

# Messenger and Visitor.

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**Appreciation of Dr. Joseph Parker.**

The Nonconformist newspapers of London, lately come to hand, contain many eloquent tributes from leading men to the late Dr. Joseph Parker. Very naturally these tributes are characterized by appreciation rather than by criticism. Many of the writers are indeed not oblivious of the fact that Dr. Parker had his limitations as to range of thought and activity, and his eccentricities and infirmities of temper and speech. But they all recognize in him a very remarkable personality, a man of great intellectual power and deep spiritual earnestness, with a genius for oratory, a man whose great talents were consecrated to the highest ends, and his superficial defects are forgotten in the contemplation of his splendid virtues. We quote here some words of Lord Rosebery's in reference to the great preacher, which appear with many other tributes in the *British Weekly*:

"I went to hear him with some doubt, and perhaps a little prejudice. For what was reported of his utterances in the daily press was, naturally enough, whatever was eccentric, daring and loud; the occasional passages which, taken out of their context, seemed crude and jarring. What I saw and heard was a great preacher, dramatic, no doubt, like Whitefield and most of his illustrious agitators of all communions; with the passion and force of a preaching friar, but also with the facile sway of one who dominates his hearers. He was, I suppose, sometimes extravagant and excessive, with the qualities of those who wish to rouse the hearers to whom they are speaking, heedless of the cold realities of print. But he moved and stirred mankind—all mankind—that came in contact with him, and was not unduly fastidious in regard to rhetoric. For he was determined, working always for good, by some means or other to produce the effect he desired, and none can doubt he produced it. It was not indeed difficult to see that he was one of those moral rulers who reign, who have a realm and subjects of their own, over whom they exercise a personal dominion—rulers like Wesley—spiritual princes as truly as the ecclesiastical electors of the Holy Roman Empire. Most striking was the number of young men among his hearers—the class most difficult for a church or preacher to attract. The congregation too, listened with the solemn, almost painful intentness of Spurgeon's congregation—more cannot be said. . . . In his private room afterwards was revealed the weary but still strenuous man; weary, for it was in his last period, but with the note of strenuousness strong within him. And so he worked to the death, animated and sustained by the atmosphere of virile reverence which encompassed him, as well as by the high purpose which inspired his career."

The "Electric Post." Count Taeggi, an Italian, the originator of a scheme for the speedy carriage of letters, which he calls the electric post has been in London recently for the purpose of explaining his system to the postal authorities there. Count Taeggi proposes to forward letters at the rate of from 200 to 250 miles an hour. Wires will be erected at an altitude corresponding pretty nearly to that of the telegraph wires at present. They will be in the form of aerial railways, two wires forming a track. On these lines will be run miniature carriages propelled by electricity. The whole apparatus will be inclosed. The wires are to be supported by posts. To avoid collisions between the cars and the poles the wires will rest on arms projecting from the uprights. There will be two main lines, one for incoming and the other for outgoing letters, and all large cities and towns will be served by them. Radiating from the large towns there will be lines to the smaller towns in direct communication with the main line. The idea is that the public will simply have to drop a stamped letter into any one of the many posts and the invention will do the rest. Within the poles there will be an apparatus to stamp the letters, i. e., impress the locality and the time of posting—and on the approach of the "electric tram" the box containing the letters will be automatically raised to the top and the correspondence emptied into the carriages. They will then be carried to the central office in the district, be automatically deposited, and by a mechanical process be conveyed to the sorters'

tables. After they have been sorted they will be again taken to the top of the building and forwarded to their destination.

**An Automobile Train.**

The automobile is already much more than an expensive toy for millionaires to play with. It has become practically serviceable in many ways in cities and in the rural districts of some countries where the public highways are of a character to make its use practicable. It seems probable, too, that the sphere of the automobile's utility in affording an easy and speedy means of travel will be greatly enlarged. Wherever there is a solid and smooth roadbed the automobile can be made serviceable, and this fact, when its importance becomes well understood, will probably be a strong influence to promote the construction of roads of that character. A Paris despatch gives the information that a regular system of passenger travel by automobile is about being introduced in that country. A train consisting of three automobile carriages is to leave Paris for Dijon on January 18. It will travel 106 kilometers (62 miles) an hour. The carriages will carry 40 passengers each, and their baggage as well, and will be provided with the conveniences usually found on railway trains. As to the motor power, it is said that, under the system employed, a small quantity of petroleum converts a comparatively small quantity of water into the greatest possible propelling power, the steam acting directly upon the wheels. Thus locomotives are superseded and each carriage is independent. It is said that 62 miles an hour can be maintained the whole way from Paris to Nice. Such a degree of speed may not be practically desirable and of course would be possible only on the best of roads.

**Harvesting Niagara.**

The Canadian Niagara Power Company has been for some time engaged in the construction of works at Niagara by which the power of the Falls will be used for the production of electric energy. The plan of the Company involved the construction of a wheel-pit with capacity for five turbine wheels of 10,000 horse-power each. This work has been about half finished, and it is now announced that the company will extend its wheel-pit to more than double the capacity first intended. With the new extension the wheel-pit will accommodate six additional turbines of 10,000 horse-power each, making a total of eleven turbines and 110,000 horse-power when finished. The wheel-pit when finished will be 540 feet long and 170 feet deep. The first section which will produce 50,000 horse-power will be in operation before the completion of the second section of 60,000 horse-power.

**The Winter Fair.**

The Fat Stock show held in Amherst a year ago was considered highly satisfactory, and the Fair held in that town last week appears to have been a still more pronounced success. There was a good show of fat stock and of poultry, and in connection with the show there were instructive lectures and addresses by men of theoretical knowledge and practical experience in these important departments of agricultural industry. These discussions in connection with the exhibits of stock could not fail to be of much interest to the stock-raisers present, and should have a very real value in promoting intelligent farming. The fair attracted a considerable number of prominent agriculturalists and public men from the different parts of the Maritime Provinces. There were also a number from Ontario including Prof. Robertson, Prof. H. S. Dean, of the Guelph Agricultural College, Prof. J. H. Grisdale of the Dominion Experimental Farms, E. C. Hare of

the Poultry division of the Department of Agriculture, Mr. William McNeil of London, Ont., Mr. Duncan Anderson, of Rugby, Ont., and Mr. Archibald McNellage, Editor of the *Scottish Farmer*, Glasgow. The winter fair would seem to be an institution highly worthy of being commended and promoted. It is evidently conducted on the lines of serious business and utility, and will be under much less temptation than are the Provincial exhibitions to employ doubtful methods for the attraction and amusement of a crowd in order to pay expenses and serve some local interests.

**The Venezuela Difficulty.**

There appears to be grounds for hope of a peaceful solution of the Venezuelan affair by arbitration. United States Minister Bowen at Caracas has been empowered by President Castro to act as the sole representative of Venezuela in the matter of effecting a settlement of the present difficulties with Great Britain, Germany and Italy. It is understood that Mr. Bowen is willing to accept the office of arbitrator if so authorized by the Government at Washington, and if the Powers interested shall concur in the proposal he will undertake to settle with them on behalf of Venezuela, being granted a free hand in the matter by President Castro, on the assurance that the American Minister will use his best efforts to guard the interests of Venezuela. It is certainly to be hoped that this may prove to be an effective means for the settlement of the trouble. Evidently there had come to be in England an increasing nervousness over the situation. This arose partly from the fact that the position of Britain in the matter was not clear to the public, whatever it might be to the Government, that the wisdom of attempting to collect debts through the exercise of military or naval force was doubted, and still more from a dislike of being mixed up with Germany in the matter, and the fear that German influence might lead Britain into trouble with the United States. Rightly or wrongly, the feeling seems to be quite prevalent in England that the Emperor William is no friend to Britain, and there is therefore apprehension in respect to some situation arising which would afford the Kaiser an opportunity of bringing Great Britain and the United States into unfriendly relations.

**Marconi Announces Success.**

According to despatches published in the daily papers on Monday, the efforts of Mr. Marconi to establish telegraphic communication between the Table Head Station in Cape Breton and the Poldhu Station in Cornwall, England, have been crowned with success. On Sunday the Associated Press office, New York, received the following despatch from Mr. Marconi:

"I beg to inform you for circulation that I have established wireless telegraph communication between Cape Breton, Canada, and Cornwall, England, with complete success. Inauguratory messages including one from the governor general of Canada to King Edward VII., have already been transmitted and forwarded to the King of England, and also the King of Italy. Messages to the London Times have also been transmitted in the presence of its special correspondent, Dr. Parkin, M. P.

(Signed) "G. MARCONI."

Mr. Marconi is receiving the warm congratulations of his friends. It would of course be rather rash to conclude that a regular system of communication with England by wireless telegraphy will at once be established. There may be serious difficulties yet to be overcome before the invention can become practically available, but the triumph now secured would seem to justify the expectation of final success.

## Nation Building.

BY REV. MALCOLM MCCORROR, M. A.

It is little more than a quarter of a century ago that the truth began to filter out into the older sections of the country that far away to the west of the "Big Sea water," there lay a land of prairie and mountains and forest rich in all the material resources for the building up of a great nation. There were many doubting Thomases who scouted the idea that the "Great Lone Land" would ever be anything more than a preserve sacred to the hunter and trapper and for those who sought for adventure far away from the haunts of men. But the men of faith and vision saw a different sight. They knew that the Great Creator makes no mistake and that this great western heritage had not been called into existence on the mere purposeless play of creative energy. They knew that these vast ranges were destined for something higher than the breeding ground of fur-bearing animals. They felt that this land was being kept in readiness for the overflow of the nation, and that the day was coming when a great stream of homeseekers, impelled by the ever-present need of bread, would flow from all parts of the world to Western Canada, even as the wild birds are driven by an instinctive force to the feeding grounds. They saw a vision, a great transformation scene. They saw the great prairies transformed as by magic into golden wheat fields, and the line of settlement steadily advancing westward and northward; they saw the great mountain solitudes penetrated by the steel highway and the everlasting hills yielding up their hidden treasures and the desert wastes dotted by towns and cities tenanted by thousands of happy and prosperous men and women. And more than that, the men of true prophetic vision resolved that the foundations of the great new western nation that was to be, should be laid in righteousness and that men would not forget the God whom they worshipped under other skies.

And it was, as it always is the men of vision who were right. The predictions of other years are being fulfilled and the visions of the men who, even in the darkest days, never doubted, are being realized. There are not a few remaining who rejoice that they were permitted to take some part in the foundation work, while some have fallen asleep. No man who knows Western Canada and who has in him the heart of a patriot can refrain from thanking God for what has been accomplished in nation building during the past quarter of a century. There has been great material development and, what is of still greater importance, the growing communities have been permeated by the leaven of the gospel and in spite of many hindrances and difficulties our Canadian and Canadian ideals have been steadily maintained.

But thoughtful men are feeling that the great testing time for the country is near at hand, and that the great problem by which the leaders in Church and State is being faced in maintenance of Canadian unity and of those moral and religious principles which have been the distinctive glory of the Empire and have given her a place of proud pre-eminence among the nations. For what is the situation to-day? We have now the only vacant land in this western hemisphere, and the eyes of the world are being turned toward Western Canada as never before. The Orient is looking with eager and hungry eyes across the Pacific to our western shores, and clamoring for admission. Into all parts of Europe the news has come to those struggling in hopeless serfdom of the land of bounty beyond the Atlantic. Into the dear old motherland the news has gone of comfort and speedy independence for those who are willing to toil. The wave that flows from Canada into the Western States has turned and our own exiled Canadian brothers, as well as those born under the stars and bars, are building up homes under the meteor flag. And what is more, the great "captains of industry" are seeing the opportunities for profitable investment and business is being extended in all directions. The announcement of another great trans-continental railway is but one of the signs of the times and an indication of what shrewd and far-seeing business men think of the future of the country. That the country has entered upon an era of rapid material development is patent to all.

And what does all this involve? Does it not mean a much more rapid increase in population than we have ever known and that a mixed multitude from all parts of the world will spread itself over our country? Does it not mean that the problems in statecraft and in education and missionary work in the past have been as child's play compared with those which we will speedily have to face? Does it not mean too that if Canada ever needed leaders in Church and State of large vision and noble outlook in order that the heart of the nation may be kept strong and true, and that the baser elements that work for weakness and decay may be kept under, she needs them today.

Look at the present situation. We have the Indian population and, although they are fading away every consideration of humanity demands that we shall deal generously and kindly with those into whose heritage we have entered. There

are the stolid Chinaman and the shifty Japanese, who do not present the most plastic material for Canadian citizenship. There is in the fertile plains of Southern Alberta a solid colony of 4000 Mormons whose political and religious ideals are very different from our own. There are foreigners from every country of Europe whose standards of living and social ideals are far below those that we have imbibed. There is the Donkhorob, with his stolid fanaticism born of persecution and ignorance, and the Galician whose dense illiteracy is leavened too often by sentiments that are anti-British. And there is the rapidly increasing class who sneer at our old-fashioned Canadian ideals and stand for a greater liberty and license in relation to the laws of God and man.

No intelligent man needs to be told that material wealth will not alone make a nation great or that national greatness is more than a matter of counting heads. No sane man needs to be told that any national superstructure that is not built upon the solid bed-rock of righteousness is like a house built upon the sand, and is doomed to speedy ruin. And it is an axiomatic truth that unless this motley mix of heterogeneous elements is permeated by common ideals and made homogeneous by a great unifying force, the result will be simply an aggregation of discordant units without national cohesion or strength. It is plain to all that the assimilate and unifying forces must go steadily on until this raw material is built into the fibre of our national life.

Our past experience in Canada has been such as to make us hopeful for the future. The "Fathers of Confederation" saw that if we were ever to become anything more than a string of ill-jointed provinces with local jealousy and discord there must be a great unifying force and that we must be drawn together by the bond of common ideals and a common national aim. And how splendidly their dream of a united Canada, and of a Canada drawn closer to the great mother heart has been realized, let the events of the past few years tell.

And if we are to attain to the splendid national possibilities which lie before us this assimilative process must go steadily on. A great deal has been said about the separation of Church and State but this is a work in which Church and State must heartily join their forces and work toward a common end, the Church working for the evangelization and the State for the education of the whole mass. The state must see to it that the school is planted in every community and that those foreign communities which resent the school as a needless luxury involving them in an extra tax are not allowed to remain in ignorance. Every school in the land must be made a well-spring of Christian and Canadian patriotism and a university for the training of citizens. And the Church must see to it that no corner of the land is left unmanured, and that at every point the forces that debase and destroy are grappled with, and made to retreat before the forces which are divine. The teacher and the preacher may stand out less prominently in the public view than some others, his remuneration may be less than can be gained in other callings, but there are no callings which offer such splendid opportunities for the moulding of our national life and the working out of our national ideals.

May we not all cherish the vision of a great united Canada, of a country filled with a people loyal to all the best traditions of the past but with faces set steadfastly toward the future, of a country loyal to itself and to the great world-girdling empire and more than all loyal to Him who is King of kings and Lord of lords.—The Presbyterian.

## The Lost Vision.

BY REV. S. E. WISHARD, D. D.

The Scriptures abound in teaching concerning the lost vision of man. They give also the explanation of this perilous condition. "The God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them." The vision of divine things has been lost through unbelief and disobedience, and the blind love to have it so.

Men have lost the vision of God. They do not see his all-loving power that reaches down to their greatest necessities and perils. They have lost the vision of his holy character, and "have changed the glory of the incorruptible God into an image made like of corruptible man." Blind unbelief represents God by a visible image, or if the idol is too coarse for cultured infidelity, the imagination paints the divine One to suit the depraved views of the darkened mind. The beauty and excellence of his glorious majesty are invisible to the minds that see only earthly things. Not having seen him by faith, there is no transformation into his likeness. The inspired representations of God are to them as idle tales. They have lost all power of vision, can see "no beauty in him that they should desire him." They have never seen the light of that countenance that has blessed life and brought unutterable joy to the souls

that can say and sing, "One thing I know, that whereas I was born blind, now I see."

Having lost the vision of God, man has lost the vision of truth. "He has changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." He has not only lost the vision of the truth concerning God; but the truth which God has revealed concerning man—his condition, character and destiny.

The tremendous motives for holy living and serving, which God has revealed in his truth, have not taken hold of those who prefer to walk in darkness. Neither smoking Sinai, nor darkened Calvary, the scene over which God hung the curtain of night at noonday, has fallen upon the lost vision of the sinner. Onward he moves to doom, while heaven and earth conspire to reveal his danger and halt his downward steps.

God out of sight, truth undiscovered, he has lost the vision of heaven and glory. He is as blind to the mighty attractions that lie in the spiritual world beyond as a Hottentot is to the marvelous revelations of the telescope. Of that walking in the divine likeness he has never caught a glimpse. Of the glory which shall be revealed in us he has no perception. The sufferings of this present time only more darkly becloud his already blinded mind instead of being stepping-stones to the glory beyond.

Walking in sin, the natural man's vision is closed to the priceless gift of spiritual liberty in Jesus Christ. He regards the Christian life as a bondage. Were he a child of God, he fears he would have most repulsive duties laid upon him. Having no taste for spiritual service, no discovery of its liberty, he sees only through carnal eyes and judges with a carnal judgment. His darkened vision misrepresents God and his service. He chooses rather the slavery, the oppressive bondage of sin, and wears his chains, while the servants of the King walk at liberty. He can never know the liberty of the children of God until his lost vision is restored. There is One who came to open the eyes of the blind, to restore the lost vision. Having finished his work, he has sent the Holy Spirit to anoint the eyes of the blind, to take the precious things of Christ and show them to the soul that has never seen them. "He openeth the eyes of the blind." He restores the spiritual vision. He that was blind then sees for the first time the beauty of the Lord. Having his vision restored, his enraptured soul cries out: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Herald and Presbyterian.

## The Cedars of Lebanon.

BY MRS. GHOSN EL-HOWIE.

The frequent references to the cedars of Lebanon in the Bible naturally create a desire on the part of tourists to the Holy Land to visit these relics of antiquity. Comparatively few transitory visitors, however, ever realize this cherished wish, for the tourist season is over before the snows are sufficiently melted to make possible a visit to them. Moreover, in favorable circumstances at least two days extra would need to be added to the itinerary, according to the place of departure, whether Beyrouth, Damascus or Baalbec, in order to reach and visit them with any comfort.

These famous trees are situated on the western slope of Lebanon, on a kind of plateau more than 6000 feet above the Mediterranean, at the head of Wady Kadiha, one of the wildest and most romantic gorges in the Lebanon. They comprise a group of some 400 trees, most of them of comparatively modern growth. The hoary giants of Solomon's days are now very few, perhaps not more than a dozen. The girth of the largest is about forty-one feet and the height nearly 100 feet. The branches extend horizontally from the trunk and spread forth a noble canopy under which man and beast find agreeable shade. The prophet Ezekiel is so intimately acquainted with the characteristics of the cedar that he finds in it a most appropriate figure unto which to liken "the Assyrian," "his height was excelled above all the trees of the field," "his boughs were multiplied and his branches became long." "Thus he was fair in his greatness in the length of his branches."—Ezekiel, 31.

The fruit of the cedar is a light-colored compact cone, about four inches in length and seven inches in circumference. It rests in an upright position on the branches, supported on a little wooden stem. Many hundreds of them are preserved among the valued souvenirs of travel in the Holy Land, in the cabinets of European and American travellers.

It is a grand experience to sit under the "shadowing shroud" (Ezek., 31:3,) the dense shade of those solemnly majestic trees, and look up into the rich, close, dark-green canopy above; the awful silence and impressiveness of their stately presence fills one with a feeling of awe and reverence that is akin to worship, and one can understand something of the spirit which led the heathen to choose groves for the worship of their idols, (1 Kings 15:13,) and the awful snare that they became

to them. The Israelites on entering Canaan found the land full of such groves, and lest they should be seduced by such attractive scenes for unholy rites, the command was very early given to "cut down their groves" (Ex. 34:13) We know how loth they were to obey this divine command, and now much subsequent trouble they brought upon themselves for their disregard of it. (Judges 3:7,8.)

Some travelers have thought to discover "Arz Libnan," the cedar of Lebanon, in some half dozen other places, as at Baruk, Ainzehalta, etc., but the arborist specialist maintains that the group about which we are speaking is the only original survivor of the forest of Lebanon, whence Hiram procured timber for the temple (1 Kings, 5:10), and which furnished beams for Solomon's palatial residence (1 Kings, 7:2-3) The fame of these trees is historic, and recent translators of Babylonian tablets show that draughts were made upon them for the temples and palaces in the Euphrates Valley.

