

Messenger and Visitor.

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New Year's Eve.

Ring out, wild bells, to the wild sky,
The flying clouds, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.
Ring out the old, ring in the new;
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.
Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.
Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life
With sweeter manners, purer laws.
Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.
Ring out old shapes of foul disease
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

ALFRED TENNYSON.

My Psalm.

I mourn no more my vanished years;
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.
The west-winds blow, and, sighing low,
I hear the glad stream run;
The windows of my soul I throw
Wide open to the sun.
No longer forward or behind
I look in hope or fear;
But, grateful, take the good I find,
The best of now and here.
I plough no more a desert land
To harvest wheat and tare;
The manna dropping from God's hand
Rebukes my painful care.
I break my pilgrim staff,—I lay
Aside the toiling oar
The angel sought so far away
I welcome at my door.
The airs of spring may never play
Among the ripening corn,
Nor freshness of the flowers of May
Blow through the autumn morn;
Yet shall the blue-eyed gentian look
Through fringed lids to heaven
And the pale aster in the brook
Shall see his image given;—
The woods shall wear their robes of praise
The south winds softly sigh,
And sweet, calm days in amber haze
Melt down the amber sky.
Not less shall manly deed and word
Rebuke an age of wrong;
The graven flowers that wreath the sword
Make not the blade less strong.
But smiting hands shall learn to heal,
To wield as to destroy
Nor less my heart for others feel
That I the more enjoy.
All as God wills who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told.
Enough that blessings undeserved
Have marked my erring track;
That whoso'er my feet have swerved
His chastening turned me back;—
That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good;—

That death seems but a covered way
That opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;—
That care and trial seem at last
Through memory's sunset air
Like mountain-ranges overpast,
In purple distance fair;
That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.
And so the shadows fall apart,
And so the west-winds play;
And all the windows of my heart
I open to the day.

JOHN GREENLEAF WHITTIER.

Rabbi Ben Ezra.

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith "A whole I planned,
Youth shows but half; trust God: see all, nor be
afraid!"

Not that, amassing flowers,
Youth sighed, "Which rose make ours,
Which hly leave and then as best recall?"
Not that, admiring stars,
It yearned "Nor Jove, nor Mars;
Mine be some figured flame which blends, transcends
them all!"

Not for such hopes and fears
Annulling youth's brief years,
Do I remonstrate: folly wide the mark!
Rather I prize the doubt
Low kinds exist without,
Finished and finite clouds, untroubled by a spark.

Poor vaunt of life indeed,
Were man but formed to feed
On joy, to solely seek and find and feast:
Such feasting ended, then
As sure an end to men;
Irks care the crop-full bird? Frets doubt the maw-
crammed beast?

Rejoice we are allied
To That which doth provide
And not partake, effect and not receive!
A spark disturbs our clod;
Nearer we hold of God
Who gives, than of His tribes that take, I must be-
lieve.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge
the throe!

For thence,—a paradox
Which comforts while it mocks,—
Shall life succeed in that it seems to fail:
What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not sink!
the scale.

What is he but a brute
Whose flesh hath soul to suit,
Whose spirit works lest arms and legs want play?
To man, propose this test—
Thy body at its best,
How far can that project thy soul on its lone way?

Yet gifts should prove their use:
I own the Past profuse
Of power each side, perfection every turn:
Eyes, ears took in their dole,
Brain treasured up the whole;
Should not the heart beat once "How good to live
and learn?"

Not once beat "Praise be Thine!
I see the whole design,
I, who saw power, see now love perfect too;
Perfect I call thy plan:
Thanks that I was a man!
Maker, remake, complete,—I trust what thou shalt
do!"

Ay, note the Potter's wheel,
That metaphor! and feel
Why time spins fast, why passive lies our clay,—
Thou to whom fools propound,
When the wine makes its round,
"Since life fleets, all is change; the Past gone, seize
today!"

Fool! all that is at all
Lasts ever, past recall;
Earth changes but thy soul and God stand sure:
What entered into thee
That was, is and shall be;
Time's wheel runs back or stops: Potter and clay
endure.

He fixed thee midst this dance
Of plastic circumstance
This present, thou, forsooth, would fain arrest;
Machinery just meant
To give thy soul its bent
Try thee and turn thee forth, sufficiently impressed.

Look not thou down but up!
To uses of a cup,
The festal board, lamp's flash and trumpet's peal,
The new wine's foaming flow,
The Master's lips aglow!
Thou, heaven's consummate cup, what need'st thou
with earth's wheel?

But I need, now as then,
Thee, God, who mouldest men;
And since, not even when the whirl was worst,
Did I—to the wheel of life
With shapes and colors rife,
Bound dizzily—mistake my end, to slake thy thirst;
So take and use thy work,
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the
aim!
My times are in thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the
whole!

ROBERT BROWNING.

For 'A' That and A' That.

Is there for honest poverty
Wha hangs his head, and a' that?
The coward slave, we pass him by;
We dare be poor for a' that;
For a' that and a' that;
Our toils obscure and a' that;
The rank is but the guinea's stamp,—
The man's the gowd for a' that.

What though on homely fair we dine
Wear hodden gray and a' that;
Gie fools their silks and knaves their wine,—
A man's a man for a' that.
For a' that and a' that,
Their tinsel show and a' that;
The honest man though e'er sae poor,
Is king o' men for a' that.

Ye see yon birkie ca'd a lord,
Wha struts and steres and a' that,—
Though hundre's worship at his word,
He's but a coof for a' that;
For a' that and a' that
His riband, star, and a' that;
The man of independent mind,
He looks and laughs at a' that.

A prince can make a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,—
Guld faith, he maunna fa' that!
For a' that and a' that,
Their dignities, and a' that;
The pith o' sense, and pride o' worth
Are higher ranks than a' that.

Then let us pray that come it may,—
As come it will for a' that,—
That sense and worth o'er a' the earth,
May bear the gree and a' that.
For a' that and a' that
It's coming yet for a' that
When man to mau, the world o'er
Shall brothers be and a' that.

ROBERT BURNS.

The Body God's Temple.

"What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God." I Cor. 6:19.

Do we believe this? Yes—since it is a part of the Word of God, we say we believe it. Yet how few appreciate any of the inner meaning of such a fact? What! My body a temple of the Holy Spirit! What an honor! What responsibilities it entails upon me? What possible comfort and guidance! What reverence is due to God in Christ everywhere present by his Spirit? What is all this to me? Since I am now humbly to believe that the same power that created all worlds dwells in me shall I not be quietly attentive to his monitions? When I read, "My God shall supply all your need." This guidance and help seem more precious each hour. I hear Jesus saying, "He shall take of mine, and shall show it unto you." With what light and joy I now study the Word of God in order to know the mind of Christ? When I read, "Be filled with the Spirit." Does it mean—not that I have more of the Spirit; but that I permit the Spirit to have more of me, yielding myself to his guidance in all things. Is it true that the Spirit of Christ will help us in the study of arithmetic and grammar, in cooking and farming, as well as in the study of his Word? Is it then proper to pray God to give me his Spirit, or to send down his Spirit upon me. Since as I am born of his Spirit, my body is his temple. Am I too not to believe that the Spirit of Christ is in me, and act accordingly, accepting power to put away sin and obey Christ in all things? Must I follow the leadings of his providence as to the duties of life and then be sure of peace and prosperity?

Is it true, as they tell me, "that to attend the public or private ball-room or whist parties, theatres, the skating rink with its hockey playing and other amusements, that the fact of attending any one of these is wholly unfit a Christian for any work for Christ in saving men?" Since the spirit of Christ is grieved, and his comforts withdrawn from my heart, by my attendance on any of the above places—shall I not at any cost obey his commands—to "grieve not the Spirit." "Abstain from all appearance of evil." "Let not your good be evil spoken of," and never more be found in such places? Would any of my unsaved friends who saw me attending any of the above amusements send for me in their dying hour to lead them to Christ. Will some of my unsaved friends in the torments of hell curse me evermore for professing to be a Christian yet living as though I was not. When God says "My Word shall not return to me void," shall I be sure of souls being saved by earnest faithful effort? When God says—"Now is the accepted time," shall I expect that, provided all the hindrances to success in me are removed, souls will be saved now? When led by the Spirit, I see that Christ's last command—"Go ye into all the world" applies to each and all Christians—can I expect the abundant favor of God in my home work for saving souls, unless I either go myself with the gospel to the heathen or do my best to earn money to support another in my place to tell them of Christ? "Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap." shall I by obedience to Christ's last command receive the fullness of the promise: "Lo I am with you," in the abundant power of the Spirit on my work at home? Shall not obedience to that last command result in but little blessing at home, and fall off in an entire lack of a disposition to work or to expect a blessing at home.

My body a temple of the Holy Ghost! Then under what perfect control shall my appetites and passions be kept in order that God shall be glorified therein? My body a temple of the Holy Ghost! O joy! Then God is ever present with me to give me power to think, speak and act wisely.

A PARABLE.

A mighty power-producing plant is located near the town of B—. A proclamation has gone forth that whosoever will may locate his factory near by. To such an unlimited amount of power to drive machinery will be furnished free for use, but not to be wasted. In like manner each Christian has free access to infinite power for use, but not to waste, by the indwelling of the Holy Spirit in his body.

DIMOCK ARCHIBALD.

Amherst, Dec. 25th.

How to Know Where God Wants Us.

"If I only knew just where God wanted me to be, I shouldn't have any of this perplexing doubt about what is my duty."

This is the way a young Christian stated his case to an older Christian, at an important crisis, when he was deciding as to his life course.

"Haven't you asked God's guidance, step by step, in your planning with reference to the present and the future, at this crisis?"

"Of course, I have. And I'm wishing God would make his will clear to me. But I'm so afraid that I've made some mistake in my decisions, or that I shall be misled."

"Have you, at any point, consciously refused to be guided by God's apparent leading because your inclinations, or the seeming personal advantages of another course, tempted you away?"

"No; I'm sure I've been willing to follow God's lead, so far as I could know it. But I'm not sure that I've made no mistake in learning God's will."

"Then on that point, you have no right to doubt. God is pledged to give you guidance at such a time, and in just such an emergency as this. It is as wrong to doubt God's leading as it would be to doubt God himself. You should rest absolutely on his decision as to your duty, and as to your place and work. No promise of God is more positive or explicit than his promise to one like yourself at such a time as this. 'If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.' What could be clearer than that? Yet there is another word in connection with that promise that you have a duty to heed. 'But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord.'"

"Well, that is a new way of looking at it. Then you think I've no right to doubt as to my being led of God to my decision in this crisis?"

"Of course you haven't. Trust is an essential phase of duty-doing in all seeking guidance from God."

It was in this way that a young Christian was counseled by a more experienced Christian as to seeking the Lord's guidance, and trusting the Lord for guidance, in choosing one's way through life. The older Christian had been led in that way for more than a half-century, and his confidence in the correctness of this course had grown with his experience in all the passing years. That young Christian is now ready to rest on God's promise for guidance, because it is God's promise.

This is how a young man can know what God wants him to be. There is no other safe way for him to depend on. No young man has a right to choose his own way in life. Every young man ought to have his way in life chosen for him. If a young man chooses his own way, he is likely to make a mistake,—it may be a fatal mistake. If a young man will trust God to choose his way for him, he need have no doubt as to his life course. God never makes a mistake. Which is the better course,—to be led in the right way, or to go by one's self in the wrong way? Do you want to know the right way in life for yourself? Do you want to know your safest course in life? Do you want to know the one way in life that can be taken by you without making a mistake? "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." That is a good thing for every young man to think about.

If a young man decides unaided to take the course in life that bids fair to give him prosperity, to put him ahead of his school-fellows or associates, to secure him a handsome start or a sure fortune in business, he may make a mistake. If he accepts the counsel of the wisest friends he knows or of the most experienced advisers who are familiar with his case, and who desire to help him along in life, again he may make a great mistake. Any of these things, or all of them together, may be things to be considered by a young man, but they are to be laid by him before the Lord prayerfully, and his counsel sought with reference to them; and then his guidance is to be confidently expected, in view of all the interests involved.

What could a young man ask for, in choosing his course in life, as more to be desired than God's special guidance in the emergency? God is pledged to give that to those who need and trust. Hence the young man who lacks it has only himself to blame. Either he does not feel his need, or he is not willing to give his trust. What young man is ready to admit that his only failure is just here? It is better for a young man to be guiding a plow, or cutting wood, when God has directed him to that service, than for him to go as a foreign missionary without God's direction. Again, his being a foreign missionary in China or the South Sea Islands may be more profitable for him than being a partner in a great banking-house. It is not the kind of work that decides the question of duty, it is the special call of God to the individual that decides it.

When a young man, desiring to be led of the Lord, has committed his way and himself to the Lord for direction and guidance, he may confidently feel that his duty will be indicated of God. He has no right to hesitate or doubt on that point. He ought to feel that, even though to human sight he has made a mistake, he is really where God wants him to be, and that he is in the best sphere he could be in, in any place on earth. Why should a young man ever doubt when God has chosen his lot for him?—Sunday School Times.

The Fullness of Christ.

A prominent feature of the religion of Christ is the amazing fullness and bounty of its provision for the needs of man. The reader of the New Testament is con-

stantly attracted by such expressions as "abundant mercy," "abounding grace," "unsearchable riches," "the fullness of the blessing of the Gospel of peace."

A complete salvation is found in Christ. When sin is pardoned through Jesus Christ it is fully pardoned. When men forgive their enemies they still hold some remnant of resentment, but when God forgives our iniquities he blots them all out forever. He separates them from us as far as the East is from the West. Our God "will abundantly pardon" He will pardon the worst of sinners. There is no limit to the number of those who may seek and find pardon at his hands. He will forgive them so fully that they shall be taken to his bosom and have a place in his heart.

Our Lord did nothing superficially or imperfectly when he was among men. Did he feed the multitude? He fed them bountifully. They were filled. There was enough and to spare. Did he heal the blind? He healed them perfectly. No shadow clouded the vision when he had dismissed them. Did he cleanse the leper? He did not leave the work half done. It was well and thoroughly done. Many persons who profess to have been healed by modern healers look like walking corpses. They drag out a miserable existence. But when Jesus healed men no trace of their ailment remained to torment them. This is his method.

Fullness of spiritual life is found in Jesus. He came to give life, and to give it more abundantly. If one will measure up to his privilege in Christ Jesus, he shall "come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." Some men shall never reach perfection in the physical body. But the spiritual man may be complete. All the elements of the inner man are provided in rich abundance. There is abundance of peace, peace which passeth all understanding. There is abundance of joy. "In whom, though now we see him not, yet believing, we rejoice with joy unspcakable and full of glory." There is fullness of love. "Perfect love casteth out all fear." There is abundance of righteousness. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

No one can be a true Christian and be a small man. One may have a liberal education and a narrow mind. One may have great riches and small manhood. But no one can be in Christ Jesus without being enlarged in spirit and life.

In his infinite fullness Christ is sufficient for all emergencies and all relations. We must not limit his grace to certain days and places and departments of life. The entire man has been redeemed. The will, the conscience, the affections must all come under the domination of Christ. His spirit illuminates the understanding and quickens the intellect. As blades of grass spring up, leaves unfold, and flowers bloom under the influence of the direct rays of the sun in springtime, so all the powers of the mind unfold when brought into close contact with the Spirit of Christ. Even the body feels the blessedness of the religion of Christ. Paul prays for the Thessalonians saying: "I pray God that your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus." All the medicines in the world have not done so much for the physical life of man as the Gospel of the Son of God.

The fullness of Christ touches man's social life, his business life and all his interests in this world. This fullness is sufficient for all generations. Systems of thought which were developed in ancient times have passed away, but the thought of Christ is as fresh and profitable to-day as it was two thousand years ago. Other teachers belong to the age in which they live, but Jesus belongs to all ages. He is the same yesterday, to-day and forever.

Some preachers toil hard to find some fresh thought for the pulpit. They scan the daily papers, ransack libraries, study history and poetry. It is well to do all this, provided a proper use be made of the material gathered from these sources. But there is such a fullness in Jesus that the preacher who knows how to find it will never lack for a fruitful theme. Here is a mine of thought which can never be worked out. Here are truth and grace for all men and for all time.

"Rivers of love and mercy here
In a rich ocean join;
Salvation in abundance flows,
Like floods of milk and wine."

—Christian Advocate.

The best way I know to keep the heart right is to have it centered upon Christ. The Old Testament is filled with prophecies concerning his coming as a Saviour, and these prophecies, in the minutest detail have been fulfilled. The New Testament is filled with prophecies concerning his coming again. It is said that one verse in twenty-five refers to this coming, and that more is written concerning this subject than concerning either his divinity or the atonement provided in his sacrificial death. The thought of his coming should have great power to keep our hearts pure and our lives clean, for it is written, "Every man that hath this hope in him," that is, not in himself, but in Christ, "purifieth himself even as he is pure."

Religious Romancing.

Power to persuade is the preacher's greatest gift; and it is often his greatest temptation. He is controlled by the purpose to make his hearers believe as he does and do what he would have them do. He is fully convinced that what he believes is true and what he would have them do is right. When their minds are open and their sympathies stirred, then the preacher is moved to support his argument by the most impressive facts and to give the greatest force to his appeals. Then romancing is most easy, while its results are most vicious.

Recently a minister was persuading a susceptible congregation of Christians to devote themselves to evangelistic work. He told them of one woman who, only the other day, was stirred by a deep bereavement to labor with her neighbors in a great city. Already, he said, tens of thousands have been converted and the greatest revival is in progress there that has been known for a generation. That same week we were in the company of two pastors of churches in that vicinity. They talked of the religious conditions of that city and of the work carried on in it. But neither of them appeared to have heard of this revival now going on.

