

Messenger and Visitor

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The Gothenburg System
Professor Macnaghten of Montreal recently presented a paper on the Gothenburg system of regulating the sale of liquor which has attracted some attention. The *Montreal Witness* in discussing that system in connection with Prof. Macnaghten's advocacy of it, says in part:

"In his paper on this system, read before a club devoted to economic science, Prof. Macnaghten says that it is the first scientific attempt to deal with the great evils of the liquor traffic, and that those who object to it are not impartial, being bigoted teetotalers, who are crying and signing for the moon of prohibition. We always regret when the advocates of any good cause weaken that cause by the intolerance of their advocacy. This charge can no doubt be laid at the door of some of the advocates of prohibition, and we are equally sorry to find the cause of the Gothenburg system suffer by it. Those who let the evils of the liquor traffic go on and lift neither hand nor foot to stay it are safe from abuse. They are good, moderate, dispassionate and impartial people. But those who feel the burden of the world's evil on their souls and give time, thought and money and sacrifice their worldly interests to overcome this form of it, are all too ready to flout and sneer at each other the moment they find their methods differ. It would be better that all such should have sympathy for all others who are upon the same quest, and should court their assistance.

We think all true reformers will be found only anxious to find the way by which their end can be best accomplished, and, if they cannot get all they want, willing to take anything that will be progress in that direction. The government is already a partner in the traffic, as it is now carried on with a view to the largest sale possible, so that the crime of complicity, though more obvious perhaps, would not really be aggravated by the government taking control of it with a view to the smallest sale possible. That would, on the contrary, be a more moral attitude. It seems to us only necessary to prove that good would be accomplished by the change, to remove any objection to its achievement on the part of the teetotalers—no need to take umbrage at a nickname. But while those who hold, with Professor Macnaghten, that it is only the abuse of drink that is wrong, may accept that system without protest and with a clean conscience, they should remember that there are those who hold that alcohol drinks have no legitimate use as beverages, and that any system of dealing them out for that purpose is wrong. The protest of these against any sort of partnership or complicity between that business and the government for which they are in their measure responsible, remains in full force. For ourselves we believe that there is a place for the Gothenburg system in connection with any system of prohibition. We never heard of a prohibition law that had no exceptions. The usual exceptions are that alcohol may be sold for medicinal, mechanical and sacramental purposes. Grant that there must be exceptions and there remains an infinite opening for abuse. The temptation of personal profit is still operative and prohibition has generally had the effect of demoralizing the drug business. It might, therefore, be necessary for the government to take charge of that part of the sale which was considered legitimate. In any case, whatever part of the sale is treated as legitimate, would seem to be better in the government's hands. That is theory, however until it shall appear from experience that such an arrangement works better. What is obviously wanting is evidence to show that the Gothenburg system is something more than a scientific attempt and that it actually does what is by scientific economists expected of it. Facts from Russia, where the liquor business has now for ten or twelve years been under government control, might prove of interest.

Opening of Parliament.

The opening of the Dominion Parliament took place on Thursday last with the customary formalities. The new Parliament and the presence of the new Governor-General lent to the occasion somewhat more than the usual interest. There was a remarkably large attendance, and the scene was a very brilliant one. The speech from the throne was brief, and foreshadowed little in the way of new legislation. Earl Grey expressed his appreciation of the honor conferred upon him by the King in appointing him to the distinguished position of Governor-General, and said that his pleasure in being called upon to represent His Majesty in the Dominion had been heightened by the cordial welcome he had received on all sides and from all classes. He alluded to Canada as a favored land which by the advantages it is able to offer settlers is attracting a constantly increasing immigration from the United Kingdom, the United States and other countries. The speech notes the gratifying fact that the trade of the Dominion, which in recent years has so steadily increased, is not diminishing, the aggregate trade for the last fiscal year being the largest on record. There is reference to the appointment of an international

commission composed of three representatives from the United States and from Canada, to investigate and report upon the conditions and uses of the waters adjacent to the boundary line between the two countries, and to make such recommendations for improvements and regulations as shall best subserve the interests of navigation in said waters. It is announced that, in consideration of the recent rapid growth of the Northwest Territories in population, a bill for the purpose of conferring upon them provincial autonomy will be submitted to Parliament. Reference is made to the progress of the surveys for the location of the proposed transcontinental railway and the belief is expressed that tenders for the construction of several sections may be invited during the coming season. The submission of the accounts of the year is promised, and Parliament is informed that the accounts will show a surplus of revenue over all expenses. There is talk that Parliament will close about April 1, but there are few dates more uncertain than that of the closing of our Dominion Parliament. Colonel Hughes has given notice of a motion in favor of an Imperial Parliament in which the colonies should be represented and which should be empowered to deal with inter-imperial, international, commercial, financial and other necessary national problems but leaving to the existing Parliaments their present powers, functions, control of tariff and other matters necessary for their own purposes."

The Emperor

Writing of the Emperor Francis Joseph in "Chapters from My Diplomatic Life" in the *January Century*, Andrew D. White says that he is probably as thoroughly beloved by his subjects as any sovereign in history has ever been. His great misfortunes and fearful defeats in the wars with France and Germany, the suicide of his only son, the assassination of his wife, and family troubles in more recent times, have thrown about him an atmosphere of romantic sympathy; while liking for his kindly qualities is mingled with respect for his plain common sense. During his stay in Berlin I met him a second time. At my first presentation at Dresden, two years before, there was little opportunity for extended conversation; but he now spoke at length and in a manner which showed him to be observant of the world's affairs even in remote regions. He discussed the recent increase of our army, the progress of our war in the Philippines, and the extension of American enterprise in various parts of the world, in a way which was not at all perfunctory, but evidently the result of large information and careful observation. His empire, which is a seething caldron of hates, racial, religious, political and local, is held together by love and respect for him; but when he dies this personal tie which unites all these different races, parties and localities will disappear, and in place of it will come the man who by force of untoward circumstances is to be his successor, and this is anything but a pleasing prospect to an Austro-Hungarian or indeed to any thoughtful observer of human affairs.

Why was it not prevented?

If the facts are as reported, it is difficult to see how, in permitting the departure from New York of the torpedo boat, *Gregory*, built for the Russian Government by Lewis Nixon of Perth Amboy, New Jersey, the United States Government can escape the charge of permitting a breach of the international law of neutrality. It appears to have been a matter of common knowledge that the *Gregory* was being built for Russia, and accordingly there is no apparent reason why the United States Government should not have prevented the departure of the vessel if it had desired to do so. The action of the U. S. Government, or rather its failure to act, in this instance seems all the more remarkable in view of the "Alabama" incident and the strong stand taken in that connection by the United States in support of the view that neutral powers are responsible for damages caused by war vessels built in and sailed from their ports.

Was it

The release from the Innsbruck prison of a Tyrolean guide who had served eight years for manslaughter recalls a story of pathetic and somewhat romantic interest. The story of the events leading to the guide's conviction is related as

follows: "He and a young Viennese doctor, roped together, were returning from an excursion on one of the most perilous peaks in the Tyrol, when the doctor slipped and fell over a precipice. By a superhuman effort the guide preserved his balance, and, the rope holding, he tried to pull his companion to safety. His efforts were futile, but he remained standing upon the ledge, and from the early afternoon of one day to noon the next supported the weight of the doctor's body, and waited for help. No help came, and after hours of agony, the guide finding his strength failing, cut the rope. The doctor fell to his death on the rocks below. The guide succeeded in reaching home, and informing the police of the accident, was arrested. The doctor's family, who were rich and influential, did all in their power to obtain his release, as they considered that he did no wrong in saving his own life, when all chance of saving their relative had gone. They failed however, and the guide was convicted. During his incarceration the doctor's family have supported his wife and children, and now that the guide is a free man again they intend to set him up in business.

An Alleged Pardon.

Kang Yu Wei, a noted Chinese reformer in British Columbia, is said to have received direct advices from Peking that the Chinese Government has granted full pardon to himself and Liang Kai Chow, another reform leader. Both these reformers were excluded from the general amnesty granted other reformers last July. Kang Yu Wei is reported to be much pleased at the news, taking it as a sign that the Chinese Government is beginning to realize that the adoption of the reformers' views will prevent the decay and disintegration of the once mighty Celestial Empire. He says, however that he will not be able to avail himself of the pardon for some time, as far as the liberty to return home is concerned, as he has a great deal of work to do on this continent, including a trip to San Francisco, New York, and other leading centres. Some of Kang Yu Wei's friends and fellow reformers are said to have less faith than he in the good-will of the Chinese Government. They look upon the announced pardon as a trap devised by the wily Empress Dowager to lure Kang Yu Wei to execution. They accordingly advise him not to return to China while the Empress lives.

Reindeer in Alaska.

That scheme for importing reindeer into Alaska from Siberia, which met with criticism and even with ridicule when first suggested a few years ago by Sheldon Jackson, says *Osting*, is now proving the salvation of the Alaska Eskimoes. While the original thought was only to repair the rapidly lessening food supply of the natives, yet it has developed into a veritable reindeer industry. So successfully has the plan worked, in fact, that not only does it furnish the natives with food, clothing, and means of transportation, but holds out the prospect of putting Alaska in a few years in the position of supplying deer meat to the outside market. Reindeer does are prolific, and an excellent cheese is made of their milk. As carriers they have already supplanted dogs for the United States mail, and may be ridden or will carry easily a pack of 150 pounds. In fact the reindeer industry is already a very important one with widening significance.

—Our Lord had a great deal to say about the kingdom both in plain teaching and in parable. He tells us often what it is like, but never just what it is. But while this is so, He has told us very plainly what is its essential characteristic. In His prayer which He gave to His disciples for a model, the nearest approach to a definition is found in the clause immediately following: "Thy kingdom come," viz: "Thy will be done." The doing of God's will is the root idea involved in being in His Kingdom. Whether the Kingdom is within you or without you, is not a question to give much concern. Am I doing God's will, as He has revealed himself to me in His book and in His providences? is of greater moment. That fact assured, puts you into the Kingdom or puts the Kingdom into you.

Baptists and Disciples.

A Paper Presented Before the Joint Conferences of Baptist and Disciple Ministers in Washington, D. C., October 31, 1904, by Rev. C. F. Winbigler, D. D., Pastor of the First Baptist Church.

AGREEMENTS.