Whether from time immemorial the cedar was to the people of this land what the oak was to the Druids is not easy to determine, but apparently for ages back "the trees of the Lord" (Ps. 104:10) have been regarded with devote veneration. Whether this solitary grove was ever used by the heathen as a "high place" for idolatrous worship or not the veterans of the forest do not reveal; they maintain a solemn silence about the transitory flashlights of human movement that have flickered to and fro for centuries, perhaps millenniums, under their widespread boughs, showing more indifference to them than to the sunbeams which gild the crowns of their kingly heads.

Man, however, has tried his best to make an impression upon the royal cedars, and to leave to future generations a memento of his presence, in the shape of sundry scratches, whereby posterity may know that Smith, Brown and Robinson honored the place with their ubiquitous presence and could not resist the temptation to use their jack-knives in the barbarous fashion of all their tribe.

Were we to moralize we would find that these trees are not tongueless, and they could furnish us much food for reflection, but we will not interrogate them just now.

Reasoning, however, from the known to the unknown, we cannot be far wrong in concluding, since every June an annual semi-religious service and feast, known as the "feast of the cedars," is held here, that the practice is a very ancient one, and is in all probability a relic of that worship which was celebrated in every grove and under every green tree. There is a small Maronite chapel here, which is the shrine and centre of the so-called religious part of the feast.

At the "aid" (festival) people from Besherrah, 2,000 feet below in the Kadisha Valley, begin to troop to the scene, with the narghehs (pipes), bottles of arak (whiskey), wine, sweets, cake, etc., and together with their neighbors from Ehden (three houses off on the road to Tripoli), and other villages, dispose themselves picturesquely in the grove or keep the feast with singing, dancing and music. The religious element bears a very small proportion to the secular, but the more devout pay their vows and burn incense at the shrine.

The way these modern feasts are kept forcibly reminds one of the annual gathering at Shiloh (Judges. 21:19; Sam. 1:9), where feasting and drinking prevailed. It is customary for the people to take sheep with them, slaughter them on the spot, and make their kibbee or other dishes "under the greenwood tree."

It is well for the sentimental visitor to seek the shade of this forest, "when all around is still," so that no violence is done to the impressions and associations which he likes to cherish in memory of the cedars.—The Standard.

### How to Receive God's Gift.

BY REV. O. P. GIFFORD, D. D.

The condition of receiving love is faith. When Christ came to the Jordan he surrendered himself to John and went down into the water, was buried into it. The Greek word "eis" means into. That is the word used here, as also in the statement, "Whosoever believeth into Christ shall not perish." There is a world of difference between believing on, and believing into. One may stand by the Jordan until he dies, but until he goes down into the water he is not buried in baptism; and you may stand and look at Christ and say, "I believe in him," but until you believe in him you are not saved, until you have let yourself down into that shining life you do not rise to newness of life.

We may have watched the stream of Christ's life for years, but salvation only comes when we are surrendered into the gift of Christ. You may stand on the corner for hours, but they will never bring you anywhere until you get into them. You may stand on the third floor of a great office building and watch the elevator go up and down day by day, but until you step into it and surrender yourself to it, it is of no use to you. That is the great difference between those who stand outside and gaze

and those who believe into Christ. It is by faith into and surrender to Christ that we are saved. He demands no more of me than a lawyer demands of me; he asks no more than the physician asks. If you do not tell the physician your symptoms he can do nothing for you, and if you stand outside your lawyer's office with closed lips it shows that you have some other counsel and are not willing to trust him. To stand outside the Lord Jesus and say you believe is not to surrender; it is not to receive eternal life. Believe into.

Some months ago on St. Patrick's day the alarm of fire was sounded in New York, and a great hotel was given to the flames. Down yonder come the firemen with the truck and ladder and the great implements to put out the fire. The men looked up, and there on the sixth floor, eighty feet above the street, sat a woman in the window screaming for help. Before they could lift the great ladder one of the men had raised a scaling ladder and climbed to the window above, then catching on to the projecting stones he raised himself, then drew the ladder after him, and finally reached the side of the doomed woman. There she sat holding a purse in one hand, around her wrist a bag of jewels and in her lap a pet dog, while flames shot all around her. The man took the dog and flung it back into the room and said to the woman, "Come."

She believed into him, and slipped from her refuge, threw her arms around his neck and fainted. She had surrendered herself to him. Up the long ladder, which was now raised, came another fireman and the burden was passed from one to another until she reached the bottom and was saved. The belief into that fireman and surrender to him of every power of her being saved her. She might have sat there until the house burned down had she not shown more faith in that fireman than some of you have in Christ. The faith that saves is the faith that lets go everything and settles down upon the shoulders of the ruler of the universe. That brings salvation; nothing else does. Now, my brother, assent to statements concerning Christ is not faith; consent to creed or forms is not faith. Faith is a person surrendered to a person, a life yielded to a life, the will bending to another will. That brings salvation; nothing else does.—Watchman.

### Responsibility for Belief.

To say that men are not responsible for their religious belief, is to decisively and completely reject the gospel. And yet some suppose it absurd that God should require assent to any system of truth and punish for non-assent. Others think that God does not concern himself with man's opinions, but only with their conduct. Still others imagine that if a person be sincere in what he believes he will certainly be acceptable to God.

But all this is in flat contradiction to the whole gist of Bible truth which makes men responsible for what they believe. It is intuitive with men that they are responsible for their belief. People are attractive or odious because of what they believe. We cannot help transferring to persons the disgust and abhorrence which we feel for their grossly immoral sentiments. A man without faith in a personal God, and who cannot take an oath, and who looks upon honesty, virtue and duty as mere conventionalities, does not command confidence. French philosophy taught that there is no God, and that death is an eternal sleep. When the French people came to believe this the gullotine kept time with the ticking of the clock, and human slaughter became a pastime. The French philosophers were responsible for what they believed and taught, and the French people were responsible for receiving such teaching and the terrible scenes of the Revolution.

It may be no crime to deny that the moon moves the tides, but it is to deny that there is a God, because such denial makes duty and responsibility empty sounds. If man were not responsible for what he believes he could not be held responsible for his acts, and all moral government would be out of the question. Whenever the evidences of Christianity are given a fair chance men must become believers in Christ. Man is slow to accept the evidences because of a natural dissimilarity between his own character and that of God. Men disbelieve the gospel because they dislike it. Disbelief is a great antagonist of God and undoer of man. It makes Calvary so many cartloads of dirt and annihilates the atonement. It wipes out the existence, the power and the wisdom of him who made the stars. Disbelief is rebellion based on falsehood. God has given man faculties and truth and enjoined belief upon him. A great responsibility devolves upon all to whom the gospel is made known. Belief will insure salvation, while disbelief will bring condemnation. The evidence of the truthfulness of the gospel is within the reach of men, and they have sufficient ability and culture to grasp it. God has promised to give faith to those who desire and ask it. Any one believing the gospel ought to confess it, take up arms for it, and be rejoiced, transformed and glorified by it.—Selected.

### Memorizing Scripture.

One great value of the memorizing of Scripture is that you have it ready for quick use. "The sword of the Spirit" the Apostle calls the Scripture. And sometimes, on emergency, swords must be swiftly drawn and instantly set at duty. There is no hand better for the quick grasping of the sword of the Spirit than the hand of the memory. How quick the rushing and how straight and keen the thrust of the sword of the Spirit by our Lord in his conflict with the tempter in the wilderness! How the "It is written," held in our Lord's memory, sped Satan to defeat. The law of opportunities is a great practical law for life. You are tempted to some mean thing; instantly you discomfit it by summoning to your thought some opposite and lofty thing. You will not think of the mean thing; you will think of the opposite and lofty thing. Happy he who has his memory so filled with lofty Scripture that instantly he can summon to his thought some noble truth or precept as against the suggestions and solicitations of an evil world.

Another value of memorizing Scripture is, that such memorized Scripture furnishes a beneficent gathering point for one's thoughts and life's pauses. There come such pauses. Tired relaxes; the strain of attention loosens; thoughts can go wandering. The deepest test of one's moral plight is whether one's thoughts go wandering. If spontaneously to something mean and low, it is quite certain the character is mean and low. But if the memory hold some great and gracious Scripture, the strong magnetism of it will be apt to attract the loosely lying thoughts to itself, and pure and high emotions will come to bloom, and the heart, the thoughts of which so test a man—for as a man thinketh in his heart so he is—will grow rich and a rung for righteousness.—Hoyt.

### A Vision of Glory.

A young Scotch girl, who was taken ill in this country, knowing that she must die, begged to be taken back to her native land. On the homeward voyage she kept repeating over and over the sentence, "Oh for a glimpse o' the hills o' Scotland!" Before the voyage was half over it was evident to those who were caring for her that she could not live to see her native land. One evening, just at the sunset, they brought her on deck. The west was all aglow with glory, and for a few minutes she seemed to enjoy the scene. Some one said to her, "Is it not beautiful?" She answered, "Yes, but I'd rather see the hills o' Scotland." For a little while she closed her eyes, and then opening them again, and with a look of unspeakable gladness on her face, she exclaimed, "I see them, noon, and ah, they're bonnie!" Then, with a surprised look, she added, "I never kened before that it was the hills o' Scotland where the prophet saw the horsemen and the chariots, but I see them all, and we are almost there." Then, closing her eyes, she was soon within the veil. Those beside her knew that it was not the hills of Scotland, but the hills of glory that she saw. Perhaps there are some fair hills toward which you are now looking, and for which you are now longing, and you may be thinking that life will be incomplete unless you reach them. What will it matter if, while you are eagerly looking, there shall burst upon your vision the King's country, and the King himself comes forth to meet you, and take you into that life where forever you shall walk with him in white because you are found worthy.—Watchman.

### Herod's Remorse.

When Herod heard of the fame of Jesus, a species of resurrection occurred. The night of Bacchanalian revel came back; the holy prophet's blood dripped upon the palace floor again; and the soul said, "This Jesus is the man whom I murdered!" There is, so to speak, a moral memory, as well as a memory that is merely intellectual. Conscience writes in blood. She may brood in long silence, but she cannot forget.

The revel passed, the dancing, demon-hearted daughter went back to her blood-thirsty mother, the lights were extinguished, and the palace lapsed into the accustomed order; but the prophet's blood cried with a cry not to be stifled, and angels with swords of fire watched the tetrarch night and day.

All men are watched. The sheltering wings of the unseen angels are close to every one of us. The eye sees but an infinitesimal portion of what is around—we are hemmed in with God. This great truth we forget: but exceptional circumstances transpire which for a moment rend the veil, and give us to see how public is our most secret life—how the angels hear the throb of the heart, and God counts the thoughts of the mind.—Joseph Parker.

Weak faith cannot be built up on argument. Arguments are only props. To live one's faith is the only way to establish it. The highest faith is not a narrow assurance that this thing or that thing will come to pass. It is rather the supreme and all inclusive confidence that God will do for us just what is right and kind. "Thy will be done," is, therefore, the pinnacle word of trust.

## Messenger and Visitor

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S. MCC. BLACK

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### Christmas—The Coming of the Christ.

The Christmas season has come again with its gladness and its merry-making, its holiday from study and work, its festivities and its mirth, its home gatherings, family reunions and its exchange of gifts in token of friendship and goodwill. To many it is a bright and glad season,—to many but not to all, for this is a world of sunshine and of shadow, and while some rejoice in all the brightness of the Christmas season, there are those whose poverty or pain or griefs or losses seem to be but accentuated and made more sensibly acute by the tides of Christmas merriment and good cheer which flow around them—touching without penetrating their own sad lives. Yet the heart that responds to the thought of Christmas is on that account the happier, even though the season sometimes comes laden with memories which do but emphasize the fact of bitter loss or pain; the people which knows the meaning of Christmas is a better and a happier people, though into many of its homes there may come little of the brightness and the joy of the Christmas season, and this whole round world of ours is infinitely richer in happiness and hope because of its Christmas day, though upon so many of its millions no thought of that day and its meaning has ever yet dawned.

What then is the real meaning of the Christmas day, with its brightness and good cheer and kindly sentiments. Its source is to be traced to the coming into the world, some nineteen hundred years ago, of a babe of whom it is written that he was found "wrapped in swaddling clothes and lying in a manger." And to that same source—that babe in the manger at Bethlehem—must we trace all of human hope and happiness that has any imperishable ground and justification. Supreme among the events of time stands the advent of Jesus as the source of joy and blessing for our sinful world, and therefore that fact can never cease to be for increasing millions of the human family a matter of profoundest interest. It is certainly the wonder of all history that the birth of Jesus of Nazareth should have come to seem to the world a matter of such transcendent importance. How has it come to pass that this man of a despised and hated race is accorded, in all the foremost nations of the earth, a place of eminence incomparably above that to which any other among the sons of men dare aspire? If we speak of Jesus as historians are accustomed to speak of men, we must say that he was of humble origin, his home and his people were among the peasants of Galilee, and among them for the most part his life was spent. Until he was about thirty years of age even the little world of Palestine had heard nothing of him. After this he lived but three years, and though his teachings and works made a profound impression in Galilee and Judea, the common people hearing him gladly—many counting him as a prophet and a few regarding him as the Christ,—yet the few men who were closely associated with him were simple and unlearned men, of humble station and destitute of worldly influence, while the effect of his teaching upon the ruling men and ruling classes among the Jews was to arouse them to bitter enmity and opposition. And after those three short years the malice of his enemies triumphed. Accused of heresy and blasphemy and denounced as an enemy of the State, he was condemned, and amid the execrations of rulers and rabble died the death of a common criminal on the cross.

But the story does not end here, and why not? Why did not this incident in Jewish history—this story of Jesus of Nazareth, his teaching, his wonders, his tragic death, gradually fade from the memory of men, and lose itself like a mere bubble on the stream of history? How has it come to pass that the name of Jesus, the Nazarene, is written so large across the face of the centuries, so that the name of a Jewish peasant who was crucified as a criminal stands in dignity and glory unapproachable above all the greatest names in human history? Why is it that men—the simple and the learned—are ever studying so earnestly and devoutly his life and words and works, while the literature which finds in him its subject and its inspiration grows constantly vaster, and every succeeding year draws from the scholars of the age new commentaries upon his sayings, new histories of his life? The name of the lowly-born Nazarene who was despised and rejected by the rulers of his own people and was put to death by the Roman governor has become so great that the nations do him reverence, numbering the years and the centuries from his birth, while millions of the sons of men bow in worship at his feet, adoring him as their Saviour and their Lord!

This unique personality of Jesus the Son of Mary, the place which he has come to occupy in the world's best religious life and in its profoundest thought, and his transcendent influence in shaping the destinies of men, of nations and civilizations are surely facts of which the skeptic and the unbeliever are bound to take account. And how indeed shall anyone account for Jesus Christ in history and for the power of his name in the hearts and lives of men to-day but by accepting Paul's conclusion, that he is "declared to be the Son of God with power by his resurrection from the dead"?

Quite in harmony with the supremely exalted position which the name of Jesus occupies in the consciousness of the Christian world today is his character as set forth in the opening passage of the Epistle to the Hebrews. There he is represented as the Son of God, the begotten of the Father, the shining forth of the Father's glory, the true impress of his substance, the heir of all things and the upholder of all things. It is through him God speaks his consummate word, through him the ages are fashioned, through him there is made the one effectual offering for sin. He is the Great High Priest of humanity, whose place is at the right hand of God, whose throne is the throne of the Most High whom all the angels worship and whose joy is God-given and supreme. It is through him that in these last times God has spoken to the world. God has indeed spoken to the world in many ways, in many places and through many voices. He has spoken through inarticulate voices of nature and more distinctly by the tongue of man; he has spoken by lawgivers and prophets, by lives of holy men and women, by father's counsel and mother's love, but through none nor all of these has he spoken so distinctly, with so full expression of his compassion and his love and with such fullness of authority and power, as in this consummate, final manifestation given through him who is himself the ever-living "Word"—that Word which is ever finding utterance through every voice which declares the truth of God.

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### Editorial Notes.

—The new editor of the *Westeyan* is at his post. The issue of the 17th inst., the first under his control, bears evidence that a vigorous and industrious hand is driving the editorial pen. THE MESSENGER AND VISITOR very heartily welcomes Dr. Maclean to the East and as a confederate in the work of religious journalism, and wishes the *Westeyan* and its new editor a Merry Christmas and a prosperous New Year!

—Dr. Maclaren of Manchester has been of late in a weak condition of health, and up to the end of November had not been able to meet his pulpit appointments for several Sundays. He hoped to be able to resume his ministration with the first Sunday in December, but whether or not his hope was realized we have not heard. It is sadly evident that the physical force of the great preacher is declining, but his recent sermons bear convincing testimony to the fact that intellectually and spiritually he is still wonderfully rich and vigorous.

—The American Board of Commissioners for Foreign Missions (Congregational) has recently published its ninety-second annual report, which shows that the re-

ceipts for the year have been \$845,105. The report states that the indemnities for property destroyed in China in 1900 have been paid and adjusted under conditions satisfactory to the missionaries and in most cases satisfactory also to the native Christians. The payment of these indemnities makes it possible to reopen missionary work in all forms. Mention is made of the enormous demand among the Chinese for the Bible and translations of all kinds of western books. This demand is so great that it cannot be easily supplied.

—It is gratifying to observe that the temperance people of Ontario are alive to the importance of taking advantage of the moral victory they have achieved in the referendum campaign to place as effective restrictions as possible upon the liquor traffic. A large and representative conference of temperance workers met in Toronto last week, and after long deliberation over the situation and discussion as to the best policy to pursue united unanimously in the following resolution:

"That in view of the recent expression by the electors of the Province of Ontario in favor of the liquor act, 1902, we deem it advisable to appoint a deputation to wait upon the Government and request that effect be given to said vote by the abolition of the public bar, the trading system and drinking in clubs, and the imposition of such other restrictions on the liquor traffic as shall most effectually curtail its operation and remedy its evil."

—The reporters for the daily papers are like men casting nets into the sea and bringing together a great multitude of fishes, good and bad. Unfortunately the reporter, unlike the man in the parable, is not wont to give himself much concern about sorting the fish which he lands, but dumps his catch, good, bad and indifferent, upon our tables. And so it happens that a certain percentage of the daily mental pabulum served up to us by the gatherers of news is not of a wholesome and edifying character. It is gratifying, however, to know that much that is really wholesome and edifying does come to us through the labors of the news gatherers. And among the wholesome and ennobling things are to be noted the reports of acts of heroism occurring in daily life. Dr. S. Weir Mitchell has been moved to make a record of the reported instances, and he tells us in the *Century Magazine* of 1163 cases of persons who risked their lives to save others. These instances were secured by clipping agencies in ten months. Of these instances 717 were of persons who sought to rescue from death by drowning or fire or other perils others who were in no way related to them and most of whom were strangers, while one in every eleven lost his life in trying to save others. Surely such acts are no less heroic than the bravest demonstrations against the enemy on the battlefield. They are greatly worthy of being recorded and honored and the frequency with which they occur would seem to show that life in its every-day currents is not so altogether selfish and sordid as we are sometimes tempted to think.

—By a recently published encyclical, entitled "The Study of the Scriptures," Pope Leo XIII. has established a Council of Commissioners who are to sit in Rome and "devote their entire energy to insure that the Divine words may receive that more minute explanation of them demanded by the time and may not only be preserved from all taint of error, but even raised above rash opinions." The Commissioners, we are told, are carefully to investigate the modern trend of thought as regards Bible study and deem nothing discovered by modern research as foreign to their purpose, but are to use the utmost diligence and promptitude in taking up and turning to public use whatever may from day to day be discovered new for Biblical exegesis. It is not however to be supposed that the Commissioners are permitted to interpret the Scriptures as men directly guided and illumined by the Holy Spirit and in the light of all the learning of the age. They are never to forget that they are under authority. "In matters of faith and morals relating to the formation of Christian doctrine, that must be held to be the true sense of sacred Scripture, which has been held and is held by holy mother church, to whom it belongs to judge of the true sense and interpretation of Holy Scripture; and so no one may lawfully interpret holy Scripture contrary to this sense or even in opposition to the unanimous consensus of the fathers." There are, however, certain passages the meaning of which has not been definitely fixed by any ex-cathedra utterance, and here the Commissioners are permitted a freer hand, provided however, that they follow the analogy of faith and Catholic teaching as a guiding principle.

