

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIII.

Vol. XVII.

ST. JOHN, N. B., WEDNESDAY, JANUARY 16, 1901.

THE CHRISTIAN VISITOR
VOLUME LII.

No. 3.

The Rich Man Also Died. Phillip Danforth Armour who died in Chicago on January 6th, was a good type of that pushing, ambitious, farseeing and indomitable American man of business who starts out with nothing and ends by becoming a multi-millionaire. He was born on a farm at Stockbridge, Madison County, N. Y., May 16, 1832, received a common school education and was indentured to a farmer with whom he remained until he was twenty; and then, grown to be stout and broad-shouldered, obtained a release from his apprenticeship, and with other adventurous spirits started on the long hard journey to California, the land of gold. In four or five years he returned eastward, having accumulated some money, and established himself in Milwaukee as a grain merchant. After several years successful work along that line, he entered into partnership with a Mr. John Plankinton in the pork-packing business. At the close of the war came an opportunity for a speculation in pork, which Mr. Armour was shrewd and far-seeing enough to take advantage of, and the foundation of his great fortune was laid. He enlarged the scope of his business by establishing packing houses in Chicago and Kansas City, and then removed to Chicago. He afterward had agencies in all the larger cities of the South and at the principal markets of Europe. His employees numbered more than twenty thousand, and the product he manufactured was valued at \$110,000,000 annually. He was the most indefatigable of workers, and no clerk in his employ numbered the hours of labor that he did. From 7 a. m. until 6 p. m. he was engaged at his office, and during that time nothing but business employed his thoughts. When at home his business cares did not pursue him, and he enjoyed the comforts and repose of a truly domestic life. The House of Armour and Company also speculated largely in grain and in late years had invested heavily in railroad stocks. Among the men who have accumulated great fortunes in America there are probably none whose methods would better bear investigation than those of Phillip D. Armour. That is not to say, however, that his methods could be easily har onized with the Golden Rule and the Sermon on the Mount. Whatever may be said about Mr. Armour as a getter, he has been a generous giver. To the Armour Mission and the Armour Institute of Technology he had given more than \$3,000,000. A New York paper says of him: "He made millions because he understood how business must be done. Then when he had the money he considered himself as a trustee in the interests of the people, and he used what he had for the benefit of the public at large."

The Rich Men's Gifts. The increase of wealth in the United States in recent years has been enormous. Much of this increase has found its way into the hands of a comparatively few men and great fortunes have been rapidly accumulated. The possession of great wealth has enabled men individually or by combination to build up great monopolies in trade, strangling free competition, controlling transportation, influencing governments and imposing their own terms upon the consumers of the necessities of life in which they deal. This cannot be regarded as a wholesome condition of things. It is likely some time to meet a day of judgment and of righteous retribution, for commercial tyrannies are no more likely to be endured by the world indefinitely than political tyrannies. Fortunately it is almost impossible for the millionaires to lock up their accumulations in such a way that the people at large shall not obtain more or less benefit from the growing wealth of the country. It is also to be gratefully recognized that there is a growing disposition on the part of rich men to devote their surplus millions

to the public good. According to what appears to be a trustworthy statement, the donations and bequests of rich men to religious and philanthropic objects during the years 1899 and 1900 in the United States aggregate a sum exceeding \$140,000,000. This statement takes no account of any contributions of less than one thousand dollars. The total sum of last year's benefactions is indeed some seventeen millions less than those of the preceding year, but it amounts to more than \$62,400,000. In the past year there were given to educational institutions \$34,932,644; to charities, \$13,621,722; to churches, \$8,800,605; to museums and art galleries, \$2,145,333; and to libraries, \$2,961,000. Among the largest contributions were those of Samuel Cupples and R. A. Brookings, St. Louis, whose gifts to Washington University amounted to \$5,000,000; Andrew Carnegie gave to Pittsburg for institute and library, \$3,000,000, with gifts to other libraries amounting to \$625,000; Robert H. Brigham of Boston, willed to charities \$2,890,000; John G. Clark of Worcester, Mass., willed to Clark University \$2,350,000; John D. Rockefeller's gifts to Chicago University in the year amounted to \$2,050,000. Daniel S. Ford of Boston, left bequests to churches of \$1,150,000; John U. Brown of Newport gave to libraries \$900,000; Lyman C. Smith, of Syracuse, gave to Syracuse University \$750,000; and besides these there are several contributions of half a million each. The following list shows the sums received by the principal educational institutions of the country: American University, \$137,000; Amherst College, \$10,000; Berea College, \$110,000; Brown University, \$1,000,000; Barnard College, \$15,000; Bowdoin College, \$200,000; Beloit College, \$230,000; Cooper Union, \$800,000; Columbia College, \$492,000; University of Chicago, \$2,675,400; Cornell College, \$110,000; University of California, \$135,000; Colorado College, \$50,000; Clark University, \$2,350,000; Drake University, \$532,500; Dartmouth College, \$5,000; Harvard College, \$710,500; Hampton Institute, \$101,000; Illinois College, \$60,000; Lake Forest University, \$79,000; University of Michigan, \$27,500; New York University, \$125,000; Northwestern University, \$116,000; Oberlin College, \$360,000; University of Pennsylvania, \$74,000; Princeton College, \$112,000; Syracuse University, \$796,000; Smith College, \$32,000; Tufts College, \$105,000; Vanderbilt University, \$250,000; Vassar College, \$100,000; University of Wisconsin, \$7,000; Williams College, \$40,500; Wellesley College, \$310,000; Washington University, \$5,000,000; Yale College, \$1,341,912; Carnegie Institute, \$3,600,000.

Developing the Country. The opening years of the new century are likely to see a large amount of capital invested in developing the resources of Canada and promoting its industries and commerce. Mention has already been made in these columns of the Central Algoma Railway Company and the extensive work being carried on in connection with it in the Michipicoten country and other sections of northern Ontario. The American Syndicate, of which Mr. Clergue is the managing head, has not only this but other great enterprises in hand. It is said that it has already put \$8,000,000 into these enterprises and that other millions, besides whatever Government subsidies may be secured, will be required in order to their full realization. Some \$40,000,000, according to the Montreal Witness, are almost immediately about to be embarked in manufactures and mining throughout the country, eighteen millions of which are to be used by five concerns. These are the Canadian Furniture Manufacturers, with a capital of \$3,000,000; the Pacific Coal Company, with a capital of \$4,000,000; the Cramp-Ontario Steel Company, with a capital of \$5,000,000; the Blanche River

Pulp & Paper Company, with a capital of \$1,000,000, and the Dominion Iron and Steel Company, which is increasing its capital by \$5,000,000. Increased railway building and combinations also promise to add to the industrial interest of the year. The Canadian Northern Railway is seeking powers to construct several branch lines and also to amalgamate with the Ontario & Rainy River Railway Company, and the Manitoba & South-eastern Railway Company. The amalgamation will, it is hoped and expected, result in severe competition with the Canadian Pacific for the grain-carrying and other traffic of Manitoba and the North-West. A line of freight steamers will ply between Port Arthur and Parry Sound, connecting the two railways, and as the distance will be shorter and the water carriage cheaper than the all-railway routes, or even the rail and water route of the C. P. R., considerable saving will be effected, some of which ought to go into the pockets of the farmers. Application will also be made to parliament for powers to construct the Toronto & Georgian Bay Railway; a railway in the Yukon, from Pyramid Harbor to Fort Selkirk, and a railway from Fort Steele to Elcho, on the Crow's Nest Pass Railway, and thence to the boundary line. It is probable however that some of these enterprises will represent a reinvestment of capital in new forms rather than new investments.

Coming Home. The home-coming of some eight hundred Canadian soldiers from South Africa by the troop-ship 'Roslyn Castle' which reached Halifax on the evening of Tuesday, the eighth inst., is an event of the week, in which the whole country has been deeply interested. The soldiers were given a hearty welcome on their arrival in Halifax, and the welcome has been enthusiastically repeated in all the cities and towns where larger or smaller contingents of the force have their homes. The men thus returning belong to the Canadian Royal Dragoons, the Canadian Mounted Rifles and the Canadian Artillery. The officer in command was Lieut. Col. Drury of the Artillery. In performance of the arduous and perilous duties to which they were called in South Africa our Canadian volunteers have made a record for themselves of which both they and their country may well be proud. The experience through which they have been called to pass has been probably a much severer one than was anticipated either by themselves or by those who so enthusiastically bade them god-speed on their going. But in long and wearying marches and in the hour of battle, they have exhibited a sturdiness and power of endurance, a resourcefulness and courage, which have won for them the admiration of the Empire and the world. The report of the work of the Canadian Mounted Rifles shows that they marched 1,700 miles and took part in twenty-eight engagements, several of which continued for two to three days. With the returning soldiers came eight young women who, as nurses in the hospital, had served no less heroically than had their brothers in the sterner work of the battlefield. The names of these young ladies are: Miss Georgina Pope, P. E. I., senior nurse, Miss Sarah Forbes, Halifax; Miss Minnie Affleck, Lennox Ont.; Miss Elizabeth Russell, Hamilton; Miss Hercum, Montreal, senior nurse; Miss M. Horne, Pictou; Miss Macdonald, Pictou; Miss M. P. Richardson, Regina. The home-coming from war, however spectacular and enthusiastic the welcome may be, is never one of unmixed joy. It could not be so in this case. While thousands joined in the shouts of welcome, there were some who mourned in silence for the brave ones fallen in battle, who will return no more. A very pathetic feature connected with the home-coming of the troops was the death of Lieut. Sutton of the Dragoons, which had occurred only two days before the arrival at Halifax. Lieut. Sutton's wife had come down from Quebec to meet her husband, and had gone out with a party in a tug to the ship where it lay at anchor. Instead of the joyous meeting, there was only the heart-breaking news and the lifeless remains of her brave husband. There had been another death on the voyage, that of Trumpeter Inglis who was buried at sea. Both deaths resulted from typhoid fever, and there were some twelve other cases on the ship. With these exceptions, the health of the returning soldiers is said to be excellent.

Detachment From the World.

PROF. S. C. MITCHELL.

There is no spot on earth so near to heaven as the deck of an Atlantic liner, where the human spirit enjoys a freedom hardly known elsewhere. To account for this exhilaration of soul, it is not enough to mention the tonic sea air nor indeed the rest, which smoothes out from day to day the deep-dug wrinkles on the faces of wearied merchants and overwrought women. Is it not due rather to the fact that here the sordid interests of the world find no place? Every one has leisure for courtesy and kindness. Sympathy and communicativeness are the keywords to life on shipboard. Cut off from business, your high nature has play. Living a common life with your fellow-passengers and encountering like perils, you begin to feel an interest in them, to know something of their deeper experiences, their secret hopes and aspirations—things, a knowledge of which, the rush of trade does not permit. Distant from every land, you feel an interest in all countries; and the talk of these widely traveled companions is now of Germany, now of India, again of France, and then of America. You become a cosmopolitan. Thus in this little republic where all are on a footing of equality and brotherhood, you gradually creep out of your shell of selfishness and share the life and love of those about you. Moreover, your spirit, now free, wanders further. You stand face to face with the elemental forces of nature, admiring the majesty of the sea in its infinitely varied aspects. The thought that, any accident might be fatal and that, too, instantly, so far from causing dread rather invites you to a more trustful reliance on Him, "who hath measured the waters in the hollow of his hand." This is the veil between you and your fellow, between you and nature, between you and God. Here is detachment from the world in a physical way, better far than monasticism, whose aim was such.

In war likewise there is detachment from the world. At the call of his country, the patriot turns his back upon business, upon home, upon even wife and child. Fired by a higher duty, he tramples under foot the lower. Heroism dominates over greed: the conventional ties are snapped; sacrifice becomes supreme. This is the high moral gain that compensates in part for the hellish elements in war. Its cruelties are a big price to pay to detach from the sordid interests of the world: yet God has ever seen fit to use this as a discipline for the human race. In peace the individual is everything; in war the good of the whole effaces self.

In marriage there is a breaking of old ties to form nobler ones. The daughter leaves the comfort and protection of father's roof to share the struggles of a young man whose career is in the making. Yet out of these two fragments, torn with more or less violence from their long-embosomed places, there springs a higher life, another home, with all its sacred joys and responsibilities.

The discovery of new truth necessitates detachment on our part from the old set of ideas and relations. This is a rearing process often no less violent than that of the earthquake. Inquisitions have been the sharp surgical instruments devised to stop such pain. But all in vain. As the daughter turns from the father to the husband, as the patriot leaves his plow for the musket, so the mind, however slowly, grows out of the false into the true. New wine bursts old wine-skins.

What a collapse of cherished notions was there, when it was first hinted that the earth is not the centre of the universe and, more, revolves about the sun! The wrench given to the popular mind was so painful that the blood of Bruno hardly soothed it. That poor Neapolitan had a sad, tragic life. By the sleuth-hounds of the inquisition he was chased from Italy into France, England, and Germany. Finally captured at Padua—the very year in which Galileo began his lectures there on the new astronomy—he was kept in the Leaden Prison at Venice for six years; then demanded at Rome, he languished two more years in a tiny dungeon in Hadrian's tomb—a cell so narrow that in no position could his body lie out at full length. He was found guilty of teaching that there were more worlds than one, and so condemned "to suffer death in the most merciful way possible without the shedding of blood"—the horrible formula used at the inquisition for burning at the stake. To-day you can walk from his cramped cell across the Tiber to the recently erected bronze statue of the brave Bruno, which marks the spot where the flames enveloped his mortal body on that February day, in 1600. Such is the agony birth of an idea! Intolerance is only another word to express the deep-rooted unwillingness of man to stir (or to be stirred) out of his hole, whether mental or physical.

Sickness and suffering, by these God tries to prise the soul of man out of the mire of this world. Grief raises the curtain of life just far enough for us to see the fleeting character of all earthly things. It throws the soul back to God. How often does the one who has gone not only make heaven dearer but also appears now nobler to us.

"Forgive my grief for one removed,
Thy creature whom I found so fair.
I trust he lives in thee, and there
I find him worthier to be loved."

By exile, by imprisonment men are detached from the world to do great things. Detached from the petty politics of Florence, Dante climbed the heights of Monte Casino and dreamed the Divine Comedy. Cicero, driven out of public life, thwarted in his chosen career in the Forum, weighed down by grief not only at the overthrow of the Roman Republic but also by the death of his loved daughter Tullia, turned to his pen as a refuge from himself and threw off in the brief space of a year a series of masterly books which have forever enriched the heart, the language and the imagination of man. The time which he accounted lost has turned out to be the most profitable by far to the world. He that findeth his life shall lose it; and he that loseth his life shall find it. A lost life was that of Paul, of Luther, of Judson—a life in which the interests of self were forgotten in the presence of the good of others.

This truth Jesus stressed with an emphasis that startles: "If any man cometh unto me and hateth not his own father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Such was his reversal of our ordinary aims. Religion is the dominion of reason over sense, of sacrifice over selfishness, of love over hate, of God over self. Such is the new tariff of values which Jesus put upon man's qualities and deeds. The Roman's raised temples to Valor; Jesus exalted humility, meekness, self-sacrifice, love; making mastery consist in service and setting up a little child as the ideal of all. Detached from the world, we are free to live, to live the life of the soul: for man lives by truth, beauty, righteousness, love, and not by bread alone.—The Argus.

The Master's View.

The Master made his appeal to reason, and asked men's suffrages because his view was the most fitting. Round him gathered a crowd—hearing the Pharisees' criticisms, waiting for his defense—and he was willing to abide by their decision. First, he addressed a farmer standing in the second row—strong, sensible, prejudiced. Last week his flock of sheep came home, one short, in the evening—only one lost, and ninety and nine in the fold—yet this matter-of-fact and unemotional man scoured the country side, nor rested till his tale of sheep was complete. No one laughed at him; no one censured him. Why should they? It was his property; and was the Creator of all more careless or more foolish than a Galilean farmer? Did he not care about his creatures also, who were not sheep but human beings?

Behind the farmer was a young housewife, and yesterday there had been a little tragedy of domestic life in her home. As she was handling her necklace of silver coins, one slipped from her fingers and rolled out of sight. A poor little coin, and not worth a thought. Yet it had its associations, for it had been her mother's and had been a part of her dowry. So she rested not till it was found, and her neighbors, instead of finding fault with her, shared her joy. And were not His human pieces of silver as precious to God? While he was speaking, his eye already rested with sympathy on a prominent figure standing out from among his audience, round whom a very pleasant interest had gathered. He was a man of substance, a country squire and magistrate, respected and beloved, and some years ago he had suffered the keenest of human afflictions, which is not the loss of a son, but his disgrace. His younger son, a headstrong lad, yet lovable, had given him trouble at home—too much with the gay company of Tiberias—and then one day he departed to a distant Gentile city, where he played the fool so shamelessly that the tidings came to his Galilean home, and his father aged visibly. Fellow-Pharisees, like Simon with whom he used to feast before he lost heart for feasting, said he was well rid of the wastrel, and that it would be a good thing if he never returned. His father may have also passed careless judgment after that fashion on other prodigals, but circumstances had changed, and he was silent at Simon's advice. He could not be quite indifferent to the fate of one of his two sons; and when the young man came back an honest, humble penitent, and his father, sitting lonely and sad on the house-top, saw him coming down the familiar road, he forgot the counsel of Simon and all the other Pharisees, and not only gave him public, joyful welcome, but celebrated his return with the feast of a king. As Jesus touched on this happy romance of love, the faces of hard, suspicious Pharisees softened; for they had kinder hearts, if it came to their own flesh and blood, than they allowed to God, and would not on any account have done the things they imputed to him without scruple. It was as when the sun shines on gray rock after a shower and softens the face. Had not God also a father's heart as much as they? And would not they give him also the liberty of joy when such a one as Mary of Magdala or Matthew the Publican came home? And the Pharisees did not wish to answer Jesus, because they were with him for once, mind and heart.

As the Master revealed the idea of God, in whom he gathered and perfected beyond imagination everything which is reasonable and beautiful in man, he gave at the same time to the Pharisees the idea of a sinner, and it was something which never could have entered into these prosaic, frigid minds. For the Master was persuaded that a sinner was miserable, and the very idea was strange and almost diverting to a Pharisee. It seemed to him that the sinners were entirely happy for their kind, because they were often rich, and had a certain power, and gave feasts and lived riotously. Perhaps there were days when the saints regarded the sinners with envy because of "the roses and raptures of vice." Jesus, who knew all men, and had ever his hand on their pulse, saw beneath the poor show of gaiety and the mask of bravado. He knew the self-reproach and sated disgust, the bitter remorse and wistful regrets of the sinner. According to the Master, the sinners were hungry and thirsty, laboring and heavy-laden, vagrants of the highways and hedges, a set of despairing miseries. They were as sheep, which, either through wilfulness or foolishness, has wandered from the flock, and has lost its way, and is far from the fold, rushing hither and thither, torn and bleeding, palpitating and terrified.

The Master also believed firmly that the sinner was precious; and neither had this occurred to a Pharisee. The value of such a woman as washed Jesus' feet seemed less than nothing; she was a disgrace and a snare, an ulcer eating into the very vitals of society. She was a sad tragedy, with her degraded beauty and gay attire—a woman ruined, a woman ruining. Was she not also a soul made in the divine image and intended for high ends—a coin which had passed through many unholy hands, and now lay in the mire? She was still silver, and had on her the traces of her origin. What a wealth of passionate love and unreserved devotion was running to waste in this life! Now this piece of good money shall be laid out to usury, when the eyes wherewith she tempted men's hearts to destruction shall shed tears on the Master's feet, and the hair wherewith she ensnared men's lives shall wipe them dry.

And the Master dared to think that every sinner who had gone astray was missed of God. It might seem that amid the multitude of his creatures one less counted for nothing; but if any Pharisee thought so, he did not know the minuteness and the breadth of the Divine love. It had no forgetfulness; it made no omissions. As a bookman will discover in the dark the absence of a tiny volume, as a gardener will mark the empty place where a plant has been once, as a workman looks in vain for the tool among many his hand desires, so does the Divine love have in constant remembrance him who is lost, and will not rest till he be restored.

The Pharisees made their great mistake because they did not know God, and Jesus threw himself in the way of sinners because he knew the Father. He was indeed the true elder brother, who saw the sorrow on the father's face as he mourned for his younger son, and could not remain in the home; who went himself into the far country, nor ceased from his search till by his grace and passion he had found his brother and brought him home rejoicing. This was the meaning of his strange friendships; this was the secret of his unconquerable hope.—Rev. John Watson, in McClure's Magazine.

The Life of Daily Faithfulness.

Let us, day by day, do all the good we can. The apostle was intent on beneficent action, and day by day he sought strength for such action and looked for renewal through it. He did not put faith in the periodical doing of great deeds, but in the faithful pursuit of a daily helpfulness. In one of her letters Miss Haverall writes: "The bits of wayside work are very sweet. Perhaps the odd bits, when all is done, will really come to more than the seemingly greater pieces—the chance conversations with rich and poor, the seed sown in odd five minutes, even the table d' hôte for me and the rides and friends' tables for you."

This doing of good in a small way at every opportunity makes many rich. Said the painter of antiquity, "No day without its line," and so one by one his masterpieces came to perfection. Let our motto be: "No day without its beneficent deeds, although that day be simple and obscure," and we, too, shall turn our masterpieces which no mere artist can rival.

Let us live the life of daily faithfulness, and we shall rejoice as those who find great spoil. The years shall only clear our vision and show us more glorious things; they shall render the ears more acute, that they may catch wonderful whispers we now miss; they shall bow the body to the earth, but they shall give to the soul wings and crowning mercies. When our heart and flesh fail us God shall be the strength of our heart and our portion forever. What nobler work, what greater blessedness can we ask than this? The world may not know us to applaud; but what to us is the world when God approves?—W. L. Watkinson, D. D.

Westward.

Winter has set in with us in earnest and we are enjoying weather at forty-eight degrees below zero. But forty-eight degrees indicate quite a comfortable state of affairs: wait till the mercury runs down to sixty. However a true Westerner will always tell you that one can never feel the cold in this country. Well, I shall say nothing in confirmation or denial of that statement except that you feel something which if it is not cold it feels cold. Still, with all the chill of the north wind, this is a great country. Great because of a sturdy, hardy people whose warm blood and busy brain would make any country great.

