

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LXV.

THE CHRISTIAN VISITOR,
VOLUME LIV.

Vol. XIX.

ST. JOHN, N. B., WEDNESDAY, DECEMBER 30, 1903.

No. 52

The Story of Sir Galahad.

BY PROFESSOR JOHN CAMPBELL, LL. D.

"Blessed are the pure in heart, for they shall see God."—
Matthew v. 8.

My tale is of old Britain and of ancient days, how ancient perhaps we will be long in knowing. At Caerlleon on the River Usk stood a lofty and spacious palace castle, such as we do not see in these modern days. It covered in itself a large area of ground, and round about it were grassy lawns and blooming, sweet-scented gardens, through which ran tinkling rills that fell into fish-pools lined with masonry, or welled up into sparkling fountains. Beyond this pleasure were hedgerows, rarely seen out of England, covered with hawthorn, brier-roses, and honeysuckle, separating it from the orchards, meadows and corn-fields that sloped down to the river banks, along which fat cattle grazed, when not chewing the cud and cooling themselves knee-deep in the stream.

The courtyard, entered by a broad and high sally-port, was full of pages, men-at-arms, and servants. The adjoining stables had stalls for hundreds of horses, and the armory above them contained armor and weapons for as many knights. Strangers also were there from all parts of Britain and from far distant lands, for it was the palace of the renowned King Arthur. The chief place in the vast pile of buildings was the audience chamber and banquetting hall. It was adorned with the spoil of lawful wars and of expeditions beyond the sea, with gold and silver and bronze, with ivory, marble, and precious woods, and hung about with tapestry of rich colors and rare designs. There all comers were hospitably entertained, and the king listened with kindly gravity to those who brought petitions. Many were the knights who served him and the commonweal, but a special circle sat at his own feasting board, who were called the Knights of the Round Table. These were all famous men in their day and generation.

The austere Sir Kai was there, the sewer, dapifer, seneschal, or steward, from whom all the MacKays trace their descent. There was the butler, Sir Bedivere, a British Potiphar, and no doubt of kin to him of Egypt, who dwelt at On. Bedwin, the Bishop, was with a man of family, whence came the French Postevins. The gentle Taliesin, who could be a lion in war, was the bard who sang the Mead Song and many more. The stateliest and handsomest of all was Sir Lancelot of the Lake, a very gallant knight, but, like Sir Modred, the king's nephew, an unfaithful one, though in a different way. There also were Sir Owain and Sir Gawaine, the courteous and the silver-tongued, with burly Sir Bors, and the chivalrous Sir Percivale. And there, too, sat the lady-faced Sir Galahad, whom the wickedest enemy could not smite in battle because his look was that of a ministering angel. These and many more sat at the Round Table with King Arthur and told their high deeds modestly. If woman, or child, priest or laboring man that had been wronged by unlawful might came before the court, the knights contended for the privilege of avenging the wrong, and, putting on their armor, went forth to battle with the oppressor. For there was wrong in the world in these days as there always has been, and it was their devoir and high office to set it right.

Fair ladies also were in King Arthur's court in attendance upon the beauteous Guinevere, who was his queen. They were not treated as women are sometimes treated now by fops and churls, but with all the reverence and courteous chivalry of ancient days. Best of all, and next to the queen, the fairest, was Percivale's sister. What her name was only God and the good angels know. Tired of the world's wrong-doing and hollowness, of petty quarrels and whispered scandals, she left the court for a cell in Camelot, there to fast and to pray that God would come to earth again. While living thus retired in Camelot, an aged man told her how, in the days of King Arviragus, a venerable stranger had come from the Holy Land to Glastonbury, bringing with him the cup or grail out of which our blessed Lord had drunk at His last supper before His death. The venerable man was St. Joseph of Arimathea. This cup he brought had healing power, and he who looked upon it was straightway cured of whatsoever sickness he had. But as, in spite of this, the world's wickedness grew, the cup was caught up into heaven. There fore the lady of Camelot prayed, "Lord, this world has need of healing. Send down the Holy Grail."

One day a messenger from her came to the court at Caerlleon, and called Sir Percivale aside. Soon as his horse could be saddled and bridled, he rode out his sister's call. At Camelot he saw her, her face transfigured like that of a heavenly angel, as she told him she had seen the Grail. At the dead of night in her cell she heard the sweet unearthly music of silver horns faintly blowing. Then a broad beam of silvery light sloped down from heaven through the casement of her chamber, and down it stole the Holy Grail, "rose red with beatings in it," as if it were alive. For a space the whitewashed walls of the humble cell were dyed with the leaping colors; then the music ceased and then the vision faded. She laid her hand upon her brother's arm and said, "Go, tell the knights of Arthur that the Grail has come to earth again." So Sir Percivale kissed his sister's lips that had told this wonderful story. Then he mounted his horse and rode in hot haste back to Caerlleon. He found the knights all assembled, but without the king, and to their listening ears he told his marvellous tale.

He who harkened most intently and was most deeply moved was Sir Galahad, the boy knight clad in silver armor, he to whom King Arthur had said when he dubbed him knight, "God make thee as good as thou art beautiful." Filled with high purpose, he rode at once to Camelot, to the cell of Percivale's sister. With her own fair hands she girded his sword-belt on him, and bade him go forth, true knight, to be crowned king in the spiritual city. Inspired with her strong faith and pure spirit he returned to his companions of the Round Table. Now, there was in King Arthur's hall a great chair, curiously carved, made by the magician Merlin or Merddin, from whom Caermerthen took its name. It was called the Siege Perilous, and no man could sit therein but he should lose himself either for good or ill. There Merlin once sat and was lost forever. Into that chair sprang Galahad, crying, "If I lose myself, I save myself." Then came a cracking of the roof-tree overhead, and a burst of thunder, and a cry. A beam of light, seven times clearer than day, shot down, and on it was the grail, visible but covered with a cloud. It left a glory on every face, but all tongues were mute as it passed away.

Percivale was the first to find his voice, and he vowed to go a twelve-month and a day in the holy quest. Galahad swore to follow the Grail till death. Sir Bors, Sir Lancelot, Sir Gawaine and many more devoted themselves for brief periods to the same high purpose. Then King Arthur, who had been away in the hunting field, came in and asked the cause of the unworldly excitement. They told him, but he doubted, and said, "You have not seen it, it is a mere imagination." Whereupon Sir Galahad cried, "I saw the Holy Grail, my king, and I heard it say, 'Galahad, and O Galahad, follow me,' and follow it I will to the world's end." Then all took their respectful leave of the king, and in goodly procession went forth upon the quest. But they stayed not long together. Soon they were widely scattered, for doubtful visions in the hills, Will-o'-the-wisps in the fens, and mirages in the heavenly horizon led most of them far afield. Even the good Sir Percivale found himself in a land of delusions, in which he was nigh perishing when he was relieved by a holy man who reproved him for his presumption and lack of humility. And when, with chastened heart, he mounted again, to him came Sir Galahad of the radiant countenance, telling that the vision was true and ever with him in hill and plain, in field and fen, by land and water. So, on together they rode until they came to the great marsh of all, at whose end a thousand heavy timbered piers went out to greet the great salt sea.

The Grail shone brightly before the eyes of Sir Galahad, but Sir Percivale saw it not. He only followed blindly but in dead earnest. He saw his friend's surging along the bridge-like piers, on which the deadly lightnings fell, but nigh them behind him, so that there was no return. The last abutment was reached. Beyond were only the wide sea beneath and heaven's canopy above, but now, yes in that canopy Sir Percivale beheld the Holy Grail. It was overhead but sinking downwards towards Sir Galahad, who had alighted from his panting steed on the last seaward timber, and patiently waited. Sir Percivale saw a mysterious boat come forth from the unknown to receive his friend still clad in his silver armour, while the Grail came down into his hands, and then, like a shooting star, boat and man and Grail sped over the distant sea to enter the spiritual city, where Sir Galahad was crowned king for evermore. Back to Caerlleon half dead went Sir Percivale.

and when the year and the day were ended he told his tale. Sir Bors, like Sir Percivale, had seen the Grail far off, and even the faithless Sir Lancelot, but of all the other champions none. Only Galahad the pure had it in his possession, and for that was crowned immortal king.

King David said that the kingdom of heaven is for him that has clean hands and a pure heart. We who are men think that those who have the best right to it, if right there be at all, are women, so much better in every way. And those of us who are older, and have perforce become familiar with the world's impurity and insincerity, think of innocent and honest girls and boys. There are those who say, with poet Hood, "I know I'm farther off from heaven than when I was a boy." But this is not always true, and it is not true at all of the soul new born from heaven. One who had been an unclean man, and a great sinner, said, "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." This purity is of the heart. It is no matter of bodily washing or outward behaviour. These are the clean hands, but not the pure heart. What stains the heart? Not only the things we must not speak of but any sin or wrong. Falsehood stains, and so do envy and dishonesty and evil speaking. Many a poor drunkard, the enemy of no one but himself, is cleaner in God's sight than the censorious Pharisee, and De Quincey's fallen woman of the street's purer than many titled ladies of irreproachable reputation.

O, boys and girls, keep your childhood's faith, your honest scorn of all that is base and low. Retain your bright clear eye that looks up to the sun without winking. Be never afraid of your Peniel, which is the face of God. Be God's brave young Galahads; gentle and pure as he, and yours will be the moral strength of ten. You will overcome all your spiritual enemies, and will behold not the cup, but Him who drank thereof, for any pure heart that really wants to see God shall not fail of the heavenly vision. "Blessed are the pure in heart: for they shall see God." This is the word of God's only and well beloved Son, through whom we know the Father, and that Scripture cannot be broken. It needs not length of days nor great learning to reach this happy goal, for the world, by wisdom, knew not God; and Jesus said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and has revealed them unto babes." Even so, Father, for so it seemed good in Thy sight.

Does anyone say, "The quest is not for me?" That is a mistake, for we must all see God some day, and the sooner the better. If it is because you feel that you are not pure in heart, then listen to the words of David, "Create in me a clean heart, O God," and to those at the beginning of Isaiah's prophecy, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The elder who asked St. John in the vision at Patmos who the white robes ones were that stood before the throne of God, answered his own question, saying, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Many came not only through great tribulation, but also through great sin. If you have wandered away on any forbidden path and have soiled your garments, listen to God's voice and come back to get the pure heart with which you may see him now, and at last be crowned King in the spiritual city. Take your seat in the Siege Perilous, which means the surrender of self in whole-hearted devotion to the Saviour, and, losing what men call life in time, save a better self for all eternity. What is it to see God? It is to come face to face with infinite wisdom beauty and goodness, to come into communion with the great heart of love that fills all the universe, and to call all that and more than tongue can tell by the hallowed name of Father. "See God and die," said the superstitious Hebrew of ancient times, and the Arab of today, but the gospel teaches us to say, "See God and live the blessed life, now and for evermore."—The Westminster.

Subscribers will please examine labels on paper showing date to which subscription is paid and if in arrears, please remember that we are in need of the money. If any error, do not fail to advise office at once.

The Inspiration of the Bible.

BY E. M. SAUNDERS, P. D.

NO. 2.

In the light of Bible literature and what is called secular history, we of to-day are able, in some measure at least, to put ourselves in the places of the Jews of Christ's time, and know and feel their beliefs, their prejudices, their bigotry, self-sufficiency, tenacity of purpose, their contempt for the Gentiles and their zeal for religion easily kindled into frenzy. All classes of society pass before us—the learned rulers, the sects, the priests and other officials, the people of villages, towns, and cities. We see them all—we enter into their feelings, listen to their speech and see their conduct.

The people of all classes seemed to have believed, that they had in the sacred books a final revelation. The law, the prophets and the holy writings contained God's entire will. The temple, its appointments, its sacrifices and its ritual needed no supplement. A leader, a deliverer, was indeed most anxiously looked for by all the people, but he was to come with "observation"—outward display. While in this state, satisfied with the revelations on which their religion was grounded, but yearning and praying for the appearance of the great leader who would give them civil and religious freedom, and also become the ruler of the Gentile world, there appeared among them a young man from a country town, the son of a carpenter, as it was believed, and himself a carpenter. He took it upon himself to expound the sacred writings then in the possession of his fellow countrymen, and regarded by them as the oracles of their God. He did more. He told them that he was the deliverer of whom Moses wrote, and for whom the nation had waited from the days of Moses until that day. He went still further. He declared that he was their God in human form. That in him the great God whom they had worshipped from the day that Abraham their father, left Ur of the Chaldees, was now before them in the form of man—the son of man and the son of God; and that, while in his own person, God was incarnate, God still existed as a separate person to whom he looked, to whom he prayed; and whose will and work he had come to do and was doing. This shocked and enraged the learned—the guardians of the religion among his fellow countrymen. Look at these assumptions as did the Jewish priests and rulers—the trustees and defenders of the religion handed down from Abraham—and the wonder is small that they were astounded and maddened with zeal, that they resolved to rid the country of one who seemed to them a deliberate, defiant blasphemer. To them it seemed that no time should be lost in condemning and destroying a pretender who was a menace both to their country and to their religion. Already he had taken the first step in leading the people into the belief that there were more Gods than one. For two thousand years they and their ancestors had been fighting the polytheism of the nations. For this purpose Abraham, at the call of their God, had left his own country and gone to the one they now inhabited, not knowing whither he went. Had they not in the days of Elijah and times subsequent been punished by Jehovah for fraternizing with nations who worshipped more than one God, and in going to their altars with them? What meant their deportation to Babylon and other calamities but punishments for accepting the doctrine of more than one God and worshipping them? And now here is a Nazarene mechanic setting himself up as God's equal and claiming worship. How long would it be before another deity would appear demanding their submission, reverence and worship? Indeed they did not have long to wait. He soon taught them that there was another person in the Godhead, unseen but real. After his prophesied departure from the earth, this one was to come and carry forward the work which he had taken from the hands of Moses, the prophets and other writers of their holy books. Indeed he taught them, that from the beginning, he and the Holy Spirit had been in the world; and that by them God's work had been carried on up to that time. With the rending of their garments and casting dust into the air, they shouted and raged. He makes himself equal with God. He would have us believe that the God who has led our ancestors has come down to dwell in the son of a carpenter. Three Gods, and one of the three already among them, as it seemed to the Jews, was the most horrifying of blasphemies. Added to these two new doctrines, three Gods, i. e., the trinity, and the incarnation of God in himself, the doctrine of regeneration by the Holy Spirit was inculcated—three new and startling declarations, not one, no, not even the erudite, polished Nicodemus, according to the teachings of the man from Nazareth, could either see or enter into the Kingdom of God without the new spiritual birth.

The doctrines of the existence of God, his attributes, perfections, purposes and providence—the creation and fall of man, his moral, intellectual and spiritual nature, and his salvation, the atonement (taught by their sacrifices), the existence and ministry of angels good and bad; the judgment, heaven and hell, were all revealed before Mary's Son appeared. The teachings given in the Sermon on the Mount were not new teachings—the poor in spirit, the condition of mourners, the meek spirit, the craving for righteousness, the merciful state of the soul, the purity of heart,

the peace-making souls, the persecuted for well-doing, the good being the salt of the earth, are truths which were within the reach of the honest enquirer, truths which the Jews had in their sacred scriptures. But he had new truths; they believed in redemption, he was their redeemer—they believed in atonement, he was the only sacrifice that atoned for guilt. He atoned for sin by his blood, the Holy Spirit regenerated by virtue of this blood—atonement.

To recapitulate the claims of Jesus of Nazareth, which to his countrymen were new and startling, were these—that he was God incarnate, that the Holy Spirit, hitherto regarded as an influence emanating from God, was a person, that his own work was to perfect an atonement, and that the special work of the Holy Spirit was to apply it to human hearts by regeneration effected by the Holy Spirit and carried to perfection by his further ministrations.

How can he induce his fellow countrymen to believe these new doctrines; and receive him, accept him as the predicted Messiah? By what means had their venerable religion been commended to them? And by what means had it been undeniably proved to be from Heaven? How had it stood the assaults of the centuries? Was it not by miracles, signs and wonders, that God had established these revelations? The translation of Enoch, the flood, the ark, the call of Abraham, the heavenly visitors, eating veal with Abraham under the oaks at Mamre, the redemption from Egypt and the accompanying signs, wonders and miracles, the parting of Jordan, the fall of Jericho; the raising of the dead by Elijah and Elisha; the deportation of the nation to Babylon and its miraculous return; and many other miracles and supernatural events stood like immovable mountains of defence around their religion and their sacred scriptures. It was then most natural and reasonable as well, that the Jews should ask the son of the carpenter to give them this kind of evidence, and not sparingly to assure them that he was what he professed to be, and that he had good grounds for claims on their belief of the new doctrine he preached and the astounding claims which he made. Nor did they ask in vain. The angel appearing to Zacharias, to Mary, to Joseph, angels to shepherds, the star in the east, the symbolic dove and voice from Heaven at his baptism, the water turned to wine, the healing of a nobleman's son, the miraculous draught of fishes, the healing of the lame in the synagogue, Peter's wife's mother healed, the lepers also, and the paralytic, the healing at the pool, the withered hand restored, the centurion's servant healed, raising from the dead of Jairus' daughter, also a number of blind men cured, evil spirits cast out, five thousand and four thousand fed miraculously, Jesus himself walking on the water, one of his disciples at his command doing the same, calming the tempest and the daughter of a heathen woman healed, more blind men receive sight, the transfiguration, the miracle of the tribute money, Lazarus raised from the dead, the withering of the fig tree, his crucifixion and its accompanying signs and wonders, his resurrection and its phenomena, his mode of living for forty days and his miraculous departure in the sight of the people.

References make it plain that the recorded signs and miracles were but few of the many which he wrought. By these miracles many fair-minded, honest people were convinced of the validity of Christ's claims and of the truth of his doctrines. Others rejected him and the supernatural evidences. Nicodemus represents a class of the honest among the learned and cultured, who were persuaded by his miracles that he was from God. Others, when they saw the supernatural signs said these miracles are wrought by the help of the prince of devils; others said show us a sign from heaven, although he had already done so. The symbolic dove and the voice heard by the crowds at the Jordan were of this class. But they would not believe him. Even when some knew that he had raised Lazarus they said, "Let us put Lazarus to death."

Added to his miracles were his teachings. Not to destroy the law and the prophets have I come, but to fulfill them. He made their hearts burn while he opened to them the Old Testament and added to its prophecies.

Again, with the Jewish Bible in his hand, and supported in his claims and teachings by many miracles, signs and wonders, he declared that the Old Testament had come from God to the Jewish nation. "Search these scriptures, for in them ye think ye have eternal life, and they testify of me." The Messiah predicted and long expected is before you, your teacher and leader. I am the prophet which Moses said, "the Lord your God would raise up unto you like unto him whom you should hear." Before Abraham was, I am.

The personal charm of Christ's personality, the words he uttered, the spirit he ever manifested, added weight to his miracles and the exposition of the Old Testament. "Never man spake like this man," was the common verdict, and had not the larger number of the learned and ruling class turned against him, and pursued him with relentless, fiendish hatred, it is probable that the great mass of people with voice and heart would have received him and his teachings.

The miracles and supernatural phenomena of the Old Testament and the unique history of the descendants of Abraham, from the day that he left Ur of the Chaldees until the birth of Jesus of Nazareth, added to the fact that Christ accepted the sacred writings of God's revealed will

to the Jews; and the further fact, that his claims were justified by miracles and signs which he did in public and private, put the Old Testament before us as a book or a number of books inspired of God according to the claims of its authors and the belief of the Jews.

In the next article, I will refer to some of the evidences, in the light of which we can regard the Old Testament as we now have it, as containing the writings referred to by Christ, when he told the people to search the scriptures for evidences of his Messiahship.

"I Am So Hungry."

BY REV. S. A. DYKE.

Such was the reply of an earnest Christian woman to one who noticed, with no little surprise, that she had come through all weathers to a series of Bible readings, which were held at some distance from her home. The one who conducted these readings had much in himself personally which was not attractive to a person of education or refinement. The speaker was both educated and refined. Though young, she had passed through deep waters of bereavement and sorrow. She was bearing heavy burdens of responsibility, and she had learned how unsatisfying to the soul in its extremity are mere earthly things. Though the Bible reader intruded himself, his experiences, and his interests needlessly and offensively, he nevertheless brought out things new and old from the treasury of God's Word in a striking and impressive way; and it was for the sake of the Bread of Life which he dispensed that she endured the offensive ways of the one who dispensed it. Had he been wiser and more winning in his methods had he kept himself as a servant should, in the background, his ministry would have been wider and richer. Hence, when the question was put, "Why do you come so regularly, and at so much inconvenience?" her answer was, "I am so hungry!" There was a pathos and a yearning in her words, and such an earnest look in the sad, pale face and the words haunt the writer still.

A little window sometimes lets in a lot of light, and in the light of that face and of those words he sees an image of a multitude of souls hungry for the Bread of Life, some of whom, perhaps, do not know what they want, or where it may be found. God has made man for Himself, and man never can find satisfaction, lasting and full, until he returns to Him, the One who is the fountain of life. Until he looks to Him man is never satisfied with seeing; until he is filled with His life and love he is never satisfied with possessing. But when he turns with full purpose of heart to Him, then are the words of the Master true: "He that cometh to me shall never hunger; he that believeth on me shall never thirst."

But the question came again and again "Why was she so hungry?" Was the Bread of Life not broken to her, or was it given in so scanty measure that she was starving still? Or was it, as it sometimes is with children, that a change of fare, and of the way in which it was served, had whetted her appetite? Much of the enjoyment of one's food depends upon the skill of the cook and the variety and order of the viands which he brings to the table. Savory food will whet even a dull appetite, and a change in the order of the table will awaken interest in one to whom things have become somewhat monotonous, and sometimes one is helped by a change of cook and of diet. Nevertheless, careful observers have noted that the food of which we soonest tire is that which is the most highly flavored; and that that of which we never weary has the least distinctive taste. Water, bread, meal, rice, meat, the more wholesome they are, the less distinctive flavor they possess. So a highly spiced and flavored ministry is not likely to be either wholesome or lasting; and frequently that becomes nauseating which, like honey, was received at first with avidity. It may draw for a time, but only for a time, and men will weary of it soon. The ministry is ever most lasting which is simplest, plainest, clearest, and that stand truest to those substantial, fundamental truths of the Word upon which alone a strong and sturdy Christian character can be nourished.