We have heard from representatives of missionary societies accounts of marvelous wickedness in frontier communities and of wonderful transformations through the labors of missionaries and the planting of Sunday schools and churches. Afterward, visiting these same communities and reciting what we had heard of some of the inhabitants, we have found them unaware of the former turpitude of their neighbors and unconscious of the changes described. There had been changes worth all the money and labor expended, but the facts as colored by imagination were removed from the realms of the marvelous. We have heard missionaries describe achievements by themselves or their fellow laborers which would have been physically impossible without miracle.

We were present in a Sunday-school meeting where a man arose in the audience and described experiences of boys in his class who had suffered from the cruelties of their parents and had made great sacrifices in order to attend the school, and who had given up many things for Christ's sake. The address was simple, straightforward, pathetic and the speaker was deeply affected. But most of the audience sat unmoved. We were told that he had often rehearsed these stories, that some of them were known to be untrue and that probably the others were mostly imagined.

It is unnecessary to cite further examples of this sort of romancing. They are altogether too common. We have been prompted to write this editorial by several protests recently made against this practice.

But the fault is not to be charged wholly to evangelists and representatives of missionary work. Unreasonable demands for the marvelous are constantly pressed on them. This generation, like that in our Lord's time, is constantly calling for signs. Those who are invited to win souls for Christ or to give money to aid others to do so want evidence beforehand that marvels will follow. In the Holy Land, tourists often blame the natives for pointing out the exact places where great events of Bible times occurred, though different guides are apt to assign the same events to different places. But many travelers employ and pay well the natives who show them these places with confidence, and refuse to employ those who do not. In all lands, the greatest inducements are held out to those who make religious life and work most marvelous.

The gravest consequences of religious romancing are their effects on those who have discovered that things they have been urged to believe are not true. Many who are called gospel hardened have been made so by reaction against exaggeration prompted by religious zeal. Many who are impervious to appeals to give are not ungenerous or indifferent to need, but doubtful about the facts presented to persuade them.—Congregationalist.

Are You Praying in Vain?

"He gave them their request"—to how many of us that would seem like blessing. Yet in the Psalmist's picture it is the forerunning word of judgment:

"They lusted exceedingly in the wilderness,
And tempted God in the desert,
And he gave them their request;
And sent leanness into their soul."

To have what we request seems to many the picture of a perfect prayer. It would be paradise to sway Omnipotence to our desire. But the perfect prayer, as Jesus taught it, begins with a petition for the coming of God's Kingdom and the doing of his will. If we seem to be praying in vain, it may be because of God's mercy, who will not grant us our unwise requests. "God's 'No' is as good as his 'Yes.'" His denial may be the only merciful answer to our mistaken thought of what we need.

The right and perfect prayer includes far more than petition, and its petitions are only right so long and so far as they acknowledge the loving sovereignty of God.

We do not come as to a banker, in whose hands we have a balance which we may draw down to the last cent; but to a Father whose stores are boundless, but whose wisdom is to be the final arbiter of choice.

Wrong prayer sets our wisdom and desire as the measure of giving. It is not always denied, even when it asks for hurtful things. Right prayer comes in humility and confidence, and asks from its own point of view for what is needed, but always in submission to the loving will of God. Right prayer is always heard, but petitions which are right in spirit may be unwise in choice, and the loving kindness of God may deny them for our good.

Prayer and petition are, therefore, whole and part. Prayer is the approach to God, seeking communion. Petition is the part of prayer which asks for gifts. No man ever drew near to God but God drew near to him. Is it wise to pray? That is a question whether we shall live our lives alone. Prayer is communion. God's children cannot live without it. Is it wise to ask for definite gifts which we desire and need? That is a question of our faith and our humility. If we ask from the level of our own judgment—as if we had all knowledge—it must needs be that many of our petitions will be mistaken. No man in sober second thought would wish God to grant ignorant and foolish requests. That he could only do in judgment, not in mercy. But no prayer and no petition urged in simple faith and humble acquiescence in God's loving will can ever be in vain.—The Congregationalist.

A Consecrated Life.

Who can estimate the good accomplished in such a life, especially when, in God's mercy, it is continued many years? None but the Omniscient Mind can follow the lines of moral influence and power. The Christian throws the pebble of prayer into the ocean of Divine providence, and the influence is felt in every direction, widening and deepening along the course of eternal ages. Our mission is not to trace out results, but rather to create and put in motion influences. We spin the threads of life, but God weaves them, and in designs of his own. By simple faith we must do our work, and then leave the results with him. We may have only "five loaves and two fishes," but under the quickening and directing power of the divine Spirit these are sufficient to feed the multitude with many baskets of fragments remaining. Causes are constantly creating changes in the material world, but in all the changes created there is no loss—not a particle of matter is wasted. Through the power of heat a quantity of water is converted into steam, and this passes beyond the reach of human vision and even the power of human knowledge. So the power of divine grace, acting upon the human soul, generates influences which radiate the wide expanse of God's spiritual kingdom, but in ways unknown to finite minds. Wonderful beyond the power of human thought is the web woven from the threads of every human life. Eternity will not be long enough to trace all the threads in this marvelous web. What inspiration dwells in this thought! What a powerful motive it presents to the people of God to purer devotion and more complete consecration in his exalted service!—Leander Hall.

Teachers that Boys "Hate."

A boy said, the other day, that he "hated two kinds of teachers"—the "oh-dears" and "my-dears." A boy is nothing if not courageous, and he expects and admires that purity in others. He detests whining and worrying, weeping and weariness, in a word, all the weary varieties of "oh-dearing." The teacher who frets at the weather, objects to the class-room, finds fault with the superintendent, and the secretary, and the ways of the librarian, not only sets a bad example, but earns dislike; for when did flies ever love vinegar, or boys dull faces? No. Set your face like a flint to look pleasant, no matter how hard it hurts you to do it. "Speak like you do when you laugh," begged a little sick child from her chamber, on hearing a neighbor's plaintive inquiries below stairs. It is good advice for everybody. Train your voice to notes of exultation. With a gospel of gladness, it is a shame to go about drooping at the mouth corners. It is not strange that the patronizing and too demonstrative teacher should be another object of boy's detestation. No healthy boy cares for coddling and petting, except at bed-times, possibly, and by his mother. Talk sense to a boy. He will respect it and you. A little fellow of four, who had just graduated out of kilts, and appeared at the door of the primary room in all the glories of rubber boots and many-buttoned "ulster," came home in high dudgeon, complaining that the teacher "acted like he had on dresses," and never noticed his new "ulcer." Teachers of junior and intermediate grades do well to remember carefully the sudden access of manliness that comes with promotion from the kindergarten and primaries, and as far as possible refrain from treating these little men as if they "had on dresses."—Sunday-school Times.

You Are Always as Young as You Feel.

People grow old by thinking themselves old. When they reach the age of forty, fifty, or sixty, they imagine they look like others of the same age, and that they soon will be useless, unfit for work, and unable to perform their wonted duties. As surely as they think this it will come true, for thought is creative. How many of us can say, with Job: "The thing which I greatly feared has come upon me?"

The time will come when children will not be allowed to celebrate their birthdays; when they will know that by thinking themselves young they will remain young, and that they will cease to grow old when they cease to believe in old age. The body is built up of beliefs, and our convictions are stamped upon every fibre of our beings. What we believe, what we think, that we are; so people who remain young in spirit never grow old.

Not one of a hundred students, of whom the writer was one, under Oliver Wendell Holmes, at Harvard, ever thought of him as an old man, although he had then passed his eightieth birthday. His spirit was so young, and he was so buoyant, so fresh and full of life, that we always thought of him as one of ourselves. His vivacity and joyousness were contagious. You could not be in his presence five minutes without feeling brighter and better for it. The genial Doctor never practiced medicine, yet he did more to relieve human suffering than many practicing physicians. His presence was a tonic; it was a perpetual delight to be near him.—Success.

Life.

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hesitating to nor turning from the goal,
Not mourning for the things that disappear
In the dim past nor holding back in fear
From what the future veils, but with a whole
And happy heart that pays its toll
To youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
Though rough or smooth the journey will be joy,
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

—Harry Van Dyke in The Outlook.

A Man Named John Wesley.

In one of her lectures, Frances Willard told the story of a young nobleman who found himself in a little village away off in Cornwall, where he never had been before. It was a hot day, and he was thirsty, and his thirst increased as he rode up and down the village streets seeking in vain for a place where something stronger than water could be had.

At last he stopped, and made impatient inquiry of an old peasant who was on his way home after a day of toil.

"How is it that I can't get a glass of liquor anywhere in this wretched village of yours?" he demanded, harshly.

The old man, recognizing his questioner as a man of rank, pulled off his cap and bowed humbly; but nevertheless, there was a proud flash in his faded eyes as he answered, quickly, "My lord, something over a hundred years ago a man named Wesley came to these parts," and with that the old peasant walked on.

It would be interesting to know just what the nobleman thought as he pursued his thirsty way. But what a splendid testimony was this to the preaching of John Wesley! For more than a century the word that he had spoken for his Master had kept the curse of drunkenness out of that village; and who can estimate the influence for good thus exerted upon the lives of those sturdy peasants? What nobler memorial could be desired by any Christian minister?—Epworth Herald.

The Good Side.

"If I can get on the good side of him!" said a young man half-jestingly.

"That is the only side you have any business on—with anybody," answered his older companion.

Whatever the fragment of conversation might mean, there is a sense in which the statement of the last speaker is true. Every nature has its good side, or, at least, its better side, however faulty that may be, and whatever association we have with any fellow-being should mean the awakening, so far as lies in our power, of his higher self. His beliefs, his education, his aims, may be very different from our own, but somewhere along the line of experience, hope, or desire must lie a little point of common ground where we can meet with sympathy instead of antagonism.

It may not be easily found, indifference is not likely to discover it, but every life with which we come in contact is worth studying—must be studied—if we would bring to it any real helpfulness. It is our business to find the "good side" and be on it.—Forward.

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The Passing Year.

The year now closing has brought with it much that must inspire Christian hearts with gratitude and thanksgiving. In respect to material interests, it has been a prosperous year for Canada. The husbandman has not toiled in vain, nor have workers in other departments of the country's industries spent their strength for naught. In none of the Provinces has there been any general failure of the crops, and throughout the Dominion the harvest, on the whole, has been well above the average. Manitoba and the Northwest Territories have had another magnificent grain harvest. This means much for the Northwest. Farmers who were struggling with adverse circumstances are getting on their feet, and those who had gotten fairly established are enjoying increased prosperity. The whole Dominion feels the effect of these generous harvests which not only enrich the people and stimulate trade and commerce, but also attract a constantly growing immigration which in its turn is contributing to the rapid development of the country's resources. As the vast agricultural resources of the Northwest are thus developed, new channels for the marketing of its products become a necessity. With one trans-continental railway, traffic is congested. To meet the demands of the increasing harvests larger facilities for traffic are demanded, and accordingly we have been hearing of late of one or more new trans-continental lines of railway to be constructed in the near future.

In respect to other industries also, as well as the agricultural interests, 1902 has been a good year for Canada. In mining, in lumbering, in the fisheries, there has been at least a fair measure of prosperity. The manufacturing industries of the country have never been so extensive and so prosperous, the volume of trade has gone on expanding, and there probably has never been a time in the history of the country when there was a more constant demand for labor at good wages than during the past year. For what we have received of material good from a bountiful Providence there is therefore great reason for gratitude. Probably no other people has greater cause for thanksgiving in this respect than have we of Canada.

And when we turn to consider the negative blessings, if we may so call them, we must surely discern large cause for gratitude because of our immunity from any great afflictions or calamities. There have been wars in the earth, but no sound of martial strife has been heard within our borders. Famine and Pestilence have gone forth on their deadly errands, we have heard the report of them, but they have not come near us. There have been destructive earthquakes in many places, and volcanoes have hurled forth desolation and death upon villages and cities, floods and cyclones have wrought devastation in the earth, but none of these things have visited us. Minor losses and calamities there have been, indeed, but as a people we have been caused to dwell in peace and safety and the sun of prosperity has shone upon us.

As Great Britain's oldest and most important colony, Canada is more or less vitally concerned in all that affects the Empire, and during the year some events have occurred in which the people of Canada have rejoiced in one spirit with those of the mother land. The Boer war which had so severely taxed the patience and the resources of the Empire came to an end in June, under conditions which

afford good ground for hope of continued peace and a united South Africa under British rule. Canada has been deeply interested in the war. Her volunteers had fought valiantly for the flag in South Africa, and had in some measure contributed to bring the war to a successful issue. The end of the war was, accordingly, to Canadians an occasion for very sincere rejoicing and gratitude. The severe illness of the King, the consequent postponement of the coronation ceremonies and the apprehension that the coronation might never take place, are matters in respect to which Canada very fully shared the feelings of those of the mother land, and the joy that every loyal Briton felt at the King's recovery and his eventual coronation was also fully shared by Canadians.

We have much reason for satisfaction in the fact that the Empire is now practically at peace with the world. We do not forget of course that there has been some trouble on the borders of the Empire in India, or that there are still some accounts to settle in Somali-land, or the unfortunate affair with Venezuela. But there is good reason to hope that the latter will soon be peaceably adjusted, and the others are hardly of serious consequence. The relations of Great Britain with the nations generally are of a friendly character. The Government of the United States under President Roosevelt, as under his predecessor, seems disposed to promote friendly feelings between the two great branches of the English speaking people. The relations between Great Britain and France, it is gratifying to know, are more cordial than for some time past. There is indeed some distrust of Germany, on the part of the people rather than of the Government of Great Britain, but apart from this, the relations of the Empire with the other nations of Europe seem to be undisturbed. If therefore we are disposed to count our national blessings at the close of this year of grace, we shall certainly find that as a people we have abundant reason for gratitude to the Giver of all Good.

Editorial Notes.

—An encouraging number of new subscribers have been entered on our list during the past few weeks. We are grateful to our friends who are co-operating with us in seeking to enlarge the circulation of the paper. And now if every subscriber will kindly see that the label on his paper indicates that his subscription is paid in advance, we shall go forward into the new year with very cheerful and hopeful spirits, prepared to do our very best for our readers. May the New Year upon which we are about to enter bring much real happiness to all the readers and friends of the MESSENGER AND VISITOR.

—The latest returns we have seen from the vote on the Ontario Liquor Act bring up the total affirmative vote to 194,700; against the Act 107,234, giving a majority for the Act of 93,436. The final returns will probably still further increase the affirmative vote and the majority. It rather looks now as though, if the temperance people of Ontario had spent in united effort to carry the Act the force that was expended in denouncing the Government for making the conditions, as was supposed, impossible, the number of votes necessary to give effect to the Act might have been secured.

—Dr. Alexander Maclaren was sufficiently recovered from his recent illness to be able to preach on the first Sunday in December. Before entering upon his sermon Dr. Maclaren alluded very feelingly to the great loss which the Free churches of England had sustained, since he last stood before his congregation, in the death of Hugh Price Hughes and Dr. Parker. "Perhaps never," said Dr. Maclaren, "have two such stars set within so brief a space. A great stretch of sky looks empty lacking their light. . . . If I may be permitted a personal reference, I may say that the death of Dr. Parker has touched me very nearly, for we are co-evals in age and co-temporaries in our ministry in Manchester, and his departure has intensified the sense of loneliness which accompanies long life."

—The late Archbishop of Canterbury was credited with being one of the hardest workers of his time. Lord Salisbury, who was himself a great worker, is said once to have observed to a friend that he was ashamed to talk of hard work in the presence of the Archbishop. The Archbishop was an ardent advocate of temperance and, we believe, a total abstainer, and attributed his long life and good health to his abstinence. Nor was he ashamed of the fact that in his early life he had had the experience of poverty. Soon after he became Archbishop, in the course of an address before a working man's meeting,

Dr. Temple said: "My father was a workingman, a soldier, who, at the time of his death, was governor of a colony; but he died when I was thirteen, and I had to make my own living at seventeen. I have known what it was to go without a fire because I could not afford one, and I have often worn patched clothes and boots."

—While there are, according to the common reckoning, only fifty-two weeks in a year, we have demonstrated to our own satisfaction, and we hope also to the satisfaction of our readers, that by good management it is possible, at least sometimes, to crowd fifty-three weekly issues of a religious newspaper into a year. This we have succeeded in doing, and if any of our readers will take the trouble to count the issues of 1902 they will find that there are 53 of them. We hope that our subscribers will appreciate this as being good Scripture measure. We wish it to be fairly understood, however, that this is not to be taken as a precedent, so that no subscriber will find fault with us if we do not give him the 53 weekly issues in 1903. To be frank we do not think that what we have done this year could be repeated more frequently than about once in seven years without some reconstruction of the solar system, which would be a matter involving no considerable difficulty.

—The Anthracite Strike Commission which is charged with the duty of enquiring into the facts connected with the recent great Coal Strike has adjourned its sittings until January 6. The testimony so far taken before the Commission makes it clear that both on the part of the coal companies and on that of the miners there has been much conduct that is far from ideal. As was shown last week, there has been evidence to show that the treatment received by miners at the hands of the operators has been in some instances heartless in the extreme. For some days before the adjournment the Commission was engaged in taking the testimony of non-union miners and their friends concerning the intimidation and violence to which they had been subject during the strike. And this evidence brings to light conduct on the part of union miners toward non-union men and their families, which is of a character to excite the keenest indignation. The actions charged against the union miners in this evidence include not only persecution of non-union miners and their families by boycotting, etc., but assault, destruction of houses and other property by dynamite and fire and also manslaughter and murder. Probably it will not be contended by anyone that such conduct had the approval of the officers of the Miners' Union or of the great body of the miners, but these acts were concomitants of the strike, which the Union seems to have been unable to suppress.