Much has been said and written concerning the union of the forces of the Baptists and Disciples. That the two denominations have many beliefs and practices in common none will doubt; there are some beliefs and practices unlike, none will dispute. It is only possible to form a union on the things in which they agree, each manifesting a tolerant spirit towards the other concerning teachings and practices on which there is not at present an agreement. The things changed or given up by each would be gradual and would in a large measure depend on how vitally essential they are held to be, viewed in the light of each other's interpretation of God's word.

The agreements are more than the disagreements. They both take God's word and especially the New Testament to be their rule of faith and practice. The differences of their present beliefs and practices are due to their different understanding and interpretation of the word of God. The agreements might be classified as fundamental and incidental.

FUNDAMENTAL AGREEMENTS.

1. That the Bible is the only authoritative rule of faith and practice. It is tacitly understood and plainly stated by the prominent teachers and preachers in both denominations that the new Testament especially is the Christian's law book. However, the great principles, the blessed truths the marvellous history, and the wonderful prophecies of the Old Testament are accepted as God's word as related particularly to the Jews and inspired by the Holy Spirit. Campbell in his debate with Rice, said, "Bring all things to the discriminating test of God's word. What accords with it, receive believe and practice." Baptists say the same thing. For such statement and testimony they were persecuted, imprisoned and burned. "To the law and the testimony," has been their cry, not to councils, popes, bishops, or ecclesiastical gatherings to learn God's will, God's word, unchangeable, infallible and inspired is the Christian's rule of faith and practice. Human creeds, opinions, confessions, and speculations may come and go, but "God's word abideth forever." These two denominations accept God's word as their rule of faith and practice. And this is a fundamental agreement.

2. That man is sinful and depraved and that he must be regenerated by the Holy Spirit through the truth before he can "see or enter the Kingdom of God." Campbell in "The Christian System," says: "Those out of Christ are, then in their sins condemned, unboly, alien, and lost; while those in Christ are pardoned, justified, sanctified, adopted into the family of God and saved." This has been the teaching of the Baptists from their earliest existence. Both Baptists and Disciples teach that a soul is regenerated by the Holy Spirit through the truth. In the disagreements I shall consider the difference of statements and the peculiar emphasis placed on the statement of the instrument of regeneration. But both teach the same doctrine as to depravity and the necessity of an instrument and agent of regeneration.

3. That only those who believe in and confess Christ should be baptized. Accepting this statement as scriptural the Baptists and Disciples alike hold that infants are not proper subjects of baptism. Campbell says: "When will my pædo-Baptist friends learn this lesson, that Christianity is a personal affair? Those called sons of God are all born again. The radical misconception of all pædo-Baptists is that the Jewish commonwealth and the Christian church are built on the same principle, and that principle, the flesh. No, it is not flesh, but faith, and not hereditary, but personal faith." Baptists were imprisoned for teaching this. (See history.) Dr. Jacobs, of the Church of England, eloquently voices the Baptist thought on infant baptism when he says: "Notwithstanding all that has been written by learned men on this subject, it remains indisputable that infant baptism is not mentioned in the New Testament. No notice is recorded there; no allusion is made to its effects, no directions given for its administration." Baptists and Disciples alike teach that believers, and believers only, should be baptized.

4. That immersion of the believer in water in the name of the Trinity or the Lord Jesus is the only Christian or New Testament baptism. Campbell says, and Baptists say the same thing: "That he who has never been immersed in water in the name of the Father, Son and Holy Spirit has never received Christian baptism." These two denominations are willing to practice what they find in the New Testament, and finding immersion only as baptism they preach and practice that only.

5. That churches should be composed of baptized believers only.

That churches should be independent of one another and that each should rule itself according to the teachings of the New Testament; Baptists and Disciples believe that the New Testament churches were not diocesan, state or national, but local organizations complete in themselves and ruling themselves independently of each other. The Disciples have more of the Presbyterian form of government than the

Baptists. They both believe that no assembly, no synod, no conference, no bishop, no pope, no representatives can or should authoritatively dictate what churches should or should not do. "They are a law unto themselves" but as to the Lord, their Master and Head. They are independent and interdependent in council and co-operation in benevolent and missionary and educational work.

7. That the Lord's Supper should be regularly celebrated. Baptists and Disciples are together on the meaning and import of the Supper. The Disciples observe it weekly and the Baptists weekly, monthly, quarterly, etc. The Disciples do not as a rule give an invitation to communion and are thus like the Baptists in that respect. They both agree that there should be a regular celebration of this ordinance.

So much for the fundamental agreements.

INCIDENTAL AGREEMENTS.

1. They both believe that anyone desiring to preach the gospel should set apart by the church of which he is a member. This may be done alone by delegates as advisors or representives may be invited from other churches to sit in council and give advice as to the expediency of ordaining the candidate to the ministry. The Disciples have less formality about this than the Baptists. They alike believe that the council is only advisory and not authoritative, i. e. that if the council, after the examination, deemed the candidate unfit or unqualified for ordination and the church thought otherwise (rather exceptional) the church could take the matter into its own hands and ordain the candidate to the ministry. The council would have no right authoritatively to dictate otherwise and such dictation would be unheeded under those circumstances.

2. They both believe that the scriptural officers of a church are elders, or presbyters, and deacons or helpers. Disciples accept and make more of the office of evangelist than Baptists. Under disagreements I shall refer to some further differences.

3. They both agree that Bible things should be called by Bible names (see disagreements.)

4. They both believe in educational institutions and missionary work.

5. They both believe in keeping the state and the church separated.

6. They both believe in the generally accepted theology. The Baptists being more Calvinistic and the Disciples being more Arminian. These distinctions are gradually wearing away. They both desire to have and preach a biblical theology.

7. They both have a short but comprehensive creed. It is "Faith in the Lord Jesus Christ and obedience to his will and word."

There are other incidental agreements that need not be mentioned, inasmuch as they are common to all evangelical denominations.

DISAGREEMENTS.

The agreements between the Baptists and the Disciples we found were numerous, and we shall, I think find the disagreements not a few.

1. The Baptists put more stress and meaning on the Old Testament than the Disciples. Neither accept it as the rule of faith and practice in the church or in individual life. The Baptists believe that the New Testament was concealed in the old, and that no one can understand the New except in a measure they understand the Old, and conversely. The Old Testament is not only the history of the Jew, but it is the prophetic book of the world, containing eternal principles for individual, social and national life. The Baptists look upon the New Testament as an elaboration, exemplification, personification of those principles. Hence the principles of salvation, relationship to God, righteousness—personal corporate and social conduct, etc., were the same in Old Testament as in the New. The Baptists put more stress in this respect on the Old Testament than the Disciples and accept the New Testament or the supreme rule of faith and practice as heartily as they do.

2. The Baptists give greater emphasis to God as Father, Son and Holy Spirit in their relationship and official capacity. This is seen in their prayers, preaching and theological teachings. The Baptists are not wise beyond what is written, and do not profess to be, but they believe that what they teach is written in God's word.

3. The Baptists accept God's word as the disciples do, as the only authoritative creed, but also believe the statement of belief which they have formulated is spiritual and can be accepted by any one who accepts the word of God.

4. The deity of Christ is a cardinal and fundamental doctrine of the Baptist denomination which is accepted by many Disciples, but which suffers at the hands of many others of them. The explanation given by some Disciple preachers in conversation and in print leaves one uncertain as to what they mean by the "Divinity of Christ." The Baptists have always been open and frank in saying that "Christ is God," and that he was the manifestation of God. There is more uniformity among the Baptists than with the Disciples in the statement.

5. The Baptists believe that the Holy Spirit ordinarily operates through the truth to regenerate a soul, but unlike the Disciples they would not limit Him in his operation and say that he cannot and does not at times operate independently of the Word.

In other words the Baptists make a general statement,

and a universal which admits of no exceptions. The advanced wing of the Disciples now accept the Baptist position in this.

6. The Baptists and Disciples differ somewhat in the form of statement that "faith and repentance" are essential to salvation. The former often stating it as "repentance and faith, the latter generally stating it as "faith and repentance". Disciples say that faith is mere assurance and acknowledgement of facts. Faith to Baptists means assent of the mind and consent of the heart and trust of the will in the personal Christ as a Saviour. It is more than belief, it is belief and trust. When Baptists or Disciples become so critically exact as to take exception to the form of statement "faith and repentance" or "repentance and faith" as to which word ought to come first, they are wasting time. There is doubtless a theological statement which might theoretically settle the matter for the time being, but practically the difference is as if we should discuss which is first through the board, the hole or the rifle ball; they both go through at the same time. Both statements are scriptural and any one can see by the context what is meant.

7. The Disciples put more stress on baptism as being the last step before formal pardon is secured, or as having saving efficacy, than the Baptists. The Disciples look upon baptism as the last condition to be complied with before one has the remission of sins. The Baptists deny that baptism has anything in it, other than typical teachings and obedience to procure God's pardon for sins committed. Disciples say the design of baptism is to wash away and procure the remission of past sins. To this the Baptists take exception. They believe that baptism is, negatively (1) not to save; (2) not to wash away sins. But positively represents (1) the burial and resurrection of our blessed Lord; (2) the washing away of sins; (3) the dying to sin and living to the new life of Jesus Christ; (4) the identification or union with Christ; and (5) the fulfilment of Christ's command.

This article precludes the consideration of texts quoted by Disciples to support their view. They have cited Baptist authors and commentators as favoring their view or statement of the design of baptism. I have investigated these quotations and find that the quotations are fragmentary.

Mr. Errett says in "Our Position" on the design of baptism: "We part company with the Baptists, and find ourselves more at home on the other side of the house" (meaning with the pædo-Baptists). It is undeniable that the Disciples believe that no one is pardoned for past transgressions unless they are baptized. This of course, is the view of people who believe in "baptismal regeneration." We may call the Disciples' view baptismal remission, but the difference is not much.

8. The Disciples are tenacious for certain names by which they may be specified as people and churches, and in this respect are unlike the Baptists. The former may be too particular and the latter not careful enough. The Disciples use one or two names almost exclusively. The name Christian, a name not given by Christ but by scoffers at Antioch. They speak of the church as the church of Christ, which is not a spiritual phrase. There is but one phrase in the New Testament like that, and it is "Churches of Christ," but the word "Christ" in the phrase biblical scholars say is not correctly translated from the original. "The Church of God" and "Churches of God" are phrases used all the way through the New Testament. The name for the church is one of distinction and it would probably be well were human names generally discarded and the names given in God's word taken. Much confusion would be avoided.