But again the question comes: Why are souls so hungry and why so often tempted to wander far afield for food? No doubt there are many who have itching ears, and care only for novelty and excitement; and perhaps, the time has come when many "will not endure sound doctrine but after their own lusts heap to themselves leaders." But this is not so often true of God's children to furnish a satisfactory answer. More frequently will it be found in the fact that the food is adulterated to such a degree that its life and power are taken away. It is so diluted with politics, science, art, philosophy, sociology, literature, and criticism that the hungry soul cries out, "They have taken away my Lord and I know not where they have laid Him." If they have not taken Him away, they have buried Him out of sight, or thrust Him into an obscure corner. Then, again, the Bread of Life is often so refined that its most nourishing elements are eliminated. In the good old days, before the demand for the most delicate brands of flour, and the whitest loaves of bread, the phosphates, the brain and nerve and bone nourishing elements were left in the flour. And now, by the new-fangled roller process, the bran and shorts are crushed off and cast out, while men grow lean and women with starved nerves go to the chemist for neuralgia remedies

and all go to the dentists for artificial masticators and ornaments.

Far too often is it that nourishing strength is sacrificed to delicate refinements and exquisite presentations of truth, while the soul is robbed of the life-sustaining, vigor-imparting elements in the word of God. Not infrequently one has gone from some vigorous work, with a sturdy appetite to take a "meal"—good old Saxon word reminding one of the hand-ground corn of our forefathers—as a guest in some friendly home, only to find spotless linen and exquisite china; shining silver and fragrant flowers; beautiful cakes and custards and confections, on a table surrounded by delicate, pale-faced, feebly-nourished children, and, not a thing for one with a manly appetite. From such a "dainty table one turns, as soon as good manners will permit, and hies himself to his own plain board, to his own good wife, who spreads before him the good roast beef and the good graham loaf, and he eats and is satisfied. A hungry soul cannot be fed on flowers of rhetoric, or dainty figures of speech, nor on lawn sleeves or spotless collars and cuffs, and faultless elocution. This may satisfy the worldly throng, with no spiritual appetite, and no thought above "society" functions; the less spiritual the food which is offered to them, the better they like the sermon. But to a "hungry" soul, the first thing is food, the second thing is food, the third thing is food, and plenty of it, hot from the fire, and savory withal. After he has eaten and is satisfied, he may turn and examine the linen and the dishes, and even to criticize the servant who has crossed him. Albeit someone will swallow poison if well served and will refuse who else some food if served in a homely way. A beautiful table, and a courteous servant, by all means; but first and always and by all means, "food."

How any man, with a heart in him, can look into the eager, upturned faces of the people who gather to hear him, and into their earnest, longing eyes, and not cry out as he contemplates his five small loaves and his few small fishes, "Lord, what are these among so many?" or will offer them ought but the Bread of Life, is past comprehension. And as he thinks of what the opportunity means, both for time and eternity, to him and to them, he may well and most earnestly pray:

O lead me, Lord, that I may lead
The wandering and the wavering feet,
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.
O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

And so praying, there will be fewer who will say, "I am so hungry!"—Baptist Commonwealth.

In His Name.

Once, while travelling in a sister State, I had occasion to wait a half an hour at a railway station. While looking out of the car window, I saw a family, consisting of father, mother, and five children, the oldest not more than twelve years of age, and the youngest an infant. They had apparently just arrived in this country, and were entirely unacquainted with our language, customs and mode of dress. They were evidently waiting for a train that would take them farther on their journey. It was a hot day, and it was particularly hot inside the station waiting room; so they were trying to make themselves as comfortable as possible at the end of the depot, outside, where there was a bit of shade. They were travel-stained, and looked lonely, tired and homesick. The children tried to play; but could not succeed. The mother held the youngest child in her lap, and seemed ready to drop from exhaustion. The father smoked his pipe in gloomy silence. No one around them could understand their language and they could not understand one word that was spoken about them. They were indeed, strangers in a strange land. They were alone, and yet were surrounded by a large number of people. A more complete picture of loneliness could not well be imagined.

I was so engaged looking at them that I scarcely noticed a party of ladies who had just entered the car, and had taken seats near me, until I heard them talking of the same people that I was looking at. Then my attention was arrested at once as I listened to the conversation with interest. One beautiful young lady, who was dressed in the height of fashion, and whose appearance and conversation showed her to be both refined and cultured, held in her hand a bouquet of rare and beautiful flowers. I heard her say, "I wish I could talk to them and cheer them up; they look so tired and lonely." After a moment she said "I wonder if they would like these flowers? I think I will offer them to the children," and suiting the action to the word, she left the car, crossed three lines of car tracks, and went up the platform where the strangers were. They seemed much surprised to see such a fine lady coming toward them, and the children crept close to their parents for protection. But when she divided the large bouquet into five smaller ones, and gave one to each child, it did one's heart good to see the expression of happiness and content that came over the faces of the entire family. They could not understand the words that were spoken, but they could understand the language of kindness and sympathy that prompted the action. The tired look vanished from the face of the

mother, the father removed his pipe from his mouth, and smiled his thanks, and the children were almost wild with delight. The lady then recrossed the tracks, came into the car again just as the train started, took her seat, and, taking a book from her hand bag, began to read as quietly as though nothing had happened. I had never seen her before, have never seen her since, never knew her name, and would not recognize her should I meet her; but I became very much interested in knowing what kind of a book she chose to read on the train. I was so anxious to know that, at the risk of appearing rude, I managed to pass by her seat and glance over her shoulders, and saw that she was reading the New Testament. I then thought no wonder she does such kind acts. She was reading of the blessed Master, who went about doing good, and who has said to each one of us, his followers, Go and do like wise."—Rev. E. J. Reed, in Religious Telescope.

An Optimist.

The question was, What was to be done with the old parsonage? The roof leaked. The sills were rotten. The floors sagged. The ceilings threatened to fall. The cellar needed a cement floor. Finally, the house, originally built for an excellent spinster who had willed it to the church, was far too small for Mr. Bent and his wife and four babies.

Mrs. Baker believed that the parsonage could be enlarged and repaired for six hundred dollars, and, moreover, that the money could be raised in a parish that had hardly been out of debt in twenty years. She bore with calmness the reproach of Mrs. Porter.

"An optimist? Of course I am! So are you every time you stir the yeast into a batch of bread. Don't you expect it will rise?"

With that the discussion ended for that day.

But "Aunt Mary" Baker did not content herself with talking. The next parish meeting voted to proceed with repairs, if satisfactory estimates could be had for six hundred dollars, and if four hundred were in hand. Those contingencies seemed so remote that the vote was unanimous. Mrs. Baker was made chairman of a committee to raise funds.

Now, it is noticeable that the optimists of the world often have a shrewd contrivance as to ways and means. The first thing Mrs. Baker did was to arrange for the sale of an old building which stood at the back of the parsonage lot: John Stevens wanted it for a barber's shop. He gave eighty-seven dollars for it, and that was a noble "nest-egg."

Then came the subscription paper. That was carefully used so as to encourage the reluctant. If Thomas Cates gave twenty dollars, James Potter would be ashamed to give less. Two generous cheques came in response to Aunt Mary's letters to two of "our boys" who had prospered out west. Squire Foster, skeptical in regard to the whole business, was made the partner of a curious enterprise. Would he give ten dollars, if by it could be secured, forty dollars more? So improbable did that seem that he gave assent. Then did Aunt Mary expend ten dollars on Sugar and nuts and chocolate and pop-corn, and making big boxes of her delicious candy, she found a ready market for them at the summer hotel on the hill. She actually counted forty-two dollars as her lawful gains from that enterprise, before the summer was over.

Then the frolics that took place in the name of the parsonage! A chicken-pie supper, a husking, an 'old folks' concert, a spelling school—in fact, pretty much all the good times in the village for one year were traceable to the renewed parsonage.

Of course the plans and the money were forthcoming, and the house—with its veranda, its enlarged rooms, all opening together, as the rooms in a minister's house should, its convenient kitchen, and its water-tight cellar—stands as a testimony to Aunt Mary Baker's optimism. After all, perhaps, that is only another name for that Christianity which "hopeth all things."—Exchange.

Hearing a Sermon.

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

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

Come to the service looking for some special help. The seeking soul has a quickened perception. When one is looking with open eyes for flowers in the field, he sees a hundred where the unseeking walker discovers one. Most persons can testify that very able sermons have been dull and without profit to them when they have heard them

seeking no help, but the most ordinary preaching and the most commonplace sermon has been full of strength and comfort when they have heard it with a seeking heart. The purpose of the soul, when it listens to a sermon, decides how much we get out of it.

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

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

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

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

A Serious View of Life.

It is the fashion of the day to talk of the Puritanical spirit of our fathers, and to charge them with taking too serious a view of life. We are cautioned against wearing their long faces and saturating our minds with their theology. The children of a Heavenly King are pointed to a beautiful world and urged to make much of its beauty, pleasures and bounties. The young are taught to cultivate the merry heart and the optimistic vision. The materialism of the times opens up its resources and says, Live to enjoy. Literature, art and science tend to cast discredit upon the past and to inject into the present a more gay and flippant tone and air. On all sides, and among all classes, there is coming to the surface a growing disposition to make light of serious things. The old-world cry is again resounding, "Eat, drink and be merry, for tomorrow we die." The sportive mood finds expression at every turn. Religion is made a subject of jest and ridicule. Sacred things are treated with laxity. The sense of personal accountability is diminishing, the multitudes fall in with passing currents and drifts. Solemn preaching is tabooed, and the entertaining is demanded. A religion of sacrifice, duty and responsibility is not to the taste or desire, and is too severe for twentieth century approval and exemplification. The Sabbath is looked upon more as a holiday than as a holy day. The present rather than the future absorbs thought and interest.

But over and above this easy-going and trifling view of life rise the claims of God, Christ, truth and humanity. Men are here to think, feel and act as responsible creatures. They are now in a state of probation. They are facing a coming judgment. One and all have to answer for the deeds done in the body. It is not all of life to live. Beyond, is an eternity big with weal or woe. Conscience is given as a guide and monitor. Providences are of a nature to be studied and heeded. Obligations press upon the mind and heart and must be met, or disaster follows. Christ as Saviour and Lord issues his calls, and they can be ignored or evaded only at one's peril. Home makes its thoughtful exactions. God is in the universe working out results which deeply and intimately concern the individual and the nation. Sin starts and presses its momentous problems. Grace is a potential factor in character and activity, and must be reckoned with. Everything with which man comes in contact bears upon his destiny.

Thus situated, flippancy of spirit, speech and action is out of place. It is a menace to many a precious interest, temporal, spiritual and eternal. The meaning of time, circumstance, tendency and result calls for earnest consideration. Life is a trust, and should be esteemed and used as a solemn and holy thing.—Presbyterian.

Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. McC. BLACK

Editor

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

For further information see page nine.

Printed by Paterson & Co. 107 Gormain Street, St. John, N. B.

THE CLOSING YEAR.

We have come near to the close of another year, and as we are about to step over the threshold into a new year, a glance backward over the twelve months which have slipped by since we welcomed 1903 should not be unprofitable. In one sense of the word, all years are eventful. They are made eventful by human thought and action as well as by the action of forces which are beyond human control. But speaking in reference to the world at large, the year just closing has not been, perhaps, in the usual meaning of the term, more eventful than the average years. As in other years there has been strife and bloodshed in various parts of the world. Plague and famine have played their terrible parts in the drama, there have been disasters on land and sea, but probably these and other physical ills to which mankind is subject have not been greater, if as great, this year than in many preceding years. It is a gratifying reflection too that, as the years go by, much is being done through scientific achievement directed by the benevolent spirit of Christianity, to prevent such calamities as plague and famine and to mitigate the suffering consequent upon the occurrence of these and other afflictions.

If we think of particular communities and individuals, we shall find that there have been varied experiences. Some have enjoyed success and others have experienced disaster. Some have prospered beyond their expectation, and some have been greatly disappointed in their plans. Some have had unbroken health, and some have suffered sickness and pain. Some families have been blessed with health and happiness and others have been distressed by calamities or broken by death. As we recall these facts and think how strangely the experience of one family or one person contrasts with that of another, it is well for us to consider that the one God of providence and grace rules over all. The things which have befallen us and our neighbor are such as are incidental to human life on earth. We may have dwelt in the sunshine, while on our neighbor the dark clouds have rested, but next year it may be our turn to pass into the valley of shadows. Sickness, bereavement, death—they come to all. Earthly homes must be broken up, earthly ties must be severed. The experiences that have come to others are coming to us. These reflections need not make life sad, they should make it serious. The fleeting years should impress upon our hearts the lesson that our home is not here, that here nothing is made perfect, that our life here is but a school-boy experience—a preparation and a discipline for the larger and better life of the hereafter.

Not equipment and not sorrow
Is our destined end or way,
But to live that each tomorrow
Find us farther than to-day.

And in the wisdom and goodness of God the world is so constructed that love is unconquerable, and nothing shall hinder those pilgrims whose hearts respond to the divine love in their progress in that way which leads them to their home on high.

It has been to speak in general terms, a year of peace. Some of the civilized nations have been engaged in war with native tribes in connection with the extension of their dominions. The United States, in the Philippines; Great Britain and Germany, in Africa, have been carrying on military operations of a more or less extensive character. There have been much disturbance, suffering and bloodshed in connection with the insurrection in Macedonia, and, as always, there has been more or less disturbance in Central America. But the great powers are still at peace with each other and except for the war cloud which during the year has hung over the far east, the sky is comparatively clear. The relations of Great Britain with all the great powers are amicable, and with France and Italy they are especially cordial. The good understanding which has been established between Britain and France and the arbitration treaty lately made between them are highly gratifying. Between Russia and Japan, for many months past, relations have been strained to the danger point, and

but for these straining influences exerted by Great Britain on the one side and by France on the other, it is probable that the two rival powers would before this have been at war. What the result will be cannot be told, but the outlook for continued peace is scarcely hopeful.

In our own country the record of the past twelve months is such as to afford abundant cause for thanksgiving. Canada has had a prosperous year. The harvests have been good, the various industries have been prosecuted successfully, the resources of the country are being rapidly developed, the volume of its trade is expanding, its migration is enlarging, wealth is increasing and the country is growing into the consciousness of a national existence. There is probably no country in the world where an industrious man can find better opportunities to make an honest living than in our own. This fact is being recognized in different parts of the world and the tide of immigration that has now set toward this country is likely to go on increasing in volume from year to year. It is true that the Alaskan boundary Commission's decision was against the claims of Canada, and a good deal of irritation has been felt and expressed in connection with this matter, due not indeed so much to the fact that the case went against us, as to the fact that the court was so constituted as to make it absolutely impossible that we should win. However, Canada has not gone into mourning over the Alaskan decision. Her present condition is prosperous and her outlook is altogether hopeful.

Are the moral and religious interests of our country keeping pace with her growth in material wealth? We do not mean to sound any pessimistic note in this connection. Probably there is no other country in which there is a stronger and sounder religious sentiment among the people or where a higher standard of morality prevails. The people of Canada are contributing with praiseworthy liberality for the maintenance of religious services in their own communities, for the support of Christian education and benevolent institutions, and for the work of evangelization at home and abroad. Much is being done, but more needs to be done. The evidences of a vital, aggressive spirit of Christianity in our churches are by no means so numerous and convincing as could be desired. It seems all too evident that the pleasure-loving and wealth-getting spirit of the age is to a lamentable degree paralyzing and crippling the spiritual life of the churches. If all that is labeled Christian were at heart and in action vitally and aggressively so, then indeed Christianity would be a tremendous power in this country. And the conditions of the time demand such a power. Any national prosperity which is not permeated and moulded by a vital Christianity must lack stability and power. Our growing immigration, which is likely to become rapidly larger, involves a problem which can be successfully dealt with only by a Christianity which is Christian not only in name but in heart and life. While therefore we rejoice and are thankful for the abundance of material good that the year has brought, we have great reason to pray for larger spiritual blessings, that, as a people, we may be found prepared for the larger opportunities for the highest service, which the years are bringing.

THE BOYHOOD OF JESUS.

The New Testament tells us but little concerning the childhood and youth of Jesus. The only glimpse that it gives us of the period of his life embraced between his birth and his entrance upon his public ministry is that which we find in the Sunday School lesson for the current week. As someone has poetically said, it is "a solitary floweret out of the wonderful inclosed garden of thirty years." How much we could desire to draw aside the veil that hides from us the life and experience of Jesus during those years! If some archaeologist should discover an authentic and full record of the life of Jesus from his birth until his baptism, how eagerly the world would receive it! The most popular work of fiction would be tame and uninteresting in comparison with a book which should reveal to us the inward and the outward life of Jesus during those thirty years. But wisely, no doubt, the veil was left unlifted. This remarkable reticence of the New Testament as to a period of our Lord's life in regard to which the pens of apocryphal writers have been employed to so trivial and fruitless purpose is a strong confirmation of the truth of the gospel narratives. That these narratives are the work of men who wrote what they firmly believed to be true and for truth's sake, is apparent in the simplicity, sanity and seriousness of their histories. They pass over with only a few sentences a period which would have afforded the creator or the gatherer of myths his most fruitful opportunity. Their purpose is evidently not to excite wonder, but to afford a ground for faith. "These things are written that ye might believe." Some day, we cannot doubt, the believer will know more than he can know in this life of the experiences through which his Saviour passed on his way to that baptism in the Jordan and to that other terrible baptism in Gethsemane. But to be able to grasp all the philosophy and the psychology of the process of redemption is not necessary to the sinner's salvation, perhaps it would hinder rather than help.

The glance at the boyhood of Jesus, which the lesson affords, though so brief, is yet significant and instructive. What we see here is not an unnatural youthful prodigy, such as some of the apocryphal writings present, working miracles for trivial or even revengeful purposes, but a natural, healthy boy, developing in strength, stature, wisdom and in favor with God and men. He grew, doubtless, as other boys grow, by means of wholesome food, pure air and healthful exercise. There is no reason why we should think of the young Jesus as growing up alone, secluded from the society of other boys. In the days of his manhood and his ministry he was with the people, mingling with them as freely as possible, speaking with them by the way, sitting with them at their feasts, sympathizing with them in their troubles. He expressed his unity and fellowship with humanity by calling himself, "Son of Man." And can we doubt that as a boy Jesus identified himself with the boys of his neighborhood, that he loved them and delighted to be with them, was one with them in their innocent sports, in their studies and in all that belonged to the life of virtuous childhood and youth? We may be sure that he was always true and kind and pure, that he always dared to do right, was always brave and generous in the defence of the weak and innocent, and was ever ready to forgive an insult or an injury. We are sure also that the young Jesus was obedient to his parents. Whatever growing consciousness of a higher and diviner relationship may have been moving within him, whatever impulses he may have felt at this period toward the future and the great work that was given him to do, nothing was permitted to interfere with the filial duty which he owed toward the faithful and loving guardians of his infancy and childhood. And after that remarkable incident of his questioning with the rabbis in the Temple, when it seemed as if he had come more clearly than before to the consciousness of his divine sonship, he went down with Joseph and Mary to Nazareth and was subject unto them.

The reference to Jesus questioning with the rabbis in the Temple excites our curiosity. How much we should like to have a record of that conversation! But, apart from this, the incident is most significant and suggestive. It was after a weary search that Joseph and Mary found him there. They had, it would seem, sought in many other places before they had thought of looking for him in the Temple. But to his mother's gentle chiding Jesus replied, "How is it that ye sought me? I knew ye not that I must be in my Father's house." Here there seems to be evidence of a consciousness in the mind of Jesus of that peculiarly holy and intimate relationship between himself and God which is so frequently manifested in the record of his ministry. And here also is manifested that which is characteristic of the whole life and teaching of Jesus—to put first the things which are really of first importance. It was a kind of prophecy of that which was to come. It might be reasonable to look for some missing youths in the house of pleasure, others might be sought in the marts of business and still others in the haunts of vice. But none of these influences were likely to make Jesus even seem to forget his duty to his parents. The only thing that could come between him and those he loved on earth was the supreme duty which he owed to God. How much this supreme allegiance to the Heavenly Father cost him is registered in the Cross. And how much this allegiance signified is registered in the resurrection unto eternal life and the final victory of the redeemed.

Editorial Notes.

Hon. George E. Foster, ex-Finance Minister of Canada, at a recent temperance mass meeting in Toronto, said: "Give me one generation of people who were total abstainers, and I will with a five per cent. tariff undertake to show the greatest regime of prosperity that has ever come to this country."

Some of our subscribers avail themselves of an opportunity for doing good by subscribing for the MESSENGER AND VISITOR in the interests of some poor families who appreciate the paper but whose circumstances are not such as to enable them to subscribe for it. This is a present that renews itself fifty-two times in the course of the year, and we think it would be hard to find a way in which benevolence could be bestowed to greater advantage.

Persons are often heard wishing for more faith, but wishing for faith does nothing toward securing it. Faith, like the other graces and virtues of the Christian life, requires to be cultivated. "I wish I had your faith," said a young woman to an eminent minister. "You can have a similar faith at the same price," was the reply, "but the price is high." Probably the main reason why we do not have more faith is because we are not willing to pay the price.

The movement of the Presbyterians, Congregationalists and Methodists of Australia toward church union makes progress although not without opposition. The Presbyterian General Assembly, at its late meeting, agreed to proceed with the formulation of a plan of union in concert with representatives of the other bodies. There would seem to be no valid reason why these three Christian

bodies should not unite in Australia or in Canada. Their doctrinal differences are not such as should keep them apart, and when churches can fellowship each other on doctrinal grounds the matter of church polity ought not to stand in the way of union.

—The Presbyterian of Toronto, alluding to temperance matters in Ontario, says: "The local option movement for the abolishing of the bar-room is making headway throughout the country. It makes a strong appeal to the temperance workers as putting within the hands of each community a weapon with which to rid itself of 'the burden of the bar-room.' In Toronto Junction and in York Township at present the movement is at white heat. The churches are a unit in the matter and it is significant that the Rev. F. H. DuVerne of the Anglican Church is the acknowledged leader. With the churches standing loyally, together, their enemy, the bar-room, must go."

—The announcement that Dr. John Alexander Dowie had succeeded in convincing his creditors of his solvency, is now followed by the intelligence that he has taken leave of Zion City and its people for a season at least and has started on a tour round the world. The people in Zion City who have placed all their property under his control and are now in distress, are having their faith in "the prophet" severely tried. Under all the circumstances his course is certainly not one to inspire confidence. It is reported that Dowie has gone to join his wife and son in Australia, and it is believed that they have taken a large amount of money with them.