—The commission in the matter of the great Anthracite coal strike is now receiving evidence from the coal companies, showing that the conduct of some of the union miners during the strike was most reprehensible. Evidence on the part of the miners previously taken by the commission had gone to show that the treatment accorded to their employes by some of the coal companies has been of a brutally heartless character. The following is given as a sample of many such testimonies: An old miner, named Coll, who had been maimed and re-

peatedly injured during nineteen years' service in the Markle Company's mines—having lost one eye and had his ribs broken, his skull fractured and one leg permanently disabled—testified that the company recently evicted him and his family, consisting of his wife who was ill, her mother (100 years old, blind and feeble) and two adopted children, orphaned by mine accidents. On a cold and rainy day he was forced to take his family seven miles to Hazelton where they found shelter in a damp and unspiced house. There his wife died, "I buried her yesterday," said the old man, and added that his wife's mother appeared to be dying. After his leg had been so badly hurt his fellow-miners collected for him \$167, of which the Markle Company at once took all but \$25 for rent and supplies. This and other testimony of a similar character of course to be taken as given from a miner's standpoint. "It may not be the whole truth and nothing but the truth. But there seem to be very good grounds for concluding that the treatment accorded to their miners by at least some of the coal companies is far from being governed by the Golden Rule.

—A conference of representatives of the several Maritime Colleges met at Sackville last week to discuss with Dr. Parkin matters connected with the interests of the Maritime Provinces in the Rhodes' scholarships. The trustees, Dr. Parkin intimated, desired to obtain advice to guide them in establishing regulations for the administration of Mr. Rhodes' bequest, their main object being to establish some impartial system of selection absolutely free from political, sectarian or local bias. The conclusions arrived at by the conference after prolonged consideration is summarized as follows:

- 1st, that one scholarship be allotted to candidates from each of the provinces of Nova Scotia, New Brunswick and P. E. I.
- 2nd, the competition for these scholarships shall be open only to graduates or undergraduates of at least two years standing of degree conferring colleges or universities.
- 3rd, the ordinary age limit of candidates shall be 23 years, provided, however, that in exceptional circumstances a candidate whose age does not exceed 25 years be nominated.

Scholars being British subjects shall be selected by the trustees on the nomination of the college within the territory to which the scholarship is assigned. Colleges entitled to make nominations must be equipped to give adequate literary preparation up to the standard of Oxford responsive, which is the minimum on which scholars will be admitted. These colleges shall nominate in a rotation fixed by the number of undergraduates in each. Each nomination shall be accompanied by a full statement of the school and college career of the candidate, including the evidence of qualification on which the nomination is based in compliance with the terms of the Rhodes' bequest.

Books and Authors.

*Glengarry School Days*, Ralph Connor's latest work, which has been running during the past year through successive monthly issues of *The Westminster*, has now been issued in book form. It is a charming and a wholesome book—a boy's book it may be called—but it will be no less attractive to the older people than to the young. It will sustain—if not enhance—the author's reputation. If it lacks the thrilling excitement reached in some chapters of "The Man from Glengarry," it avoids some of the faults of that work and is in some respects a better book. As our readers generally know, "Ralph Connor" is the pen name of Rev. Charles W. Gordon, pastor of a Presbyterian church in Winnipeg. Mr. Gordon is a comparatively young man of attractive though unassuming personality. A very few years ago he was quite unknown in the world of authorship. "Black Rock" was the beginning of his fame. Then came "The Sky Pilot" and "The Man from Glengarry," and now "Glengarry School Days," for which there is a great demand. "Ralph Connor" has now become one of the most popular authors of his time. A month ago the sale of his works had passed the three-quarter million mark.

Professor George Albert Coe, the author of "The Religion of a Mature Mind," a noteworthy book which was favorably reviewed in a recent issue of this paper, fills the Chair of Moral and Intellectual Philosophy in Northwestern University. Professor Coe is about 40 years of age, was graduated at the University of Rochester in 1884, pursued post graduate studies in Boston University and the University of Berlin and has held chairs in the University of California and Boston University. He has given earnest and sympathetic study to the religious problems with which the young men of the present are confronted, and his latest book seems worthy of being regarded as a really valuable contribution to the religious literature of the day.

That the judgment of publishers in respect to the kind of thing the public will like is not always infallible, is illustrated by the experience of Mr. William F. Gibbons, author of *Those Black Diamond Men*. Mr. Gibbons did not accept as final the opinion which the editors expressed

of his stories. He took the rejected manuscripts, threaded them loosely on the string of a continuous narrative, and thus formed the volume entitled *The Black Diamond Men*. The book reached a fifth edition in a few weeks. The interest in the subject with which it deals has been enhanced by the great coal strike, and the book is calling forth flattering notices from the British press.

If one wants to read a story that reflects life,—and that not the conventional life of the city but the free wild life of the forest—and "the heroism of men—real living men battling with the silent, stupendous forces of nature," we commend *The Blazed Trail*, by Steward Edward White. Morang of Toronto publishes a handsome edition of this popular book at \$1.50. The same publisher issues several of Kipling's books in handsome style. Among these are "Kim," which has been described as the most wonderful study of India that has ever been done in English; "The Days Work"; "Stalky and Co.," and last but not least the immitable "Just So Stories." These stories are for the little folk, but it will be very hard to keep the grown up folks from reading them.

While best known as a writer of fiction, Sir Gilbert Parker sometimes essays historical and descriptive composition. His work lately published by Morang in two crown octavo volumes, entitled "Quebec: The Place of the People," is of this character. Many incidents in the city's history are dramatically effective. Its intimate connection with the most stirring period in the history of the continent and the fact that the city has been itself the scene of so important historic events, must have made Quebec a most attractive subject for Sir Gilbert Parker. No writer knows the country and its people better than he, and no better writer could have been chosen to describe a city with so romantic a history. The volumes are adorned with more than one hundred illustrations. A work of fascinating interest, especially for Canadians, is Mackenzie's "Voyages to the Arctic." These voyages were made in 1789 and 1793, the starting point being Montreal. This work has been called one of the classics of early American exploration. It has been lately reissued in two volumes by Morang at \$1.00 each. Another old work reissued in an abridged form by the same house is "The History of the Five Nations," by Hon. Cadwallader Colden. This work is regarded as a very important source of information in regard to the Iroquois Indians.

"The Conqueror," a romantic biography of Alexander Hamilton, by Gertrude Atherton, is one of the popular and much praised books of the year. A more historical, and for Canadians, perhaps a more interesting book, is the biography of Lord Strathcona by Beekles Wilson. Lord Strathcona (Sir Donald Smith) is one of the makers of Canadian history, and the story of his remarkable life, brings us in touch with many things of public as well as of personal interest. (Morang \$1.50.) And speaking of biographies, we have also the "Life of Lord Dufferin" by C. E. Black, a book of exceptional interest to the Empire in general and in many respects to Canada in particular.

One of the most readable and quotable of recent books is "Letters of a Self-made Merchant to His Son," by George H. Lorimer, who, by the way, is, we believe, a son of Dr. George C. Lorimer. (Briggs, Toronto.) It is distinctly a humorous book, and its humor furnishes spice to a good deal of practical business and moral sense. A few passages taken from here and there will give an idea of its flavor. "I hear a good deal about men who want take vacations, and who kill themselves by over work, but its usually worry or whisky. It's not what a man does during working hours but after them, that breaks down his health. You can catch a minnow with a worm, and a bass will take your minnow. A good fat bass will tempt an otter, and then you've got something worth skinning." "You'll read a good deal about 'love at first sight' in novels, and there may be something in it, but I'm dead certain there's no such thing in business. There's nothing comes without calling in this world, and after you've called you've generally got to go and fetch it yourself." "The swamps are full of razor-backs. fellows who'd rather make a million a night in their heads than five dollars a day in cash." "You can figure on one thing, that you'll never become the pride of the pond by starting out to cut figure eight before you are firm on your skates." "You've got to get up every morning with determination if you're going to bed with satisfaction." "If there's anything worse than knowing too little, its knowing too much. Education will broaden a narrow mind, but there's no known cure for a big head. The best you can hope is that it will swell up and burst. Poverty never spoils a good man but prosperity often does. Its easy to stand hard times because that's the only thing you can do, but in good times the foot-killer has to do night work."

The Christian Advocate of New York in a recent appeal to Pastors urges:

- (1) That the Paper should be commended heartily and emphatically from the pulpit.
- (2) That Sample Copies be procured and sent to families not receiving the Paper.
- (3) That the advantages and benefits of the Paper be referred to during visits.
- (4) That official members be urged to subscribe so that they may be fully acquainted with the work of the churches.
- (5) That Christian parents be induced to send the Paper to absent sons and daughters.
- (6) That the attention of Sunday School teachers be called to its usefulness in affording facts for use in their classes.
- (7) That newly married couples be advised of the importance of taking a religious Paper.

These we would urge for the MESSENGER AND VISITOR, and add:—If members of our churches are to develop spiritually and become more useful citizens, more devoted followers of Christ, more loyal to our Baptist denomination and more interested in its aims, they can scarcely become so without taking an interest in denominational literature, nor can there be useful growth and necessary interest in sister churches unless informed of their needs, aims and conditions.

The Year Book.

The Committee of Publication have sent out the first instalment of the Year Book of the Baptists in the Maritime Provinces for 1902. The errors and omissions are unavoidable. The matter for the Book came to us in all shapes, and at all times; some of it did not come; we had to send for it. In some instances we did not know of omissions until we were preparing the index.

The main reason why the mistakes are unavoidable, is owing to the system of publishing the Year Book. Just as one set of men are getting to understand the complicated business, the Convention supersedes the Committee by appointing a new one, who have to wonder at the complexity of our denominational accounts, and spend much patience in the endeavor to unravel them. We are marvelling how the Year Book ever came out, and how there can be any degree of accuracy in some of its departments.

Will brethren whose special interests seem neglected, kindly remember the above, and also that we are not responsible for certain omissions, as the matter did not come into our hands. Will those who are perplexed kindly take these explanations, and so preclude the necessity of writing answers to the various correspondents? D. A. STRICK.

Amherst, Dec. 20th, 1902.

New Books.

LIGHT FOR DAILY LIVING. By John Maclean, Ph. D.

Dr. Maclean (who it may be noted in passing has just entered upon his duties as editor of the Wesleyan) is the author of several books, some of which deal in a very interesting and instructive way with the Indians of Canada, while others are of a distinctly religious character. The volume under notice, as its title indicates, is of the latter character. It is a fitting companion volume to "The Destiny of Today" and others which have preceded it. It is characterized by a serious purpose, sound thought, spiritual insight and graceful and dignified expression. Christian men and women of serious purpose will be helped by it to bear their burdens with patience and with the increasing strength that the discipline of life, rightly used, develops. We heartily commend the volume to thoughtful readers. —William Briggs, Toronto. 50 cents.

THOROUGHBREDS, by W. A. Fraser.

This is a much praised and popular book. Evidently it is one of the most widely read novels of the year. This fact is, however, a poor compliment to the prevailing taste in fiction. The book is indeed cleverly written. No doubt much may be said in praise of its literary quality, but so much the worse for its moral character and its probable influence upon the minds of most of its readers, for the book is in motive and effect a defence of the modern race course and therefore of the gambling which is its main inspiration. The excitement, the gambling, the rascality, the blackguardism and profanity of the race course and the racing business are reflected in its pages. Of course the author makes a distinction between honest and dishonest racers, and seeks to make a distinction between good and bad gamblers. But the kind of man which it especially holds up to admiration is a man who risks his fortune and disturbs the peace of his family by keeping horses and gambling in races. He does not himself descend to cheating in races, but he gambles, and he countenances and promotes a business which inevitably breeds gamblers and rascals and blackguards of the lowest type. And the heroine of the book, who is held up as a sweet and adorable type of womanhood, is a young woman who, in order that her father's horse shall win, dons male attire, enters the lists as a jockey and rides to victory in the race. Read with discretion, the book may be regarded as an effective, although undesigned, exposition of the evils connected with the race course. Unfortunately the people who will care to read such a book at all are not for the most part likely to draw from it its legitimate lessons.

George A. Morang and Company, Toronto.

THE SAILING OF THE SHIPS AND OTHER POEMS. By Henry Newbolt.

This dainty little volume of 70 pages contains some 33 pieces. Many of the pieces are patriotic and have their inspiration in events connected with the South African war and in the part which Canadian volunteers had in the conflict. We are sure this little book will be hailed as a real and valuable addition to Canadian song. It abounds in poetic grace and sentiment, and there is a vital freshness about these short poems like the fresh air and growing radiance of a spring morning. They speak the language of hope and expanding life. —George N. Morang and Company, Toronto.

IN MANY KEYS. By John Wilson Bengough.

This is a new volume of verse which the readers of Mr. Bengough's preceding volumes will be glad to welcome. The title is aptly descriptive of the contents and character of the book. Some of the pieces reflect a serious and some a lighter mood. Many of them have reference to historic incidents and give expression to patriotic sentiments. A vein of humor runs through many of the pieces and here and there are pathetic touches. Mr. Bengough handles the Scottish dialect with remarkable skill, and the piece entitled, "To Ian MacIaren," in which the author pays his respects to the "Drumtochty folk" is one of the best in the book. —William Briggs, Toronto.

CANADIAN SINGERS AND THEIR SONGS is the title of a beautiful and really artistic booklet, lately issued by William Briggs, Toronto. It presents five half-tone engravings of some twenty of Canada's gifted writers. Facing each portrait is printed an autograph poem reproduced in a fac-simile engraving from the editor's original copy. The booklet has forty-five pages on superior plate paper, with tasteful binding and title embossed in gold. Very beautiful and appropriate for a gift book. The publisher will send it postpaid for 25 cents.

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

### How They Kept Christmas on the Galatea.

BY HELEN MARSHALL NORTH.

It was a cold, sunshiny morning, the day before Christmas, on the good ship Galatea, bound from Liverpool to New York, and two days overdue. Walking briskly up and down the deck, with the jolly purser to steady her steps, little Barbara Conway, going alone to New York under the captain's care, was trying hard to be happy and gay and to keep the tears out of her eyes because there would be no Christmas tree for her and no presents.

"If we had not sailed into the storm we would have reached New York by to-day, wouldn't we?" she asked the jolly purser for the third time in a half-hour.

"And you would have had a merry Christmas, no doubt, with all your friends and a big basket full of presents," said the purser. "But mayhap you will make a jolly day out of it here at sea," he added.

"A merry Christmas on board a ship when there isn't a bit of green or a tree or a father or brother to make presents," and Barbara gave a great sob in spite of herself for she remembered the last Christmas there had been a dear mother, too.

Just then they stopped near the line that divided the second cabin deck from the first. The purser looked at the little girl gravely as she stood in the golden sunshine that was not more golden than her pretty curls, and thought she was very snug and well cared for in her warm sealskin ulster, then he lifted the rope for her to pass under and they continued their walk forward to the deck where the steerage passengers, men, women and children, some of them scantily clad, were trying to keep warm in the sunshine. They were nearly all neat-looking Germans, and the broad-faced boys and girls looked happy and rosy, despite the rough passage and their poor quarters.

"Do you know what I am thinking, miss," said the jolly purser. "If I were a nice little girl about your size, I would make a merry Christmas for these youngsters, who are far happier now than they will be when we get to a strange land."

"Make a Christmas here," cried Barbara, "why, what would I make it with?"

But before the purser could answer he was called away, or, at least, he seemed to think he was called away, and left Barbara standing in the midst of the little German strangers. She was rather frightened at first, but the boys and girls nodded and smiled and said something to her in their own language, which she could not understand, but it sounded nice and friendly. And one little girl showed her a poor doll baby, nothing but a rag-baby, but to her a great treasure. They laughed and talked, each in her own language, and Barbara felt quite comforted when she turned to go to her own part of the deck.

Barbara was not a selfish child, though every one made a great pet of her at home. The tiny sealskin purse in her pocket was well filled with spending money, but here was an occasion where money was of no use for buying things. All through the soup and fish and dessert, at the lunch table, Barbara was thinking and thinking about the poor children, and when the children, Lulu and Fanny and Johnnie and Tom, came running up to her and said, "Come and play shuffleboard with us," she said, just as merrily, "Come and help me get up a merry Christmas for the steerage children."

Of course they all laughed at the idea, which seemed so absurd to them at first, but they listened eagerly while Barbara unfolded her plans, and were delighted to help her, even though they were so bitterly disappointed about not getting home to Christmas delights themselves. All that day and the next day were very busy. Long consultations were held in every sunny nook and corner of the deck and in the saloon. They consulted with the captain and the purser and the ship's cook and the stewardess, and some of the mother's, and, though they worked hard with heads and fingers, no one complained of weariness.

It was quite astonishing how bright and happy every one seemed when Christmas morning dawned, and how every one, even those who had scolded most because the ship was delayed, wanted to help the children in their plans. The stewards were constantly coming to say that Mr. or Mrs. Somebody or the second mate or the cabin boy would be glad to do one thing or another to make the evening a success. From the cook's galley issued fragrant odors of boiling sugar. Since no confectioner was to be found just around the corner, the cook had offered to make Everton toffy and some other goodies, and several ladies were going to make a supply of other candies.

Away down in the hold, at the bottom of her biggest trunk, Barbara had a wonderful box of lovely perfumed tissue papers from Paris, a great store of rose pink, buttercup yellow, rich cardinal and dainty leaf greens, and an old French woman had taught her to make beautiful paper flowers. Barbara took several minutes to think about it even after the trunk had been brought up from the hold. She

tried to convince herself that the children out in the dull, dismal steerage would not appreciate the beauty and delicacy of these wonderful French papers, but into her mind floated the words of a hymn that her mother used to sing:

I gave my life for thee,  
What hast thou given for me?

and she jumped up from the floor with a bright face, gathered all her treasures in her arms and carried them to the large state-room where Lulu's mother lived and where the children liked to gather.

Great excitement prevailed in the steerage Christmas morning when a notice, written in two or three languages, was put up announcing that Santa Claus invited all the fathers and mothers and children to the big cabin, at three bells, to celebrate Christmas Day, and the mothers worked all day long to put their families in the best possible condition for a merrymaking. In the first cabin there was great hurrying and what whispering and planning. No one said, "What a pity that we haven't this or that!" instead, all worked with a will on what they did have. Each passenger had been asked to contribute at least one gift for the steerage children, and to leave the gifts in Lulu's mother's stateroom. The children were gay with excitement when they saw the first piles of packages that came in, enough to fill one berth, and run over into another and another. Even the frosty old judge, whom they had hardly dared to ask, brought a splendid pocket knife with five blades, and three cunning little boxes with a silver American dollar in each. The handsome Italian opera singer found a warm muffler and a box of bon-bons, and the pale invalid gentleman, who had hardly spoken all the way over, contributed some curious Japanese whistles. Nearly every one brought something pretty or useful.

At length three bells rang out cheerily a long and pretty chime that the boatswain had contrived to practice, and before the last stroke had sounded every one was hastening to the big cabin, from which the captain had caused every unscrutable thing to be removed. Some one was playing a merry march on the piano, and as the steerage children came in, their faces shining with pleasure and hard scrubbing, each was welcomed with a "Merry Christmas," and led to a seat, not alone, but with some more favored child to keep him company. Then a select choir, which a professional musician had volunteered to train as his part of the evening's entertainment, sang a beautiful Christmas carol. Next, the captain made a little speech of welcome, and while he was talking there came a furious rapping and jingling at the door, and the sound of whistles blowing and of some one calling, first in German, then in English, "Let me in. Let me in, I say." Barbara and Lulu and all the children rushed together to the door, and as they opened it in bounced the biggest, broadest, jolliest Santa Claus—a red-cheeked, big fellow dressed in all the pretty, soft white wool things that could be had, and a tall white cap, on which the Italian opera-singer's long white plumes were waving. On his back was a heavily loaded pack from which suspicious looking parcels were peeping, and from a pack under his chin pretty lace bags made in hearts and rounds and boots and ships showed full of candies.

The jolly fellow danced all around the room, jingling the tin things that answered for bells, singing scraps of Christmas songs and tossing his candy right and left until every one was supplied. The dear little stranger children were so delighted that they could do nothing but shout and clap their hands. One rosy Gretchen laughed until the tears rolled down her fat cheeks. When the candies had been distributed, Barbara and Lulu and Meena and Gretchen went around passing baskets of pink and red roses, paper to be sure, but sweet and pretty for all that, and each tiny nosegay was wired to a sharp wooden toothpick. When all the company stuck the flowers in their coats and dresses, they presented quite a gay and festive appearance.

Then came the presents, for the strangers only. If you had understood German and French you might have translated all the exclamations, but any one could guess their meaning. One little girl fairly cried with joy over the lovely French doll, bought for an American child but given instead to the young traveler who had never known the pleasure of such a beautiful possession and would never forget it, either. It was the same little girl who had shown her rag-baby to Barbara. The judge's handsome pocket-knife went to a lad of sixteen who was likely to tear his pocket out looking at it. The jolly broad Santa Claus went everywhere and played games with the children when his pack was emptied, and let them climb on his shoulders and told stories in German and French and English. And when it was all over and the cabin was deserted, Barbara told the captain that it was the very best Christmas that she had ever spent.

