were manufactured in the Northwest Territories government creameries. About one-third of this amount was shipped to the British market.

We believe MINARD'S LINIMENT is the best. Matthias Foley, Oil City, Ont. Joseph Snow, Norway, Me. Rev. R. O. Armstrong, Mulgrave, N. S. Chas. Whooten, Mulgrave, N. S. Pierre Landry, senr., Pokemouche, N. B. Thomas Wasson, Sheffield, N. B.

The Right Thing.

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

For several years, Eucalyptol Gualacol 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 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.

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 25,000 BELL METALS FOR CHURCH SCHOOLS & OTHER PUBLIC BILLS. G. MENEBLY & CO. WEST-TROY, N. Y. BELL-METAL



PURE GOLD TOMATO CATSUP

"It's like mother's" Natural color Natural thickness Natural flavor. Tomatoes and crushed Spices only—try it.

We do not believe it!

Believe what? That there is any occasion for idle young men in these Provinces. If they are idle it is because they are incompetent to fill the requirements for lucrative positions. Despite the large attendance at this Institution, we are unable to supply all the business men who apply to us for trained assistants.

Free syllabus on application. KAULBACH & SCHURMAN, Maritime Business College, Halifax, N. S.

Notice of Sale.

To the Heirs and Representatives of Montesquieu McDonald, late of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, Barrister at Law deceased and all other persons whom it may or doth concern:

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the first day of May, A. D. 1879, and made between Jane Fairweather of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, Barrister at Law, deceased, and all other persons whom it may or doth concern: and Jane Puddington of said City and Province, widow, of the second part, and duly registered in the Records of the City and County of Saint John in Book 8, No. 7, of records, pages 332, 333, 334 and 335, said mortgage having been duly assigned by the said Jane Puddington to Sara L. McDonald, of said City of Saint John, widow, by indenture of assignment dated the tenth day of September, A. D. 1900, and the equity of redemption in said lands and premises having been sold and conveyed to said Montesquieu McDonald, there will for the purpose of satisfying the money secured by said mortgage, default having been made in the payment of the principal interest and other moneys secured by said mortgage be sold at PUBLIC AUCTION on SATURDAY, the FIRST DAY of FEBRUARY next, at the hour of Twelve of the clock Noon, at CHEVRE'S CORNER, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises described in said Indenture of mortgage as follows namely: "All that certain lot, piece or parcel of land situate, lying and being in Kings Ward, in the City of Saint John, aforesaid, and described as follows,—beginning on the South side of Carleton street at the Northwest corner of a lot owned by R. S. Deveber, thence Westwardly along Carleton street a distance of forty feet, thence at right angles Southwardly a distance of eighty feet, thence Eastwardly parallel to Carleton street a distance of forty feet or to the Western side line of R. S. Deveber's property, thence Northwardly along the said line a distance of eighty feet to the place of beginning, together with all and singular the buildings and erections and improvements on the said land and premises standing and being, and all rights, members, privileges and appurtenances to the same belonging or in any wise appertaining."

Dated this 28th day of October, A. D. 1901. CLARA L. MCDONALD, Assignee of Mortgagees. AMON A. WILSON, Solicitor.

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No waste, no tangles. Thread drawn in an instant—all uniform length—one cut for all the thread in the skein.

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ABUS... No days of ambition, hose, border, the so... poses i... of this sun m... fluence again, mainly weeks several vegetat and we garden g'es of is assist will be deluded hend th' deist; him th' wonder thrive in his ea... Even if weedy; ent effo at a few more g... come of pot—it a quart-sprinkling happens soul is look par... ignoranc aware of plant the food vigor is on the sun rootlets to get at the sun, Food Ca... The c... with coff... over if an... the exact... Coffee the nerve of the bo... A you... Blackmo... clusive e... on her ey... fee incre... eyes beg... exertion... cause sho... light so t... minutes... This al... the caus... me that... eyes I... if I wou... somethi... I wante... the scri... So I d... When it... to direc... prised a... says the... indeed, friend's... I frank... than I e... body to... er than... it. Perh... the high... For th... using Po... benefited and are complex formerly, certainty caused by Postum, change I medicine. A Mr. I... tained rel... headaches Postum. of the fact um.

The Farm

ABUSE OF THE HOSE AND WATERING POT.