I should like to say a word in regard to our work in the city. The Baptists are more than holding their own and why should they not? I am convinced that if we are true to our traditions we shall give to a diversified people a religious life,—vigorous, attractive and unifying. It is simply astounding how little of the genuine gospel—the gospel of salvation through Jesus Christ—is preached in this great part of our Dominion.

I cannot help but saying a word in regard to the work of our brother, Rev. W. C. Vincent. I sometimes wonder how he gets through with all the duties laid upon him. Vincent is a great worker, and I do not know but ultimately that is the prime condition of success in the pulpit and out of it. The large audiences in Logan Avenue church on Sunday evenings are great sights; great because of their diversities in occupation, ideals and needs.

Mr. Vincent is the people's preacher; the whole temper of his thinking naturally throws itself on the side of the "mass" so-called.

Showers of blessing are falling on the First church. Men and women are awakening to righteousness and calling upon their God. And the Missions are doing their work silently but surely, and the mustard seeds of the kingdom are fast becoming trees of shade and salvation. Before long, I believe, a new mission will be started in the south end of the city. God has certainly opened the door and it is for us to walk in or to be shut out. I pray God that we may not close this door—for it is "a great door and effectual."

A mission is opened at Selkirk. It is only a child of seven months but it has learned to walk and is growing in favor with men because growing in favor with God. Brethren of the east remember that this great land is your land and every mission planted belongs to you, and the development of the church of Christ here largely depends upon you.

Rev. A. J. Vining, that man raised up of God for this country, that pioneer who knows neither fear nor regards hardships, is at present in Ontario stirring up the smaller churches to the help which we need here. And so the work goes on and will till the day of the revelation of Jesus Christ.

The growth of an individual is wonderful and the growth of a nation is marvellous, but the development of a distinct church among a people of different nations and tongues and tribes is a matter of profoundest surprise and everlasting gratitude.

Selkirk, Man.

NEIL HERMAN.

The Possibilities of the Mind.

If any of you lack wisdom let him ask of God.—James 1:5.

Education is a careful preparation for the vehicle of thought. It is a well defined track along which earnest, energetic minds may pass to a state of mental development much to be desired, and should greatly promote wisdom; but it is not wisdom. Those who are termed the educated should not always be looked upon with reverence or quoted as infallible authority; for too often what is known as superior education is sought by those whose purposes are simply schemes for self-aggrandizement, and therefore pursued along certain lines, while all other lines are left unexplored. Such is a one-sided education, and without true principle it is a most dangerous equipment, as has too often been shown in the case of the scientific skeptic who in his vast researches succeeds in blinding his own eyes, and the eyes of others, to the extent that he is ready to say in his heart that there is no God.

Man has prepared a great and direct route over which all who possess means and ambition may pass to the realm of cultivated thought. But God himself lays open the grand highway of the ever-flowing river of human experience upon which all who guide their bark according to the chart and compass, (which is the Word of God) shall acquire that wisdom which expands not only the intellect but the soul-power without limit; that of course is open to the educated, but it is also heritage of the unfortunately illiterate, who are endowed with latent talent and true soul aspirations. If they but seek in faith, nothing wavering, the God of heaven and the tribes that people the earth shall be their instructors, and they shall be led on to such plains of knowledge and up to such heights of wisdom that they shall comprehend him when he saith unto them "Be still and know that I am God."

MESSENGER AND VISITOR.

Oh mind of man what wealth of power
When faith in God is placed!
Thy thought may bound the universe
And sound the realms of space.
Oh mind of man! Oh field of God!
That he shall cultivate
Till thoughts leap forth to utter praise
Of Him who did create.

Marysville, N. B.

MRS. E. A. M. FISHER.

Science and Christianity.

SOME VIEWS OF A GREAT SCIENTIST.

In the death of the late Sir J. William Dawson, the world has lost a great scientist who was also a devout Christian. When asked whether there was any real discrepancy between science and Genesis, he replied, "In my judgment, none. I maintain that so far as an inspired record can be compared with what is at best a record we work out for ourselves, the correspondence between the two is marvellous. I have held that view since 1856, and I think the proofs of its soundness are multiplying daily. To my mind the first chapter of Genesis, in the way which it has anticipated discovery and still holds the ground as something that cannot fairly be cavilled at, is itself a remarkable proof of the inspiration of the Bible. Those who attack Genesis either do not understand it or wilfully misrepresent it."

The first chapter of Genesis, he held, represented solid fact. "It represents the order of creation," he declared, "but from a special point of view—that of a writer who wishes to show that the things that were objects of idolatry to the ancient world are really the works of one Creator. The aim of the writer and of the Spirit of God in guiding him is distinctively religious. In early days men did not distinguish between the creature and the Creator, and the object of the first chapter of Genesis is to show that the Creator is the absolute and eternal spiritual Being, and that everything in the world and the universe is his work."

When asked his belief as to the origin of man, his reply, "I know nothing about the origin of man except what I am told in the Scripture that God created him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there is nothing in science that reaches the origin of anything at all. That man is a product, a Divine Creation, is all that I can say. So with the first animal, it must have been a product or absolute creation. With man something new is introduced into the world—a rational and moral nature, of which there is no trace in the animal kingdom. That is why in the first chapter of Genesis man is said to have been 'created,' an inferior term, 'made' being usually used in the case of the animals."

Sir William's view on miracles was that the possibility of miracles is enormous, because God's knowledge and power are infinite, and ours very small and limited. Anything God thinks proper to carry out that goes beyond what we know becomes to us a miracle, and he may make it a sign for the advancement of our moral interest. A miracle is really God carrying out his higher designs in ways perfectly within his own power but beyond our own power of comprehension of causes. The proximate causes of miracles are, however, sometimes revealed to us in Scripture.

A retrospect of his long life made Sir William hopeful for the future. "I do not take a pessimistic view of things," he confessed. "In my time I have seen so many abuses rectified, so many great evils overthrown, and so much done for the material and spiritual welfare of humanity that I look forward to better things to come. I think many things antagonistic now to Christianity will share the fate of similar things in the past. At the same time, there are dangers ahead that may lead to great catastrophes for the time being. Yet somehow good seems to come out of great wars and other evils. The dangers that just now appear to threaten the world from political and military causes do not alarm me, because I have seen so many things come on like storms, pass away and leave good behind. I am certainly prepared to testify that, all the time I have been in it, the world has really been advancing both in the removal of great evils and in the propagation of truth and light. The future is in the hand of God, and we may trust in him; more especially on his work through our Divine Saviour and the Holy Spirit."—London Baptist.

By Baby's Grave.

Amid all the whirl and dizziness of life's tragedy, in which creation seems to be but one great cloud, I find myself suddenly brought to a sweet baby's grave. A gray old church, a gurgling stream, a far-spreading thorn-tree on a green hillock, and a grave on the sunny southern side. That is it. Thither I hasten night and day, and in patting the soft grass I feel as if conveying some sense of love to the little sleeper far down. Do not reason with me, about it; let the wild heart, in sweet delirium of love, have all its own way.
Baby was but two years old when, like a dewdrop, he

went up to the warm sun, yet he left my heart as I have seen ground left out of which a storm had torn a great tree. We talk about the influence of great thinkers, great speakers, and great writers, but what about the little infant's power? O child of my heart! no poet has been so poetical, no soldier so victorious, no benefactor so kind, as thy tiny unconscious self. I feel thy soft kiss on my withered lips just now, and would give all I have for one look of thy dreamy eyes. But I cannot have it.

Yet God is love. Not dark doubt, not staggering argument, not subtle sophism, but child-death, especially where there is but one, makes me wonder and makes me cry in pain. Baby! baby! I could begin the world again without a loaf or a friend if I had but thee; such a beginning, with all its hardship, would be welcome misery. I do not wonder that the grass is green and soft that covers that little grave, and that the summer birds sing their tenderest notes as they sit on the branches of that old hawthorn-tree:

My God! Father of mine, in the blue heavens, is not this the heaviest cross that can crush the weakness of man? Yet that green grave, not three feet long is to me a great estate, making me rich with wealth untold. I can pray there. There I meet the infant angels; there I see all the mothers whose spirits are above; and there my heart says strange things in strange words—Baby, I am coming, coming soon! Do you know me? Do you see me? Do you look from sunny places down to this cold land of weariness? O baby, sweet, sweet baby, I will try for your sake to be a better man; I will be kind to other little babies, and tell them your name and sometimes let them play with your toys; but, oh, baby, baby, baby, my old heart sobs and breaks!—Joseph Parker.

The Debt of Honor.

Every son, when he goes away from home, carries with him the honor of the home to which he belongs, and he may either exchange or dissipate it, says Dr. Stalker in the Christian World Pulpit. If he does well, his success is doubled, for it is not only an ornament to himself, but a crown of honor to his parents. There is nothing in this world more touching than the pride of a father over a son's success. Many a student, in the rivalries of academic life, is thinking about this more than anything else, and on the day when he is being applauded by hundreds he is thinking chiefly of hearts far away that are glorifying in his honor. On the field of battle this has often been the inspiration of courage, and in the battles of life in a city like this there are multitudes doing their best, living laborious days, shaking off the temper, and keeping straight in the middle of the narrow way, for the sake of those far-off, whose hearts will be cheered by their well-doing, and would be broken by their ill-doing. I do not think there is a sight more touching—certainly there is not one that touches me more—than when a youth, who has been away in another city, or in a foreign land, and bears in his face and demeanor tokens of his well doing, comes back some Sabbath to the church in which his boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there a disappointment so keen, or a disgrace so poignant, as he inflicts who comes not back because he dare not, having in the foreign land or in the distant city soiled his good name and rolled the honor of his home in the dust?—Sel.

The Power of Littles.

As the sublimest symphony is made up of separate single notes; as the wealth of the cornfield is made up of separate stalks, or rather of separate grains; as the magnificent texture, with its gorgeous combinations of color, its pictures cunningly interwaved by the hand or the shuttle, is made up of individual threads; as the mightiest avalanche that ever came thundering down from its Alpine throne, uprooting villages and forests, is made up of tiny snowflakes—so it is with the spiritual life. That life is itself the grandest illustration of the power of little. Character is the product of daily, hourly actions and words and thoughts—daily forgiveness, unselfishness, kindness, sympathies, charities, sacrifices for the good of others, struggles against temptation, submissiveness under trial. O, it is these, like the blending colors in a picture or the blending notes of music, which constitute "the man!" It is when the whole being is in divine harmony with the divine will—this, this is the true "Psalm of Life."—Macduff.

Fame.

A cruel, blind, deceiving guide is Fame,
She charms men through the battle's bloody heat
For chaff, but never leads to Wisdom's wheat:
A lasting memory's oft a lasting shame;
Nero, whose life is writ in direful flame,
The guilty men who knelt at Caesar's feet
To stab,—I envy not their lofty seat,
But men who seek the truth and not acclaim.
To wear a crown of thorns for love, or die
For truth, is better then to fight and bleed
For fame, and stand upon a pillar high:
The growth of love is eye the lover's need,
And Truth doth find the truth its only need;
'Tis fame enough to please the Giver's eye.

—ARTHUR D. WILMOT.

Messenger and Visitor

The Maritime Baptist Publishing Company, Ltd
Publishers and Proprietors

TERMS \$2.00 PER ANNUM.
\$1.50 IF PAID IN ADVANCE.

S. McC. BLACK EDITOR.
85 Germain Street, St. John, N. B.

Address all communications and make all payments to the MESSENGER AND VISITOR.

Printed by PATTERSON & CO., 105 and 107 Germain St

Religious Bodies in the United States.

The religious statistics which The New York Independent has been accustomed to publish from year to year have been of much interest. They are especially so this year as marking the numbers attained by the different religious bodies of the United States at the end of the century and also as exhibiting in tabulated form the increase (or in some cases the decrease) of the last decade. Three tables are given. The first table shows the number of ministers, churches and communicant members of the different organizations in 1890 and 1900. The second table shows the net gains in the different denominations in ministers, churches and communicant members during the ten years, with the percentage of gain in members; also the gain in members during the current year with the percentage. The third table similarly gives the figures in reference to a large number of bodies reported in the census of 1890, but in regard to which no information or only very incomplete information is now obtainable.

Taking the religious bodies in alphabetical order we start with the Adventists, of whom there are several bodies, only one of which, however, the Seventh Day Adventists, is considerable in point of numbers. It is also the only one publishing statistical reports regularly. The growth of its membership has been from 28,991 in 1890 to 55,316 in 1900, with an increase of 88 in the number of its ministers and of 470 in its churches.

A good many Armenians have come into the United States during the past ten years. Their present number according to a careful estimate is 8,500, as compared with 335 in 1890.

The Baptist family come next in order. It embraces according to the table the Regular (North, South and Colored) Seventh Day, Free Will, General and Separate Baptists. The Regular Baptists of the North now number 973,820 members, and show a gain for the past ten years of 173,370 or 21½ per cent., and not "21½" per cent. as given in The Independent's statistical table. The Baptist churches of the South have a membership of 1,698,413, an increase during the decade of 328,347, which is 25½ per cent., and not "25½" per cent. as given in the table. The same unfortunate mistake in the use of the decimal point before the figures showing percentages occurs quite generally, though not uniformly, throughout the tables, and the effect is of course very confusing. The Colored Baptists of the United States number 1,864,000, and are therefore the largest Baptist body in the country. Their gain during the past decade has been over half a million. According to the second table, the increase of the Northern Baptists for 1900 was 2,149 that of the Colored Baptists 9,276, while the Southern (White) Baptist show a decrease in membership of 6,587. Such a decrease seems scarcely credible in view of the reported gain of 25½ per cent. for the decade, and it seems probable that a mistake has occurred here. The membership of the Free Will Baptist body is given at 85,100 as compared with 87,898 in 1890. This decrease of 2,798 in membership seems difficult to account for in connection with an increase of 126 in the number of ministers and of 182 in the number of churches. The Northern (Regular) Baptists have now 7,415 ministers and 9,374 churches; the Southern Baptists 12,058 ministers and 18,963 churches, and the Colored Baptists have 24,350 ministers and 15,654 churches. The General and Separate Baptists are small bodies, which, however exhibit large per centages of increase for the decade. There are also three bodies of Dunkards or German Baptists, numbering in all about 111,000.

Under the head "Catholics" is embraced Roman

Catholics, Independent Catholics, Polish Branch Old Catholics and Catholic Reformed. The three latter number respectively 15,000; 10,000 and 1,500. The membership of the Roman Catholic Church is given as 8,610,226, an increase during the past ten years of 2,367,959, or 38 per cent. In reference to these figures the Independent remarks: "The basis of the statistics for the Roman Catholic Church is the special directory of that church, which gives a total of churches and ministers as in the tables, and of population as 10,129,677. In the preparation of the figures for the census of 1890 there was a deduction of 15 per cent. to include, on the best estimate available, baptized children under nine years of age, and that proportion has been preserved through the different years. The details of the Roman Catholic figures in the different dioceses show that they are almost wholly estimates. Almost all are even thousands, which would indicate very clearly that there are absolutely no accurate statistics in regard to the body."

Two bodies, under the name of "Christian" and "Christian Catholic," have a reported membership of 111,835 and 40,000 respectively. "The most phenomenal growth," as The Independent says, of any body is that of the Christian Scientists, which now reports 1,000,000 members as compared with 8,724 ten years ago. It seems quite certain, however, that the million is arrived at by estimate rather than by actual count, and probably a large number of those who are numbered as Christian Scientists are numbered again in the membership of other religious bodies. The Christian Scientists claim to have increased their membership by 920,000 during the year 1900.

The Congregationalists of the United States number 629,874 as compared with 512,771 ten years ago, a gain of 117,103. The Disciples of Christ show a remarkable growth among the denominations. Their present membership as reported is 1,149,982, a gain of nearly 279,000 in the decade, a per centage of 32. It is also, says The Independent, the denomination which has branched out most widely in its church efforts both in the line of church extension and of distinctively church education, which perhaps may account in a degree at least for its growth.

The Protestant Episcopal church of the United States reports a present membership of 716,413, a gain of 184,377 in the decade and of 16,841 in its last year. This gives a considerably larger percentage of gain, it will be seen, than that of the Baptist, Congregationalist, Methodist or Presbyterian bodies.

Two bodies, under the name of the "Evangelical Association" and the "United Evangelical Church," report a membership of nearly 180,000.

The (Orthodox) Friends have a membership of 91,868, as compared with 80,655 ten years ago. The German Evangelical Synod has 203,574 members. A number of the so called Quaker and Evangelical bodies have disappeared so far as statistical reports are concerned. The estimated membership of the Greek and Russian Orthodox churches in the country is 65,000.

The Jews had in 1890, 130,496 families, and they are now credited with 211,627 families, giving an estimate population of 1,058,135. Mormons number 300,000 and the Reorganized Church 45,500. Five bodies of Lutherans total a membership of 1,665,878, and show an increase in the decade of 434,806—being 35 per cent. Seven Mennonite bodies have a total membership of about 54,000.

In the Methodist family we have thirteen bodies, the most considerable of which are the Methodist Episcopal with a membership of 2,716,437 and a gain in the decade of 476,083; the African M. E. Church, with a membership of 673,504, and a gain of 220,779; the Methodist Episcopal South, with 1,457,864 members, showing a gain of 247,888; the African M. E. Zion, with 536,271 members, an increase of 186,483 in ten years, and the Colored Methodist Episcopal, with 199,206 members, and an increase of 69,823.

The Presbyterian family is nearly as numerous as the Methodist. It embraces, besides the four principal denominations, a number of small bodies, ranging in membership from 40 up to 12,000. The largest body is the Presbyterian Church (North) with a present membership of 973,433, having made a gain of 185,209 since 1890. The Cumberland Presbyterian Church has gained in the same time 15,252 and now numbers 180,192; the United Presbyterians have gained 21,499 and now number 115,901. The Presby-

terian Church (South) has a present membership of 225,890 and shows a gain in the decade of 46,169. Besides these the Cumberland Presbyterian Church (Colored) has a membership of 39,000 having gained 26,000 members since 1890.

The Dutch Reformed Church in America has a present membership of 167,594, and shows a gain for the decade of 15½ per cent. The German Reformed numbers 243,545, a gain of 19 per cent. These "Reformed" Churches really belong to the Presbyterian family. Two bodies under the name of United Brethren in Christ report a present membership of about 470,000, according to the first table, but it would appear that the correct figures would be 270,000. Last in alphabetical order come the Unitarian and Universalist bodies. They are also among the last in respect to rate of increase. The figures show a slight gain for the Unitarians. They number 71,000 as compared with 67,749 in 1890. For the Universalists the showing is still more unfavorable. Their present membership of 48,426 being 768 less than in 1890. There has been also a decrease in the number of Universalist Churches amounting to 192 in the decade. It is very evident that neither the Unitarian nor the Universalist body represents an aggressive and conquering Christian force.

The third table gives quite a large number of bodies with regard to which no reliable information has been obtainable for a number of years. Among these are the Advent Christians, credited with a membership of 25,000; the Christian Union, 18,000; the Friends (Hicksite), 22,000; the German Evangelical Protestant, 36,000; Spiritualists, 45,000; Waldenstromians, 20,000; the Old Two-seed-in-the-Spirit Predestinarian Baptists, 12,000; and, much larger than any of the others, the Primitive Baptists, with a membership of about 120,000.

Editorial Notes.

—One valued subscriber writes us that he has been taking the MESSENGER for fifty years now and has always paid in advance. Another writes to the effect that when times get hard, whatever else must be given up, he always holds on to the denominational paper, and he too pays in advance. These are men of the kind that gives back-bone and character to a denomination.

—The belief, said to be more or less prevalent among the Chinese, that Christian missionaries are accustomed to murder Chinese children in order to obtain their eyes for use in the practice of medicine, is not so incredible in view of the fact that a similar delusion prevails among ignorant people of Europe in reference to the Jews who are accused of murdering children in order to obtain their blood for use in sacrifices. Certain mysterious murders which have occurred of late in sections of Germany where there is a large Jewish population have encouraged this superstition and caused much excitement. It is said that millions of people in Germany, Austria, Hungary and Russia remain fixed in the superstitious belief that certain secret Jewish services are performed with the blood of Christian children.

—The difference between Roman Catholics and Protestants, says Dr. Marcus Dods, is not what it is often said to be that the former accepts the church as his infallible authority, while the latter accepts the Scriptures as his. The Roman Catholic equally with the Protestant accepts the authority of Scripture. The difference lies far deeper. It lies in this that the Roman Catholic accepts the Scripture because the church and his fellowmen tell him that it is the Word of God. The Protestant accepts Scripture as the Word of God, because God tells him so. The Protestant believes it to be God's Word because in and through it God has spoken to him in such sort as to convince him that it is God who here speaks. This is the one sure foundation stone of Protestantism, the response of the individual conscience to the self-evidencing voice of God in Scripture. He does not need to go to the church, he does not need to go to the critic to ask: Is this the Word of God? His conscience tells him.

—Dr. Trotter, after supplying the Germain St. church, St. John, on Sunday last, proceeded by train on Tuesday morning to the United States, to spend three or four weeks visiting and studying some of the educational institutions of that country. It is his purpose, we understand, to study especially the denominational colleges, and with this in view he will try to visit Colby, Brown, Amherst, Williamstown, Colgate and Rochester. He will also drop in at the Theological Seminaries to which Acadia students are in the habit of going, and at some of the Academies and Technical Schools of New England. Dr. Trotter reports a successful re-opening of the institutions at Wolfville, also that after the mid-year examinations Evangelist Gale is expected to be in Wolfville to conduct a series of evangelistic meetings, under the auspices of the College, Y. M. C. A., and the churches of the town.