The Baptists make a greater distinction than the Disciples between elders and deacons, believing that these are two essential New Testament classes in church organization. The Baptists make no distinction between teaching and ruling elders, not making two classes of elders as the Disciples do.

Rev. W. L. Hayden, a Disciple, in his book on "Church Polity," says, on page 64: "There is not a sufficient warrant for the distinction between teaching elders and ruling elders, as aptness to teach as well as to rule is a requisite qualification for the office." Mr. Campbell came to see and say that in the interests of good order it was every way better to restrict the right to baptize and administer the Lord's Supper to those the church might select and set apart. This is substantially the view and practice of the Baptist churches.

9. The Baptists and Disciples differ somewhat on the communion observances. Many Baptist churches invite persons of like faith and order to commune. Many other never give an invitation. This is the practice of the Disciples in many places. I have been informed that they give a general invitation in some of their churches. It is generally understood that they practice open communion. It seems to an outsider very strange that the Disciples believe that a man has not been formally pardoned unless he is baptized yet that he should be invited to the Lord's table with them. To believe that a man is not saved until he repents, believes, and is baptized and yet invite him to commune, looks like a serious and palpable contradiction. The Baptists believe that Christ by precedent or command, by himself or through his apostles has given certain conditions which should precede communion. No fair minded

Disciple could take serious exception to this, whatever else he may believe.

PLAN OF UNION.

There are other agreements and disagreements that might be specified, but these are the chief ones, and I shall close this article by stating, but not elaborating, a plan of union for these two bodies.

1. Let both hold to the word of God and to the New Testament especially as the only authoritative rule of faith and practice.

2. Let both have a scriptural theology as contrasted with a philosophical and traditional one. This theology as a statement, but not as authoritative, might be formulated by ten (more or less) representatives of these two denominations. Such a system would hasten and bring about a union in a short time.

3. The Disciples could scripturally make less of baptism to procure remission of sins, and more of baptism to declare such remission. The Baptists could scripturally preach prompter obedience of the believer in following the Master's command.

4. The Disciples could scripturally give more emphasis to the personality, work and efficient power of the Holy Spirit. The Baptists could scripturally make more of the word as an instrument through which the Spirit ordinarily operates.

5. The Disciples could profitably emphasize a little more the independency of the churches, and the Baptists could just as profitably not overdo this.

6. As baptized believers they could commune together, if they desire to, each church fixing its own time. There is scriptural precedent for daily work and weekly communion at least, if not for longer intervals.

7. The Disciples could profitably, and perhaps scripturally put more stress on the examination and ordination of persons to the gospel ministry. The Baptists in some cases could profitably do less.

8. The Disciples could very easily drop the "ruling elder" as a class and hold to the two scriptural classes of church officers,—elders and deacons in the local churches.

9. The Disciples and Baptists could profitably adopt biblical names for biblical things.

10. In missionary and educational work there could be a mutual overlapping of officers, fields and funds.

11. In conventions and associations there might be representatives or delegates from each church and denomination.

12. There could be union services held together in which not only the "mechanics of religion" could be presented, but its spirit, power and love.

13. Baptists and Disciples could profitably cease talking against each other, and talk favorably of one another.

NOTE.—There is an advance wing of the Disciples, especially made up of the strongest ministers and younger men who practically stand with the Baptists in teaching and belief. A great change has been going on in the last twenty years and co-operation and union are possible.—Sel.

Immortal Life.

BY MARY G. WOODHULL.

A few weeks before he had been stalwart and strong, in the strength of a pure young manhood. Now, emaciated, hollow-eyed and burning with fever, he lay dying. That afternoon he had asked whether recovery was possible, and when he noted how slowly the faltering words fell from his loved mother's lips, he knew the truth, although the words were not hopeless. Closing his eyes he tried to keep back the hot, rebellious tears, which welled up in spite of him. The thought of death was utterly new to him, for all his life he had been in vigorous health, and had fully expected to live long and honorably. "I should like to live out my life," he thought sadly, "and fight my way bravely through the world. Right willingly would I take its wounds and bear its scars; any thing would be better than to lie down like a weak, helpless little child and take death's kiss of peace," and with that idea in his mind he fell into a profound slumber.

At once he seemed to be free from fever and from pain, and the weight of his material form did not apparently exist, for up through an infinitude of space he took his flight, and as he swept upward, ever upward, he came at length to what appeared to be a pathway of opal cloud. Along this path of glory he went, cheered by the sweet sounds which met his ear from all directions. The very atmosphere breathed softest, sweetest melody, and about him were radiant faces of angelic messengers returning to the land of light.

"That is but one of the twelve gates of pearl leading to the Holy City," he murmured, "On the east, three gates; on the north three gates; on the west three gates; on the south three gates; and never to be shut!" At that moment his whole being thrilled with the thought most rapturous and sweet, "I am his, and shall find entrance therein!"

A throng of angelic beings swept past him with smiling faces and hearts intent upon the loving tasks which had been appointed them by the King, and he turned to gaze after them as they made their swift descent to earth. "I would not go back if I could," he thought. "What are its pleasures! They are as nothing, or as a dream to a wak-

ing man. Life the true life, is just beyond!" and once more he turned his gaze toward the shining city.

As he neared the open portal many seemed to be entering there, and at last he stood just without its gleaming beauty awed and wonder stricken, yet filled with an inexpressible delight as from afar he heard voices of exquisite melody chanting the well-remembered words: "Worthy is the Lamb to receive blessing and honor and glory and praise," "It is the song of the Messiah," he said to himself; "now I know how it is sung by the angelic host and the blessed saints of God." While he stood forgetful of self in the rapture of it all an angel stretched forth a welcoming hand, "Enter," he said and partake of the joy which forever remaineth. "I am not worthy," was the faltering reply. "But thou art accepted in the Beloved," said the angel, "and mayest have an abundant entrance into the city." And taking the young man's hand he drew him over the shining threshold. "Now what would thine eyes first see?" he questioned. "Him who bears the print of the nails in his feet and his hands," was the quick reply. "A smile of wondrous beauty shone on the angel's face as he replied, "Seest thou the path which winds about yon shining river? Follow it till thou shalt reach a group of palm trees, and just beyond thine eyes shall behold the King in his beauty."

Without delay the young man started on his way. All about him were happy children laughing and playing amongst the myriads of bright, perfumed flowers, and the very air he breathed seemed palpitating with soft, sweet sounds which entranced him. "It is all love and music here," he thought; "love without a shadow; music without a discord; and this is life, immortal life!" In answer to his unspoken thought a low, sweet voice replied: "Thou art right, it is the Father's greatest gift, freely bestowed upon them who have dwelt in the land of death." Turning quickly, for he knew the voice, the young man saw him whom he sought standing at his side. "My Saviour! my King!" he cried, exultantly. "Thou didst know me?" "No other voice could stir my soul like thine," was the response, "oft have I heard it, though faintly, even on earth, but at last I see thy smile." "Thou didst not want to leave thy life upon earth to enter here, but through many a temptation hast thou already fought, and thou hast been preserved from the evil to come by the angel of death whom I sent to summon thee." "The angel of life in disguise, for this is the only life!" exclaimed the young man. "Thou didst see but through a glass darkly when thou saidst, 'Any thing would be better than to lie down like a helpless little child and take death's kiss of peace.'" "I did not know," was the reply, "what awaited me." "One final trial thou must have," said the King, "but the joy of the Lord shall be thy strength; I would have thy spirit return to earth to bear testimony for me." "I am ready," was the quick, unflinching reply.

Suddenly a choir of angelic beings began to sing exultantly, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." At first the words fell clearly on the young man's ear, then less and less distinct, until as they were repeated the third time he could only feel a rhythmic vibration, which in itself was enough to thrill him through, then with a quavering shock he felt himself upon his bed.

"He is dead, dear boy," he heard some one whisper, "and so young, so promising; it is little wonder he was unwilling to go." "Hush! Look! He is opening his eyes!" said his mother's loved voice. Smiling a swift look of recognition into the sad, wan face he murmured, "I shall be satisfied when I awake," and fell asleep with a smile of peace upon his parted lips.—Presbyterian.

Young Men and The Church.

It is a mistake to think that young men are naturally more adverse to religion, or less amenable to religious influences, than young women. He who makes the mistake of supposing so puts himself at an immense disadvantage in dealing with this class. Certainly they are to be dealt with. The young men and boys of to-day must be depended on to be the substantial men and leaders and supporters of the church of to-morrow. With the most hopeful sympathy, the most tender affection, and the most chivalric comradeship, should the pastor seek to identify himself with the young men whom he finds in the families of his charge, or within the bounds of his possible influence.

The simple fact is that in order that a young man shall be a Christian he must be led to have a saving interest in Christ. Without this no one is a saved soul, male or female old or young. The Holy Spirit is as ready and as able to save the heart of the boy as that of the girl, of the young man as that of the young woman. If there are more women in the church than men, and more young women than young men, it is because influences have not been brought to bear wisely and lovingly and firmly on the one class heretofore as on the other. In the redemption of Christ and in the work of the Holy Spirit there is no question of sex or class. Those who know are ready to assert that the heart of the boy is as tender and as open to true influences as is that of the girl, and if a larger number of boys have been constrained to grow up Christless, it has been because of wrong estimates and influences at work, to neglect them on one hand and to harden and destroy them on the other. The church needs to be

careful and wise in reaching and training the boys and young men. They must not be ignored. Large efforts should be put forth in their behalf. There is a cry in many a church, "Where are the young men?" Many a congregation mourns over the fact that the young men are conspicuous by their absence from the membership and from the stated meetings of the church. It is not so everywhere. In fact a notable number of churches report their young men as being as numerous, as active, and as spiritual as any other element in the church.

Religion is an influence that makes its claims most powerfully to men. It appeals distinctly and clearly to every chivalric impulse, and to every high and noble element of his heart and life. God has put a peculiar honor upon men in his work of redemption. He has chosen men as prophets, priests and apostles. Our Lord Jesus Christ was a young man. The church is officered with men by the laws of the New Testament. Men should appreciate all this, and should bear themselves with humility and with consecration commensurate with the high and crowning dignity, bestowed upon them. The work of rescue is worthy of every manly power and possibility. The conflict with evil calls for consecrated knighthood. No young man has his crown until he receives it from the hands of Jesus Christ to whom, in simple love, he has consecrated his life. The work of the Christian is a work which every young man should see is worthy of his entire and fully developed manhood.—Herald and Presbyterian.