—In two recent issues the *Independent* has given some highly interesting and important information in reference to a stele or tablet discovered by M. de Morgan in the excavation of the ruins of Susa, the ancient capital of Elam. During the last ten years M. de Morgan, who is a careful scholar and an experienced excavator, has been working upon the exploration of those ruins, under the direction of the French Government. Much that is of value for archaeological science has been brought to light, but the object of greatest interest is the code of Hammurabi which was found inscribed on the stele mentioned above. Hammurabi was King of Babylon about 2300 B. C., and is identified with the Amraphal King of Shinar of the fourteenth chapter of Genesis. He established a great Semitic Empire covering all the known East, from Elam or Persia to the Mediterranean Sea, with Babylon as its capital city. The Hammurabi Code for the Government of the Empire, inscribed on the stele, contains 280 separate laws. "This code," the *Independent* says, "is not simply the weightiest document yet found on Babylonian culture, but the oldest in the history of institutions and one of the most important in the history of early civilization. . . . The history of early law will have to be rewritten. Moses can no longer stand as the oldest known lawgiver. It will no longer be possible to charge that the Pentateuch contains legislation too minute and elaborate to belong to the period of the Exodus. . . . It will be the subject of innumerable discussions and will require not a little critical history to be rewritten. Of course its bearing on Old Testament history and institutions will be of chief interest, for the Code of Hammurabi is more than half a thousand years older than the oldest date ever assigned to the law of Moses."

To Our Subscribers.

This issue of the MESSENGER AND VISITOR completes the 64th volume of the Christian Messenger, the 53rd volume of the Christian Visitor and the 18th volume of the MESSENGER AND VISITOR.

Doubtless there are some among our subscribers, whose names have been continually on the list since the first issue of the Messenger or the Visitor. We shall be glad to have a list of their names, and also of those, now

deceased, who were for fifty years or more continuous subscribers to our denominational paper in one or other of its forms. Such a list would include many whose names are held in loving remembrance for their work's sake and who wrought unselfishly to lay strong the foundation on which we of the present are now building.

To all who have aided the paper by paid subscriptions, or made it more interesting by contributing to its columns, or extended its influence by increasing its subscription list, or by commending it to their friends and acquaintances, we extend our grateful thanks, and to all our readers generally, we wish a useful, happy and prosperous New Year.

Some of our subscribers renew subscriptions with commendable promptness, and we are thankful therefor, but unfortunately too many apparently do not give sufficient thought to their obligation to the paper, thinking perhaps that the amount of the annual subscription is trifling; and it is, but the need of a great many trifling amounts makes wakeful nights and worrying days for the management.

We prize the distinctive principles of our denomination, but there is a principle that should be as highly prized and as generally practiced, that of a prompt settlement of financial obligations.

For the maintenance of our credit, for meeting the recurring claims of our printer, for paper, salaries, rents, etc., we need the amounts, small individually, but important collectively, and we urgently request the prompt attention of all of our subscribers in arrears.

We are not complaining, nor are we ungrateful of the very many kind expressions of interest and good will towards the Paper, but just now we are in need of hard cash and considerable of it, if we are to maintain a financial condition creditable to the paper, to the Denomination and to ourselves.

Now Reader, if in arrears, we mean you, so please remit without another day's delay and do your share towards relieving the writer of a heavy burden which it is unfair for a brother to be compelled to carry.

Evangelism in N. Y. State.

The above is the heading of an appeal issued by the executive committee of the State Missionary Convention and published in the Examiner on Dec. 18. The special committee was composed of the leading pastors in New York and the executive committee, R. S. McArthur, R. P. Johnson and many others. I am especially interested in the appeal, as it so fully accords with a suggestion made by me and published in the MESSENGER AND VISITOR some weeks ago. I was hoping that more pastors might have had more to say concerning the idea. I have received word from various sources in which the suggestion was most heartily endorsed, but only one brother directed his contribution to the MESSENGER AND VISITOR. I wish to insert the chief points in the appeal made to N. Y. State Baptists.

I. That the associated missionary committee arrange as far as possible for special meetings in their churches, especially in those that are small and weak, that they adopt some plan of co-operative evangelistic work and arrange for associational evangelistic conferences at times and places most convenient for the largest attendance of pastors and church members.

II. That Jan. 7, Wed. of the week of prayer be observed as a day of humiliation and prayer, and that on Sunday, Jan. 4, pastors preach on the importance of a deeper spiritual life in Christians and on the duty of earnest efforts for the conversion of the un saved.

I think no one can doubt but that conditions among our churches call for an equally urgent appeal for general evangelistic effort for the salvation of the lost. Some may say, that with the passing centuries the methods and manifestations of the Spirit of God differ from those of the early centuries. Yet it is an indisputable fact that if we desire the spiritual power, the rapid growth of true religion in the land, the conversion of souls to Christ in large numbers, we must go back to the methods of those days. The committee of N. Y. Baptists, is one which is a truly first century suggestion. Earnest prayer accompanied by humiliation and confession on the part of the pastors and churches would bring in a new era of spiritual prosperity, and would bring in the churches a power which we have not known at least for many years. Concerning the idea of co-operative evangelistic work, I can say that in my own church the method has been tried with fine success. Bro. Addison assisted me as I have stated before, and his labors were greatly blessed of God and it was my great pleasure to render him some help; in both churches God gave a great blessing.

It is very sure that unless we rise up in earnest and take hold of the great work which God has given us to do and in the power of the Spirit, the ingathering of the coming year will not be larger than last.

If the Baptists of the Provinces would join with those of the Empire state on January 7, in observing it as a

day of humiliation and prayer, it would mark the beginning of a better and more fruitful period in the work of the Lord.

J. B. GANONG.

Hillsboro.

The Archbishop of Canterbury.

The Most Rev. Frederick Temple, Archbishop of Canterbury, whose death occurred December 23rd at the age of 81, was a man whose distinction depended not more upon the eminence of his office than upon the greatness of his personality. As student and scholar he was distinguished not so much for brilliancy of mind as for intellectual robustness and an immense capacity for hard work. As a student at Oxford, Temple is described by Goldwin Smith, who was a fellow student, as being "very poor, very self-denying, a very vigorous and industrious student, and personally very much respected. He read very hard and it was supposed that he denied himself the smallest luxuries." He distinguished himself as a student, being first in both classics and mathematics. He also won success as Head Master of Rugby, and under him the school regained much of the distinction it had lost since the days of Arnold. As a young man, Dr. Temple's theology was judged to be inclined to rationalism. He was known to be the author of one of the famous series of Essays and Reviews which so vexed the souls of orthodox Churchmen. That was while he was Head Master of Rugby, and it was not in those days among the things expected that Frederick Temple would ever become Primate of England. Dr. Temple was a Liberal in politics, and actively supported Mr. Gladstone in his scheme for the disestablishment of the Church in Ireland. Mr. Gladstone appointed him Bishop of Exeter, and though the appointment was received in certain quarters with much disfavor, Dr. Temple soon showed himself master of the situation and lived down unfriendly criticism. His appointment to the see of London afforded him a wider field for the exercise of his great administrative ability and his untiring energy. Whether or not his theological views underwent a change, they ceased to evoke antagonism, for Dr. Temple's mind was of the practical rather than the speculative order and his tastes and talents lay in the direction of administration rather than of controversy. As Primate he has exerted his great energy and ability to administer prudently and efficiently the affairs of the Church. The separatist tendencies inside the Anglican Communion were lessened by his prudent administration, and its independence and catholicity were strenuously affirmed in reply to the Pope on the question of the validity of Anglican orders. As a man, the Archbishop was respected and admired for his eminent ability and rather grim strength of character, rather than loved for the attractiveness of his personality. He seems to have died, not from any particular form of disease, but rather worn out by old age and hard work. His last appearance in public, we believe, was in the House of Lords, where, upon the second reading of the Education Bill, he stood up in extreme weakness, and, in feeble and almost incoherent sentences, lent the weight of his name and his office to a measure which seems likely to do much to accentuate the differences between the Anglicans and the Nonconformists of England.

Evangelism in Spirit and Method.

There is a very great difference between these two things. One may be evangelistic in method and not be helpful in the largest sense to the Lord's church. One, on the contrary, may be evangelistic in spirit and may abstain almost entirely from the adoption of the evangelistic method. Too often the former has been resorted to when there has been an apparent lack in earnestness or in results in connection with the Lord's cause. The church, for example, has been cold. The attendance has diminished. Meetings have languished, and no fruitage has appeared. What shall we do? is the natural question to be asked. What effort shall we put forth? What methods shall we adopt? Too often in such cases the evangelistic method has been resorted to. A series of meetings has been instituted, and some evangelist more or less noted has been secured to conduct them. Fervid sermons are preached and special efforts are put forth. Too often the internal fervor is not proportionate to the external earnestness. There is oftentimes more sound than real essential power. Results may possibly come in this way, although frequently those adopting it are disappointed. But when they do come they are likely to be short-lived. It is often much like the precocious blossoms of the early Springtime. Deceived by the apparent sunshine and warmth they push themselves out, only to be blighted by the frost that lies in wait.

The other method seems to be far preferable. Where there is this seeming languishing and retrogression of spirit and work, let the evangelistic spirit be cultivated in the pastor. Let him be filled with earnestness in his own heart. Let him dwell upon the Lord's grace and the world's need until he is filled with a spiritual power

that compels expression. Then in his own church meetings, then in private conversation with his members, he can communicate to others the influences working in his own soul. Then will speedily come the demand for a conversation with this one and that one who hitherto has failed to yield to the Lord's invitation. And so, perhaps before the pastor or people may be aware, the intimations of the Lord's visitation are at hand, and the gracious work begins. There is the evangelistic spirit without necessarily the evangelistic machinery, and this is always in point and rarely fails to bring results.

It was in this way, it seems to us, that our Lord Himself promulgated the glad tidings of the new Kingdom. We read of him that he "went about doing good." We are too wont to fancy, perhaps, that this "good" was of a material sort. We think of him, when we thus conceive of him, as healing the sick, as opening the eyes of the blind, and cleansing the leper. As a matter of fact, he rarely did these things except in conjunction with spiritual help. The Lord's work was not philanthropic in itself, but regenerative. It became philanthropic because it was regenerative. It was the evangelistic spirit animating him which led him himself to proclaim the Kingdom and to send out his disciples to do the same.

This same spirit we to-day are to perpetuate and to seek to increase. Behind all our enterprises—behind all our Homes—behind all our plans for slum and national and world redemption—there must be this evangelistic spirit, which seeks to bring the soul and the community into a personal and loving and vital relationship to the personal Lord and Christ. Herein lies our hope; and in connection therewith is to be found, we believe, the redemption of society and of the world.—Sel.

A Fruitless Life.

BY ALEXANDER MACLAREN, D. D.

All godless life is fruitless, inasmuch as it has no permanent results. Permanent results of a sort, indeed, follow everything that men do, for all our actions tend to make character, and they all have a share in fixing that which depends upon character—namely, destiny, both here and yonder. And thus the most fleeting of our deeds, which in one aspect is as transitory as the snow upon the great plain when the sun rises, leaves everlasting traces upon ourselves and upon our condition. But yet acts concerned with transitory things may have permanent fruit, or may be as transient as the things with which they are concerned. And the difference depends on the spirit in which they are done. If the roots are only in the surface skin of soil, when that is pared off, the plant goes. A life that is to be eternal must strike its roots down through all the superficial humus down to the very heart of things. When its roots twine themselves round God, then the deeds which blossom from them will blossom unfading for ever.

Think of men going empty-handed into another world, and saying, "O Lord, I made a big fortune in Manchester when I lived there, and I left it all behind me;" or, "I mastered a science, and one gleam of the light of eternity has antiquated it;" or, "I gained prizes, won my aims, and they have all dropped from my hands, and here I stand, having to say in the most tragic sense, 'Nothing in my hands I bring.'" And another man dies in the Lord, and his "works do follow" him. It is not every vintage that bears exportation. Some wines are mellowed by crossing the ocean, some are turned into vinegar. The works of darkness are unfruitful because they are transient.

And they are unfruitful because while they last they yield no real satisfaction. The apostle could say with a certainty what the answer would be. "What fruit had ye then—when ye were doing them—in the things whereof ye are now ashamed?" And the answer is "None!" Of course, it is true that men do bad things because they like them better than good. Of course, it is true that the misery of mankind is that they have no appetite for the only real satisfaction. But it is also true that no man who feeds his heart and mind on anything short of God is really at rest in anything that he does or possesses. Occasional twinges of conscience, dim perceptions that after all they are walking in a vain show, glimpses of nobler possibilities, a vague unrest, an unwillingness to reflect and look the facts of their condition in the face, like men who will not take stock because they half suspect that they are insolvent—these are the conditions that attach to all godless life; and so there is no real fruit for the man's thirsty lips to sip upon. The smallest man is too large to be satisfied with anything short of infinity. The human heart is like some narrow opening on a hillside—so narrow that it looks as if a glassful of water would fill it. But it goes away down, down, down into the depths of the mountain, and you may pour in hogheads and no effect is visible. God, and God alone, brings to the thirsty heart the fruit that it needs.—The Treasury.

* * The Story Page. * *

Little Scare-Away.

Back over the low hills that rose along the coast behind the handsome summer cottages facing the Sound, there stretched a lonesome bit of earth—bleak, bare in winter, hot in summer, and shut off from a sight of the beautiful, restless water.

This stretch of land was owned by a strange character known as "Old Swipes." Perhaps he had received this name because his neighbors did not believe in his honesty, for whenever anything was missing—from a wheelbarrow to a cambric handkerchief—the thought was sure to rest, first of all, upon the strange old man. Nothing was ever found in his possession for which he could not give sufficient reason; but that did not serve to correct the general unpleasant impression concerning him.

Old Swipes went barefooted from early spring until the snow flew, but, in strange contradiction, always wore his hat summer and winter, indoors and out.

The little community had learned to accept his presence without question. He owned the land with its leaky frame house and sheds. Report said that he had a good sum in the bank. He seemed to understand farming, for his crops were always good. If he wanted to make an uncomfortable, uncompanionable guy of himself it was his own business.

But every one opened his eyes when it became known that Old Swipes had a small boy in his clutches, and was evidently determined upon bringing him up in the same disregard of public opinion and general decency as himself.

One philanthropic stout woman made inquiry, and found that it was a nobody's child and had been bound to the strange old man by the alms-house authorities. There seemed nothing to be done, though certain ones claimed to have heard blows and cries coming from the leaky frame house; for no one was willing to stand by the philanthropic stout woman if she took the matter into court. Old Swipes wouldn't allow a neighbor's child on his premises, and the small boy, when not at work, fled like a deer if any one approached.

Minnie told her brother of the meeting with "Little Scare-Away." The two had long talks, with the result that Manfred went up to his uncle one Sunday when, for a few brief minutes, that person was alone, and unfolded a plan.

The uncle was, to say the least, somewhat surprised; but after a little hard thinking gave consent, then went in search of his wife.

"Henrietta," he said, "I've just told Manfred that he can go and learn farming with Old Swipes. I think the boy must have heard about the college settlement business and wants to try a little missionary business on his own hook, in the interest of that forlorn little cub over there. It's a queer kind of 'lark,' but boys will be boys. And this one is mighty like his father. So don't interfere, and don't let the youngsters talk much about it. I'll set William to watch that no harm comes to him. It seems that he's sorry for the cub and wants to go and help chirk him up. If I remember rightly that's according to the main principles of that which we term Christianity."

But it was easier to command against an outcry than to enforce the command. All the little Hungerfords begged Manfred to stay with them. He was such fun in the games, and he could whittle such wonderful things with that "toad-stabber" knife of his. The whistles that he made from the willows were better than any that could be brought from the city. Altogether, the small Hungerfords suddenly realized that one of the two little people from the outside had become quite a necessity with us.

But Manfred remained firm, and the following Monday morning he climbed the stone wall which hedged the forbidden domain, and, without heeding a warning called out by the old man, walked fearlessly forward to stand beside "Little Scare-Away," who was carrying a heavy pail of milk to the calf in the pen at the other end of the field.

"Good morning, sir!" said Manfred, touching his cap.

"Old Swipes" put his hands upon his hips and looked at the boy.

"I'm Mr. Hungerford's nephew," said Manfred. My father was a farmer in the West, and I've come to ask you to let me live with you and the boy here for the summer and try to learn more about farming."

"Get off my premises! I don't want any fooling going on around me."

"I'm not fooling. It's honor bright. I used to help my father a lot, and I thought maybe you and the little fellow were lonesome here by yourselves, and maybe you needed help and would let me come. If you haven't room for me I can sleep at my uncle's. But I'd rather stay with you."

"Work for your board and find your own clothes!" sneered the old man.

"Any way you please," Manfred answered, cheerily, though the prospect looked less bright than when he talked with Minnie.

"An', you've come to work—no foolin'?"

"Yes; what can I do first? Suppose I carry

this pail for the little chap; it's pretty heavy for him."

"Little Scare-Away" was standing spell-bound. He came near dropping the milk. This tall boy out of those beautiful happy ones, to come and stand beside him and offer to carry the load under which he had staggered! It could not be true.

But it was true. For in another minute the other half of the bucket handle was grasped, and together they went to fulfill the task. Manfred took off his coat and hung it on a limb of an apple tree beside the leaky farm-house.

Duty followed duty. Noon came, and the meal was of course brown bread and water—which latter the old man tempered for himself with a bit of something that came gurgling out of a stone jug. Duty followed duty all the afternoon, and the supper, for which two youthful stomachs hungered, was of boiled potatoes with a dried herring for each.