—There has been some talk of late of organizing a Baptist Union in St. John. The principal objects in view in the proposed organization, as we understand it, are to promote a closer acquaintance and a heartier fellowship between the several Baptist churches of the city and also to give more effective expression to the Baptist sentiment and the Baptist forces of the community, with a view to making them serve as efficiently as possible the interests for which the denomination stands. These objects are certainly good and are worth making an effort to secure. It would be much to the advantage of the denomination and the community if, at certain times and in regard to certain matters, our half dozen churches in the city could think and plan and act together. And if there is a sufficient sentiment in favor of an organization which would make this possible we see no reason why there should not be one. It is probable that the failure of an attempt to establish a Baptist Union in St. John a number of years ago will be remembered to the disadvantage of the present proposal, but one unsuccessful attempt should not be permitted to settle the question forever if the thing is worth doing.

—Canada's drink and tobacco bill is doubtless smaller per capita than that of most other countries, but any five or six millions of civilized people should surely be ashamed to spend for the narcotic weed and the intoxicating cup the sum which Canada is yearly spending on that account. The annual report of the Minister of Inland Revenue shows that for the year ending June 30 last the quantity of spirits produced during the year was 4,063,603 proof gallons, compared with 3,234,147 proof gallons last year. There were 40,959,153 lbs. Indian corn, 4,435,316 lbs. malt, 12,035,017 lbs. wheat, 475,602 lbs. oats and 1,514,687 gallons of molasses used in the production of spirits for the year. There were 168,290,426 cigars consumed, 10,000,000 greater than in the previous year and 24,653,214 lbs. of tobacco, more than 3,000,000 greater than in 1902. The quantity of tobacco, wine and spirits consumed per head was greater than in the previous year. The quantity of beer used was less. The figures were: 870 gallons spirits, 4,721 beer, 096 wine and 2,542 lbs. tobacco, against 796 spirits, 5,102 beer, 90 wine and 2,404 tobacco in 1902.

Letter From Vizianagram.

Vizianagram Cantonment.

Nov. 9th, 1903.

EDITOR MESSENGER AND VISITOR.

Dear Brother:—I believe that my turn has come again to report myself to the Baptist people of the Provinces through your columns. The routine duties of these first years of study, however, do not afford us learners of the language many opportunities for coming in contact with that which will supply material for interesting reports, and I am afraid there is little to say. Still, there are a few items which I will present which may be of sufficient interest to merit a reading.

Mr. Freeman and I are still working at the Telugu language, and I think I voice his sentiments as well as my own when I say that the fogs are yet hanging in heavy masses over our philological horizon, and the attempts to understand what is said by our native friends remind me of the old days on the Bay of Fundy when we strained our ears to catch the foghorns on the shore, or on the many schooners that swarm those waters, and did not know what moment we might find ourselves in collision with another vessel or a lonely rock.

The Munshi with whom I have been studying is a thorough Brahmin. He has helped at least a dozen missionaries in their study of Telugu, and has been faithfully instructed himself in the principles of the Christian religion.

of Christianity, he seems unaffected by his contact with the missionaries. He has admitted, however, that if it were not for his caste, which would have to be broken in such a case, he would accept Christianity. Few people outside of India realise what it is to break caste. I do not myself yet. But I have learned that it means the severance of all family ties, which are dear to the Hindu as well as to others; and often it means death itself, as many Hindus would rather poison their relatives than have them become Christians. To the Hindu, the price to pay for the Christian hope is high, and few are willing to give it. It is the conviction of many observers, however, that the system of caste is being rapidly undermined.

So far, since coming to India, we have not experienced any long continued heat. During the hot months of April, May and June, we were at Coonoor in the Nilgiri Hills, at an altitude of over 6000 feet, and when we returned we spent a couple of months with Miss D'Prazer whose home by them all, but beyond a normal ascent to the excellence is near the sea. At both of these places we found it pleasantly cool most of the time.

Miss D'Prazer who has been a loyal friend to our mission, and who takes a special interest in the Savara work, has been laid aside from active service in her profession, by a attack of rheumatic fever, which rendered her helpless for some weeks, and at one period threatened to end her life. A few weeks of her illness were spent in Vizianagram, but she has returned to Vizagapatam in much better health, although she will not be allowed to take up her work again before the beginning of the new year. In the meantime she will visit the stations of our mission.

Until recently neither Mr. Freeman nor myself had visited the Bobbili field, as it lies at a distance of thirty-seven miles from Vizianagram, and the journey thither involves spending from fifteen to twenty hours in a bullock cart, which is about as enjoyable as a ride in a New Brunswick hay wagon on a burnt land farm. However, about the first of October, in response to invitations from the missionaries in that station, the Churchills, Mr. Freeman and I took our ox-cart journey, and reached Bobbili in time to witness part of the Dasara Festival then being held under the patronage of the Maha Rajah of Bobbili. It was our first view of real orientalism in its home, and it must be admitted that there is much of splendor and fascination in the display presented. On the first day of our visit, we viewed athletic sports, the chief feature of which were the races of various kinds including sack races three legged races, elephant races, etc. These were well ordered, and of considerable interest to the spectators. No little amusement was afforded by the antics of a silly old Brahmin, the court jester of the Maha Rajah.

On two days of the festival, there were elephant processions, and at these we had our first experience of riding on these monstrous creatures. It is an experience, however that no one need covet, for the elephant is a most ungainly animal, and walks with a jerky gait, which gives the occupants of the howdah a sensation not much worse than the tossing of a little boat in a choppy sea. In the processions there were eight or nine elephant with howdahs, and one drawing a car in which were seated the Maha Rajah and one or two younger relatives. His elder son, the young Rajah, dressed in silken robes and encircled with jewels, rode an elephant with a splendidly gilded howdah. At the close of the day's possessions, we witnessed the ceremony of doing homage to the ruling house, in which all his relatives and important officials swore fealty to the young Rajah as representative of his father. This was a mere matter of display, however, as the most of these Indian Princes are so only in name; being little more than land holders.

On the last evening of the Festival there was a torch light procession, in which the chief idols of the temple were carried in parade. The idols, which were hideous both in themselves and in their significance, were drawn in carts and attended by Brahmin priests no less hideous than themselves. Preceding the idol carts were a number of the dancing women so often connected with Hindu worship. Their dance consisted of a sinuous swaying of the body to and fro, with wavy motions of the hands and arms. This parade we witnessed from the palace, as of course we could take no part in such a ceremony, both because of our own abhorrence for it, and because of the Hindu's abhorrence of having us even near their divinities. One needs to see such a sight as this to feel the loathsomeness of Hinduism.

As I have already encroached so largely upon your space I will close without touching upon the work being done at Bobbili. Indeed, we saw too little of it anyway, to think of trying to improve upon the printed report that is issued every year.

Yours in the service of Christ.

J. A. GLENDINNING.

Week of Prayer Topics.

Following are the topics suggested by the Evangelical Alliance for the special services:

Sunday, Jan. 3.—"Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them, I tell you that he will avenge them speedily."—Luke xviii. 7, 8.

Monday, Jan. 4.—Subject: "The whole Church of Christ—the one body of believers." Prayer for a mighty outpouring of the Holy Ghost, that Christians may be more entirely God-possessed; that their light may shine brightly to convict and attract the world. Readings: Canticles v. 9; vi. 1. Matt. iii. 2. Isaiah iv. 2, 6. James v. 7-18.

Tuesday, Jan. 5.—Subject: "Our own land and possessions." Thanksgiving for the measure of peace and prosperity granted. Prayer that all ministers and evangelists may be filled with the Holy Ghost, and may exalt Christ crucified, risen, glorified. That appointments in the churches and in the state may be wisely made, so as to promote God's glory. That all statesmen may be men of God. That the rich may care for the poor, and that the latter be housed in a manner wholesome to soul and body. Readings: II Kings v. 1, 15; II Samuel xxiii. 3. I Cor. ii. 1-5. II Tim. iii. 1-17. Psa. cvii. 23-31. Matt. v. 10.

Wednesday, Jan. 6.—Subject: "Missions to the heathen and Mohammedans." Praise for the whole heartedness of the noble army of missionaries; for the faithfulness even unto death of native converts, especially in China. Prayer that the Lord of the harvest would thrust forth more consecrated laborers, not only to sustain but to extend the work wherever the doors are opening. That native pastors and catechists, as well as all missionaries, may be full of the faith and of the Holy Ghost. That the spread of Mohammedism may be checked. Readings: Heb. xi. 30-40. Acts vi. 1-8. Mark xii. 41-44. Cor. viii. 1-15. Acts xi. 19-21.

Thursday, Jan. 7.—Subject: "Families, colleges and schools." Praise for blessings granted to the world's Student Christian Federation, and many similar organizations, confession, neglect of family religion and lack of definite scriptural teaching in educational establishments. Prayer for great spiritual success on all branches of the Y. M. C. A. and the Y. W. C. A. all over the world; for the Children's Scripture Union and all its meetings. The Spirit teachers and professors may be raised up to testify experimentally of Christ in universities colleges and schools. Readings: Prov. i. 8-10; iii. 13-26. Gen. xviii. 19. II Kings xii. 2. Mal. ii. 5-7. Matt. xxi. 15-16.

Friday, Jan. 8.—Subject: "Nations and their rulers." Praise for the measure of harmony and peace that exists. Prayer that there may be increased brotherly concord between all nations. That the Word of God may be more freely circulated amongst the nations of the earth. That the Gospel message in France, Spain, Italy and other countries, may grow a hundredfold. That all rulers may be spiritually enlightened, and reign in righteousness. Readings: II Tim. ii. 1-4. II Chron. xi. 1-4. Rom. xii. 9-21. Gal. v. 13-26.

Saturday, Jan. 9.—Subject: "God's ancient people Israel." That the veil of unbelief may fall from the eyes of Israel, when the old Testament is read. That all missionaries laboring among them may be led by the Spirit to set for them a pierced, risen and glorified Christ.

Christmas Carol.

Dear Savior, we unite to sing thy praise
To name thy name, blest Christ the lowly-born;
Whom God from manger-bed to Heaven did raise,
To whom we call upon the Christmas-morn.
Great Father, thee we love, to thee aspire,
Trusting in all the works which thou hast done;
Then flow our Christian hearts with Sacred fire,
As we unite to honor Christ, thy Son.

Nerve us to constant toil for His dear sake,
Strengthen us Father in the fight for thee;
Teach us to bear it all, thy cross to take,
That we true soldiers of the cross may be.
Soldiers with hardened arms on Conquest bent,
But softened hearts tuned to immortal soul;
Forward to battle by Immanuel sent,
Eager to spread thy sway from pole to pole.

RALPH PERCY SIMONSON.

Wolfville, N. S., Christmas 1903.

New Books.

FAMOUS MEN OF THE OLD TESTAMENT. BY MURTON BRYAN Wharton, D. D.

The Volume contains 333 pages and consists of a number of short essays or discourses upon men who were prominent in the history of Israel. Among these are Abraham the Friend of God and the Father of the Faithful; Jacob the Father of the Twelve Tribes; Joseph the Saviour of His People; Moses, Leader, Lawgiver and Literatus; Joshua the Father of his country; Gideon the Mighty Man of Valor; David the Theoretic; King Solomon the Grand Monarch of Israel; Elijah the Prophet of Fire; Jonah the Regent but Repentant Prophet; Daniel the Daring Statesman and Prophet.

—Published by E. B. Treat and Company, New York. Price \$1.50.

Any subscriber sending a new subscription with a renewal will receive the two papers for one year to separate addresses for \$2.50.

* * The Story Page * *

The Search for Happiness.

"I have a tough time of it," said the fireman on a ferry-boat, recently. "This work is hard and dull. I stand in this hot, dark hole all day and feel the fire. There is not much in it, I can tell you."

"Why do you do it?"

"I must live."

This answer came with a promptness that proved the theme a familiar one.

"Why do you want to live?"

He looked at me resentfully, and speculation would not carry him so returned to his work.

A young clerk in a commission house described to me the nature of his duties. He spoke with enthusiasm, for he was fresh from the country and elated with the opening he had secured.

"My chances are good," he assured me with sparkling eyes. "If anything should happen to the shipping clerk, I will get his job."

"And then, what?"

"Well, of course, I want to be a salesman some day, and when I have learned the business and get acquainted I expect to start in for myself." He smiled in the half-apologetic manner of a young man who is afraid his ambition may seem presumptuous, but the flame of hope in his eyes burned strong and bright.

"And then?"

He stared at me in amazement. That seemed a foolish question.

"Why, then," he replied, vaguely, "I shall be all right."

I know a bookkeeper sixty years old. He has bent his well-formed head over the same desk for thirty-two years. He has grown gray and wrinkled there.

"Why do you keep at it?" I asked him.

"Because I have not saved enough to stop."

"Are you satisfied with these thirty years?"

"Oh, in a way. Of course they have not ended as I thought they would. I came from the country thirty-nine years ago to seek my fortune. Now I plod away at the desk fifty weeks in the year, in order to have two weeks in the country every summer. I think, if I had it to do over, I would stay on the farm; but I wanted to do big things, to be rich, and I came to the city. I missed my chances, though; still, it don't much matter. I have had as pleasant a life as most, I suppose. My children have done very well, and my wife and I have been fairly comfortable. Of course, there isn't much in all that to be proud of, though." One day last spring, I chanced to be at the meeting of the stockholders of the United States Steel Company. It was noon when I entered the room. An adjournment had just been taken for the purposes of balloting on the proposed bond issue. Some twenty men were standing in groups, conversing.

"Who is that young fellow?" I asked.

"That's Schwab."

"Charles M. Schwab?"

"The same."

I had never met him, but the resemblance to his photographs had caused my sense of familiarity. It was, however, but a slight resemblance. He looked very young and unpretentious. I would have taken him for a reporter or for the clerk of the meeting. He looked like anything, in fact, except the world-famous plutocrat—the heartless, luxurious, worldly-minded millionaire, the president of the United States Steel Company.

"So that is Schwab," I said, wonderingly.

"I wish I had his money," said my informant, with a half-humorous, half-savage laugh.

"And what would you do with it?"

"Do!" he exclaimed quickly. "I'd do just as he does. I'd have automobiles and yachts, fast horses, and clubs. I'd give big dinners and play the bank at Monte Carlo. Schwab is the real thing. There is no cant about him. He knows what the only incentive is, and he stands by it."

"You think the real incentive, then, is the desire for yachts and fine horses?"

"Of course, men differ in their tastes, but every man wishes to be rich—that is the real incentive."

In a few moments Mr. Schwab returned, and, in response to my glance, stopped before me with a genial smile of inquiry.

"Do you work for money?" I asked.

"I am glad you want to talk about that," he replied. "I am becoming interested in all that question leads to. Of course, I don't work for money any longer. Last year I could not spend to per cent. of my income on anything pertaining to myself."

"There was a time when you did?"

"That was my whole ambition once. When I was a poor boy, I dreamed of riches. When I began to work, I worked for nothing else. I worked hard. I schemed and struggled to get up in the world. I wanted to be rich. I wanted money to spend. Until a few years ago I believed that this ambition was the only incentive to effort—at least, to commercial effort, and I had my doubts about all

other kinds. I used to consider all talk of philanthropy as so much rot. I believed altruism to be a fad, a sop successful men throw to their consciences, and that the thing called conscience was a creature of the world's cant. I believed that all men, like myself, really wanted to be rich that they might live luxuriously, extravagantly, and spend what they pleased."

"Your views have changed?"

"Yes. They are still changing."

"When did the change begin?"

"When I found myself possessed of more than I could spend for my own good. As my income increased, I tried to live up to it. I discovered that it was more than I could do profitably. I could not eat it and crink it without ruining my health. I could not take pleasure in what I possessed beyond a limited amount. I discovered that I must draw the line somewhere, if I were to enjoy anything. And since then the line has been drawn constantly closer. The simpler I live, the better I feel. If to-day I were compelled to choose between living up to \$500,000 a year and \$500 a year, I would choose the \$500."

"That is very interesting."

"It is interesting. And it is true."

"And what are you working for now?"

"I am trying to find that out. The old incentive is gone, but I find myself just as eager as before. Perhaps it's the same interest in the game. And yet I don't think that is all. I am not altogether satisfied with commercial success. I would like to do good with my surplus—he smiled in an earnest, friendly way, and added—"but it is hard to see just how."

"The world," I said, "seems to be very much in want just now of a recognized ideal. The old inspiration of liberty seems to have lost its force. The dream of liberty may be followed by the dream of altruism."

"Perhaps that is so," he replied. "It is certainly more than a fad."

These, and other conversations too numerous to recount, have led me to believe that "incentive" is a word coined by man's deceit. It is born of the egotistical, near-sighted philosophy that maintains man's independence.

The siren of to-day sings of individual wealth and power. No one can doubt that this is the prevailing incentive. It is equally certain that it is the incentive of but one age. Disillusionment has already begun. While the hands of the millions are still reaching for the prize, there appears a perceptible faltering. The straining arms have relaxed a little. Thousands of those approaching nearer are pausing to reflect. This is so because those who have embraced the siren have found her out. She has nothing to offer but the toil of reaching her. We have learned something through the ages. A great proportion of the people are able to see, to her, and to reason. Rockefeller still works like a drudge, and has no time for pleasure. He enjoys no more than do thousands of the people he employs.

"I would give a million a year," he exclaimed, "to the man who could relieve me and let me rest."

Russell Sage assures us that what happiness he receives comes, not from his riches, but from his simple living. He is happy in so far as he escapes his surplus wealth. Carnegie reached the siren, received her treasures, and is giving them away.

These men are of strongly contrasting types. And now comes Schwab, the man of the world, in whose eyes all the extravagant luxuries of this inventive age take alluring forms, to add to the verdict a new significance. He has learned that to enjoy his possessions he should limit them. There is a line over which he may not go without loss to himself. The line of profitable possession will some day be clearly drawn, and it will be so contrived that all men may toe it. To find this line will be the next great prevailing incentive, a project involved in altruism, the dream of the future.—New York Evening Post.

Elsie's Christmas Money.

BY ELIZABETH PRICE.

"Papa, can I have some money? I want to buy my Christmas gifts today," said pretty Bertha Burris as her father put on his overcoat after breakfast.

Mr. Burris hesitated. "I thought I had given you your allowance for this month, my dear."

"So you did, papa; but I spent that long ago. I supposed, of course, I should have some extra money for Christmas. You gave us some last year," said Bertha, with an injured air.

"It was much easier for me to do so last year than this, daughter. However, what must be, must. Here is all I can spare—make it go as far as possible, for I am under heavy expense, you know," and Mr. Burris left the room looking worried.

Bertha frowned. "Only five dollars, and I have such hosts of things to buy. Why, the gift I had planned to buy for papa would cost this much. He isn't near as generous as he used to be. I'm just going to tease till he gives me more."

"Bertha, I wouldn't worry papa. The other children must be supplied, and my own share is yet to come. You should have saved part of your allowance, or even all of it, this month," and Mrs. Burris hurried away to interview the cook.

Bertha, still pouting, put the bill in her purse. "It's hardly worth while to go down town with this," she said to Aunt Agnes, who was busy among the plants in the sunny south window. "Auntie, you are a good hand at planning. Do tell me how to make five dollars do the work of fifteen."

"I can't do that," replied Aunt Agnes quietly, "but before you make out your list I'd like to tell you a little story. Once upon a time I knew a little girl two or three years younger than you are now. Her father was a hard-working man, and made a comfortable living for his flock of boys and girls, and there was little left over for luxuries, and the summer Elsie was twelve, Mr. Weller was sick for a month, and, of course his finances were not improved by the added expenses that illness entails."

"Mrs. Weller was an old and dear friend of mine, and I spent the month of December with her that year. The day after my arrival Elsie's father gave her one dollar, saying, 'That is for you to buy some little things for the children's Christmas. Father wishes it was more, dear, but that is the best I can do.' 'It's plenty, father, and thank you ever so much,' said Elsie, kissing him. After he had gone she stood looking at the bill with tears in her eyes. 'He is so good to me, she said, 'and I know he and mother need this themselves. I hate to take it. I wish there was something I could do to help.' She was very quiet as she cleared the breakfast table, and I let her alone, feeling sure she was busy planning how to spend her money."

"That afternoon she went out awhile, and when she came back again her face was glowing. 'Miss Agnes, I've got the loveliest secret! I'll have to tell mother, because I couldn't do it without her finding out, but the children and father mustn't know for the world. You see I can crochet real nice mittens. I made those the boys are wearing to school, and I went to see Mrs. Thayer, and she said she'd be glad to pay me twenty-five cents a pair and furnish the material. She has four boys. I bought the wool on the way home and I'm going to work every spare minute, and I'm almost sure I can finish them before Christmas."

"She worked at those mittens most industriously, shaping them carefully and finishing the wrists with gay little scallops, and in three weeks she had the four pair done. Mrs. Thayer paid her a crisp new bill, and I am sure no one was ever happier than Elsie as she displayed her first earnings to her mother and me."

"She went down town next day with her little shopping basket on her arm, and Mrs. Weller smiled after the scarlet hood, saying tenderly, 'She is a good child, Agnes.'

"That dollar was wonderfully elastic, for it bought something for every one of us. Marbles for the brothers, which were placed in gorgeous bags of Elsie's own making. A cunning set of wee pewter dishes for the little sister, hair ribbons for the older girls, materials for beautiful book-marks for her mother and me, which she worked neatly on the perforated cardboard then much used, and mounted on ribbon. Those we didn't see till Christmas Day. I have mine yet in my Bible. Then there was a gay bandana handkerchief for the old woodsawyer, and a tiny bottle of cologne for the washerwoman, who loved nothing so well."

"After we had inspected her purchases and passed judgment on them, her mother said, 'I don't see anything for father, Elsie. Did you forget him?' 'No, indeed, mamma,' but I want to keep his present a secret even from you. May I?' Of course Mrs. Weller consented, but we both felt a little curious, and on Christmas we found out about it. In an envelope addressed to her father was the crisp bill Mrs. Thayer had paid her, with a note that Mr. Weller showed us afterward. 'Dear father,' it said, 'I didn't need but one dollar, so I spent the one you gave me, and saved this for you. I earned it all alone, and I want you to take it and use it every bit for your own dear self. Merry, merry Christmas! From Elsie.'

"That is all, unless I add that I never saw a family have a happier day, though I've seen a great many whose gifts were more numerous and costly."