Father's Driving.

During the Franco-Prussian War, a French officer was sent with a hurried despatch to be conveyed by a special train over about one hundred miles of rough railway, in order to head off a swift German advance. As the train flew like lightning over the rough track, the wife of the engineer, who was on board, was filled with terror, and cried out in her distress, but her little girl romped up and down the rocking car perfectly delighted with the excitement, and would answer to her mother every few minutes, "It's all right, father's driving." Once in a while the big engineer, all black with soot, would come in and cheer up his almost fainting wife, while the little girl would climb upon his shoulders and hug and kiss him with rapturous delight. At last they reached the end of their fearful journey in safety, and the little thing triumphantly cried, "Didn't I tell you it was all right, for father was driving."

Oh, how many heart aches we would miss if we would look away from the rocking train and from the fearful surroundings and remember that our Saviour holds the reins of providence, and that he knows, he loves, he leads, and he will surely keep.—Sel.

Prompt Obedience.

Traveling in the Alps, a gentleman tells us, he came one day with his guide to a point where the way was apparently closed by an inaccessible cliff. They had followed a little stream until at last it disappeared in the mountains and there was no way cut. Then the guide directed him to follow him as he leaped into the foaming torrent. The man was terrified, it seemed like certain destruction, but there was no other way. A moment later the guide disappeared beneath the waters and he was left alone. In the abandonment of despair he leaped in too, but before he had time to realize the danger, he found himself on a green bank on the other side of the mountain in a beautiful valley. The torrent had carried him through and a way had opened out of darkness into a larger place. So as we follow Jesus we shall often find the way apparently closed, but it is always safe to go on with him, and "He will bring forth our righteousness as the light and our judgment as the noonday." "I will lead them by a way they know not. I will make darkness light before them and crooked things straight; these things will I do unto them and not forsake them."—Sel.

There is solid comfort in religion. There is the comfort of assurance. It is our privilege to know that we have passed from death unto life, that Jesus is our personal Saviour, and that heaven is our home. There is comfort in fellowship with God. If it is sweet for earthly friends to commune with each other, how much sweeter for the soul to hold communion with the Father of our spirits! There is comfort in hope. We are going forward and cannot stop nor retrace our steps. It is good to look forward with high expectation to a better country. There is comfort in light. The light which the Spirit of God sheds on the heart of the believer is better than the light of the sun. How many there be in the church who know nothing of these holy comforts by experience. There is no music within. Their religion is not a religion of comfort, because they are content to have a name to live.—N. Y. Advance.

The men whose business it is to lift heavy weights and their muscles strengthened by the exercise. So the men by their sympathy and helpfulness are lifting others. They are sure to gain stronger and richer lives themselves. Christian Endeavor World

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THE PEACE OF THE CHURCH.

To promote the harmony of the church is an object for which every member should strive. It should be his constant study and to which he should set himself with all his might. It is surprising how much stress is laid on this duty in the Word of God. A full view of it is almost startling, as if it were the one great thing for which the whole church should labor. See how it appeared to the saints of old, "Pray for the peace of Jerusalem, they shall prosper that love thee, Peace be within thy walls, and prosperity within thy palaces." See what Paul thought of it when he exhorted, "Be at peace among yourselves;" and again, "If it be possible, as much as lieth in you, live peaceably with all men." Listen to the loving John as in such tender appeals he exhorts his children in the Lord to love one another. Above all, consider how Christ urged this peace, at one time giving to his disciples a new commandment that they should love one another, at another, declaring, "By this, shall all men know that ye are my disciples, if ye have love one to another;" and at another, breathing peace upon them as if it were his crowning blessing. With rapture its beauty is described by the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

To fully appreciate that peace we should contemplate the deplorable condition of a church which is without it. Who can truly depict the evils of church wrangles? Who can describe their cost to the church, their influence upon the world and their wretched results upon the individuals engaged in them? They make these unhappy, sour and cross. They eat like a canker into the life of their piety, and are often followed by God's displeasure coming upon those engaged in them. Animosity and hatred among the followers of Christ the Prince of Peace, are simply horrible. Like the plague they should be shunned.

Next to prayer for the loving spirit of Jesus, the one thing needed here is self-restraint. To dwell in harmony we must sometimes make sacrifice of our own feelings. We are not always right, nor can we expect to have our own way always even if right. We must study the good feeling of others, we must not say things which we think will exasperate nor indulge in the practice of faultfinding and complaining. It must be ours to bear with the weaknesses and failings of others and strive to put the best possible construction upon their acts. The motives of others cannot possibly be known by us. We cannot see the circumstances which lead them to act as they did. It is more than probable that if we were in their situation our courses would be the same, or possibly worse.

Each one should make up his mind to do his utmost in promoting the peace of the church of which he is a member. A spectacle, most dishonoring to God and good men, is to see a Christian man in a towering rage, leave his place in the house of God, and bang the door through which he seeks egress from the building when a brother Christian felt constrained to take a stand that was opposed to his own. It should be the fixed purpose of all, not to strive, but to be like Him of whom it is said, 'He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking-flax shall he not quench. Let us then study the things which make for peace. O, how a study of this kind would be blessed! A church composed of such members would be a power in the land. What is the matter with the church in—?

TURNING THE BACK ON THE CHURCH.

The relation which a church member sustains to his church is a peculiarly sacred and binding one, it is a relationship, like marriage, not to be lightly entered into, but when once assumed, the obligations it imposes are too sacred to be thoughtlessly thrown off at will. This is especially true with respect to membership in a Baptist church, for the reason that every member is received into the church by his own express desire, and enters into a solemn covenant to be faithful to the duties he has thus voluntarily undertaken.

But there are not a few church members who seem to view their relation to the church very much as they regard membership in a literary society or a social club. So long as everything is entirely agreeable they enjoy the association

and are perhaps warmly interested in the work of the church. If anything, occurs to render the connection a little unpleasant, they do not hesitate, to withdraw from active service, but actually to turn their backs upon the church itself, and go wandering about like the dove from the ark, seeking rest and finding none.

Sometimes the cause of offense is something the pastor has said or done, quite unintentionally; for no pastor wittingly wounds the feelings of any of his members no matter how earnestly; he may present some phase of truth or he may be deemed too liberal in his views of truth, to satisfy the more conservative members of his congregation and he feels that he ought to withdraw from the fellowship of a brother who preaches error according to his ideas of truth, and because the church will not or does not, see the matter just as he sees it he turns his back on the church, and wanders around seeking rest for the sole of his foot. Sometimes a fellow church member's conduct is the cause of the difficulty. But whatever it is, it offends the brother with as small concern as if the church had no claims whatever upon him and he was absolutely free to go where he pleased and do as he pleased, without reference to the body whose covenant vows he has publicly and solemnly taken upon himself.

The results of such a course usually has a bad effect upon the withdrawing member. He falls into divers temptations and snares, he becomes heady and self-sufficient. He knows it all, and a too critical spirit takes possession of him. He lacks that spirit which suffereth long and is kind, which thinketh no evil. This leads to censoriousness and the evils which follow in its train. Not having a church home he goes from place to place and gradually becomes indifferent to all Christian duties, careless about attendance upon Christian worship anywhere, and eventually lapses into a cold, lifeless, worldly minded 'backsliden' state. Such wrecks of Christian character as this are found in every community. They painfully illustrate the danger of wilfully withdrawing from the strengthening sympathy and sustaining fellowship of the church of Christ.

A clear understanding of the true meaning of the relationship, the individual member sustains to the general body would very often prevent this condition of things to which we refer. The relationship in the first instance is with Christ, the Head and through Him to the church the body.

It is this that gives the union its peculiar sacredness, Fealty to Christ demands fealty to the church. Shall we for a mere pique, or for any slight offence real or imaginary sever a union based upon our blissful oneness with Christ?

It is freely admitted, however that any member in good standing in a Baptist church has the right to withdraw from his connection with the particular body to which he belongs for any cause which his conscience approves. The liberty to do this is indisputable, no Baptist church can rightfully prevent it. But what should be borne in mind is this, that members who are dissatisfied, on reasonable grounds with their church relations and feel that self respect and spiritual comfort and growth require them to withdraw should do so in the one regular and orderly way by asking a letter of dismission and as speedily as possible uniting with some other church. And it should be under very exceptional circumstances that any church should receive him into its membership without such letter. It would be advisable, where practicable, to have a conference with the other church interested. This would save much heart burning and preserve not only Christian but church fellowship as well.

No Christian can afford, for the sake of his own influence and growth in the divine life, to be a 'hanger on'—a species of religious 'tramp' in the community. He should belong somewhere; and overlooking much, and bearing much that may not be to his mind, should labor, in and with the church whose faith he professes, for the world's salvation. If circumstances make this impossible in one church, he may properly transfer his membership to another. But this is to be emphasized, no Christian has a right, because things do not go to please him in any particular church to ignore the divinely appointed plan of Christian fellowship by holding aloof from his church, for weeks, months, and possibly years, while still nominally a member of it. Toward a member who does this 'of set purpose,' the church on its part, has a duty so perform which is too often sadly neglected.

THE CHURCH AS A WITNESS.

Witnesses are expected to tell the truth. It is by their evidence that cases in court are decided. Much, depends upon the credibility of the man in the witness box. The advocate may be able and convincing in his arguments, but if the testimony of the man whom he calls to substantiate his pleas does not bear on the point at issue, his case is likely to be lost.

In the cause of Christ almost everything depends upon the evidence which his followers have to give. It is the truth which they are expected to tell. They are to speak the truth about our Lord and Saviour—of their relations to Him, who showed men how to live by living, and how to love by loving. Testimony is given, not by words only, but by a life lived.

We are to tell the whole truth as we may have learned it. To act as if there were no Holy Spirit, no sin in the world

requiring atonement, no forgiveness to be sought, no law of God, the requirements of which are to be met, to obscure the love of God by insisting on his judgements, to let men think that love can never be severe, or that forgiveness is contempt for the stringency of law, to make the image of the Christ we present as narrow as our prejudices, these are some of the ways by which we can bear false witness, by telling less than the truth. We may not tell the whole truth about him whom we call Master and Lord, we cannot do that. There are heights which have never been scaled and depths which no sounding line of human reason has ever fathomed. But the whole of Christ that has possessed our own souls is the measure of our obligation as his witnesses.