### Christmas at the Austrian Court.

"Well, what is it you wish, sweetheart?"  
"Oh, mamma, when Christmas comes I want to

have a lot of poor children come to a Christmas-tree that I will fix all myself."—Empress Elizabeth.

Nowhere was Christmas celebrated with so much fervor as at the Austrian court. . . . Christmas eve was a double feast, as it also was Elizabeth's birthday. Then, surrounded only by those she loved, the empress' coldness and restraint would always vanish, her reserve break up, and she would become absolutely transformed by what touched her sympathies and her affection.

There always were two Christmas trees, one on the twenty-third of December, which the little archduchess decorated with her own hands for a hundred poor children selected from among her especial proteges, and one on the twenty-fourth for the imperial family. The great fir-trees, glittering with gold and silver nuts, rosy-cheeked apples, and myriads of little lights to illuminate the thousands of beautiful toys, were indeed things to admire.

At four o'clock in the afternoon of the twenty-third the poor children's tree was lighted up in the Rittersaal, a splendid gallery-like room, with a lofty arched ceiling, where stained glass windows, Flemish tapestries, draperies of tawny velvets and great escutcheons of precisely enameled metals half covered the finely-carved and inlaid wainscoting. Every frame and mirror, every one of the double row of grim damascened sets of armor which stand on each side of the long "saal," was garlanded with mistletoe and holly. Clusters of Christmas roses and banks of snow-drops peeped forth from trailing wreaths of ivy gracefully disposed in every available corner. In the gigantic porphyry hearth a fire of aromatic logs burned, adding its soft glow to the dazzling little flames of the candles on the Christmas-tree.

When the court lackeys, in their state liveries, had opened the doors and drawn back the portieres, the troop of enraptured children, thus admitted to delights worthy of paradise, bowed reverently but without shyness—for they knew that they were loved there, and heartily welcome, too—and then ranged themselves, the boys on the right and the girls on the left. Archduchess Valerie was a picture to see as she advanced towards them, a joyful smile on her young lips, and her small hands filled with beribboned parcels, like some good little fairy about to distribute her lavish gifts. Each child received warm clothes, boots, caps, handkerchiefs, woolen underwear and toys, to say nothing of "goodies," as "Muttyerl" called bonbons of all kinds. The happy youngsters gave expression to their ecstasy by jumps and bounds, and shouts of merry laughter, just as unrestrained as if they were in their own homes, instead of within the walls of the imperial palace. When the noise had somewhat subsided, the archduchess invariably asked as her reward to hear them sing "Kaiser's Hymn." For a minute all was still, then the grand melody would roll out under the high, emblazoning ceilings, fresh young voices going upward, like the carol of a hundred larks, intoxicated by the mere joy of living. When these glad tones had once more dropped into silence the doors at the lower end of the Rittersaal were thrown open, revealing a large hall where a substantial feast had been prepared.

Oh! how all those youthful eyes would widen with surprise at the sight of the long tables loaded with huge sides of roast beef, haunches of venison, great, plump, truffled turkeys, and enormous piles of daintily cut sandwiches. Wonderful cakes studded with candied fruits, showers of bonbons in capacious silver shells, pyramids of grapes, and peaches, pears, oranges and pineapples completed the gargantuan *tout ensemble*, above which floated the delicate aromas of tea, coffee, bouillon and chocolate.

Later on, when the overjoyed children had been dismissed, their little stomachs well filled and their tiny hands burdened with presents, Valerie was entrusted with another duty, equally delightful to her. The mayor of Vienna, when Christmas was spent in the Austrian metropolis instead of Godollo, as often was the case, was summoned to the Hofburg, and received at her hands a small portolito containing the Christmas offering of the imperial couple to the city hospitals, 10,000 florins, and another for hothouse fruit, illustrated papers and magazines, as well as quantities of flowers.—From "The Martyrdom of an Empress."

### Grandma's Picket-Guard.

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

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

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

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

**\* The Young People \***

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

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

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

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

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

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

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

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

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

When Winfred went in on tiptoe his grandma thanked him with a kiss, and he was a very happy little boy that night.—Julia D. Peck, in Exchange.

**The First Wrong Button.**

"Dear me," said little Janet, "I buttoned just one button wrong, and that makes all the rest go wrong," and she tugged and fretted as if the poor button were at fault for her trouble.

"Patience, patience, my dear," said mamma. "The next time look out for the first wrong button, then you'll keep the rest all right. And," added mamma, "look out for the first wrong deed of any kind; another is sure to follow."

Janet remembered how, one day, not long ago, she struck baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day, because she had told a lie. What a long list of buttons fastened wrong, just because the first one was wrong.—Evangelist.

**Tommy's Lesson.**

I thought when a boy was old enough to have a slate and book and go to school, he was big enough to take care of himself and go the way that he wanted to. So I did not go straight down the road as my mother told me; but I climbed the fence to go across the field. By and by something said, "Bow-wow-wow!" and there was a big dog running right at me. Didn't I run? That dog almost caught me before I got to the fence; and I tumbled over and scratched my arm and broke my slate and tore my clothes. So I had to go home to mamma. She said: "Ah, Tommy boy, people never get too old to go in the right way instead of the wrong one. The straight path is the safe path. Remember that." And that is all the lesson I learned in my first day at school, 'cause I didn't go.—Early Days.

**Peace on Earth.**

But not alone for those who still  
Within the motherland abide  
We deck the porch, we dress the sill  
And fling the portals open wide;

But unto all of British blood—  
Whether they cling to Egbert's throne,  
Or, far beyond the western flood,  
Have reared a scepter of their own,

And, half-regretful, yearn to win  
Their way back home and fondly claim  
The rightful share of kith and kin  
In Alfred's glory, Shakespeare's fame—

We pile the logs, we troll the stave,  
We wait the tidings wide and far,  
And speed the wish, on wind and wave,  
To southern cross and northern star.

Yes, peace on earth, Atlantic strand!  
Peace and good will, Pacific shore!  
Across the waters stretch your hand  
And be our brothers more and more!

Blood of our blood in every clime,  
Race of our race by every sea,  
To you we sing the Christmas rhyme,  
For you we light the Christmas tree.

—Alfred Austin, Poet Laureate.

"What is your most conspicuous landmark?" we asked of our country cousin.

"Well," he replied, "I reckon ol' Jim Peters is. He's always in front o' Bird's hotel in summer an' at the butcher shop in winter.—Judge.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it has gathered.—Phillips Brooks.

EDITOR W. L. ARCHIBALD.

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

**Daily Bible Readings.**

Monday.—God taking his servants to be with him. Genesis 5: 21-24; II Kings 2: 1-2.  
Tuesday.—Glimpses of a life with God beyond the grave. Psalms 17: 13-15; 49: 13-15; 73: 23-26.  
Wednesday.—The righteous after the resurrection shining as the stars for ever and ever. Daniel 12: 1-4.  
Thursday.—Jesus tells of the Father's house. John 14: 1-6.  
Friday.—The Lord Jesus welcoming his faithful followers on high. Acts 7: 54-60.  
Saturday.—The glorious change in the resurrection prior to entrance upon the heavenly life. I Cor. 15: 50-58.  
Sunday.—The gates ajar. Revelation 21: 1-4; 22: 1-5, 17.

**Prayer Meeting Topic, Dec. 28.**

Our Heavenly Home and the way. John 14: 1-6; Rev. 21: 1-4; 22: 1-5, 17.

The description given in the Bible of our heavenly home leaves very much to the imagination. Such figures as we can appreciate are pressed into use, but the real beauty and blessedness elude the power of earth's language to express. Its streets are said to be of gold, which as Talmage has said means that the most valuable of earth's materials are only fit to be walked on up there. Heaven is a place where the soul—limited and imprisoned here—will have unlimited freedom. All of earth's sorrows are to be left behind, and the soul will pass out to its appropriate and eternal home. But Phillip said: "We know not where thou goest and how can we know the way;" and with our limited vision and weak faith we often say the same. Jesus' answer to Phillip is His answer to us, "I am the way the truth and the life." The railway train is to us the way to the distant city: we need not mind the crooks and turns of the road—only trust the train! Only trust Jesus! He will take you safely home.

**SUGGESTED SONGS.**

"One sweetly solemn thought," "In the sweet, by and by," "Beniah land," "Jesus, Saviour, pilot me," "I shall be satisfied," "O land of rest, for thee I sigh," "Not now, my child," "Shall we gather at the river?" "We'll say good morning in glory."

Havelock, N. B.

J. W. BROWN.

**"Heaven."**

What kind of a place is heaven?  
How may we make sure of heaven?  
How may we begin heaven on earth?

There are many different ways of conceiving of heaven, but the sweetest and best of them is Jesus' way; namely, as Our Father's House. The very thought takes away all feeling of misgiving or reluctance from our forward gaze. We shall find there all that we hold dearest and most desire to be with forever.

It is fashionable nowadays to deprecate the thought of heaven. The earthly life is heaven enough, some say, whose experience is shallow, and who have never heard the "still sad music of humanity." Songs like "I want to be an angel" are in part responsible for the distaste for the thought of heaven; and Christian people who have talked of heaven and its happiness, and meanwhile have forgotten earth and honesty, are also to blame. And indeed we are bound to make this earth as heavenly as possible while we are here. But we are free also to look forward to the perfect heaven beyond.

The way to get ready for the heaven beyond is to make heaven of the present earth; and the way to do that is to admit heaven to our own lives here and now. As Milton says:

"The mind is its own place, and in itself  
Can make a heaven of hell, a hell of heaven."

If we wish to be fit for heaven we must be ourselves of the heavenly character now. If we are not, how could we be happy in the heaven beyond? It is our Father's house; but if we do not live as our Father's children, we should not know how to conduct ourselves in our Father's house.

No conception of our Father's house could be more absurd than that which represents it as a place of eternal indolence and inactivity. "My Father worketh hitherto," said Jesus, "and I work." The living God is the active God, who never needs to pause, because work with him is perfect rest. That will be the joy of our life with him. We shall be perpetually busy and yet never weary. The strain of work will be over, and the servants of the King, as they do him unceasing service, will look upon his face, and that will make them always glad, and forbid all weariness.

Everything there will be better. The first things will be passed away, and the second things are better than the first things. Ease will supplant pain; gladness,

sorrow; laughter, tears; life, death. But, best of all, Christ, the source of all joy and strength, will be there. That is the supreme happiness of the house of our Father and his Son.

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea,  
But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark;  
For though from out our bourne of time and place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have cross'd the bar."

—(K. E. SPEER, in S. S. Times.)

**Review Sunday.**

Review Sunday is often irksome. We are able to tell of a school in which it is hilled with delight. In a Brooklyn church this has been accomplished by the use of the stereopticon, and the review has tended greatly to the interest and instruction of all present. The windows have been darkened, and slides specially prepared have been thrown on the screen. First the initials of the titles of the various lessons were exhibited and the scholars called on to say what the lessons were. Then another plate set forth two or three words of the golden texts, which were successively repeated by all the scholars. After that came a map of Palestine, showing the prominent places mentioned in the lessons. Then came views from well known pictures having relation to the lessons and places. Some of these views lacked adaptation, but they had generally some feature which the superintendent or pastor could seize on to enforce the lesson. A maker of stereopticon slides in New York prepared the views and proposes to make them for each quarter. Where a stereopticon is not available the blackboard can be used for the titles of the lesson and the golden texts, and a large map can be made to do service to show the places named.

In the classes of younger scholars, in order that the interest may be sustained, it is important, whatever form the review take, that it be compressed within a reasonable time. Some teachers fail by trying to cover too much ground. It is well to get the central truth of each lesson and emphasize that. An excellent plan is to assign a lesson to different members of the class, requesting them to bring in what they regard as the leading idea or teaching of the lesson. As the whole quarter has been given to the life of Solomon, the teacher may take the occasion to give a carefully prepared sketch and summary of that life. Lesson one suggests the need of consecration in taking up life's work; lesson two the value of a right choice; lesson three the results of a good choice, though not the highest; lesson four the folly of sin and peril of first steps in evil doing; lesson five the joy of serving the Lord and loving his house; lesson six the broad scope which our sympathies and prayers should have; lesson seven the fidelity to God upon which his blessing is conditioned; lesson eight the virtue of obedience to God as higher than any earthly wisdom; lesson nine coming for wisdom to a greater than Solomon; lesson ten the fatal perils of worldly success and yielding to beguilements; lesson eleven the true wisdom of truth-seeking, keeping to pure companionships, and cultivating obedience and reverence; lesson twelve the coming of him who is wisdom, truth and life incarnate, the Son of God, the Saviour of the world. All these lessons group themselves around the central theme, *Waiting Wisely.*

**The Christmas Story.**

The story of the birth and infancy is told in the First and Third Gospels with a simple grace that excels the most perfect art. Its theme, hardly to be handled without being depraved, is touched with the most exquisite delicacy. The veil where it ought to conceal does not reveal; where it can be lifted it is lifted softly, and neither torn nor soiled. There is as little trace of a coarse or prurient, as of an inventive or ambling faculty. The reticence is much more remarkable than the speech. Indeed, the distinction between history and legend could not be better marked than by the reserve of the canonical and the vulgar tattle of the popular Gospels. These latter are, so far as they concern the birth and infancy, full of grossness and indecency, of rude speech as to things that become unholily by being handled. But our narratives are pure as the air that floats above the eternal hills; are full, too, of an idyllic sweetness, like the breath of summer when it becomes laden with the fragrance of garden and field. The lone, lovely, glad, yet burdened mother; the holy, beautiful Child, bringing such unsearchable wealth of truth and peace to men; the meanness of His birthplace, the greatness of His mission; the heedless, busy world, unconscious of the new conscious life that has come to change and bless it; the shepherds under the silent stars, watching and watched; the angel choir, whose song breaks the silence of earth with the music of heaven; the wretched and merciless Herod, growing in cruelty as he grows nearer death, a contrast to the gentle infant who comes with "peace and good will toward men;" the Magi, wanderers from the distant East in search of light and hope; and round through all the presence in angel and dream, in event and word, of the Eternal God who loves the fallen, and begins in humanity a work of salvation and renewal; these altogether make, when read in the letter but interpreted by the spirit, a matchless picture of earthly beauty and pathos illumined and sublimed by heavenly love.—Principal Fairbairn.

## Foreign Mission Board

### W. B. M. U.

"We are laborers together with God."

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

#### PRAYER TOPIC FOR DECEMBER.

For Chicaeole, that the Spirit's power may be experienced in a large measure by our missionaries, native Christians and helpers. For a great blessing upon the hospital and reading room and that a medical missionary may be called by God for that station. That generous Christmas gifts may be given to Home Missions.

Christmas greetings are extended to all the members of our W. M. A. S. and Mission Bands. Praying that the coming year may be one of even greater blessings than the past, filled with the presence of the Holy Spirit and blessed faithful service in every department of our Mission work. "Be thou faithful unto death and I will give thee a crown of life."

#### Cambridge, Hants County N. S.

By the help and encouragement of our pastor's wife, Mrs. M. C. Higgins, we organized a Mission Band in July with the following officers: President, Marjorie Armstrong; vice president, Janie Skaling; secretary, Hattie Skaling; treasurer, James Skaling. In November our treasurer went away, so we elected another, Percy Starratt. The meetings have been well attended and the interest good. We have fifteen members. Five were baptized recently. On November 15 we were much encouraged, and a deeper interest in the work awakened, by having Mrs. Higgins present at the meeting. All listened with rapt attention to her very interesting address. As we come to know more about the life of women and children in India, we realize the need of doing our best to send them the pure gospel of Jesus Christ. We have adopted the name of "Happy" Mission Band, and hope to help bring the true happiness into many lives.

DECEMBER 11TH.

#### DeBert, N. S.

The W. M. A. Society observed Crusade day Dec. 4th. at Masstown at the home of Mrs. Geo. Stevens, where a short programme was rendered consisting of music, prayer and Scripture Reading. Letters were read by sisters in aid of missionary work. Our pastor's wife, Mrs. C. H. Martell, then spoke on the great need of missionary work, which we trust will deep'n interest in the work. A very profitable hour was spent after which a well prepared tea was served by our good sisters, Mrs. and Miss Stevens, which we all enjoyed. We also had the pleasure of having our pastor Rev. C. H. Martell with us. May our hearts be strengthened to better and more earnest work for the coming year.

A. VANCR, Sec'y.

#### Banner, W. M. A. S., Little Bras D'Or.

We did not observe Crusade day in our Society, being invited to join with the ladies at North Sydney, where a special programme was arranged. And as I have not noticed anything special from there I have ventured to give a brief report from our Banner Society. Our number at best is very small and has been broken by removals several times, but our last loss was much felt, two of our first and best members have gone from us. At their home the Society has nearly always met since it was organized. One of these members being an invalid made it necessary to meet in her room. How dear and precious is the memory since we know it can never be again. The meeting at North Sydney was large and interesting, with some fifty members. After the usual programme of singing, reading and prayer, there was a brief sketch of mission work, and several readings. And of special interest was a letter by Miss Harrington. Reports were then heard from members of visiting Societies and a good social hour followed with refreshments.

MRS. L. J. HULL, Sec'y.

#### Missions our First Business.

I believe that the word of our Lord Jesus Christ, "Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, but lay up for yourselves treasures in heaven," that that word is just as binding as "Believe and be baptized." We have separated from Christendom in obedience to the last commandment, "Believe and be baptized." I suppose if we should stand out on the other we should be counted eccentric, perhaps looked upon with suspicion. I believe Christ meant that as much as the other. It is best for us to do

exactly what the Master commanded. I heard this said: "I have been forty years in India. You think missionaries have many hardships. I tell you, the greatest hardship of all in missionary life is the parting with children, sending them home, being separated from them. That is the missionary's greatest trial; but I want to say that in forty years' experience I have never known a missionary's child to go wrong." What a remarkable statement! These men have obeyed the Great Commission, and God has kept faith with them. I have been nearly twenty-five years pastor of one church, in a position where I have had an opportunity to see. I want to say that, with two or three exceptions, I have never known an instance where men have waited, and laid by, and accumulated a great fortune to pile it upon the heads of their children, that those children have not, with one or two exceptions, gone wrong and been ruined. The best way to save your money is to give it to Jesus Christ for the work of preaching the gospel among the heathen. I know of no security for it anywhere else. I know of no security for Christians in doing anything else.

Oh, my friend, I am not talking about the Missionary Union and its claims; I am talking to you tonight. Do you know that money is the greatest peril, if misused; that it may be the greatest power if rightly used? Do you know that what God has given you in return for honest toil may be multiplied a hundred-fold if you will use it in the work of giving the Gospel to those who never heard it? Therefore, I ask if we are making preaching the gospel our first business when we are spending ninety-eight per cent. at home and two per cent. abroad, when multitudes upon multitudes never have heard of Jesus Christ? I say, if we mean business, let us sacrifice the luxuries of our home work for the advancement of work among the heathen.

Do you know what the best prayer book is? That (pointing to a map of the world) is the best prayer book that I can recommend. Get a map of the world and spread it out before you when you get on your knees. And what about praying? You are not simply to pray to Jesus Christ, or to pray through Jesus Christ, you are to live with him. To me this is a most blessed idea—I am simply to join with him in prayer. When Moses stood upon the mountain top, and the two stood on either side to stay up his hands, when they stayed up his hands, the battle went for Israel; when they were dropped, it went against them. Now, Jesus Christ is there on the mountain top. What is he praying for? He is looking down upon the map of the world, all its dark continents, its wretched millions, its lost inhabitants. He sees them all and remembers he has purchased them with his own life-blood. He is pleading night and day as he looks down upon the continents. And the Spirit and the bride are to hold up his hands; the Holy Spirit on one side and the church on the other, making intercession that his prayer may be answered. Oh, my God, help us in this solemn hour to take upon our hearts a lost world, and resolve for the future that missions shall be our first business.—A. J. Gordon, D. D.

## Foreign Mission Board.

NOTES BY THE SECRETARY.

Sensible and Christian.