Bertha sat silent and thoughtful for awhile as auntie went on with her work. Presently she looked up brightly, "It's 'tooken,' auntie, as Bert said about his vaccination. Thank you for your little story. I'm afraid I don't compare very favorably with Elsie, for it's so hard for me to be unselfish. It's too late for me to earn money even if I knew how, which I don't, but I won't ask papa for any more money, and I will try to let him see that I do love him and appreciate his kindness."

And she did, for the three plain linen handkerchiefs, neatly hemstitched by girlish fingers and labeled "For my dear papa, with Bertha's best love," were more precious to the recipient than any ready-made gift the entire five dollars could have purchased.—Sunday School Times.

Allies.

BY HELEN FRANCIS HUNTINGTON.

"I'm here, dad. Right here," cried Billy, beating the wall in front of him. "Something's in the way, but you can knock it over. Oh, do hurry, so's I can reach you!"

The sound of many stumbling feet came nearer, and White-Hawk's voice rose exultingly above the rest, till Billy felt the earth crumbling down upon him as the men dug through the fallen heap with feet and hands till the boy felt himself grasped by a many-sided embrace that ended in one wild clutch that almost smothered him. Billy cried bitterly, with his face pressed against his father's breast because the actual joy of that meeting was too intense to be quietly borne, but his emotion was very brief. He got his nerve together and told the men what had happened, and meantime the rumbling at the cave's mouth grew so loud that Charley Wayne detached himself from the huddled group and stumbled blindly forward with Billy's shrill warnings following. And presently there was sounds of strange rejoicing when master and dog met partially, for Charley Wayne way so weak from hunger and despair and suffering that he could not move the rocks that barred the entrance. Had Thor possessed mechanical ingenuity he might have used his great strength more skilfully, but as it was, Billy drew himself up and ran like a deer across the rocks and hollows to wake the sleeping gang with his shrill clamor. No one knew of the old passage, which had fallen into disuse long before the present owners came into possession of the mines, wherefore Billy's incredible story was not believed, but every man who had heard it went back with him.

Ten days later an unprecedented thing happened to Billy. A man and a lady made their way across the hill to the broken hovel where Billy sat mending a fishnet which he had ingeniously manufactured out of birch bark. The lady was very young and handsome and she carried a riding whip which Billy secretly coveted, and a little bottle full of dull yellow powder for which Billy knew, that men risked their lives. The man was short and dark and stolid.

"Billy," said the lady, going up to him and putting her free hand on his ragged shoulder, "I am the lady who is to marry Charley Wayne. I love him just as much as you love your father, and I have come to thank you for saving his life. He told me all about it, you see. Here is something which you must give your father to keep for you—placing the astonishing heavy bottle in his hand. 'It will get you a lot of nice things. Be sure you give it to your father to keep for you,' she added impressively. 'Now think a moment of something else you would like to have.'

Billy thought in vain, for he was greatly embarrassed by the lady's presence and immensely pleased, for in all his lonely little life no one had ever laid such gentle hands upon him.

"You can't think?" she said, smilingly. "How about Thor? Would you like him for your very own?"

"But he's Charley Wayne's dog," Billy stammered. "No, he belongs to this gentleman, and he has decided to give him to the bravest little boy he knows, and that is you, Billy. Charley Wayne is going home with me, but Thor is going to stay with you always."

Billy, struck dumb with unconscious gratitude, had not a word to say until something crashed through the brush of the hillside and Charley Wayne's voice cut the silence cheerily. Thor was at his heels, and both stopped beside the two visitors, but the dog went over to the side nearest Elverson, who struck his great head.

"He won't have to be coaxed to stay," he remarked grimly, "for he's already made his choice. I never cross a dog that picks his own master, because I know a dog never makes a mistake. Shall we go now?"

"Good-by, Billy," said the girl, looking over her shoulder as Charley Wayne took her arm to lead her away; then she turned back impulsively and, taking the brown, dazed face between her firm young hands, kissed it. "You are a dear little savage!" she murmured, with a smile that made Billy's heart fairly sing.

At the brow of the hill the three people turned and looked back toward the cabin door, where a little brown boy knelt with both arms tightly clasped around the burly throat of an enormous dog, who settled down on his haunches slowly and contentedly, for he had found and chosen his ally for life.—Sel.

The Husband—"What! You don't mean to say those furs were three hundred dollars?"

"Yea, but I'm going to be very careful of them. In fact, I ordered another set for only a hundred, so as to keep those for best."

Subscribers will please examine labels on paper showing date to which subscription is paid and if in arrears, please remember that we are in need of the money. If any error, do not fail to advise office at once.

The Young People

EDITOR A. T. DYKEMAN.

All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, N. B., and must be in his hands on week at least before the date of publication.

Officers.

President, Rev. H. H. Roach, St. John, N. B.; Secy' Treas., Rev. G. A. Lawson, Bass River, N. S.

New Years Greeting.

Dear Young People:—We cheerfully and heartily wish you all a "Happy New Year."

How are you going to spend the year 1906? What are your plans? What are your purposes? Have you resolved that 1906 shall be a better year for you, and for Christ's kingdom, than was 1905, as far as your life and influence are concerned? Every year should be a milestone, marking an advance in the Christian life. Bro. Smallman's clear cut notes inform us that we should grow next year in knowledge, purity and grace. It is to be hoped that all our young people may make rapid strides along all these lines. If we should be permitted to add another Christian virtue in which growth is very much needed it would be that of ZEAL.

Zeal is intense earnestness. Webster says it is passionate ardour in the pursuit of anything; eagerness in favor of a person or cause. Dr. Ward says "zeal is the richest evidence of faith, and the clearest demonstration of the spirit." It is to be feared our young people have gone backward in this respect. As the captain of the ship cried out to Jonah, so our Captain is calling to us "What meanest thou O Sleeper." Real zeal is pleasing to God, and inspiring to others. See 2 Cor. 9:12.

Our Missionary's Salary.

	PLEDGES.
Main St.	\$25.00.
Windsor.	40.00.
Woodstock.	25.00.
Germain St.	25.00.
Springhill.	25.00.
Middleton.	50.00.
Rev. J. W. Manning.	25.00.

NOTE. Send your remittances to Sec. Treasurer Lawson.

Reports From Societies.
Milton, Queens Co., N. S.

Someone may be glad to learn of renewed interest in the B. Y. P. U. of Milton, Queens Co.

On Nov. 1st new officers were appointed, viz.: Miss E. K. Trueman, president. Mr. W. Weir, vice president. Mrs. F. Cole, secretary and treasurer.

During the month, we have two social services, and one Missionary service. The other evening is devoted to a talk on the Articles of Faith led by our Pastor the Rev. H. B. Sloat which is both interesting and instructive.

A church social recently given by the B. Y. P. U. is worthy of notice consisting of music and an address by the Pastor in which he brought the work of our young people before the church. We trust that the awakened interest may not only remain but deepen, and that as we try to work for Him, we may grow in grace and further knowledge. ANITA G. FORD, COR. SEC'Y.

Rev. Mr. Smallman of New Glasgow has kindly consented to furnish the prayer meeting notes for January. We wish to thank Bro. McDonald of Fredericton, for his very helpful notes for December.

PRAYER MEETING TOPIC—Jan. 3.

The kind of growth I need in 1906. Eph. 4:11-16

Growth suggests life. Everything that grows lives and everything that lives partakes of sustenance. There must be a source of supply to insure continuance of life, and every form of life must have its appropriate food.

As a Christian I am a redeemed soul, "a new creation, born from above." Therefore I need food suitable to redeemed and saved humanity.

This need is met in Jesus Christ. "He is the bread of life, he that eateth this bread shall live forever," (John 6:52-59.) The living, personal, ever-present Christ imparts to me not only his love and truth and wisdom and the gifts and graces of his unique personality, but he gives to me himself. Matt. 20:28. Gal. 1:4.

As the vine supports and feeds the branches, so Christ supports and feeds believers. The branches exist for the purpose of bearing fruit and their fruitfulness depend upon their receiving the elements of life from the vine. (John 15:1-8.)

My growth as a Christian must be growth into Christ, and the fruitfulness of my life will depend upon my receiv-

ing life from his life. As I look into my own life I am convinced that I need

GROWTH IN KNOWLEDGE.

Success in any department of life depends upon knowledge. We often speak of "skilled workmen," that is, men who know how to work. Such men are needed in Christian service. The Apostle Paul in writing to a young man, said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) As a Christian worker I need knowledge to enable me to choose and to practice that which is good. Notice some passages in the Word of God which tell me where such knowledge may be obtained. Col. 1:9; 2:3. 1 Cor. 1:30.

I NEED GROWTH IN PURITY.

Only those who are pure in heart can ever have a vision of God (Matt. 5:8) and only those who have such a vision can really love good and hate evil. Growth into Jesus Christ leads to a practical, consistent godly life which cannot be attained in any other way. For, "what we call purity—a virtue that is intense and vivid and sensitive of sin, has through him entered into the moral ideal of human character."

Those who are in Christ are secured against the dominating appetites and passions of the human heart. They are saved from the influence of bad companions and bad books. Everything that would poison and corrupt the life is driven out by the presence and power of the sinless Saviour.

I desire to grow in the GRACE THAT IS IN CHRIST JESUS.

God works everywhere by law, but that does not mean that He dispenses with our co-operation. The harvests of the earth are produced by law, but the husbandman and his labors are important factors. Co-operation by growth in Jesus Christ is just as important in the spiritual realm as co-operation by work in the physical realm. All the "fruits of the spirit" are included in the "Grace that is in Christ Jesus," and every excellence possible to redeemed humanity may come to all those who "grow up into him" (Gal. 5:22).

Because I desire to live an unselfish sympathetic, consecrated and energetic Christian life I would "grow up into him in all things, which is the head, even Christ."

W. M. SMALLMAN.

Illustrated Gatherings.

(Selected by the Editor.)

THEME! SPIRITUAL GROWTH.

A Quaker Congregation had been sitting in silence, when a little boy with a childish lisp gave utterance to the following: "My friends I wish the Lord would make us all gooder, and gooder, and gooder, till there is no bad left."

The Oak tree boughs once touched the grass,
But every year they grew
A little farther from the ground,
And nearer toward the blue,
So live, that you each year, may be,
While time glides softly by,
A little farther from the earth,
And nearer to the sky.

Anon.

Religion in its beginning interests us almost exclusively about ourselves; in its progress, it engages us about the welfare of our fellow-creatures; in its more advanced stages it animates us to consult in all things, and to exult, to the utmost of our power, the honor of our God. Simeon.

The strong right arm is only strong,
Because an active will,
Has made it serve. But were that arm
Left idly hanging still,
'Twould lose the hoarded strength of years,
And lose more rapidly
Than it was gained, by nature's law
Of inactivity.
'Tis true of souls. They gather strength
With every cross they bear;
With every humble sacrifice;
With every heartfelt prayer;
With every conflict bravely met,
And trial bravely borne;
With every throb of anguish felt
When tender ties are shorn.

Anon.

MOTIVES TO CHRISTIAN ACTIVITY

1. A good motive. Matt. 5:10.
2. A sweet motive. 2 Cor. 5:14.
3. A noble motive. 2 Cor. 5:9.
4. An urgent motive. John 9:4.
5. A pleasing motive. 1 John 2:17.
6. A stirring motive. Mark 9:41.
7. A comforting motive. 1 Cor. 1:27.
8. A mighty motive. James 5:20.

—Selected.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Paleondah and outstations. That the Spirit's power may accompany the preaching of the word. For the Home Mission fields of our Provinces, that many may be won for Christ.

The Akalatampara Church.

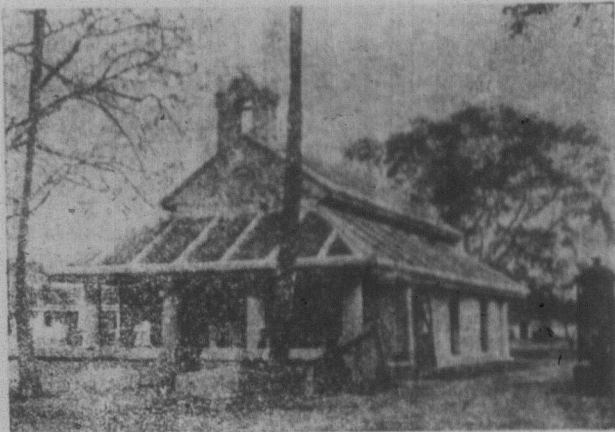
The village of Akalatampara is almost due north from this town Chicacole, but on the Kimdi field, and on the opposite side of the river from Kamanapali. The name means flowery or full of foliage, though the village is not attractive for either. I never saw a flower there, but there are some trees, which in this torrid climate, afford a most grateful shade for both man and beast, and in some measure, help to break the glare of the burning sun, which is often so trying to the eyes.

When our Mission located in this part of the country, and the missionaries began to get about over this part of the field, they found six Christians in this village who had been brought to Christ through the efforts of a native man who was in the army. The men were of good caste, and were of really very good quality, and with such a beginning it was hoped that the work would grow naturally and rapidly. Disappointment awaited us, for quite early in the history of affairs there, the man who appeared the most eminently fitted for a leader and teacher was removed to a higher sphere of service, and in some respects it would seem as if his loss had never been made good. Daga an Behrah was the only reliable man left, and a church was organized over which he was set as shepherd, and as they had no chapel all their meetings were held in his house. When

I would give as much as they raised. The Naidu was never a good giver. In 1883 I was relieved of charge here, but the building was going on, and in the next year a neat little edifice was completed. It is the same church that you see in the picture, and is about twenty-four feet long, and thirteen or fourteen wide, and has a tiled roof, with some verandah and some windows. The floor is of mud, and part of it is raised at one end a step for a platform. It has served all the purposes of the church up to the present time and also shelters the missionaries when they go to the village for work of any kind. P. David was pastor for years, but now another brother occupies the house near by.

If we have not seen all that we could desire, we have seen much to give thanks for. These people have been brought up in almost daily contact with the grossest sins and had been taught that many of these are not sin, it is in the blood and in the warp and woof of the whole being. There is no conscience to work upon, no good ground for the seed to fall upon, no far nor respect for public opinion, from our standpoint, there is no fear of death or the eternal world, that is ever so near at hand. Slaves to caste, and limited by innumerable superstitions on every side, filled with an abiding fear of demons in this world, to propitiate which they are ever endeavoring, is it any wonder that when, in the midst of this darkness the tiny spark of a new life is kindled, that they stumble and fall in the meshes of the net, that their former habits are ever weaving about their unwary feet? When people have for generations cultivated an expression of face and manner, which enables them to lie with every appearance of injured innocence, so that often you feel ashamed of having suspected them, they will not find it easy to make truthfulness a habit of life.

But a steady look into the pit, from which they come, leads us to magnify the grace that makes them as good as they are, instead of blaming them for what they are not. No touch save the divine could do for them what what we see being done, in a review of twenty five years, makes my



Dagavan was converted his wife had refused to live with him and had left him, but thought better of it and returned. She still lives and is a good Christian woman. Not long after the missionaries came the Naidu of Kamanapali was converted, but his coming out was bitterly opposed by his caste friends, and once when he was to be baptized, he was forcibly carried away from the river side where the ordinance was to be administered. And when he did get out, so many entanglements arose from his domestic relations that for years his Christian life was not satisfactory, and probably these early troubles had a warping influence from which he never fully recovered. He was a man of considerable intelligence, extensive influence, and some wealth, and should have been of large help to the little church, but he seemed never to rise to the best that was in him, and through the defections of other weak Christians, the early days of the church were a good deal clouded, and it was not that power for righteousness that it might have been.

When Mr. Be strong went home, and I had to take charge of this field I agavan was ordained, and he proved to be a truly worthy helper. He was not fond of getting far from home, but he knew his Bible, and without concordance or help of any kind he could turn to chapter and verse in any part of the Book. I have never known any one to equal him in this, and many times I have wished that I could do what he did with such ease. He had family worship three times a day, and his family was brought up in a careful, pious manner, and one of his daughters, now the wife of Amruthalal, is one of the finest women in the whole Mission.

After a while they began to talk about a church building, and thought of course that the Mission should erect one for them. But I told them that they were able to build the sort of house they required, and that if they did their best,

heart swell with gratitude to God, that He has permitted me to see so much of His power in the midst of such soul destroying darkness.

We come back to the ever recurring query. If we were more Christlike would our people not more speedily reflect his glorious image?

And seeing this, would not many more be constrained to yield to the power of the Cross. Neither we here nor you at home, can impart what we do not possess, and do we do better in proportion to our light, than these, who have so lately been idol worshippers?

Let us learn all the lessons that this little Church would teach us, and give the Lord no rest till He make Jerusalem a praise in the earth.

C. H. ARDHALLE

Chicacole, Aug 1903

An Echo From Yarmouth Co.

The Yarmouth County Quarterly meeting met with the Milton Baptist church Dec. 8th. Under the leadership of our faithful and efficient county secretary, Miss Favia Allen of Acadia, the Woman's hour in the Quarterly has become one of the most interesting hours of the day. Papers were given by Mrs. John Miles of Chegoggin and Mrs. H. C. Newcombe of the Temple church. Two ladies of the Milton church, Mrs. Nickerson and Miss Raymond gave a musical selection. Then came the treat of the hour in an address by Miss Allen on "Mission Band Work" beautifully illustrated with pictures. Dr. J. W. Manning of St. John, requested that Miss Allen's address should be published in this paper. But you who may read it, can never fully realize just how the message thrilled those who listened, because you will lack the charm of the loving, earnest, enthusiastic presence of the speaker. Prayers went up from many loving hearts, that God might give to this brave, gifted,

Rheumatism

No other disease makes one feel so old.

It stiffens the joints, produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.

consecrated life many years of usefulness in the service she loves so well. A TRIBUTE FROM A FRIEND.

Havelock.

The W. M. A. S. held an At Home and observed Crusade Day on Nov. 25, four new members joined. On Sunday evening, Nov. 29, a missionary meeting was held, presided over by Mrs. J. W. Brown. An address on missions was given by Rev. J. W. Brown. Rev. E. C. and Mrs. Corey of Petitcodiac, were present and assisted in the exercise. Mrs. Mary Corey was made a life member.

Mrs. H. A. THORNE, Cor. Sec.

20th Century Fund.

Jemseg, (Arch Purdy, \$2, A F Camp, \$2) — \$4; St. George, (Mabel V Seelye, \$10, Jas O'Brien, \$3) — \$13; Hopewell Cape, (Willis C. Newcomb, \$2, Mrs Maggie Newcomb, \$1) — \$3; Middle Sackville, W W Tingly, \$2, Leinster St, H Dean Creed, \$4, Johnston, 2nd, George E. Fisher, \$1.25; Chipman, Arthur E Nugent, \$1; Springfield, J Cowan, \$1; Prince William, Mrs Annie Hoyt, \$1; Sussex, Mrs George Magee, \$1; Hillsboro (Mrs Jeremiah Steeves, 50cts, Mrs W J Lewis \$10) — \$10.50; Little River, (H W Bailly, \$1, Mrs F C Coburn, \$1) — \$2; Kingsclear, (Frank McNally, \$1, W Benj. Long, \$1, Stella Barnett, \$2) — \$4; Fredericton, Amelia P Moore, \$1.25; Elgin 3rd, Melbourne C. Steeves, \$1; McDonald's Corner, Rev A B McDonald, \$2.50; Upper Jemseg (J R Dykenin, \$1; John D Farris, \$1) — \$2; St George, Upper Falls, (Fred B Gillmore, \$1, Mrs Rosie Gillmore, \$1) — \$2; Sackville Mrs H E Goodwin, \$1; Point deLute, Alberta Brownell, \$1; Bristol, Mrs J & Jaques, \$2; Newcastle, (Maggie Baily, 25cts, Thos O Baily \$1.75, Jas F Baily, 25c, Mrs John A Sypher, \$1.50) — \$3.75; Woodstock, Mrs Sam'l Stephenson \$1; Dorchester, E W Weldon \$3; Lower Cambridge, J E Holder \$2; Sussex, Dudgeon Duffy \$1; McDonald's Corner, E R Coes \$1; Cambridge, E M Straight \$1; Dorchester, Martin O Crossman, \$1; Hopewell, (Flora N Russell \$2, W O Wright \$3) — \$7; Johnston 2nd, Walter, Nettie and Charles Seford \$4; Surrey, Geo A Steeves \$3; Upper Falls, Hampdon Gillmore \$1; Salisbury, Steeves Mt, Wm Brown, \$1; Mid Sackville, Wm Bourne \$1; Kars, A D G Vanvart \$1; Kingsclear, Mrs Cath Kitchen, 25c; Prince Wm, (Mrs E D Estabrook \$6, Alex N Jewett 75c) — \$6.75; Pt Midgie, Mrs Adolphus Holmes 25c. Total \$101.50. J. W. MANNING, TREAS.

Dec. 15, 1903.

Be Strong.

Be strong!

We are not here to play, to dream, to drift. We have hard work to do and loads to lift. Shun not the struggle, face it. 'Tis God's gift.

Be strong!

Say not the days are evil—who's to blame? And fold the hands and acquiesce—Oh, shame! Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong, How hard the battle goes, the day how long; Faint not, fight on! Tomorrow comes the song. — M. J. D. Babcock.

A Kings Co., N. S., Subscriber in remitting in advance for the MESSENGER AND VISITOR states that his subscription began with the first issue of the Christian Visitor, a date now fifty-four years in the past. This man has two brothers whose names are on our subscription list and it would be difficult to find three more useful Christian men and as the three have been life-long readers of the Denominational paper it is fair to assume it has been one of the influences that has aided in making them what they are.

A LINGERING COUGH

The cough that holds on in spite of all remedies needs energetic and above all thorough treatment. A mere cough mixture won't do. Root out the cold that causes the cough.

How? Scott's Emulsion. Why Scott's Emulsion? Because it stops the irritation, soothes the tissues and heals the affected membranes. When? Right away. Scott's Emulsion begins to help with the first dose.

People who have used Scott's Emulsion will not be satisfied with any of the numerous substitutes that are offered in the form of wines, extracts, cordials, etc. When life and health are at stake it is unwise to experiment with unknown and untried preparations.

We'll send you a sample free upon request.
SCOTT & BOWNE, Toronto, Ontario.

Notices.

Our Twentieth Century Fund \$50,000.

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia,

REV. J. H. BARRETT,

Wolffville, N. S.
Treasurer for New Brunswick and P. E. Island,

REV. J. W. MANNING,

St. John, N. B.
Field Secretary,

REV. H. F. ADAMS,

Wolffville, N. S.
Will all subscribers sending money to Treasurers, kindly write the INITIALS and names they wrote on their pledges, also the county they live in. This will save much time.