—Meetings to consider what the Past Century has done for International Arbitration are announced to be held on Wednesday of the present week in Tremont Temple, Boston. These meetings are to be addressed by a number of distinguished persons including Dr. Edward Everett Hale, Mrs. Mary A. Livermore, Mr. William Lloyd Garrison, Mr. Ernest Howard Crosby and Mr. John Willis Baer. It would seem to us that the present position of the nations in reference to internationa

JAN
arbitration
himself to
forcement of
the United
which are
other nati
arbitration
to which
they are
cannot be
permitted
—Dr. I
livering
Boston
Scienc
its Sign
theory o
flowers,
ful sole
form are
for exan
on a hi
their m
flowers
similar
found s
accordi
first fo
Dr. Sm
For the
in the
explains
investig
colorat
attract
taught.
doctrin
necessa
it all,—
ing to
—Th
means
take t
fifty ce
to the
import
sum to
for a
much
matter
wheth
afford
weekl
from t
some e
off fr
pathy
to wh
Is the
and p
inter
have
famil
years
comp
Can
a we
Vist
memb
ence
the
A
be of
ror.
Bapt
verte
scho
atio
scho
ther
reli
bel
each
for
in t
acc
girl
me
pat
see
pas
up
ten
ch
Th
ing
gi
on
re
Fr
th
m
in
w
do
G
at
h
vi
is

arbitration is much like that of the man who declared himself to be in favor of a certain law but agin' its enforcement. There are a number of nations—of which the United States is not the least conspicuous example—which are strongly in favor of settling disputes between other nations than themselves by means of international arbitration, but when it is a question submitting a dispute to which they are themselves a party to such a tribunal they are able to discover convincing reasons why it cannot be done, unless indeed they shall themselves be permitted to appoint the Council of Arbitration.

—Dr. Newman Smyth of Andover is this winter delivering a course of lectures at the Lowell Institute, Boston, on the general subject "Through a Century's Science to Faith." In a lecture on "The Beautiful and its Significance," Dr. Smyth discussed the utilitarian theory of beauty and its origin,—that is the theory that flowers, birds, insects and other forms of life are beautiful solely because their coloring or their symmetry of form are part of the process of natural selection. Thus, for example flowers which by some chance of nature took on a high coloring attracted the insects, and through their means became more perfectly fertilized than other flowers and so survived. Male birds which by some similar chance were endowed with brilliant plumage found special favor with the females of their species and accordingly had a more numerous progeny. This theory first formulated by Darwin, cannot do more at most, as Dr. Smyth shows, than partially account for the facts. For there are too many exquisite forms of beauty, notably in the lower forms of marine life, which have no possible explanation on the utilitarian theory. Moreover, recent investigations of the habits of insects show that the coloration of flowers does not play as important a part in attracting insects to them as Darwin supposed and taught. Admitting a measure of truth in the Darwinian doctrine as to the origination of beautiful forms, it is still necessary to postulate a dominant element of design in it all,—it is mind revealing itself and intelligence speaking to intelligence.

—There are some of our Baptist people who by some means reach the conclusion that they cannot afford to take the denominational paper. The one dollar and fifty cents which a year's subscription costs gets so close to their eyes that they have difficulty in seeing some very important things beyond it. It seems to them a large sum to pay, especially when they can get a bigger paper for a smaller price. We are persuaded that it would be much wiser and more profitable for them to consider the matter from another angle of vision, and ask themselves whether, for the sake of three cents a week, they can afford to deprive themselves and their families of the weekly visits of the denominational paper, with its news from the churches and its valuable freightage of wholesome and elevating literature, and so to cut themselves off from that intimate knowledge of, and hearty sympathy with, the thought and work of the denomination to which the habitual reading of the paper is essential. Is there anyone who has taken the paper for fifty years and paid for it in advance, who feels that in his own interest and that of his family the money so spent might have been better invested? Does anybody know of a family in which the paper has been taken and read for years where it has not proved an influence for good in comparison with which the cost is not to be mentioned? Can any Maritime Baptist, for the sake of three cents a week, afford to close his doors to the MESSENGER AND VISITOR? Can the pastor, the deacons, and the leading members in any church afford not to use their best influence to let the paper taken in every Baptist family in the community?

From Halifax.

A reference to the School for the Blind cannot fail to be of interest to the readers of the MESSENGER AND VISITOR. A large percentage of the pupils have been Baptists and a large number of them have been converted in the school. As is well known, it is one of the schools of the public system, and is therefore undenominational, but being a special institution, and a boarding school, religious instruction becomes necessary. It is, therefore, arranged that, in addition to the general religious atmosphere in which the school has its life, being fathered and mothered by Mr. and Mrs. Fraser, each denomination provides the Sunday School teaching for the scholars according to their religious classification in the register of the school. They go to public worship according to the same plan. Voices of blind boys and girls are heard to profit in the prayer and conference meetings of the first church. They give a touch of pathos to these solemnities. It has been my privilege to see the home life of the school, and I am sure that the parents of the little boys and girls especially would send up to God a full heart of gratitude, if they could see how tender and affectionate are the relations between their children and the devoted principal and his kind wife. There has been a gradual increase in the number attending. In 1871 there were only six,—three boys and three girls. In 1893 there were forty-seven; today there are one hundred and seventeen, and now more room is required.

In the last Baptist ministers exchange in the city it was Reporter's good fortune to listen to the Rev. Z. L. Fash in the First church. "Thy kingdom come," was the text. Of course there are a limitless number of sermons in this text, hence the necessity of skill and talent in preaching but one from it. It is enough to say that it was preaching I heard. It effectively heralding the dogmatic truth prominent in this text. The kingdom of God, its nature and extension, were unfolded in a plain and effective manner. The preacher believes, therefore he speaks. Godly people must have gone from that service awakened and edified. This exchanging of pulpits is philosophical—good for the people and good for the

preacher. The latter get rest and change, the former hear the gospel as it is apprehended by different orders of mind. People who hear only their own minister are likely to get selfish and exclusive, especially if he has the gift of entertaining his hearers.

Once Reporter was a believer in the long term service for the pastor. But a change has taken place in the realm of his opinions. All work is now done more rapidly than in the days of old. Ten men are at work in the place occupied by three or four in Acadia College. It is now required that spiritual edification should be done by a larger number of workmen. Short terms keep the churches moving and give them the advantage of instruction and stimulus from ministers of various talents. In regard to two classes my mind is clear—those who please and entertain, and those who plan and construct heroically without much regard to the pleasure or entertainment they give the people. Let these two classes follow each other in rapid succession. If Sir Wilfred Laurier and Sir Charles Tupper were Baptist ministers they should follow each other, not allowing more than two years between each move. They would be fine complements of each other in building up Baptist churches. At least keep the pleasing preachers on the move.

Since writing the above two of the Halifax Baptist pastors have resigned. Sydney, C. B., is enjoying a boom. People are pouring into the place by the thousand. The Baptist church there, under the care of Rev. Mr. Vincent, is now too small for all the Baptists in the town. Deacon C. H. Harrington, Mr. Dobson, Mr. Schurman, Mr. Alexander Ross and others looking into the future and taking an interest in posterity have decided to begin another Baptist church. By and by a third one will be needed. Two weeks ago they sent for Rev. F. O. Weeks to come to their help. Mr. Weeks spent a Sunday with them. They held their first services in the Y. M. C. A. Hall. Brother Weeks returned, got Rev. W. E. Hall to go to Sydney and preach for the new congregation last Sunday; and he told his people that they must release him to go to Sydney. Last Sabbath, therefore, he took his farewell of the West End church, and will begin work on Sunday, the 13th, at Sydney. It is probable that another Baptist church will be organized forthwith in that old town.

At the annual business meeting on Tuesday evening, the 9th, the Rev. Z. L. Fash gave his resignation to the North church, to take effect on the first of next May. Mr. Weeks' reputation is already established. He preaches the gospel plainly and eloquently and the people like to hear him. It is hoped that he will do well at Sydney. Mr. Weeks will be much missed in Halifax. There has been among the Baptist ministers of the city uninterrupted harmony. Mr. Fash is a young man. The North church is large and heavily taxes the resources of even the men of long experience. Mr. Fash has been pastor of this church about three years. In the first year of Mr. Fash's pastorate he baptized twenty converts; the second year thirty. Even now there is a movement among the unconverted. One or two stand ready for baptism. Mr. Fash has not resigned because he has another church in view. He feels that he can do more after next May for his Saviour in some other place. Reporter believes that any church in the Maritime Provinces might be well served by the pastor of the North church. It would be difficult to exaggerate his excellences. He is calm, genial, discerning, self-reliant, large in plans and patient in working them out. He is a beloved young brother. The Lord no doubt has a great work for him to do.

The week of prayer is progressing. There is a feeling of some seriousness among the people. A revival is needed. "Revive thy work O Lord," is the prayer now called for. May showers of blessing come on all the churches of Christ.

Yesterday the Roslin Castle from Cape Town landed another instalment of the Canadian contingent which have fought in South Africa. The welcome was warm and hearty. A display equal to that when the first steamer came was not possible. But the loyalty of Halifax is easily heated to a glow.

Many of the older Baptists will remember the late Rev. John Miller and his wife. They came to America from Edinburgh; and were of the Haldans School of Baptists. Westport Baptists and others will call to mind his two bright daughters, one of whom married a Mr. Sutcliffe of Halifax. She followed her beloved father and mother to the great rest some years ago. Mr. Miller, after serving the North church as pastor for some years retired, and Catherine, the other daughter, made her home with them. For about 30 years she has been on the staff of teachers in the common school system in this city. She went to New York to spend her holidays with her two nieces. Word came to the city yesterday that Miss Miller had yielded to an attack of pneumonia and passed away to her heavenly rest. It was the joy and honor of her life to make a home for her parents. Hours spent in that family are now bright and precious in my memory's treasury. Miss Miller was a member of the first Baptist church and honored and beloved by her brethren and sisters. Her life was one of honest toil and her memory will be fragrant and blessed. The church and city are sensibly bereaved.

Nearly thirty years ago Reporter visited the school of which Miss Miller was principal when she died; Mr. Archibald was then principal. It occurred to me as I saw this brother of Rev. E. N. and I. C. Archibald manage this school that he would be a good secretary of the B. A. B. and Tract Society. This belief I passed on to the other members of the Board managing that institution, and they came to have the same opinion. He got the place. Zeal and successful labor consumed him. Fever and exhaustion released him from his earthly toils. His widow, who was a Miss Mellish, a woman of uncommon abilities, fine attainments and excellent Christian character, was engaged at Sackville Ladies' College as preceptress. There she has toiled until now. She, like Miss Millen, went to New York to spend her holidays. Pneumonia marked her for its victim. She, too, rests from her labors. The two women were friends here. They are more than friends yonder. The cold remains of both will be brought to Halifax, where they will sleep together until the resurrection.

Mr. Archibald might have been added to the ministers who came of the stock of Abram Newcomb of the Stewiacke Valley. Although neither licensed to preach nor ordained, yet even in conservative Scotland, Presbyterian ministers gave him their pulpits. The whole country felt the energy of his life through the Tract Society. What would have been his history and that of his wife had they been left undisturbed in their school work in Halifax? REPORTER.

An Ecumenical Baptist Congress.

In July, 1900, the first general conference of the Baptists of the Dominion was held at Winnipeg. In October, 1901, the first representative assembly of Baptists of the world-wide Anglo-Saxon nations is to convene at Edinburgh, Scotland. This will doubtless be an important and memorable event.

I have just received a letter—of which a copy is given below—from Rev. J. H. Shakespeare, M. A., Secretary of the Baptist Union of Great Britain and Ireland (19 Furnival Street, London, E. C.), asking that, if practicable, the Baptist Convention of the Maritime Provinces appoint delegates to this great congress.

As the meeting of our Convention, on the 24th of August, is perhaps rather late for the appointment of delegates who should be in Edinburgh only six weeks later, and as we have no executive committee who can be consulted or who can take action in the matter, it has occurred to me that our three principal Boards might properly take into consideration the desirability of appointing delegates, on behalf of the Convention.

In acknowledging the Secretary's letter, I shall explain the circumstances of the case and say that possibly some such action may be taken.

HERBERT C. CREED,
Sec'y of Maritime Baptist Convention.

Fredericton, N. B., Jan. 10.
H. C. CREED, Esq. M. A.

My dear Brother:—At the Assembly of the Baptist Union held at Leicester on Wednesday, Oct. 3rd, on the motion of the Rev. William Cuff, and seconded by Dr. Maclaren, the following resolution was unanimously and cordially adopted:—

"That a cordial invitation be sent from the Baptist Union of Great Britain and Ireland to the Baptist Unions of the United States and the Colonies to send representatives to the Autumn Assembly at Edinburgh in 1901."

I have now been instructed by the Council of the Baptist Union to communicate with the Baptist Unions throughout the world with a view to obtaining delegates from them at the meetings in Edinburgh beginning Monday, October 7th, 1901.

The fact that the President of the Baptist Union will be Dr. Maclaren, and that his Presidential Address will be delivered during the week, and that the Assembly will be holding its meetings in the city of Edinburgh will render the occasion a specially interesting and memorable one.

I should be much obliged if you would kindly consult with your Committee as to whether delegates can be officially appointed to represent your Union at this Ecumenical Session. Perhaps it may be found that some of your leading ministers and laymen would be able to take a holiday at this time and the arrangement might be mutually advantageous and pleasant. We will arrange for hospitality in Edinburgh if you so desire, during the week of the Session.

I earnestly trust that this Congress may promote the unity of Baptists throughout the world and give an impetus to the progress of the Denomination through the New Century.

I shall be glad to have a reply at as early a date as possible, and with very cordial and affectionate greetings to you,

Believe me,
Yours very faithfully,
J. H. SHAKESPEARE.

Boston's long-established weekly magazine, The Living Age, opens its two hundred and twenty-eighth volume with the number which bears date on the first Saturday of January. So long a period of continuous publication, running back fifty-seven years, pre-supposes qualities of enduring value in the magazine and a large measure of attachment on the part of its readers. The fact is that the editors of the magazine have been singularly successful in retaining the characteristics which gave the periodical its original hold upon the reading public, and at the same time broadening its scope and introducing new elements of variety and timeliness. It is still the only weekly magazine in its field; and its frequency of issue enables it to reproduce the most important articles from foreign, and especially from British magazines, reviews and literary weeklies, with a freshness impossible under other conditions. There is not a single weekly number which does not contain something which intelligent readers of whatever special tastes would be poorer for missing. The magazine is published by The Living Age Company, Boston.

* * The Story Page * *

Who's Afraid?

BY KATE LAWRENCE.

"Oh, Mamma Mouse, I'm so hungry!"
"Well, my son, there is a nice piece of sugar biscuit under the book-case in the upper hall. I hid it there this morning, after you had gone to bed."
"Why didn't you bring it to me, Mamma Mouse?"
"Because you are getting old enough to supply your own wants. Six weeks old to day! You surely don't want your mother to feed you at that age! That would be as bad as the baby in the nursery."

Somewhat inspired by this lofty counsel, and very much ashamed of being compared to a human baby, Master Mouse put his head out of the hole, but just for a moment. Then he ran scampering back to his mother.
"Oh, Mamma Mouse, I'm so frightened! There is somebody sitting in a rocking-chair in the hall. Just hear how it squeaks!"

Mamma Mouse put out her head and looked, but drew it back again, saying, gravely,
"It's only little Miss Mollie, rocking her doll. Run quick and take a good bite, then scold back again. She won't even see you; but, if she does, run up the curtain, where they won't think of looking for you."

"I'm so afraid of her, mamma. Didn't her father kill Father Mouse with one blow of a stick, and give his body to a cat? Isn't one of her hands twice as big as I am, bigger than you are, mamma, dear?"

"Yes," admitted Mamma Mouse, turning pale. "If there was a man or a boy around, I wouldn't think of letting you go. Never venture out, my son, until you are sure they have gone, or, in the evening, till all the lights are put out. But I know this family. The women are as much afraid of us as we are of them."

"Afraid of us?" repeated Master Mouse, in astonishment. "What harm could we possibly do them?"

"I'm sure I don't know," said Mamma Mouse; "it is sheer unreasonable cowardice. They will stroke and fondle that terrible cat, though they do sometimes get an ugly scratch for their pains. They will pet a terrier that can kill the very biggest rats; but, if they see one of us, they shriek and scream as if we were tigers. They couldn't come near enough to us to hurt us. No danger. However, if you are afraid to go into the hall, scamper up the wall to the nursery closet. There is a whole box of biscuits there, and Miss Mollie always leaves the cover off."

"I'm so afraid of nurse, Mamma Mouse. You go and get it for me."

"Mice must learn to be brave," said Mother Mouse, firmly. "If you cannot find something to eat for yourself, you must go without."

Poor little Master Mouse! His mother had ceased to love him, that was certain; and, with no mother to supply his wants or to comfort his sorrows, what can a little mouse do? And poor Mother Mouse! How her heart yearned over her baby! How she longed to coddle and feed him! But she was a wise old mouse, though her plans, like those of other mice and men, went "aft agley." She knew that he thought her unkind, but she hid her feelings, and bore even that pang for his sake.

Mouse cuddled down in the nest where he had been sleeping, pulled the straw sheet over his eyes, and cried as if his heart was broken. But he really was hungry; and, after waiting long enough to see that his mother did not intend to help him, he started out into the world to seek his fortune.

It was just about this time that Mollie threw down her doll and a ridiculous picture book, full of mice playing dominoes, teetering, rocking their babies, and all sorts of absurd things that no mouse in his senses would think of doing, and said,

"Oh, nurse, I am so hungry! May I have a sugar biscuit?"

Nurse hesitated.
"Well, Miss Mollie, if you are really hungry, you may take one; but you didn't eat the one I gave you yesterday. I saw it in the hall last night after you were in bed. I don't think it is right to encourage children to waste food."

Mollie went to the closet, but came running back in a great panic.

"Oh, nurse, there is a mouse in the closet! I'm so frightened!"

"A mouse!"
Nurse let the baby fall into her lap, and held up her hands in pretended horror.

"Mollie, my child, I advise you to let it stay there. It won't hurt you if you let it alone. Black bears and mice never do. It is only when they are provoked that they are dangerous."

This was a new nurse whom Mrs. Mouse had never seen. She had been brought up in a little Canadian village, and had the courage of an old trapper. She had told Mollie only the day before how she and her sister had gone to the edge of the woods one day to pick rasp-

berries, and had seen a bear, which had probably been driven out of the deep forest by fire.

When they first saw it, it was standing on its hind feet, waving its fore paws up and down, and looking not unlike a fur-coated man. As the frightened children ran in one direction, screaming and spilling their berries, Bruin, just as much frightened, ran in the other. "If we had had the courage to keep cool," said nurse, "we could have saved our berries and ourselves, too. There was really no danger at all, for our screams had frightened him away."

But the sarcasm was lost upon Mollie.
"But, nurse, the bear was out in the woods. The mouse is right in the closet. Oh! oh!" as she looked again. "He is in the biscuit-box."

"Clap the cover down!" said nurse. "Then we'll have him. Where is your tennis-racket, Miss Mollie?"
But nurse had to do everything herself; for Mollie was standing in the middle of the bed, holding her skirts tight around her, and screaming as if a whole legion of mice was creeping up her body.

Nurse turned poor mouse out of the biscuit-box, and, holding the baby on her arm, made a dash for him with the tennis-racket. She missed him by half an inch; and mouse ran into the hall, where Mollie's auntie was sitting, reading. I hardly know how to tell what happened next, and I don't suppose you will believe it if I do. Perhaps mouse thought of his mother's advice about running up the curtain, and thought that he was following it; but he certainly did run up under the skirt of Aunt Margaret's dress.

Auntie didn't like mice any better than Molly did; but she had heard every word of the conversation between nurse and Mollie, and wished to set her little niece an example of self-control. She suppressed the scream that rose to her lips, put her hand on her skirt, and caught mouse fast.

Poor Master Mouse! He was terribly frightened, and with very good reason; for his chance for life was very slender. His little heart beat so fast, and he trembled so, that auntie felt it through her skirt, and pitied him as she would a frightened bird.

"Why, Mollie," said auntie, when she had him in her hand, "he is really a pretty little fellow. Just come and see how bright his eyes are! He is a mere baby! Look at the lovely, soft fur, with a skin under it as fine and pink as our baby's. And the little paws not so very different from our hands. I never knew before that mice were so pretty."

"Doesn't he bite?" asked Mollie, astonished at Auntie's courage.

"No. If he hadn't been so frightened, he never would have come near enough to bite us. You were wishing for a white mouse yesterday, Mollie dear. Why not tame this one instead?"

"A common mouse!" said Mollie. "I wouldn't have one for the world." And I am sorry to say that her little nose went up in a very disdainful manner.

"Why! I really think he is much prettier than a white one. I never liked white mice, Mollie."

"Just hold him on the floor a minute, Miss, if you don't mind," said nurse. "I'll kill him with one blow of the tennis racket."

"Nurse," said auntie, who was stroking mouse as if he had been a pet all his life, "I really cannot have him killed. He ran to me for protection, and I cannot bear to disappoint him. Since Mollie refuses him, I am going to put him back into his hole."

"It's his posterity I'm thinking of, Miss Margaret," said nurse; "they do multiply at such amazing rate."

But Aunt Margaret didn't care for his posterity. She took him into the closet, and put him in his hole, head downward.

"There," she said, "run home to your mother, poor little frightened baby, and don't run away again,"—a piece of advice which, I assure you, Master Mouse lost no time in following.

I don't know what he and his mother thought, but I do know that neither can understand to this day why human beings should be afraid of mice, and I confess that I cannot, either.—Christian Register.

What the Open Window Did.

BY CAROLINE F. NEEDHAM.

The trouble began that morning over a very small matter, as usual. Tom declared that Joe had taken his mittens, Joe declared he had not, and so the quarrel began. The other children, straining their shrill voices to the highest pitch, told all they knew, or did not know, about those lost mittens; mamma scolded, baby cried,—and so the quarrel went on.

Suddenly, everybody began to shiver "Oh—oh!" for it seemed as though rivers of ice-cold water were running down everybody's back.

"For goodness' sake!" cried mamma, who was the first to recover herself, "what are you doing, Lettie,

opening the window directly on the baby's head, and the thermometer ten degrees below zero? Are you crazy? Close it at once! Do you want us all to have pneumonia?"

"No, oh no!" stammered tender-hearted little Lettie. "I didn't think. I only thought how nice it would be if I could only let some of the crossness out of the room."

All that day mamma went about her work with a thoughtful face. Now and then she had fits of thinking at which times she would stare at the window, and burst out into a merry laugh. Then she grew strangely sober again.

The next morning four eager children were scrambling after hats, coats, and missing mittens, for the skating was fine, and they wanted to have lots of fun before school began. They could not find this, they could not find that, and so the quarrel began. Such pushing and scolding and running about for things that should have been in their places. Joe was behindhand as usual. He was tying his shoes, and hurrying with all his might to make up for lost time, when snap! went his shoe-string.