Two notable church offerings for missions have recently come under my notice. They were taken under most unusual circumstances. I wish that these offerings had been made by two churches in these Maritime Provinces. I regret to say that they were not so made. One of the churches was observing the last week in September as a week of prayer for Foreign Missions and were to make an offering to the cause on the following Sunday, perhaps according to "the wheel plan." After their Wednesday evening prayer meeting their church burned down,—of course there was no Foreign Mission offering the following Sunday. Home interests are now pressing. No church home, and no money now to send to the heathen! Was that the thought in the mind of the pastor and people of this church! Not quite. They made their offering on the following Sunday for Foreign Missions as if nothing had happened, and as if the greatest business of a church was to give the Gospel to those who had never received it, no matter in what circumstances of discomfort the home church might be placed. And so out of the ashes of their former church they rose up to make their offering for the cause of Foreign Missions, sending \$42. Did they do right? Most certainly! What had they been praying the whole week for! To have done anything else would have been a dishonor to Him to whom they had prayed. They knew whom they had believed and they knew also what was expected from them. But such courage and such fidelity to the Great Commission

honors the God of missions and puts to shame many of our churches who find it difficult throughout the whole year to find a convenient time to make a response to the call of the Great Commission in world-wide missions—How often do we hear—It is difficult to meet our current expenses and so we cannot give anything to send the gospel to those who are in darkness. No wonder the work at this home-church drags so heavily—"Them that honor me I will honor" and only those.

The other church, organized within the year and having just finished a beautiful chapel for worship and service, and having a great struggle in the effort, desired that an offering for Foreign Missions should be taken. They would have the first year of their church life thus consecrated. At the close of the service they raised \$140 for this object and appointed a committee to reach the remainder of their membership hoping to raise the amount to \$200, ere the close of their campaign. Well done! "Go thou and do likewise!"

### Wolfville Notes.

The Christmas vacation began on 17th inst., and the teachers and students of Acadia College, Acadia Seminary, and Horton Academy left for their homes in various parts of the country.

The annual Rhetorical exhibition of the Junior class was held on Tuesday evening, 16th Dec. The audience was not so large as usual owing to a violent storm that prevailed. Those present gave close attention to the exercises and seemed well pleased with the exhibition. Five addresses were given by members of the class. Ralph H. Slipp, of Sussex, N. B., spoke on "The Destruction of Saint Pierre;" Miss Rosamund M. Archibald, of Windsor, N. S., on "The Message of Charles Dickens;" Carroll Charlton, of Middleton, N. S., on "Canada and Imperialism;" Miss Muriel E. Haley, of St. John, N. B., on "Woman's Social Position;" and Roy E. Betes, of Amherst, N. S., on "Ruskin's Lectures on Art." Music was furnished by Miss Marvin and Miss Denham, teachers in Acadia Seminary; by Miss Edith Spurden and Miss Heckman, pupils in the Seminary; and by the College Orchestra.

The class of 1901 Scholarship of \$60 was awarded to Mr. James Rolf Trimble, of Petitcodiac, N. B. The Scholarship is given to the member of the Sophomore class who in the Freshman year makes the highest average on the studies of the course.

The Elmona Curry Zwicker prize of \$20, given by Mr. Zwicker, of Halifax, was awarded to Loring C. Christie, of Amherst, N. S., for the second best average on the studies of the Freshman year.

The Athenaeum Society gave a cash prize for the best college song, to be published in the Book of College Songs now being prepared by the Athenaeum. There were eleven competitors. The prize was awarded to Roy E. Bates with honorable mention of Miss L. Simpson, of Acadia Seminary.

The members of the Junior class have provided for lighting the chapel with approved electrical arrangements. The gift is a generous one for the class and will make a marked improvement on previous arrangements.

Dr. Trotter is enjoying a trip in the United States and Upper Provinces. He lectured at Denison University, Ohio. He is expected to be home for Christmas. The Faculty appointed Dr. Keirstead to represent the College at the Conference on the Rhodes' Scholarships at Sackville, N. B.

God does direct the path of his faithful servants. They may go here and there and seem to be very much at random, but there is a guiding hand, not simply a principle or a purpose, but a guiding hand which leads them.

## Catarrh

is a constitutional disease.

It originates in a scrofulous condition of the blood and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her breathing difficult, and greatly affected her general health.

She testifies that after she had taken many other medicines for it without lasting effect it was radically and permanently cured, her sense of smell restored, and her general health greatly improved, by

## Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of catarrh, according to testimonials voluntarily given. Try it.



Home Missions.

In the MESSENGER AND VISITOR of Nov. 19, the Sec. of our H. M. Board for N. S. and P. E. I., gave us a very concise and suggestive statement of the financial condition and operations of our Board, together with the needs of our limited territory. The indications are that radical changes in our methods of operating are called for, both in the line of supports and of labor. Indeed the term Home Mission continually is taking on enlarged meaning for Baptists in these days when our Dominion is making history so rapidly. This was apparent to every careful observer at our late Convention. There our Home Mission compared with the great North West and Grande Ligne missions was but a small side-show. Two facts account for this. First the later are as truly "Home Missions" as is the former, and then their magnitude and importance leaves our Home Mission in the shade.

Nor is it wisdom in this connection to overlook the fact that a small Mission Board, like our own, needs, in order to efficiency, just as complete organic parts and equipment as does the larger body. The success of our Home Mission enterprise in the past was very largely due to the supervision of Bro. Cohoon, who was in personal touch with every portion of our mission field, and with our missionaries and who was therefore qualified to bring to the aid of the Board the needed information and advice.

The North West, the Grande Ligne and the Ontario and Quebec Home missions are thus equipped. When it is known that the culture of our home fields is basal in all our successful missionary enterprises, we cannot afford to neglect in the minutest detail our Home Mission work. In our North West and British Columbia missions we have a combination of Home and Foreign work that appeals alike to our patriotism and our piety—to our loyalty—to our country and our Christ. In our Grande Ligne Mission we are in face with conditions which most earnestly call for the preaching of New Testament truth. In Home Mission work in these Maritime Provinces we are called upon to help weak and struggling churches that they may be strong in carrying to a grand success the commission of the ascended Christ.

Since our people have willed it to run two weak and struggling Home Missions in these Maritime Provinces, it is only left for us to make these as efficient as we possibly can, hoping that wiser council may yet prevail. J. H. SAUNDERS. Ohio, Var., N. S., Dec. 15.

At a meeting of the Presbyterian foreign mission committee at Halifax on Wednesday, it was decided to appoint Rev. J. W. Mackay, of Halifax, formerly of Dorchester, N. B., as a missionary to Demerara. He has accepted.

SEVEN TO ONE

From reports received we figure that one bottle of Scott's Emulsion sometimes builds seven times its weight of solid, healthy flesh! Why is this so?

Because Scott's Emulsion is itself the richest and most digestible of foods.

Because Scott's Emulsion gives strong appetite.

Because Scott's Emulsion makes all good food do good—strong stomach—strong digestion.

Because Scott's Emulsion wakes up the dormant system—new life to the tissues—so that the body uses its food for bone making and flesh building.

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

Best Health.

DEAR DOCTOR SPROULE: I had been afflicted with Catarrh for fifteen years. The inside of my stomach felt like a raw sore, my bowels were irregular, my blood poor, and my flesh soft and flabby. I was almost ready to give up in despair when I decided to take your treatise on it. My health is now of the best and my friends tell me I look my old self again. With best wishes, I am, A. Whooten, Mulgrave, N. B.

Home Testimonials

As the strongest recommendation a doctor can present. A grateful patient is his best advertisement. When I publish letters from people in your own vicinity, telling how they have been restored to health, I am giving the most satisfactory proof possible that I can cure you. These testimonials are only four among hundreds from my patients in your provinces. There are scores of homes, right around you, brighter and happier because of what I have done for their sick ones. If you are ailing, I want to help you. Write and tell me how you feel and I will give you advice and consultation free.

DR. SPROULE, 7 to 13 Deane Street, Boston.

Thankful.

DEAR DOCTOR SPROULE: I am thankful to God you was enabled to help me out of my suffering. The Catarrh seems all killed and my cure is permanent. I don't have any more trouble with my throat. My eyes do not water or my nose discharge. I am in perfect health. My voice which was harsh and husky, is clear as a whistle. I am singing like a bird. Your patient, May Bush, La Have Island, N. B.

MADE OVER NEW.

DEAR DR. SPROULE: It gives me much pleasure to tell you what you have done for me. I had headaches, dizziness, pains behind the ears, distress after meals, heartburn, nervousness and costive bowels. By your kind and skillful hand I am well. There is no sign of catarrh or hearing down pain. I feel as if I had been made all over new. I thank you for your kindness and hope the Lord will bless you in your work. Your patient, Mrs. Percy Hovey, Ludlow, N. B.

CURING WOUNDS OF THE HEART.

Cures by suture of wounds of the heart are becoming more and more common. Hitherto, however, all the cases reported have been of wounds caused by knife or sword, but M. Lannay, a young surgeon, attached to the Paris hospitals, has just related to the Academy of Medicine the details of a case in which the heart was pierced by a revolver bullet. During the operation the bullet was found lying in a pericardial cavity. There were two wounds of the ventricle, one on the anterior surface and the other on the posterior surface; these were sutured with catgut. The pericardium was then sutured in its turn, and the flap of the thoracic wall was fastened in place. No drainage was employed and the patient recovered without a single bad symptom.—The Lancet.

THE LONDON SEWER HUNTER.

The London sewer hunter before commencing operations provides himself with a bull's-eye lantern, a canvas apron and a pole some seven or eight feet in length, having an iron attachment at one end somewhat in the shape of a hoe. For greater convenience the lantern is invariably fixed to the right shoulder, so that when walking the light is thrown ahead, and when stooping its rays shine directly to their feet. Thus accoutred, they walk slowly along through the mud, feeling with their naked feet for anything unusual, at the same time raking the accumulation from the walls and picking from the crevices any article they see. Nothing is allowed to escape them, no matter what its value, provided it is not valueless. Old iron, pieces of rope, bones, current coin of the realm and articles of plate and jewellery—all is good fish which comes to the hunter's net.

A Vienna despatch says:—According to the Arbeiter Zeitung, bloody fighting has occurred at Bostoff, an important town in Russia, between strikers and troops. The paper says that 30,000 strikers and their sympathizers were making a demonstration against an obnoxious employer, when they were charged by Cossacks, who rode through the crowd, slashing the people with whips. The mob then attacked the Cossacks, unhorsing, stoning and beating them until they cried for mercy. More troops were called. The mob made barricades and repulsed six onslaughts by the troops. It is reported that 300 were killed and 1,000 wounded. More than 2,000 women fought on the side of the strikers. Many of them were pierced by Cossack lances.

Notices.

The Queens County Quarterly Meeting will convene with the Upper Casstown Baptist church commencing on Friday evening, January 9th, and continuing through the following Saturday and Lord's day. The President, J. D. Colwell, Secretary, and Rev. W. J. Gordon is a programme committee. Dec. 18th, 1912. J. COOMBS, Sec'y.

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B. All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

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

Boys and Girls, the paper prepared and issued by the American Baptist Publication Society for the growing youth of Baptist homes and Sunday-schools, has been greatly enlarged and improved. Its constant aim is to help Sunday-school teachers and parents in their work of saving and developing the characters of the boys and girls who are so soon to become men and women. Its influence will be found sweet and uplifting. While it has no stories of burglaries and no columns for sports and fashions, such as some so called Sunday-school papers offer, to the great peril of religious work, it is nevertheless full of interest. Try it.

Prof. Hammond, Sackville, is at work on the largest canvas that he has ever undertaken, its size being 5x10 feet. It is a picture of the Valley of Ten Peaks, showing Lake Moraine and high mountain peaks. The picture, which is an exceedingly fine one, is for the C. P. R.

MESSRS. C. C. RICHARDS & Co. Gentlemen.—My three children were dangerously low with diphtheria. On the advice of our priest my wife began the use of MINARD'S LINIMENT. In two hours they were greatly relieved, and in five days they were completely well, and I firmly believe your valuable Liniment saved the lives of my children. Gratefully yours, ADALBERT LEFEBVRE. Meir's Mills, June 10th, 1899.

The Messenger and Visitor

is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance. REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once. DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent. For CHANGE OF ADDRESS send both old and new address, and expect change this time.

Holy Land and Mediterranean Cruise.

A SELECT PARTY OF CANADIANS WILL SAIL FROM NEW YORK, FEBRUARY 7, 1908, (under management F. G. Clark of N. Y., London and Paris) by the specially chartered "KAISERIN MARIA THERESIA" for a cruise of the MEDITERRANEAN, EGYPT, TENEZ and HOLY LAND. Cost of 56 days tour—first class throughout, \$400.00 and up, according to location of berth, including all necessary travelling expenses. Tickets good to return until December 31—\$10.00 secures berth at once. References required. CRUISE TO WEST INDIES, MARTINIQUE, St. VINCENT, ETC. JANUARY 14—FEBRUARY 4, 1908, \$175.00 and up. CRUISE TO NORWAY, SWEDEN AND RUSSIA, JULY 2—AUGUST 12, 1908, \$300.00 and up. Write for circulars. A. M. ORLOW, Truro, Nova Scotia.

BEST WISHES

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

WOODILL'S GERMAN

THAT

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

WOODILL'S GERMAN

Many Boston coal dealers, especially those in the suburban districts, have advanced the price of anthracite to \$12 a ton. The Metropolitan Coal Company still retains the \$9 price, but it is well nigh impossible to place an order.

Quebec city council has imposed a tax of \$300 on commercial travellers. Sales made to merchants in the ordinary course of their business are exempted. The purpose is to tax travellers who are really pedlars.

# OH, MY HEAD!

HOW IT ACHES!



NERVOUS  
BILIOUS  
SICK  
PERIODICAL  
SPASMODIC

HEADACHES.

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

**Burdock Blood Bitters**  
will do it for you.

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

## I. T. KIERSTED

Commission Merchant

AND DEALER IN  
ALL KINDS OF

COUNTRY  
PRODUCE

City Market, St. John, N. B.

Returns Promptly Made. fbr18

**The TOILET**  
IS INCOMPLETE WITHOUT  
**POND'S EXTRACT**

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

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

## COWAN'S PERFECTION

### Cocoa.

It makes children healthy and strong.

### WANTED.

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

**ALLEN'S  
LUNG BALSAM**

Cures  
Deep seated Colds  
Coughs · Croup · Bron-  
chitis · LARGE BOTTLES \$1.00  
MEDIUM 50¢ · TRIAL SIZE 25¢

## Joggins Coal

This FIRST CLASS COAL can be purchased by the Cargo in ROUND RUN of MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes.  
CANADA COALS & Ry. Co., Ltd.  
Joggins, N. S.

## The Home

### POTATO SALAD.

To one quart of cold cooked potatoes cut into cubes, add one quart of finely cut celery and one slice of onion, finely chopped; grate in one small sour apple and three tablespoons of vinegar, one-half teaspoon of mustard and pepper and salt to taste; toss together lightly, place on a bed of lettuce leaves, mask with salad dressing and serve.

### SALAD DRESSING.

Beat well together one-quarter of a cup of butter, three eggs, one tablespoon of salt, one tablespoon of sugar and one tablespoon of mustard; add one cup of sweet milk and one cup of vinegar. Cook over boiling water until it begins to thicken, then remove at once from the fire.—Ex.

### FRIED OYSTERS.

Drain a quantity of oysters from their liquor; dip each piece in batter and drop in very hot fat; turn as soon as well browned. Remove and drain well. These are as they are cooked in hotels.—Ex.

### CORN CAKES.

One and one-half cups sour milk, 1 teaspoon soda, 1 egg, ½ teaspoon salt, 2 tablespoons melted butter, 2 large tablespoons flour. Stir in enough Indian meal to make a good batter. Fry on a hot griddle.—Ex.

### INDIAN CAKE.

One pint of Indian meal, 1 cup flour, ½ cup sugar, ½ cup melted butter, 1 teaspoon soda, 1 teaspoon cream tartar, 1 egg, 1 scant tablespoon of salt, 1 pint or more of sweet milk. Bake in hot oven.—Ex.

### CENTIMALES.

One cup of sugar, 1 cup of molasses, 1 egg, one-half cup butter, 1 teaspoon ginger, 1 teaspoon cinnamon, 1 dessert spoon soda, 4 cups flour. Do not roll, but drop in the pan as you would drop cakes. They are delicious if well done.—Ex.

### CORN GEMS.

One cup Indian meal, 1 cup white flour, 1 cup sour milk, 1 tablespoon sugar, one-half teaspoon salt, 1 good tablespoon of drippings melted, one-half teaspoon soda. If not thin enough add a little water. I use butter instead of drippings sometimes, and as a rule butter is more palatable.—Ex.

### HOLLANDAISE SAUCE.

Cream one-half cupful butter, add the yolks of two eggs, a speck of cayenne, one saltspoonful of salt and one tablespoonful lemon juice. Add from one-third to one-half cupful of boiling water, and cook over boiling water until it thickens.—Ex.

### CREAMED CHICKEN WITH MUSH-ROOMS.

Four cups of meat from boiled fowl cut into dice, one can French mushrooms cut into quarters. Make a sauce of two tablespoons butter, two tablespoons flour, one teaspoon salt, one saltspoon pepper, one saltspoon celery salt and one pint of milk. Mix well with the chicken and mushrooms, pour into a baking dish and cover thickly with buttered cracker crumbs. Bake half hour.—Ex.

### SPAGHETTI BLOCKS.

Break four ounces or one cupful of spaghetti into small pieces, cook in rapidly boiling salted water half an hour, or until tender. Drain, pour cold water through it. Make a thick sauce with one tablespoon butter, two tablespoons flour, half teaspoon salt, half saltspoon pepper. Stir in the spaghetti and turn into a baking pan, having it about one and one-half inches thick. When cold cut into cubes, roll in crumbs, then an egg beaten up with a tablespoon of water, then crumbs. Fry in hot fat.—Ex.

### BAKED APPLE PUDDING.

Six large apples (grated), three table-spoonful of butter, one-quarter pound sugar, two eggs (whites and yolks beaten separately). Juice of one lemon and half the grated rind, pastry. Beat the butter and sugar into a cream, stir in the yolks, the lemons, the grated apple, and, lastly, the whites of the eggs. Line a dish with pastry, pour in the mixture and bake till nicely browned. This is best cold. Normandy pippins may be used for this pudding if liked.—Ex.

### CREAM BARLEY SOUP.

Mutton from the neck is best. Remove all fat and cut meat into small pieces. Allow three pints of cold water to two pounds of mutton. Cover, and when it reaches boiling point, set back off fire and simmer four or five hours. Let it cool, and when cold remove all remaining fat. Strain, season with salt. If desired, a few table-spoonful of barley may be added while cooking. A table-spoonful of cream added to each cupful, after warmed, will greatly increase its nutritive value and deliciousness.—Ex.

### FRICASSEE OF CHICKEN.

Joint a chicken and boil it until tender, reducing the water to nearly a pint. Remove all large bones; season with salt and pepper, dredge with flour and brown in hot butter. Put the chicken on toast on a hot platter. Strain the liquor and remove the fat. Add to the liquor one cupful of cream and broth slowly, season with salt, pepper, celery salt, and one teaspoonful of lemon juice. Beat one egg, add the sauce slowly, stir well and pour over the chicken and toast.—Mrs. Lincoln.

### SNOWFLAKE PUDDING.

Yolks of 2 eggs, ½ cup of cracker crumbs, 3 table-spoonful cocoanut, butter size of egg, sweeten to taste, 1 pint milk. Bake half an hour.—Ex.

### CAPE COD STEW.

Take 3 or 4 pounds of beef and boil in kettle until nearly done, then add about a dozen onions and a little later some potatoes. When nearly done put in a few dumplings. Have the water nearly boiled out and thicken to make gravy. Place the meat in centre of large platter, put the potatoes and onions and dumplings around it and pour gravy over whole.—Ex.

## Going to Bed Hungry.

It Is All Wrong and Man Is the Only Creature That Does It.

The complete emptiness of the stomach during sleep adds greatly to the amount of emaciation, sleeplessness and general weakness so often met with. There is a perpetual change of tissues in the body, sleeping or waking, and the supply of nourishment ought to be somewhat continuous and food taken before retiring, adds more tissue than is destroyed, and increased weight and vigor is the result. Dr. W. T. Cathell says: "All animals except man eat before sleep and there is no reason in Nature why man should form the exception to the rule."

If people who are thin, nervous and sleepless would take a light lunch of bread and milk or oatmeal and cream and at the same time take a safe, harmless stomach remedy like Stuart's Dyspepsia Tablets in order to aid the stomach in digesting it, the result will be a surprising increase in weight, strength and general vigor. The only drawback has been that thin, dyspeptic people cannot digest and assimilate wholesome food at night or any other time. For such it is absolutely necessary to use Stuart's Dyspepsia Tablets, because they will digest the food, no matter how weak the stomach may be, nourishing the body and resting the stomach at the same time.

Dr. Stevenson says: "I depend almost entirely upon Stuart's Dyspepsia Tablets in treating indigestion, because it is not a quack nostrum, and I know just what they contain, a combination of vegetable essences, pure pepsin, and they cure Dyspepsia and stomach trouble, because they can't help but cure." Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents per package. They are in lozenge form, pleasant to take, and contain nothing but pure pepsin, vegetable essences and bismuth, scientifically compounded. Your druggist will tell you they give universal satisfaction.