Will all pastors and other persons holding pledges of churches please send them to the Field Secretary, retaining a list of such for their own use.

The next session of the Lunenburg Co. Quarterly meeting will be held at Pleasantville Dec. 28-29. A large attendance is requested.
M. B. WHITMAN, Sec'y.

The next session of the Queens County Quarterly Meeting will convene with the First Cambridge Baptist church, McDonald's Corner, beginning Friday evening, Jan. 8th, 1904, and continuing Saturday and the Sabbath. The programme will be arranged at the Quarterly Meeting of the committee.
J. COOMBS, Sec'y.
Dec. 20th, 1903.

N. B. Baptist S. S. Convention.

A meeting of the Directors and Executive of the N. B. Baptist S. S. Convention met in the study of the Baptist parsonage, Moncton, on the afternoon of Dec. 15th, when after considerable discussion the following resolution was passed, viz. Resolved, that the Pres. and Sec'y. of this Convention be authorized and requested to prepare and distribute among the Baptist Sunday Schools a circular requesting them to guarantee at least 5 cents per registered membership per year towards defraying the salary and expenses of a Field Secretary for the Province.
J. W. BROWN, Sec'y.
Hopewell Cape, Dec. 23.

The government, upon Mr. Sifton's recommendation, appointed a commission to go to Europe to inspect the various plants that use the thermo-electric process for the smelting of iron ores, and making of steel. The commission consists of Dr. Haanel, superintendent of mines, and C. E. Brown, assistant works engineer for the Canadian General Electric Company, Peterborough. A steel expert and a draughtsman will be added to the commission, but they will be selected in Europe.

The government has offered a reward of \$1,000 for the arrest of Earnest Cashel, who escaped from the custody of the mounted police at Calgary two weeks ago.

Mayor-elect McClellan, New York, announces the appointments of former Assistant Secretary of the Navy William McAdoo as police commissioner, Maurice Fatherston as dock commissioner, and John C. Hertle and William Herman Black as commissioners of accounts.

The Pope has promised moral and material help for the erection of a monument to Leo XIII. on the top of Lopini mountains, which encircle Carpineto, his predecessor's birthplace. A committee has been formed, and will ask for the support of the Catholic nobilities in the different countries.

When Frank Henry Burness, a ship's cook, was placed on trial in Brooklyn on Monday for the murder of Captain George B. Townsend, of the schooner Chas. Puckler, on Nov. 17, the prisoner admitted his guilt. In a written confession he said he desired to facilitate the trial because he preferred to be executed rather than remain in prison.

With a terrible crash and a grinding noise, the Duquesne limited, the fastest through-passenger train from Pittsburg to New York on the Baltimore & Ohio, plunged into a pile of lumber at Laurel Run, two miles west of Dawson, Pa., on Wednesday evening, and it is estimated that fully 63 lives were lost and 30 persons were injured.

The struggle between the Liverymen's and Undertakers' Association and the Liverymen's Union, which for the past six days has seriously interfered with the burial of Chicago's dead, as no hearses or carriages have been available for funerals, is to be a fight to the finish. At a meeting of the employers affected by the strike it was decided to open for business on Thursday on the "open shop" principle, and employ union or non-union men. One of the circuit court judges will be asked for an injunction restraining the strikers from interfering with the business of the employers. The police have been ordered to protect the undertakers.

Speaking at the Free Trade Club banquet at Boston on Monday, C. S. Hamlin, formerly assistant secretary of treasury, said: "So far as relates to reciprocity with Canada, surely all good citizens, republicans and democrats alike can join in welcoming a radical readjustment of our trade relations. Certainly every consideration of public expediency and national prosperity would welcome complete free trade with Canada or at least that close approximation to free trade laid down by James G. Blaine for the whole American continent. A radical reduction can safely be made in most of the protective schedules without interference to the legitimate profits of business; an average reduction to a 35 per cent. revenue basis would, in my opinion, afford greater protection than the majority of our protected interests could demonstrate any legitimate need for even to protection principles."



Up-To-Date

Surprise Soap possesses all the qualities that go to make an up-to-date soap.

It removes the dirt with the least amount of rubbing keeps the hands soft and smooth, and saves the temper of the laundress.

It differs from other soaps in that it gives superior quality at a price asked for poorer soaps.

Remember the name—SURPRISE.
ST. CROIX SOAP MFG. CO.
St. Stephen, N. B.

PICKFORD & BLACK STEAMERS

are the best way to go to the BRITISH WEST INDIES on a winter cruise.

The Advantages are:

- 1st Clean and Comfortable Ships.
- 2nd—Very Good Food.
- 3rd Prompt and Courteous Treatment.
- 4th Low Cost of Return Ticket.
- 5th—Ships visit a larger number of islands than do those of any other line.
- 6th—Pleasant Companions, always assured.

BIG LOVELY DRESSED DOLL FREE



Girls, do you want this lovely big jointed sleeping Doll, comes all the way from Germany, beautifully dressed with long curly hair (dark or blonde) handsome bisque head, jointed body, pearly teeth, beautiful blue eyes that open and shut, very stylishly dressed, lovely fancy dress, underwear, with hat, shoes, stockings, etc., dressed complete from head to shoes, an elegant and lovely doll, sweet and pretty as a picture, she shuts her eyes and goes to sleep as natural as baby herself. Girls, do you desire to receive free of all charge and without a cent of cost this beautiful big sleeping jointed doll nearly

One-Half Yard Tall

for a few hours' work after school. In order to introduce Marvel Washington Blue in every home, we have decided to give away hundreds of big, lovely dressed sleeping and jointed Dolls for selling only 15 packages of our Famous Marvel Blue, at 10 cents a package. Don't send a cent. Order 15 packages to-day. We send them by mail, postpaid. You sell at 10 cents a package, and with each package sold you give a prize ticket, which entitles each customer to receive a beautiful present from us, almost every body buys. You can sell the 15 packages in a few hours. When sold return us the money, \$1.50, and we will carefully pack and promptly forward to your address this big lovely dressed and jointed sleeping Doll. We arrange to pay all charges on it right to your address. We want every honest girl to send in her address at once. We will treat you fair and right and expect the same from you. Besides giving you the lovely big dressed Doll we also give you a handsome little bisque jointed Baby Doll, with lovely long hair. We give you the two lovely Dolls for selling only the 15 packages. Please understand this is no catch word scheme to deceive our little friends, but an honest proposition made by a well known firm to advertise our business. We also send you another lovely present beside the two Dolls if you are quick in replying. Don't delay, order the Marvel Blue at once and be the first in your locality to receive these lovely Dolls. MARVEL BLUEING CO., Dept. 721 Toronto, Ont.

BENS DORP'S COCOA may cost a little more than inferior Cocoa at the store, but it is cheaper in the long run.

BENS DORP'S

Because a half teaspoonful of Bensdorp's will go as far as a full teaspoonful of any other brand and it tastes better.

SUNSHINE AND MUSIC

A laugh is just like sunshine. It freshens all the day. It tips the peak of life with light. And drives the clouds away. The soul grows glad that hears it. And feels its courage strong. A laugh is just like sunshine. For cheering folk along.

A laugh is just like music. It lingers in the heart. And where its melody is heard. The ills of life depart. And happy thoughts come crowding. Its joyful notes to greet. A laugh is just like music. For making living sweet.

THE VALUE OF A WARM HEART.

"There is a man," said a neighbor pointing to a village carpenter, "who I really believe has done more good in this community than any other person who ever lived in it. He cannot talk very much in public, and he doesn't try. He is not worth twenty pounds and it is a very little he can put down on subscription-papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with the sick neighbor. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He has a genius for helping folks, and it does one good to meet him in the streets."

At the forty-ninth convocation of the University of Chicago on Tuesday donations amounting to \$1,830,500 were received from John D. Rockefeller, founder of the university. Hon. George W. Ross, premier of Ontario, delivered an address on The Political Cleavage of North America, in which he said: "It requires no argument to show that the establishment of commercial relations within the Empire on the basis of a preferential tariff would greatly strengthen the ties which bind all the colonies, including Canada, to the Empire, and remove still further in the background whatever inducements remain for chosen political or commercial relations with the United States."

An operation having no parallel in the surgical world was performed at St. Joseph's Hospital, at Sioux City, Iowa, on Monday, by Dr. William Jepson, professor of surgery at Iowa State University. John Norstrom fell from a load of hay, striking on his head and breking his neck. He has been almost paralyzed for weeks. Dr. Jepson removed a portion of the third cervical vertebrae, cleaned out the false growth of tissue and replaced the bone. The patient is doing well and has every prospect of recovery. No other case is known in which cervical vertebrae situated so near the medulla oblongata has been removed and replaced.

When Your Joints Are Stiff

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

Painkiller

MILBURN'S

LAXA LIVER PILLS

Are a combination of the active principles of the most valuable vegetable remedies for diseases and disorders of the Liver, Stomach and Bowels.

CURE CONSTIPATION

Sick Headache, Jaundice, Heartburn, Catarrh of the Stomach, Dizziness, Blisters and Pimples.

CURE BILIOUSNESS

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

CLEAN COATED TONGUE

Sweeten the breath and clear away all waste and poisonous matter from the system. Price 25c. a bottle or \$ for \$1.00. All dealers or THE T. MILBURN Co., Limited, Toronto, Ont.

The winter term at the Maritime Business College, Halifax, N. S., will open January 4, 1904.

Cost of Tuition:	
1 month	\$10.00
3 months	27.00
6 months	50.00

Free Calendar on Application.

KAULBACH & SCHURMAN, Chartered Accountants.

ALLEN'S LUNG BALSAM

Will positively cure deep-seated COUGHS, COLDS, CROUP.

A 25c. Bottle for a Simple Cold. A 50c. Bottle for a Heavy Cold. A \$1.00. Bottle for a Deep-seated Cough. Sold by all Druggists.

CANADIAN PACIFIC PUBLICATIONS.

- "The New Highway to the Orient."
- "Westward to the Far East."
- "Fishing and Shooting in Canada."
- "Time Table with Notes."
- "Around the World."
- "Climates of Canada."
- "Quebec—Summer and Winter."
- "Montreal—The Canadian Metropolis."
- "Houseboating on the Kootenay."
- "Across Canada to Australia."
- "Banff and the Lakes in the Clouds."
- "The Yoho Valley and Great Glacier."
- "The Challenge of the Rockies."
- "Western Canada."
- "British Columbia."
- "Tourist Cars."

Write for descriptive matter, rates, etc., to

C. B. FOSTER,

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

The Home

HOW TO BE CHARMING.

A woman can make or mar her attractiveness. She can by utter disregard for hygienic laws and a neglect of toilet accessories, in the opinion of Home Chat, lose entirely that charm of face and form that nature obviously intended should be hers. A few drops of soothing lotion will transform a pair of rough hands into soft ones; systematic care of the complexion will keep it smooth and ward off wrinkles and an eagerness to read clever books and to know things, and a lively interest in the current events of the day will brighten the eyes as nothing else can, except it be the sympathy of the man one loves. The woman possessing this knowledge is far more charming and attractive than she in whose path no beautifying whims have ever come. And the woman who applies this knowledge is the one who will develop into the interesting grandmother of the next generation.—The Presbyterian.

THE CHIEF SUFFERER.

For centuries the cruel pressure of liquor traffic has fallen upon womanhood. No woman has been safe. No woman to day is so hedged about by wealth or nurturing circumstances that she can say, with any just reason: "The liquor traffic cannot reach my fortress, cannot tear down the citadel of my happiness." Women have been wooed by clear minded, healthy bodied, true hearted young men, and have given them all of affection and service, and have born them children only to find in middle age that the allurements of the licensed liquor saloon has clouded the mind and debased the affections of the husband and father and at last, after twenty five years of toil and devotion, bearing and enduring such horrors as only a drunkard's wife and the merciful God in heaven can know, she is turned out to face old age, a poor, broken, wrecked piece of humanity. What do you think such a woman's feelings are about the liquor saloon? Do you wonder that she hates it? O, my God, no! I have no wonder of that sort; my only wonder is that there is a saloon left standing in America.—Dr. Louis Albert Banks.

BEING WORTH KNOWING.

A girl, eager, ambitious, restless for many things, once heard two sentences that changed much of her life. They were these: "Would you be known? Then be worth knowing." In a flash she saw how cheap an ambition hers had been and how selfish. Who was she to long for the friendship of high souls? What had she to give in return for the treasure of their lives? Would she, as she was, even understand their language? In humility and sorrow she prayed again—no longer that she might be known, but that, in God's good time her own life might grow strong and beautiful that she might prove worthy of all the blessings that were given her. Then since God, in his wisdom teaches us to answer many of our own prayers she began to study, to read, and to think and to try to love greatly. So years passed.

Did she become known? Never as in her girlish dreams. But she found something far, far better. For she learned that to be known is nothing, and to try to be worth knowing that one may be known is less than nothing, but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year and reaches on to God's eternity.—Forward.

WHAT TO DRINK.

The best time to drink water or other liquids in quantity is on rising, an hour and a half before luncheon and dinner, and half an hour before retiring.

Generally speaking, people do not drink water enough, if they do, it is at the wrong time. Water may be taken at the close of a meal, but if many glasses are drunk with meals, disorders of digestion may follow. In fact, the desire to drink water copiously

at mealtime, is often an evidence of indigestion. Not more than two glasses of water or liquid should be taken at mealtime, and practically no water should be drunk when soup is served.

Hot water may be taken on rising and retiring for those who are sensitive to cold during the winter months. Hot water is soothing and quickly absorbed. It stimulates the secretion of bile, especially if the liver is repeatedly signaled by taking the water in sips. Cold water in the morning is to be preferred if there is constipation.

Ice water, unless sipped slowly, retards digestion. Water that is refreshingly cool is best at all times when there is no excuse or reason for the use of hot water.

Pure water washes waste products from the system, but impure water, although it may be rendered safe by boiling, is of little use in removing waste from the system. The protracted use of hot water internally is debilitating, as is also its too free use externally.

Milk may be taken with fish, fruit, eggs and cereals, but not with meat; and it should not be used as a beverage when vegetables are eaten. It should be sipped after any food in the mouth is swallowed. Coffee goes with meat, as do also cereal coffees and water.

Tea may be taken with eggs and fish but should not be taken with meat. The tannin of the tea hardens the meat fibre. Water goes with everything, but is best taken in quantity on an empty stomach. Dyspepsia often begins in childhood, and is due to allowing children to drink too freely with their meals, especially children who are convalescing from diseases which affect the mucous membranes, such as measles, scarlet fever, diphtheria and whooping cough.—The Youth's Companion.

OUR BOYS SHOULD LEARN

To laugh, to run, to swim, to carve, to be neat, to make a fire, to be punctual, to do an errand, to cut kindlings, to sing if they can, to help their mothers, to hang up their hats to respect their teachers, to hold their heads erect, to sow on their own buttons, to wipe their boots on the mat, to speak pleasantly to older persons, to put every garment in its proper place, to remove their hats upon entering a house, to attend strictly to their own business, to be as kind and helpful to their sisters as to other boys' sisters.—Woman's Home Companion.

THE VALUE OF CHARCOAL.

The People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of Catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal and other harmless antiseptic in tablet form of large, pleasant tasting lozenges; the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from its continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in one sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

After Work or Exercise

POND'S EXTRACT

Boothe... moves... gives the body a feeling of comfort and strength.

Don't take the weak, watery white hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

This School Has

Been the Making of Me

Is what a young man who has just graduated from Frederickton Business College, remarked to the Principal, as he said good bye before leaving for Toronto to accept a position in that city. It can do the same for you. Send for catalogue.

W. J. Osborne,
Frederickton, N. B.

The Doctor's ORDERS:

Fresh Air Good Food

The "Dell" Emulsion

For all those threatened with Consumption.

Burdock BLOOD BITTERS CURES

Dyspepsia, Soils, Pimples, Headaches, Constipation, Loss of Appetite, Salt Rheum, Erysipelas, Scrofula, and all troubles arising from the Stomach, Liver, Bowels or Blood.

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

Burdock BLOOD BITTERS

Burdock BLOOD BITTERS

BEWARE

Of the Fact that

White Wave

disinfects your clothes

and prevents disease.

The Sunday School

BIBLE LESSON.

Abstract from Peloubet's Notes.

First Quarter, 1904.

JANUARY TO MARCH

Lesson III.—January 17. The Baptism and Temptation of Jesus.—Matt. 3:13-17.

The lesson includes all three accounts: Matt. 3:13-17; 4:1-11; Mark 1:9-13; Luke 3:21-22; 4:1-13.

GOLDEN TEXT.

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3:19.

EXPLANATORY.

I. THE PREPARATION BY BAPTISM.—VS. 13-15. 13. THEN COMETH JESUS. When John had been preaching about six months, Jesus was about 30 years old (Luke 3:23).

14. BUT JOHN FORBADE HIM. Rather, he was forbidding, began to forbid, was in the act of refusing to baptize Jesus. I HAVE NEEDED TO BE BAPTIZED OF THEE.

15. SUFFER (PERMIT) IT TO BE SO NOW. FOR THUS IT BECOMETH US. Is the right and proper thing for both of us, you as well as me, both having the same object in view.

II. THE PREPARATION BY THE DESCENT OF THE HOLY SPIRIT UPON HIM.—V. 16. WENT UP STRAIGHTWAY OUT OF THE WATER. Pray.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic, and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers."

In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth.

Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason taboed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy.

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

ing as he went (Luke 3:22). AND, LO, THE HEAVENS WERE OPENED. In Mark, M. V. "rent assunder." All that had hidden from him the view of his heavenly home and his Father above was rent assunder, the very heaven of heavens was revealed to him, and the way was shown from heaven to earth. HE (JESUS) SAW.—So did John (John 1:34). THE SPIRIT OF GOD DESCENDING LIKE A DOVE. The Holy Spirit descended not only in the manner of a dove, but in the bodily shape of a dove (Luke 3:22). This was the symbol; the coming of the Spirit was the reality; LIGHTING UPON HIM. It was by this sign that John was to know for certain that Jesus was the Messiah (John 1:32-34). "All along the ages it is the power of his gentleness and tenderness and meekness—his love, in short—that has been victorious. He has 'wooed and won.'"

III. PREPARATION BY THE MANIFEST APPROVAL OF GOD.—V. 17. LO A VOICE FROM HEAVEN. Three times during our Lord's earthly ministry was a voice heard from heaven: (1) at his baptism; (2) at his transfiguration (Mark 9:7); (3) in the courts of the temple during passion week (John 12:28). THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED. Thus God endorsed him and his mission, and showed to the Jewish nation that he was the Messiah. It must also have strengthened and confirmed the human Jesus as to his nature and his work.

IV. PREPARATION BY THE VICTORY OVER TEMPTATION.—VS. 1-11.

1. The source of the account must have been what Jesus himself related to his disciples in some of his hours of teaching.

2. Temptation is the testing of a person; either to see what he is fit for, with the desire that he stand the strain and be made better by it; or with the intent to make him fall. The first is God's way; he tests and tries men. The second is Satan's way; he tempts. God never tempts men in Satan's way (Jas. 1:13).

3. Why Jesus Was Tempted. As the first Adam, the head of the race, must be tempted and tested at the beginning of his career, so must the second Adam, the head of the redeemed people of God, be tempted and tested at the beginning of his work. The first Adam failed, and changed paradise into a desert; the second Adam gained the victory, and is changing the desert into paradise. "The first Adam involved the race in defeat. The last Adam included the race in his victory."

THE FIRST TEMPTATION. THROUGH NATURAL APPETITES AND DESIRES.—VS. 1-4. This was both personal; to satisfy his hunger; and connected with his mission, whether he would perform his work on spiritual lines or on worldly lines.

1. THEN, IMMEDIATELY AFTER HIS BAPTISM, WAS JESUS LED UP. Mark in his forceful way says driven, impelled by (by) THE SPIRIT, doubtless in the same way that we are led by the Spirit. "The Divine Spirit has to do with our darker experiences as well as with our bright, joyous ones. INTO THE WILDERNESS. The wild, barren, mountainous regions northeast of Jerusalem. TO BE TEMPTED. Not the motive of Jesus for going, but the purpose for which the Spirit urged him into the wilderness. He probably went to fight out by himself the great battle with conflicting questions and doubts, and settle once for all what he ought to do and whether he would do it. OF (BY) THE DEVIL, diabolos, always in the singular and with the definite article. Whenever the plural "devils" is used, it is the translation of another Greek word, meaning demons.

THE ALLUREMENT. 2. AND WHEN HE HAD FASTED FORTY DAYS. Compare the forty days of Moses (Ex. 34:28) and Elijah (1 Kings 19:8). HE WAS AFTERWARD AN HUNGERED. At the close of the forty days the reaction came with terrible force when his powers of resistance were weakest.

THEN (V. 3) THE TEMPTER CAME TO HIM. With his strongest chance of victory. IF THOU BE ART THE SON OF GOD, if you really are God's Son, and hence are possessed of miraculous powers, COMMAND THAT THESE STONES, probably pointing to one of the small, round, flat stones lying near him which looked like their loaves of bread, BE MADE BREAD, and thus satisfy your hunger, and at the same time prove that you have the power of the Son of God, and really are what you claim.

4. IT IS WRITTEN, in Deut. 8:3, quoted from the Greek translation. MAN SHALL NOT LIVE BY BREAD ALONE. By food for the body. The reference in the quotation is to the Israelites' bitter complaints of the manna. God can give other kinds of food in his own time and way.

THE SECOND TEMPTATION. AN ATTACK UPON FAITH AND TRUST IN GOD.—VS. 5-7. "The enemy, having failed to persuade him to turn aside from that pathway, now directed his forces against the principle of strength which was the secret of the previous triumph of Jesus."

ALLUREMENT. 5. TAKETH HIM UP INTO THE

HOLY CITY, Jerusalem. Probably as Ezekiel was borne from the river Chebar, in Babylonia. "And the spirit lifted me between the earth and the heaven, and brought me in the visions of God to Jerusalem" (Ezek. 8:3). ON A HIGH PINNACLE (or rather, wing) OF THE TEMPLE. The word temple here includes the whole mass of sacred buildings in the temple area. "Herod's temple had two wings, the northern and southern, of which the southern was higher and grander, hence, probably the wing." The roof was flat, and surrounded by a balustrade. From it one looked down six hundred feet into the valley of Hinnom.