"Now, see what you made me do!" he snarled; at no one in particular, but Tom, who was standing near, retorted angrily, "I didn't!" Then "You did!" and "I didn't!" went dodging each other about the room. Fuss came up and rubbed her nose sympathetically against Joe's legs, but Joe pushed her rudely, and cried, "Get out, you old cat!" and pussy, who was not an old cat by any means, but a sensitive, high-tempered kitten, backed off at a safe distance, arched her back, and showed two rows of gleaming white teeth, as much as to say, "Call me names again, if you dare!" and so the quarrel went on.

Suddenly, as the morning before, rivers of ice cold water began to run down everybody's back. All turned toward the window. Yes, it was wide open; but there stood, not Lettie, but mamma herself, smiling radiantly "O—oh!" shivered the children. "Oh—oh!" mamma, shut the window quick, please!"

"Shut that window!" demanded Joe, who, being directly in front of it, felt the full force of the chilly wind. "Shut it! My fingers are so numb now that I can't tie my string! Well, don't shut it then!" he growled. "No matter if I do catch pneumonia and die!"

"I think it would be far better for all of us to get pneumonia and die than to be snapping this way at one another every morning," said mamma. "Lettie's idea of airing out was a good one indeed! I'm letting out the crossness,—that's all."

Up flew another window, and still another.

The children ran out, buttoning their coats as they went. Joe retreated to the register, where puss already had taken refuge, and she didn't push him away either; but moved over a little as much as to say, "Plenty of room for both." Here Joe warmed his fingers, mended his shoestring, and then he, too, darted from the chilly room.

This was the beginning of what was afterward known in that family as the "airing-out process." To make it effectual, it had to be carried on more or less all winter; but by springtime,—although there were just as many children, and the house that held them as small as ever,—it seemed to the inmates that it was twice as large as before, so well did Peace know how to make room for everybody. Confusion packed up, and left for good; but her influence still remained, and sometimes when "You did!" and "I didn't!" forgot themselves, as they did once in a while, they were soon called to order, for some little voice would be sure to pipe up: "Mamma, hadn't we better begin to air out?"—and so my story is done.—Sunday School Times.

No Place at Home.

BY IRMA B. MATTHEWS.

I met him on a street corner—a bright, black-eyed lad of perhaps fourteen summers. I had seen him there evening after evening, and wondered if there was no one who knew the temptations he encountered.

I made friends with him, and won his confidence. Then I questioned him kindly in regard to his spending so much time in the street.

"I know," he said, looking up at me in such a frank, winning way that I could not help thinking what a noble man he might make, "the street is not the best place for a boy, but you see there is no place for me at home."

I was surprised and pained at the answer.

"How is that?" I asked.

"Well, I have two grown-up sisters, and they entertain company in the parlor every evening. They give me to understand that I am a third party, and not wanted. Then papa is always tired, and he dozes in the sitting-room, and does not like to be disturbed. It's pretty lonesome, you see, so I come down here. It was not always so," he went on. "Before grandma died, I always went up to her room, and had a jolly time. Grandma liked boys.

There was a quaver in the voice now that told of a

sorrow time had not yet healed.

"But your mother?" I suggested. "Oh, mamma! she is only a reformer, and has no time to spend with me. She is always visiting the prisons and work-houses, trying to reform the men, or writing articles on how to save the boys."

"And her own boy is in danger." "Yes; I am not half as good as I was before grandma died. I am getting rough, I am afraid. There does not seem to be anyone to take an interest in me, so it does not much matter."

It was hard, bitter truth, and yet I knew that this was not the only boy who needed a wise, gentle hand to guide him through the dangerous period.

Oh, mothers! are you blind, that you cannot see the danger of your own, but look for that of others. Make home the brightest spot on earth for your children. Take an interest in their sports, make yourself young for their sakes, and then you can feel that you have done your whole duty.

I think the saddest, most helpless thing I ever heard from a boy's lips was that sentence: "There is no place for me at home." God forgive that mother and open her eyes before it is too late, and help other mothers to heed the warning.

How is it, mothers? Are your boys in danger? Think of this, ponder over it, pray over it.—Children's Visitor.

How Would You Like It Yourself.

There was a great commotion in the backyard. Mamma hurried to the window to see Johnny chasing the cat, with a number of stones in his hands, which he was throwing at it.

"Why, Johnny, what are you doing? What is the matter with kitty?" she called, grieved that her son should so persecute a dumb animal.

"She's all dirty, mamma. Somebody shut her up in a coal hole," he said.

"And is that all?" mamma wanted to know.

"Why, yes," said Johnny. "She's dirty and black and horrid. We don't want her 'round."

Mamma was about to speak, then checked herself and went into the house. Presently Johnny came in, crying, and ran for help. He had fallen into a puddle, and was dripping with mud, his face, hands and clothes being all besmeared.

"Oh, mamma! mamma!" he cried, sure of help from her.

She rose and started toward him, then turned and sat down again.

"Jane she said quietly, to the nurse, who was sewing near by, "do you know where there are any good-sized gravel stones?"

Nurse looked up, astonished, at being asked such an unusual question, and Johnny stopped his loud noise to stare.

"Stones, ma'am?" asked Jane, wondering whatever they could be required for at this time.

"Yes," said mamma, "to throw at Johnny. He's been in a puddle and is dirty and black and horrid! We don't want such things around."

Johnny felt as if this was more than he could bear; but a funny gleam in his mother's eye kept his heart from being broken.

"Please, mamma, I'll never do it again!" he cried, in humble tones. "Poor Kitty; I see now just how bad I made her feel."

Johnny was then washed and comforted; but he did not soon forget the little lesson of kindness to those in misfortune.—Sunbeam.

"Better Take a Sheep Too."

A valued friend and able farmer, about the time the temperance reform was beginning to exert a healthful influence, said to his newly-hired man.

"Jonathan, I did not think to mention to you when I hired you, that I shall try to have my work done this year without rum. How much must I give you to do without?"

"Oh," said Jonathan, "I don't care much about it; you may give me what you please."

"Well," said the farmer, "I will give you a sheep in the fall if you will do without rum."

"Agreed."

"Father, will you give me a sheep, too, if I do without rum?" then asked the elder son.

"Yes, you shall have a sheep if you do without."

The youngest son then said: "Father, will you give me a sheep if I will do without?"

"Yes, Chandler, you shall have a sheep also."

Presently Chandler speaks again: "Father, hadn't you better take a sheep, too?"

The farmer shook his head; he hardly thought that he could give up the stimulant, but the appeal came from a source not easily to be disregarded; and the result was, the demon rum was thenceforth banished from the premises, to the great joy and ultimate happiness of all concerned.—Selected.

The Young People

EDITOR, J. W. BROWN.

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

Prayer Meeting Topic

Abiding Influence. Hebrews 11:4; Matthew 26:13.

Daily Bible Readings.

Monday, January 21.—Psalm 92. The thrift of those properly planted (vs 13). Compare Ps. 1:3.

Tuesday, January 22.—Psalms 93, 94. The blessedness of God's chastisement (vs 12). Compare Prov. 3:11, 12.

Wednesday, January 23.—Psalm 95. We are the people of God's pasture (vs 7). Compare John 10:14, 16.

Thursday, January 24.—Psalm 96. Say among the nations, the Lord reigneth (vs 10). Compare Isa. 52:7.

Friday, January 25.—Psalm 97. "Ye that love the Lord, hate evil" (vs 10). Compare Rom. 12:9.

Saturday, January 26.—Psalm 98. Nature's joy in God's presence (vs 7, 8). Compare Isa. 55:12.

Prayer Meeting Topic—January 20.

Topic: "Abiding Influence."—Heb. 11:4; Matt. 26:13.

As one grows older an intense longing creeps into the heart, the longing to do something that will abide forever. Everything about us has a temporal cast; there is nothing stable, nothing that seems to be built to stay; the great object for many is to do things that are "good enough," that "will pass," by which is meant that things are not done as they ought to be done. But, let the years settle down on the life, let the years come faster than they need to do—and you begin to wish for performance, both in the life you are living and the work you are doing. The fact is, everything we do passes down the years, whether it is good or bad; it touches lives for better or for worse; there is an abiding influence for good or ill in every human action. Nothing is forgotten; every life will go into the testing of the fire; even "every idle word that men shall speak" is gathered up, stored somewhere, and they shall give an account thereof in the judgment.

On the other hand, the good that men do shall likewise return after many days; and the glory of it shall shine with increasing brightness. This is the beautiful theme we are considering in this meeting. When the world was young there lived a young man who looked up into the blue sky and saw God; he looked around about him and saw God in everything his eyes rested upon; and he loved him. What he said we do not know, there is not a word recorded; but what he did is written, and his action is spoken of, though he is dead these thousands of years. He reared an altar, put upon it a sacrifice, and offered it to God; it told of a heart that was pure, that loved deeply, that longed for divine fellowship. True, he was stricken for his faithfulness; his own brother slew him. But death could not stay the influence of that altar, which was the expression of his faith in God. "By it he being dead yet speaketh."

Mary creeps up to her Lord and breaks a box of ointment upon him. It is a simple thing—save for what it suggests: a heart of love, that gives its best to the object of its love. She never thought of the effect of that anointing. The fragrance of it filled all the house where they were sitting—yes, but it passed beyond that house and to-day it fills the whole earth wherever this Scripture is read.

THE UNCONSCIOUS SERVICE.

It was that element in both actions that makes them immortal. If Mary had said: "I will now do a thing that the whole world will one day look upon and applaud," it is quite likely the Master would never have stamped it as he did. Had Abel said: "I will see to it that my altar is reared in such a place, where men may see it, and then it may be the subject of conversation for many years to come," the world would never have known that there was such a man as Abel. This will explain why "great" deeds are forgotten and "little" acts are treasured up and remembered for many generations. God keeps the records, and he knows what to cherish, and what to cast away. The proverb says: "The memory of the wicked shall rot" while "the memory of the just is blessed."

This, then, may be put very plainly before us: Do your duty; be faithful to God; serve him always; and your life will speak after you are gone; and the more unconscious you are of doing great things, the more you are apt to accomplish great things. Moses wist not that his face shone.

ABEL'S INFLUENCE.

It is the abiding influence of works of faith; that is what his altar stood for. We are ever taking counsel of our reason—and we are near-sighted in consequence; we rarely see beyond the line of our own shadow. Is it

not high time that some of us took counsel of our faith? Faith sees beyond the shadow, looks far ahead, believes in a holy destiny, and works for it. No man will ever do a great work who does not believe much; a big faith inspires to great effort.

We are in danger of forgetting the labor of some who have gone before us; they were heroes, not because of their great work but because of their great faith. They laid the foundations for this great country; they prepared the way for their children to pass over into a goodly heritage. The history of every church that has amounted to anything is the history of the sturdy faith of pioneers who went out into an unknown and untried region, and laid foundations upon which their children have built fine edifices; but the buildings stand because the foundations were laid broad and deep—made up of living stones, God's heroes—W. H. KRISTWIRT, in Baptist Union.

Isaac's Harbor.

During the last year the members of the Junior Union have secured for themselves the reputation of delightful entertainers, and in the concert given by them on Christmas evening this enviable title was well sustained. Before the appointed hour a large number had assembled in the Baptist church. The children preceded by Mr. Lawson entered at eight o'clock singing as they marched up the aisles a pretty Xmas anthem. When they had taken their seats a portion of Scriptures was read by Mr. Lawson. Prayer was then offered by Rev. Mr. Rutledge immediately followed by a short prayer, melodiously chanted by four kneeling children, Leona and Elsie Giffin, Libbie and Minnie McMillan. As the programme was quite long space would not permit comments upon every selection, though many which will be unmentioned merited special commendation. The writer cannot refrain, however, from alluding to two—the solo rendered by little Mamie McMillan, who, judging from the hearty applause which greeted both her appearance upon and exit from the platform, was the belle of the evening; also the quartette by Messrs. Roy and Lebaron Giffin, Willie Reed and Allan McMillan. Mrs. Lawson was organized. Both Mr. and Mrs. Lawson's earnest labors in training the children tended very materially in rendering the concert a success. As a slight token of appreciation of their services and as an expression of the very high esteem in which the pastor and his wife are held, the members of the Junior Union presented them as a Christmas gift the sum of ten dollars. BESSIE M. McMILLAN.

A Happy New Year to all our Baptist Unioners and may every day of this year be filled with joy in the service of our Lord—whose we are and whom we serve.

We notice attention called from time to time to the Unions who fail to report their work or progress. While there may be a manifest decrease in the Young People's Movement in general, there is no doubt we have societies who are doing as well, if not better than in any time in the past, and their methods and results would not only be suggestive, but would stimulate others also.

A simple report giving the names of officers and the announcement of a temperance meeting, a missionary meeting or a social gathering, is better than silence. It shows an existence and the possibilities lying within that Society, at least. But when an outline of such a meeting is given or a report of the proceedings is it not more helpful? Many of our committees and leaders have not the privilege of attending the annual meetings of the B. Y. P. U. gatherings or of even visiting other Societies to see how their work is conducted. Their experience and judgment must be drawn largely from what they read concerning the doings of others. There never was a time when we required more help from all sources than at the present, to tide over the reaction period, and give over work, character, strength and permanence. The future of our Young People's work largely depends on the efforts of this year. We have great opportunities before us and we have talent and culture, thus making our possibilities momentous. The united efforts and the application of all our forces would insure a unique history for us this first year of the new century, thus giving out blessings in the years to come. The historical sketches of the various phases of our denominational work, which has appeared in this department, are of immense value. The prayer meeting notes are also helpful, instructive, giving a clear insight into God's Word. May we not hope in all our education methods there may be also a truly spiritual element showing we have been with Jesus and have learned of him. A. C. M.

Upper Canard, N. S., Jan. 1.

How to Make a Young People's Society a Success.

- There are three steps:—
1. Decide what you mean by success.
 2. Find out what will cause that success.
 3. Then do it.
- Regarding these three steps I believe:
1. That a successful Y. P. Society is one which helps its members to be loyal followers of the Lord Jesus, and leads people to him.
 2. That Christians who study the Bible and pray with the same energy and intense interest with which they do other things will be loyal Christians, and will do their utmost to bring others to Christ. Therefore, that the most important work of the Y. P. S. is to teach their members to pray and to study their Bible.
 3. That by perseverance and by the help of God, this success can be gained. That the efforts of the Society should be persistently directed to this object.—North West Baptist.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Bobbili, its missionaries, outstations and school, that the seed sown may yield an abundant harvest. For our Women's Missionary Societies that every Christian woman may become interested in missions.

Notice.

Will you please remember that all Mission Band monies should be sent to Mrs. Ida Crandall, Chipman, Queens Co., N. B.

Paper Read by Mrs. J. S. Titus at the Thankoffering Service.

DEAR SISTERS:—I have written a paper for the purpose of trying to encourage the sisters of our church, and especially the sisters of our Aid Society. "Shall I, or shall I not attend Aid Society to-day?" is a question often asked, I fear, of one's self in an indifferent manner and all too often answered in the negative. Oh, my sisters! let there be no question about it, but let nothing short of the impossible prevent any member of our Aid Society availing herself of the advantage of the monthly meetings. Just here I fancy I hear some one say who does not regularly attend these meetings, "Advantages, and what are they?" You have always thought that if the faithful few were present the business would be transacted as well as if you were there, so have not troubled yourself further than to pay your dollar per annum when solicited by the treasurer, thinking that was all that was required of you. In reply, dear sisters, I wish to say that the advantages are so manifold and so evident to the aforesaid "faithful few" that each deems it a keen self-denial, to be obliged at any time to absent herself, and wonders why the many instead of the few do not come to our meetings. Let us recount some of the blessings there received. First of all, life for our Society; for who ever heard of an Aid Society living long without regular monthly meetings; while for ourselves we have increased knowledge of missions and missionaries generally, and of our own especially, and with this knowledge comes increase of interest until our hearts thrill and burn within us as we hear letters read from our beloved foreign workers telling of their joys and sorrows, of their labor in the land of graven images where "the people are mad upon their idols," of the dense ignorance and superstition to be overcome in those benighted minds, and then of the marvelous change wrought by the saving power of the gospel of Christ, opening the deaf ears and the blind eyes, cleansing the filthy hearts, and making the dumb lips to praise Him. The beauty and efficacy of the atonement appeal to us as never before, and with renewed zeal we long to aid in fulfilling the commission of our risen Lord, and in hastening to the full bringing in of his kingdom. From these letters, too, we learn of the needs of our missionaries and of their stations; how they want more men and women, more money, and how also, they need our earnest prayers. Can we offer these prayers in their behalf to the throne of Almighty grace and not desire to respond to the other appeal for money? Experience says No! for I believe that most of the real sacrifice of giving in our Aid Society is done by those who are the active workers and regular attendants, and that by them, too, is most keenly enjoyed the blessedness of giving. Then there is the precious communion one with the other as we talk "by the way" of the spread of the gospel over all the earth, and rejoice together when nation after nation opens its portals to the missionary and the Bible. But best of all is the meeting with our Lord, for his blessed presence is always with those who assemble "in his name"; and howhere do we more fully realize the precious influence of his Holy Spirit than in our Aid meetings, where all feel free to lift up heart and voice to supplicate the All Father for a blessing. As in foreign, so in home missions, our interests are awakened. We learn of the needs of our North West, of Grand Ligne, of the weak churches of our own province, and "for them our prayers ascend; and to them," in a measure,—"our toils are given." Thus there is a widening and developing of our moral natures, of our sympathies, our benevolence and our love. There is no more sure way of becoming interested in any good work than by active participation therein. But above all and beyond all, prepare at home for the meetings by praying for them. Let each member go from her secret closet to the Aid meeting, and the success that comes from waiting on the Lord shall be ours.

St. Martins, Nov. 28th, 1900.

The "Light Bearers" Mission Band, in connection with the Paradise Sunday School, holds its meetings

regularly every four weeks at the close of Sunday School. The funds of our Band are raised by collections, birthday offerings and mite boxes. In September the Band had an ice cream social which was quite successful. At one of our recent meetings our pastor's daughter, Marion Steeves, was made a life member. Our president, Mrs. D. C. Freeman, frequently gives map exercises on the Telugu Mission Field and in many other ways does much to make our meetings interesting and profitable.

MABEL F. LONGLEY, Sec'y.

Paradise, Jan. 1st, 1901.

Eldon, P. E. I.

We have sent no report to your columns as yet as our society is small and nothing of interest to send. Our present membership is seventeen, some of the sisters being away our monthly meetings are not very largely attended. When weather permits we never miss an appointment. The sisters are all anxious to do what they can to advance Christ's cause among the perishing heathen. Home Missions are not forgotten. We have started a knitting circle, whatever is made goes to the mission cause.

PRESIDENT.

Cavendish, P. E. I.

Meetings are held regularly and a good interest is manifest. The society is much blessed and helped by the prayers offered and programme rendered at each meeting. Recently a public meeting was held at which after a short address by the pastor, Miss Ada McNeill read a brief sketch of the work of the Aid Societies during the past thirty years. Miss Nellie McNeill read an interesting article entitled "Hindu Widows." Miss Myrtle McNeill recited "A Missionary's Dream." The president gave a paper on "Facts from the Field." Owing to the evening being unfavorable the Misses Clark and the Mission Band were unable to fulfil their part on the programme. The choir furnished suitable music.

MRS. A. E. HOOPER.

Amounts Received by the Treasurer of the W. B. M. U. FROM DEC. 26TH TO JAN. 7TH.

St. John, Main St, to constitute Mrs Charles W Thorne a life member, H M, \$25; Hillsboro, Salem branch, F M, \$5.55; Reports, 20c.; Tidings, 25c.; Alexandra, F M, \$4.65; H M, \$1.63; North River, to constitute Mrs Allan McPhee a life member, F M, \$25; Reports, 25c.; Salisbury, F M, \$7; Wolfville, F M, \$10; H M, \$4; Acadia Mines, Mrs F H Johnson in loving remembrance of their little son "Mont," F M, \$5; Windsor, F M, \$18.09; H M, \$4.41; Antigonish, F M, \$4; H M, \$2; G L M, \$1; Ludlow, F M, \$5; Amherst Reports, 50c.; Clementaville, F M, \$10; H M, \$1.50; Reports, 15c.; Truro, 1st church, F M, \$14.50; H M, \$1.25; Reports, 35c.; 1st Yarmouth, F M, \$13; Tidings, 50c.; Reports, 30c.

MRS MARY SMITH, Treas. W. B. M. U.
Amherst, P. O. B., 513.
Correction.—In issue of Dec. 5th, money credited to Riverside should have read Albert, result of Crusade Meeting, \$20.

Will remitter's please be careful and always give the name of place where money is sent from.

TREASURER.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The work of Foreign Missions is of prime importance. It is essential to the well being of every church. It ought to dominate every department of the church's activities. No church can maintain deep spirituality without being interested in giving the gospel to those who have it not.

There can be no spirit of Christ where there is no concern for the Christless. The work of Foreign Missions is fundamental to all church work and church growth, as anybody can see who answers the question, What is a church of Jesus Christ for?

This great lesson ought to be taught in all our Sunday Schools and Young People's Societies. Youth is the time to learn. It is then that impressions are made which are lasting. When the believer first identifies himself with the church of Jesus Christ then the lesson ought to be writ in largest characters—that the Christ expects every one of his followers to enthrone him in his heart as King. A disciple of King Jesus is called to service. He has enlisted under his banner as one of his soldiers, not to fight with the sword or a Lee Metford, but with the 'sword of the Spirit,' the Word of God. Success for any believer, or for any body of believers is only possible, as the disciple says, 'Lord, what wilt thou have me to do?' The call of the Master is for consecration of time and talent, as well as means. It is for all these, for the life itself. Christ has commanded all of us to go into all the world. He gave himself for us, and our 'reasonable service' is a surrender of body as well as mind to him for his use always and unto the 'utmost part of the earth.' Nothing short of this will do. Christ

did not ask of the young ruler, money; true he told him to sell all, give to the poor and come and 'follow' him.