When bedtime came Manfred's courage almost failed him. How could he lie upon the wrinkled, ragged, unkempt pile! He thought of the sweet bath and fresh white sheets waiting for him on the other side of the low hill, and opened his mouth to say that he'd be back early in the morning, when Little Scare-Away slid one brown hand into his and won Manfred's victory for him.

"Let's run down to the creek and take a dip behind the willows!" he said, much more gayly than he felt.

"No, you don't," said the old man. "I ain't going to have no kidnapping."

Manfred turned with such honest surprise in his face that the speaker grew almost ashamed.

"Why, we'll come back," said the tall boy. "But we're hot and dusty after the day's work, and we'll sleep better if we're clean. Why won't you come, too?"

The old man chewed with his toothless gums and mumbled something, but finally let them go. He went along, however, to keep an eye upon them. The boys found sport in the soft water, and came out white and glistening in the moonlight.

"Maybe you'll try it with us, sir, to-morrow night," said Manfred, while Little Scare-Away's teeth chattered at the idea of daring to suggest a bath to his master.

When they reached the house Manfred took the little fellow's hand and drew him down with himself upon his knees beside the wretched bed. Old Swipes saw this with his gimlet eyes. He turned to the window and chewed with his toothless gums.

Morning brought only mush for breakfast. The two boys glanced at each other, but fell to eating when they saw the black looks upon the face above them. They picked stone all the morning. The sun was hot, the stones were heavy. A breakfast of mush did not render them very strong. Manfred heard his name called. He raised his head and there, over the wall, across the road where they had a right to stand, were all the little Hungerfords in a row, with nurse at the head.

"Come home!" they cried. "Come home! We can't get along without you!"

Little Scare-Away grew pale. He sidled near to Manfred and touched him. One glance at that small anxious face strengthened the one who had come to cheer him.

"I'll come around Saturday afternoon," he called back, touched his cap, and bent again to his task. Every day the row of little Hungerfords begged him to return, and every day Little Scare-Away laid a bony little hand upon him, and every day Old Swipes looked grimly on.

Saturday afternoon came at last, and Manfred went home for a visit. Little Scare-Away was not even permitted to accompany him to the stone wall.

"No kidnapping!" said the old man, sullenly.

He didn't expect Manfred back. But he came, fresh and clean, with a bundle of clothes under his arm, and saw the face of Little Scare-Away pressed hard against the window-pane and showing ghostly in the dim light of evening.

Several weeks went by. One day, as the three sat at the bare table munching the uninviting food, the old man turned to Manfred:

"Young man, what do you mean by all this?"

Manfred was very near to being frightened, and Little Scare-Away began to shiver.

"I want to become a farmer. Every one says that you can get more out of an acre than any man in the State. There's a big farm waiting for my sister and me when we're old enough to go and attend to it."

The old man leaned forward. "I want to know just what you mean by all this. That ain't half of it. If you'd been an inch taller or a year older, I'd have laid you flat that morning. But you're a boy and not a flat-grown preacher. What do you mean?"

"I mean," said Manfred, turning a little pale, "that I'm sorry for you, because you don't seem to be happy. And I'm very sorry for Little Scare-Away, and want to make him a little bit happy. I—I—O, I don't know how to tell you, but 'twould

be so much—much better if—if—"

"If I'd clean up and be decent and try to be human, you mean; and forget the old trouble that might better have killed me than to have turned me into the thing I am. Well, I've made up my mind to try."

And he did try. And he did succeed—after a fashion. Carpenters came and repaired the leaky old house; painters painted it, inside and out; paper hangers transformed the walls; women scrubbed it; and there came, one day, a sunny-faced young couple with two merry children to live there and look after matters and make a home for the old man and the small, scared boy.

The young man proved to be a nephew of the old man—son of the brother with whom he had quarreled in his youth—and the name of both was Brownway.

"I foresee the career of that nephew of mine," said Mr. Hungerford to his wife. "He'll undoubtedly cut up that magnificent ranch of his and Minnie's to make homes for a lot of unspeakable characters. Who'd have thought that Old Swipes could have been transformed into a decent citizen!"—New York Advocate.

* * A Peculiar Christmas Celebration. * *

"She hailed from around Boston somewheres, and she came out here and started one of these 'ere kindling-garters," said Mr. Milo Bush. "Red ped in all the small children in town and begun to learn 'em to string straws, and map out beans, and wad wet clay and such other practical things which would be useful to 'em when they grew up. Showed 'em that they had thumbkins, and told 'em 'bout Jack Frost and Old Man East Wind, and Uncle Feeble, and had 'em singing 'Hopperv, skippery, hop, flop, pop—summer's the time to whop, whop, whop!' Well, it seemed to be a good thing, though I don't reckon our folks would 'a' took much stock in it if it hadn't been for the girl herself. That there girl was the prettiest girl that ever struck the country. Such eyes as she had! And that mouth of hers!—well, I b'lieve if it could 'a' been done, that every man in town would 'a' had himself reduced to eighteen inches high and gone to school to her, and strung his straw, and wadded his gob of clay with thumbkins.

"She was the most enthusiastic girl—and the prettiest! She just kept us parents on the jump. Doing what, do you think? Living for our children! That was all, but it kept us busy. She used to call parents' meetings, and make little speeches. 'Come, let us live for our children,' she would say. It was Uncle Feeble's ige, she explained. So that's wot we done—just lived for 'em. Rekerations of the past was abandoned, such as hoss-rots. Old Major Sudley killed his game-cock, and had him for Sunday dinner, though the Major said afterward that the next old fighting rooster he et he would do it on a week-day, as the remarks necessary in carving the joints wa'n't no fit language for the Sabbath.

"Well, as I said, the girl was b'iling with enthusiasm. Every week she took the young uns on a picnic, or round to see a blacksmith, or a carpenter, or a cobbler, or somewheres. 'Ticky, tick, tack; tocky, whock, whoo—this is the way to half-sole a shoe!' Then when winter got here and Jack Frost come creeping, come creeping, there was new goings-on. Finally Christmas hove in sight, and the girl got more excited than ever. Called another mother's meeting, and we fathers was on hand. The girl made another speech. Christmas was coming. Didn't we know the little song about Christmas? And wot it said about Sandy Claus? Though Sandy Claus was a miff, wot a bootful miff! It was well that the little ones should believe in such miffs as long as they could! Alars! the stern realities of life would confront 'em but too soon! Let us make the Christmas of the little ones of the kindling-garter a glad one. (Applause.) Did we not want to live for our children? (A voice: 'You bet!') The song told especially of Sandy Claus' reindeers, and the children were much interested in the reindeers. Wot fond parent wold volunteer to show the children a team of reindeers?

"I sprung to my feet while the other parents was leaning for'ard to rise, and says I: 'Miss, if we can find a pair of reindeers in Bon Pierre County, or even one reindeer, or half a reindeer, or a critter that looks like a reindeer, I'll drive him for the children.' 'Thank you,' says the girl, smiling at me; and if she'd 'a' asked me to drive two lions tandem, with a hyener under the seat, I'd 'a' done it. 'And you are on the right track, Mr. Bush,' she goes on: 'there are, of course, no reindeers, here. We must stimulate some reindeers, Mr. Bush.' 'Wot?' says I, thumbkin behind my ear, letting on I hadn't heard. 'We must stimulate some reindeers—counterfeit 'em, you know. Get some likely critters and fasten some horns on 'em, and make 'em look like reindeers.' Well, we all talked the matter over, and decided that the best we could do was to take a couple of moolley steers belonging to Zeb Woodbeck, and tie some horns on 'em, hitch 'em to a light sleigh, and let 'em sizzle, with me a-hold-

The Young People

EDITOR W. L. ARCHIBALD.

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

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Daily Bible Readings.

- Monday.—God's grace can give to men dead in sin a glorious life. Ephesians 2: 1-10.
- Tuesday.—A good New Year's prayer for all our fellow Christians. Ephesians 1: 15-23.
- Wednesday.—A good choice for the New Year. Joshua 24: 14-25.
- Thursday.—Let us try to live the resurrection life this year. Colossians 3: 1-17.
- Friday.—What to think on during the year. Philippians 4: 4-9.
- Saturday.—A goal for the year's activities. Philippians 3: 7-14.
- Sunday.—How to get a fresh start. Ephesians 4: 22-5: 2.

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Prayer Meeting Topic, Jan. 4

How to get a fresh start. Eph. 4: 22-32.

New Year resolutions like the so-called "Consecration service," may be productive of much harm. If they are interpreted as giving a license to levity during the weeks immediately preceding the New Year, which may be atoned for by a few superficial resolutions to do better in the future, they become a snare and a delusion. If they are the product of genuine devotion indicating a determination for nobler living, they may do good. It is always well to make a fresh start in that spirit. Paul forcibly places before us the principles upon which such a fresh start may be attained.

I. The renunciation of the previous moral life. "As concerning the former manner of life, that ye put away the old man." The ethical change must not be partial but complete. To amend a few details in one's conduct is not enough. We are to part with everything, having the nature of the old man. Repentance without reformation is repugnant to God and man. When the divine grace comes into our life new moral habits are to be formed. This implies the yoking and working of faith and works. This complete reformation is not accomplished by a single supreme effort of will nor by a single momentary shock of divine power. With advancing years there comes a change in the forms of moral evil to be resisted. Hence if we are to successfully put away the old man new year resolutions must be persistently kept until the year closes.

II. The constant renewal of the spiritual life by the Spirit of God. "That ye be renewed in the spirit of your mind." The "mind" as here used is that faculty which lays hold upon the higher forms of truth and so determines the laws of life and conduct. In order to continual progress in the new life there must be this constant laying hold upon new truth and relating it to our lives. A vivid experience in conversion is a good thing in itself. It is a bad thing to live by. If there are not richer experiences of divine fellowship as the years go by there is reason to doubt the reality of the so called conversion. It is the law of the Spirit to give this continual renewal. Regeneration must be followed by renewal. The divine life given in the new birth must be fed from its eternal springs or the stream will soon run shallow or disappear.

III. The appropriation of the new man. "Put on the new man, which after God hath been created in righteousness and holiness of truth." In the Incarnation of the Eternal Word in Jesus Christ there was more than a development of the powers previously latent in humanity. There was a new creation. Human nature felt once more the touch of the divine hand as it was raised to new heights of spiritual energy. In this newly created humanity we find righteousness and holiness of truth even as it is in God. This new humanity we are to put on. We are to make his humility ours, his courage, his gentleness, his abhorrence for sin are all to be reproduced in us. We are to make his perfect faith in the Father ours. His perfect loyalty to the Father is to be ours. We are to delight to do the Father's will even as he did. His zeal for the Father's glory is to become ours. The accomplishment of all this will be no momentary process. It will come as we steadily practise the virtues outlined in verse 25: 32. Thus by the grace of God shall we get a fresh start which shall develop into the fullness of the life in Christ.

SUGGESTED SONGS.

- "Come to the Saviour, make no delay," "More holiness give me," "Yield not to temptation," "My soul, be on thy guard," "My life, my love, I give to thee," "Move forward," "My Jesus, I love thee," Chester, N. S. RUPERT OSCOOD MORSE

"The World for Christ"

God made the world. And he made it for himself. Yet it wandered away from him. But still it is his. The lost sheep belongs to the shepherd as truly as the sheep still in the fold. And the right place for the lost sheep is back in the fold on the shepherd's breast. All who know the shepherd and his sheep know this, and all who love him know that he will never be satisfied until he gets his sheep back. The world is God's, and he wants it in his ownership, and will never be satisfied while it refuses to acknowledge him or to come home to his care.

Other religions than ours acknowledge that God made the world, and that the world has been lost. But none but ours represents God as engaged in a constant search for his children, and in a ceaseless wooing of his world. This is the great mission. God sent forth his Son to seek and save the lost. Unbelief in foreign missions, to be consistent, must include this great foreign mission of God. Christianity is always a foreign mission. It is the story of God's search for man.

The will to go forth after the lost and needy is of the very character of God. Whoever is of God will be of this missionary heart. Whoever lacks the missionary heart lacks the character which alone is God like. Each true son of the Father will be like the Father and like his Son in this.—he will love the world, and work for its redemption.

And every effort to accomplish it which is based on trust in the living God, and which waits in patience for the fullness of time, will meet with success. Two instances within the memory of even young people, both of which have developed since the young people's movement began, will suffice for illustration:

"In the Presbyterian Korea Mission marked success has been gained from the first. Thus, according to the last report of the Pyeng Yang Station, it has 'one central church with 18 associated places of meeting; 179 recognized outstations, each having from one to six meeting places, and 16 or more additional groups. The total adult membership numbers 2,544. Seven hundred and eighty-four adults were baptized on profession during the year; there are 3,837 catechumens, making a total of 11,975 adherents who are more or less regular church attendants. Of the native assistants there are 73 unsalaried local leaders and 19 helpers who travel on circuits. All but six helpers are supported by the people. There are 152 churches and chapel buildings, nearly all provided by the people; 46 have been built this year. There are 41 school teachers, 30 of whom are supported by the people. This is characteristic of the whole Korean mission."

And at a church congress held recently in England, Bishop Tucker, speaking for Uganda, said: "Ten years ago the number of baptized Christians was something like 300. To-day it is 30,000, an increase of exactly a hundredfold. Ten years ago there was but one church—one place of Christian worship—in the whole of Uganda; to-day there are 700. Ten years ago there were but some seventy native evangelists at work. To-day there are some 2,000 Baganda men and women definitely engaged in the work of the church,—again an increase of exactly a hundredfold."

And who has been the instrument in all this widespread evangelistic and missionary effort? It has been the Muganda himself [A Muganda is a native of Uganda]. The church of Uganda is a self-extending church, because from the very beginning the plan which has been adopted has been that of laying upon each individual convert the responsibility of handing on that truth which he himself has received and which has made him 'wise unto salvation.' Nor is this all. The churches and schools of the country, some 700 in number, are built, repaired, and maintained by the natives themselves. In one word, the whole work of the Native Church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one single half-penny of English money is employed in its maintenance."

Is there any other work as profitable as this?

General assent to the validity of the missionary principle will not suffice. If it is a good principle in God, it is good for me. If he gave, so must we. If Christ came, we must go.—S. lected.

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

Every day is a fresh beginning; Listen, my soul to the glad refrain, And spite of old sorrow and older sinning, And puzzles forecasted and possible pain, Take heart with the day and begin again.

ing the reins, and mebbe calling cheerily: 'On, Prancer! Whoa, Dancer!'

"Well, there ain't much more to tell. I done it. 'Bout four o'clock in the afternoon, so's the little ones could go home and get to bed early. The plan was to have the children all in front of the school-house, and I was to dash around the corner, and swing round the house a couple or three times, and then leave the sleigh and crawl through a hole in the back end of the building, and pop out behind the stove as the children came in the door, all frosty, and with flowing whiskers, and wearing pillers under my clothes, and with my nose red. It took a pile of fixing up, and when they got through with me my nose was the only thing which I could recognize as my own. Then I got in the sleigh down by the livery barn, and drove up around, the steers trotting off pretty free, and the bells on them ringing lively. Then I swung 'em round the corner, and says I: 'On Prancer! On Dancer!' and the children clapped their hands, and the others begun to yell, and somehow it excited them critters, and they hopped up into the air, and yanked round their heads, and their horns fetched loose and tipped back and took 'em on the shoulders, and Dancer let out an awful 'Ba-a-r-r!' and Prancer kicked sideways at a dog, and they lit out down the main street like a bloo streak, me a-sawing on the reins and a-yelling 'The Night Before Christmas' at 'em in chunks. As we tore through town, both reindeers b-a-a-r-r-ing and kicking, the bells a-ringing, every dog in town close behind making use of his own language, and my own voice not idle, we was said to 'a' presented a impressive spectacle. We tore on. After passing over six miles of prehayrie in a few minutes, I was thrown out by the sleigh striking a rock. Them stimulated reindeers ran on. My knee was fractured, and I started to crawl back the six miles, singing cheerily, 'Clap, clap with glee; for Christmas is coming and merry are we!' My whiskers impeded my crawl a good deal by getting under my knees, but I reached the house of a settler about dark.

"'Didn't you go by here a spell ago sort as if you was in a kind of a hurry?' says he.

'No,' says I; 'that was Sandy Claus.'

'It looked like you,' says he.

'We are one and the same,' says I; 'e pluribus unum. I was stimulating Sandy Claus. Bring in some snow and thaw out my left earkin.'

'See yere, old man,' says he; 'before I stir a step tell me wot in all creation you are making such a tom-twisted fool of yourself for.'

'I am living for a Boston kindling-garner teacher,' says I; 'fetch in that snow!'—Harper's Monthly.

A Christmas Memory.