## Unpleasant!

Boils.  
Humors,  
Eczema,  
Salt Rheum

## Weaver's Syrup

cures them permanently  
by purifying the

**Blood.**

Davis & Lawrence Co., Ltd.,  
MONTREAL, PROPRIETORS, NEW YORK.

## Do You Use a Liniment?

Then of course you want the best? The best liniment, other things being equal, is the strongest, and

### GATES' ACADIAN LINIMENT

is certainly the strongest in use. The moral is obvious,

**GET GATES'.**

A bottle kept constantly on hand will save many a pain and ache. It will prove indispensable in case of accident.

—SOLD EVERYWHERE BY—

**C. Gates, Son & Co.,**  
MIDDLETON, N. S.



Three  
Departments.

BUSINESS,  
SHORTHAND and TYPEWRITING,  
TELEGRAPHY.

The graduate from these departments stands a better chance for success in life than the graduate from Harvard or Oxford university.

The catalogue will convince you. Send for it.

S. KERR & SON,

St. John, N. B.



The Originator of

## DOAN'S KIDNEY PILLS,

The original kidney specific for the cure of Backache, Diabetes, Bright's Disease and all Urinary Troubles.

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

## DOAN'S

They cure when all others fail.

Not a Cure All, but purely a Kidney Pill. 50¢ per box, or 3 for \$1.25. All dealers or THE DOAN KIDNEY PILL CO., Toronto, Ont.

The Masonic Temple at Laconia, N. H., was burned on Friday, following a terrific explosion, which first must have entirely wrecked the structure. The loss is \$75,000 and is almost total to the occupants.

# The Sunday School

## BIBLE LESSON.

Abridged from Peloubets' Notes.

First Quarter, 1902.

JANUARY TO MARCH.

LESSON I. JANUARY 4. Acts 16: 22-34

PAUL AND SILAS AT PHILIPPI.

### GOLDEN TEXT.

Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16: 31.

### EXPLANATORY.

#### SUGGESTIONS TO TEACHERS.

Review briefly the progress of the gospel up to this time, in order to connect our lesson with the history, and put this story into its proper place and relations.

The lesson includes the whole story related in Acts 16: 16-40, together with a review of vs. 7-15.

22. THE MAGISTRATES RENT OFF THEIR CLOTHES. The garments of Paul and Silas. The customary sentence was, "Go victors, tear off their garments, scourge them." COMMANDED TO BEAT THEM. The Greek means, as R. V., "to beat with rods," which was done upon the naked body. See *Livy* 2: 5. This was one of the three times Paul was beaten with rods (2 Cor. 11: 25) and is referred to by Paul in his letter to the Thessalonians, where he speaks of himself as having been "shamefully treated at Philippi, (1 Thes. 2: 2)

23. THEY CAST THEM INTO PRISON. The Roman state prison, attached to the government buildings.

24. THRUST THEM INTO THE INNER PRISON, in order to fulfil the magistrate's charge that the prisoners be kept safely. The prison consisted of two parts, one the outer prison, with cells opening into the great hall, so that the prisoners would have some light and air; the other part, the inner prison, "with no window or outlet except the door, which, when closed, absolutely shut out light and air. This apartment was the place into which Paul and Silas were cast at Philippi. The utter darkness, the heat and the stench of this miserable place, in which the inmates were confined day and night, is often dwelt upon by the martyrs and their biographers. THEIR FEET FAST IN THE STOCKS. "An instrument of torture as well as of confinement, consisting of a heavy piece of wood with holes, into which the feet were placed in such a manner that they were stretched widely apart so as to cause the sufferer great pain.

SONGS IN THE NIGHT.—Vs. 25. AND AT MIDNIGHT. This point in their prayers and songs is noted because at that time came the earthquake (vs. 26). PAUL AND SILAS PRAYED, AND SANG PRAISES. Literally, "praying, they sang hymns," both in one act. Their prayers were anthems of praise, and their hymns of praise were prayers. It is probable that they used the Psalms some of which were peculiarly appropriate. The imperfect tense implies that the prayers and praises were continuous. "Their wounds were unhealed, filth and vermin added to their pain, their position was one of torture. Sleep was out of the question." But their spirits full of faith and hope and joy in the gospel, shed

### THINK HARD.

It Pays to Think About Food.

The unthinking life some people lead often causes trouble and sickness, as illustrated in the experience of a lady who resides in Fond Du Lac, Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestive qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

Hearing of the virtues of Grape-Nuts and Postum Food Coffees, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuits, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

I gained ten pounds in this short time and my skin became clear and I completely regained my health and strength. I consider to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use. I like the delicious flavor of Grape-Nuts and by making Postum according to directions, it cannot be distinguished from the highest grade of coffee." Name given by Postum Co., Battle Creek, Mich.

light upon the darkness, and turned defeat into triumph.

THE WONDERFUL DELIVERANCE.—Vs. 26-28. AND SUDDENLY THEIR WAS A GREAT EARTHQUAKE. This was the Lord's answer to prayer, whether it came by miracle, or was timed by special providence. ALL THE DOORS WERE OPENED, AND EVERY ONE'S BANDS WERE LOOSED. "Either by the action of the earthquake, or by the same supernatural power which produced the earthquake." Compare the release of Peter (Acts 12: 7). It is easier to conceive of this action of the earthquake when we know that the doors of a Turkish prison are fastened with bars, and the spreading of the door posts might unloose the bars as well as the chains and stocks.

27. THE KEEPER... WOULD HAVE KILLED HIMSELF, because he was responsible for the safety of the prisoners, and he would avoid by suicide the disgrace of an execution. By the Roman law the jailer was subject to the same death as the escaped prisoners would have suffered.

28. PAUL CRIED WITH A LOUD VOICE. There must have been some light in the outer prison, and Paul from the darkness of the inner prison could readily see what the jailer was doing.

CONVERSION OF THE JAILER.—Vs. 29-34. 29 CALLED FOR A LIGHT. The Greek is plural, "lights, torches or lamps." FELT DOWN BEFORE PAUL AND SILAS. He connected the earthquake with their religion, of which he must have heard, as well as stories of their miraculous power, especially in connection with the slave girl.

30. AND BROUGHT THEM OUT FROM THE INNER PRISON. SIR, WHAT MUST I DO TO BE SAVED? Not from punishment by the magistrates, for the prisoners were all safe; and if they were not, Paul and Silas had no power to protect him.

The jailer wished to be saved from sin against God, and its penalties. He had doubtless heard Paul preach Christ and his salvation, and now his guilt and need were impressed upon him by the events which had just taken place.

THE WAY TO BE SAVED. 31. AND THEY SAID BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED. Saved from sin, from its punishment, and to holiness and heaven. Faith in Christ saves men because it is the acceptance of him as teacher and guide; it is the following of him in the way of righteousness; it is a consecration of themselves to Christ and to God; it fills their souls with heavenly love; the Holy Spirit gives new and eternal life through him; and God pardons their sins for his sake. AND THY HOUSE, household, family. By leading the family to the same faith. No one believes for himself alone, and no one can believe for another. But hereafter all the influences of his home, the whole spiritual atmosphere, would be Christian.

32. THEY SPAKE UNTO HIM THE WORD OF THE LORD, for a heathen he must have been almost entirely ignorant of both the truths and the practical morality of the gospel. Paul would furnish him with the true foundation for his faith.

33. THE SAME HOUR. A little after midnight (vs. 25) WASHED THEIR STRIPES. Literally, washed them from their stripes, cleansed away the blood stains, and purified their flesh wounds. WAS BAPTIZED, HE AND ALL HIS STRAIGHTWAY. As soon as they were sure they believed, they confessed Christ in Baptism. There was little danger of hypocrisy or self-deception in those who confessed Christ under such circumstances, and in whom such a change had taken place.

34. BROUGHT THEM (up from the prison) INTO HIS HOUSE. one story above the prison. SET MEAT (food) BEFORE THEM, for they must have been fasting for many hours. AND REJOICED. The same word is used to express the intense, exulting gladness of the early church in their first experience of the gospel at Jerusalem.

THE RELEASE.—Vs. 35-40. The next morning the magistrate learned what had taken place in the prison, and sent officers to release Paul and Silas. But Paul refused to go in that semi-clandestine manner. It was necessary for the sake of his work in the future, and for the good of the young church, that the missionaries be publicly exonerated. Paul, therefore, made use of his Roman citizenship, and charges the magistrates of the city with breaking the Roman law in three particulars. They had "beaten" Roman citizens "publicly," "uncondemned." The crime was regarded as treason, and those who committed it were liable to degradation from office, confiscation of property, and perhaps death.

At a meeting in connection with the provincial winter fair at Guelph, Hon. John Dryden, minister of agriculture, announced that a big aggregation of capital was interested in the development of the dead meat trade with Great Britain from Ontario.



## WEAK LUNGS LEAD TO Consumption.

THOUSANDS OF PERSONS ARE HASTENING TOWARDS THEIR GRAVES AS A RESULT OF THIS DREAD DISEASE

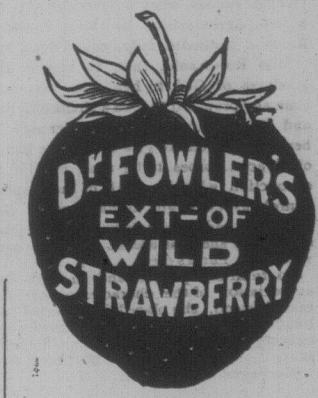
A cure is now within the reach of every sufferer:

## PUL-MO

if used as directed will check the progress of this fatal disease and restore the afflicted to perfect health. Do not go to Florida, Madeira, California, Mexico or the Rocky Mountains. Remain at home with friends and home comforts around you and use Pul-Mo, which is the achievement of the century in medical science. Pul-mo is an absolute cure for Consumption, Throat and Lung Troubles, Coughs, Colds and all other consumptive symptoms.

Pul-Mo stands alone—the use of any other medicine as an assistant is not necessary. Eat good, plain, nourishing food, get plenty of fresh air and out-door exercise, and use Pul-Mo as directed, that is all—Nature will do the rest. Pul-Mo is inexpensive, being sold by druggists at \$1.00 per large bottle, or you may procure a sample bottle for 15 cents. If your druggist has not got Pul-Mo in stock, a sample bottle will be delivered to any address.

**FREE OF ALL CHARGE.**  
Address all letters to  
The Pul-Mo Co., Toronto, Ont.



## FOR

Diarrhoea, Dysentery, Colic, Cramps, Pain in the Stomach

AND ALL Summer Complaints.

ITS EFFECTS ARE MARVELLOUS. IT ACTS LIKE A CHARM. RELIEF ALMOST INSTANTANEOUS.

Pleasant, Rapid, Reliable, Effective. Every House should have it. Ask your Druggist for it. Take no other.

PRICE, - 35c.

## After Christmas

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

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

29

Applications were received by us during the month of November for **Maritime-Trained** young men and ladies for office work. We could not supply the demand. REMEMBER we do not guarantee positions, but we recommend competent students to employers. Winter term commences January 5, 1903. Apply for information to KAULBACH & SCHIRMAN, Chartered Accountants, MARITIME BUSINESS COLLEGE, Halifax, N. S.

## CANADIAN PACIFIC

### Christmas & New Years

ONE FIRST-CLASS FARE FOR ROUND TRIP

Between all Stations, Montreal and East

GENERAL PUBLIC.	Going Dec. 23 to Jan. 1. Return Jan. 5, 1903.
SCHOOLS COLLEGES.	Going Dec. 6 to 31. Return Jan. 31, 1903.

On surrender of Standard School Vacation Certificate.

COMMERCIAL TRAVELLERS.	On sale Dec. 13 to 21. Return to Jan. 5, 1903.
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On Payment of One First-Class Fare—Not Commercial Fare.

For Rates, Dates and Time Limits of Excursion Tickets to Points West of Montreal, see nearest Ticket Agents, or write to

C. B. FOSTER, D. P. A., C. P. R., ST. JOHN, N. B.

## Lots

of comfort and a great saving of time to the housekeeper who uses

**Woodill's German Baking Powder**

## Equity Sale.

There will be sold at Public Auction on Saturday, the seventh day of February, A. D. 1903, at 12 o'clock, noon, at Chubb's Corner, so called, in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the 1st day of November 19 2.

In the matter of L'onora Gertrude Francis of Cambridge, in the County of Middlesex in the Commonwealth of Massachusetts, one of the United States of America—An insane person—and according to the provisions of the Fourth Chapter of the Acts of the General Assembly of the Province of New Brunswick made and passed in the fifty-third year of the reign of Her late Majesty, Queen Victoria, intitled "An Act respecting Practice and Proceedings in the Supreme Court in Equity" the interest of the said Lunatic in— "All that certain lot, piece or parcel of land situate lying and being in the City aforesaid, fronting on Leinster Street, and known and distinguished on the Map or Plan of the said City as No. 486, and heretofore conveyed to George W. Masters by Henry Calhoun and Lydia Jaua his wife." For terms of sale and other particulars apply to the Solicitor or Referee. Dated at St. John, N. B., the 1st day of December, A. D., 1902. R. G. MURRAY, B. H. MCALPINE, Solicitor. Referee in Equity. T. T. LANTALUM, Auctioneer.

### From the Churches.

#### Denominational Funds.

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

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

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

CARLETON.—On the first Sunday in this month 10 were welcomed into the church, 7 of them having been baptized into our fellowship during November.

B. N. NOBLES.

PORT MEDWAY, N. S.—Pastor S. Langille writes:—I have entered upon my second year with this field under fairly good circumstances. Never better provided for against the demands of a Nova Scotia winter. Interest in meetings fairly good, salary well and promptly paid. Hoping for more revival work. Pray for us.

WOODSTOCK, N. B.—Union services under the leadership of Evangelist H. L. Gale were held here Nov. 16-30. Much good was done. The churches are adding to their numbers. We have baptized three thus far and others will follow for a number of Sundays. The work has been quickened by the moving of the Holy Spirit.

WALLACE, N. B.—Oct. 21st I began special services at Wallace Bridge one section of the Wallace church and the Lord has been pleased to manifest his saving power. About twenty persons have been moved by the power of God. On Sunday 16th, I had the pleasure of baptizing five persons and received them into the church. Seven others have been "born again" some of whom I hope to baptize in the near future. We have had no imported help, but God has given us a faithful and devoted band of men and women who have been a power in the services. Others are about to unite with us by letter. "Not unto us, O Lord, not unto us, but unto thy name give glory." C. H. H.

CHICACOLE, INDIA.—For some time past there has been a deepening of spiritual life in the church and a consequent desire to see others brought to Christ. A short time ago nine were baptized, some from the Christian community, and some from the heathen. Others wish to come out, and one man was frightened from his purpose by the police, and others again held back by their friends. God is still working in the hearts of many here and at Jampur, one of the outstations, and we are hoping, that others will be enabled to break away from the bonds of caste, and get fully out into the liberty of the children of God. Will you not all pray, that God will quicken them according to his Word, and that many may turn from their idols? Yours in the work, I. C. ARCHIBALD.

PARADISE AND CLARENCE, N. S.—For little over five and a half years the Rev. E. L. Steeves has been our pastor. As a preacher of the word, as a teacher and leader, in all that tends to develop a church—he has but few to surpass him. He leaves us with every department of church work in good standing—and the entire working members of the church feel that we have sustained a great loss. A goodly number have been added to our membership and very extensive improvements made on our church property. Pastor Steeves is a faithful workman and whatever he puts his hand to seems sure to move forward to success. Our sister church at Glace Bay has secured an up-to-date pastor—of whom they will have just reason to be proud. Many prayers will be offered for such blessings to rest on his work there. Brethren pray that God may send to us a faithful pastor to fill his place. S. N. JACKSON, Clerk.

THE 1ST CHURCH, HILLSBORO.—We are glad to report an encouraging condition of things in this church. Immediately following the re-opening of the chapel at Salem, meetings were held there for seven

evenings, with the most blessed results. Bro. Addison rendered most valuable assistance and God blessed our efforts. Seven professed conversions; six have been baptized, and others have experienced the love of God in their hearts. There is a hopeful spirit among us and the members of the church are coming to the help of the Lord. We are looking for a great blessing here on our united work. The ministrations of Bro. Townsend on the re-opening Sunday were enjoyed very much by large congregations. Bro. Robinson, also preached twice with very great acceptance and the Lord blessed the preaching of his servants on that occasion. Bro. Addison is also enjoying a revival spirit among his people and there seems to be good indications of a general revival in this section. God grant that it may come in all the churches. It is God's desire. If we only allow him to have his way with us. J. B. G.

#### "THE MEMORY OF THE JUST IS BLESSED"

The above text was practically illustrated in reference to our late Deacon Donald Forbes, when a few days ago his widow, accompanied by Miss Penelope Rowe, a Methodist lady, called upon me. Miss Rowe said, that in view of the goodness of God to her, she had some time ago proposed to give a thank offering, and did not know of any better way of bestowing it than to give it into the hands of Deacon Forbes to be used by him in connection with the work of the Baptist church as he might think proper. But before she had accomplished her purpose and while she was absent from the province, Mr. Forbes died. To fulfil her purpose and to mark her appreciation of the character of her deceased friend, she placed in my hand two hundred and fifty dollars to be used by the church as her donation for Mr. Forbes's sake. N. J. McDONALD, Montague Bridge, P. E. I., Dec. 16

#### Denominational Funds. NOVA SCOTIA.

We are now at the middle of the fifth month of another Convention Year. The total amount received to me for these funds is \$1478 97. This is \$4920 less than what was received by the same date last year. A large number of churches have not sent anything.

We do not forget that the special offering for the Forward Movement Fund and the canvass for the 20th Century Fund have been before the churches since the meeting of the Convention and have necessarily drawn away the attention from the offerings for our regular work.

We hope, that as these matters have been attended to, the offerings for our denominational work will now receive attention. Let it be remembered that all the educational and mission work carried on under the direction of the Convention, as well as the North West and Grande Ligne Missions, are in whole or part dependent on these funds. If these decrease all the work suffers; if they are increased all the work is benefited. It is manifest therefore that the churches should see to it that their offerings for these funds are regular and generous.

Brethren we plead with you for the Master's sake to send forward a generous offering as soon as possible.

A. COBURN, Tress. Den. Funds, N. S. Wolfville, N. S., Dec. 16th.

#### LITERARY NOTES.

THE NINETEENTH CENTURY AND AFTER. A monthly review edited by James Knowles. Contents for December, 1902. I. America's Bid for Naval Supremacy, by Archibald S. Hard. II. The Weak Spot in the American Republic, by J. Weston. III. The Real Object of Corn Laws, by Sir Gullford L. Molesworth K. C. I. E. IV. The Tangle of London Immigration, by Sidney Low, L. C. C. V. Our Public Schools as a Public Evil, by Sir Oliver Lodge, F. R. S. (Principal of the University of Birmingham) VI. Religion and Physical Science, by His Grace the Duke of Northumberland. VII. The Jesuits and the Law in England, by the Rev. Father Gerard, S. J. VIII. The Drama of the Future, by Oswald Crawford IX. The Woman headed Serpent in Art, by Mrs. W. Kemp-Welch. X. Changes in the Pronunciation of English, by Charles L. Kestlake. XI. Ignoble Use of the Classics, by the Hon. Boyd Winchester, (Late United States Minister.) XII. The

Georgics of Virgil: Book III., lines 440-566, by the Right Hon. Lord Broughborough. XIII. A Possible Addition to the Dual Alliance, by Demetrius C. Boulger. XIV. The Story of 'The Fourth Party',—II Its Progress, by Harold E. Gorst. XV. Last Month, by Sir Wemyss Reid. Leonard Scott Publication Company, 7 and 9 Warren Street, New York.

The Living Age holds a unique position in the magazine world—a monthly that comes every week—a single magazine that contains the cream of all.

Those who desire a thorough compendium of all that is admirable and noteworthy in the literary world will be spared the trouble of wading through the sea of reviews and magazines published abroad; for they will find the essence of all compacted and concentrated here.

The Living Age, in, for this reason, particularly well adapted to the needs of the busy American whose leisure for extended reading is greatly restricted. To those whose means are limited, it must meet with especial favor, for it offers them what could not otherwise be obtained except by a large outlay. Intelligent readers who want to save time and money will find it invaluable.