We are to tell nothing but the truth about Christ. To do this we must live with him. We must know him as a present personal possession. We must be careful not to make additions of our own devising or inheriting, to the simplicity of his teaching. We must keep self out of sight, for we do not call men to ourselves, nor to beliefs and practices of our own devising, but to a Master who allows the full play of all that is highest and best in our renewed natures. His will is the rule of our lives.

The witness of the church is the witness of the members of the church. We may easily neutralize or nullify the evidence of others. This witness-bearing for Jesus Christ is constantly being given. The question should be very seriously asked. Is it for or against the truth? What does each reader say?

IMAGINARY DIALOGUE.

Let us reverently imagine a conversation between our blessed Lord, and one of his disciples.

The Lord, Son, Go wash in Jordan.

Disciple, Is it necessary to my salvation that I should do this?

The Lord, Many have been saved who have never done this.

Disciple, Can I be happy without it?

The Lord, My grace has given much peace to many who have never done it.

Disciple, Then I will not do it.

The Lord, You will not obey my command?

Disciple, No.

The Lord, You will not comply with my wish?

Disciple, No.

The Lord, You will not follow my example?

Disciple, No.

The Lord, If a man loves me he will keep my commandments, will he not?

Disciple, Yes.

The Lord, And you are still unwilling to do my will and follow my example?

Disciple, (slowly) I don't know (and turning he went away sorrowful.)

The Lord, This kind goeth not out but by fasting and prayer.

VERY SUGGESTIVE.

The old legend of the 'Beautiful Hands' contains much true philosophy and not a little true piety. A company of young ladies were discussing the beauty of their well-kept hands. One said, 'Mine are most beautiful,' and held them up sparkling with the drops of water from the brook. Another held out hers stained with the color of the berries she had been plucking, and said, 'Mine are most beautiful.' With hands fragrant with the breath of the flowers she had been gathering, another said, 'Mine are most beautiful.' One who seemed a decrepit old woman approached and begged alms for the poor. A young woman who had not taken any part in the discussion was the only one who had help to give to the needy. Inquiring as to the subject of conversation, and receiving replies to her query, she was asked by them all to give her judgment. She said, so the legend goes, 'Not the hand sparkling from the brook, nor the hand crimson with the berries, nor the hand fragrant with the flowers, but the hand that had gifts for the poor is most beautiful.'

The tattered garment fell from the shoulders of the old woman, and an angel stood before them; and such a judgment is confirmed by the Master Himself when He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Editorial Notes.

—Two men that were strangers, chanced to meet at a public watering-place. As their horses drank they talked. They were both of a trade, but they agreed in their experience that in the long run it was always best to be square and honest in dealing, whatever the opportunity or temptation to do otherwise. One of them put it this way, 'I have made up my mind that life is too short to do any mean things.' That is the kind of men that are wanted in every walk and calling and position, in life, and in the church too. 'Life is too short to do any mean thing.' How many misunderstandings and heart-aches would cease.

Distrust would give way to confidence, and the kind word and generous deed, would make all our lives sweeter, better and truer. A rule like this would be a splendid investment for us all to make.

—Rev. W. J. Dawson, in an article which appeared in a recent issue of the Congregationalist, has said—'We have within our churches at the present time, imperfect as they are, a force sufficient for the Christian conquest of the world. All that is needed is to mobilize our forces. I believe that there is no church that will not hail the bugle note that calls for advance.' These are striking utterances. They come from a man who brings things to pass in his own sphere. But after all much of the success of life depends upon the lips behind the bugle. The need of wise leadership in the church of God is too apparent to require comment. The ability to lead men is absolutely necessary in order to win them to Jesus Christ. The Holy Spirit uses whom he wills, but he does not will to cast aside a man with a message, and with power to enforce it by a forceful personality. Think of the great apostle, of Luther, of Joseph Parker and C. H. Spurgeon. If there be this power in the churches, it ought to be harnessed to the car of Christ's salvation.

—The article which appears on page 2 of this issue entitled "Baptists and Disciples" was taken from The Watchman of last week. As the question of "union" has been uppermost in the minds of the different religious bodies for the past year and more, and as the matter of "union" between the "Disciples" and the Free Baptists of the United States has been discussed by representatives of these two bodies, we felt that it might be helpful for the Baptists of these Provinces to learn, if that is possible, the points of agreement and disagreement, between themselves and their brethren generally known among us as "Disciples." It has been conceded that Dr. Winbiger, of the First Baptist Church, Washington, has been eminently fair and discriminating in his presentation of the subject. We ask our readers to peruse the article with care, because we are of the opinion that if the union of the two Baptist bodies in these Provinces is consummated in the near future as is most probable, then the time is not far distant when all the evangelical denominations which hold to believers baptism, will be found drawing closer to each other, and will ultimately form one religious denomination. When that time comes it will be Baptists and Pedo-baptists.

Baptist Union.

EDITOR MESSENGER AND VISITOR:—Please add the following to the list of churches reporting to the "Committee on Union"—as favoring the same on the "Basis" as adopted at the Convention.

Nova Scotia—1st Yarmouth, Port Hawkesbury, Oxford River Phillip.

New Brunswick—Glencoe, 1st Keswick, Lower New Castle, Queens Co., Salt Springs, Albert St., Woodstock.

Prince Edward Island—Bay View.

Trusting the rest of the churches will at once let us know their wish in this matter and thereby save extra correspondence.

Yours for the Com.

G. O. GAYES.

St. John, Jan. 16.

From Halifax.

Mrs. Obed. Chute.

On Christmas day last, Mrs. Obed. Chute of Stewiacke, 81 years of age, widow of the Rev. Obed. Chute, M. A., exchanged her happy home on earth for a far happier home with many a loved one and with her Lord to whom she had given a life time of devout service. Rev. A. C. Chute, D. D., professor of Hebrew at Acadia college, J. R. Chute M. D., and G. R. Chute, now on the homestead mourns the loss of a good mother. Mary Jane Cox was born at Upper Stewiacke on April 13th, 1824. She was a granddaughter of Abraham Newcomb, who followed his pastor the Rev. Hugh Graham, Presbyterian, in 1800 from Cornwallis to Stewiacke. Mr. Newcomb changed his views and became a Baptist, and the founder of the Baptist church at Stewiacke. The zeal of this little band of Baptists in building themselves a place of worship led the Rev. John Sprott to hold them up as examples to his flock. "Why," said this large hearted Presbyterian minister "look at what these Baptists have done. I could put them all into a Yankee wagon, and drive them out of Stewiacke, and yet they have erected a house of worship."

When about sixteen years of age, Mary Jane Cox united with this little band of Baptists. The profession then made was honored until the end came.

As a mother, this is the testimony of her son, Dr. A. C. Chute:

"And what a mother she was, always thinking for her children, always working for them, always praying for them. As far back as my memory gives, I can see her often getting her boys in bed for the night, and after they had said their prayers, kneeling beside them and imploring God for their salvation, and their subsequent usefulness in his cause. I now hear coming from that back room of most sacred associations, faint sounds, which used to tell me that our God

fearing mother was talking with heaven and seeking for her household the best that God had to bestow. As the years fled I never came back to the old fireside, that she did not get me to go with her now and again to a quiet part, that we might together call upon God for ourselves and for the other members of the family. And what prayers were hers, what a glory her life talks on tonight (Christmas night) as I run my eye backward. As I think of my sainted mother's life of unremitting toil, of ceaseless self-sacrifice, of ministering for other's good, of hope in adversity, of singing in the night times; in almost pathetic endeavor in these later years to do as she used to do, and when the holy scenes of this holy day are gone over again in their relation to that preceded, I cannot think of my pious mother's career in any other way than as one triumphal march from the day when the girl of fifteen or sixteen was baptized in that river a few steps south of us to the moment just a little ago when the spirit of the ripened saint took its flight to God who gave it."

It was a most fitting time as the sun went down on that Sabbath Christmas day—a day of double import—the birth and resurrection of Christ, for the ransomed spirit of this saintly woman to see for the first time the light of the eternal Sabbath, and that light her Lord himself.

Who can tell what such motherhood is? what it does? Art cannot embody it. The poet's most thrilling effusions touch but the hem of its garment of light and glory. It eludes the genius of the orator in his efforts to fashion it in the imagery of his eloquence? And why is this so? Because it is the highest, the noblest type of character, "hidden with Christ in God."—Tender, unselfish, courageous, self-sacrificing, true, faithful and honest. It absorbs and appropriates the riches of its dwelling place, and among us we know it by the light of heaven which it so faithfully reflects. As the face of Moses shone, so the faces of our holy mothers shine. Scores here, hundreds there and thousands in other instances reports say were led to Christ and baptized by this minister and that minister; and the churches vote him successful. Yes he is successful. But to whom are we indebted for most of these ministers? Who got nearest to God, got the firmest grasp of the horns of the altar, and, like Jacob, cried, "We will not let thee go?" And what are the results? The door is shut; but were it open, we might enter where the records are fully and perfectly kept; and there we might learn that many victories were won in the secret closet by these mothers—the gold and the glory of our churches.

Thank God they are not all taken away from us; and the most of those who have departed were not called away until the riches of their lives had been poured into our families and into our churches. Of the labors of these "workers together with God" but a meagre part can now be known; but the clear visions in heaven's strong light will make fuller revelations of the world's indebtedness to Christian motherhoods.

REV. JOHN LATHERN, D. D.

About the year 1855, four or more young ministers presented themselves in London to the Methodist Missionary Board for appointment to the gospel ministry in whatever part of the world this organization might send them. John Lathern was one of them. His heart went out to Africa, but his surprise ended when he was informed that he was appointed to go to Canada. His first years were spent in Fredericton. I met him in 1858 on the Berwick field. I was then 29, and he was 26 years old, neither of us was married or ordained. The windows of heaven were opened and a great revival fell upon the whole of that section of country. Our hands and hearts were full during that winter of 1858-1859. The awakening seemed like a wave of the great revival in New York in the previous year. It throbbed and surged throughout the entire winter. I shudder now as I call to mind how I took it all as a matter of course, and failed to see, failed to recognize the mighty power of God there displayed.

Late in the following spring Mr. Lathern gave a number of lectures on baptism. I gave two in reply. Several of his lectures came first. In my introduction to my first lecture, I said, "Mr. Lathern seemed to me in his lecture, the ideal Christian gentleman; and it was my ambition and purpose to imitate him in this respect; and, if I failed, it would be because of inability. From that day until the close of his useful life on Saturday night, January 7th, I have seen much of him, and he has ever been to me what he appeared to be in his lecture—a perfect Christian gentleman."