No sooner does the sun give us a few days of its fullest favors than we find the ambitious suburban gardener out with his hose, sprinkling seed beds and flower borders with cold pipe water. He notices the soil looks thirsty, and naturally supposes it to be so. Now what is the result of this useless energy? The power of the sun may dry up the surface, but its influences cannot yet be felt beyond. Then again, the wind has been for some time mainly in the east, and during the last few weeks there have been night frosts of several degrees, all assisting to check vegetation, but these influences in wind and weather matter not to this type of gardener. His mind is made up, and he goes on watering in the full belief that he is assisting nature to do something that will help him to beat his neighbor. Poor deluded mortal; if he could but comprehend the damage he is doing he would desist; but it takes something to convince him that he is in the wrong. Later on he wonders why he cannot get his annuals to thrive in the hard, baked soil, toward which his early waterings have contributed. Even if they do grow they are stunted and weedy; this being due again to his persistent efforts in dosing them with hard water at a season when they do not need it. In a few weeks' time, when the evenings are more genial, the lady of the house will come out with her dainty little watering pot—it generally holds any quantity up to a quart—and with this she flits about, sprinkling the tops of every plant that happens to come in her way. The good soul is freshening up things because they look parched by the great heat. In her ignorance this type of gardener is not aware of the great harm she is doing; the plant may be suffering from drouth, but the food it needs to bring it again into vigor is wanted down at the root, and not on the surface. By her methods the tender rootlets are drawn upward in the endeavor to get at the moisture on top; down comes the sun, and not only dries out all water

that may have been absorbed by the foliage, but it also draws the little that fell on the surface, and the rootlets that have been seeking it are absolutely burned up. Thus the last stage of that plant is worse than the first.

These are our ideas in this important matter. Established shrubs or plants in fairly good soil do not want water this side of June. Those just planted on dry soils and in warm situations may do so, and it should be given in copious supplies during the morning at the present season, and if possible the water should be taken from an open receptacle that has been exposed to the air—it is far preferable to water freshly pumped from a well or drawn from a tap. Seedlings and annuals in beds and borders should not be sprinkled overhead when cold east winds abound and night frosts are prevalent; they are better kept in a backward state than checked in this manner. Let us take this opportunity to caution those who indulge in lawn sprinklers. In their way these appliances may be very good, if used in a reasonable manner, in the warm summer evenings; but to set them in action for the whole of the day, when all the strength in the grass is needed to withstand the sunshine, is certain ruin to the finer species that are so necessary to make a close and solid turf. The rank growers and the weeds will revel galore, but a lawn should not consist of meadow grasses and daisies. As soon as we get into real summer weather we may have something further to say on the point. —(London Daily Times.

I very much prefer a basement barn for keeping stock, and after twenty-five years' experience with a barn built on the level and twenty-five years' experience with basement barns, writes an old stock raiser, I would always build the latter for stabling stock, as it costs less to furnish a given amount of space in this way than when the barn is built on the level, and the feeding is easier to do when the feed is dropped down from above than when it must be lifted and put in mangers. I would rather make the barn on level, or nearly level, land and make it all of wood, than to dig into a hillside and make a stone wall. It is as cheap, or cheaper, to bridge, to give access to the upper floor than to make a fill, and much more satisfactory. Probably the best plan is to compromise between the two, making a partial fill and then a bridge for twelve or fifteen feet next to the barn. Stables in bank barns are usually dark and badly ventilated, but if the basement barn is built on level land, and with board sides instead of stone, it will enable you to have plenty of sunshine and a good circulation of air through the barn.—Ex.

There are several diseases and insect pests which an orchardist must continually fight. The most destructive of these to a young orchard is the apple tree borer, a small white grub which eats the inner bark and sappy wood just under the bark. The beetle which lays the egg that produces this grub is brown and white striped, about a half inch long, very shy and rarely found after it emerges from the tree in the beetle stage, which usually occurs about the first of June, or from May to Aug. 15. The beetle dies after laying the eggs for a new generation. The eggs are laid from May to September, and the grub stays in the tree nearly three years. The second summer of its existence it may do serious injury to young apple trees. A young orchard should be thoroughly looked over in the early part of every summer, and the borers killed. Use a common jack-knife to get them from their holes and a small piece of wire to insert in the holes when they are deeper than you can reach with the jack-knife. They are always near the ground, and may be detected by the chips which they throw out when eating. If small, the only sign will be a brown spot in the bark.

The International Live Stock Exposition was formally opened at Chicago, Monday.

HIGH ALTITUDES.

Food Cannot be Boiled as Quickly as in Low.

The curious experiences people have with coffee drinking are worth pondering over if anyone is ailing and does not know the exact reason thereof.

Coffee is a secretive worker, and through the nervous system affects different parts of the body in different people.

A young married woman, Mrs. T. L. Blackmon, Oswego, Montana, had a conclusive experience in the effects of coffee on her eyes. She says, "I have used coffee since a child, but a short time ago my eyes began to grow weak, and the least exertion such as reading or sewing would cause shooting pains and wavy lines of light so that I could see but little else for minutes at a time.

This alarmed me and I earnestly sought the cause of the trouble. Someone told me that coffee sometimes affected the eyes. I at once decided to quit it and see if I would be benefited, but I must have something to take the place of coffee, for I wanted to modify, as much as possible, the sacrifice of giving it up.