6. IF THOU BE THE SON OF GOD. Thus daring him to prove that he was the Son of God, by assuming that unless he cast himself down, his claim would be doubted and ridiculed, and he would show that he himself did not believe he was God's Son or trust in the promises of his heavenly Father. CAST THYSELF DOWN. Into the Court of the Temple among the crowds. FOR IT IS WRITTEN, in Psa. 91:11, 12; Greek Version, HE SHALL GIVE HIS ANGELS CHARGE, etc. Satan's meaning is, You can do this act in perfect safety, if you rest on his Word.

THE WRONG. (1) To have done this would have been a misrepresentation of the nature of faith, the very foundation of his work. (2) It would have been tempting God by expecting an unwarranted exemption from the natural laws under which all men live, and so he would not have been tempted like as we are. (3) It would have been disobeying the Scriptures defining what the Messiah should do. It was defying God's way for the coming of his kingdom. It would have destroyed the whole value and power of his salvation, gaining him subjects, not children; outward homage, and not new hearts.

THE VICTORY WAS GAINED BY A RIGHT USE OF THE WORD OF GOD, the sword of the Spirit, a weapon like King Arthur's sword "which flashed with the flame of sixty torches."

7. IT IS WRITTEN, in Deut. 6:16. AGAIN. On the other hand, explaining the words quoted by the tempter. There is always danger in the use of isolated texts. THOU SHALT NOT TEMPT THE LORD THY GOD. That is, "distrust God or test his power presumptuously."

THIRD TEMPTATION. TO GAIN SUCCESS BY WRONG-DOING.—VS. 8-10. THE ALLUREMENT. 8. THE DEVIL TAKETH HIM UP. Probably in vision or imagination, as there is no mountain from which can be seen with the natural eye ALL THE KINGDOMS OF THE WORLD, AND THE GLORY OF THEM.

9. ALL THESE THINGS WILL I GIVE THEE. I will withdraw my opposition. I will use all my influence and power to make you the greatest worldly king, like Alexander or Caesar. Your hopes shall be realized, your mission accomplished.

THE SIN LAY IN THE CONDITIONS ON WHICH ONLY SATAN WOULD FULFIL HIS PROMISE. IF THOU WILT FALL DOWN AND WORSHIP ME. This was the only condition possible. Satan does not mean a bald act of worship, a bending in outward reverence to the grim king of darkness. There would be no temptation in that. Rather, Satan asked such an act of worship as when men worship money by loving it better than God; when they worship success by placing it before duty; a real, not a formal worship.

THE VICTORY WAS GAINED, as before, by the Word of God planted in his memory and in his heart.

10. GET THEE HENCE, SATAN. IT WAS BY THIS proposal that Satan revealed himself. This was the Ithuriel's spear that made everything it touched appear in its true nature, as Milton represents it in the temptation in Eden. Jesus may not, before this, have realized that the tempter was Satan; but now the robes of light fell off, and Satan stood undisguised before him in all his hideous nature. THOU SHALT WORSHIP THE LORD THY GOD. The first and great commandment. There is none other worthy of worship, and there is no other way of gaining the true kingdom of God.

Modern Applications. We find this temptation in the attempts of the church to fulfil its mission by worldly power and pomp, by dictating to governments, by secularizing the church, by statecraft, and wars and persecutions. The result has always been a spiritual failure. It is the gaining any success by wrong-doing; attaining power, or wealth, or rank, or high ambitions, or political or social heights, by any kind of wrong-doing.

CONSOLATION AFTER VICTORY.—No greater victory has ever been recorded.

11. THEN THE DEVIL LEAVETH HIM. "For a season" (Luke 4:13). He was tempted again and again; at last in Gethsemane and on the cross. AND, BEHOLD, ANGELS, Spiritual beings; probably in visible form on this occasion. MINISTERED most naturally means supplied him with food, as in the case of Elijah (1 Kings 19:5); and with all spiritual support, comfort, and companionship.



Are a True Tonic,

Nerve Food and Blood Enricher. They build up and renew all the worn out and wasted tissues of the body, and restore perfect health and vigor to the entire system.

Milburn's Heart and Nerve Pills.

Price 50c. a box or 3 for \$1.25. All dealers or THE T. MILBURN CO., LIMITED, Toronto, Ont.

You are the Man. If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc. THE E. R. MACHUM CO., Ltd. St. John, N. B. Agents Wanted.

Bells 100 lbs. to 10,000 lbs. McShane's. Any tone desired—Glimmer, Peals, Single. McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

Gates' Acadian Liniment. reaches the homes of the Maritime Provinces. Thousands of people keep a bottle ready for immediate use in case of accidents, to break up colds by taking a few drops in hot water, to allay the effects of Quinsy and Diphtheria, etc. FISHERMEN all around our coasts are using it for application to cuts and bruises when their hands get sore from working in salt. LUMBERMEN regard it as unequalled and everywhere use it for their horses and cattle in camp. ATHLETES find it the best rub-down as it thoroughly invigorates the skin. In short, wherever its effects have been sought after, the result has been most satisfactory. Now add YOUR experience to that of the rest.

Price, 25 cents. Manufactured by C. Gates, Son & Co. MIDDLETON, N. S.

To Housekeepers! Woodill's

Germanaking Powder. DO YOU USE IT?

A GUARANTEED CURE For DYSPEPSIA K.D.C. OR MONEY IS FOUND IN K.D.C. REFUNDED. Write for particulars to the author, Dr. C. F. B. Parfitt, 118 and 120, St. George Street, London, E.C.

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. COHOON, 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. STERNS, CHARLOTTETOWN.

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

CHESTER.—On the evening of Dec. 18 an interesting Christmas concert was given by members of the Sunday School. We have recently added one hundred and ten volumes to our Sunday school library. The latest step in advance has been the decision to adopt the communion service with the "Individual Cup." The service is ordered and we hope to use it on the first Sunday in 1904.

R. OSGOOD MORSE.

MELVERN SQUARE, N. S.—At the unanimous call of the Upper Wilnot Baptist church we are here and settled down to work. This is an important field. Here great battles have been fought and victories won. Many of the old veterans are gone. Some few remain and new recruits are coming on to fill up the gaps. The names of Tupper, Hall, Parry and others are an inspiration. Living they acted, dead they speak. The solemnities of eternity gather around us as we pursue our daily rounds. With three preaching stations over the North Mountain and two in the valley we shall find our time fully occupied. Already we have received a warm welcome. Congregations in all the places where we have preached, manifest an interest in the truth proclaimed. The gospel is still "the power of God unto salvation." Its effects will be seen all over this field. In taking up the work we need the prayers of God's people. We trust the tide is with us.

E. H. HOWE.

FAIRVILLE.—The Fairville Baptist Sunday School held their annual Christmas Tree entertainment on Tuesday evening, Dec. 22nd. The large vestry was filled with the children, their parents and friends. The programme consisted of music, vocal and instrumental, recitations, motion songs, and the presentation of boxes of candy to the scholars, both of the main school and the "branch" school at Pleasant Point. The boxes had on them woodcuts of the church and pastor. The literary and musical parts of the programme were under the direction of Misses Rena and Perley Baker, who certainly deserve credit for the success of their efforts in this direction. At the close of the programme the pastor was called to the platform and presented with a purse of gold, as an expression of the kindly feelings entertained towards him by the members of his flock. Miss Sadie Dykeman was then called to the platform and presented with a beautiful and expensive fur muff, as an expression of appreciation of her services as organist of the church. The singing of the national anthem brought this very interesting entertainment to a close. We wish to express our thanks, first to God, and then to our dear people, for these frequent exhibitions of their kindness and love.

Fairville, Dec. 24. A. T. DYKEMAN.

New Appointment at Acadia Seminary.

The Seminary is able to announce that it is singularly fortunate in securing the service of Miss Nancy Elizabeth Price to fill the new position of Associate Teacher in Piano and Voice, a position made necessary by the prospectively large increase in the number of students expecting to enter for the Winter and Spring terms. Miss Price has had excellent advantages in Music, having done most satisfactory work under such teachers as Burrill and Liebling of Chicago and Stansy and Rotoli of Boston. In addition to her extensive training she has had nearly four years' experience in teaching meeting with gratifying success. She comes to the Seminary with very strong commendation as to the excellency of her work. Her large acquaintance with the best methods in teaching, her pleasing manner and personal appearance, her artistic gifts, make her a valuable addition to the already strong Department of Music.

H. T. DeWOLFE.

About S. S. Conventions.

Dear Editor—I saw in your last issue of the M. and V. an article advocating a Baptist Sunday School Convention for Nova Scotia. Will you kindly permit me to say a few words on the same subject? We Baptists of N. S. have conventions and Associations many, all Baptist as they should be, and it seems to me that instead of adding to these conventions we might with profit, once a year, sit down with other denominations and talk over with them ways and means of promoting Christ's kingdom on earth through the Sunday School. I too attended an inter-denominational Convention in a Baptist meeting house not long since, possibly the same as referred to by W. E. C. It was in Wolfville last year. It seemed to me more like what heaven might be than anything I had ever imagined, that vast assembly in which to all appearances there were neither Jew nor Greek, neither bond nor free, but all were one in Christ Jesus. It almost seemed to me that the Master might step into our midst and say "peace be unto you." Our own Dr. Trotter stood on the same platform with workers of other denominations. Dr. Sawyer was president of the convention. Nor were they less Baptists for being there. What if there are points of difference that may not be discussed before such a convention? Let us get into our young people in our schools all the Baptist principles that they will hold; but when we as S. S. officers and teachers come together in Convention to interchange experiences and opinions as to the best way to conduct a S. school; why not get what we can from workers of other denominations while we give to them of our strength and talent? We need sacrifice none of our principles by so doing. The N. S. Sunday School Association is doing good work. It has headquarters in Halifax, publishes the S. S. Worker, also "Grading and Supplemental Lessons," has a Secretary in the field, and a teacher-training course that is second to none. If we could take hold of this and make it our own I cannot see what we would need more.

Yours in the work,
J. C.

P. E. Island Quarterly Conference

The forty-fourth session of the P. E. I. Quarterly Conference of Baptist churches was held with the Baptist church at Georgetown on Dec. 7th and 8th. Rev. J. C. Spurr in the chair.

The first session opened at 7 p. m. Rev. A. F. Browne preached an earnest and thoughtful sermon from Heb. 12: 2—"The Author and Finisher of our Faith." Rev. J. Webb conducted an evangelistic service.

The second session opened with a prayer service led by brother N. J. McDonald. Then followed the reports from the churches which were of a very encouraging nature. Rev. J. W. Gardiner reported five baptized and a new church edifice which was dedicated on Dec. 6th, almost free of debt. Rev. J. C. Spurr reported nine baptized and nine others to follow. Rev. F. D. Davidson reported two baptized and a new church edifice. The brethren of the Georgetown church have strong faith; they have shown themselves to be large hearted and courageous. Rev. G. R. White, the popular pastor of the Charlottetown Baptist church, preached the dedication sermon.

The third session was opened with a prayer service led by Rev. J. W. Gardiner. Bro. F. J. Linkletter, Lic., was invited to a seat. He was also recommended to the Baptist churches of the Island as a licensed Baptist preacher. Rev. G. P. Raymond, S. S. Field Secretary, gave a very interesting and instructive address on "The Relation of Baptist Sunday schools to the International S. S. Association."

The fourth session was largely devoted to platform addresses on Missionary work. Rev. J. Webb spoke in the interest of Foreign Missions, taking the words of the Lord's prayer, "Our Father... Hallowed... Thy Kingdom come," as a foundation. Rev. D. W. Crandall made an earnest appeal for the North West, Grande Ligne, and the Maritime Provinces.

Bro. A. W. Sterns gave an address on "Denominational Finance." The address contained some valuable and practical suggestions. The churches were strongly urged to adopt the monthly envelope collection system for denominational work. The subject was ably discussed by Rev. J. Clark, Rev. F. D. Davidson and others.

Conference adjourned to meet with the Springfield church in March 1904.
JOSIAH WEBB, Sec'y.

Manchester Robertson Allison, Ltd.

OVERCOATS GREATLY REDUCED

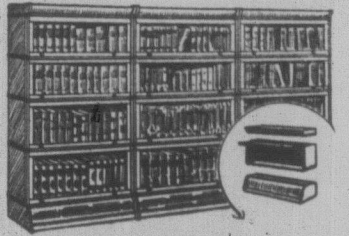
Now that the holiday rush is over, attention will be given to special sales and other departures attendant upon stock-taking. The first of these sales is

A Four-Price Disposal of all Overcoats!

\$7.00, \$9.00, \$10, \$12.50 are the prices, and the cloths are Beavers, Meltons, Vicunas and Cheviots. This "season's" stock, well made and fashionable. Latest cuts and best finish. Sale ends Jan. 2, 1904.

MODERN BOOKCASES FOR EVERYBODY.

The famous GLOBE-WERNICKE Bookcases are suited to the purse possibilities of all lovers of books. You can buy one section or a hundred, and thus expand or decrease your library. Space prevents a detailed description, but call and inspect these thoroughly, up-to-date and not expensive store-houses for your reading matter.



Manchester Robertson Allison, Limited.

Baptist Periodicals

SIZE INCREASED
PRICES REDUCED

The quarterlies are greatly improved and enlarged. The Senior is 48 pages, and finely illustrated. The Advanced is also enlarged and illustrated. Important changes have been made in the Teacher and Superintendent. The prices of some of the illustrated papers are reduced and their contents and appearance greatly bettered. Note especially OUR NEW PERIODICAL, Our Story Quarterly, for beginners. Send for samples.

MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each per copy
Baptist Teacher	10 "	Primary	per quarter!
per copy! per quarter!		Picture Lessons	2 1/2 cents per set! per quarter!
Biblical Studies, for older scholars	7 cents each per quarter! 25 cents each per year!	Bible Lesson Pictures	75 cents per quarter!
QUARTERLIES		HOME DEPARTMENT SUPPLIES OF ALL KINDS	
Senior	4 cents	Senior H. D. Quarterly	4 cents
Advanced	2 "	Advanced H. D.	2 "
Intermediate	2 "	per copy! per quarter!	
Primary	2 "		
Our Story Quarterly (new)	1 1/2 "		
per copy! per quarter!			
ILLUSTRATED PAPERS			
Young People (weekly)	13 cents	50 cents	per quarter! per year!
Boys and Girls (weekly)	5 1/2 "	22 "	
Our Little Ones (weekly)	4 1/2 "	18 "	
Young Reaper (semi-monthly)	3 "	12 "	
Young Reaper (monthly)	2 "	6 "	

(The above prices are all for clubs of five or more.)
Good Work (monthly) 15 cents per year! In clubs of ten or more, 10 cents per year!
American Baptist Publication Society
NEW ENGLAND HOUSE, 256 and 258 Washington Street, Boston, Mass.

Ogilvie's Royal Household Flour

is made in such a way that housekeepers can make pastry with it as well as bread, and the quality of both will be much better than from any other flour.

Nothing just like it has ever been made in Canada

The Ogilvie Flour Mills Co., Limited.

Unpleasant!

Boils, Humors, Eczema, Salt Rheum

Weaver's Syrup

cures them permanently by purifying the

Blood.

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

MARRIAGES.

TAYLOR-HERRITT.—On Dec. 23rd, at Rodney, Cum. Co., N. S., by Rev. H. G. Estabrook, Hebert Taylor of Springhill to Miss Bell Herritt of Rodney.

CAMPBELL-O'BRIEN.—In Amherst, N. S., Dec. 23, by Rev. Welcome E. Bates, Isaac W. Campbell of Amherst, N. S., to Sarah O'Brien of Barrowsfield, N. S.

McPHEESON-ALLABY.—In Amherst, N. S., Dec. 23, by Rev. Welcome E. Bates, Robert McPheeson and Laura Allaby, both of Amherst.

JONES-PARSONS.—In Amherst, N. S., Dec. 23, by Rev. Welcome E. Bates, Charles W. Jones, and Winifred Parsons, both of Amherst.

WOOD-PEQUIGNOT.—On Dec. 23, at Springhill, N. S., by Rev. H. G. Estabrook, George A. Wood and Olive G. Pequignot, both of Springhill, N. S.

COCK-SMITH.—At the home of the groom, Dec. 21st, by Rev. W. H. Jenkins, Edmund A. Cock of Brookside, Col. Co., to Mrs. Alice G. Smith of West Chester, Camb. Co.

McKENNA-MORRISON.—At Springhill, N. S., Dec. 23, by Pastor H. G. Estabrook, William McKenna of Sydney, C. B., and Miss Alice Morrison of Springhill, N. S.

COOK-CAMERON.—In Amherst, N. S., Dec. 24, by Rev. Welcome E. Bates, George W. Cook of Shediac, N. B., and Violeta Cameron of Rochester, N. B.

RUTLEDGE-GRAY.—At the parsonage, River Hebert, Dec. 22nd, by Pastor J. M. Parker, John Joshua Rutledge of Springhill, N. S., and Mrs. Jeanie Grey, Joggins Mines, N. S.

RAFUSE-WEBBER.—At the parsonage, Chester, Dec. 8, by Pastor Rupert Osgood Morse, David William Rafuse of Chester, Grant, and Sarah Eliza Webber of Windsor Road, N. S.

KINNEY-KINNEY.—At the parsonage, St. George, N. B., Dec. 23rd, by Rev. M. E. Fletcher, Albert S. Kinney and Addie V. Kinney both of Back Bay.

CORKUM-HUBLEY.—In Bridgewater, N. S., Dec. 23, by Rev. Chas. R. Freeman, George Enos Corkum of New Cumberland, Lun. Co., N. S., and Lottie Hubley of Combertown, Lun. Co., N. S.

CONNELL-FRASER.—At Princedale, Dec. 22, at the home of the bride's parents, by Rev. J. H. Balcom, Robert Forrest Connell of Bridgetown to Flora Blanche Fraser of Princedale, Annapolis Co.

MILBERRY-CAMPBELL.—At the parsonage, Clementsvale, on Dec. 24, by the Rev. J. H. Balcom, Kenneth Milberry of Victory, to Ella Campbell of the same place.

CARD-GRAVES.—Dec. 24th at the residence of Mr. Peley Card, O'Brien St., Windsor, N. S., by pastor W. F. Parker, Walter F. Card of Windsor, N. S., and Rhoda L. Graves of Chester, N. S.

LOWTHER-ROBERTSON.—At the residence of the bride's parents, Dec. 24th by Rev. F. D. Davidson, Thomas W. Lowther, of the firm of Lowther and Milisle, and Clara L. eldest daughter of John Robertson, of Lower Montague, P. E. I.

DEATHS.

WOOD.—Suddenly on Dec. 17th Irvine Wood of Linden passed away leaving a wife and four children.

ALLEN.—At Stellarton, Dec. 2nd, Charles Allen aged 90 years. He was a native of River John where his remains were interred.

COOK.—At Coldstream, Car. Co., Dec. 16, Harry aged 2 years and 9 mos. son of Perley and Jennie Cook. The little one passed away from falling in a vessel of boiling water. The parents and family feel the stroke very heavy under such circumstances but God is able to comfort.

PULSIFER.—On Dec 13th, in the fifty-seventh year of his age Ainesley Pulsifer passed from this life into the health of that beyond. After many years of invalidism and months of most intense suffering his labor is ended and he goes to his reward. Our brother was a member of the Baptist church here and accepted with patience the affliction that came upon him. He leaves a wife, two sons and one daughter.

JAMILSON.—On Nov. 28th at Olympia, Washington U.S. Melissa D. Jamison wife of David Jamison aged 36 years. The remains were laid away on Dec 8th near her childhood home at Canterbury. The services were conducted by Rev. Jos. A. Cahill and the large gathering expressed the loving esteem in which she was held. The end came suddenly but she was calm and peaceful, and she still lives in the fragrant influence left behind.

TREERY.—Elizabeth Treery, aged seventy-two years, after a short illness, died at the home of her son, Captain Benjamin Treery in Hantsport, Dec. 19th. Her was a devout Christian life and though in delicate health for some time, suffered but a few days at the last. A devoted daughter-in-law, ministered to her needs, her son Benjamin being on his voyage from New York to Cuba. She leaves three sons to mourn her loss who have the sympathy of the church of which she was a faithful member.

PARKER.—At Mottistown, Aylesford, N. S., Nov. 10th Lydia Parker, wife of the late Church M. Parker, after a short illness passed peacefully away, at the advanced age of eighty-four years. The deceased was the daughter of James Porter of Biltown, N. S. When nine years of age she became a believer in the gospel of Jesus Christ and united with the Biltown Baptist church. Though for several years an invalid and could not meet with God's people in the house of the Lord she found joy in the reading of his word. Nine children, thirty-seven grandchildren and twenty-two great grandchildren survive her. The funeral service was conducted by the pastor Rev. A. S. Lewis.

HOLMES.—After sixty years of Christian life, and eighty-two on his earthly pilgrimage, Capt. Whitman Holmes entered into rest Nov. 30, at his home in Hantsport. For some months he had been in failing health and knew the end was near, and that his final call might be very sudden. Everything of an earthly nature was set in order, and having long ago laid hold upon the blessed hope, he was ready when, without a moment's warning, he heard the Master's voice. The name of Holmes is inseparably connected with the history of this church, and Capt. Holmes leaves his faithfulness in long service an example and inspiration to those who remain. There survive him three daughters and one son, his companion in life having preceded him four years ago to that better country.

LOCHART.—The news of the death of Capt. Fred L. Lochart, which occurred on Dec. 13th was received everywhere with genuine sorrow. Born the son of Alexander and Margaret Lochart, he passed away in the 37th year of his age at the family residence in Hantsport. His malady was of a peculiar and trying nature but from the time he came home Aug. 1st to his passing away, he bore his suffering heroically, always brave and hopeful in the face of discouragement. Only those who were permitted to see him in time to time know what these months of pain and enforced inactivity meant to him. Going to sea young he spent the best years of his manhood as commander of vessels his last trips being to Bermuda, where hosts of friends will mourn with us his loss. Baptized in New Orleans he became a member of the Hantsport Baptist church sixteen years ago, and to the end of his useful life endeared himself to a cause which had always his loyal and unstinted service. He will be missed from the ranks here, as in every sphere where his strong, earnest life was known. His widow and four children survive him.

SMITH.—Eleanor Caldwell, wife of David A. Smith died at her late home in Chester on Saturday Dec. 19, aged fifty-eight years. Sister Smith was the daughter of the late William Caldwell, Esq., of Windsor, N. S.