#### STARVATION THREATENED IN FINLAND.

There are, all told, about 500 parishes in Finland; 194 of these are now nearly destitute. The agricultural board has received reports from 140 of the 194, showing that 106 have food supplies which will suffice until Christmas. The surplus rye and barley, which the people are forced to use, make a bitter bread. In some parts bread is baked from barley husks straw, mixed with a little flour, and this is purchased by the needy with their hoarded savings. Such bread contains very little nourishment, and is extremely unwholesome. The peasants have expended all their money for flour and are unable to buy clothing.

The danger of famine was realized early by the public Count Bobrikoff, governor-general of Finland, issued an appeal for help in Russia. A voluntary relief committee was organized by Finlanders, the Anglo-American church here is affiliated with this committee. The senate has decided to construct public works at an expenditure of \$375,000, and has allotted \$500,000 for purchase of flour, which will be sold to the people at cost; \$75,000 will be used to encourage cotton industries. The provinces and certain cities of Finland have voted sums amounting to \$500,000. The voluntary relief committee has received \$125,000, but is understood that all has been expended. Pastor Kilburn, of St. Petersburg, has just returned from a sledge journey through Kuopio province. He found 1,900 school children in need of food. Of these, 1,155 were totally destitute. It is estimated that 40,000 will be without food after Christmas.

Business in Finland is suffering, but no failures have yet been recorded. The banks have not raised the rate of discount. Emigration from Finland is increasing constantly. Up to Nov. 17, 20,155 persons had left the country this year via Hanro, while unknown numbers of Finlanders have crossed the Gulf of Bothnia to Sweden and have taken passage from there. The effects of the crop failure on immigration, however, will be felt more strongly in 1903.

#### Denominational Funds. NEW BRUNSWICK.

Sussex church, D W, \$30 96; St Stephen church, D W, \$27 05; Norton church, H M, \$7; Kingsclear, 1st church, H and F M, \$8; Coverdale, 2nd church, F M, \$4.45; Upper Queensbury church, Q M Coll, H and F M, \$5 53; Salisbury, 2nd church, D W, \$3 55; Beaver Harbor church, H M, \$3; St Andrews, 1st, (Bayside), D W, \$5 25; Bocabec, D W, \$3; Hampton Village church, D W, \$12.25; North River church and Lewis Mt Section, (H M, \$1 60, F M, \$2 50, N W M, \$1. D W, \$18 70), \$23 80; Petticoil church, (D W, \$9, H M, 50c), \$9 50; A friend, St John, F M, \$5; St Stephen church, B V P U—support of Miss Backsadar, \$25; Elgin, 3rd church, Florenceville Sunday School, F M, \$1 30; St George, 1st, H V Connell (F M, \$5, N W M, \$2) \$7; Middle Sackville church, F M, \$10 34; Salisbury, 1st church, Steeves Mt Sunday School, H and F M, \$6 32; Havelock church, H and F M, \$5 26; Penfield church, F M, \$5; North River church, per Thos Fawcett; Grande Ligne, 50c; Germisn S church, D W, \$36; Leinster St church, F M, per J W M, \$5 Total, \$257 06 Before reported, \$640 61. Total to D. C. 12 \$897 67. J. W. MANNING, Tress N. B.

A London despatch of Dec. 21, says:—The Princess of Wales gave birth to a son tonight. Both mother and child are doing well.

**XMAS GIFT FREE** to all who will send for it. A valuable book on Cataracts, written by an eminent specialist and illustrated by fine artists. It cannot fail to help anyone suffering from the disease. It costs you nothing and may gain you perfect health. Address Dr. Sproule, 7 to 15 Doane St., Boston.

The American Baptist Publication Society, conscious of the fact that there is some dissatisfaction with the International System of Sunday school lessons, and anxious to meet the needs of its constituency, has made arrangements with the Bible Union Study Company, of Boston, Mass., by which it is able to offer to all Baptist schools desiring something different from the International system, the Blakeslee Bible Studies. These have been written for the most part by Baptists and are the best alternatives to the International Lessons now to be had. Sunday schools wishing to try them will please send their orders to 1420 Chestnut Street, Philadelphia, or to the nearest Branch House of the Society.

#### Personal.

Rev. E. A. McPhee has accepted a call to the pastorate of the church at Port Hawkesbury, B. C., and enters upon his labors there at once. His correspondents are requested to note the change of address.

After a residence of a few years in the United States, Mr. Alvah H. Chipman, formerly connected with the MESSENGER AND VISITOR, as its business manager, has lately returned with his family to St. John. Mr. Chipman has entered into business relations in St. John, and will make his home here. Both Mr. and Mrs. Chipman have many friends in the city, who are glad to welcome their return.

"It says here, Samantha, that Reverend Toogood was a saloon passenger on the Majestic. Beats all how them preachers do cut up when they get away from hum."

No longer the nightmarer.—He was strictly up to date "You didn't sleep well," his wife told him in the morning. "No," he answered, dismally, "I had a night automobile."

## Free to Everyone.

A Priceless Book Sent Free For the Asking.

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

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

## Teachers' Bureau

The EDUCATIONAL REVIEW TEACHERS' BUREAU assists teachers to obtain positions. It also assists School Trustees to obtain teachers.

Send, stating your wants, a stamped addressed envelope for particulars to

G. U. HAY, Manager, St. John, N. B.

## ORDER YOUR LESSON HELPS

—AND— PAPERS for 1903

—FROM—

Geo. A. McDonald, 120 Granville Street, Halifax, N. S.

**MARRIAGES.**

**FEARN-TUFTS.**—At the home of the bride, Dec. 7th, by Rev. E. O. Read, Alexander Urquhart Fearn and Mrs Lydia Tufts of Canada Creek, Kings county, N. S.

**WHITE-ROGERS.**—At Waterville, Kings county, N. S., Dec. 10th, by Rev. E. O. Read, Terry B. White and Rossie Rogers.

**SMITH-WOOD.**—At Pugwash, at the home of the bride's parents, Dec. 3rd, by Pastor C. H. Haverstock, Annie F., daughter of Mr. and Mrs. A. L. Wood and George C. Smith, all of Pugwash.

**HUSKINS-GIFFIN.**—At Lewis Head, N. S., December 22d. by Rev. S. S. Poole, Eldred E. Huskins of Rockland, N. S., to Nettie D. Giffin of Lewis Head, N. S.

**DEATHS.**

**MILLER.**—At Beaver River, N. S., Dec. 11th, Margaret, widow of George F. Miller, aged 53 years. Sister Miller was a person of deep spirituality. Her faith found expression in works. She will be greatly missed in Sunday School, Missionary and temperance work, and by the many needy ones whom she had befriended. A son and daughter, of like faith, mourn their loss.

**MOODY.**—At Sable River, N. S., Nov. 12th, Thomas, eldest son of Mr. and Mrs. Wm. Moody, in the 22nd year of his age. Our brother's illness was very short but very severe; but though his sufferings were intense he was conscious to the end and spoke words expressive of a faith in Jesus who saves to the uttermost. Before the end came he called the members of the family to the bedside and spoke earnest tender words of farewell, bidding his younger brothers place themselves on the side of Christ and follow where he may lead. Bro. Moody was a young man of sterling qualities and upright character and his death is mourned by a wide circle of friends.

**PEERS.**—At Wallace Bay, Dec. 14th, after a brief illness, Sister Carrie Peers, aged 53 years, beloved wife of Andrew Peers. Our sister was converted some years ago and united with the Baptist church at Pugwash of which she proved to be a faithful and loyal member. Sister Peers knew what she believed and why she believed. Her cup of sorrow has been filled more than once. Within the past seven years three promising sons have died, the last son, Wilford, died only six months ago of typhoid fever and his mother died of the same disease. She leaves to mourn her departure a husband, two daughters, four sisters and a brother, besides a mourning church and a large host of friends.

**DUNLOP.**—At Sable River, Nov. 23rd, Flossie, only daughter of Mr. and Mrs. W. H. Dunlop, aged 12 years. Little Flossie was a victim of that dread disease, consumption and for nearly a year had been almost entirely confined in the home. But she ever looked on the bright side and was always cheerful. Her's was indeed the "ministry of suffering" for many a troubled heart has been helped by her sweet cheerfulness. She was baptized into the fellowship of the First Sable River church in May 1901 and has indeed adorned her profession. Her grasp of the great truths of salvation would put to shame many older ones, and her faith in Christ never wavered. Our hearts are comforted in the assurance that our little sister is at home with God.

**POWDERN.**—At Tracadie, N. S., Nov. 21, Deacon A. F. Bowden, aged 62 years. He was baptized by the Rev. A. F. Porter who was then pastor at Guysboro. Bro. Bowden was one of the most active and intelligent of the members of this church. His life was consistent with his profession. He filled the office of deacon for many years, and was held in high esteem by all his brethren. His home was always open to the minister of the gospel, whom he was always glad to see. He was in his place in the house of God on Thursday evening and testified for Christ, and on Friday at noon he entered his heavenly home. His death will be a great loss to the little church. May God richly bless and comfort the bereaved family. The pastor of the church at Antigonish preached at Tracadie the evening before our brother died and was also called to conduct the funeral service.

**PARKER.**—At North Brookfield, Nov. 29, William Parker, in the 85th year of his age. Bro. Parker, although deaf since he was 19 years of age, never used his infirmity as an excuse for not attending the preaching and prayer services of his church, and when opportunity offered gave his intelligent and warm hearted testimony to the goodness of God. For 14 months he was confined to the house, and not being able to lie down, sat for most of that time in an arm chair, when death came with the blessed release, yet during his long sickness and suffering he never spoke a murmuring word. His widow, one son and two daughters survive him. A few days before his death another daughter, Mrs. Dell Plain died in Mexico of smallpox, leaving a husband and four boys. The family kindly kept the sad news from him; so we think of the surprise that awaited him to find that Lillie had reached home before him, and the joy of meeting in that land where there is no weariness nor death.

**HARLOW.**—On Dec. 3rd Margaret, daughter of Mr. and Mrs. A. F. Harlow, Sable River, fell asleep in Jesus, aged 20 years and 8 months. Miss Harlow was teaching school at Little Harbor, and was well and favorably known throughout the county as one of our most successful young teachers. About the first of November she contracted a heavy cold that developed into a severe case of pneumonia, and in spite of the very best of care and a long battle for life she gave up the unequal struggle on the above date and passed from earth to be with Christ. That this young and beautiful life, that gave promise of such a useful career should be taken from us so unexpectedly is indeed a mysterious providence. But God's ways are not our ways and though we cannot always understand his ways, yet we know the lights of heaven will clear away all the mists of earth in due time. One comfort is that our sister is at home with Jesus. "Blessed are the dead who die in the Lord."

**20th Century Fund Receipts for N. S. DECEMBER 1ST TO 16TH.**

By Rev. W. T. Stackhouse, \$334.37 as follows:—Upper Canada, \$2; Lower Canada, \$70; Kentville, \$3.25; Cap. W. J. Hatt, Liverpool \$10; Siltown, \$7.35; Waterville, \$16.79; Cambridge, \$2.50; Peregux, \$9.03; Berwick, \$21.40; Burlington, \$4; Upper Wilmo, \$16.79; Aylesford, \$59.59; Lower Aylesford, \$28.50; N. L. Taux, \$41.75; Middletown, \$10.25; Port Lorne, \$8; Round Hill, \$26.21; Granville Ferry, \$10.25; Annapolis, \$2.25; Bridgetown, \$46.50; Clarence, \$15.

By Rev. E. Bosworth, \$87.64, as follows:—New Glasgow, \$8; Antigonish, \$31.62; Gace Bay, \$5.75; Port M'Ken, \$2.50; Homeville, \$13.25; Margaree, \$5.35; Mabon, \$1; Hawkebury, \$5; Canso, \$5.17.

By Rev. H. P. Adams, \$190.12, as follows:—Weymouth, \$9; New-Isket, \$3.50; Little River Digby Co, \$12.45; Tiverton, \$7.75; Hill Grove, \$7.50; North Range, \$14.46; Smith's Cove, \$5; Upper Clements, \$1.60; Clements, \$6.58; Jorian Falls, \$4.25; Sandy Point, Shel. Co., \$3.76; Shelburn, \$8.57; Lockport, \$27; North Temple, O. H., \$12.25; Overton, \$3.25; Chegoquin, \$5.50; Argyle, \$6.25; Tusket, \$4; Pleasant Valley, \$7; Briz Lake, \$3.90; Temple Yarmouth, \$30; Lunenburg, S. S., \$5; Yarmouth 1st, Mrs Roy Williams, \$1;

G. F. Allen, \$7.50; Sandy Cove, Mrs B. Belyea, \$1; Mrs Egbert Morse, \$1; Mrs Robert Bishop, 25; Mrs Helen Snow, 25; Mrs William Burns, 25.

In addition to the above I have received the following sums: Hon. T. R. Black, \$500; Noel church, \$11.70; J. H. Black, Pugwash, \$1; Ora L. Webster, Cambridge, \$1; Vernon Sproule, Tremont, \$1; J. C. Converse, Weymouth, \$1; Mrs A. I. Hart, Baddeck, \$2; Rossway, Caswell Denton, \$1; R. A. Corsan, \$1; Geo. L. Marr, \$1; Springhill, \$10; Mrs Freeman Hayden, Shelburn, \$1; Lillia W. Bishop, Lawrencetown, 50c; Mrs Haverlock Clem. Weston, 50c; Clements-port church, \$3.25; Elizabeth Churchhill, Overton, \$1.25; Aylesford church, \$4; Mrs E. J. Brownell, Hantsport, \$1; Mattie V. Sanford, Summerville, \$1; Mrs Clara B. Carr, Bass River, \$1.25; Geo. Churchhill, Chegoquin, \$2; Haverlock, Fred S. Nowlan, 50c; Ivan Nowlan, 50c; Little River, Digby Co., Edith Tibert, \$1; Mrs James R. Denton, \$1; Mrs Lalla Sheffield, Canning, \$1; C. N. Baker, Middleton, 50c; River Hebert, Mrs Thomas Wood, \$2; Murray Wright, \$1; E. Fraser, Dalhousie College, \$1; Nancy Spinney, Hillston, \$1; Geo. H. Hillyer, Port Williams, \$10; Louise Cox, Medford, 10c; Billtown, Mrs R. C. Bligh, \$1; Mrs R. S. Parrish, \$1; Kathleen M. Parrish, 25c; Mrs Henry Claven, Westport, \$2.25; Wellington Titus, Centerville, Digby Co., \$1; Stronach M', L. Mabel B. res., \$1; Theron D. Harris, 50c; Georgia B. thune, Pembroke Shore, \$1; A. C. Charlton, Port Lorne, \$1; Jennie L. Bingay, Yarmouth West, \$5; Clara A. Mason, South Rowdon, \$1; Jennie C. Allen, Pembroke, \$5; Hill Grove Sunday School, \$2.17; Canada church, \$27.50; Dr. Kemp ton for Dartmouth church, \$1.50; Total to date, \$1237.10. Before reported \$1455.24 Total for year to date, \$2692.34.

HUGH ROSS HATCH Treas. for N. S. Wolfville, Dec. 16th, 1908.

Charles E. Fisher, who came into notice through his alleged connection with the "gold from salt water" company at Lubec, Me., organized by the Rev. Mr. Jeregan, a few years ago, is dead at Sydney, N. S. W. Mr. Jeregan was teaching school in the Philippine Islands.

At our church Thursday, Pultney Bigelow, addressing the Geographical Society on East Asian politics and commerce advocated making Shanghai a republic. He said that what was good in Shanghai was due to the energy of the self-governing merchants, principally American and British.

A despatch to a news agency from Davonport says instructions have been received there that warships of the first class reserve be kept coaled and ready for sea at 24 hours' notice.

Post Office Inspector Fletcher, of British Columbia has received word that two mail carriers who left Lyn Nov. 28 for Log Cabin with two dog teams, were drowned at Takn Arm.

I thank God that he who alone can know our inmost longings and aspirations for the better life is also the one who can help us in the struggle.—Selected.

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St. John, N. B.

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They always help and generally cure.

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—25 CENTS PER BOX—

FRANK SMITH,

St. Stephen, N. B.

Calais, Maine.

HEAD BACK LEGS ACHE

Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe

Painkiller

taken in hot water, sweetened, before going to bed; will break it up if taken in time.

There is only one Painkiller, "PERRY DAVIS"

Fred Hammam, a patient with heavy consumption, selected by the New York Journal at the Vanderbilt Clinic from one hundred other cases, and sent at the Journal's expense to Prof. Hoff at Vienna, has returned home, completely cured.

Clergue has been awarded the contract for rails for the first sixty miles of the Temiscaming railway, and for four miles of siding at \$32 per ton. The Temiscaming railway is being built by the Ontario government.

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**SELFISHNESS.**  
JOHN ROBERTSON.

Nidas, the architect of the king of Egypt, built the watch-tower that flung its rays over the sea—a great piece of masonry it was in those old days. The king of Egypt had given instructions that beneath the lantern where the light was his name should appear that after ages might link on the magnificent work to his name, but Nidas was like many a Christian—he loved his own name best. So, right in the stone, carved as deeply as his chisel could carve, he placed his own name, "Nidas," but over it he put the plaster, then blazoned on the king's name in gold letters. When the lighthouse was finished it was the admiration of all, and they saw the king's name on the tower. Nidas knew very well that as years went by the spray of the sea would eat into the plaster; he knew right well that it was but a temporary surface-place of the king's name. The years rolled on, and at last the plaster was stripped by the sea, and there stood out the solitary, bold carving of the architect's name. God help us, Christian workers. We have put the Lord's name in plaster and we have chiseled our own name in the stone. Where is the heart-to-day will not say, "Gully?" Ah! I will say it, "Gully!" It is God's mercy that the chastisement is not as public as the sin. So do not throw stones, as I have witnessed many very foolishly doing, as Ananias and Sapphira. Their sin was not the gross, outrageous thing that you may think, it was just over again the false half crown in the assembly collection.

**IN THE TIME OF TESTING.**

It is wonderful how much of our goodness is due to the lack of temptation," said a wise woman, recently. "We plant our little virtues in some warm, soft soil,

some atmosphere of comfort where they are sheltered from storm and stress, and they grow into hothouse luxuriance and beauty. We never doubt their vigor or genuineness until something deprives them of their shelter and leaves them where the blasts of trial beat upon them

"I thought myself a strong, reasonable, self-controlled woman, just and tolerant toward others, sweet-tempered and unselfish. Oh, no, I never said so, of course, but that was the estimate of my friends, and I secretly accepted it. There was little trouble in living up to it in the dear home atmosphere of love and appreciation.

"But when a sudden change came in my life, when I was where half-veiled distrust took the place of the tender loyalty, where petty jealousies and clashing interests made themselves felt, and many things that had long been considered mine of right were called in question, then—ah, well! I discovered that there was a deal of bitterness, morbid weakness, anger, and selfishness left in my composition. I was weak in ways I had not deemed possible, and scarcely less bitter that the change in outward circumstances was the revelation to myself."—Wellspring.

**HELPFUL HINTS.**

God often reveals his presence by giving unexpected blessings.

God's response to the fears of man is always "Fear not."—Abbott.

A good life is an absolutely unanswerable argument for Christianity.

Nothing but infinite pity is sufficient for the infinite pathos of human life.—Oliphant.

**I SHALL NOT PASS THIS WAY. AGAIN.**

Then let no chance by me be lost To kindness show, at any cost, I shall not pass this way again; Then let me now relieve some pain, Remove some barrier from the road, Or lighten some one's heavy load; A helping hand to this one lend, Then turn some other to befriend, O God, forgive, That now I live

As if I might, sometime, return To bless the weary ones that yearn For help and comfort every day,— For there be such along the way. O God, forgive, that I have seen The beauty only, have not been Awake to sorrow such as this; That I have drunk the cup of bliss, Remembering not that those there be Who drink the dregs of misery. I love the beauty of the scene, Would roam again o'er fields so green; But since I may not, let me spend My strength for others to the end; For those who tread on rock and stone, And bear their burdens all alone; Who loiter not in leafy bow'rs, Nor hear the birds, nor pluck the flowers, A larger kindness give to me, A deeper love and sympathy. —Mrs Eva Rose York.

God's promises are a mine of wealth. And happy is the man who knows how to search out their secret veins and enrich himself with their hidden treasures.

Sympathy and love go together as naturally as the perfume and the blossom; and just as the blossom under the influence of nature's forces ripens into fruit, so the love and sympathy of a Christian life develop into fruit for the blessing of humanity and the glory of God.—Gumbart.

The late William Mackey, lumberman, Ottawa, left an estate of \$1,147,094.



**You drink your Own Health**

when you drink Abbey's Salt. Extracted from the juice of pure fruits, it is both a giver and preserver of health.

**Abbey's Effervescent Salt**

is recommended by physicians because it purifies the blood, cleanses the stomach, invigorates the liver and gently regulates the bowels. It keeps the head clear, the eyes bright and the complexion good. Insist on "Abbey's."