Our Lord wanted first of all, the man. That is always his way. In his commission to his disciples he always demands of them full consecration. He did not say, contribute, send, help, or even pray for. He always said 'go!' All other things are included in that one word. Though it was obviously impossible for all to go in person, he still said, 'Go! Just as the German government counts all its able-bodied men as soldiers and demands of them always willingness and readiness to obey the summons to action when it comes and the adjustment of all other details of life in subjection to this claim, so Christ calls on his disciples—all of them—to enter his service, though he may send to the front comparatively few. He demands of all readiness to go to the front, though he may indicate his will that many should stay in the rear and stand to the back of those on the battle line.

If there be any weakness in our church life, it is just here at this point. Enlistment in the army of King Jesus is for life—and is for active service. Here is where the stress must be laid.—Mission Boards are nothing—Christ is everything. Pastors, Mission Boards, Mission secretaries and missionaries are servants simply, set to facilitate the practical obedience to the Master's own commands.

The ringing summons is still sounding in the ears of his children—"Go ye into all the world." Would that our Sunday School teachers and officers, that our B. Y. P. U. presidents and executives could be led to see their relations to this work and then rise to the sublime opportunity, what a transformation there would be in the life and work of the church. Brethren, pastors, fellow-laborers in Christian work, enlist the young, enlist the young, if you would do your best for Christ and his cause.

Literary Notes.

Acadiensis.—The foregoing is the title of a new and attractive quarterly, the first number of which we have just received from the publisher's hands. The selection of the title, as appears from an examination of the Salutory article, is thus explained: The object of the magazine appears to be mainly historical, but other topics of interest are dealt with. Among the contributors we find the names of Rev. T. Watson Smith, D. D., of Halifax, N. S.; Mr. Placide P. Gaudet, of Urbainville, P. E. I.; Mrs. Kate Gannett Wells, a member of the Board of Education of the State of Massachusetts, U. S. A.; and Dr. I. Allen Jack, of St. John, N. B., whose names are not unfamiliar to the literary coterie of the Maritime Provinces of Canada. A portrait of the late J. W. Lawrence, of St. John, a picture of the "Last Moose in Vermont," "An object lesson to Acadians," and one or two other illustrations materially add to the attractive appearance of the publication. The magazine is published under the auspices of the Acadian Society, including among others the names of William Bayard, Esq., M. D., Hon. J. Gordon Forbes, Rev. D. J. Fraser, Rev. W. C. Gaynor, and Dr. A. A. Stockton. We wish the Acadian Society every success in their new enterprise, and trust that the magazine may long continue, to promote the interests of Acadia in particular, and Canada at large. Subscription price \$1 per annum. Mr. D. R. Jack, of St. John, N. B., Editor and Publisher.

The House of Egremont, by Molly Elliot Seawell. Illustrated by C. M. Belyea, Toronto: The Copp, Clark Company Limited.

This is a story of Jacobite days, and expresses Jacobite sympathies. It follows the fortune of one Sir Roger Egremont, an English gentleman, who adhered to the cause of the exiled King James II whom, after a term of imprisonment, he followed to France and was much engaged in his service. The Duke of Berwick, natural son of James, also appears prominently in the story. This Sir Roger Egremont has experiences of love as well as of war, and finally marries a French princess and returns to live upon his estates in England. The general conception of the story is not bad, in matter of style it has some merit and there are passages which seem to indicate undeveloped ability in the authoress. As a whole it is characterized by a wearisome verbosity, and a lack of perspective and proportion. The authoress is unknown to us. We judge however that the book is the work of a prentice hand. If so there is promise of something better by and by.

"Deride Not Any Man's Infirmities."

*Most infirmities come from bad blood
and are cured by Hood's Sarsaparilla.
Every person who has scrofula, salt
rheum, catarrh, dyspepsia or rheumatism
should take Hood's.*

Erysipelas—"I would strongly urge the use of Hood's Sarsaparilla for erysipelas or any scrofulous disease. I have received great benefit from it for the former complaint. It is an excellent blood purifier."
Mrs. H. D. West, Church St., Cornwallis, N. S.

Hood's Sarsaparilla
Never Disappoints

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

It Hangs On

We are talking about your cough. One cold no sooner passes off' fore another comes. But it's the same old cough all the time. And it's the same old story, too. There is first the cold, then the cough, then pneumonia or consumption, with the long sickness and life trembling in the balance.

Ayer's Cherry Pectoral

loosens the grasp of your cough. The congestion of the throat and lungs is removed; all inflammation is subdued; the parts are put perfectly at rest, and the cough drops away.

Three sizes: 25c, 50c, \$1.00. All drug-gists. J. C. AYER Co., Lowell, Mass.

Grateful Mention.

On New Year's Eve a large number of our friends of Springfield gathered at the parsonage and declared their intention of remaining with us until the opening of the new century. During the evening, which was most pleasantly spent, Dea. J. F. Bent, in behalf of those present, presented us with cash and goods which have been since added to the whole amount exceeding forty dollars. Kind words were also spoken by worthy brethren of our own and of the Methodist church, for which we are deeply grateful. After our church bell had tolled for the dying century and ushered in the new with a joyful peal, the company departed, all vowing this the happiest occasion of the kind during the present pastorate. On the following night and for a like purpose the good people of Falkland Ridge gathered at the residence of Bro. Henry Roop and presented us with cash and cash value amounting to thirty dollars. These are generous and noble expressions of appreciation, for which we thank our friends on and all.

E. E. LOCKER.

HARVEY, ALBERT CO., N. B.—We are glad to report that the smallpox has not yet reached Harvey. But another contagion, the contagion of liberal giving, has infected almost every home. Not long since I reported the gift of a nice fur-lined coat from Germantown section. I now take great pleasure in acknowledging a donation of \$80, which was presented to us on Saturday evening, January 5, with a few felicitous remarks by Capt. G. A. Coonan, in behalf of the Harvey church and community. Nor must I forget to express the pleasure it gave Mrs. Fletcher and myself to receive from 100 to 150 of our friends during the evening, who helped to demolish the excellent supper provided by the ladies of the church. This is our first experience of a "donation party," and we have found it enjoyable from every point of view,—socially, financially and fraternally.

M. E. FLETCHER.

LOWER AYLESFORD.—During the fall and up to the present time I have conducted about ten weeks special services in two sections of the field which have resulted in nine baptisms and a spiritual strengthening of the church. We are now observing the week of prayer with much encouragement, the Holy Spirit's power is felt in all our meetings. Home and Foreign Missions as well as other denominational work is not neglected. Last year's church contributed about two hundred and twenty dollars for missionary work and the Convention Fund. We have a healthy W. M. A. Society which holds its monthly meetings at the parsonage. The sisters presented the president, Mrs. Webb, with a "Life Membership Certificate," for which she is very grateful. There are two live Mission Bands, one at Greenwood and the other at Tremont. A B. Y. P. Union was organized at Harmony last year, which I am glad to say is doing good work. About forty young people spent New Year's Eve at the parsonage. From 11.30 to 1 o'clock we held a social meeting.

Bros. A. Hilborn Baker, Licentiate, of Acadia, and E. S. Mason, Licentiate, of Acadia, of Springfield, and others gave stirring addresses. The 20th century found us praying to God for a special outpouring of spiritual blessings. On Jan. 2nd the parsonage was taken by storm. A very large number of friends came to make their annual visit. After spending a pleasant evening they left us the richer by sixty-five dollars in cash and useful articles. May the Lord reward them a hundred fold.

JOSIAH WEBB.

MAHONE, N. S.—Our outlook for the new year is hopeful. The congregations are large and very attentive to the preaching of the Word, our prayer and conference meetings seasons of refreshing. The people are continually showing in a tangible way their appreciation of our efforts. At Christmas an invitation came from North West to come to the house of Dea. Aaron Joudry. Arriving we found a number of the people gathered, who presented us with a fine "turkey" and enough products of the farm to last the winter and cash to buy extras. Last week there was brought to the parsonage a fine new riding sleigh which, in the language of a good Presbyterian who saw it, is a princely gift of the people of Mahone. For all these we are very grateful and much encouraged.

W. B. BRZANSON.

ELGIN, N. B.—At the close of a year of church work it is our pleasure to report progress. Recently the Public Hall at Forest Glen has been repaired, at an expense of \$350, which gives us a place of worship in nearly every respect neat and commodious. No debt has been entailed. The annual Roll Call of the Elgin church was held on December 30. A contribution of \$58 was received during the day towards the church debt. During the year the finances of the church have been conducted on the freewill offering system, which has been highly satisfactory to both pastor and people; only six dollars were lacking of the sum asked for. One month ago the Pollet River church gave the pastor a donation of \$26, and on New Year's night the Elgin church met at the parsonage and gladdened him again with a gift of \$55, for all of which we are duly grateful. We begin another year with greater desire for a spiritual quickening.

H. H. SAUNDERS.

Our hearts were made glad on New Year's evening, by a surprise visit from about 60 of our friends from Argyle, Argyle Head and Glenwood, who came bringing not only good cheer and good wishes for the New Year, but also some more tangible expressions of their esteem and good will. Deacon Slocumb, on behalf of the friends, read a very kind and appreciative address, setting forth the high esteem in which the pastor and wife are held, and also presented us with a beautiful China tea set, 2 table glass sets, a table set of pitchers, besides other useful articles. We thank one and all, and pray that the great Giver may bless one and all.

R. A. MCPHERR.

L. J. MCPHERR.

CONSUMPTION

is, by no means, the dreadful disease it is thought to be—in the beginning.

The trouble is: you don't know you've got it; you don't believe it; you won't believe it—till you are forced to. Then it is dangerous.

Don't be afraid; but attend to it quick—you can do it yourself, and at home.

Take Scott's emulsion of cod-liver oil, and live carefully every way.

This is sound doctrine, whatever you may think or be told; and, if heeded, will save life.

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

A Christmastide Surprise Party.

Merrily ring the bells at Xmas season, but never more merrily rang they than on Xmas Eve at Maryland; for early that evening our attention was arrested by the sound of sleigh bells and cheerful voices, and on coming to the door we found ourselves taken possession of by thirty people, which in an hour was increased to forty. We soon saw by the bustling around of the ladies that they had purposed to attend to the wants of the inner man. That this was done to entire satisfaction, was evident from the bountiful supply of good things beneath which the table groaned. After spending the evening in social intercourse and singing, the gathering dispersed leaving behind them \$6 75 in cash and \$14 60 in pork, beef, flour, butter groceries and dry goods, making a total in cash and the equivalent of \$21.35, besides apples and vegetables of different denominations. We wish to make special mention of the thoughtfulness of some of the ladies in looking after the interests of "Adelia and Janet." This was not given the name of a donation and then placed on salary as is sometimes done, but was a gift as the word donation means, and for such tokens of kindness, Mrs. Seelye and myself, wish to place on record our sincerest thanks, and earnestly hope that we may in some degree prove worthy of the confidence reposed in us by these whole-hearted people.

F. B. SEELYE.

Lunenburg Quarterly Meeting.

The Lunenburg County Quarterly Meeting met with the New Germany Church Jan. 2nd and 3rd. President H. B. Smith opened the first session with devotional exercises. After which Rev. J. C. Blakeney preached. His subject was "Ambassadors for Christ." This he treated in a very clear and impressive manner showing the importance of our relation to Christ. Pastor Porter conducted the after meeting in which many took part. Hopeful reports were heard from the Churches all are supplied with Pastors many of whom are just now engaged in special work. May a rich blessing be ours. The W. M. A. meeting was conducted by Mrs. W. R. Bass, good reports were heard from many of the local societies. This meeting was very interesting and profitable. At the last session brother Richard Delong was ordained Deacon. Pastor J. E. Blakeney preached on "The Caring for Souls." This was an impressive message for all.

W. B. BRZANSON, Sec'y.

Home Amusement.

An Enjoyable, Entertaining, Instructive Occupation.—The People's Cyclopaedia. There are probably few homes where a great deal of time is not wasted. Very few people realize the total amount of the time that is wasted in little bits. Evenings at home, that ought to be full of amusement and benefit, are frittered away because there is no well defined system—because everybody goes along in a haphazard manner, seeking his own entertainment without regard to the occupations of the rest of the family. If each one knew exactly what was to be done each evening, much would be accomplished.

One of the best uses to which evenings at home can be put is the following out of a systematic course of reading. Nobody likes to read aloud for very long, so that during the evening each member of the family must take some active part in the exercises. There is always a difficulty in deciding just what direction the reading shall take. Unless some definite direction is given to the course, it is likely to amount to nothing.

The growing appreciation of the importance of such reading has been recognized by the publishers of The People's Cyclopaedia. They have issued a pamphlet of twenty-four pages, which they call "The Cyclopaedic Reading Course." It consists of ten outlines of study in history, science, literature, art, etc., based on The People's Cyclopaedia. It is a most excellent thing for everybody to have, and, among other things, it gives complete information about this best of all cyclopaedic works. The People's is a Cyclopaedia brought right down to date.

It is made in six convenient volumes, and is arranged in such a way that all the information it contains is readily accessible. It is the most complete and the most convenient Cyclopaedia ever printed. It contains more and better maps than were ever before bound in a book. It is complete on every point, but contains no waste words. It is made for busy people who want accurate knowledge, and who want to get it quickly.

One of the best things about The People's Cyclopaedia is the ease with which it may be purchased.

If further information is required in reference to this Cyclopaedia, kindly write to the editor of the MESSENGER AND VISITOR.

PEOPLE RECOVERING

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



Require the Nerve Toning, Blood Enriching, Heart Sustaining Action of Milburn's Heart and Nerve Pills.

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

MENTHOL
D&L
PLASTER

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

Every family should have one ready for an emergency.

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

In 1901

The same care will be given in the manufacture as well as in the selection of the PUREST and BEST materials for

WOODILL'S GERMAN BAKING POWDER

as has been in the past FORTY odd years.

JUST OUT

A New Sunday School Library

—THE—

New Century Library

This library comprises the very newest and best of our own Baptist publications, together with the latest books of other publishers.

60 Volumes, 18,678 Pages, 311 Illustrations. Good Print, Well Bound.

List Price, \$76.00. We offer this entire library, neatly packed in three-shelf wooden box, together with sixty catalogues, for \$25.00 net.

Send me at once \$25.00 for this Library and I will mail you the prescribed Customs Blank by which your Sunday School can secure them FREE OF DUTY.

Geo. A. McDonald,

126 Granville Street, Halifax, N. S.

Constipation, Headache, Biliousness, Heartburn, Indigestion, Dizziness,

Indicate that your liver is out of order. The best medicine to rouse the liver and cure all these ills, is found in

Hood's Pills

25 cents. Sold by all medicine dealers.



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

USE THE RELIABLE GRANGER Condition Powder

GRANGER & COMPANY, Limited, Proprietors.

B.B.B. Makes Blood Pure.

If the blood is pure the whole body will be healthy.

If the blood is impure the whole system becomes corrupted with its impurities.

Burdock Blood Bitters transforms impure and watery blood into rich pure blood and builds up the health.

"Disease germs cannot lurk in the system when B.B.B. is used.

Miss Effie McDonald, Liscomb Mills, Guy Co., N.S., writes: "I have found B.B.B. an excellent remedy for purifying the blood and curing sick headache. I had tried many remedies, but none of them did me much good. B.B.B. has made me so well that I feel like a new woman and I am constantly recommending it to my friends."

Gates' Acadian Liniment, the WORLD'S greatest Pain Exterminator.

Hail's Harbor, May 31, 1896. G. GATES, SON & CO., MIDDLETON, N. S.

Gentlemen: About two years ago I was taken sick with La Grippe. My head pained excruciatingly. So terrible was the pain that when my wife wrung cloths from hot water and held them on my head I could not feel the heat. I obtained a bottle of your ACADIAN LINIMENT, used it on my head, and took some in hot water internally, according to directions. As soon as I drank it I felt better and it made a cure in a few days.

Afterwards advised a neighbor to use it and it cured him also. Mr. Joshua McDonald, of Casey Corner, spent \$25.00 before I saw him and persuaded him to try your Liniment. He, too, was cured and says that he will never be without GATES' ACADIAN LINIMENT in the house.

For man and beast, external or internal, I regard it as the best. Yours truly, ALEXANDER THOMPSON. Inset on having GATES'—the BEST.

Sold Everywhere at 25 Cents per Bottle.

Advertisement for Pain-Killer by Perry Davis & Son, featuring a circular logo and text: "ALWAYS KEEP ON HAND Pain-Killer THERE IS NO KIND OF PAIN OR AGUE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE. LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVIS & SON."

The Home

Dainty Laundering.

A careful and fastidious young lady must look well to her small belongings, if her means are limited, and the matter of neck arrangements alone will consume much thought; but by laundering the muslin and ribbon ties and laces as they become soiled they may be kept fresh and dainty, as may veils, gloves, fine handkerchiefs, and all other such small articles, which cost a considerable sum of money, if new ones must be purchased often.

White veils may be cleaned by washing in a light suds. Put them in the suds and let them soak for half an hour; then lift and press between the hands till they are quite clean. Rinse in clear warm water, and dry them by pinning to a cloth drawn over some smooth surface and exposing to the air. When perfectly dry, wind evenly over a roller, to keep them fresh and un-wrinkled. A marble slab or window-pane is a convenient place for drying ribbons, laces, and nice handkerchiefs.

Wash fine muslin articles, white lace, and ribbons through a suds made of pear-line and warm soft water, by pressing and squeezing between the hands until clean, then rinse carefully, pull into shape, and press over the smooth surface. If any stiffening is desired, dissolve a little gum arabic in warm water, and use the same as starch, for white lace, muslin ties, or handkerchiefs. The lace may be given a creamy tint by putting strained coffee in the rinse water until the right tinge is procured. The ribbons can be sponged with the gum arabic water, and, when nearly dry, they can be ironed by placing thin muslin between the iron and silk and pressing on the wrong side to avoid an undesirable gloss.—Religious Herald.

Two Plain Gowns.

A very pretty house gown of soft wool, like nun's veiling, has the skirt in pinch tucks all around the top of it, deeper in the front than at the back, and running down into points on the sides to give the effect of a set design. The freed fullness below gives the important swing at the foot of the skirt. The sleeves have the tucks nearly their whole length, left free to form a two-inch ruffle over the small undersleeve. The waist carries out the idea with tucks, both in the back and the fronts. A vest and collar of lace can be decorated with narrow bands of velvet in parallel rows, or latticed, or with gilt braid. The light color of the fabric suits either decoration.

Another simple gown of light weight and of crepe surface has no tucks at all, the fullness at the bottom of the skirt being given by three flounces cut en forme, set on with a narrow band of the goods, and that at the top of the back laid in small inverted pleats. The waist is quite plain, its decoration consisting of a high-necked, unlined bolero of handsome lace, caught together at the front with three bows of black velvet ribbon with buckles.—The Examiner.

Water-Drinking as a Means of Regulating Nutrition.

Cold water, unless taken in very large quantities or at meals, is decidedly less harmful to the stomach than hot water, producing a tonic instead of the debilitating effect which results from hot water drinking.

Drinking hot water forty or fifty minutes before eating, in moderate quantities, as from one-half to two-thirds of a glassful, is certainly a good remedy for gastric catarrh, a disorder existing in a large proportion of all cases of chronic dyspepsia. In hyperpepsia, also, one-half a glass of hot water forty minutes before meals, and the same quantity two or three hours after meals, is highly beneficial; but in all other classes of cases water administered with reference to local effects is better administered at the ordinary temperature. The quantity of water must vary according to the weather, the amount of activity, the sort of treatment administered, etc., es-

pecially if the patient is being subjected to hydiatic processes, whereby the activity of the skin is increased.

In water drinking, if properly managed, the physician has at hand one of the powerful means of regulating all nutritive processes, and one which can be employed with perfect safety. The best time for taking water, is, ordinarily, one hour before eating and three or four hours after eating. It is a good plan for patients to take a glass of water at bedtime and a glassful on rising in the morning, and to divide the quantity during the day as much as possible, so that the stomach may not at any time be overloaded with liquid.—Medical Times.

The Pleasant Tongue.

There is no finer art than that of dwelling comfortably with people. The social or the family structure is a sort of kaleido scope, which should ever resolve itself into a pleasing pattern, if each will willingly slide to his place and permit others to do so. Nothing so promotes this result as a pleasant tongue. Not the tongue of honeyed phrase that is smooth from policy, but the one that is the result of a generous, tactful, sympathetic heart. Too often the high worth of pleasantness is overlooked, but in the course of life it is one of the greatest factors. Perhaps it is going too far to say that it has alone won more high positions in life than actual ability, but it has certainly obtained where strenuous, self-assertive virtues have failed. Unselfishness is the creator of a pleasant tongue; an unselfishness which crowds out of sight all jealousy, all resentment, gloom and restraint; an unselfishness that makes light of favors bestowed, and is expansive and grateful over those received.—The Household.

A Story From Lite.

SHOWING HOW SUFFERING CAN BE OVERCOME.

A Mill Operator who Suffered From Kidney Trouble Spent Many Dollars in Useless Experiments to Restore His Health—Dr. Williams' Pink Pills Acted Promptly and Effectively.

Good health is the chief requisite to happiness, low spirits, moroseness and irritability can in most cases be traced to ill health, and in not a few instances are direct symptoms of kidney trouble. These added to the severe pains in the back which accompany the disease, make the life of the sufferer one of abject misery. One such sufferer was Mr. Darius Dean, of Jordan, Ont. Mr. Dean in an interview with a reporter recently gave his experience as follows:—"I am a saw and grist mill operator, and naturally a strong man; but the life of a miller is a hard one, with long hours of labor and frequent exposure. Some years ago as the result of this exposure I was afflicted with kidney trouble, and although I spent much money in various remedies I did not find a cure until I was persuaded to try Dr. Williams' Pink Pills. In the autumn of 1898 the trouble began to assume an aggravated form. I suffered from most severe pains in the back, and a feeling of drowsiness, and yet so severe was the pain that many a night I scarcely closed my eyes. My appetite was poor, I suffered from headaches, lost flesh, was miserable and wholly unfit for work. It was while in this condition that I was advised to try Dr. Williams' Pink Pills, and procured three boxes. Before I had finished the third box I felt much better, and I then procured a half dozen boxes more. I used all these, but before they were all gone I felt that my health was fully recovered. In the interval since then I have had just one slight return of the trouble, and Dr. Williams' Pink Pills soon drove this out, and health since has been the very best. I have gained much in weight, eat and sleep well and consider myself as healthy a person as there is in the country; and the credit for this I feel is entirely due to Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills increase the supply and the richness of the blood, and in this way cure physical and functional weaknesses. Most other medicines simply act upon the symptoms of the disease, hence when the medicine is discontinued the patient is soon as wretched as ever. Dr. Williams' Pink Pills go directly to the root of the trouble and cure to stay cured. Hence it is unwise to waste money in experiments with other medicine. These pills are sold by all dealers or will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Twice 30 Years

"I have used Ayer's Hair Vigor for thirty years and I do not think there is anything equal to it for a hair dressing."—J. A. GRUENENFELDER, Grant-fer's, Ill., June 8, 1899.