So I decided to try Postum for myself. When it came I made it strictly according to directions and was wonderfully surprised and pleased with it. Husband says that my Postum is very different, indeed, from that he once drank at a friend's table.

I frankly own that I like Postum better than I ever liked coffee. It has a rich body to it that coffee lacks. I boil it longer than twenty minutes and it improves it. Perhaps it requires longer boiling in the high altitudes. I think it does.

For three months now I have been using Postum and have been wonderfully benefited. My eyes no longer pain me, and are strong as they ever were. My complexion, instead of being sallow as formerly, is clear and rosy. I know to a certainty that my improvement has been caused by leaving off coffee and using Postum, for that is absolutely the only change I have made, and I have taken no medicine.

A Mr. Randall, a friend of ours, has obtained relief from his stomach trouble and headaches by leaving off coffee and taking Postum. We think we know something of the facts about coffee and about Postum.

CATARRH SPECIALIST SPROULE

EXPLAINS

Catarrh of the Nerves.

The above is a name of my own. There is no such term in the Medical Text Books as Catarrh of the Nerves, but it is the best I can think of under which to classify the following train of symptoms.

During the seventeen years I have been studying and treating Catarrh in its many and various forms, I have found many whose system was run down. No organ of the body was working properly, the blood was poor in quantity, so much so that it did not nourish and tone up the nervous system properly. Such persons are usually debilitated, despondent, always ready to look on the dark side of things. In short, life has lost its charm.

Very often such people are misunderstood by their friends, who tell them that they are not sick, that they only imagine they are unwell, and that if they just brace up they will be all right. All this is very wrong, it only makes the poor sufferer worse. Instead of this they should receive the utmost consideration, and all gentleness, kindness and sympathy.

It has been my privilege to treat very large numbers of such persons. My heart always seems to go out to them in their sufferings, and when I have once more restored them to health, I feel highly gratified and that my life is not being spent in vain, that it is being given for the good of my fellow human beings, and what a number of friends I have thus gained who were formerly my patients. You would be astonished at the number of letters I am all the time receiving, thanking me for the good I have done them, for once more bringing brightness back into their lives.

There is one which I will reproduce as it may be of interest to some of my readers. It is a piece of poetry.



To Dr. SPROULE, From a very grateful patient.

And are these years of weary pain Forever passed away? These seven long years of weary night Turned into endless day? I sometimes think 'tis all a dream, And I shall on the morrow, Wake up to all my aches and pains, The old, old grief and sorrow. Oh, no! 'tis true I walk abroad, With peace and heavenly joy, The sweet songs of the summer birds No more my nerves annoy. 'Tis by thy aid, my gracious friend, That I have found relief; For God has blessed your skillful work And sent this heavenly peace. Oh, may thy future life be crowned With blessings from above, And may you long be spared on earth For the great work of love. How many sickly homes you've cheered, How many hearts made light; For a sickness reigns no longer there, And all is calm and bright. God bless your life, God bless your home, That homes across the sea; A thousand, thousand thanks I send, For what you've done for me.

Such communications as the foregoing are highly gratifying to me, and are kept among my most valued possessions.

The most common symptoms of CATARRH of the NERVES.

- Do you get giddy? Is your mind dull? Is your memory poor? Are you easily dazed? Do you have headache? Are you easily excited? Do your temples throb? Do your hands tremble? Does your heart flutter? Are you easily irritated? Are you always anxious? Do your muscles twitch? Is your temper irritable? Is your brain lagged out? Suffer from sleeplessness? Are you easily frightened? Does not sleep refresh you? Do you forget what you read? Do you have horrible dreams? Does the least thing annoy you?

If you have some of the above symptoms mark yes or no to each question, cut out and send to me when I will take pleasure in answering your letter to the best of my ability. Catarrh Specialist, Dr. Sproule, 7, 9, 10, 11 and 12 Doane Street, Boston.

To Intending Purchasers

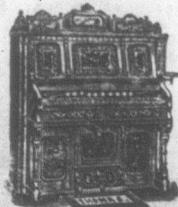
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For Rates, Dates and Line Limits of Excursion Tickets to Points West of Montreal, see nearest Ticket Agent, or write to
A. J. HEATH, D. P. A., C. P. R., ST. JOHN, N. B.

It is now time to consider the question of lesson helps for the coming year. We desire to recommend the splendid periodicals published by the American Baptist Publication Society. There are nineteen different ones and each completely fills the sphere for which it is designed. Quite a number of new departures have been undertaken this year and each periodical promises to be a distinct advance on the preceding numbers. We know of none better for Baptist schools. With all their excellence they are as cheap as any others published.

News Summary.

An outbreak of diphtheria has declared itself on the island of Anticosti among the workmen.

Fire early Thursday in the plant of the National Starch Company, at Des Moines, Ia., caused a damage of \$200,000.