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**.. Coats ..**

YOU'VE PROBABLY HEARD SOMETHING OF OUR FUR-LINED COATS. Commercial men ought to know where to buy a good coat. The next time you meet a traveller ask him about the kind we make. Over eight hundred were in use last season, and you can add to this number, our this season's deliveries which will bring the total up to over one thousand before Christmas. A pretty good indication that our fur-lined garments are appreciated. We have sufficient faith in our output this season to warrant us in buying in one line alone, over 15,000 skins for lining purposes. We make these coat linings for men principally in Seal skin, Mink and Muskrat. We buy the skins in the London Sales and direct from the trappers. We make the cloth shells in our own workrooms, and the whole garment is completed in our own establishment, and sold direct to the purchasers, without any intermediate profits.

We aim to make reliable rather than cheap garments, and find that the average buyer would rather pay a few dollars extra to secure a garment that we can safely recommend. We recommend nothing that is not reliable, simply because we find that pays best. Our fur-lined coats for men range from \$55.00 to \$500.00.

If you're interested in a fur-lined coat, write or come and see us about it.

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59 Charlotte Street,

St. John, N. B.

This and That

ONLY ONE FAULT.

I was riding through a bowery country town in Vermont when I chanced to notice a concourse of people in the churchyard, evidently encircling an open grave. It was a warm day, and I had ridden ten miles, so I drew the rein under some trees that arched the road to allow the horse to cool and rest.

Presently a villager came toward me and I said:

"There is a funeral today in your town?"

"Yes—Stephen. He was one of the largest-hearted men I ever knew. We all owed something to Stephen."

Then he added in a tone of regret:

"He had only one fault."

The light fell in pencil rays through the trees. I sat in silence, enjoying the refreshing coolness.

The man resumed the subject:

"He had great abilities, Stephen had. We sent him to the Legislature three times. They thought of nominating him for governor."

"But," he added, sadly, "Stephen had one fault."

I made no answer. I was tired, and watched the people slowly disperse.

"A very generous man. Stephen was always visited the sick—he was feeling when one was in trouble. The old folks all liked him. Even the children used to follow him in the streets."

"A good man, indeed," I said indifferently.

"Yes; he only had one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somewhat. He didn't seem to have any power to resist it at last. He got behind hand and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse; kind of crushed, disappointed. Then his children not having the right bringing up, turned out badly. His intemperance seemed to mortify them and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the church, and at last his habits brought on paralysis, and we had to take him to the poor house. He died there; only forty-five. There was none of his children at the funeral. Poor man, he had only one fault."

"Only one fault!"

The ship had only one leak, but it went down.

"Only one fault!"

The temple had only one decaying pillar, but it fell.

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned, broken health, poverty paralysis, and the poor house.

One fault, only one.—Youth's Companion.

The meteoric stone which fell recently in County Antrim, Ireland, has been acquired by the British Museum. It weighs nearly ten pounds, and as it fell a noise like a boiler explosion was heard for some miles around. It sank into the earth to a depth of only about eighteen inches, the fact that it did not go deeper down being probably due to the meteorite having first struck a stone when it touched the ground.

PRIZE FIGHTER'S HEART.

Coffee Shown to Be the Cause of His Weak Heart

Frank Wallis, the Illinois champion feather weight, says:

"Nearly all my life I drank coffee, and it finally put me in such a condition that training for any fight was almost impossible.

My breathing was poor and slight exertion always made me very tired. I could not understand it, for I was otherwise well and strong, until one day, in training quarters, a friend and admirer of mine asked me if I drank coffee. I told him 'yes,' and he said that was what ailed me.

This was two weeks before an important fight of mine was due. He explained how coffee affected the heart and nerves and told me of the good qualities of Postum Food Coffee. I immediately commenced to use it in place of coffee. The result was wonderful. My nervousness left me, my breathing bothered me no more, my confidence returned, and I was as good as ever in a short time.

I returned victor of the fight, which I am confident I would not have had I continued the use of coffee.

AN APPREHENSION.

"There are good trusts and bad trusts," said the hopeful man.

"Yes," answered the cheerless citizen; "but the bad ones are accumulating so much profit and power that I'm afraid it won't be long before the good trusts are led into temptation."

IN MEXICO.

The Home of the Cultivated Rubber Industry.

Interview With Stanley E. Elkin—How Rubber Trees Are Grown—Short Crops—The Obispo Plantation.

(St. John "Sun," Nov. 27.) (Concluded.)

Pineapples are another source of revenue. They yield fruit in ten to twenty months, according to the class of slips. The season lasts from five to six weeks for the native variety, but with improved varieties it may be prolonged almost indefinitely. Some four or five varieties are now being imported for planting at Obispo.

Bananas are also raised. They are planted about 400 hills to the acre, and each hill yields three to six bunches. They bear, in from ten to sixteen months, according to the variety, and may be planted at any time. Some seeds planted in March will yield fruit in October.

Rice is also raised at Obispo. Fifteen acres are planted, and should produce 1,000 to 1,200 pounds to the acre. It is worth \$60 per ton, gold, on the plantation. The land where it is planted will yield two crops per year without irrigation.

Cattle raising can also be profitably carried on. At the present stage of development there is room for 600 head, and the experience of old ranchers is that the profit is about 25 per cent. The cattle winter out of doors. All that is necessary is to fence them off from the rest of the plantation. The para grass which has a most prolific growth, is excellent fodder. At one of the camps of the development company this para grass was cut seven times this year, so rapid is its growth. There are also fifty hogs on the estate, and the profit on the hogs there is estimated at 60 per cent.

The plantation also possesses very valuable timber, which must be cut, that must be cleared, and a sawmill planting. There are rosewood, mahogany, white mahogany, black walnut, ash and hickory, and three varieties of whitewood, of better grain and harder than American bass and poplar. There are 3,000 acres of this forest that must be cleared, and a sawmill has been sent down, in charge of a Michigan lumberman, to begin operations. The lumber will be sent down the Obispo river to the Gulf coast.

LABOR AND MACHINERY.

Labor is cheap at Obispo. All the peons ask is six bits, or about 26 cents, Canadian money, per day. But it is better to have them work by the "terral," or so many hills, judged by the foreman. In this way more work is got out of them. They are divided into camps, of which there are now ten on the plantation, aggregating about 85 men in all. There has been no difficulty in securing all the help required.

It is very necessary in that climate to be well equipped for work, and the Obispo people have provided themselves with modern machinery, being the first to introduce it. Weeds grow very fast, and to keep them down with the hoe would be very expensive. If cleared land were left alone for six months it would become almost impassable with the rank growth. With modern machinery the cost of keeping the plantation clean is lessened and better results are obtained.

THE SOIL.

Obispo plantation, or San Silverio el Obispo, as it is called, is 300 feet above the sea level, in the heart of the rubber belt. Its temperature is 85 to 95 degrees. The soil extends from 5 to 25 feet below the surface, when a soft half shale, half fine sandstone is encountered, containing marine shells, the evidence of an ancient sea-bed. The soil is very rich and humid, containing a large proportion of phosphate and lime, derived no doubt from the decomposition of shells. There is apparently an excess of nitrogen, tending to a woody growth. The sub-soil is the same as the surface, with a mixture of disintegrated sandstone. The sub-stratum readily decomposes when exposed to the air. Judging from other plantations in similar

soil, it is as rich as the surface. The rainfall at Obispo is about 1,000 inches per year.

TRANSPORTATION FACILITIES

The Obispo plantation is on the Obispo river, in the canton of Tuxtpec, state of Oaxaca. It is probably the best situated plantation in Mexico, having both rail and river transportation, and having a home market for its corn, beans, live stock and the like. The corn, for example, can be sold right at the plantation, for 65 cents (gold) per bushel. People from nearby places bring merchandise to exchange for produce. The Obispo river is navigable to the plantation for canoes of 10 to 15 tons all the year round. A station of the Vera Cruz and Pacific railway is 1 1/2 miles from the centre of the plantation. Another station is within one and a half hours' ride. Vera Cruz is 62 miles away. Mexico City is fifteen hours distant by rail. Only 25 miles down the river is Alvarado, one of the ports of the Ward line steamers in the Gulf. The town of Tuxtpec, with a population of about seven thousand, is reached by a three hours' drive. A government highway, kept in excellent repair, runs through the centre of the plantation. A ride of eight or nine hours on this highway takes one into the heart of the Valley National, the great tobacco and coffee region of Mexico.

THE STORY OF OBISPO.

Some three years ago, Mr. Maxwell Riddle of Ravenna, Ohio, who has a private rubber plantation adjoining, purchased the Obispo property, through which the railway has since been constructed. The Obispo Rubber Plantation Co. was organized, and entered into a contract with the Republic Development Co. of New York and Mexico to thoroughly organize, equip and develop the plantation, putting 8,000 acres into rubber and cacao trees, and 1,000 acres in short crops; and to bring the plantation to an approximate earning capacity of \$1,425,000 by January, 1909, increasing annually to \$4,530,000 in 1916. The contract has been in operation since March 2nd, 1907, and the work of development is going on as already described. To protect the shareholders of the Obispo Company, the whole property was conveyed by deed to the North American Trust Co., pending completion of the development company's contract. The total issue of stock of the Obispo Company is to be 8,000 shares of \$50 each, or \$2,400,000. Of this \$1,200,000 has been offered and is being subscribed to provide funds for the development company, but they have to deposit ten per cent. of the amount received with the trust company, to be held as a forfeit for the faithful performance of their contract. As a matter of fact the members of the development company are shareholders in the Obispo Company. If at the expiration of this contract they and the other shareholders of the Obispo Company desire it, they may continue the management of the plantation for ten per cent. of the net annual receipts. If not, the members have the same voice as other shareholders. A special provision for the protection of all shareholders is that under the by-laws each shall have but one vote, no matter how many shares he may hold. Meantime the shareholders in the Obispo Company contract no debts or liens of any sort until the development period ends in 1907, and as the development company's contract does not end till 1909 there will be two years to perfect plans for the future management.

The Republic Development Co., guarantees four per cent. and all other net revenues derived from the property on all shares during the life of their contract. As a matter of fact, they paid seven per cent. for the last six months of 1907, or at the rate of 14 per cent. per annum, derived from short crops and other resources. The dividend already earned this year exceeds 10 per cent.

Nothing less than a \$300 share may be subscribed, but it may be paid in \$5 monthly instalments, covering the five years of the development period. When the whole \$8,000 shares have been subscribed each will be represented by an acre of rubber or cacao (not more than a thousand acres will be planted in cacao), beside one eight-thousandth part of the value of all other crops raised or produce sold.

THE DEVELOPMENT COMPANY.

Four members of the Republic Development Co. own and operate plantations of their own. All of them are practical business men, whose personal bank references and business connections are a guarantee of integrity and financial standing. One of them, Robt. B. Baird, of Crude Rubber and Gutta Percha, New York and Boston, has had ten years' experience in the business, and Geo. A. Tucker, civil engineer and former superintendent of the plantation, has had an experience of thirty years. James Reade Watson, the horticulturist, is vouched for by Luther Burbank, and by the president of Leland Stanford University and Prof. Dwinelle of the University of California. The United States Banking Co. of Mexico City is the company's depository. Mposaxwell Riddle, former owner

of the Obispo property, is treasurer of the company.

PROFIT IN RUBBER.

Mr. Elkin submits carefully prepared statistics to show that rubber trees yield large profits. On the Obispo plantation 7,000 acres will be planted in rubber, 400 trees to the acre. When six years old half these trees will be tapped and destroyed, each yielding at a moderate estimate a pound of rubber, worth 50 cents per pound or a total of \$700,000. The cacao and short crops would yield enough in addition during the seven years before 1909 to bring the total receipts up to over \$1,000,000, while the 8,000 acres would be worth at least \$1,000 per acre, of \$8,000,000, the only liabilities being the \$2,400,000 to the shareholders. From 1909 to 1916, by which time the trees would have reached maturity, they would yield by tapping from \$100 per acre in the former year to \$360 in the latter year, and thereafter for the balance of fifty years, an average of over \$500 an acre. In other words an investment of \$300 would draw largely increasing dividends till 1916, and thereafter pay over \$5.00 per annum. These figures, the company's literature states, are based on actual results, quoting rubber at a comparatively low price.

GENERAL NOTES.

The demand for rubber is enormously increasing, while the supply from wild rubber trees, owing to the destructive methods of the natives, is decreasing. Cultivated rubber plantations must provide the future supply.

In 1894 the sale of solid rubber tires in the United States was 15,000 pounds. In 1901 it was over 3,000,000 pounds.

In 1892 the total output of rubber was 78,531,378 pounds, and the price 66 cents per pound. In 1900 the output was 1,666,000 pounds, but the price had increased to \$1.14.

The maximum price of gathering and shipping rubber from Obispo plantation to New York, once the trees are producing, is 5 cents per pound. The trees continue to produce for about 50 years.

Cultivated rubber trees have been grown in Mexico in limited numbers for forty years. The industry has therefore long since passed the experimental stage.

W. H. K. Davey of New York, took from a single tree, eight years old, six pounds of rubber in six months, without apparent injury to the tree.

Alfred Bishop Mason, president of the Vera Cruz and Pacific railway, himself an investor in a rubber plantation, says he is "more than content with the outlook." He speaks highly of the Obispo plantation, of Mr. Maxwell Riddle and Geo. A. Tucker.

Wyndham R. White of Washington, tapped 400 cultivated trees, three and a half to four and a half years old, which he had planted himself in Mexico. The trees were tapped in the ordinary native way, and yielded an average of 1 1/4 ounces each, or nearly 44 pounds in all. The three and a half year old trees yielded an ounce each and the four and a half year trees two ounces.

Andrew Carnegie has stated that rubber will yield better results than steel to the investor of the near future.

Russell Sage is reported to have said that if he were a young man he would go into rubber, for when the trees are producing they are for fifty years as good as a bank.

The great advantages of the Obispo plantation are that short crops yield immediate profits, while the rubber trees are growing; that a large population within easy reach affords a profitable market for these crops; and that the plantation has quick communication by river and rail and national highway with both local and foreign markets, at low rates of transportation. Labor is very cheap and easily obtained.

The standing of the corporations and individuals connected with the Obispo enterprise is vouched for by banks and mercantile agencies of undoubted authority on such matters in the United States and Mexico.

MR. ELKIN'S TRIP.

Mr. Elkin's trip to Obispo was made for the sole purpose of enquiry, and it confirmed in every particular the truth of the story told in the company's literature. Mr. Barnes, of Mitchell, Schiller & Barnes, of New York, in a letter received by their St. John office, yesterday stated that Mr. Elkin's report to them is the best of that kind he has ever seen, because it contains straight business and proves that the conditions are as they have been represented.

It is the intention of Mitchell, Schiller & Barnes to organize Canada very thoroughly for the sale of dependable investments, such as will give the people who invest every chance for satisfactory profits.

Their general agents for eastern Canada are R. C. Elkin and A. H. Chipman of this city. The local agents are J. Howard Barrs, Wolfville; A. N. McLennan & Co., Sydney and Glace Bay; E. M. Fulton, Truro; John Nalder and W. Herbert Gares, Windsor; G. S. Moore, Sussex; Lloyd S. Belyse, Gibson.

News Summary

The Charlottetown market house was burned down on Wednesday; loss \$10,000, insurance \$5,500.

The United States House of Representatives has voted to appropriate half a million dollars to enforce anti-trust laws.

Sixty-three persons were frozen to death in Hungary during the last three days. Wolves are devastating the sheep folds and have devoured three shepherds.

The statement that the C. P. R. will inaugurate cargo service on the St. Lawrence route next spring is denied in most explicit terms.

It is the intention of Hon. James Costigan to present to parliament next session a resolution reaffirming Canada's sympathy with the Irish cause.

The Grand Trunk gives notice in the Canada Gazette of an application to parliament for charter for the road running from North Bay, or Gravenhurst, to Port Simpson, on the Pacific coast.

Mr. F. C. Robbins who has resided for a few years in St. John, being in charge here of the Canada Cycle and Motor Company, has removed to Yarmouth and resumed charge of the Yarmouth Cycle Company which he established there some years ago.

It is said that at the next session legislation will be introduced whereby special pensions will be provided for those Canadians who have been totally disabled in South Africa. These men are not provided for in the ordinary Canadian pension act; a pension for them will have to be provided by special act of parliament.

§ Rhodes, Curry & Company, Amherst, have just received a contract from the C. P. R. to build 100 refrigerator cars, 10 first-class coaches and 300 flat cars, and are now completing the last 300 of a 1,100 order for box cars, also two first-class coaches for the D. A. R., and 70 30-ton box cars for the I. C. R.

Four thousand persons are reported to be destitute and starving as a result of the crop failure in Finland. The Anglo-American church at St. Petersburg has undertaken to feed and clothe the school children of four Finnish parishes. The conditions are worse than those of 1867, when 100,000 persons died.

The arrest of 19 Japanese in Vancouver has created a rather painful feeling, as it is thought likely to create an unpleasant understanding in Japan. The act under which the Japs were arrested has been disallowed and the authorities here are at a loss to account for the delay in promulgating it at Victoria.

The Halifax Presbyterian College Board on Friday decided to relieve Dr. Gordon from duty at Pine Hill College in March. Queens wanted him to enter on the duties of principal at once, and the board's action is a compromise, allowing him to go in two months instead of four, when the Halifax session would end. The name of the donor of the second check for \$1,000 to found a bursary at Pine Hill was announced Friday as that of Miss Jessie Fraser, sister of Dr. Pollock's late wife.

Sir William Mulock returned to Toronto from Hot Springs, Va. Sir William is in splendid health and reports Sir Wilfrid's condition greatly improved. The postmaster general emphatically denies that the premier has any organic trouble and asserts that upon the return of Sir Wilfrid to Ottawa he will be able to attend to all his duties. Sir Wilfrid will spend the next few days at St. Augustine, Fla., and will return to Ottawa January 1.

Telegrams from all parts of Europe record severe cold weather and snow, the temperature being several degrees below freezing point. The Dutch canals are frozen over and the harbor at Copenhagen is packed with ice, and many ships are ice bound. Heavy falls of snow are being experienced in the Alps, and some villages are isolated. The bora (the dry wind which sweeps across the Atlantic from the Julian Alps) is blowing with great violence. Trains are delayed in Austria and the streets of Vienna are dangerous for pedestrians.

A peculiar gunning accident occurred at St. David Ridge, six miles from St. Stephen on Thursday. Lloyd Budd, son of Osborn Budd, aged twenty-two was out gunning and came to a brook that had to be crossed on a narrow log. In crossing he used the gun as a cane to maintain his balance, letting the butt of it strike on the ice. At one place the butt went through the ice in such a way that the ice struck the hammer of the gun and discharged it, the bullet entering the young man's right arm. He was taken to the Chipman Memorial Hospital, where it was found necessary to amputate the arm at the shoulder.



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SPECTACLES IN GERMANY.

(London Chronicle.)

The German Emperor has entered upon a new phase of his development, if we are to believe the statement that he was lately seen reading the newspaper in a railway train with the help of a pince-nez. Nor is this to be wondered at, when we remember the lament once made by the Emperor himself, who, speaking of his school days at Cassel, remarked that out of a class of twenty, 'no fewer than eighteen of his fellow pupils wore spectacles, while two of these, with their glasses on, could not even see the length of the table.' As compared with other nations, the Germans may be described as a spectacle-wearing people, and there can be no doubt that the main cause of their defective sight is the peculiar character of their type which is most trying to the eyes. The present Emperor, no less than Bismarck, has always protested, on patriotic grounds, against the substitution of the Roman for the Teutonic, or black-letter, character in print, and both have had to suffer equally for their Chauvinism.

A REMINDER OF A TRAGEDY.

(Leslie's Weekly.)

In his book, 'All the Russans,' Henry Hornan gives an interesting description of the bedroom of the Czar Alexander II, which is kept exactly as it was on the morning he left it. He was brought back an hour after he left it, bleeding to death from injuries inflicted by the assassin's bomb. As the room was, so it remains. The half smoked cigarette lies upon the ash tray in a glass tube. A little revolver lies before the mirror. Upon each of the tables and upon several chairs is a loosely folded clean handkerchief, for it was the Czar's wish to have one of these always within reach of his hand. There lie all his toilet articles—a few plain bottles and brushes. It is all modest beyond belief, and the brushes are half worn.

"Do you drink coffee," asked the doctor of an aged patient.

"Yes," was the reply.

"Coffee," continued the M. D., "is a slow poison."

"Yes, very slow," replied the old man; "I have taken it daily for nearly eighty years."

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