In a playful allusion in private only a short time ago, he remarked, "Well, we treated each other like gentlemen."

Dr. Lathern's gifts and graces were of the highest type. He had a touch of the poet's genius. He had the memory, the fervor, the facile utterance and the personal magnetism of the orator. He was on this and other accounts given the larger congregations of his denomination in the Provinces. His zeal and business ability soon made for him a place in the department of the higher denominational education. In one or two instances he became the representative of Canadian Methodists in Continental gatherings. He was uniformly cheerful, genial and popular with all classes of people. His courage was equal to his gentleness. When he lifted up his voice against any civic or more general public vice, power went with his words.

and I know no man in the ministry in these provinces whose influence in this respect was greater. A half century of his life was given to the Maritime Provinces. As a matter of course, they have thereby been enriched, the full and lasting extent of such enriching is known to God alone. I can not say the Methodists have sustained a loss; I cannot say that the general public has suffered a loss. The gain of his character and life fill my vision. The arrows of attention both in the religious body of which he was a member, and in the public at large, serves the purpose of emphasizing his genuine character and noble service. His departure compels all interested to take a retrospective view; and in sodering his character and faithful services come into clearer view from which none can turn and be sad because of loss sustained. There is a bereavement and loneliness in the home he has left, and among the elders with whom shoulder to shoulder he bravely fought the battle and won the victory. But this sadness is relieved with the hope and assurance by which his future and their future are contemplated.

The funeral services were eminently befitting. They were held in Brunswick Street Church, the centre of some of his most successful labours. Rev. John Lathern was a good man, full of faith and the Holy Ghost. We all thank God for the heritage of his labours which do follow him. The mourners have and richly deserve much sympathy.

REPORTER.

EDITOR MESSENGER AND VISITOR.

DEAR BROTHER—Since reading an article in MESSENGER AND VISITOR of Dec. 7th, re "Minister's Salaries" from the Congregationalist with your remarks thereon. I have like the Psalmist "been dumb with silence." Nevertheless "My heart was hot within me," but I can no longer contain.

Is not this question of Minister's Salaries one of the chief problems before the churches? The cases quoted by the Congregationalist of a minister receiving only \$36 in three months can be easily duplicated over and over again in N. B. I have myself gone a whole month with only 50 cents. My first church in N. B. called me on a salary of \$385 per year with the naive remark that they usually made the pastor a donation if he was well liked. There were four preaching stations with a chance to preach during the week at two others. I had to purchase a horse, carriage, harness, sleigh. The horse, etc., cost me \$100 a year to keep up. I paid \$72 per year rent, so you can see what was left over to pay insurance and support a wife and two children. The second and third year the salary was increased a little, but not sufficiently to pay the debts contracted during the first year. Thus when I received a call to another church at a little higher salary, I was obliged to resign. Sold my furniture etc, paid all my debts, and left with barely enough to pay my expenses to the next field. Here the same thing is repeated, horse carriage, harness, sleigh furniture all to be bought again. After a while I shall have to sell out, move on and repeat until the dead line or the grave is reached. No wonder the number of men entering the ministry is decreasing. With one's back broken financially with a collage debt, one's first pastor on a starvation salary, there is little chance that the county pastor can ever stay long on a field. He is forced to keep on the move.

This constant change means that the Denominational interests suffer; the church's interests suffer, the pastor's interests suffer. There are mechanics in my congregation who are earning 20 per cent. higher wages than I, with no horse to keep nor rent to pay, who say they can hardly make a living. The cost of living has increased quite a little during the few last years, and in view of this fact I understand that the St. John Presbytery is moving towards fixing the minimum salary of Presbyterian ministers at \$300 and a manse. Why should a Baptist minister be expected to live on less than a Presbyterian? But Mr. Editor, I have taken up too much of your space. I will relapse into silence again and the study of domestic economy.

COUNTRY PASTOR.

The Homelitic Review for January is fresh and inviting. It maintains its usual high standing as a Review for ministers. Two features of the present number are a symposium on "Evangelism—the New and the Old" and "The Problem of Preaching Men." Professor Firmin Connors writes on "The Lack of Religious Teachings in France." This article is a graphic indictment of the religious societies that have the charge of the so called religious education. There is also an editorial resume of the religious developments of the week in 1904. The usual sermonic literature is fresh and thought inspiring. The Pastoral Helps and Hints are suggestive. The Review maintains its usual high standard. Published by Funk and Wagnalls Company. McClure's Magazine for January is an interesting number. It contains several articles of considerable value—one on "Tuberculosis," the "Real Race Salaries" by Samuel Hopkins Adams, which will be read with profit by all who desire to help those suffering from "The White Man's Plague." "What is a Lynching?" by Ray Stannard Baker is another article which will give some idea of the condition of Society in the Southern States, and especially the relation of the negro to society in general.

* * The Story Page * *

In nearly every heart, among our great constituency the following lines will strike a responsive cord:—

CHRISTMAS MEMORIES.

BY AVERIC STANDISH FRANCIS.

O day of gladness, day of joy divine,
What part in thee have I, since all my light
Is faded into shadow? Joy is thine,
But mine is sorrow; and too dim my sight
Has grown for Christmas; give to me
But memory
Thoughts dear of other days within my heart
Hold me apart.
I cannot bless this Christmas day, so fast
The tears come—all my blessing is the past.
Poor aching heart, poor tired eyes, that see,
Only the empty chair, the vacant place!
Poor human longing for what cannot be—
The voice grown silent, the beloved face!
Love knows—love knows! but yet, believe me dear
You need not fear
The Christmas brightness; tears but clear the eyes,
And grown more wise,
The soul looks forth with added power to bless—
The power of a deeper tenderness.
Gladness is not the mark of empty hearts,
Nor grief of full ones; Neither is there strife
'Twixt joy and sorrow; each to each imparts
New meaning, children of one mother—life
O troubled soul, unconscious of thy strength
Behold at length,
From out the very depth of shadow shine
This truth divine,
That of one spirit is our loss and gain,
Our deepest comfort and our deepest pain.
The empty joy is that which knows not grief;
The empty grief is that which glances fears;
Of sorrow and of joy is born belief,
And blessed is the smile that breaks through tears.
Then let the holly tangle with the yew,
Dear heart and true,
For unto God there is nor first nor last—
Love knows no past.
With steadfast gaze he looks on hopes and fears,
And gathers to his feet the passing years.
—The Outlook

Arty's Guardian.

"So this is the great dog you have told me of in your letters," I said to my friend, Charles Marston, at whose Colorado home I had just arrived; "what a noble fellow he is!"

It was an immense mastiff, with a tread like that of a mountain lion, had approached me where I sat and laid his large head confidently across my knees. "Yes," was the reply, "he is a noble fellow indeed; noble in character as well as form. Annie and I can bear testimony to that without the least reservation."

"Annie" was my friend's pretty young wife; and her face glowed with feeling as she looked upon the strong, stately creature which appeared so bent upon forming a friendly acquaintance with me.

"He can never be overpraised," she remarked. "We call him Arty's Guardian; for he has twice saved our little boy's life, so he has well earned the title, we think."

"I should say so!" was my answer. "I have had a curiosity to see him ever since learning of his performances."

"He came to us in a singular manner," said her husband. "It was just after a terrible blizzard that we heard a loud scratching at our door. I opened it and in rushed a huge dog. He commenced pulling at my trousers, all the while looking wistfully up in my face. I was a little shy of him at first, he was so large and powerful; but it was soon plain that he wished me to follow him, and I did so. He appeared very impatient running ahead, and often looking back with a short bark as if to encourage me.

"About a mile from the house we came to a spot where a man lay dead in the snow. He was a stranger who has lost his way and been frozen to death in the storm. We discovered afterwards that he was from Boston, and had been prospecting throughout our region. I procured assistance and had the body removed to our house, where the faithful dog continued to watch beside it until it was laid away forever. Then he attached himself to us in the most affectionate manner, and here he has been ever since.

"Brutus" was the name on his collar, and to that he answered eagerly. Our little boy was then two years old, and the great brute appeared to comprehend the child's helplessness as well as a human being could have done.

"The winter passed away, and as the weather became pleasant Arty would sometimes go toddling

about our doors, though of course never very far from the house. One day a couple of horses belonging to a neighbor of ours, while attached to a heavy wagon, took fright and ran. They came in this direction, tearing on at full speed. Arty happened at the moment to be standing right in the wheel-track, and when his mother discovered his danger, the team was almost upon him.

She flew screaming from the door, but she saw that she was too late, as the child was ten or twelve rods off. It was an awful moment; but just then Brutus came bounding to the spot. He had barely time to seize the little fellow in his big jaws, and leap with him out of the path, when the cruel hoofs and wheels went thundering by. Could human intelligence or human courage have done more than this?"

"It was a wonderful act," I said, "and I should hold such a four-footed guardian above all price. But the panther incident about which you have written me—I should like to have you point out the spot where that took place. Yonder I suppose is the pond and that old leaning tree by its bank, I should guess must be the one you described."

The pond was a deep sheet of water of several acres, lying about twenty rods from the house; and the old tree, which I had noticed in particular from its singular position and form, was a gnarled oak, three or four feet in diameter, leaning from the bank in such a manner that a person could have ascended it with very little difficulty. The trunk was short and one huge branch extending from its fork reached out over the pond like a gigantic arm.

"You are right," said my friend; "that is the pond, and that old oak is the very tree. 'Sunny Lake' is the name we give our little basin, because on bright days it so reflects the sunshine. But I tell Annie we ought to call it 'Panther Lake,' though that would be a rather fierce name. I must confess."

"Yes, much too fierce for my liking," observed Mrs. Marston. "We shall let that old tree stand as a memorial of what has occurred there; and yet at times I almost shudder when I look at it from my window here, it makes me so realize that dreadful scene."

"One of these days it will fall into the water of itself," said her husband, "it seems as if almost ready to do so now. But meanwhile you shall hear the story from Annie's own lips. She can tell it better than I can; for it was an adventure all of which she saw and in part of which she was. Brutus was a part of it too; and see how he pricks up his ears as if he knew what we were talking about. I wish he had the power of speech!"

"Poor Brutus!" said Mrs. Marston, you should have seen him after that struggle; he was torn in every part of his body, and must have suffered dreadfully.