Pa he bringed me here to stay
'Til my Ma she's well—An' nen
He's go' hitch up, Christmas Day
An' come take me back again
Wher' my Ma's at! Won't I be
Tickled when he comes for me!
My Ma an' my A'nty they
'Uz each uvver's sisters Pa—
A'nty telled me, th' other day—
He comed here an' married Ma.
A'nty said then, 'Go run play,
I must work now!' An' I saw,
When she turn' her face away,
She 'uz cryin'—An' nen I
'Tend-like I 'ran play'—an' cry.
This-here house o' A'nty's wher'
They 'uz borned—my Ma an' her I—
An' her Ma' uz my Ma's Ma,
An' her Pa' uz my Ma's Pa—
Ain't that funny?—An' they're dead:
An' this-here's 'the ole Homestead.'—
An' my A'nty said, an' cried,
It's mine, too, ef my Ma died—
Don't know what she mean'—cause my
Ma she's nuyver go' to die!
When Pa bringed me here 't 'uz night—
'Way dark night! An' A'nty spread
Me a piece—an' light the light
An' say I must go to bed—
I cry not to—but Pa said,
'Be good boy now, like yon telled
Mommv' at y're go' to be!'
An' when he 'uz kissin' me
My good-night, his cheek's all wet
An' taste salty,—An' he held
Wite close to me an' rocked some
An' laughed-like—'til A'nty come
Git me while he's rockin' yet.
A'nty he'p me till I be
Part-nigh strip-pud—nen hug me
In bofe arms an' 'H' me 'way
Up in her high bed—an' pray
Wly me,—'bout Ma—an' Pa—
An' ole Santy Claus—an' Sleigh—
An' Reindeers and little Drum—
Yes, an' Picture-books, 'Tom Thumb,'
An' 'Three Bears' an' old 'Fee-Faw'—
Yes, an' 'Tweedle-Dee,' an' 'Dum,'
An' 'White Knight' and 'Squidjicam,'
An' most things you ever saw I—
An' when A'nty kissed me, she
'Uz all cryin' over me!
Don't want Santy Claus—ner things
Any kind he ever brings I—
Don't want A'nty I—Don't want Pa!
I 'at only want my Ma!

—From 'The Book of Joyous Children,' by James Whitcomb Riley. Published by The Copp, Clark Company, Toronto.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

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

In behalf of the W. B. M. U. we wish the readers of this department a very Happy New Year, filled with the presence of the Master and blessed, faithful service in every department of his work.

Leaning, resting, trusting, loving,
Enter thy New Year!
For the Lord who lives to love thee
Will be always near.
Shielding, guiding, caring, blessing
What hast thou to fear?

Midgic.

On Nov. 12th the Mayflower Mission Band held a public meeting in the church at Midgic. A missionary programme was prepared by the President of the Band, Mrs. John Estabrooks. Pastor Robinson also gave an address. A collection of \$3.38 was taken up.

GERTRUDE RICHARDSON, Sec'y.

Dec. 20th, 1922.

Liverpool.

Mission Band, "Jewel Gatherers," which had been given up for a short time, was reorganized on April 20th. At present there are forty two members and an honorary list of four. Our meetings are held monthly and are very interesting and helpful. We are now trying to raise ten dollars towards the support of Mr. Glendenning, who has recently gone to India as a missionary.

BEATRICE SELLON, Sec'y.

The Study of Missions.

In the past year's mission study under the leadership of Vis Christel, we have passed over twenty centuries of the general development of Christianity. Has it not indeed been a way of delight and interest and grand success all the path along? The thousands of missionary societies that have followed this study attest to its attractiveness. As we enter upon the more specific history of Christian labor and development in various countries, let us all try to increase the size and number of these missionary study circles. In these days of clubs and literary societies, that church is certainly behind the times which does not have a mission class of old and young; and it should be elastic enough to furnish sufficient work for the one of most leisure and keenest interest; and also prove beneficial to those whose lives are busiest, and have little time for books and papers.

The subject this coming year will be especially interesting. India, the mystic land, which made England's Queen an Empress, the wrongs of whose people called forth the eloquence of Burke, Pitt, and Sheridan, whose conquest was the dream of Alexander and Napoleon, and whose Christianization has been the burden of missionary effort the last century, will furnish a fund of attractive information and inspiring enthusiasm to all.

As we look over the year's work we are impressed with several pertinent facts. One is the steady progress of Christianity. From Jerusalem it spread around the globe. In some countries its progress is more marked than in others, but it is always progressive. The church often makes errors, it sometimes retrogrades, but the spirit of Christ is ever extending.

Of the great religions of the past, several have been entirely superseded by Christianity. The worship of the Greeks and Romans is no more; the Olympic deities exist only in myth and poem, there is not one devotee to give them homage. The worship and wisdom of Egypt remain only in the fast passing hieroglyphics of temple and obelisk, there is no worshiper at the shrines of her ancient gods. A few Parsees tend the fires on the mountains of Persia, but the religion of Zoroaster and the Zend-Avesta has died. The Scandinavian gods and goddesses of Walhalla have influence now only in the sturdy, freedom-loving Protestant, who has made the Anglo-Saxon name synonymous with civil and religious liberty. Confucianism, Brahmanism, Buddhism, Mohammedanism, and Judaism are each arrested. Christianity alone is moving triumphantly along, blessed and blessing.

Another noticeable fact is that its extension is always

through the instrumentality of men and women. Christ came to earth on his great mission of hope. Every true follower in the same spirit has endeavored to extend the mission. Distant countries have heard of Jesus, because devoted men and women, burning with love for him and realizing the benefits of following his teachings, have left all to tell of the gospel. From the beginning it has been a story of missions.

All who are studying "Lux Christi" and have had the "religions of India" will be pleased to know what Rev. L. D. Morse says in answer to some questions as to the religion of the Telugus.

(1). Are the Telugus principally Mohammedans or Hindus?

The Brahmans are simply one caste of the Hindus. From memory, now, I think that out of about 3,000,000 inhabitants of India, there are about 50,000,000 Mohammedans. The proportion of Mohammedans is much larger in North India and in the Nizam's Dominions than amongst the Telugus where we are at work. For instance, on the Bimil field, I hardly ever met with a Mohammedan settlement anywhere except in the town itself. Out of the 200,000 on Bimil field, I doubt if there were more than 1,000 Mohammedans. I think they are a little more numerous in the town of Chicacole and in Vizianagram; but on the other fields, less numerous. Then, they are not Telugus anyway, but naturalized immigrants from other parts of India. They know the Telugu language; but always with one another and in their own homes they talk Hindustani. Thus, the Telugus are all Hindus with a foreign element of about one half per cent. Mohammedans. They never intermarry, unless by some great and rare breach of custom that would lead to ostracism on both sides.

(2). What is the difference between Brahmanism and Hinduism? Does the latter include the former?

Practically, as I understand it, the two terms are synonymous; but the connotation may be a little different, as Romanism and Popery. Hinduism means the whole heterogeneous mass of religiosity and demonolatry and Brahmanism means the same thing; but with a glance at the history, source, origin and seat of authority the whole conglomeration is the child of the Brahmin. The Brahmans to-day are the priests, the popes, the expositors, the conservators and the living, visible divinities of the whole medley. As all roads lead to Rome (in the old Roman Empire) so amid all the chaotic incongruities and interminable labyrinths of Hinduism, every crooked and thorny path leads to the feet of the Brahmans and contributes to their glorification and their sustentation. Hinduism is a mighty maze but not without a plan and that plan is the subordination of all other castes to that caste which invented the whole blasphemous mass, so that all other castes worship the Brahmans as the "gods of the earth," and to give a rupee to a Brahmin is the same as giving it to God himself.

What are the sacred books of the Telugus?

Hinduism all over India rests on the authority of the same series of sacred books. The sacred language is Sanscrit, in which these books were first written. Strictly, I think every Brahman should know this language; but not all do know it well.

However, among the Brahmans, everywhere, on our mission field, there are numbers specially learned in the sacred language and are considered as specially sacred men. They are the pillars of Hindu orthodoxy.

The oldest and purest sacred books of the Hindus are the Vedas. The Hinduism of the present day has sunk to an awful depth below that of the Vedas. The Brahmans are liturgical and explanatory appendices to the Vedas. In close connection with the foregoing are the Upanishads, which are mystical and philosophical speculations on divine and human mysteries, the beginnings of Hindu Philosophy, so-called. All are recognized and used as far as they are able to use the inexorable mass. There is no man among them who has read even once all or probably a hundredth part of their voluminous scriptures. But the one that is supposed to have the most influence on the people today is the Bhagavad Gita. This work is supposed to be a later insertion into a part of the Mahabharata. The term Bhagavad Gita means The Divine Song, and "is considered to represent the loftiest flights of Hindu philosophy and morality. For beauty of style it is deemed incomparable." The book consists of "a dialogue between the warrior Arjuna and the deity Krishna." Krishna himself is the vilest and most popular deity in India today.

Will all W. M. A. S. who are studying Lux Christi, please send a post card to the editor of this department stating the fact, and anything interesting concerning their method of work?

What We Spend for Drink.

According to The American Grocer we, the people of the United States (including Kansas and Maine), spent \$1,060,000,000 last year for alcoholic drinks. Counting our population at 70,000,000, that would be about \$15 apiece. The United Kingdom spent last year for drink about \$780,000,000, or \$19 apiece for its inhabitants. It would seem from this that the Americans drink only about one-fourth less per gullet than the people of the British Isles, but we must remember that spirits and wine are very much cheaper there than in this country, and that even beer is somewhat cheaper, so that \$19 in England doubtless buys at least twice as much alcoholic beverage as \$15 buys here.

One would like to know the truth about this American billion-dollar expenditure for drink, what proportion of it promotes health and happiness, what proportion of it prejudices both. There will be little dispute that a very considerable share of the money could be more advantageously expended in other ways. The Prohibitionists and their sympathizers will hold that it is all much worse than merely wasted. Philosophical observers and persons of more moderate views will disagree with that conclusion, but will doubtless grant that the nation's rum could be diminished at least one-half without detriment to the welfare of any one except such of our fellow-citizens as subsist on the profit there is in making and selling the rum.—Harper's Weekly.

Christ and the Human Heart.

On an old castle wall, says the legend, there hung a strange instrument. Its strings were broken and it was covered with dust. People went in and out and wondered at it. No one saw its use. One day a stranger came to the castle. He entered the hall, where the instrument, long unused, hung. Taking it down, he tenderly brushed off the dust, and replaced the broken strings. Then, as his finger swept over it, strains of sweetest music came forth. Those who were near stood in awe, and their hearts were touched. They asked each other, "Why came this stranger to know the value of the harp?" Ah, he was the master, who had been long absent, and now returned unto his own. The human heart is the most wonderful music instrument in the world. It is far more sensitive than any harp or violin ever made by the skill of man. It can be played upon by anger, or love, or sorrow, or joy, or ambition. Envy and jealousy can abstract from it fearful discords, while sympathy and mercy can touch it into a music so sweet that the angels will stoop to listen. Christ is the great musician to whom the human heart belongs. He only can bring out its noblest music.—Rx.

Standing Before the King.

There was an old law among the ancient Spartans that forbade any but one who had been crowned at the athletic games to stand beside their king in front rank in the day of battle. A youth entered at the games one day, and was training himself carefully for the struggle. Large sums were offered to him if he would withdraw, but he scorned them all. The day of trial came, and to him it was a day of triumph, as he anticipated. His perseverance was rewarded, and the crown of victory was his. When he received it, it was only a wreath of green parsley and bay leaves. A friend near him remarked that, and asked him what he thought of it. "I look not on it," was the reply, "but because of it I can stand by my king in the van." That is the reward that Christ gives to those who overcome the temptations of youth. He gives them the right to stand by him, their King, in His great battles.

Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

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This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.

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THIS PRODUCT IS RUBBER.

Concerning which Mr. Carnegie, the Steel Magnate, said in an interview on July 17, 1902: "The great value and manifold uses of rubber are just beginning to be properly appreciated, and the profits in its production are greater than almost anything about which I am informed."

C. P. Huntington, the Railroad Promoter, once said: "If I had my life to live over again I would not wear it away in the hard struggle that falls to the lot of the railroad promoter. I would go into the tropics of Mexico and grow Rubber. It is better than gold, and will make more millionaires than oil has made."

Mexico is now the most desirable rubber territory, because its climate, the location and richness of its rubber belt, the influx of American people, capital and methods, and the rapid development of its railroad and shipping facilities assure investors of larger, safer and quicker returns than can now be secured in any other rubber producing countries.

THE OBISPO RUBBER PLANTATION COMPANY owns a tract of 9,000 acres of the most desirable land in the Mexican rubber belt, considerable of which land has been under cultivation for two years, many buildings and other improvements having been made thereon. The tract is called the SAN SILVERIO EL OBISPO PLANTATION, and on account of its location, its present development and its productiveness it is already known among the Mexicans as "La Suerte de los Gringos" ("The Luck of the Americans.")

It is on the Vera Cruz & Pacific Ry., has its own station—"El Obispo"—only 50 miles from Cordoba and 100 miles from the ocean port of Vera Cruz; freight rate to New York of 1 cent per pound from plantation. The boundary of the entire eastern side of this plantation is the Obispo River, navigable for barges to the ocean port of Alvarado just below Vera Cruz.

The clear title to all this property is held in trust for the security of the shareholders by the trustee.

By contract with a thoroughly responsible company the tract will be cleared, 7,000 acres will be planted with rubber trees, 1,000 acres of cocoa, 200 trees guaranteed to mature on each acre, and 1,000 acres will be cultivated with grain, vegetables, tropical fruits, etc., which find a nearby market at good prices.

About 120,000 rubber trees have already been set out, and about 700,000 more are growing in nurseries, while at least 500 acres have been planted with corn, etc., two crops of corn and one of beans being raised from the same ground each year.

The rubber trees grow large enough for tapping in about eight years from the time of setting out, when the yield will average at least 11-2 pounds of gum from each tree at the first tapping, which should realize 70 cents per pound. The yield of gum increases greatly each year for the next seven years, and will not diminish for 25 years following, thus assuring large and growing profits for at least 30 years.

TO CONTINUE THE DEVELOPMENT of this property \$1,200,000 (one-half of the authorized capital) of the full paid and non-assessable shares of the company are offered for sale at par, the par value being \$300. Each share covers 1-8,000 of the entire assets of the company, and the company binds itself to mature 200 rubber trees or 200 cocoa trees on the acre of land for each share subscribed.

The shares are to be paid for in five yearly instalments of \$60 each, because such payments should cover annual outlays and prevent accumulation of idle capital. Ten per cent. of each payment is deposited in trust with the aforesaid Trust Company to further protect shareholders, and the company guarantees an annual interest of 4 per cent. gold upon all cash paid in on account of shares, reckoning from the date of payment of each amount, the interest being payable on January 1 of each year.

In addition to the 4 per cent. gold interest, shareholders will receive dividends from the surplus earnings from the side crops, company's store, etc., also payable on January 1 of each year. The dividend paid for the six months to January 1, 1902, was 7 per cent., or at the rate of 14 per cent. per annum. The interest and dividends will be paid from the actual earnings and not from the 10 per cent. deposit.

The business is managed by responsible and experienced American gentlemen, some of whom own plantations and spend most of each year in Mexico, and the character of the business, the value of the property, and the standing of its managers, are commended by leading financial institutions in both the United States and Mexico.

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CURE CONSTIPATION

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Dyspepsia, Sour Stomach, Water Brash, Liver Complaint, Sallow or Muddy Complexion.

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A lady to assist with house work and to help take care of two children aged 3 and 5 years, to come into the home as one of the family. Over thirty years of age preferred. Will applicant please state if fond of children and exactly what remuneration would be expected. A good comfortable home for the right person. Address—B. W. C., P. O. Box 27, St. John, N. B.

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In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in **MESSENGER AND VISITOR**.

The Home

HINTS TO DYSPEPTICS.

Eat slowly, masticating the food very thoroughly—even more so, if possible, than is required in health. The more time the food spends in the mouth, the less it will spend in the stomach. Avoid drink at meals; at most take a few sips of warm drink at the close of the meal, if the food is very dry in character. In general, dyspeptic stomachs manage dry food better than that containing much fluid. Eat neither very hot nor very cold food. The best temperature is about that of the body. Avoid exposure to cold after eating. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Sometimes less than is really needed must be taken when digestion is very weak. Strength depends, not on what is eaten, but on what is digested. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating. Never eat more than three times a day. For many dyspeptics two meals are better than more. Never eat a morsel of any sort between meals. Never eat when very tired, whether exhausted from mental or physical labor. Never eat when the mind is worried or the temper ruffled, if possible to avoid doing so. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, and taking but one to three kinds at a meal. Most persons will be benefited by the use of oat-meal, wheat-meal, cracked wheat, and other whole-grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.—Public Health Journal.

AN AFTER-THANKSGIVING RECIPE.

Stir a piece of butter rolled in flour into some cream, and a little veal gravy, till it boils up; mince some cold roasted or boiled turkey, but not too small; put it into the sauce; add grated lemon peel, white pepper, pounded mace, a little ketchup; simmer it up and serve. Oysters may be added.—Ex.

SOME THINGS

The busy housewife should know:
 That one pint of liquid equals a pound.
 That one quart of flour equals a pound.
 That one cupful of butter equals a half a pound.
 That one cupful always means a half pint.
 That two cups of granulated sugar equals a pound.
 That one tablespoonful of butter equals two ounces.

It is worthy of reiteration that milk heated to as high a temperature as it can be drunk or sipped, above one hundred degrees, but not to the boiling point, is of great value as a refreshing stimulant in cases of overexertion, bodily or mental. To most people who like milk it does not taste so good hot, but that is a small matter compared with the benefit to be got from it. Its action is exceedingly prompt and grateful, and the effects much more satisfactory and far more lasting than those of any alcoholic drink whatever. It supplies real strength as well as exhilaration, which alcohol never does.—Ex.

HILDERBRAND PUDDING.

Two pounds of apples, scant half cup of rice, sugar to taste, grated peel of half a lemon and a tablespoonful of butter. Boil the rice in plenty of water until tender. Pare and core the apples and boil them until soft in a little water. Butter a pudding dish and put in alternate layers of rice and apple, adding sugar and grated lemon peel until the dish is full, having the last layer of rice. Put little bits of butter over it; cover with a plate and bake for an hour.—Ex.

BAKED CRANBERRIES.