Upon her marriage thirty-three years ago, she made her home in Chester, where ever since she has faithfully performed the duties of a wife and mother and many other duties incident to Christian womanhood. Sister Smith was of Scotch-Irish descent and possessed many of the best traits of that courageous warmhearted people. She hated shams, loved sincerity. She was simple in her tastes and habits of life, firm and courageous in her convictions of truth and duty. Her last illness, which was very long and painful, was borne with Christ-in fortitude. Her death was triumphant. The door of our sister's home opened wide to the minister of the gospel of Jesus Christ, and as long as strength lasted, she loved to care for them. Not a few who read this note will recall pleasant hours spent there. Sister Smith is survived by her husband, one son, and two daughters who have the sympathy of many friends in this great sorrow.

Acknowledgement.

On Dec. 17th, Bro. Miles Wortman called at the parsonage and on behalf of our people on this field presented us with a very handsome and valuable moon coat. We take this opportunity of expressing our gratitude to the kind friends for their thoughtfulness as well as generosity, and wish further to assure them that their gift will not only warm the body but will have the same effect upon the heart. May the Lord richly reward them. H. V. DAVIES, Salisbury, N. B., Dec. 18th.

Personal.

Rev. E. H. Howe has entered upon his work in connection with the pastorate of the Upper Wilmot church with encouraging prospects. Mr. Howe's address is now Melvern Square, Annapolis Co., N. S.

We regret to learn that Rev. Dr. Welton, of McMaster University is in poor health. Our information is to the effect that Dr. Welton is now improving, and in common with his many friends in these provinces, we shall hope to hear of his complete restoration.

Rev. W. J. Blakeney writes us from Malden, Mass., that he is slowly improving in health and hopes to be able to come down to St. John in the spring. We are pleased to hear of Bro. Blakeney's improvement and trust that his hopes may be realized.

Rev. C. H. Martell has received a call to the First Church, Yarmouth, which it is expected he will accept, if he has not already done so. Bro. Martell will bring to the service of this historic church not only a larger measure of ability but also the ripened experience gained by many years of good service in the ministry.

Rev. P. J. Stackhouse, B. A., who begins his work at the Tabernacle Baptist Church the first Sunday in the New Year, successfully passed the final oral examination for the degree of Bachelor of Divinity at the University of Chicago on the 5th of Dec. Although Mr. Stackhouse has two majors of work to complete out of the 27 required for that degree, in view of the high standing maintained during his course, by a special vote of the faculty it was decided to give him his final examination before leaving for St. John, the two majors of work will be completed by correspondence and the degree granted without Mr. Stackhouse being obliged to go back to the university.

An Acknowledgement.

No Christmas token of remembrance to a pastor, I am sure, is received with fuller appreciation than a gift of books. I wish hereby to express my heartfelt thanks for such remembrance from very kind friends in Middleton. My library will henceforth be richer by the addition of ten volumes, of Dr. Alex. McLaren's works. I read no author with greater satisfaction. No writer is to me more inspiring. H. G. COLLETT, Middleton, N. S., Dec. 26, 1903.

Subscribers will please examine labels on paper showing date to which subscription is paid and if in arrears, please remember that we are in need of the money. If any error, do not fail to advise office at once.

Save your Horse

BY USING FELLOWS' LEEMING'S ESSENCE.

IT CURES Spavins, Ringbones, Curbs, Splints, Sprains, Bruises, Shins, Swellings and Stiff Joints on Horses. Recommended by prominent Horsemen throughout the country. PRICE FIFTY CENTS.

T. B. BARKER & SONS, LTD. ST. JOHN, N. B., Sole Props.

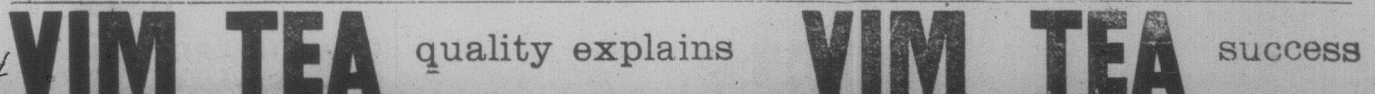
O. J. Mcully, M. D., M. R., S. Lon Ion, Practise limited to EYE, EAR, NOSE AND THROAT. Office of late Dr. J. H. Morrison, 163 Germain St.

International Railway. FOR NEW YEAR

will sell round trip tickets, LOCAL ISSUE— First Class One-Way Fare good going December 22 to Jan. 1, inclusive, returning until Jan. 4, 1904. THROUGH ISSUE— First Class One-Way Through Fare. good going Dec. 31, Jan. 1, returning until Jan. 4, 1904. First Class One-Way Fare to Montreal added to First-Class One-Way Fare and One-Third from Montreal, good going Dec. 30, 31 and Jan. 1, returning until Jan. 5, 1904. All fares to end in 0 or 5.

NOTICE OF SALE.

TO the Executors administrators and assigns of Edward Willis and James A. S. Mott respect vey and all others whom it shall or may concern. NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of mortgage bearing date between 16th day of June in the year of our Lord one thousand eight hundred and seventy nine, and made between the said Edward Willis of the City of Saint John in the Province of New Brunswick and Dominion of Canada, Newspaper Publisher, and Sarah his wife, and the said James A. S. Mott of the same place, Newspaper Publisher, and Maria E. his wife of the one part, and Robt. Merritt of Morrisstown, in the state of New Jersey in the United States of America, Clerk of the County of Saint John in the office of the Registrar of deeds in and of the County of Saint John in the County of Law, and David P. Elliott Merritt of Fry Harbour in the Province of Ontario in the Dominion aforesaid, Clerk in Holy Orders, Executors and Trustees of and under the last Will and Testament of Thomas Merritt late of the said City of Saint John Esquire deceased, as the other part and registered in the office of the Registrar of deeds in and of the County of Saint John in the County of Law, in record pages 51, 132, 133, 134, 135 and 136 on the 16th day of June A. D. 1878 there will, for the purpose of satisfying the moneys secured thereby, default having been made in the payment hereof, be sold at public auction on the third day of the second day of April A. D. 1904 at the hour of 12 o'clock of the forenoon, at Chubb's Grocery as called on Prince William Street in the said City of Saint John in said County of Saint John in the Province of New Brunswick and Dominion of Canada, the premises and parcel of land situate in the Queen's Ward in the City of Saint John in the County of Law, and more or less on the East side of Waterbury Street and extending Eastwardly past the same and of thirty feet, sixty-two feet more or less until a line on land owned formerly by John J. Egan fronting on Queen's Street and bounded Southwardly by lands owned by the late Henry Hebble and Northwardly by land owned by the late William Taylor Peters being the lot of land and premises herebefore conveyed to the said Edward Willis and James A. S. Mott by George Peters by Indenture bearing date the twelfth day of September in the year of our Lord one thousand eight hundred and seven y. x. and whereon the building known as the "Morning News" Office is now situated together with the buildings and improvements privileges and appurtenances to the said lands belonging or in any way appertaining. Dated the twenty-first day of December A. D. 1903. T. G. MERRITT, D. P. MERRITT, Solicitors Executors and Trustees under the will of Thomas Merritt. EARL & FLETCHER & LAWRENCE, Solicitors for mortgages.



DON'T BE DISCOURAGED.

He who possesses but little strength, and who uses that little effectively in God's service, is a greater man in God's sight, and a more profitable servant, than one, richly endowed with Divine gifts, who undertakes no tasks for God, but who, it may be stands by and sneers at what he calls the puny efforts of others less richly gifted than he. We cannot all attain to the greatness of mighty accomplishment, but we can all attain to the greater greatness of being faithful.

BE TRUE TO PERSONAL DUTY.

There is a general disposition to measure ourselves by others. So far as duty is concerned, nothing could be more dangerous. We lack the data for an absolute correct estimate of others. Possible we may correctly judge. But what others do or neglect to do, at least apart from relations to us, really does not determine or modify our duty. What is due from me? What ought I to do? These are the vital and pertinent questions for each individual.

Try to make others better,
Try to make others glad,
The world has so much of sorrow—
So much that is hard and bad.
Love yourself last, my brother,
Be gentle, and kind, and true—
True to yourself and others,
As God is true to you.

BEARING CROSSES.

The Crusaders of old, we are told, used to bear a painted cross upon their shoulders; it is to be feared that many among us take up crosses which sit just as lightly, things of ornament, passports to respectability, cheap exchange for a struggle we never made, and a crown we never strove for. But let us not deceive ourselves. None ever yet entered the kingdom of heaven without tribulation—not, perhaps, the tribulation of fire, cross or rebuke or blasphemy; but the tribulation of a bowed spirit and a humble heart; of the flesh crucified to the spirit and of

FORGET YOU EVER HAD IT.

catarrh the Most Odious of All Diseases Stamped Out, Root and Branch.

Catarrh is the most foul and offensive disease that afflicts the human race. Any one with social ambitions had better renounce them if he has a bad case of catarrh, for his presence, if tolerated at all, will be endured under protest. The foul and sickening breath, the watery eyes, the hawking and spitting and fetid discharge at the nose make the unfortunate sufferer the most avoided of human beings.

Stuart's Catarrh Tablets are the hope and relief of catarrh victims all over the world. They go direct to the root of the disease and thoroughly eradicate it from the human system. They cleanse and purify the blood of all catarrhal poisons and under their influence all impurities are carried off. The blood becomes pure, the eye brightens, the head is cleared, the breath becomes sweet, the lost sense of smell is restored, the discharges cease and the sufferer again feels that he has something to live for. He is again a man among men and can meet his fellow beings with satisfaction and pleasure.

The following letter from a St. Louis lawyer is only one of thousands received praising the merits and curative powers of Stuart's Catarrh Tablets. Read what he says:

"I suffered from catarrh for 15 years. It would be worse at certain seasons than others, but never failed to annoy me and cause me more or less misery during that period. About a year ago I got so bad that I thought of abandoning my practice. I was a nuisance to myself and all who came near me. My condition was very humiliating and especially so in the court room. I had tried, I thought, every known remedy; all kinds of balms, ointments, inhalers, sprays, etc., till I thought I had completed the list. I was finally told of Stuart's Catarrh Tablets by a friend who took pity on me and, as a drowning man will catch at a straw, I got some and began taking them. I began to improve from the first day and I kept up the good work you may rest assured. In six weeks I was free from catarrh as the day I was born, but to make assurance doubly sure, I continued the treatment for six weeks longer.

"I have had no trace of catarrh in my system since. I am entirely free from the odious disease and feel like a new man. I write this letter unsolicited for the benefit of fellow-sufferers and you may give it as widespread publicity as you wish.

Stuart's Catarrh Tablets are for sale by all druggists at 50 cts. a box.

hard conflicts with the power of darkness; and, therefore, if our religion be of such a pliable or elastic form, as to have cost us neither pains to acquire, nor self-denial to preserve; nor efforts to advance, nor struggle to maintain holy and undefiled, we may be assured our place among the ranks of the risen dead will be with that prodigious multitude who were pure in their own eyes, and yet were not washed from their filthiness.—Rev. Dr. Moore.

AT EVENTIME.

To-night, my soul, be still and sleep;
The storms are raging on God's deep—
God's deep, not thine; be still and sleep.

To-night, my soul, be still and sleep;
God's hands shall still the tempest's weep—
God's hands, not thine; be still and sleep.

To-night, my soul, be still and sleep;
God's love is strong while night hours creep
God's love, not thine; be still and sleep;

To night, my soul, be still and sleep;
God's heaven will comfort those who weep—
God's heaven, and thine; be still and sleep.

BEING WHERE WE OUGHT TO BE.

We ought to be where we ought to be. There is no place for us like our place. But just where our place is God knows better than we know. Hence it is all important for us to have God's direction as to our path of duty, and as to our station in life. God is ready to show us by his Spirit, by his word, and by his providences, just where we ought to be, and just what we ought to do. It is for us to listen to God's influences, and then to be and to do accordingly. Guided by him, we can say in confidence at all times, "I know that I am where God wants me to be, and therefore I know that I am in my place for now, however strange it seems for me to be just here."—S. S. Times.

BOTH PLEASED.

A commercial traveler who occupied the same car with a clergyman asked him if he had ever heard that in Paris as often as a priest was hanged a donkey was hanged at the same time. The victim of the joke replied in his blandest manner, "Well, then, let us both be glad we are not in Paris."

HIS GAIN.

Miss Eakin, of Siam, told of a little native boy who died soon after he was converted to the Christian belief. His mother was a heathen, and it is usual in Siam, for a bereaved mother to make the air hideous with her lamentations. The little boy had been very happy in the thought of dying, and the mother could not but contrast his experience with others. When his little body was laid in the tomb and she had not shed a tear, a missionary asked if she did not feel his death. "Oh, yes," she said, "but how can I weep when I know he is happy."

You read your religious paper and throw it aside. An old saint in the lane would be happier a week for the gift of the cast off sheet. A dozen carriages were at Uncle Tob's bidding last election day, but nobody ever thinks of hitching up to take the old rheumatic out to church. That bedridden neighbor over the way thinks that all she needs to make her happy is to have some one come every day and read a chapter in the Bible. These are trifling things you say. Yes; trifling as a cup of cold water. A cup of cold water. That means: Quench somebody's thirst. Satisfy somebody's longing. Cool some weary brow. Bathe the temples of the faint. Refresh somebody who is weary. That is the greatest thing. Your hired man needs a drink of water and then he will see to lifting the heavy load.—Ex.

A HOPEFUL PROSPECT.

The St. Louis Mirror has this story of a beloved president of an eastern college. One beautiful day the president was strolling over the campus with his wife. They were admiring the buildings, some of which had been erected by some wealthy alumnus.

Presently they came to a noble hall, built of stone, and occupying a commanding position. Over the main entrance was the marble tablet, which announced that the hall had been erected by John C. Blank, as a Memorial to his Beloved Wife.

The president stood for a moment and looked at the imposing pile. Then he heaved a sigh that might have held some envy. "Ah," he said, "that is [what I should like to do for my college."

He cannot understand why his wife should have looked so horrified.—Ex.



Brim-full of Health and Energy.

Life is worth living when one can awake after a good night's sleep—ready for anything the day may bring. Eye clear; tongue clean; liver active; stomach right; hand steady and every nerve vibrating with that splendid sense of the power of perfect health. Too few enjoy this enviable morning awakening, but

Abbey's Effervescent Salt

can always be depended upon to restore the system to its natural condition and keep you in good sound health. A gentle laxative it helps nature to rid the system of poisonous impurities, stimulates the liver and tones up the digestive organs. At all Druggists 25c. and 60c.

Fire Insurance. Absolute Security Queen Insurance Co. Ins. Co. of North America. JARVIS & WHITAKER, General Agents. 74 Prince William St., St. John, N. B.

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

A Kidney Sufferer FOR Fourteen Years.

TERRIBLE PAINS ACROSS THE BACK. Could not Sit or Stand with Ease. Consulted Five Different Doctors.

Doan's Kidney Pills FINALLY MADE A COMPLETE CURE.

Mr. Jacob Jamieson, Jamieson Bros., the well-known Contractors and Builders, Welland, Ont., tells of how he was cured: "For fourteen years I was afflicted with kidney trouble which increased in severity the last five years. My most serious attack was four years ago, when I was completely incapacitated. I had terrible pains across my back, floating specks before my eyes and was in almost constant torment. I could not sit or stand with ease and was a wreck in health, having no appetite and lost greatly in flesh. I had taken medicine from five different doctors and also numerous other preparations to no purpose. I finally began to take Doan's Kidney Pills and before I had taken five boxes the trouble left me and I now feel better than I have for twenty years. Those who know me know how I was afflicted and say it is almost impossible to believe that I have been cured, yet they know it is so. I have passed the meridian of life but I feel that I have taken on the rosy hue of boyhood." Price 50 cts per box, or 3 for \$1.25, all dealers or THE DOAN KIDNEY PILL CO., TORONTO, ONT.

Our New Term Begins Monday, January 4th.

The year now closing has been our Record Year. For this we thank our patrons, and will strive earnestly to deserve that 1904 will be even more successful. We hold the right for exclusive use in New Brunswick of the latest, and only up-to-date Actual Business Practice. Send for Catalogue.



S. Kerr & Son Oddfellows' Hall

Your Wife

may think you are simply throwing away your money by paying Life Insurance premiums, but she will understand that you have a good lead if you should shuffle off this mortal coil and leave her penniless for a few thousand dollars to

The Mutual Life OF CANADA
E. F. BOREHAM, Manager for Nova Scotia. Halifax, N. S.

Canadian Baptist Hymnals.

We can supply these in five different bindings. Send for price list.

A. & W. MacKINLAY.
135 and 137 Granville St., Halifax, N. S.

Fire Insurance effected on Dwellings, Furniture, Stocks and other insurable property.
W. H. WHITE, General Agent, No. 3 King St. Office phone 651. House 1060.

INTERCOLONIA RAILWAY

On and after SUNDAY, Oct. 11, 1903 rains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton	6.30
2—Exp. for Halifax, the Sydneys and Campbellton	7.00
4—Express for Point du Chene	13.15
26—Express for Point du Chene, Halifax and Pictou.	12.15
8—Express for Sussex	17.10
134—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney	23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.30
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Point du Chene	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER, ager. General Man. Moncton, N. B., Oct. 9, 1903. CITY TICKET OFFICE: 7 KING STREET, ST. JOHN, N. B. Telephone 1053. GEO. CARVILL, C. T. A.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA

HEADACHE, DEPRESSION OF SPIRITS, AND INDIGESTION. K.D.C. AND PILLS. Write for them. Price 50c per box, 3 for \$1.25. All Dealers. Made in U.S.A. and New Brunswick, Can.

This and That

TWO DOGS AND SOME GESE.

A goose is no fool, and still less is a gander. He will remember a kindness and revenge an injury; he is courageous, he has an immense sense of humor, although it chiefly shows itself, writes a contributor to 'Our Four-Footed Friends,' in a rather deplorable fondness for practical jokes.

We had at the ranch a little dog, Roxy by name, very round and fat, and unfortunately very near-sighted. He used to be called to his supper about the time the geese are called to theirs. He had to go through the garden gate to get his supper, while the geese take theirs outside.

Now the goose, a very observant bird, was not long in noticing the fact of Roxy's appearance simultaneously with his own, and at once proceeded to utilize his discovery. He arranged his haem in two lines on each side of the gate and leading thereto.

Not dreaming of harm, the trustful Roxy trotted briskly between the lines, and there made his fatal error. The first goose nipped him as only a goose can, then the opposite goose, and so on alternately. The unhappy dog ran a regular Indian gauntlet, getting finally through the gate and howling with anguish. Then the geese gave vent to shrieks of demonic laughter, long and loud. The joke was too good for words. Three times did the wretched Roxy fall a victim to the wiles of his enemy, till finally he would stop short, raise one paw, regard his tormentors more in sorrow than in anger, and run around to the other side of the garden where a friendly hole in the fence gave him entrance.

Roxy died full of years and experience, and was succeeded by a little pug who thought his chief duty in life was to rush upon the geese unexpectedly, and drive them from their supper. He was an immense success till his late overtook him. One ever-to-be-remembered afternoon he tackled the gander and seized him by the tail.

The gander immediately made for the pond half running and half flying, but with such speed that the astonished pug did not dare let go. The feathers were strong, and the dog performed most of the transit in the air. When the pond was reached, the gander with undiminished speed reached the middle where the pug got a chance to let go and struck out for the shore.

The avenger of blood was behind him, and before he reached land he was the recipient of the most scientific, broadminded, and colossal thrashing an offending creature ever endured. A sad little dog reached the shore where he sat down and lifted up his voice and wept. He has not thought it for his interest to meddle with the geese since—Ex.

PROTECTING MIGRATING BIRDS.

Bird lovers here will be interested to note that the birds have a friend in high places in Egypt. The Minister of the Interior there has made a laudable endeavor to limit if not to suppress the wholesale capture and slaughter of singing birds. Henceforward the catching of them with nets is to be permitted only at a distance of 1,000 meters from the seashore. It has been the practice of the bird dealers to spread their nets in autumn along the shore, as near as possible to the sea, so as to entrap the little creatures directly they arrive from the land exhausted with their long flight across the ocean. The birds will have a chance, under the new regulations to enjoy their well earned rest after their journey and to recruit their powers for a flight further inland. Bird catching with lime twigs has also been prohibited under penalty, as well as the transport and sale of the small birds locally known as 'beccafiques.'

HER NAME WAS HELEN.

Two young fellows, a bachelor and a married man, partners in trade, were the best of friends, and their intimacy extended to personal as well as to business matters. One of them the bachelor, a simple-minded fellow was in the habit of reading to his partner extracts from letters of an ardent and affectionate nature from a lady in the north, who signed herself 'Susie.' The married man went abroad for twelve months and returned just in time to attend the wedding of his partner. I hardly feel like a stranger, he said in his sweetest tones to the bride in fact I feel as though I ought to be well acquainted with my partner's wife since he has often done me the honour to read to me extracts from his dear Susie's letters. The faces of husband and speaker were studied, as the bride drew herself up and emphatically and distinctly; I beg your pardon—my name is Helen!

A PARTICULAR DOCTOR.

A doctor tells a good story in connection with a lad who was recently in his employ. It was part of his duty to answer the surgery bell and usher the patients into the consulting room. One morning there presented himself at the surgery door a young fellow with whom Buttons was on speaking terms.

'Halloa, Jackson!' he remarked, 'what's the matter with you?'

'Oh I just want to see the doctor,' was the reply.

'Have yer brought yer symptoms with yer?' inquired Buttons; 'cose that's the fust thing he'll ask yer about. If yer ain't brought 'em ye'd better pop back an' get 'em; he won't be down for another quarter of an hour, an' he's awful pertickler about 'em.'

ALCOHOLISM IN FRANCE.

The French Chamber of Deputies, says the 'Christian' arousing itself to action with regard to the ravages of alcoholism in the country. The first step taken is in an 'interpellation' relating to liquor traffic. At the same time the National Congress against alcoholism meets in Paris and its session are being held during this week. The leading men of France are behind this congress, and its decisions will be fateful for the liquor business. France is being driven to face the situation. Scientists have proved that the alarming decrease in population, and the equally alarming increase in lunacy, are due to this same cause. In certain parts of Normandy the adult population consumes a quart of brandy per head per day, while among women especially spirits-drinking has assumed frightful proportions. A country must save itself from these terrors, or lose itself entirely. The remedy would be simple were it not for vested interests, selfishness and greed.