"We heard that a panther had been seen a mile or two from here, but it did not seem very probable that he would venture near the house, especially in the daytime, and so the rumor did not prevent me from going about the premises as usual, though I knew that a strip of thick woods, reached from the main forest which you can see yonder, to the very margin of the pond. I did not think that a wild beast would be tempted to follow such a narrow line of thicket, with open fields on both sides of it; but the event showed how little I knew of the creature's habits.

"One afternoon my husband had gone away to the village, seven miles from here, leaving me alone with Arty and old Brutus. Toward evening I went out to gather some beautiful lilies, which grew in the water at the edge of the pond. I had seen them the day before but some of the buds were not then sufficiently opened.

"I took Arty with me, and put him down near the bank, where he at once began a chase of the yellow butterflies that were winging their way about him and light among the high grass. Brutus we had left in the house enjoying a comfortable nap. I found some difficulty in getting at the lilies, and so a considerable time was occupied in gathering them; but all the while I kept Arty in call, and could hear his baby voice talking now to me and now to the butterflies.

At length I was startled by a peculiar sound as of some heavy animal rushing with a springy motion over the grass; and this was immediately followed by a cry of terror, and a plaintive call of 'mamma, mamma!'

"Springing quickly up the bank, I saw a sight that even now it frightens me to think of. Before me stood a large fierce creature, with flaming eyes and waving tail, apparently just ready to leap away with the prize he had snatched up—and that prize was my own little boy!

"With outstretched arms and a scream that I think could have been heard for more than a mile, I rushed straight toward the savage beast, which seemed startled and confused by such an unexpected act. He bounded a few feet, then stopped for a moment, looking about him with those glaring eyes and finally sprang directly upon the trunk of the old oak, still holding Arty in his mouth.

"He ran up the leaning body of the tree, and upon reaching its fork went out like a great cat upon the long branch, which, as you can see from here, stretches so far out over the pond.

"It was plain that the fearful enemy could be nothing less than a panther; and even in my terror and confusion I realized that it was only my unlooked-for presence between him and the thicket from which he had come which prevented him from taking to the woods. For an instant the thought of Brutus crossed my mind; but should I run to the house to let him out, would not the savage beast leap down and escape, taking Arty with him?"

"Mamma, mamma!" cried my poor little darling, stretching out his dear baby hands for me to help him. If I hesitated as to my course, it was but for an instant. The next moment I was climbing the leaning trunk, using both hands and feet to assist me.

"The panther growled frightfully as I stepped from the fork out upon the large limb where he crouched; but I went forward as fast as possible, balancing myself as I did so with all the skill I possessed.

"At first it seemed as if the beast had no thought of retreating, for his whole attitude was one of defiance. His back was rounded, and the hair upon it stood up in a bristling line. But as I advanced his tactics changed. He looked first one way, then another, and presently leaped down into the water. Yet his hold of the child was never for a moment relaxed, and with Arty still in his mouth, he struck out for the opposite bank.

"I leaped frantically after him, and in fact almost upon him, so that he but just avoided me as he swam. But the water was up to my shoulders, and I knew that it would deepen at every step. The horror of that moment I cannot describe. I floundered on for a few yards, thinking only that I would die with my child. The panther would quickly accomplish the crossing, and then farewell to all hope.

"Oh, Arty! Arty!" I cried in agony as the water rose to my very neck, and I saw that with another step my footing would be wholly lost.

"Just as the words escaped me there was a heavy swashing plunge beside the bank, and looking around I saw the head of a great dog pushing out into the pond, while the strong paws were tearing through the water with a prodigious force.

"Brutus, Brutus!" I exclaimed; "O, quick, quick, good dog! Seek him, seek him!"

"But the noble animal needed no urging. He had leaped through a window—taking sash and all! And now, with every sweep of those broad paws, he was gaining on the enemy, encumbered as that enemy was with living prey.

"The two animals landed almost at the same moment on the opposite shore; and dropping his prize on the grass of the bank, the panther bounded fiercely upon his pursuer.

"I flew, rather than ran, around the end of the lake, a distance, as you may see from here, of about forty rods; the yells of the panther and the hoarse growls of Brutus all the while filling the air.

"Arty lay on the ground so close beside them that he was every moment in danger of being tran-

The Young People

pled upon; and as I caught him to my heart, he had strength only to murmur once more that dear, piteous sound, "mamma, mamma!"

"Oh, mamma has got you, my darling!" I cried, as I fled with him from the spot; "mamma has got you!"

"Looking back presently, I saw that both combatants had rolled down into the water, where the battle was still continued, now one and now the other seeming to be uppermost.

"Upon reaching the house my joy was great at finding that my little one was, after all, not dangerously injured. The panther's teeth had been fastened mostly in his clothing, though of course he had some bites which I know must be painful.

"After dark Brutus came limping home, covered with blood and wounds. It seemed to me that he had not a piece of whole skin as large as my hand. Yet he crawled up to Arty and licked his pale face and laid his head upon the little baby breast.

"Charles came home in the evening, and early next morning he fished the body of the dead panther from the pond. Brutus had finished the common enemy sure enough!

"You know the very largest dog is not supposed to be a match for a panther, and so we have always thought that it was the water which decided the victory in favor of the noble creature that fought for our child. Brutus is so immensely powerful that he was probably able to force the panther's head under the surface while the sharp claws of the ferocious beast could be used there as effectually as on the land."

The brave dog looked as if he understood every word that had been said; and going up to Arty, he gave him a loving lap with his broad tongue, then once more came and laid his head across my knees. —The American Boy.

Ruff's Adventure.

"What's the matter, Ruff? Come, come little dog, you must not let yourself get so angry. You are old enough to take better care of that temper of yours."

Max, the sheep dog had been lying half asleep on the bare floor; but he sat up now as Ruff threw himself down beside him.

"It's a shame!" cried the little gray dog. "The Brown Brothers have stolen all the bones I had hidden away."

Max did not look up at once. He did not even look surprised. Instead of doing either of these things he yawned—a sleepy yawn.

"You may tell that story to the hens," he said at last. "Perhaps they are stupid enough to believe you. No one else will."

"But it's true," said Ruff.

"You saw the Brown Brothers take the bones, did you?" Max asked.

"No," said little Ruff slowly. "I didn't see them do it, but they are the only ones who know my hiding place. No one else could be the thief."

"Be careful, Ruff! You may be a thief yourself," said Max sharply.

"I—a thief?" Ruff could not say another word. He had known very little when he came to the farm but even then he would have been ashamed to tell a lie or to take what was not his own.

"Which would be worse," Max went on, "to steal a bone from me or from Father Hound, who is too lame to run after you?"

"It would be worse to steal it from him," said Ruff. "But I never did such a thing."

"Why would it be worse?" said Max.

"Because he could not help himself," said Ruff after thinking a minute.

"That's right," said Max. "It is a mean thing to take away from the helpless what belongs to them."

"The Brown Brothers have a very good name," Max went on. "That means that we feel sure they would not steal anything. But you are trying to take away that good name which is worth more to them than all the bones in the world. Do you think that is the right thing to do, Ruff?"

"But I'm sure—" began the little dog.

Just then Carl came up from the garden with a pail on his arm.

"Well Ruff," said he, "I have taken those old bones you had hidden in the garden to pound up for my vines. I'll give you some more today with meat on them."

Ruff looked at Carl and at the sky and at the trees. He did not wish to look at Max.

Max let his fore foot slide forward and dropped his curly head upon his paws again.

"It was a mistake, little dog," said he. "We all make mistakes sometimes. Don't make this one again, that's all."—From the Jones Second Reader, Ginn & Co.

EDITOR

BYRON H. THOMAS.

All articles of this department should be sent to Rev. Byron H. Thomas, Dorchester, N. B., and be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

Officers.

President, A. E. Wall, Esq., Windsor, N. S.
Sec.-Treas., Rev. Geo. A. Lawson, Bass River, N. S.

Prayer Meeting Topic—January 15.

Am I my brother's keeper? Gen. 4: 8-15.

The insolent reply of one who had put self in control of his life, thereby displacing God. His reason had decided that a blood offering, being repugnant to his sensibilities, ought to be displaced by one which conveyed no possibility of violence. Hence reason and self ruled and moral anarchy followed. It was but a step from self displacing God to self embracing all. But that step taken then self will not be displaced by any might on earth or in man, and if the attempt is made to do so, will strive to sweep aside whatever may oppose or else to crush it. At such a time, what would be another's life to his? Active or slumbering, there lies the purpose. "Sin crouches at the door." "Out of the heart are the issues of life."

When self-will displaces God these steps are the downward course; self-will, disappointment, anger, unbridled thoughts, and when anger without a cause, murder (Matt. 5: 22). Then the insolent self-justification. Am I my brother's keeper? Trace the steps backward from the supercilious justification, Am I my brother's keeper, and whether they embrace all or only a portion the course that Cain trod; yet they originate at the same source—self displacing God. Hence he, who refuses to help another urging the plea, Am I my brother's keeper, is cut of harmony with God. God is love. Love knows that it is more blessed to give than to receive and delights in it. God's law of love is written in the physical world and attested by sun, stars, clouds, grain and flowers. It is written in the intellectual world and every martyr, patriot, statesman and scholar witness to it. It is written in the law of the home and every mother demonstrates it with joy every day. The great golden hours of one's life is when he rises up with the firm conviction in his heart that he is his brother's keeper. Acting on this principle, he knows not what glad surprise attends its performance.

Years ago a vessel was wrecked off the northwest coast of Ireland. Crowds gathered on the beach to witness the scene. A few brave men came forward and put out to the sinking vessel. As they came back to the shore with their burden of human lives he watchers cried: "Have you got them all? Are they all saved?" "Yes," was the answer "all but one; if we had stayed for him all would have been lost." Instantly a stalwart fellow stepped out from the crowd and cried for volunteers. The mother begged the young man not to go, saying: "Your father was lost at sea, your brother William sailed away and we have never heard from him; if you go my all will be lost." Embracing her he said, "I must go." In a short time he was seen returning. "Have you got your man?" cried the watchers—"Yes," was the reply, "and tell mother it is brother William."

The consequence which flow from the contention that I am not my brother's keeper is death, death to some weak or unfortunate, albeit I may not be directly connected with that death.