Fill a stone crock two-thirds full of

carefully washed plump cranberries; pour hot water over them and bake slowly, covered, until they are tender. When they begin to grow soft, stir in carefully half as much sugar as there are cranberries, and finish baking.—Ex.

SPANISH EGGS.

Put over a slow fire a perfectly clean large frying pan containing one large tablespoonful of butter, one finely chopped onion, half a teaspoonful of salt and a teaspoonful of chopped parsley and a little cayenne. Let this cook together gently for ten minutes, then break carefully into this mixture the number of eggs required, one at a time; baste with the butter mixture until set. Lay each egg on a piece of toast and pour a portion of the mixture over each egg, and send to the table very hot, garnished with parsley.—Ex.

THE CAUSE FOR AMERICAN CATARRH.

It is a well-known fact that modern changes of temperature induce catarrhal affections, and it is also evident that the best prevention of a "cold" is a ready adaptation to the varying conditions of an uncertain climate. The latter implies a certain resisting quality of the respiratory mucous membrane, which must be necessarily developed along rational lines. The hardening processes thus become questions of vitality, habit, and environments. The old Indian explained his immunity against low temperature by explaining that he was "all face." It was with him the habit of exposure to inclemencies and its reactive protecting tendency. The other extreme is seen in the coddling process which our modern methods of civilization encourage. "When houses were made of willow, the men were made of oak." Our super-heated houses reverse these old-time conditions. The dry hot air of the modern dwelling is undoubtedly the most prolific of all the predisposing causes of catarrhal troubles. The mucous membranes are thus placed in the worst possible condition for resisting the impression of the outside atmosphere. Their natural protective secretions are not only decreased, but the blood supply of the air passages becomes relatively superabundant, congested, and sluggish, and the beginning of the end is evident enough. Persons who are luckily unaccustomed to these high temperatures often experience a sense of oppression from the same cause. It is the protest of healthy resistance against artificial enfeeblement. Foreigners say, with truth, that Americans literally bake themselves in their houses, and there is in this connection also much reason for their opinion as to the cause of the American catarrh.—Medical Record.

THE SIN OF MURMURING.

Murmuring is a species of blasphemy. You are in the Lord's guest-chamber. You sit at his table. If you complain of the fare, you insult him on whose bounty you live. If you doubt whether you will be taken care of, you impugn the truthfulness and love of him who declares that he is more willing to give things to them that ask him than parents are to give bread to their children.
 Mark Guy Pearse says: "God does not pitch men into the world haphazard. Don't cry out so much against your 'circumstances'; it is half blasphemy. What you have to do is to find Christ. He will be a match for your circumstances." If you had eyes and hearts of faith, we would see that whatever he gives is best for us.—Selected.

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Of such severe diseases as scrofula, running sores, salt rheum or eczema, shingles, erysipelas and cancer, as well as boils, blotches, pimples, constipation, sick headache, dyspepsia, and all disorders of the stomach, liver, kidneys, bowels and blood.

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

The Sunday School

BIBLE LESSON.

Abridged from Peloubeta's Notes.

First Quarter, 1903.

JANUARY TO MARCH.

Lesson II. JANUARY II. Phil. 4: 1-13.

CHRISTIAN LIVING.

GOLDEN TEXT.

Rejoice in the Lord alway.—Phil. 4: 4.

EXPLANATORY.

THE PHILIPPIAN CHURCH.—For the account of the founding of this church see previous lesson, and Lesson XI. of the Second Quarter, 1902.

This Epistle reveals something of the character of the Philippian church. Paul writes nothing to them in reproof, as he is compelled to do to most of the other churches to which he wrote. This church was peculiarly dear to Paul, his "dearly beloved," his "joy," and his "crown" (Phil. 5: 4), for whom he thanked his God at every remembrance of them (Phil. 1: 3). "For God is my witness how greatly I long after you all." He visited them again five years later (Acts 19: 11). The last meeting of Paul with his Philippian converts is mentioned in Acts 20: 6.

I. THEREFORE. Accordingly, connected immediately with Phil. 3: 20, 21, which declares that the Christian is a citizen of a heavenly commonwealth. MY JOY (the source and fountain of joy) AND CROWN. The wreath awarded to victors in the games or the chaplet placed on the head of an honored guest. The Philippian church was the outward expression of Paul's success in his work and his victory over the powers of evil. Their character and conduct were jewels in their crown. Every converted soul was like a star (Dan. 12: 3).

I. STRADFESTNESS.—So. As I have exhorted you before in the previous chapters. STAND FAST IN THE LORD JESUS. The expression "stand fast" is used six times in Paul's Epistle, and stand fast in the Lord, stand fast in the faith, in liberty, in fellowship, in truth. But they could stand fast only in THE LORD as a branch in the vine; in his strength, in his life, in his love. This phrase is used more than forty times by Paul.

II. UNITY OF SPIRIT.—Vs. 5. I BESSECKE. The Greek word means "to call to one side" for help or counsel; hence, "to entreat, to exhort. EUDODIAS ("Eudodia," a female name) AND . . . SYNTYCHE. These were two prominent women of the Philippian church who seem to have been at variance. THE SAME MIND, not necessarily opinion, but love, accord, harmony of disposition and feeling.

IN THE LORD.—Christian unity is a unity of life under Christ as the head. It is a unity of purpose, a unity of love, a unity of principle, the unity of one kingdom, with one law and gospel; one government under one Invisible King. It is this unity with an infinite variety of manifestations. There should be a unity of federation, as a league of all the States, as a federation of all the nations for arbitration, and for compelling peace and order and civilization.

III. MUTUAL HELPFULNESS.—Vs. 3. I INTREAT THESE ALSO, TRUE YOKEFELLOW. Yokefellow is a proper name, Syntyche, which means "Yokefellow," and he was TRUE because he lived up to his name. He was one of those noble spirits who could work well with others, as two oxen draw together evenly with one yoke. HELP THOSE WOMEN (Eudodia and Syntyche) WHICH (rather, "for they") LABORED WITH ME. A third party can often be of great service in harmonizing those who have differences.

IV. MEMBERSHIP IN THE KINGDOM OF HEAVEN.—The work could be accomplished because both parties were sincere Christians, with others WHOSE NAMES ARE IN THE BOOK OF LIFE, though not named here by Paul. The metaphor is "drawn from the civil list or register in which the names are entered." These persons were acknowledged members of the kingdom of God.

V. JOY.—Vs. 4. REJOICE. The Christian may be and should be the happiest person on earth. Every source of true joy belongs to him. REJOICE IN THE LORD I: the Lord God, manifested to us in the Lord Jesus. This shows the nature of Christian joy. AGAIN I SAY, REJOICE. He wishes to emphasize this duty, to impress it on their minds, so that in no trial or trouble, or persecution they shall forget their blessed privilege of joy.

VI. FORBEARANCE IN LOVE.—Vs. 5. LET YOUR MODERATION. R. V. "forbearance." UNTO ALL MEN. Even to persecutors, and to those who exercise no such forbearance to you. THE LORD IS AT HAND, as he promised. "Lo, I am with

you always." It may also refer to his second coming and the triumph of his kingdom.

VII. TRUST IN GOD'S LOVE.—Vs. 6. BE CAREFUL FOR NOTHING. An exact repetition of our Lord's command. "Take no thought," in Matt. 6: 25, 34. The words are substantially the same. BUT He now shows us how we may conquer anxious cares IN EVERY THING IN great things and small; in things religious and in matters of daily life: in trials and in joys. BY PRAYER AND SUPPLICATION "The former spoils rather to the outpouring of the soul, the casting off the load of care upon God: the latter to the requests which we feel prompted to make unto him." WITH THANKSGIVING. "This must always be the Christian's tone toward God. If troubles come, he must be thankful for the Father's discipline, and strive to find out why they are sent; in joy, thanksgiving will surely come unbidden." LET YOUR REQUESTS BE MADE KNOWN UNTO GOD. With generous, filial unreserved confidence.

VIII. PEACE.—Vs. 7. AND THE PEACE OF GOD. (1) It is peace with God, the soul being in harmony with his will and law. (2) It is peace in God, knowing God is able and willing to make all things work together for good. (3) It is the peace of loving friendship and communion with God. (4) It is peace with the soul, and harmony of all its powers. (5) It is peace with men. WHICH PASSETH ALL UNDERSTANDING. Either that the peace is so wonderful so perfect, that it transcends the power of the human mind to understand its heights and depths, as many think; or, as Professor Vincent, "the peace of God surpasses every human thought and device as a means of insuring tranquillity of heart. SHALL KEEP RATHER 'shall guard.'" "The metaphor is beautiful—the peace of God is a sentinal mounting guard over the believer's heart."

XI. NOBLE AND UPLIFTING THOUGHTS. Vs. 8. FINALLY. As a closing exhortation, and one of great importance. WHATSOEVER THINGS ARE TRUE. In accordance with the realities of things, in accordance with the nature of God. The Christian's first aim is to learn, not what is popular or what is pleasant, but what is true. WHATSOEVER THINGS ARE LOVELY. "The things that are lovely comprehend everything that is fitted to conciliate or express the sentiment of affection and esteem. It embraces such duties as benevolence, urbanity, courtesy, and sweetness of temper; whatever, in other words, springs from love in us and generates love in others. IF THERE BE ANY VIRTUE. Any excellence of any kind, although not mentioned here by name. ANY PRAISE. Anything praiseworthy. THINK ON THESE THINGS. Not the common word for "think," but the reckoning, counting up, dwelling repeatedly on these things.

It is by good thoughts, by dwelling on pure and noble things, that evil thoughts can be driven out; as darkness is driven away, not by working upon the darkness, but by pouring in light. As a man thinketh in his heart, so is he. It is not possible to continue outwardly good unless we cherish good thoughts and pure imaginations.

X. THE POWER OF EXAMPLE.—Vs. 9. THOSE THINGS, WHICH YE HAVE BOTH LEARNED, AND RECEIVED, AND HEARD, AND SEEN IN ME, DO. Knowing how much more telling example often is than precept, the apostle points to his own teaching and life as they had known them.

XI. CHRISTIAN CONTENTMENT.—Vs. 10. BUT I REJOICED. And still do rejoice. So the Greek, see R. V. IN THE LORD. It was the Lord's gift, though it came through the Philippian, which had given him such joy. NOW AT THE LAST. "The rest in these words is an expression of a hitherto disappointed expectation."

II NOT THAT I SPEAK IN RESPECT OF WANT. The mere supply of my wants is of little account; what I care for most is your affection, and the Christian character expressed by your giving. I HAVE LEARNED TO BE CONTENT is to have the repose that comes from perfect trust in God. It is not the content of indifference and carelessness of what may come; Christian contentment trusts to God what it cannot change, with perfect rest in his goodness and love. It is every eye means God gives to improve its condition and that of others.

12. I KNOW . . . HOW, etc. "The word again is a peculiar and almost technical word. It is, 'I have been instructed; I have learned the secret'—a phrase properly applied to men admitted into such mysteries as the Eleusinian, enshrining a secret unknown except to the initiated."

XII. THE POWER WITHIN.—Vs. 13. I CAN DO ALL THINGS THROUGH CHRIST. He indeed was content, but he would not take the glory of it. Its source was in Christ. He shows them the way and the only way in which they can reach true contentment.

THE "LIQUID AIR" FAKE.

(London Free Press.)

The value and importance of liquid air have been the subject of numerous fairy stories. It was to revolutionize the power problem, and these cities like London, which have only a small dam by the mill-site, were beginning to hope for another solution of this sum in their mechanical arithmetic. It was said that a train of cars would be run thousands of miles on a few barrels, and a small express wagon would haul enough in one load to take the largest steamer across the Atlantic. All this is now exploded. It proves that liquid air is very little known outside of laboratories, and, in fact, only four universities in America are equipped to make it. Careful tests, recently made at Cornell University, demonstrated the fact that a one-horse power engine, working continuously for one hour, could produce only enough liquid air when converted into power to run a one-horse power engine one minute. We have learned that at the Clergue works at the Soo the experiment was carried on to the full: test, with no satisfactory result. But while the talk lasted many rainbow-chasers were caught in the meshes of liquid air promoters.

THINK AND THANK.

"Think and thank" are radically the same word, and he who fails to thank God for his good gifts fails to think duly of God as the giver. So again "praising" is but another word for "appraising, and he who does not come to God in prayer, with praise for the privilege of praying, falls of showing a right estimate and appreciation of prayer. When ten lepers came to Jesus with a common petition for their healing, Jesus healed them all; but he was grieved, for their sakes, that only one of them showed his right appraisal of his cure by returning to give praise for its granting. And the one whose prayer was thus accompanied with praise had a blessing that was not secured to the other nine. Do one in ten of those who now make requests for the day in their morning prayer preface those requests with praise that they can thus come to God, or do they return to give thanks in the evening for every specific answer to the petitions of the morning? There can be no spirit of true prayer without the spirit of praise accompanying it.—H. C. Trumbull.

It is good for us to think as richly and deeply of Christ as we can. It is good for us to analyze in patient meditation all that he is to us and all that we can be toward him. But O, let us beware lest any subtlety of thought or depth of meditation ever deadens or dulls in us that first, great deep longing of the soul for him who is its only Saviour. In deepest grief, in uttermost perplexity, often in great and overwhelming joy, always in consciousness, that yearning desire asserts itself. It is as the movement of the hart child to its mother or of the parched beast to the river. While others call the wordrons Lord by partial names that utter some on side of his wondrousness, to us 'e has but one name—Saviour. He is that and that alone, and all besides only as it is wrapped up in that.—Phillips Brooks.

Equity Sale.

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

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

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

CONSUMPTION Prevented and Cured.

Four marvelous free remedies for all sufferers reading this paper. New cure for Tuberculosis, Consumption, Weak Lungs, Catarrh, and a rundown system.

FREE.

Do you cough? Do your lungs pain you? Is your throat sore and inflamed? Do you spit up phlegm? Does your head ache? Is your appetite bad? Are your lungs delicate? Are you losing flesh? Are you pale and thin? Do you lack stamina?

These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.

You are invited to test what this system will do for you, if you are sick, by writing for a

FREE TRIAL TREATMENT

and the Four Free Preparations will be forwarded you at once, with complete directions for use. The Stocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Stocum Chemical Company, Limited, 175 King Street West, Toronto, giving post office and express address, and the free medicine (the Stocum Cure) will be promptly sent. Persons in Canada please send for samples to Toronto. Mention this paper.



Backaches of Women.

Not one woman in twenty has a strong back.

Backache is the cry of Weak Kidneys for help. Backache is the warning note of much more serious trouble to come, if not attended to immediately. Backache can be cured quickly and permanently by using

DOAN'S KIDNEY PILLS.

The great and well known Kidney remedy. They have cured thousands of women. They will cure you.

Mrs. R. L. Lane, Mapleton, N. B., writes: "I was greatly troubled with Backache and pain in my side. I saw Doan's Kidney Pills advertised, so thought I would give them a trial. After the first box I began to feel better and I took two more to make a complete cure. I consider Doan's Kidney Pills a good, honest, reliable medicine for all kidney troubles and can highly recommend them."

50c per box or \$3 for \$1.25. All dealers or T. A. DOAN KIDNEY PILLS CO., TORONTO, ONT.

After Christmas

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

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

GLUTEN FLOUR For DYSPEPSIA. SPECIAL DIETETIC FLOUR. K. C. WHOLE WHEAT FLOUR. Unlike all other goods. Ask Grocers. For book on sample write Farwell & Rhine, Watkown, N. Y. U.S.A.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is Rev. J. W. MANNING, D. D., St. JOHN, N. B., and the Treasurer for P. E. Island is Mrs. A. W. STRAIN, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. MANNING; and all such contributions in P. E. Island to Mrs. STRAIN.

WOODSTOCK, N. B.—Sunday, Dec. 21st, we baptized five and Dec. 28, five more happy believers. We expect others soon. Z. L. F.

SURREY, N. B.—We are encouraged in our work. After having assisted Bro. Ganong at Salem, he came to our assistance in Surrey. The Lord blessed our united efforts. It was my privilege on the 14th, to baptize and receive into the church six believers. We hope that others will surrender themselves to the Lord. MILTON ADDISON.

NANDIGAM, INDIA.—We are out here in camp, five miles from Tekkali. A work of grace among the Malas in this region seems to be taking place. Two were baptized on the 22nd November. One of them is the leading Mala in this village. His three brothers are said to be believing in Christ and we hope they may soon confess him publicly. It is quite possible that this movement may spread to other villages and result in many conversions. Will you all pray that this may be so. W. V. HIGGINS.

SALISBURY, N. B.—We are very glad to report that our church is in such a prosperous condition. Rev. H. V. Davies has been pastor of this church for about six months. He is now holding special meetings at Steeves' Mountain, which is a part of this church. He is assisted by Evangelist Beaman. We are glad to learn that some are seeking the light and hope that there will be many more come out and take a stand for Jesus. The Sunday services are well attended in the different parts of the field. The prayer-meetings have been growing in interest, and at Salisbury we have meetings where God's spirit comes in and we have blessed times. But I am sorry to think that I can only spend such a short time here at home, as I have to leave again soon to pursue my studies at the institutions in Wolfville. WARREN L. STREVEES.

HAMPTON VILLAGE, N. B.—Since last report our meetings at Norton have increased in interest. Dec. 21st I baptized two and received into the church six (6) others by letter, and one who had been previously baptized. A number more have been converted during our meetings and will follow Christ later. The church has also been greatly encouraged and strengthened by the coming of Bro. James A. Floyd and family who have lately removed to Norton from Fairfield, St. John county. Monday evening the church and a few invited friends assembled at the hall for a social evening. After a short time spent in friendly conversation the meeting was called to order by Bro. James Allaby who called upon Deacon Pickle for an address. In a very graceful and appreciative way the gifted deacon presented the pastor with the good wishes of the church—a nice new sleigh robe, over \$20 in cash and several other useful articles. E. S. SHAW.