There are many stories told of Sir Evelyn Wood, as of other Generals. One day (according to the 'Lady's Magazine') Sir Evelyn arrived at the railway station at Aldershot dressed in mufti and unattended. On the platform was a smart young private who did not know him by sight and failed to notice him. 'Come here young man,' said Sir Evelyn; 'Why don't you salute me?' 'Because I don't know who you are,' replied Tommy. 'I am Sir Evelyn Wood,' explained the General. 'Hal Hal replied Tommy. 'If Sir Evelyn heard you say that he'd soon punch your head for you!'

A painter was recently bemoaning the delinquencies of a certain artist friend of his. 'We're a sad lot, I'm a afraid, we artists he said in conclusion. You can't tell me anything about artists, remarked the lady he was with a little sadly. 'I know one. And what did he do, inquired her companion, 'to turn you against the entire fraternity? He married me! she said.

AN EFFECTIVE ILLUSTRATION.

When my little boy was a little fellow his mother suggested to him that it would be a good thing for him to give me a Christmas present. She wanted to teach him the joy of giving, and to turn his little mind from the idea of always getting something in connection with Christmas, and so he took a very small sum and bought me a pocketknife; probably paid about 10 cents for it. I made a considerable fuss over it (and I thought a good deal of it; I have it to this day), and the fuss pleased him very much, and the next day he got possession of that knife and at dinner he presented it all over to me again. He said, 'Daddy, I have got a knife for you.' I said let me see it. And then I said, 'Son that is my knife; that is not yours. You gave me that knife yeste day, and now it is my knife.' He got that through his baby head. Cannot we get it through our heads? If we mean business when we give ourselves to Jesus Christ, then we are given to Him, and we have nothing left to give.

I was Cured of Acute Bronchitis by MINARDS LINIMENT. J. M. CAMPBELL. Bay of Islands.

I was cured of Facial Neuralgia by MINARDS LINIMENT. WM. DANIELS. Springhill, N. S.

I was cured of Chronic Rheumatism by MINARDS LINIMENT.

GEORGE TINGLEY. Albert Co. N. B.

Get a Big Lovely Dressed Doll

FREE



Girls! do you want a Lovely Big Sleeping Doll, beautifully dressed up and German beauty, nearly

1-2-YEAR OLD!

This lovely reported Doll is neatly and handsomely dressed in the very latest French doll fashion. Dolly is a beauty, prettier than any baby you ever saw; she has bluish head, rosy cheeks, sleeping eyes, lovely long curly hair (dark or blonde), peachy teeth, fancy lace trimmed dress, fancy dress underwear, with hat, shoes, stockings, etc., complete and stylishly dressed from head to shoes, in elegant and lovely doll, sweet and pretty as a rose in June, she shuts her eyes and goes to sleep as natural as baby herself.

Girls! now is your opportunity to obtain one of our lovely dolls before any other girl gets ahead of you, drop ever, thing else and write to us, we are giving away hundreds of lovely dressed, jointed and sleeping dolls for selling only 15 packages of our Famous 'Marvel' Washing Blue, the best thing made, at 10 cents a package. Don't send any money. Order to day, we will send Dolly by mail post-paid, you sell it at 25 cents a package, and with each package a certificate is given entitling customer to a valuable silverware present from us. 'Marvel' Washing Blue is the great wash day help, sell in almost every house, you can sell the 15 packages in a few hours; when sold return us the money, \$1.50, and we will carefully pack and promptly forward to your address, one of our handsome dolls. Note—We a range to prepay all charges on your doll right to your address, so that you receive your lovely doll without cost, and besides the lovely large doll we also send you a beautiful little 'Bisque' Baby Doll with lovely long hair and jointed body, you can put the baby doll to sleep with the large Mother Doll and have lots of fun, remember we send the two dolls for selling only the

DOLLY WIDE-AWAKE LOOK-IN FOR ITS MAMMA.

15 packages, and we also send another lovely extra present if you are quick in replying.

We want every honest girl to write at once, we will treat you fair and right, and expect the same from you.

Please understand, this is no catch-word scheme to deceive our little friends, but an honest proposition made in good faith, by a well-known reliable business firm to advertise our business. Don't delay, order the 'Marvel' Washing Blue at once and be the first in your locality to receive these lovely presents. Address: **MARVEL WASHING BLUE CO., DOLL DEPT., 832 10th ST., TORONTO, ONT.**

Amherst Boot & Shoe Co. Ltd.
Amherst, N. S.

Authorized Capital,	\$500,000.00
Paid up Capital,	\$160,000.00
Output, 1902,	\$600,000.00

For thirty eight years AMHERST and SHOES have been SYNONYMOUS. Our goods make trade and keep it.

Headquarters of "OLD RELIABLES."

Six Carloads Rubber Footwear just put in our warehouses at Amherst and Halifax. Write us and let us supply your wants or direct one of our travellers to call on you. **AMHERST BOOT & SHOE CO. LTD.**

FREE!

Ladies and Girls,
You Can Earn This

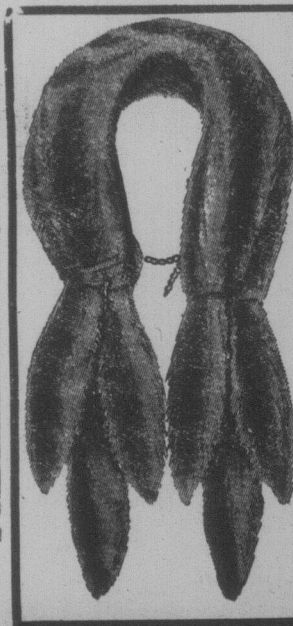
Handsome Fur Scarf

In a Few Minutes

SEND your name and address, and we will mail you post paid 8 large beautifully colored Pictures 16 x 20 inches, named "The Angel's Whisper," "The Family Record," and "Simply to Thy Cross I Cling," to sell at 25c. each. We also give a 50c. certificate free to each purchaser. These pictures are handsomely finished in 22 colors, and could not be bought in any store for less than 50c. each. Every one you offer them to will buy one or more. When sold send us the money, and we will send you this

HANDSOME FUR SCARF

Over 40 inches long, 8 inches wide, made from selected full-furred skins with six fine full black tails, the very latest style. We know you will be more than pleased with it. Miss J. Bockers, Rossberg, Can., said: "I write to thank you for the handsome fur scarf, it is just beautiful. I could not buy one like it in any store for \$3.00." The regular price in all the stores is \$3.00, and they fully equal in appearance any \$5.00 Fur Scarf. We could not think of giving this for so little, were it not that we had a great number made specially for us during the summer when the furriers were not busy. Ladies and girls, take advantage of this chance and write for the pictures to-day. We guarantee to treat you right, and will allow you to keep out money to pay your postage, so that your Fur Scarf will not cost you one cent. Address **THE COLONIAL ART CO., Dep. 42 Toronto.**



INDEX.

A
 Abalom, 676, 693
 Abyssinia 719
 Acadia College, 69, 85, 100, 165, 197, 229, 341, 350, 372, 436, 475, 595, 677, 684, 691
 Acadia College, How Built Without Money? 692
 Acadia Men at Yale, 436
 Acadia Seminary, 53, 117, 181, 201, 357, 434, 505, 645, 744, 781, 783
 Aerial Mail, 203
 Africa, 113, 183, 209, 485, 577, 723, 783 (See "South Africa")
 African Baptists of Nova Scotia, 404
 Alaskan Boundary, 65, 97, 113, 120, 145, 401, 561, 596, 641, 657, 673, 689, 723
 Annabaptists, 562
 Animal Surgery, 625
 Annuity Fund, 37, 645, 660, 661, 739
 Antarctic Expedition, 225
 Apple Crop, Canadian, 561, 705, 735
 Archibald, Rev. E. N., 373, 377
 Argentine and Chili, 49
 Armenia, 49
 Associations, 372, 405, 452
 Associations
 N. B. Eastern, 345, 468, 469, 613
 N. B. Southern, 434
 N. B. Western, 418
 N. S. Central, 420
 N. S. Eastern, 450
 N. S. Western, 402
 P. E. Island, 437
 Atlas of Protestant Missions, 196
 Atonement—Reconciliation, 291, 307
 Australia, 65, 117, 513, 783

B
 Bagdad Railway, 257
 Balfour, 593, 609, 625, 641
 Balkan Disturbances, 321
 Baptism, 357, 82, 85, 85, 163, 355, 628
 Baptist Educational Institutions in Ontario, 723
 Baptist Historical Society (Maritime) 700
 Baptist History, 500 (See "Saunders' Baptist History")
 Baptists, African, of Nova Scotia, 404
 Baptists in South Africa, 325, 364
 Baptist S. S. Convention for N. B., 676, 677
 Baptists, St. John, 700
 Baptists, The, and Church Times, 516
 Baptists, what they stand for, 624
 Baptist Union of Great Britain and Ireland, 452, 708
 Being Real, 100
 Believing and Living, 260
 Berwick Baptist Church (N. S.), 737
 Between Death and the Resurrection, 514
 Biblical Discovery, 113, 420, 436, 452, 628
 Black, David, the story of, 499
 Black, Dr. S. McC., 84
 Blair, Hon. A. G., 449
 Blind, Institution for the, 181, 799
 Boardman, George Dana, 293
 Bowne, Prof., 802
 Boxing Contests, 433, 513, 516
 Boyhood of Jesus, 818
 British and Foreign Bible Society, 660, 700
 British Columbia, 257
 Bulgaria, 97
 Burdette, Robt. J., Ordination of, 563

C
 Campbell, Rev. R. J., 613
 Canada and Canadian Parliament, 17, 33, 65, 81, 113, 161, 177, 193, 209, 225, 241, 257, 289, 449, 449, 481, 561, 657, 689, 705, 783, 799
 Canada, Baptist Missions in, 517
 Cape Breton, An Appeal from, 212, 221
 Carnegie, Andrew, 405
 Cassius M. Clay, 481
 Chamberlain, 129, 177, 321, 369, 465, 593, 609, 641, 751
 Cheyne, Dr., 692
 Chicacole, (1878), 226
 Chicacole Hospital, 600, 616
 Chili, 49
 China, 49, 65, 435
 Choirs, Church, 131, 133
 Christian Character, 196
 "Christian Science," 596
 Christian Union, 69, 85, 92
 Christmas, 790, 802, 803
 Christ's Rule of Living, 736
 Christ—Was He Homeless and Homeless? 769
 Church and the World, 211
 Church Conscience, The, 16

D
 Dadson, Dr. E. W., 20
 David and Goliath, 484
 Davidson, Dr. A. B., 437
 "David Weston," Burning of, 609
 Deaf and Dumb, Provision for, 181, 417
 DeBlois, Dr. Austen, 105
 Dedication of Meeting Houses, (See "Houses of Worship")
 Denmark, 593
 Denominational Funds, 441
 Denominational Reunion, 452
 Denominational Spirit, 324
 Development of Character in Colleges and Academies, 162, 178, 372, 417
 Dickey, Senator, 449
 Disaster Through Flame and Flood, 356
 Doctrine and Life, 292
 Doherty Murder Case in St. John, 33, 500
 Dowie and Dowieism, 274, 722, 767
 Drink Habit, Effect of in Great Britain, 689
 Drones, How to Deal With, 148
 Duty, A Word About, 180
 Dynamics of Doctrine, 690

E
 Education, 163
 Education Act, 500, 516, 577, 597
 Educational Association, Nova Scotia, 580
 Edward VII., 1, 225, 289, 449, 465, 609
 Elder, Professor William, 404
 Emerson, R. W., 403
 Emotional in Religion, The, 594, 596
 "Encyclopaedia Biblica," 453
 Eucharist, The, 323
 Expository Preaching, 52

F
 Faith, 179
 Family Reading, 770
 Finland, 97
 Foreign Missions (See "Missions")
 Forests, Our, 97
 Forgiveness, 660
 Forward Movement, The Second, 164, 165, 197, 244, 677
 France, 241, 433, 513, 577, 657, 735
 Free Baptists, 36, 92, 105, 597, 692
 Freeman, Rev. Augustus, 581, 589, 653
 Fruitfulness, 276
 Fundamentals of our Faith, 308

G
 Gambling, 3, 276, 290, 308
 Germany, 193, 257, 465, 719, 735, 783
 Gifts of Christian Parents to Children, 259
 Give Them the Best Things, 754
 Giving, 36, 68, 69, 181, 194, 242, 248, 258, 501
 Gordon College at Khartown, 485
 Gospel, The, A Rule of Life, 116
 Great Britain, 129, 145, 177, 193, 321, 433, 465, 577, 593, 609, 625, 641, 657, 754
 Great Possessions, 451
 Guide, The Unsafe, 212

H
 Half-Baked Ephraim, 81, 132
 Hall, Rev. Wm. E., 69, 85
 Hamilton, Sir Ian, 625
 Hammurabi and his Code, 436
 Hearing a Sermon, 19
 Henson, Dr. R. S., 645, 692
 Herbert, Sir Michael, 625
 Higher Critic of Ten Hundred Years Ago, 322
 Hire of the Laborers, 52
 Holland, 193
 Holy Spirit, The, 83, 101, 116, 435, 737
 Home Missions (See "Missions")
 Horton Academy, 472, 501, 565, 581, 716
 Houses of Worship Dedicated, 268, 377, 412, 516, 620, 709, 753, 810
 Hovey, Dr. A., 565, 580, 645

I
 Inspiration of the Bible, 801
 Ideal Friendship, 516, 579
 Immigrants to Canada, 241, 340, 433, 452, 609, 710
 India, 1, 113, 120, 248, 328, 355, 706, 784, 790, 800
 Industrial Activity, 161
 Influence of a Great Idea, 162
 Information and Inspiration, 339, 801
 Inspiration for the Christian Life, 580
 Intelligence, the Religious, 4, 5, 36, 597
 Ireland, 49, 120, 177, 209, 465
 Irreverence Rebuked, 612

J
 Japan, 65, 305, 337, 338, 495, 561, 581, 593, 641, 661, 673, 767
 Jarvis St. Church, Toronto, and City Taxes, 495
 Jealousy, Sin of, 500
 Jews and East Africa, 377
 Jews in Russia, 321
 Joel, the Prophet, 275
 Journalism, A School of, 343
 Judging Others, 306
 Judson, Dr. Edward, 660

K
 Kingdom of God, The, 68
 King Edward, (See "Edward VII.")
 "Key to the Missionary Problem," 642
 Kitchener, Lord, 485

L
 Lack, A Great, 228
 Layman, If I were a, 67
 Lebanon and Luyma Meeting House, 34
 Letters from:
 Burmah, 274, 483
 California, 213
 Halifax, 21, 53, 165, 228, 309, 482, 596, 629, 693, 709, 739, 758, 787, 801, 803
 Hamilton, N. Y., 474
 Illinois, 67, 133
 India, 37, 104, 120, 149, 168, 176, 568, 594, 604, 771
 Lunenburg County, 5
 Maine, 755, 787, 800
 Malden, Mass., 93
 Montreal, 12
 Newton, 24, 147, 228, 325, 405
 Ontario, 69, 149, 213, 293, 565, 693
 Rochester, 197, 341
 Virginia and North Carolina, 82
 Liberty and Self-Restraint, 98
 Life Building, 610, 707
 Like Father, Like Son, 116
 Longfellow, H. W., 211
 Lorenz, Dr., 401
 Love, A Mother's, 115
 Lynching in United States, 433, 452, 497, 625

M
 Macedonia and Bulgaria, 97, 545, 577, 609, 689
 Maclaren, Dr. Alex., 420
 Making the Most of Life, 114

M
 Ma churia, 145, 257, 273, 337, 485
 Ma omi, (See "Wireless Telegraphy")
 Matter, New Theory as to, 401, 417
 McMaster University, 309
 Methodist Conference, 405
 Millionaire, the Gifts of, 66, 68
 Ministry Christian, The, 84
 Ministerial Credentials, 181
 Ministers' Annuity (See "Annuity Fund")
 Minister, The, and His Critics, 371
 Missions:
 Foreign, 8, 56, 146, 149, 178, 183, 196, 210, 226, 242, 248, 296, 327, 642, 800
 (Also Notes by Sac'y of F. M. Board in Most Issues)
 Grande Ligne, 628
 Home, 28, 245, 348, 381, 421, 501, 517, 553, 617, 762
 Morocco, 81
 Motives for Conquest, 658
 Mowat, Sir Oliver, 237
 Multi-Millionaire's Bible Class, 114
 Municipal Ownership, 321
 Muscat, 145

N
 Negroes, The, 17, 739, 769
 New Year, The, 3-4
 New Zealand, 97, 337, 783
 Niagara, 488, 545
 Nigeria, 113, 289
 Northwest, The, 481, 609, 735

O
 Obadiah, Book of, 226
 Obedience, 34, 627
 Oberlin, John Fred'k, 130
 Obituaries, 36, 60, 117, 125, 653
 Obligation of the Church to Give the Gospel to the World, 210
 Ontario and Quebec Convention, 676
 Optimism, 4
 Ordinations, 92, 105, 204, 325, 373, 425, 444, 556, 563, 585, 633, 636, 660, 661
 Organic Member, An, 164
 Organization of Church (See "Churches Organized.")

P
 Pacific Cable, 289
 Palestine, 50, 545
 Panama, 65, 117, 719, 735
 Parable of Pine Tree and Lichen, 340
 Parents Christian, 259
 Paper, The Religious, in the Home, 291
 Parker, Dr. Joseph, 51
 Parker, Rev. Warren L., 325
 Parliament, British, 193, 273, 767
 Parliament, Canadian (See "Canada")
 Parry, Rev. H. N., 739, 759
 Passive Resistance in England, 509, 516, 577, 597
 Pastor's Great Work, The, 52
 Paul's Cheerfulness and Courage, 514, 547
 Peace, How Obtained, 260
 Persian Gulf, 105
 "Personation" in Elections, 33
 Philosophy and Science, 353
 Pope Leo XIII., 468, 497, 520
 Pope Pius X., 497, 500, 513
 Prayer Meeting, The, 100, 164, 581, 769
 Prescher and Dying Man, 322, 341
 Preferential Tariff, 369
 Premier of France, Attempted Assassination of, 513
 Profanity and Golf, 497
 Privy Council and Sunday Laws, 484, 642
 Professions, The, 337
 Public Utility, The, 178
 Public Schools and National Life, 220

Q
 Quarterly Meetings, 25, 29, 41, 57, 125, 169, 172, 185, 188, 204, 205, 220, 297, 300, 313, 377, 380, 409, 412, 413, 444, 461, 488, 601, 617, 620, 633, 636, 649, 661, 684, 713, 727, 791, 807
 Rail Road Disasters, 1, 417, 513, 799
 Reforms in Rail Road Tariff, 225
 Religious Appeals, Our, 180
 Religious Conviction, Decline of, 594
 Religious Education Asso. (See "Conventions.")
 Religious Revival of Maritime Provinces, 594 (See also "Revivals.")
 Repentance, 644, 659
 Revealed by their Fruits, 786
 Revivals, 4, 5, 53, 68, 84, 562, 594, 784
 Rhodes Scho-larship, 561
 Rice Culture, 49
 Ritualism, 2
 Rockefeller, John D., 164, 165,

R
 Roman Catholics, 628
 Rubber Culture, 735
 Russia, 1, 49, 97, 145, 177, 257, 273, 289, 321, 401, 433, 465, 513, 545, 561, 641, 661, 673, 719, 767, 802

S
 Sabbath Observance, 213, 231, 244, 371, 404, 484, 497, 516, 642, 768
 Salisbury, Lord, 545
 Sanford, Mrs. R., 453, 501, 563, 568
 Saunders' Baptist History, 92, 500, 528
 Savara Mission, 146, 200, 216, 408, 424
 Second Forward Movement (See "Forward Movement")
 Sermons by:
 Calder, Rev. E. R., 546
 Copley, Rev. L. M., 98
 Freeman, Rev. Charles R., 466
 Maclaren, Rev. Alexander, 626
 McDaniel, Rev. George W., 306
 Morse, Rev. R. O., 146, 258
 Roach, Rev. H. H., 50
 Spurgeon, Rev. C. H., 21
 Wright, Rev. F. C., 194
 Sermons, How to Hear, 579
 Servia, 369
 Solomon, King and Temple-Builders, 738, 754, 770, 786
 Songs and Authors, 227, 242
 Soul-Winning, 515
 South Africa, 33, 49, 120, 177, 241, 321, 405, 545, 561, 613, 783
 Sir Galafad, Story of, 815
 South Sea Islands, 327
 Spasmodic Christians, 244
 Spencer, Herbert, 787
 Spent Thrift, The, Is he a Benefactor? 612
 Spiritual Argon, 675
 Spurgeon's Dilemma, 626
 Starbuck's Psychology of Religion, 453
 Steele, Dr., 581
 St. Louis World's Fair, 305
 Stubbett, E. C., 117
 Sunday School, The, 101
 Sunday School, The Moral Influence of, 578
 Systematic Benevolence, 242, 258, 501

T
 Temperance, 21, 52, 81, 82, 97, 129, 180, 420, 552, 609, 705, 723, 787
 Tennyson, 409
 Thanksgiving, 644
 Thibet, 767
 Trans-Canada Railway, 209, 273, 305, 401, 417, 449, 481, 513
 Transvaal (See "South Africa")
 Triumphs of Christianity in Japan, 138
 Trotter, P. President, 32, 84, 481, 734
 Trumbull, Dr., 802
 Twentieth Century Fund, 6, 49, 62, 68, 131, 473, 628, 629, 633, 665, 689, 723

U
 Unanswered Prayers, 227, 228, 275, 658, 754
 Uncle Lij's Opinion, 675
 Undisputed Perils, 118, 563
 Unwarranted Assumption, An, 628

V
 Venezuela, 17, 81, 97, 209
 Vision of G. d., 720
 Volcanic Action, 497

W
 Wales, The Cradle of Baptist Principles, 18, 163
 Wallace, Rev. Isaiab, His Recital records, 216, 500, 516, 517, 524, 528, 746
 Wanted—Convictions, 308
 Watch care of the church, 132
 Watchfulness, 260
 W. B. M. U., 104, 312
 Wesley, John, 340, 452
 West Indies, 513, 593
 Wilberforce and Slaves, 753
 Wireless Telegraph, 17, 225
 Wolfville Pastorate, 468, 581
 Wolves in Canada, 17
 Women and Christian Stewardship, 136, 520
 Worshipers, 99

Y
 Yale University, Acadia men at, 436
 Y. M. C. A. Intercollegiate, 690
 Young People, Development of, by Pastor, 498, 567, 757
 Young People's Work, 519

Z
 Zenana Work in India, 328
 Zionist Congress, 545