"I have used Ayer's Hair Vigor for over thirty years and can testify to its wonderful merits. It has kept my scalp free from dandruff and my hair soft and glossy. And it has prevented my hair from turning gray."—Mrs. F. A. SOULS, Billings, Mont., Aug. 30, 1899.

One dollar a bottle.

If your druggist cannot supply you, send us \$1.00 and we will express a bottle to you, all charges prepaid. Be sure and give us your nearest express office.

J. C. AYER Co., Lowell, Mass.

Send for our handsome book on The Hair.



Here's people free from pain and ache Dyspepsia's direful ills. It is because they always take

Laxa-Liver Pills.

These little pills work while you sleep, without a gripe or pain, curing biliousness, constipation, dyspepsia and sick headache, and making you feel better in the morning.

DR. WOOD'S NORWAY PINE SYRUP. Heals and soothes the lungs and cures the worst kinds of coughs and colds.

Advertisement for Pyny-Balsam: "A QUICK CURE FOR COUGHS and COLDS Pyny-Balsam The Canadian Remedy for all THROAT and LUNG AFFECTIONS Large Bottles, 25 cents. DAVIS & LAWRENCE CO., Limited, Prop's Perry Davis' Pain Killer, New York, Montreal."

Colonial Book Store

Send to me for your SUNDAY SCHOOL QUARTERLIES and SUPPLIES at Publishers' Prices.

Peloubets Notes on the S. S. Lessons for 1900, \$1.00.

Arnold's Notes on the S. S. Lessons, 60c.

Revised Normal Lessons, 30c.

Class Books, Supt. Records, Envelopes.

T. H. HALL, Cor. King and Germain Sts. St. John, N. B.

I have a beautiful Bible, Teacher's edition, with new illustrations, size 5x7, only \$1.50. Send for Catalogues for Sunday School libraries. am offering special discounts.

CHRIS Lesson... The SRES. GATHER defeat given. do next device. RNCCK. ducess. 35. T who has Jesus (scribe, o ish law preted, ASKED frequent opinions Not mal testing of one who admirabl The GREAT "Which pronoun decide command important moral pro man? T some oth into rival of conten The A HIM, quo by Mark words w twice ever "Jay," an parchmen and wore ing pray (Hebrew quotation passport Abraham their own supremely the snare THOU SI Love is an bracing r proper to to be "d spontaneo so, in the native wel It is, besid affectio. s. may hope an event; It is the most divin is the affect divine law or from, A word for th the desires WITH ALL the centre ALL THY love, from of the rea Emine An old p comments ment emple for lanche of non-nut they bolt d Ultimate ensue, and been called have been t the moonde which is a and a conc This is e cream whi vendors wi during the "For many have my n object to y honest inq Grape-Nuts year and a patients h satisfied w believer in to be so lon results i doctor's m Cereal Co.,

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

CHRIST SILENCES THE PHARISEES.

Lesson IV. January 27. Matt. 22: 34-46.

GOLDEN TEXT.

What think ye of Christ?—Matt. 22: 42.

EXPLANATORY.

The Purpose. 34. WHEN THE PHARISEES HEARD... THEY WERE GATHERED TOGETHER, discussing their defeat and the wise answers Jesus had given.

35. THEN ONE OF THEM A Pharisee, who had listened to the discussions of Jesus (Mark 12:28). A LAWYER. A scribe, one of the men learned in the Jewish law, who copied, preserved, interpreted, and taught the Jewish Scriptures.

The Question. 36. WHICH IS THE GREAT COMMANDMENT IN THE LAW? "Which" is not the common relative pronoun; but "what by nature, by its decisive and noble quality."

The Answer. 37. JESUS SAID UNTO HIM, quoting with the addition reported by Mark, from Deut. 6:4, 5, the very words which "every devout Jew recited twice every day, and the Jews do it to this day," and which they inscribed on the parchment enclosed in their phylacteries, and wore on their foreheads and arms during prayer.

THOU SHALT LOVE THE LORD THY GOD. Love is an "all-inclusive" affection, embracing not only every other affection proper to its object, but all that is proper to be "done" to its object; for as love spontaneously seeks to praise its object, so, in the case of men to God, it is the native wellspring of a voluntary obedience.

GOV'T LUNCHEES

Eminent Doctor Orders Grape-Nuts.

An old physician in Washington, D. C., comments on the general practice government employes have of taking with them for luncheon, buttered rolls and a variety of non-nutritious articles of food which they bolt down and go on with their work.

Ultimately dyspepsia and gastric troubles ensue, and in all such cases where he has been called in for consultation, the orders have been to abandon all sorts of food for the noonday lunch, except Grape-Nuts, which is a ready-cooked, predigested food and a concentrated form of nourishment.

adds from Deuteronomy, "with all thy might," "representing the outgoings and energies of all the powers."

38. THIS IS THE FIRST AND GREAT COMMANDMENT. It is the sum of the first table of the law.

The Second Commandment. 39. THE SECOND IS LIKE UNTO IT. Because it is like the first, an embodiment of love; it is the sum of the second table of the law; it is almost a twin commandment with it; for love to God will certainly manifest itself in love to man, his child and our brother.

IV. JESUS BRINGS OUT ANOTHER TRUTH BY A QUESTION.—Vs 41-46. 41. THE PHARISEES WERE GATHERED TOGETHER, to consult what course to take next, as in v. 34. JESUS ASKED THEM (a question). "The question is undoubtedly a puzzling one for them; but it is no mere Scripture conundrum. The difficulty in which it lands them is one which if only they would honestly face it, would be the means of removing the veil from their eyes and leading them, ere it is too late, to welcome the Son of David come in the name of the Lord to save them."

42. WHAT THINK YE OF CHRIST? Have you really thought thoroughly about your Messiah?

Note this is the great question for every person. On the answer to it depends what Christ is to him, and his power in the church. "A small Christ, a feeble church." "The greater the Christ, the mightier the church to save the world."

43. HOW THEN DOETH DAVID IN SPIRIT. Mark says, "By the Holy Ghost," by inspiration of God. CALL HIM LORD, quoting from Psalms 110:1. "This psalm is oftener quoted in the New Testament as Messianic than in any other portion of the Old Testament."

44. THE LORD (Jehovah in the Hebrew) SAID UNTO MY LORD, "to my sovereign Lord, the Messiah, the son of David." SIT THOU ON MY RIGHT HAND, as my co-regent.

45. IF DAVID THEN CALL HIM LORD, HOW IS HE HIS SON? There was only one answer: that in his human nature he was David's son, but as the Son of God he was his Lord. The Messiah was both.

46. NO MAN WAS ABLE TO ANSWER HIM A WORD, because they did not take the whole Scriptures, and learn all they said about the Messiah. They were convicted of ignorance. ASK HIM ANY MORE QUESTIONS. This method of attack was given up as a failure.

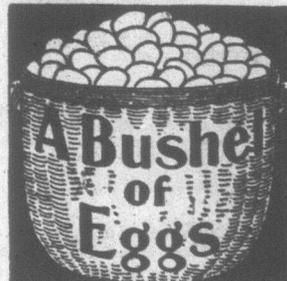
V. THE JEWS DECISIVELY AND POSITIVELY REJECT CHRIST.—John 12: 37-50. The Jews resisted every argument, and refused to accept their Messiah, and thus save themselves and their nation.

Forcemeat Balls.

To make forcemeat balls, chop fine, pound to a paste and rub through a sieve enough of the lean cooked meat of a calf's head to make half a cup. To one quarter of a cup of cream add enough stale bread, crumbed, to make a smooth paste that can be stirred over the fire a few moments. Add a tablespoonful of butter, a little salt, a pinch of cayenne pepper and the meat with the white of an egg, beaten a little, so it can be mixed thoroughly in. Make the mixture into balls about the size of Delaware grapes. Drop them in a quart of salted, slowly boiling water or stock to harden. They will be done in five minutes. The water must not boil hard, but merely bubble at the edge of the pan it is in.—Ex.

Egg Balls.

Boll four eggs steadily and slowly for twenty minutes, being careful they are put in boiling water and timed the moment the water begins to boil again. Drop them in cold water the moment they are done. Take out the yolks of the eggs and add a level teaspoonful of salt and a little pepper. Pound them to a smooth paste with the seasoning and add one raw egg. Shape the mixture into fifteen balls. Put them into a hot saucepan in which there is a tablespoonful of butter, melted, and fry them a delicate brown. They can be prepared for soup several days before they are needed. The forcemeat balls, however, are better made the day they are served.—Ex.



In the fall and winter is worth a barrel in hot weather. There's a way that never fails to fetch eggs when they're wanted, and that is to feed, once a day, in a warm mash

Sheridan's CONDITION Powder

It helps the older hens, makes pullets early layers, makes glossy plumage on prize winners. If you can't get it we send one package, 25 cts.; five, \$1. 2-lb. can, \$1.50; six for \$5. Ex. paid. Sample poultry paper from I. S. JOHNSON & CO., BOSTON, MASS.

Professional Men.



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

DOAN'S KIDNEY PILLS

Strengthen and invigorate the kidneys—never fail to give quick relief and cure the most obstinate cases. Rev. M. F. Campbell, pastor of the Baptist Church, Essex, Ont., says: "From my personal use of Doan's Kidney Pills, which I got at Sharon's drug store, I can say they are a most excellent remedy for kidney troubles, and I recommend them to sufferers from such complaints."

For 25c.

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

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

Wedding Invitations, Announcements etc., a specialty.

FAVORABLY KNOWN SINCE 1826. BILLS HAVE FURNISHED GRAPES TO THE MESSIAH & CO. PUREST BLEND. WEST TROY, N. Y. BELL-METAL. CHIMES, ETC. CATALOGUE & PRICES FREE.

Injurious to the Feet.

A shoe dealer asserts that city women wear shoes from one to three sizes larger than those who live in the country. The artificial pavements, he says, are responsible for this, as the yielding earth is the only natural substance to walk upon. "The foot muscles of country bred men and women are supple, soft and elastic," he says, "while on hard pavements these muscles become hard and unyielding, with a gradual enlargement of the whole foot. The trouble experienced by so many people with the feet is caused less by tight shoes than by stone and brick sidewalks." The remedy suggested is to wear shoes with thick, soft soles, in order to minimize the difficulty as much as possible.—Ex.

Dr. J. Woodbury's Horse Liniment, FOR MAN OR BEAST HAS NO EQUAL

As an internal and external remedy.

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

Fred L. Shaffner, Proprietor.

ALMANACS

FREE | 90 | FREE ALMANACS

Those desiring a Burdock Blood Bitters Almanac for the year 1901 will be supplied by their druggist or general merchant free of cost by calling or sending to their place of business for same, or will be sent by mail free on receipt of a two-cent stamp for postage. Address The T. MILBURN CO., Limited, TORONTO.

Real Estate Sold,

The farm advertised in this paper during the past month has been sold, but I have several other fine properties to dispose of, in price from one to six thousand dollars. Any one desiring to sell had better send description of property at once, as the spring season is the most favorable for disposal of farms. I have two very nice small places for sale right in the village of Berwick. One contains 14 acres with some four hundred fruit trees, set out from two to four years. Good new house and barn. The other contains about 20 acres, with new house and barn, also good orchard in bearing. For further particulars apply to J. ANDREWS,

Real Estate Broker, Berwick, N. S. Agent for Caledonian Ins. Co. of Scotland.



WHY is the world doesn't a man like Jones get down to business a method when he can buy an American Type-writer for \$67? Does he think I'm running a puzzle department?

ARE YOU LIKE JONES? If you are in business you haven't time to write well with the pen. If you do not write well you are liable to expensive errors, and an American Type-writer may save its cost the very first week. It does the best of work, and is as well made as the highest priced machines—\$3,000 now in use! Catalogue and samples of work free.

THE EASTERN SUPPLY COMPANY, Halifax, N. S. (Sole Canadian agents)

Don't Be Handicapped

all through life for want of a Business Education. A few months spent in attending

FREDERICTON BUSINESS COLLEGE

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

McLEAN'S VEGETABLE WORM SYRUP Safe Pleasant Effectual

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present...

WALTON, N. S.—It is said that one trouble never comes alone. So with blessings. On my return from a short vacation...

MADEBUVILLE, SUN. CO., N. B.—We have begun the fourth year of our pastorate and are happy to say we are not without manifestations of the Lord's presence.

LEINSTER ST., ST. JOHN.—The Leinster St. Church begins special services on Lord's Day, Jan. 13th. Mr. Hugh A. McLean, the Solo Evangelist, who comes highly recommended for his spirit and work will be with us for at least two weeks.

BEAR RIVER.—Last summer we repaired our vestry, and seated it with chairs, greatly improving its appearance and rendering it much more convenient for our work.

TABERNACLE, ST. JOHN.—We are expecting to get into our new Church building the first of March. When completed it will cost something over \$5000.

NORTH SYDNEY.—The first week in the new year brought us considerable cheer and encouragement. A re-union and Roll Call on the 2nd was full of interest and followed by much good, about one hundred answering to their names and many more enjoying the socialities of the evening.

fort of the pastor and family, efficient heating with hot water and furnished bathroom being added to the parsonage. We are glad to have the privilege of working with such a noble band of Christian workers.

ATHOL, CUMBERLAND COUNTY, N. S.—As some of your readers and my friends generally would like to hear a little from me I will send a few lines for publication in the MESSENGER AND VISITOR. Well, after the severe attack of illness I had early last summer I got quite improved again and was able to fill my appointments preaching twice every Sabbath for about four months, when another attack of the same trouble overtook me and I just escaped with my life.

ROLLING DAM, CHAR. CO., N. B.—We are again able to report some special news to the readers of the MESSENGER AND VISITOR concerning our labors here. We have had twenty souls start here for the eternal world of light. We have baptized ten happy believers, and many more will follow later as God shall lead.

ST. GEORGE, N. B.—A Christmas tree and entertainment were given by the Sunday School of the First St. George Baptist church on Christmas evening. Coul's Hall was crowded and the exercises were much appreciated, and all were remembered by appropriate gifts.

held in the highest esteem not only by his own church and congregation but by the people at large throughout the county. We trust that many years of the new century will find him still at his work.

ANTIGONISH, N. S.—Golden Wedding.—The Antigonish Baptist church has had the privilege of celebrating not only a golden wedding, but a double one. Two of the deacons, F. S. Cunningham and J. W. Falt, have just passed the 50th anniversary of their married life.

CHESTER.—Special meetings in parts of the church. As usual there are hearts to respond to the claims of Christ. Some seekers are finding, some lost are being found. Baptized a dear young girl at Chester Basin on December 2.

FIRST HILLSBOROUGH.—One Sunday afternoon, a few weeks since, a fire broke out in our church building arising from a defect in the flue. Happily, abundant help was soon on hand and the fire was suppressed before it had spread far.

ROYAL Baking Powder. Made from pure cream of tartar. Safeguards the food against alum. Alum baking powders are the greatest menacers to health of the present day.

church again until it had been put in a thorough state of repair. Accordingly we engaged the Town Hall, a commodious building which has been filled Sunday by Sunday with attentive congregations.

OAK BAY, N. B.—The brethren and sisters of this place called at the parsonage, spent a good time, and when leaving made the hearts of the pastor and wife glad by presenting Pastor H. and wife two beautiful rockers.

Thanks.—Mrs. J. W. S. Young wishes to assure her many friends both in Nova Scotia and New Brunswick, through the MESSENGER AND VISITOR, of her grateful appreciation of the tender messages of sympathy and condolence which have come to her in those days of sad bereavement.

Have your Overcoat Made by GILMOUR. 68 King Street, St. John. Custom Tailoring.

Jan. 13th. Mr. Hugh A. McLean, the Solo Evangelist, who comes highly recommended for his spirit and work will be with us for at least two weeks. The pastor will be assisted the first week by Rev. A. T. Dykeman and the second week by Rev. P. J. Stackhouse, and hopes to have the aid of other pastors. We shall be grateful for the presence and assistance of any and all of the members of the various sister churches of the city and their esteemed pastors. We would ask the prayers of God's people.

MARRIAGES.

LEWIS-WOODWORTH.—On the 2nd of Jan. at the home of officiating clergyman, by Rev. J. Miles, Surrey, John R. Lewis, Surrey, N. B., to Mrs. Bessie Woodworth of Albert Mines, N. B.

WATSON-ALLEN.—At the home of the bride, Jan 2nd, by Pastor W. J. Gordon of Jemseg, Frank W. Watson of Burton to Hattie B. Allen of Upper Gagetown.

ROBAR-DANIEL.—At parsonage, New Germany, Dec. 22nd, by Rev. H. B. Smith, M. A., Isaac Robar to Cora Daniel, both of North River, Lunenburg county.

PALMER-CHESLEY.—At the home of the bride's father, New Germany, Jan. 1st, by Rev. H. B. Smith, M. A., Elmer Palmer of Morristown, Kings county to Annie Chesley of New Germany.

HEBB-TINGLEY.—At Parrsboro, N. S., Dec. 24, by Rev. D. H. MacQuarrie, Ralph Hebb of Newcombville, Lunenburg Co., N. S., and Inez Tingley of Caanan, Cumberland county, N. S.

CHARMAN-LOCKHART.—At Parrsboro, Dec. 26, by Rev. D. H. MacQuarrie, Jas. H. Charman of Joggins, N. S., and Della Lockhart of Parrsboro, N. S.

LUNN-McPHEE.—At the Baptist parsonage, Dec. 31st, by the Rev. Simeon Spidle, Amos Lunn of Falmouth, N. S., to Louisa McPhee of Windsor, N. S.

BURK-MASON.—At Drum Head, on Jan. 2nd, by Rev. W. J. Rutledge, John S. Burk of Drum Head and Hattie Mason of Cross Roads, Country Harbor, all of Guysboro county, N. S.

PERKINS-ANDERSON.—At the Baptist parsonage, Sussex, N. B., Dec. 24th, by Rev. W. Camp, Charles Perkins of Jefferies Corner, Kings county, to Miss Francis Anderson of Woods' Creek.

HIRD-BEZANSON.—At the bride's home, Dec. 24, at Garland, Cornwallis, N. S., by the Rev. J. L. Read, Albert Hird of Grafton to Florida S. Bezanon, daughter of Deacon Isaac Bezanon.

SWERNY-LUTZ.—At Aylesford, Dec. 26, by the Rev. J. L. Read, John T. Sweeney of Garland to Margaret Pearl Lutz of the same place.

RAINSFORTH-BARTAUX.—At Morristown, Aylesford, Dec. 26, by the Rev. J. L. Read, Orland E. Rainsforth to Winifred G. Bartaux, daughter of Deacon J. H. Bartaux.

TAYLER-WEST.—At the bride's home, Jan. 1st, by the Rev. J. L. Read, Joseph R. Tayler of Lynn, Mass., to Gertrude E. West, only daughter of the late Captain George W. West of Aylesford.

HILL-HILL.—Oak Bay, Charlotte Co., at Baptist parsonage, by H. D. Worden, Alexander Hill of Hill's Point to Mrs. Ella Hill of Tower Hill.

MORRELL-BARTLETT.—Oak Bay, Charlotte Co., at the Baptist parsonage, Jan. 1st, by Rev. H. D. Worden, Chester Morrell of Oak Bay to A. Susie Bartlett of Bartlett Mills, Charlotte county.

MANNING-PARLEE.—At Petitcodiac, Dec. 12, by Rev. I. B. Colwell, Robert T. Manning of New Town, Kings county to Mary Jane Parlee of the same place.

AYER-KRITH.—At Steeves' Settlement, Westmorland county, Dec. 25, by Rev. I. B. Colwell, Albert E. Ayer of Reading, Mass., to Laura Mabel Keith of Steeves' Settlement.

WHEATON-HILTZ.—At the residence of D. W. Crandall, Walton, N. S., Jan. 7th, Henry A. Wheaton of Walton to Mabel K. Hiltz of Cambridge, Hants county, N. S.

DUNBAR-HARRIS.—At the residence of the bride's father, Knutsford, P. E. I., Dec. 26th, by Pastor A. H. Whitman, Joseph A. Dunbar of Alma, Prince county, P. E. I., to Mary Harris of Knutsford, P. E. I.

HENRY-GELBERT.—At Goshen, N. B., Jan. 1, by Pastor H. H. Saunders, Robert Henry of Lewis Mt. N. B., to Alma Geldert, of Goshen.

MCCONNELL-McNICHOLL.—At the home of the bride, La Tete, Charlotte county, N. B., by A. H. Lavers, on Jan. 1, Everett B. McConnell to N. L. McNicholl.

CHESNUTT-EATON.—At the home of the bride, Pugwash river, Dec. 26th, by Pastor C. H. Haverstock, Carrie J. Eaton and Mark Chesnutt, all of Pugwash River.

MARSHALL-FERRIS.—At Cambridge, Queens county, on the 7th January, by Rev. A. B. Macdonald, J. Norwood Marshall, merchant of Milo, Maine, and Alberta Ferris of Houlton, Maine.

ALLABY-CRAWFORD.—At the home of Mrs. Carson, Rockland Road, on Jan. 7th, by Rev. P. J. Stackhouse, Delacey Evans Allaby of Salsprings to Annie Gertrude Crawford of Springfield, Kings county.

BARKHOUSE-JONES.—At the residence of Mr. Geo. Jones, Dec. 25th, by Rev. A. Whitman, Wiswell Barkhouse to Hattie Blanche Jones, all of Blue Mountains, Kings county, N. S.

WHITMAN-BOWLEY.—At the residence of the bride's parents, Kingston, N. S.,

Jan. 9th, by Rev. J. Webb, Latimer S. Whitman of Boston, Mass., to E. Florence Bowley of Kingston, N. S.

WEBBER-HUNT.—At Greenfield, Queens county, N. S., Oct. 31st, by Rev. F. E. Bishop, Berkley F. Webber and Minnie, daughter of Thomas Hunt, all of Greenfield.