The election of Geo. Loye, Liberal M. P. for Beauharnois, Que., was annulled. Loye admitted bribery by agent.

Ambrose Atkins, watchman on the derick scow used in the Hillsboro, P. E. Island bridge construction, is missing. Grappling for the body is being conducted.

Signor Marconi, of wireless telegraph fame, arrived at St. John's Friday on the steamer Sardinian with his balloons. He will immediately make preparations for his wireless telegraph experiments along the coast.

The agent for the American Ice Company at Augusta, Me., has received instructions to cut all the ice possible on the Kennebec and Penobscot this winter. It is expected that at least 400,000 tons will be harvested.

Representative Taylor, of Ohio, introduced a bill into Congress for a pension for Mrs. McKinley at the rate of \$5,000 a year beginning Sept. 14, 1901, the date of the death of the late President.

During the celebration of the Feast of St. Francis Xavier, Dec. 3, at the Portuguese city of Goa (on the west coast of India) the sinking of a launch resulted in the drowning of 140 persons.

Three persons were killed and 40 injured in a head-on collision between two passenger trains on the St. Louis, Iron Mountain and Southern Railroad, near Malvern, Ark., Thursday.

J. W. MacFarlane has arrived from Atlin district with the second count of the district, the figures of the original count having been lost in the Islander disaster. MacFarlane says the second count is 600 short owing to miners having left the district for the winter months.

W. R. Baker, of the C. P. R., at Montreal, who accompanied the royal party on their recent tour through Canada, has received from the Prince and Princess of Wales and members of their suite some very handsome gifts and letters of appreciation of his attention to them.

Hereafter the French railway companies are required to submit every person applying for a post on their staff to a very rigorous medical examination, and anyone who is suspected of tuberculosis, or who even seems likely to contract the disease, is not to be admitted to the staff. This is to protect the public who travel.

During the year ended 30th September, 1901, three sentences of death were committed to imprisonment for life. Two of the sentenced were from Dawson City, Yukon Territory, and one from British Columbia. There were thirty criminal cases in which the prerogative of mercy was exercised during the year.

A bank in Buffalo has \$15,000 worth of Canadian silver which it is anxious to dispose of at a liberal discount. This sum no doubt forms part of Canada's contribution to the Pan-American. Several banks in Toronto have been offered the collection, but have refused to accept it, owing to lack of storing room, and the certainty of a great many of the coins being mutilated.

On Friday a Canadian Pacific freight train was running slowly around a dangerous curve, 400 feet above the Fraser river, when Engineer Randall saw a rockslide scarcely fifty yards ahead of him. He reversed his locomotive, but it was too late. Before the engineer and fireman could jump the locomotive rolled over and over 300 feet down the bluff to the river. Engineer Randall and Fireman Petrucci were crushed to death beneath the locomotive. Three cars were wrecked.

A week ago a number of new cases of small-pox occurred in St. John, some of them in parts of the city where the disease had not previously appeared. Since then only one or two new cases have been reported, while a number of those who were first attacked are convalescent. No new cases have appeared in the public hospital for more than a fortnight, and it is believed that danger of contagion in that quarter is now passed. The new epidemic hospital is understood to be now about ready for the reception of patients. Any doubt that existed as to the power of the Board of Health to enforce vaccination has been set at rest, and if the Board of Health is alive to its responsibilities and equal to its duties an improvement is to be expected.

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Send along your requests for samples of any of the **NEW FALL DRESS MATERIALS**

But be as specific as to color and price as you possibly can. We will gladly attend to any request in this line, and send you the best assortment at the lowest prices that you can find in the dominion.

For Separate Skirts and Tailor-made Suits the heavier materials are in favor. In these we are showing an enormous assortment. Prices running from 89c for the all wool friezes up to \$4.50 per yard. Lighter weight materials run in price from 25c up to \$3.50 per yard.



LADIES' UNDERVESTS.—The best value that can be procured. An excellent close woven, soft finish, fleece lined Ladies' Undervest in four sizes, 28 to 34, at 50c. per garment. Drawers to match, 50c. per pair.

LADIES' KNIT UNDERVESTS with fleece finish on inside, 25c. each. Other prices run from 17c. up to \$2.20.

CHILDREN'S FLEECE LINED DRAWERS. Loose down-to-the knees, with Jersey fitting leg from knee down, so they will fit neat under the stocking.

Prices from 38c. to 50c. according to size.

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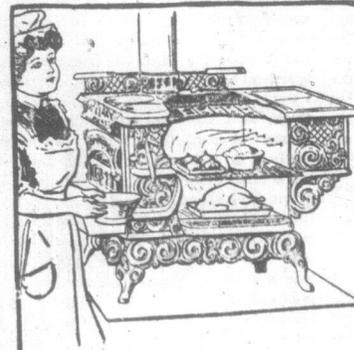
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