GEORGETOWN, P. E. I.—The Baptist church in this town is doing excellent work. Though few in numbers they are making a heroic effort to extend the Master's cause. They have commenced a new edifice which they hope to dedicate next summer. It will, when completed, cost about \$1700, and will be a neat and attractive little church. Bro. James Manuel has worked untiringly for the interests of the church. He has travelled throughout the island and collected money for the building fund and is active in all the spiritual efforts. He is also a liberal contributor for the support of the work. Deacon Edward Lemman has also worked indefatigably and not without results. This church is connected with the Montague field and is pastorless. It is a good field for some consecrated pastor. Any friends of the denomination who can assist this faithful band in the building of their

church will please send their offering to Mr. James Manuel, Georgetown, P. E. I., and it will be gratefully received. M.

Personal.

We were favored with a call last week from Rev. H. F. Adams of the First church, Yarmouth, who was returning from a visit to his family at Fredericton. Mr. Adams is just getting well to work in Yarmouth and finds the outlook for work encouraging.

We were sorry to miss seeing Rev. W. H. Smith of Florenceville, N. B., when he called at this office on Saturday. Mr. Smith is one of our young pastors, and is proving himself to be an energetic and successful worker.

Rev. Alexander White of the Mein St. church, St. John, has resigned his charge. The resignation has been accepted by the church, but will not, we understand, take effect until spring. Bro. White has won the confidence and esteem of his brother ministers in the city, and both he and Mrs. White have made many friends in St. John, who will much regret to hear that they are likely soon to leave the city.

Notices.

The County Conference of Kings Co., N. S., will meet, (D. V.) at New Minas, Monday, Jan. 13th, 1903. The morning service commencing at 10 will be devotional, led by L. D. Morse. The afternoon service will also commence with social and prayer service led by J. A. Huntley. The chief topics to be discussed will be, Personal Work for the Winning of Souls for Christ. Care of Converts and Christian Growth. Will the pastors see that delegates are sent from the churches. We are hoping for a good attendance of delegates and brethren. M. P. FREEMAN, Sec'y.

We have received a note from the pastor of one of our churches in the eastern part of Nova Scotia intimating that his church has had a very unpleasant experience with a contractor, resident in the United States, whom the church has employed to build its house of worship. The lesson would seem to be that churches will do well to inquire very carefully into the reputation of contractors who are not well known to them, before placing confidence in their honesty and their ability to fulfil their undertakings.

The Queens County Quarterly Meeting will convene with the Upper Gagetown Baptist church commencing on Friday evening, January 9th, and continuing through the following Saturday and Lord's day. The President, J. D. Colwell, Secretary, and Rev. W. J. Gordon is a programme committee. Dec. 18th, 1902. J. COOMBS, Sec'y.

CHILD'S MEDICINE—WHY?

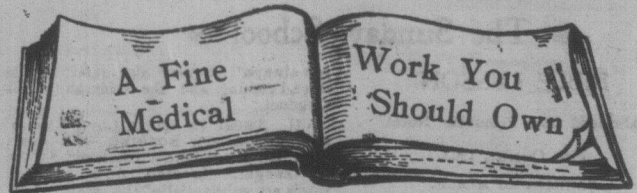
Because Scott's Emulsion believes such an extraordinary variety of children's diseases all the way from slight colds to the serious hip disease.

Because Scott's Emulsion is as harmless as milk. Well borne even by the delicate stomachs of babies.

Because children respond so quickly to its action. A medicine peculiarly suited to their sensitive nature. It is wonderful how rapidly delicate children improve in every way while taking Scott's Emulsion.

Because children like the taste. Most of them like Scott's Emulsion at once. The rest soon learn to like it. Little daily doses bring the results.

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



A Free Gift

To Be Presented by Dr. Sproule, B. A., To All Who May Apply.

WHEN a man truly wishes to benefit humanity in the highest sense, what does he give away? Books—books, every time. It is really the most helpful—yes, and most valuable gift he can distribute. Andrew Carnegie, the great millionaire thinks so. See how he gives away libraries every day! Dr. Sproule, the eminent specialist, thinks so too and not a day passes but hundreds of books are sent out free from his busy offices. During long years of experience he has found that in no way can mankind be helped more effectively. Therefore he offers to the public absolutely free, his book on Constipation. Perhaps you are troubled with Constipation. Then this book is for you. Consider what this offer means. Dr. Sproule, a man famous in his profession, has made a life study of this

too common and disagreeable trouble. He has written this valuable book. He has illustrated it with five drawings of the organs affected by Constipation. Now he offers it free to all who desire it. He might have put this book on sale—but this was not his plan. He wants the book to aid all mankind and thousands have benefited by his generosity and sincerity of purpose.

NOW for a few words about the book itself. It enters thoroughly into the cause of Constipation, it shows you how this trouble progresses, it makes plain its dangers, and it tells you how you can be cured. It's well worth while to gain all this helpful information—without charge.

Send For It Today

When you send for the book, cut out the accompanying blank slip and forward it with your name and address plainly written on the dotted lines. Do not delay as there has been a tremendous demand for the book. Write to Dr. Sproule, B. A., Specialist, 7 to 13 Desne St., Boston.

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

P. E. Island Conference.

The P. E. Island Baptist Quarterly Conference will convene with the Baptist church at Fairview, Queens Co. on December 15th and 16th. Delegates coming by train will purchase their tickets for Milton Station. A profitable programme is being prepared and representatives are expected from all our Baptist churches. J. L. MITCHELL, Sec'y. Charlottetown, Dec. 2nd.

Annapolis County Conference.

The Annapolis County Conference met in quarterly session with the Baptist church in Annapolis Royal on December 15th and 16th. The attendance was small on account of the condition of the weather and the roads. The Monday evening session was adjourned on account of a Mass-Temperance meeting in the town. At the Tuesday sessions the reports from the churches were received and contained much of an encouraging nature. A resolution was unanimously adopted, expressing regret on account of the removal of three pastors from the county.—Rev. E. L. Steeves of Paradise to Glace Bay, Rev. W. M. Smallman from Nictaux to New Glasgow, and Rev. L. J. Tingley recently of Port Lorne to Hammonds Plains and Sackville, N. S. These pastors have enjoyed the fullest confidence of their brethren, and carry with them to their new fields of labor the best wishes and prayers of a large multitude of friends who have profited by their ministrations in this county.

It is cause for gratification to know that in the recent campaign in behalf of the 20th Century Fund that pledges have been secured or the full amount allotted to Annapolis county and there is still a large portion of the territory to be canvassed. The pastors hold themselves in readiness to co-operate with the 20th Century Committee in order that this work may be properly completed. W. L. ARCHIBALD, Sec'y.

The total arrivals in Canada from outside, not including returned Canadians, for the 11 months from the 1st of January to the 30th of November, 1902, numbered 87,479. Of these more than 56,000 located in Manitoba and the Northwest Territories and 24,000 in eastern Canada. There was a movement of population from eastern Canada to the west amounting to 74,300, which makes the total number of people locating in Manitoba and the Territories for these eleven months, 70,300. The number from the United States reported as having settled in western Canada in the 11 months of the present year is 31,489. For the same 11 months the free homestead entries were 21,000. In the number of homestead entries the increase has been about two and a half times more than last year.

Application will be made at the next session of parliament for an act to incorporate a company to be called the Digby and Sydney Railway Company, with power to construct a railway commencing from a point near the town of Digby, thence to a point at or near Windsor Junction, passing through the counties of Digby, Annapolis, Queens, Lunenburg and Halifax, thence in an easterly direction to Mulgrave through the counties of Guysboro and Antigonish, thence in an easterly direction to Sydney, C. B., with power to construct branch lines from any point on the proposed line; with further power to construct, own and operate wharves, docks, to equip, own and build boats and operate the same.

BEST WISHES

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

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

Equity Sale.

THERE will be sold at Public Auction, at Oubb's Corner (so-called), in the City of Saint John, in the City and County of St. John in the Province of New Brunswick, on Saturday the Seventh day of March, next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Wednesday, the twenty-second day of October, A. D. 1902, in a certain cause therein pending, wherein Etta L. Aiton on behalf of herself and all other unsatisfied creditors of Montague McDonald, deceased, who shall come in and contribute to the expense of this suit are Plaintiff, and Clara L. McDonald, Administratrix of the estate and effects of Montague McDonald, deceased, the said Clara L. McDonald is her own right, William S. McDonald, Charles E. McDonald, Kenneth E. McDonald, Annie L. McDonald, Nellie B. McDonald and Jean McDonald are Defendants, the following lands and premises described in the said decretal order as—“All the right, title and interest of the said Montague McDonald in and to that certain tract of land or island known as Hama-wagonah Island, situate, lying and being in the City and County of Saint John, aforesaid, on the northerly shore of the Bay of Fundy, and about three miles southwesterly from Fairbridge Island at the entrance of the Harbour of Saint John, together with a small island and islands connected therewith or joined thereto by a beach or shore dry at low water, being the same island or property as is described and mentioned in the grant thereof dated the twenty-third day of June in the year of our Lord one thousand seven hundred and eighty-six, one to William Fagan, John Colwell and others; together with the buildings and improvements thereon standing and being, and all and singular the privileges and appurtenances thereto appertaining and belonging.” For terms of Sale apply to the undersigned solicitor. Dated this twenty-third day of December, A. D. 1902. ANON & WILSON, J. JOSEPH PORTER, Solicitors. Reference in Equity.

Baby's Things

I prefer PEARLINE to other soap powders. For cleaning baby bottles, nipples and silverware it has no equal. I will try it alone for washing.

Mrs. Rev. J. F. R.

One of the Millions.

883

MARRIAGES.

PERRY-DYKEMAN.—At the residence of the bride, Main St., St. John, on the 18th inst. by the Rev. A. T. Dykeman, George H. Perry, of St. John, to Lida Dykeman, of the same city.

RAINFORTH-WEST.—At the residence of the bride's parents, Morristown, Dec. 17th, by Rev. A. S. Lewis, Frank M. Rainforth of Windermere and Julia E. West of Morristown, N. S.

CORNELIUS-HUME.—At the bride's home, Chester, N. S., Dec. 20, by Pastor Rupert Osgood Morse, Douglas Seymour Cornelius and Lizzie Winifred Hume, both of Chester.

HURST-RIED.—At the Baptist parsonage, Fort Hill, Nov. 27th, by the Rev. L. I. Slaughterwhite, John Hurst and Hattie Ried of Fort Hill, N. S.

HIRTLE-HAUGHN.—In Lapland, Lunenburg county, N. S., December 21st, by Rev. Chas. R. Freeman, M. A., Hibbert Hirtle of Lapland, Lunenburg Co., N. S., and Lena Haughn of Lapland, Lunenburg Co., N. S.

STEPHENS-McLAUGHLIN.—On Dec. 24, at the Baptist parsonage, Onslow, N. S., by Pastor Jenkins, Herbert Stephens of Belmont to Alice Mabel McLaughlin of Truro.

GIFFIN-McMILLAN.—At Isaac's Harbor, N. S., on Dec. 24, by Rev. W. H. Warren, Otho L. Giffin of Worcester, Mass., son of Capt. Ira P. Giffin of Isaac's Harbor, to Lillian Bettele, daughter of Capt. William McMillan, also of Isaac's Harbor.

HAM-LANGILLE.—At the parsonage, Lunenburg, Dec. 20th, by Rev. H. S. Erb, Nathan A. Ham to Lucy A. Langille, both of Mahone Bay, N. S.

BOWLES-MARSH.—At River Herbert, by Pastor J. M. Parker, Dec. 24th, J. Albert Bowles of River Herbert to Martha Marsh of Kentville.

ROBINSON-MILLS.—By Pastor J. N. Parker, Dec. 25th, Samuel T. Robinson and Clara Bell Mills, all of Joggin Mines.

McKAY-CARTER.—At the home of Samuel Pyle, Dec. 24, by Pastor Ernest Quick, Charles D. McKay of Port Shoreham to Jane N. Carter of Oyster Ponds.

MILLER-CORKUM.—At Canning, Dec. 11th, by Pastor I. A. Corbett, James Miller of Canning to Violetta Corkum of Canning.

DEWITT-PALMETER.—At the bride's home, Dec. 23rd, by Rev. I. A. Corbett, George Milledge DeWitt of Medford, N. S., to Florence L. Palmeter of Medford.

WARREN-DORKENDORFF.—At the home of the bride's parents, by Rev. A. F. Brown, Dec. 24, Earnest E. Warren and Ida M. Dorkendorff, both of North River, Prince Edward Island.

WESTAVER-HURTLE.—At the home of bride's parents, Dec. 18th, by pastor W. B. Bezanon, Alice L., eldest daughter of Mr. and Mrs. John D. Hurtle to W. S. Westaver, all of Mahone.

CRANDALL-BISHOP.—At the home of the bride's parents, Dec. 24, by Rev. W. H. Smith of Florenceville, John H. Crandall and Nettie J. Bishop, both of Elgin, Albert county, N. B.

DEATHS.

FOSSAY.—At Sypher's Cove, N. B., Dec. 17, Hallet, aged 17 months, only child of Brother and Sister Wilbert Fossay. May the dear Lord comfort them in this hour of trial. "Of such is the kingdom of heaven."

MARSH.—At 68 Newbury Street, West Somerville, Mass., Dec. 21, Mrs. Margaret E. Marsh, aged 63 years. Sister Marsh had been a great sufferer, but the presence of Jesus whom she loved was her supreme comfort and hope. She was formerly a member of the Baptist church in Canning, N. S. Her last days were brightened unspeakably by the noble stand for Christ which her only son, Mr. J. H. Marsh, has recently taken. The funeral exercises were conducted by Rev. A. F. Newcomb.

MURPHY.—Mr. F. J. Murphy died at his late home, 1144 1/2 St. John, Halifax

county, Nova Scotia, on Nov. 2, last, aged 75 years. For about six months he had suffered from the illness which resulted fatally. He had filled well his place in the community. He leaves a widow who had borne life's burdens with him for fifty-three years. Right sons and daughters remain, filling well their places in life. Pastor Rupert Osgood Morse of Chester conducted the funeral which was largely attended.

GUIOW.—At Central Norton, Dec. 10th, Mrs. William Guion, formerly Mrs. Henrietta Herriot of Pettoctodiac, N. B. Mrs. Guion was baptized in early life by a Rev. Mr. Parker who was then pastor of the Springfield Baptist church. Having married she settled at Pettoctodiac where she remained until her husband died when she moved to Vancouver, B. C. with her daughter where she united with the First Baptist church of that place. Returning to N. B. she married again and has resided for the past twelve years at Norton. Though only lately uniting with the Norton church, she had lived a most humble, consistent Christian life, attending meeting with her husband, who is a Free Baptist, whenever it was practicable. Of a retired disposition, she was a most industrious, patient, affectionate wife, and won the deepest regard of all with whom she came in contact. She leaves a faithful, kind-hearted daughter to mourn her loss.

TOMPKINS.—On the afternoon of Dec. 1, at his home at River Bank, Robert W. Tompkins passed peacefully away at the age of 64 years. He was married to Elizabeth Phillips in 1867. The widow and three daughters command the heart-felt sympathy of all our readers. Although the end has been apparent for some time yet it was a severe blow to the wife and children. The departed leaves behind three brothers, Delancy and Broadstreet of River Bank and Albert of Presquele, and three sisters, Mrs. Sydney Tompkins of Presquele, Mrs. Jos. Foster of Landsdown and Mrs. R. K. F. Rideout of Robinson, Me. The deceased was baptized by Rev. J. W. S. Young and united with the East F'ville Baptist church at its organization. He was shortly afterwards chosen deacon and has most worthily filled the office since that time. His last days were most peaceful and without pain. He was conscious of what was going on about him to the very last. The funeral services were conducted by Pastor Smith in the church at East F'ville. A large number was present to pay their last tribute of respect to the departed.

COWAN.—Fell asleep in Jesus on Sabbath evening, Dec. 14, Eliza J., second daughter of the late Moses E. Cowan, S. John, N. B. The deceased was converted at the early age of thirteen and baptized into the fellowship of the Portland Baptist church, now Main Street, by the Rev. E. C. Cady. She served in the Sabbath School and in other departments of the

church until forced by increasing delicate health to retire from labor she loved so well. Her recent illness, lasting some seven weeks, was very painful, yet through it all her sweetness of disposition and submissiveness to her lot were constantly manifested, not a murmur ever escaping her lips. She was ever hopeful, ready for the Master's call, and like an infant in its mother's arms she sweetly and quietly slept away from earth to awake in heaven to behold her Saviour's face. A mother, five brothers and three sisters are left to mourn their loss while she has gone to join a loved father who served some 40 years as deacon and 20 years as a Sabbath School superintendent on earth but who now serves continually before the throne. The Rev. W. K. Thompson assisted the pastor in the conduct of the funeral services which were attended by a large number of relatives and sympathizing friends.

PINEO.—At Kentville, N. S., Dec. 10, Mr. Fred Pineo in the 70th year of his age. Mr. Pineo was up to a few years ago a resident of New Minas and a consistent member of the New Minas Baptist church. Lately he has been residing with his half brother, Mr. John Pineo of Kentville. Some time ago Bro. Fred Pineo suffered a slight paralytic stroke, but seemed to recover almost entirely from the effects of it; but sooner than was anticipated the second stroke came and he rapidly sank into a state of coma from which he never rallied. Bro. Pineo was never married but lived a bachelor life in his own home for many years. The funeral took place at his brother's residence, Kentville, and Rev. C. H. Day conducted the services, speaking from John 11: 25, "I am the resurrection and the life." A representative gathering followed our brother to his last resting place at "the Oaks."