THURSTON-TOWER.—At the home of the bride's parents, Rockport, N. B., on Jan. 9th, by Rev. Bynon H. Thomas, Arthur E. Thurston, to Eliza B. Tower, both of Rockport.

MARSHALL-BAKER.—At the residence of Holmes Baker, father of the bride, Jan. 1, 1901, by Rev. W. M. Smallman, Henry C. Marshall of North Williamston, N. S., to Sophie E. Baker of South Williamston, N. S.

CANN.—At Charlottetown, P. E. I., on Dec. 27th, after a long illness, Maria, widow of the late Samuel Cann, aged 77 years.

ROBAR.—At Buckfield, Queens county, N. S., Dec. 4th, Katie Ellen, wife of Nerary G. Robar, aged 42 years. A husband and six children are left to mourn the loss of a loving and devoted wife and mother.

DEATHS.

PATTERSON.—Drowned at Back Bay, Charlotte county, Frederick Patterson, leaving a wife and three children and a large circle of friends to mourn their loss.

COVEY.—At Indian Harbor, Howard, son of Isalah Covey, aged 15, on New Years' Eve, after a year's sickness. "Under his wings."

ARCHIBALD.—At Charlestown, Mass., Nov. 7th, 1900, Minerva Adeline Archibald, relict of the late Rev. S. J. Archibald, in the 48th year of her age.

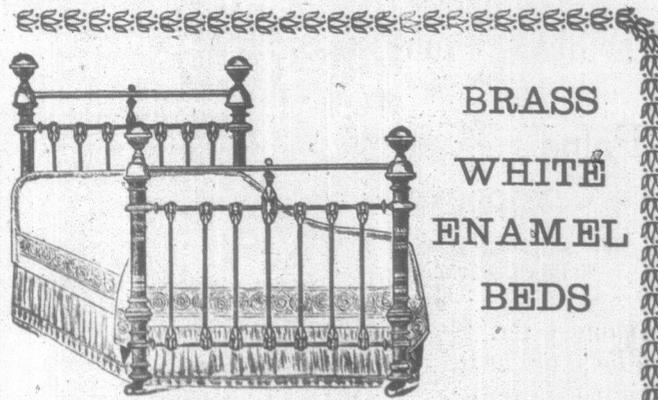
LAUNSBURY.—At Lewis Mountain, Westmorland county, Dec. 15, Elizabeth, beloved wife of James Launsbury, aged 69 years. Sister Launsbury for a number of years was a follower of Christ and died in living faith. She leaves a husband, who is very feeble, and nine children.

STRUM.—At Mahone, Mrs. William Strum entered her eternal rest, Christmas day, aged 79 years. She early in life united with the church, but for many years her affliction prohibited her from attending divine service. A husband and two children cherish her memory.

HORTON.—Elizabeth Horton died at Guysboro, N. S., on Jan. 4, aged seventy-five years. When a girl she was deprived of sight so a world of beauty was shut out from her life. But fifty years ago, Christ brought into her life the light of his love. She lived a very bright, happy, Christian life, and at the Master's bidding joyously went to behold the King in his beauty.

JONES.—Ada May, daughter of Brother and Sister Thomas Jones of Roachville, Guysboro county, N. S., died in Brockton, Mass., Dec. 27, aged twenty-three years. Our sister Ada was converted some years ago, and united with the Guysboro church. Her life constantly spoke for Christ. During her last visit home she was very helpful in the work of the church. Her sickness which was long was submissively borne. Her remains were brought home for burial and laid away in hope of a glorious resurrection.

SABEAN.—At his home, New Tusket, on the 9th Jan., Deacon George P. Sabean, in the 77th year of his age, leaving a wife, two sons and two daughters, three brothers and one sister, with a large circle of relatives and friends to respect his memory. Deceased had a stroke of paralysis upwards of four years since, from



**BRASS
WHITE
ENAMEL
BEDS**

METAL BEDS

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

Write for illustrations.

Manchester Robertson & Allison

which he has been an invalid ever since. Brother Sabean united with the New Tusket Baptist church nearly fifty years ago, April 27, 1851, and was an active member in the church as long as health permitted. He was appointed deacon in May, 1874, which office he has ever since held. His funeral was attended by Pastor Turner of Weymouth Bridge, (Methodist).

BENT.—Fell asleep in Jesus, at Bayfield, N. B., on Dec. 25th, Arthur W. Bent, in the 57th year of his age. Bro. Bent was born in Fort Lawrence, N. S., and lived there during the first twenty years of his life. In 1891 he was convicted of sin and, having surrendered to the will of his Master, followed his command and was baptized. Ever since that time he lived the Christian's life and now he is not for God hath taken him. During the past nine years his house has been the home for ministers and the writer has enjoyed many happy hours within that abode of peace. Owing to the prevalence of small-pox, his funeral was quite private, but we are assured that "a great multitude whom no man can number" welcomed him to his home beyond the grave.

OXNER.—At Chester Basin, Dec. 28, Marcus Edwin Oxner, aged 37. Brother Oxner joined the church when young, being baptized by Rev. Joseph Kempton and has, notwithstanding his very active business life, been able to maintain his position as an earnest worker in the church, the Sunday School being especially dear to him and his place in the Conference meeting and in the Lord's house seldom vacant. The community will miss him and the church. His widowed mother, his brothers and sisters, to whom since the decease of his father he has been in thoughtful care somewhat in the relation of husband and father, are deeply bereaved but who can tell the pangs of the wife's heart left with the six children who so much needed their father's counsel, and in a home of which anyone might well be proud, but from which has been taken its joy and its strength. May these all find comfort in Jesus.

BULMER.—At Albuquerque, New Mexico, Jan. 2, Charles T. Bulmer, aged 30. Mr. Bulmer worked his way up from telegraph operator to the position of station-master at Salisbury and was one of the most trusted employees of the I. C. R. By his attention and courtesy, he made a host of friends. In his early manhood in Amherst, he experienced grace and was baptized by Dr. Steele. He was a teacher in the Sunday School and a diligent student of the Word of God. Some months since his health failed and growing worse, he determined to try the genial air of New Mexico. Accompanied by his brother, Arthur, he reached the South, but only to succumb to the disease which had fixed itself within him. The remains were brought to the home of station-master Sutherland at Westmorland, whose daughter he had married, where funeral services were held on 10th inst., conducted by Dr. Steele and participated in by the Rector, Revs. D. Bliss, Dr. D. Chapman and J. C. Tiner, pastor at Salisbury. Mr. Bulmer was a good illustration of the truth that religion is a good thing to live by—being

always serious and at the same cheerful, combining punctuality in business with close attendance to all the means of grace. And when the inevitable message came, his faith in the Saviour triumphed over every obstacle and calmly and willingly he yielded himself up to the Divine will to fall asleep in Jesus.

WELLS.—On the same day, a few miles further north, another scene of the same kind was witnessed as the remains of W. W. Wells, Barrister and M. P. P. for Westmorland, were carried to the same burying-place, Mr. W. also being in the prime of his powers, aged 40. He, too, died abroad in a sanitarium in the province of Quebec, whither, impelled by a desire to be rid of the same dread disease, he had taken himself. But he was not, for God took him. The Methodist pastor at Port Elgin, his place of residence, being permitted to come through the corridor of the small-pox, and other clergymen found themselves, with all the mourning friends debarred, by an official of the Board of Health, from entering the residence of his aged father and mother, where the remains lay, the house being under the ban because his widow and another friend had visited it. The circumstances were distressing in the extreme, no friends, no words of consolation, no prayer. The ministers, however, prevailed upon the official to allow them to enter, and Drs. Chapman and Steele read the Scriptures, prayed, and addressed words of comfort to the grief-stricken parents. It was a strange experience, to see the pastors carrying the remains out of the house to the hearse, assisted by the brother of the deceased. Mr. Wells was a man of a thousand, of fine natural gifts, great amiability, and a humble Christian.

District Meeting.

The Guysboro West District Conference met with the Goshen church on the 7th and 8th inst. The first and last meetings were devoted to evangelistic ends, Pastors Fisher and Rutledge being the respective preachers at these services. The social meetings following were characterized by liberty and power. The two intervening sessions were given to the transaction of business and Conferences on Sunday School work and Temperance. Pastor Fisher in opening the former Conference emphasized the importance of the synthetic method of Bible study. It is necessary that there be a general knowledge of each book of the Bible before the method of the International Lessons can be profitably employed. In connection with the question of temperance Pastor Kinley demanded the prohibition of the liquor traffic and urged the necessity of all good citizens severing party ties and voting only for candidates promised to support prohibition, claiming that such is the only way to secure the triumph of the cause. The question of the re-arrangement of some of the fields in the district was also considered, and a committee was appointed to confer with the Home Mission Board regarding the matter. The next Conference is to meet with the church at Apen. W. J. RUTLEDGE, Sec'y. Goldboro, Jan. 11.

GOLD MEDAL, PARIS, 1900

The Judges at the Paris Exposition have awarded a

GOLD MEDAL

to **Walter Baker & Co., Ltd.**

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

**BAKER'S
COCOAS AND CHOCOLATES**

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

**Walter Baker & Co., Ltd.,
DORCHESTER, MASS.**

ESTABLISHED 1780.
Branch House, 12 and 14 St. John St., Montreal.



The Health Promised by Paine's Celery Compound

Comes as Surely as Light Follows Darkness

Amongst the First Good Effects of The Great Medicine are Firmer Nerves and Completer Digestion.

People who decide to use Paine's Celery Compound, should not entertain a doubt regarding the health-giving power of earth's most successful medicine.

Every man, woman or child who is afflicted with indigestion, headache, drowsiness, listlessness, melancholia and that random feeling that develops organic disease?

Why defer the use of Paine's Celery Compound when the testimony of tens of thousands proves that the wonderful medicine encourages and strengthens the kidneys, cleanses the blood of waste and poisonous matters that are the direct cause of headaches, drowsiness, listlessness, melancholia and that random feeling that develops organic disease?

Why buy imitations of doubtful merit when the genuine can be purchased as easily?

The proprietors of MINARD'S LIMENT inform us that their sales the past year still entitle their preparation to be considered the BEST and FIRST in the hearts of their countrymen.

Largest Foundry on Earth making OHORON BELLS CHIMES & PEALS

WHEELER'S BOTANIC BITTERS

A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eye bright and skin clear. Cures headache, dizziness, constipation, etc. Purely Vegetable, large bottles, only 25 CENTS.

A Choice Benevolence.

Next to the tragedies caused by human sin are those resulting from a lack of opportunity to develop God given faculties.

News Summary.

Mrs. Antonette Mora, aged 26 years, was burned to death with her three children in a fire in New York on Tuesday night.

James Penny Quick, inventor of the Luxfer prism and other improvements in glass, died in Toronto on Wednesday, aged 69 years.

Antoine Deloit, of Montreal, whose attempt to annul his marriage caused a stir, on Wednesday entered a formal action in the Superior Court to have his marriage declared null and void.

Deaths from consumption in Philadelphia are estimated to be one-third less than they were fifteen years ago.

Saturday night at Mountville, Albert county, the three-year-old grandson of Mrs. Isabella Mahar, was fatally burned by setting fire to his clothing with matches.

Lord Pauncefoot, British ambassador at Washington, will remain there indefinitely. The questions now at issue between the United States and Great Britain are believed to be too serious to permit his removal.

After this month the Pacific Express will not leave Montreal on Sundays for the West. The service will be leaving Montreal 9 30 a. m., daily, Sunday excepted.

Alphonse Girouard, a St. Canegonde hotel keeper, was killed some time ago while adjusting an incandescent electric globe in his place of business.

Sir Edward Spence Symes, chief secretary to the government of Burma since 1890 and a member of the legislative council of India, shot himself in the head in a carriage at Rangoon on Wednesday and died.

The Ontario government on Tuesday set apart 1,500,000 acres of land surrounding Lakes Temagami and Lady Evelyn, in northern Ontario, as a park for a forest reserve.

It is reported that an American syndicate is to establish a summer steamer service on the Thames, in England. The London Daily Express says "it serves the Britishers right for their discouragement of inventors and their neglect of the opportunities to progress."

Philadelphia physicians say the gripe is spreading throughout the city with the same rapidity with which it has claimed more than 100,000 victims in New York and Chicago.

The British casualties in the fighting January 5, between Col. Babington's forces and the Boers under General Delarey and General Steenkamp, at Naanpoort, when the burghers were forced to retire, were twelve men killed and thirty-three wounded.

The army canteen is to be abolished in the United States. The Senate on Wednesday concurred in the House division relative to the army canteen.

Rev. Melville Shaver, Congregational minister at Cobourg, Ont., in his sermon Sunday night referred to some of Cobourg's lady citizens as going to a local shooting gallery. The preacher's remarks caused considerable indignation, and on Monday evening he was horsewhipped on the public street by the wife of a leading citizen.

William Court Gully, who has been chosen Speaker of the House of Commons for a third term, draws a salary of \$25,000, and on his retirement from the office gets an annual pension of \$20,000, besides being elevated to the peerage.

Thomas Nicholson, of Canterbury Station, pleaded guilty in the Fredericton police court Thursday morning to the charge of creating a disturbance at a public meeting in Carr's hall at that place on Christmas night, and was fined by Police Magistrate Marsh \$25 and costs, amounting in all to about \$95, or one month's imprisonment. Defendant paid up.

Equity Sale.

THERE will be sold at Public Auction, at Chubb's Corner (so-called), in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, on SATURDAY, the Twenty-third Day of February next, at the hour of twelve o'clock, noon, pursuant to the directions of a Decree of the Supreme Court in Equity, made on Friday, the Twenty-third day of November, A. D. 1900, in a certain cause therein pending wherein Robert Seely, Trustee, in Plaintiff, and John McGinty and Mary M. McGinty his wife are Defendants, and by amendment Robert Seely, Trustee of J. Frederick Seely, M. Augusta Seely and Jean D. Seely, under an Indenture made between them and said Robert Seely, dated the Fifth day of April, A. D. 1899, are Plaintiffs, and John McGinty and Mary M. McGinty are Defendants, with the approbation of the undersigned Referee in Equity, the mortgaged premises described in said Decreeal Order as follows: "All and singular the land and premises demised by one William Logan to one Ann Logan and more particularly described in the deed thereof from John C. Brown to the said William Logan, dated the twenty-third day of October in the year of our Lord one thousand eight hundred and seventy-seven, and duly recorded in the Registrar's office in Book 'K,' number '7' of the said City and County of Saint John, that is to say, All that certain lot, piece and parcel of land situate, lying and being in Wellington Ward, in the City of Saint John, having formerly been a part of the estate of Adino Paddock, late of the said City, Surgeon deceased, and conveyed to Barbara Harvey, one of the heirs of the said Adino Paddock by a certain Deed made and executed by said Barbara Harvey, bearing date the thirtieth day of August, one thousand eight hundred and thirty-one, the said lot, piece and parcel being more particularly and distinguished in the said Partition Deed and in the plan thereto annexed by the number nine (9) and being forty feet front on Paddock Street (so-called) and extending easterly therefrom at right angles to the line of the said street one hundred and seventeen feet, preserving the same width of forty feet from front to rear, by the same in breadth or length, more or less, as by the said Partition Deed registered in the office of the Registrar of Deeds in and for the City and County of Saint John, will more fully appear."

Also "all that certain other lot, piece and parcel of land situate and fronting on or in the neighborhood of Cedar Street (so-called) in the said City of Saint John, which was formerly the City of Portland, in the Province of New Brunswick, numbered 28 (twenty-eight) on the plan annexed to the Deed conveying the same to one George G. Coster, being the plan showing the sub-division of certain lands portion of the estate of Charles Hazen, late of the City of Boston, Esquire, deceased, which were sold at auction on the third day of July, in the year of our Lord one thousand eight hundred and eighty-six, a copy of said plan being also on file in the office of the Registrar of Deeds in and for the said City and County of Saint John, together with all and singular the buildings, erections and improvements on the said several lots, pieces and parcels of land, together with the rights, members, privileges and appurtenances thereto belonging or in any manner appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and also all the right, title, interest, dower and right of dower, property claim and demand whatsoever both at Law and in Equity of them the said John McGinty and Mary M. McGinty his wife, or, into, out of or upon the said lots, pieces and parcels of land and every part and parcel thereof."

Also all the right, title and interest of the Defendants or either of them in and to a certain Indenture of Lease bearing date the first day of August, A. D. 1897, in and to the premises between William Hazen and Sarah Elizabeth Hazen of the one part, and one Michael Shea of the other part, and in and to the Leasehold lands and premises therein and therein being described as follows, that is to say: "Beginning on the Eastern side of Dorchester Street extension at a point distant thirty-two feet southwardly, from the intersection of the southern side of the prolongation of Charles Street with the eastern side of Dorchester Street extension, said point being also the southeastern corner of a lot sold and conveyed by the said William Hazen and others to one Thomas Grady, thence at right angles to Dorchester Street easterly eighty feet, thence at right angles line eighty feet, thence at right angles southerly and parallel to Dorchester Street extension thirty (30) feet, thence at right angles westerly eighty (80) feet, thence at right angles southerly along the said eastern line of Dorchester Street extension thirty feet to the place where the same meets the buildings and improvements thereon standing and being, and the privileges and appurtenances thereto belonging or in any way appertaining, together with said Indenture of Lease and the right of renewal thereof."

Also all the undivided interest of the Defendants or either of them in and to the lands and premises described in the Plaintiff's Bill as follows: "All that piece or parcel of land situate, lying and being in Kings Ward in the City of Saint John, beginning at the northwestern corner or angle of the house situate at the eastern line of Wellington Street (so-called) formerly owned and occupied by one Henry Golding, thence running northerly on the eastern line of the said street, forty feet more or less to the southern line of the lot formerly in the possession of Willet Carpenter, thence easterly on the said southern line of the said lot one hundred (100) feet more or less to a stake, thence southerly on a line parallel to Wellington Street aforesaid forty feet more or less to the northern line of the said Henry Golding's lot, thence easterly along the said northern line of the said lot one hundred feet more or less to the place of beginning."

Also all that certain lot, piece and parcel of land situate, lying and being in the City of Saint John, described in a deed thereof from one Samuel Hallet to one George V. Nowlan, bearing date the tenth day of April, A. D. 1847, and recorded in the office of the Registrar of Deeds in and for the said City and County of Saint John, in Book 'K,' number 'Three,' page 404, as a lot that certain lot, piece or parcel of ground or land, situate, lying and being in the City of Saint John, being part of lot number Ninety-five (95) and fronting on Cross Street, commencing at the southwest corner of the house now standing and being thereon and extending easterly on the dividing line between said lot and the property of Noah Diabrow, Esquire, fifty-six feet, then northerly to the southeast corner of a woodhouse

erected on a part of said lot number ninety-five, 25 feet more or less, thence westerly along the south side line of said woodhouse to a bevel in the wall thereof near the southwest corner of the same, thence northwesterly along the said bevel five feet to the west side line of said woodhouse, thence westwardly parallel with the south side line to Cross Street, thence southwardly to the place of beginning, having a front on Cross Street of twenty-eight (28) feet more or less."

Also all and singular the right, title and interest of the Defendants or either of them of, in and to "All that lot, piece or parcel of land situate, lying and being in the said City of Saint John, bounded and described as follows, that is to say, beginning on the eastern side line of Kennedy Street at a point where the southerly line of lot lessed by Nathaniel H. DeVeber to John C. Palmer and therein described as lot number Twenty-one of the sub-division of lots number Twenty-seven and Twenty-eight, strikes said street, thence easterly along the southern line of said lot number Twenty-one and the line between lots twenty and twenty-one one hundred and sixteen feet more or less to the line of division between the Hazen and White Estates, thence southwardly along the said line of division three hundred and eighteen feet more or less to the southern face of a wharf, thence westwardly and northwardly along the outside face of said wharf and other wharves and crossing the hauling slip of the steamer Mill on the above described premises to the eastern line of Kennedy Street aforesaid, and thence northwardly along the said line of Kennedy Street one hundred and seventy-two feet more or less to the place of beginning, and also the wharf as now built crossing the end of Kennedy Street and lying west of the aforesaid hauling slip and the flats, extending from the said wharf to the shore and all rights of pondage and boorage in connection therewith, together with all and singular the buildings, wharves, erections and improvements on the said lot, piece or parcel of land and premises, and the rights, members, privileges and appurtenances thereto belonging or in any manner appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and also all the estate, right, title, interest, dower and right of dower, property, claim and demand whatsoever both at Law and in Equity of them the said John McGinty and Mary M. McGinty his wife, or, into, out of or upon the said lots, pieces or parcels of land and every part and parcel thereof."

Also "all the right, title and interest of the said Defendants or either of them as Assignees of a mortgage made between Helen Hatheway, Henry A. Hatheway and Selina his wife of the one part, bearing date the fourteenth day of May in the year of our Lord one thousand eight hundred and eighty-one, and in and to the City of Saint John aforesaid, fronting forty feet more or less on Pitt Street and being the rear of lots numbered 288 and 289 on the plan of the said City filed in the Common Clerk's office in and for the said City and County of Saint John, together with all and singular the buildings, erections and improvements on the said lands and premises and the rights and appurtenances thereto belonging or in any manner appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and also all the right, title, interest, dower and right of dower, property, claim and demand whatsoever both at Law and in Equity of them the said John McGinty and Mary M. McGinty his wife, or, into, out of or upon the said lots, pieces and parcels of land and every part and parcel thereof."

Also all the right, title and interest of the Defendants or either of them in and to a certain Indenture of Lease bearing date the first day of November, A. D. 1882, and made between George C. Coster and Sophia Frances his wife and Marion Arbutnot Hazen, Lillian Hazen and Ethel Hazen of the first part, and Catherine N. Fleming and Isabella, wife of Malcolm Ross, of the second part, and in and to the Leasehold lands and premises therein and in the Plaintiff's Bill described as follows: "All that lot, piece and parcel of land situate in the City of Saint John on the southerly side of the City Road at the northwestern corner or angle of lot number five (5) in the class 'L' in the partition of lands made among the children of the late Honorable William Hazen and their devisees and representatives (the lot hereby demised being lettered and numbered '1', '10' on the plans of the estate of the late Robert P. Hazen) and bounded and described as follows, that is to say: "Beginning at said corner or angle thence running easterly on the said side line of the City Road thirty-one feet (31 ft.) or to the northwestern corner of a lot lettered and numbered '1', '15' on last mentioned plans, thence at right angles southerly on the westerly side line of said lot mentioned lot one hundred feet (100 ft.), thence at right angles westerly thirty-one feet or to the west line of said lot number five (5) in said class 'L,' and thence northerly along the last mentioned line one hundred feet (100 ft.) more or less to the place of beginning, together with the buildings and improvements thereon standing and being and the privileges and appurtenances thereto belonging or in any way appertaining, together with said Lease and the right of renewal thereof."