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LITERARY NOTES.

THE CANADIAN ALMANAC.

The 56th annual issue of the Canadian Almanac has appeared in handsome form. The information which it brings within easy reach of a busy man is indispensable, and no other volume of which we know gives so much information about Canada in so small a space. The Canadian Almanac for 1903 contains a full account of the census of Canada so far as issued, giving the Population of all the Districts in the various Provinces of the Dominion, and also tables showing the Population arranged according to the principal religions, sexes and conjugal condition, place of birth, etc. The information in reference to the Militia of Canada is very full and complete, and there is much information concisely given in respect to the British Government, Army and Navy, other departments are revised to date, including the tariff, post office directory, clergy, schools, colleges, societies and institutions, baristers, foreign consuls, and the like. The astronomical informa-

tion has been considerably enlarged, and the tide tables for Halifax, Quebec and St. John for 1903 are published. The historical diary has been continued. A map of the city of Toronto is given. The Almanac contains 440 pages, and the price in paper covers is 35 cents. It is published by the Copp, Clark Company, Ltd., Toronto.

The Missionary Statistics of the World for the year 1902 appear in the January number of The Missionary Review of The World. These show the grand totals and all the principal Societies working in heathen lands and are in themselves a conclusive argument for the efficiency of Foreign Missions. This number of the Review is exceedingly attractive. Dr. Pierson writes on the "Privilege and Power of Prayer;" Dr. De Witt C. Snyder describes with graphic word-pictures his experience on first going "Into the Heart of Africa;" Dr. J. T. Hamilton gives a very full account of the "Black fellows of Australia," and what is being done to Christianize them. One of the most interesting and practical papers is by Miss Belle M. Brain, who has collected the striking "Testimonies of Great Statesmen in Favor of Foreign Missions."

In the General Missionary Intelligence are items of great interest, as for example, The Outlook for the Indian; National Federation of Churches; A Hindu Missionary from India; Protestantism and the Pope; Christian Endeavor in Spain; A Calamity near Smyrna; A George Junior Republic in India; The Uprising in Siam; Anti-missionary Proclamations in China; A Needy Field in West Africa; An Awakening at Lovedale, etc.

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Piles Cured Without Cutting, Danger or
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Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Pile Cure Co., Marshall, Mich., and you will receive this book by return mail.

HER PRESENCE.

Lady Stanley, the wife of the ever-revered Dean Stanley, was in the habit of spending a good deal of her time in a London hospital talking with the sick and suffering people there, and trying to cheer and comfort them. Among these was a poor woman suffering with a painful and dangerous disease. Lady Stanley's words had been of great comfort to her on her sick bed. The doctors said that her life could only be saved by her having to go through a very painful operation. They told her that she must certainly die unless the operation was performed. "I think I could bear it," she said, "if Lady Stanley could be with me while it was being done." Lady Stanley was sent for. When the messenger arrived at her home he found her all ready dressed for attendance upon the Queen. There was no time to change her dress, so she threw a cloak around her, and hastened to the hospital. She stood by the side of the sufferer until the operation was over, then she hastened to the palace, explaining to the Queen the reason for her delay, and received abundant tokens of the Queen's approval.—Ex.

EXALTING JESUS.

Dr. R. F. Horton, writing home to his people from Rome not long ago, remarked: "In carefully inspecting the magnificent church of St. Peter's, the grandest in Christendom, and in climbing the roof and the dome, I was overcome with a sense of its tawdriness and vanity. How utterly incapable this kind of splendor and display to take the place of the known and present Lord!" Dr. Horton says also that he chanced to meet a long procession of the priests and dignitaries coming into the cathedral for what is called the "Blessing of the Candles," and, narrowly scanning their faces, he could not discern a sign in more than one or two of that joy and peace which come from seeking a living God. His conclusion was that it is possible to be occupied in the service of the vastest church in Christendom, and yet to miss the Lord who comes to his temple. We must exalt Jesus more than his church, and we must find in the risen and exalted Christ our hope and confidence.—Ex.

THE PROBLEM OF LIFE.

Life is a deep and difficult problem, which few have learned to solve. An eminent minister once said that the lives of a vast majority of the inhabitants of the globe are utterly worthless to the world, and if they should all be suddenly plunged into the depths of the sea they would not be missed. He declared that they do not contribute more to the progress of the world than the bubbles which would come up in the process of their drowning.

Yet we know that life is a precious gift of God. The Creator has blazoned in every human bosom a love of life, which tells us plainly that it is a sacred charge, not to be lightly thrown away. But Jesus teaches us to sacrifice life. What can be the meaning of this: "Whoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it?" Life is not to be sacrificed by suicide. It is not to be wasted by self-inflicted torture. Men and women are not to go about hunting for opportunity to suffer or die. Life is not to be thrown away on our vices or worldly ambitions. There is neither profit nor merit in mere suffering. Not every drop of human blood that is shed can be called precious blood. The drunkard who cuts his life short in the indulgence of a base appetite cannot expect to receive any benefit from the tremendous sacrifice. The scars which one receives in the service of sin are not honorable. The loss sustained in that battle is without reparation and without compensation.

Only the blood shed in the service of a good cause or the defence of a righteous principle is precious blood. The scars which a fireman receives in his effort to rescue a helpless child from a burning building are honorable scars. The man who gives up his lower for his higher life does well. When he sacrifices a life of ease and pleasure and luxury for righteousness and truth he makes a great gain. If

one should lay down his life for his family, for the community, or for his country, he would make the best possible use of it. He has learned the meaning of life when he becomes willing to surrender it rather than surrender a righteous principle.—Christian Advocate.

A CUP OF COLD WATER.

A few Sundays ago, when preaching at the Rev. Bernard Snel's church in Exton, the Rev. C. H. Shave related the following story:

During a battle in the course of the late war in South Africa a soldier was lying severely wounded on the field of battle. A chaplain came near to him, knelt down by his side, and began to read to him from the New Testament.

The soldier turned impatiently away and said:

"Put that by. Can't you see I am dying of thirst?"

The chaplain put the book in his pocket, took off his helmet, and ran back a long distance to where he remembered having seen water. Soon he returned with his helmet full of water, held it to the soldier's lips, and said, "Drink, brother."

The soldier drank deeply, and then turned and looked at the chaplain with his dim, fast-glazing eye.

"If that is what your book teaches you to do," he said, "take it out again and read it to me."—Ex.

THE GRAVING TOOL.

"Don't write there!" said an urchin to a young exquisite scratching with a diamond on the window of a waiting-room. "Why not?" was the startled inquiry. "Because you can't rub it out," was the instant retort. Glass will not give up its inscriptions, nor the onyx stone its seal, nor the cameo its profile; but sooner might they renounce their trust than the Hands of Christ. The graving tool was the spear, the nail the cross. "He showed unto them his hands and his side."

Sore Throat!

Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply

Painkiller

a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

There is only one Painkiller, "PERRY DAVIS."



Mothers' Help.

Every wearied mother finds in Surprise Soap those qualities which rob wash day of its terrors.

It does the work in half the time of other soaps; it makes the clothes clean and wholesome; it allows the housewife plenty of time to attend to other important duties.

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Cocoa.

It makes children healthy and strong.

ARE YOU RUN DOWN?
The D & L Emulsion
 Trade mark.
 Puts new life into you.
 Builds up Nerve and Muscle.
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 Positively cures Anæmia, General Debility, Lung Troubles, including Consumption if taken in time.
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They regulate the action of the heart and invigorate the nerves. They build up the run down system as no other remedy will do. They cure Nervousness, Sleeplessness, Brain Fag, Palpitation of the Heart, After Effects of La Grippe, Faints, St. Vitus' Dance, Anæmia, General Debility and all troubles caused by the system being run down. They have cured others. They will cure you. 50c. per box or 3 for \$1.25. All dealers or The T. Milburn Co., Limited, Toronto, Ont.

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Red Rose Tea IS GOOD TEA.

This and That

NO INSULT MEANT.

(London Tit-Bits.)

Shortly after a certain marquis received an important governmental position he was overwhelmed with begging letters, the result of the remarkable statements sent out concerning his unbounded generosity.

Among the letters which he received was one which became a standing joke among his friends. It was from a woman who wanted a sewing machine, and her letter commenced thus:

"Dear Sir,—A year ago you came to our town to make a speech. I went out to hear you, and I have been ill ever since." The fact was the lady caught cold on the occasion in question, but she certainly did not refer to the matter in very diplomatic language.—Ex.

GIVING IT A NAME.

An automobilist came to grief on an English country road, and was engaged in trying to set his recalcitrant machine to rights when he was addressed by an old man with a scythe who was leaning over a neighboring gate.

"What do you call that thing of yours?" asked the ancient.

"An automobile," said the perspiring owner.

"Auto what?"

"Automobile—means a thing that goes by itself," replied the chaffeur a little impatiently, adding, "And what do you call that thing in your hand?"

"Well, it automogress, but it doesn't," replied the ancient one, with a chuckle, as he lazily sharpened his scythe.

WHAT THE PUMPKIN SAID.

They put me to sleep in a warm, soft bed, and tucked the brown blankets over my head.

But the wind and the sun, the dew and the rain all helped me, and soon I was up again.

Then I looked up and saw the sun and thought right up to him I'd run.

But try as I would, and do my best, stretched on' on the earth I had to rest.

Said I, "Old Sun, you're a fanny fellow, so bright and warm, so round and yellow, I think I'd better try and see if I can go round and yellow be."

I could not do much, though I tried my best, and I'm one little pumpkin among the rest.

But there's one more thing I'd like to try and that's to be baked in a Thanksgiving pie.

—The Evangelist.

THE ABBEY'S STAINED GLASS.

(London Chronicle.)

The great rose window in the south transept of the abbey, which has just been dedicated to the memory of the late Duke of Westminster, reveals the poverty in the matter of stained glass of our national Valhalla. The Puritan iconoclasts made short shrift of the magnificent and priceless glass of the thirteenth, fourteenth and fifteenth centuries. Fragments alone could be found to form "the extraordinary patchwork" of the great east window, where scarcely any figure is distinguishable. The great west window belongs to the reign of George II., whose whose arms are in the centre. From the same period dates the window in the south transept. Then there is a window in the southwest tower, given by Mr. Childs, of Philadelphia, to the memory of the two religious poets, George Herbert and William Cowper, both Westminster scholars. True, the Chapter House, close by, is not so badly off. Its windows, setting forth various incidents in the abbey story, were presented by the late Queen and by American and English subscribers. But as the space available for monuments diminishes the stained glass window seems an appropriate commemoration for men of more national importance than the late Duke of Westminster.

SKEPTICAL POLICEMAN CONVICTED.

(London Mail.)

The Paris Matin tells the following story:

"A man named M. Antoine Picour was

yesterday afternoon passing along the Rue Resumer, when he inadvertently stepped on one of the electric 'plots' receiving a shock of such violence that he was knocked down.

"A crowd formed and helped him to his feet. At this moment a policeman arrived on the scene. 'I see what it is' he said; 'you are one of those people who always want to make yourself interesting. What you say is all nonsense, and I'll prove it to you.'"

"So saying, the too skeptical policeman stepped on the 'plot,' almost threw a somersault and dropped on his back, shocked in his turn. The crowd laughed, but the matter turned out to be the reverse of comic, for the policeman had to be taken to the Hotel Dieu."

TOOK EVERYTHING.

(Cleveland Plain Dealer.)

Frisleigh acted as a marriage broker once. Yes. He was engaged by an impetuous German count to secure an American heiress for him. Frisleigh was to get ten per cent of the girl's estate for arranging the match. He did better than that. He took it all.

"Ah! How could he do that?"

"He married the girl himself."

For Singers and Speakers.

The New Remedy for Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use.



"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large pleasant tasting lozenges composed of catarrhal antiseptics like Red Gum, Blood-Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of

RADWAY'S READY RELIEF FOR PAIN

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

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

Dysentery, Diarrhoea, Cholera Morbus.

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

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

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

A Little Girl's Life Saved.

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

Yours very respectfully,
MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

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

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Wants two or three reliable men to act as Agents for the Province of New Brunswick. Liberal contracts to good men.

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GEO. W. PARKER,

Prov. Manager,

St. John, N. B.

physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

THE SLEEPY MAN.

"Nurse says the Sleepy Man is coming—let us run, and watch him through the keyhole; 'Twill be such glorious fun."

So they softly crept to the playroom, Little Red and blue-eyed Nan; And waded long and patiently To see the Sleepy Man.

At last it came their bedtime, And nurse looked all around For Baby Nan and Little Ted, But neither could be found.

So then she sought the playroom, And lo, behind the door, The Sleepy Man had caught them both And laid them on the floor.

—The Presbyterians.

MESSRS. C. C. RICHARDS & CO.

Gentlemen,—My three children were dangerously low with diphtheria. On the advice of our priest my wife began the use of MINARD'S LINIMENT. In two hours they were greatly relieved, and in five days they were completely well, and I firmly believe your valuable Liniment saved the lives of my children.

Gratefully yours,
ADELBERT LEFEBVRE.
Mair's Mills, June 10th, 1899.

Society Visiting Cards

For **25c.**

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO.,
107 Gorman Street,
St. John, N. B.
Wedding Invitations, Announcements, etc., a speciality.

Furious snow storms continue to sweep the Newfoundland coast. Four more schooners have been lost, one with her entire crew of ten persons. Other vessels have been driven to sea and are believed to be in great danger. Trains and steamers are delayed, and there have been a number of fatalities throughout the colony.

CHURCH BELLS
Chimes and Pells,
Best Superior Copper and Tin. Get the price.
Mrs. S. H. ANNE BELL FOUNDRY.
Baltimore, Md.

INDEX.

News Summary

Three men for personation at the referendum voting in Toronto were fined \$50 or six months in jail.

The Crown Princess of Saxony has mysteriously disappeared. She has been missing since Dec. 11, and no trace of her can be found.

Judge Deacon, of Pembroke, has been appointed to investigate the alleged stuffing of ballot boxes in the referendum vote at Ottawa.

Mr. W. M. Clark, who recently purchased the Frederickton Reporter from Mr. H. H. Pitts, announces its suspension after an existence of fifty-six years.

A deputation of railway employes waited on Sir Wm. Mulock at Toronto on Wednesday and presented their views on the compulsory arbitration act, to which they are to a large extent opposed.

The Montreal civic committee in charge of the fuel question had ordered thirty more cars of soft coal from Nova Scotia. This has been determined owing to the heavy demand for coal already ordered.

Timothy Hanifin, aged 50, a farmer of Tyendinaga township, Ont., was found frozen to death in ice in a ditch near Shannonville. He had been drinking and a half gallon jar of whiskey was found alongside his body.

McIntyre Bros., of Sussex, and William Howe, of Welford, have been awarded first and third prizes in a potato raising competition instituted by a potato bug destroying company. The first prize was \$100 and the third \$50.

The Quebec and New Brunswick Railway Company will apply to Parliament next session for the power to build a bridge over the St. John river and approaches near Conors Station or near the Winding Ledges on the line of the said railway.

A helper engine on the Cincinnati, Hamilton & Dayton Railroad, got beyond control at Liberty, Ind., on Monday, made two wild runs between Connersville and that place, wrecked two freight trains, demolished four engines, killed two men and injured two others.

In interested circles in London it is thought that should the Canadian Pacific Railway Company enter shipping business on its own account instead of making arrangements with existing lines the severest struggle may be expected. The original proposal to establish a Canadian fast line has, it is believed been abandoned.

Wm. McBride, James Station and Matthew Landy, gasfitters, while examining a leaking gas main on Notre Dame street, St. Henri (Montreal), Friday night, were overcome by escaping gas. All three were found in an unconscious condition and taken to a hospital. McBride died before reaching the hospital, and the recovery of his companions is doubtful.

The quarantine against Connecticut on account of the epidemic of foot and mouth disease in New England was removed on Monday. The order takes immediate effect, and permits cattle, sheep and other live stock to be shipped out of the stock without restriction. The quarantine remains in full force as to the other states proscribed in the order issued Nov. 27 last.

Friday was the coldest of the season at Atlanta, Ga. The thermometer registered 18 above zero. Jacksonville, Fla., reported 38 above, and Savannah 34. Freezing temperature extends as far south as a line running east and west through the central portion of the cotton belt. Memphis thermometers registered 18 degrees Friday. At Nashville it was 13, and at Chattanooga 16 above zero. There was a light snow throughout Tennessee.

The MESSINGER AND VISITOR office had a narrow escape from being burned out on Monday night. A very serious fire occurred in the adjoining and closely connected building. We are thankful to say, however, that, apart from some slight inconvenience, we have not suffered from what has brought considerable loss and inconvenience to a number of our neighbors.

The thirtieth annual convention of the Commercial Travellers' Association of Canada met at Toronto on Friday. The directors' report shows a membership of 5,857, being 371 over last year. The financial statement shows a balance to permanent reserve fund of \$23,076. Mortuary benefits were \$42,175. The association decided to join hands with the Dominion Association in making an effort to have the tax upon commercial men in Prince Edward Island removed.

CHRISTIAN PATRIOTISM AND DEFENCE OF THE TRUTH. Under the above headings Rev. J. Harry King of Tilsonburg, Ont., has recently issued a pamphlet containing six sermons. The discourses deal with Christian Patriotism; The Doctrine of Regeneration; Christian Baptism; Righteous Living; Scriptural Belief; and Contending for the Faith.

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