For terms of sale apply to the Plaintiff's Solicitor. Dated This Eleventh day of December, A. D. 1900. AMON A. WILSON, DANIEL MULLIN, Plaintiff's Solicitor. Referee in Equity.

Much apprehension was felt last week that a general strike of the coal miners of Nova Scotia would take place. Such an occurrence would have greatly interfered with business and would have caused great inconvenience and suffering among the people. It has happily been averted by an agreement between the mine owners and the men in which it is understood the concessions demanded by the latter have been made.

BROWN'S BRONCHIAL TROCHES. Neglect of a Cough or Sore Throat may result in an Incurable Throat Trouble or Consumption. For relief use BROWN'S BRONCHIAL TROCHES. Nothing excels this simple remedy. Sold only in boxes.

The Farm.

English Farmers' Children.

Has not the English farmer the right to demand that his sons and daughters should receive the same benefits as the children of his foreign competitors? The importation into this country of grain and stock may be greater than it ever was, but that is no reason why our dependence on foreign countries should become absolute.

But in England what is the lot of the average farmer's son? He goes to the Board School, or the nearest grammar school, until he is fourteen or fifteen years of age, spending the holidays leading horses in harvest carts or driving the cows to and from the fields. When he leaves school he comes home able to write a fair hand, and with a moderate smattering of general knowledge. He takes his place on the farm and drifts from boyhood into manhood, and from manhood into old age, never extending his knowledge or learning to reason out the results which might accrue from a change of policy.

Of veterinary subjects he knows nothing. If an animal is ill he gives it So and So's drench, but, generally speaking, he does not notice the signs of illness until the animal is "down." He has not the slightest idea of taking the temperature or feeling the pulse, and neither does he know sufficient of the anatomy of the hoof to tell when a horse is lame through faulty shoeing.

The boy must from the time he enters school be taught to regard agriculture as a profession which can only be followed by the educated and industrious.

It is to the Legislature we must look for assistance in providing improved education both in the matter of finance and of guidance. It is useless approaching the subject in a half hearted way. The Minister who takes it up must be like Signor Bacelli, in Italy, and must bring enthusiasm and determination to his task.—(Harold Tremayne, in Land and Water.

Cowpeas in the North.

We have not advised Northern farmers to use the cowpea as hay or silage. It may be desirable in some places to cut the vines and feed them green to the cows. In other cases it may pay to turn the hogs in to eat down the vines. We would not, however, attempt to cure them for hay. We are not likely to have good drying weather when the cowpea is fit to cut. The vines are hard to cure and are not likely to give satisfactory fodder in the North.

The place for the cowpea is on the poorest fields of the farm. The crop will do so much for these poor, waste fields that we can afford to grow it for manure alone, ploughing the vines directly under rather than to try and cut the vines for hay. The question as to whether it pays

A PRIVILEGE Thrown Away Entirely.

It is curious to observe how hard it is for some people to give up coffee drinking after they have become, at least half satisfied, that it is the cause of their ill health, but it becomes an easy task to give it up when one takes Postum Food Coffee in its place, providing, of course, that Postum is made according to directions, for then it has the rich, beautiful color, and a satisfying taste, while the rapid improvement in health clinches the argument.

A young lady at Cambridgeport, Mass., says: "When it was shown to me plainly that my ill health and excessive nervousness was largely due to the coffee habit, I realized that I must give it up, but it was next to impossible to do so. However, I made the trial and took Postum Food Coffee, with the mental reservation of the 'privilege,' as I termed it, of drinking coffee once a week.

"Little did I dream what a true friend Postum was destined to become to me. The old stomach trouble left, the nervousness vanished, and good, natural, healthy sleep came to my relief. In less than six months I felt like another person, I was so well and happy.

The 'reserve privilege' in regard to using regular coffee was thrown to the winds. I have not the slightest desire for it; in fact, I very much prefer my Postum to any coffee."

to mix cowpea vines or soy beans with the corn when filling the silo is often disputed. We know farmers in Delaware who cut the cowpea vines into the silo, using one part cowpeas to about three of corn. The result is that the silage is strong and well eaten by the cows. Others who have tried the plan say that the cowpea vines make poor silage, and that there is a far greater loss when they are mixed with the corn. Our own opinion is that corn is the best silage crop that can be grown, and we would not attempt to mix clover hay, cowpeas or soy beans with it; certainly not in a poorly made silo which is not airtight.—(Rural New Yorker.

Thrifty Cattle Breeding.

There is always opportunity to make fair profits by carrying good cattle through the winter, and it is rarely that a good breeder loses money. There must be, however, constant economizing and study of the market conditions. The food question must bear a certain relationship to the market price of cattle at all times, and it is by keeping this proportion always in your favor that gains are made. When corn or other feed goes up \$1 or \$2 a ton there is necessity of making a ton go just so much further by increasing the use of other kinds of food that can be obtained cheaper.

This is not an easy problem to solve, but it has been satisfactorily answered hundreds of times. It make the difference between one who understands the cattle business thoroughly and another who can make a success of it only when everything is plain sailing. Too many winter plenty of stock without considering the amount they are likely to get for the cattle when ready for market. They may accept the rosy account of some sanguine writer or farmer, and believing that good prices will rule they feed recklessly. They think they can afford it and still make money. In one case out of every ten everything goes right, and such methods do not bring one to ruin. But for the careful breeder preparations must be constantly made for the worst market possible. He will then always have a good margin, a sort of leeway which will save him if things go badly.—(E. P. Smith, in American Cultivator.

Sods for Compost.

W. D. C., of Toronto Junction, Ont., wants me to tell when is the proper time and the best way to cut and pile up sods for the purpose of making a compost for the flower garden. The sods should be gathered and piled up as early in the season as possible. It takes time for sods to rot, and the warm season is the most favorable time for it. I usually try to do this work in July. The best way, I believe, is to plough a piece of old pasture or cow yard rather shallow (say not over three inches deep), and then pick up the sods and cart them to a suitable place near the barn or greenhouse, where they are piled up with alternate layers of coarse manure. For rosebuds the sods alone will make the best soil.

Make the pile square and as high as required, say three or four feet. Then keep the pile moist all the time, if possible, by pouring manure water over it from time to time. If the sods are not rich it would be well to sprinkle a generous amount of poultry manure over every layer of sod in making the heap. A little bone meal (or some superphosphate, and perhaps some wood ashes) added in the same way will usually make the resulting compost all the better. Cut the whole mass down with a spade, and work it over from time to time until the whole is well mixed and uniformly fine. This will make an excellent soil for all sorts of flowering plants by another spring.—(T. Greiner in Farm and Fireside

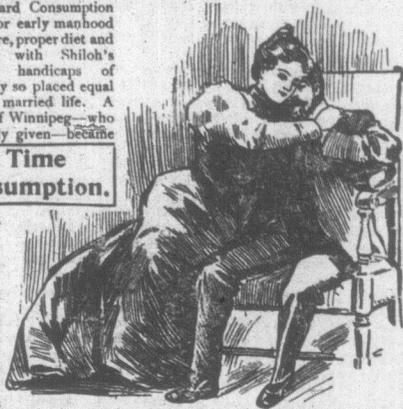
Lemons for Soup.

Select very thin skinned Messina lemons and cut them in thin slices with a very sharp knife across the fruit. Divide these slices in quarters.—(For S. S.

Consumption No Barrier.

Shiloh Counteracts Hereditary Tendencies.

Many a man's life has been wrecked simply because he dare not marry. Being conscientious, and knowing that his ancestors have suffered and died from the dreaded disease of Consumption, he feels himself debarred from the pleasures and responsibilities of married life. Happily, it is now proven that this taint of Consumption is no longer an insuperable barrier. The tendency toward Consumption may be overcome in youth or early manhood and womanhood. Proper care, proper diet and proper exercise— together with Shiloh's Cure— will conquer the handicaps of heredity and make every body so placed equal to the burdens and joys of married life. A prominent young merchant of Winnipeg—who asks that names be not publicly given— became engaged to marry—but his conscience pricked him for he carried hereditary taints of Consumption, and he feared to marry. One day, being in a very despondent mood, his sweetheart trying to cheer him, mentioned having read of several cures affected by Shiloh's Cure and tried to persuade him to give it a trial. He at last consented and at once began to take Shiloh regularly. The result was so encouraging that after a while they were married. That event occurred some eight or nine years ago and no signs of the dreaded malady have yet appeared and neither he nor their two children show exceptional proneness to coughs, colds, or any pulmonary weakness.



If taken in Time Cures Consumption.

Shiloh's Consumption Cure is no common medicine. It is a medicine that cures. It is a guaranteed medicine, it won't fail, if you are not satisfied with the results after using two thirds of the contents of the bottle, return the balance to the druggist and he will at once refund you the whole of your purchase money. Sold in Canada and United States at 25c., 50c. and \$1.00 a bottle. In Great Britain at 1s. 2d., 2s. 3d. and 4s. 6d. S. C. WELLS CO., Toronto.

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

Advertisement for The Goldaloid Co. Text: OUR VAST STOCK TO BE GIVEN AWAY. We are retiring from the Wholesale Jewelry business and intend to give everyone a chance to earn valuable Jewelry. OUR PLAN.—We have about 5,000 dozen elegant Stick Pins in a great variety of patterns; some worth as high as 25 cents each. We are going to clear them out at 10c. each. WE WANT YOU to sell one dozen at 10 cents each, and for this little service we will give you one of our BEATING ELECTRIC DIAMOND RINGS which can scarcely be detected from a \$100 gem. DIRECTIONS.—Send us your name and address and we will send you one dozen of the pins, of different patterns, sell them at 10 cents each, return the money, and we will send you the Ring Absolutely Free. As soon as these goods are sold this offer will be withdrawn; so to avoid disappointment write us at once. THE GOLDALOID CO. WHOLESALE JEWELERS DEPT. 35 TORONTO

Removal Notice. JAMES P. HOGAN, TAILOR, has removed from 48 Market Square, to 101 CHARLOTTE STREET, directly opposite Dufferin where he will be pleased to welcome old customers and new. J. P. HOGAN, 101 Charlotte Street, LADIES' TAILORING a Specialty Telephone 1251.

Advertisement for Woodill's German Baking Powder. Text: Xmas Vacation will begin December 22nd. Classes will re-open Jan. 2nd with increased accommodation, the largest attendance, the best facilities and brightest prospects we have ever had in our 33 years experience in college work. Come early to secure accommodation. Business and Shorthand Circulars sent to any address. Send for Catalogue. You'll Have A Big Job on your hands if you try to get a BAKING POWDER that will give better satisfaction than Woodill's German. Has a record over 40 years.

The Hacking Cough.

One of the meanest things to get rid of is a hacking cough. There is apparently no cause for it. No soreness, no irritation at first; but the involuntary effect of the muscles of the throat to get rid of something is almost constant. Of course, with many coughs is a habit, but it is a bad habit, and should be stopped. When you realize this and try to stop it, you find you can't, for by that time there is an actual irritation, which will never get better without treatment.

It is a curious thing that nearly all treatment for cough actually makes the cough worse. Then, too, most medicines for cough have a bad effect in the stomach. This is especially true of so-called cough remedies that contain a narcotic. The true treatment for cough is one that heals the irritated surfaces. This is what Adamson's Botanic Cough Balm does. It protects the throat also while the healing process is going on. When this remedy was first compounded our old men were young boys, and all this time it has been doing a steady work of healing throats. The most obstinate hacking cough will quickly show the effect of the Balm. People who have been trying for years to break up the mean little cough, will find a sure friend in this old-time soothing compound made from the barks and gums of trees. All druggists sell Adamson's Botanic Balm. 25 cents.



SURPRISE SOAP
is a pure hard soap
ST. CROIX SOAP MFG. CO.
St. Stephen, N. B.

EMULSION
CONSUMPTION and ALL LUNG DISEASES, SPITTING OF BLOOD, COUGH, LOSS OF APPETITE.
By the aid of The D. & L. Emulsion, I have got rid of a hacking cough which had troubled me for over a year, and have gained considerably in weight.
T. H. WINGHAM, C.E., Montreal.
50c. and \$1 per Bottle
DAVIS & LAWRENCE CO., Limited,
MONTREAL.

CANADIAN PACIFIC RY.
Tourist Sleepers
MONTREAL TO PACIFIC COAST every THURSDAY.

For full particulars as to PASSAGE RATES AND TRAIN SERVICE to Canadian Northwest, British Columbia, Washington, Oregon and

CALIFORNIA.
Also for maps and pamphlets descriptive of journey, etc., write to D. P. A., C. P. R., St. John, N. B.

FREE FARMS IN THE CANADIAN NORTH-WEST
for each male over 18 years of age. Send for pamphlets.
A. J. HEATH, D. P. A., C. P. R., St. John, N. B.

A despatch from Puerto Real, near Cadiz, where Admiral Cervera is lying ill, says his condition has grown worse, and that his recovery is almost hopeless.

News Summary.

Hon. Hugh John Macdonald declares he has no intention of re-entering politics. Failures in the Dominion last week numbered thirty-six, against twenty-eight in the corresponding week of 1900.

The Chinese plenipotentiaries signed the joint note on Wednesday, thus concluding the preliminary stage of the negotiations.

The Presbyterian Church Century fund has reached over \$1,200,000, and it is expected it will reach \$1,300,000 before the books are closed.

Mr. John E. Irvine, one of St. John's well-known citizens, while walking to his home on Garden street Thursday evening slipped on the sidewalk and broke his leg.

There is a good demand for Grand Lake, N. B. coal this year, which is selling at the mines for from \$3 to \$3.50, and at the landing at from \$3.50 to \$4, according to quantity.

Reports from well-informed persons in Ontario say there is no truth in the report that Joseph Leiter, jr., of Chicago, is endeavoring to buy up Canadian meat-packing establishments.

A report of an attempted assassination of the Prince of Wales turned out to be that a harmless foreign musician followed the Prince Wednesday when he was returning from shooting on the Duke of Devonshire's estates.

Ainsie Johnson, of Black Rock Mountain, before retiring to bed Monday took a pot of live coals to his room to heat it. Carbonic acid gas generated by the coals rendered him unconscious and he could not be revived.

Personal.

Our esteemed brother in the ministry—Rev. W. L. Parker in renewing his subscription, writes—"I have taken the MESSENGER now for about fifty years, and we will have been married fifty years on the fifth of February next. We are both still living and quite well, but oh what changes!"

We congratulate our brother upon so long a term of service in the work of the gospel and also congratulate him and his estimable wife on the many years of health and happiness which they have enjoyed together. May their coming days here be full of peace, with sweet assurance of a more perfect peace beyond.

Rev. I. W. Corey of Kenosha, Wis., has recently resigned the pastorate of the First Baptist church in that town to which he had ministered since 1889, with the exception of about a year and a half during which he was pastor of the Fairville church near St. John. A Kenosha paper says: "The departure of Mr. Corey from Kenosha will be heard of with regret by all the people of the city regardless of creed or church. Mr. Corey has for many years been a leader among the ministers of Kenosha. For over twelve years he has presided over the destinies of the Baptist church. . . . No minister in the city is more popular with the members of his church. Besides this Rev. Corey has taken an active interest in the affairs of the city. He is a great friend of the pioneer settlers and several times he has been selected as orator for old settlers' day. He is an up-to-date minister in every way and a man deeply consecrated to his calling." Mr. Corey is a native of New Brunswick and a graduate of Acadia College. He visited his native province last summer, and we gathered from him then that he would not be unwilling to return to us. From the paper quoted above it is learned that his plans for the future are not decided upon, so that there might be an opportunity for some vacant Maritime church to secure Bro. Corey as pastor.

Singing Evangelist, H. A. McLean, is at present assisting Pastor Smith of the Leinster St. church in a series of meetings which opened with very encouraging prospects the first of this week. Mr. McLean's address for a few weeks will be 75 King St., St. John.

Forward Movement Cash.

J. A. Baxter (estate), \$2.50; S. G. Baker, \$5; Fred R. Giffin, \$1; Geo. Meister, \$6; Rev. J. Webb, \$5; Mrs. Sarah Welton, \$1.25; Amos J. Robertson, \$5; Mrs. Alfred Everett, \$1; Rev. G. W. Schurman, \$12.50; John McMillan, \$12.50; Jos. Durkee, \$1; Robt. King, \$1.25; Mrs. M. W. Brown, \$5; S. F. Roop, \$5; Mrs. H. J. Andrews, \$2.50; E. Hartt Nichols, \$10; A. Nichols, \$12; Miss M. J. Hay, \$10; J. H. Coldwell, \$12.50; Rev. C. H. Martell, \$15; Jack Chipman, \$1; Dr. T. Trotter, \$50; Bernard Trotter, \$1; Rex Trotter, \$1; N. A. Bentley, \$50; Rev. A. Cohoon, \$25; Hon. Dr. Parker and wife, \$50; Page Allen, \$2; Mrs. Alice H. Davis, \$2; Leland S. Haley, \$5; Mrs. Sarah Hilton, \$5; B. R. Wilton, \$5; N. Margeson, \$5; John Carroll, \$5; Percy Cleveland, \$50; Geo. F. Doig, \$5; E. C. Whitman, \$50; C. H. Whitman, \$10; Mrs. A. N. Whitman, \$25; S. D. Minard, \$1; Jas. Greenough, \$5; Moses Brown, \$1; S. C. Morrison, \$5; Dr. B. F. Reade, \$2.50; A. J. Nickerson, \$5; Mrs. A. M. Robinson, \$12.50; J. W. Bigelow, \$50; Amos Burns, \$50; Archie McKinnon, \$2; John McLean, \$2; Robt. Atkins, \$1; C. S. Keirstead, \$15; B. H. Parker, \$10; Albert Gates, \$15; G. R. Nichols, \$2; John M. Hunter, \$2; Caleb Miller, \$2; Miss

F. E. Sabean, \$2; Miss Edith Johnson, \$1; Mrs. Melba Saunders, \$1; Jas. McAloney, \$2; J. H. Hersey, \$1.50; Miss Annie Allen, \$1; W. P. Lyons, \$2.50; J. W. Hutchinson, \$2.50; W. A. Hutchinson, \$1; Miss Minnie Cowan, \$4; R. V. Cowan, \$5; Bart Musgrave, \$1; W. H. Moore, \$10; Mrs. Alex Logan, \$6; J. N. Armstrong, \$15; Alex Moore, \$1; John A. Ingraham, \$1; R. H. Ingraham, \$1; H. C. Harrington, \$10; Pulpit Supply, \$12.96; R. Sweet, \$50; C. E. Whidden, \$125; W. H. Torey, \$6; F. H. Tingley, \$7; H. W. Freda, \$2; Miss Carmina Hebb, \$1; A. D. Whitman, \$1; F. H. Smith, \$6.25; Zenas F. Bower, \$4; Jos. Vull, \$2; A. N. Layton, \$3; Amelia Spencer, \$1; J. A. McDormau, \$1; Mrs. J. A. McDormau, \$2.50; Chas. E. Allen, \$2; Dr. E. C. Secord, \$5; Wm. Cusling, \$2; Frank M. Eaton, \$5; Mrs. Hugh McCully, \$75; John Smith, \$1.25; D. A. Carter, \$1.50; Auburn Stevens, \$50; Mrs. Chas. Dickson, \$5; Miss M. H. Munroe, \$2; L. D. Carter, \$1; Mrs. E. O. Robinson, \$1; R. I. Vance, \$1; W. D. Carter, \$1; Elbert Vance, \$1; Lizzie J. Geddes, \$2; Samuel McKinley, \$2.50; Jos. A. Davidson, \$2.75.
Prospects are brightening, only \$2500 more and we can claim Mr. Rockefeller's Who will help? WM. E. HALL.
93 North St., Dec 9

To Intending Purchasers

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

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.
MANUFACTURERS AGENTS.
Middleton, N. S.



WAR ON CATS
Warm agents for the reliable "SURE DEATH" Pneumatic Rifle. Will kill at 150 feet. This is not a toy gun and cannot be closed with those usually advertised; but the latest and most powerful pneumatic rifle made. It is called the pattern in a 25 rifle, has a beautifully finished stock, the steel parts highly nickel-plated, carefully fitted and tested at the factory. We have a limited number to clear at \$20 each, sent by express securely packed, and all charges prepaid, on receipt of the price.
If you cannot afford to buy one, we will give you \$2.00 if you will sell only 3 dozen of our magnificent (Gosport) or the Quaker, at 10 cents each. They are painted in 10 colors, also P. R. 2, ready for painting. They are marvelous at the price. Send your name and address, and we will send you the portraits. Sell them at 10 cents each, return us the money, and the above valuable Pneumatic Rifle will be sent you absolutely free.
The ROYAL ACADEMY PUBLISHING CO.
Dept. 635 TORONTO, Can.

INCOME INSURANCE
DO YOU WISH to know something about our New Form of Insurance? It will pay you to investigate it even if you have resolutely opposed Life Insurance plans hitherto. If you will favor us with your age we will send you in return the details of the best Protection and Investment plan that was ever devised.
1871 PROMPT SETTLEMENT IS OUR STRENGTH. 1900
Confederation Life Association, Toronto,
S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent
Office, 45 Canterbury St., St. John, N. B.

FREE
We have just introduced a pretty Photograph Frame of artistic design. They are beautifully decorated with engravings and dials, in sixteen colours. They are simply wonderful. They were made to sell at 25 cents, but as we cleared the lot of about 100,000 we will sell them at 10 cents each. To introduce them, we are giving away a large quantity of exceptional value to everybody who will sell six or more at 10 cents each. Send your name and address, and we will send you a supply, also our list of 25 valuable prizes. Sell the frames, return the money, and the prize you select will be sent you absolutely free.
THE COLONIAL ART CO.
46 CONFEDERATION BLDG.
TORONTO, CANADA.