The conscientious physician feels his responsibility as the keeper of his brother's appetites. Professor Shattuck, of the Harvard Medical School, says: "I give less alcohol, because I give less drugs, and alcohol is a drug. I reserve its use for only acute disease, feeling my serious responsibility as a physician in regard to its use. I used to prescribe ale and beer, and sometimes stronger forms of alcoholic drink to patients suffering from debility from one or another cause. I do not do so now." The fact that the expense for alcohol in the Massachusetts General Hospital fell from \$7.48 a patient in 1844 to 29 cents in 1900 shows how far high-thinking medical men regard themselves their brother's keeper in this particular matter.

And equally guilty is the religious paper, which points the advertisements of those patent medicines, whose base is largely poor whiskey, medicines which make many a woman a confirmed teetotaler even in Prohibition States.

"Israel had a law that a man was accountable if he saw his neighbor's cattle stray away without trying to save them. If they fell into a pit, he would be held accountable. If, in the dim twilight of moral responsibility, a man was held accountable for his neighbor's cattle, how much more are we responsible for the open bars, the licensed saloons, through which men go astray and get into a pit and drag their families after them!"

What was in Cain was shown by what came out of him. Cain we assure ourselves, that if we have that contemptuous disregard for the life or living of others which expresses itself callously by denying interest in the well-being of our fellows, that there may not come out of us, if circumstances shape themselves, the same evil result expressed or in motive of the heart?

"Stand by your brother's side, man,
And bid him clasp your hand;
To him be just, and yield the trust
That you from him demand.
How simply wise with soul and eyes
To trust and still be true—
Do unto those we love, man,
What we would have them do."

To be our brother's keeper is more than to be concerned about his acts or habits, it is to be anxious about his inward state. It is not so much the acts of sin that should excite our apprehensions, it is the fact that sin possesses him and that "the wages of sin is death."

Though this is a temperance theme, we should recognize the larger fact that intemperance is a result of sin, and therefore demonstrate that we are our brother's keeper by pointing out to him "the Lamb of God that taketh away the sin of the world."

A Bowery mission convert says: "What took me to the Powery & Rum? No I no! Sin wrecked my life. Rum was a result; sin was the cause. Many men who become drunkards say, 'It is the drink that does it.' But no! It is sin, sin, sin! If a young man starts out with the grace of God in his heart he need not fear the drink evil, or any other evil."

It is sometimes hard to decide who brings the larger wrong to mankind; the one who damns by selling liquor, or the one who indifferently beholds his weaker brethren go over the brink of unbridled appetite, because he imagines he is not his brother's keeper. When we realize that whatever of any kind which hinders the full attainment of all the possibilities of a man is evil, then we think that the latter individual is the cause of the larger wrong. Of course the former, i. e. the liquor seller, is the criminal; but crime is not always as large a factor in sin as is evil. Many who are bitterly opposed to intemperance are indifferent to the evils which prevent the development of the ideal of mankind. To be selfish, to be greedy, to allow children to grow up untrained and uneducated, to let people live in darkness and in sin; these are great evils. To refuse to be my brother's keeper possibly is to be guilty of an evil more damning, more far reaching, more repulsive than even that of liquor-selling.

A prayer for those who desire to become their brothers keeper:

"Keep me, dear Lord, keep me
From every foolish spare;
My brother's helper I would rather be,
That always, every where,
His weakness may appeal to my Christ-strength, I
That he and I may overcome at length."

W. B. CROWELL.

Liverpool, N. S.

"SIMPLE PLEASURES."

Mr. Editor: You have asked for a short article. I have just finished reading the 7th chapter in the "Simple Life," by Wagner, entitled "Simple Pleasures," and I will quote for your readers the passages I underscored as I read:

"Do you find life amusing these days? For my part on the whole, I find it rather depressing, and I fear my opinion is not altogether personal."

"Joy is not in things but in us. How do you think a man can be amused while he has his doubts whether after all life is worth living."

"Excess of all kinds have blurred our senses, and poisoned our faculty for happiness."

"Deeply attained at its root, the desire to live, persistent in spite of everything, seeks satisfaction in cheap baubles."

"To be a painter does not suffice to arm one's self with a brush, or does the purchase at a great cost of a Stradivarius make one a musician! No man if he had the whole paraphernalia of amusement in the perfection of its ingenuity would advance you upon your road."

But with a bit of crayon a great artist makes an immortal sketch. It needs talent or genius to paint, and to amuse one's self the faculty of being happy."

Whenever life is simple and sane true pleasure accompanies it as fragrance does cultivated flowers."

Real joy is above all conditions so considered, it springs up between the flags of the pavement, on an arid wall, in the fissure of a rock."

This question of pleasure is Capital: most pleasure seekers forage in this delicate domain like wild boars in a flower garden."

Pleasure is a sacred flame that must be fed then it throws a radiance over life. He who fosters it does a work as profitable for humanity as he who builds a bridge, pierces a tunnel, or cultivates the ground."

We are not simple enough to be happy and to render others so. We spread joy as we do consolation, by such methods as to obtain negative results."

"There is no worse kill-joy than the ego. To give pleasure to others and to take it ourselves we must begin by removing the ego."

"Let us forget our 'parts' and become as children once more, to laugh again that good laugh which does so much to make the world better."

"Some persons seem condemned to be always serious, and they carry darkness to those in darkness. Carry a breath from the out-of-door something to remind them that they are not cut off from the world."

"Young girl, tired of the wail with the governess, take the cook's apron, and give her a key to the field."

"If you wish youth to be moral, do not neglect its pleasures, or else change the task of providing for them. You deceive yourself in thinking youth has too much diversion."

"Our children are heirs of a joyless world; and we must come to their aid. Let us make an effort to brighten the morning of their days."

"Let us raise good humor in our homes, to the height of an institution. There is no such aid to understanding one's professor as to have laughed in his company."

"Who will furnish the money? What a question! That is exactly the error!"

"Pleasure and money: people take them for the two wings of the same bird! A gross illusion! Pleasure cannot be bought or sold. Pleasure and simplicity are old acquaintances. Entertain your friends simply, and speak no evil of those absent, and your success is sure."

G. R. WHITE.

Charlottetown, P. E. I.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Paicondah.—That Mr. Hardy may be cheered in his loneliness and given great wisdom and success in his work. That God's blessing may be clearly manifested in the work of every church in the home land during the coming New Year.

Two years ago during the conference in Vizianagram our Missionaries who first went out to India in 1873, met after so many years of separation and had their pictures taken. Mrs. Armstrong takes the place of Mr. Armstrong and Mr. Boggs of Miss Armstrong (Mrs. Currie), Katie Armstrong, Lottie Sanford and Bessie Churchill are also included.

It was intended that this picture should accompany this article, but it has failed to reach us. Mrs. Churchill's article will be enjoyed by all our readers as it gives many details unknown to our younger readers and forgotten by the older ones.

Not one death had occurred in this pioneer band in all these years, and a song of thanksgiving went up when we met in Vizianagram, for sparing us all so long to his work among the heathen.

A few reminiscences of the early life of these missionaries may not be amiss for the young people in our home churches. All were born in Nova Scotia. Mr. Churchill in the West, Yarmouth, and Mrs. Armstrong in the East, Canso, Mr. and Mrs. Sanford and Mrs. Boggs in the beautiful Cornwallis valley, and Mr. Boggs and Mrs. Churchill in Lower S'ewiacke. Mrs. Sanford and Mrs. Churchill were born in the same year. Mr. Churchill, Mr. Sanford, Mr. Boggs and Mrs. Armstrong in the same year.

They were each born again and baptized in the same part of Nova Scotia in which they first saw the light, except Mr. Churchill. He was converted and baptized by Rev. D. W. C. Dimock in Truro, at the age of 26. Of the others, Mr. Sanford was converted at the age of 13, and baptized at 15 by Rev. A. S. Huot, Mrs. Churchill at 14, baptized by Elder D. Lawson, Mrs. Boggs baptized at 11, by Rev. A. S. Huot and Mr. Boggs at 15 by Rev. T. H. Porter, Sen. Mrs. Sanford by Rev. James Parker, Mrs. Armstrong converted at 15, baptized at 26, by Rev. D. A. Steele. The three young ladies were all born in the East. Katie Armstrong at Maulpiani, Burmah, Lottie Sanford at Bimlipitam and Bessie Churchill at Madras, India. These were all born again in early life and baptized at the age of 13. Bessie Churchill by Rev. N. T. Dutton at Houlton, Maine, Katie by her father at Brighton, England, and Lottie by her father at Bimlipitam, India.

These missionaries were all Sunday school, and most all day school teachers in the home land. Mrs. Churchill taught seven years in the Prov. Model school, Truro, besides teaching a Grammar school in Pictou County for a year, she being the only lady teacher who ever took a Grammar school license from the Normal School, Truro. Mrs. Armstrong taught for a short time in the Ladies' Seminary at Wolfville. Mrs. Armstrong, Mrs. Churchill, Mrs. Boggs, and Mr. Churchill, were all trained as teachers, at the Normal School Truro. Mrs. Boggs took two terms, and Mrs. Churchill three at the Woman's Medical College, Philadelphia. Messrs. Sanford and Boggs were graduates of Acadia University, Wolfville, and Messrs. Sanford and Churchill, graduates in Theology at Newton Centre, Mass. Acadia University has the honor of conferring the degree of M. A. on Mr. Sanford and Mr. Churchill, and D. D. on Mr. Boggs. Mr. Boggs had been a pastor at home some years before coming to the East. Katie Armstrong studied at McMaster University and at Newton Centre. Lottie Sanford attended the Ladies' Seminary at Wolfville, and holds a nurse's diploma from Malden, Mass., and Bessie Churchill is a graduate of Acadia University. Mrs. Armstrong had been a missionary to the Indians at Canso, and Mr. Churchill to the Negroes of Truro, for some years before coming to India. In the coloured Sunday School at Truro, Mrs. Churchill was assisted at different times, by several young ladies who afterwards became missionaries, i. e. Miss Norris (Mrs. Armstrong), Miss Norwood (Mrs. Lyale), Miss Lowe (Mrs. George), and Miss Eaton (Mrs. Boggs). To Mrs. Armstrong, nee Miss Norris, belongs the honor of starting the W. M. A. Societies in Canada in 1870, before she came out to Burmah as a missionary young lady. Mr. and Mrs. Sanford were married at Billtown, Aug. 20th, and Mr. and Mrs. Churchill at Truro, Sept. 16th, 1873. These with Mr. Armstrong, Miss Eaton and Miss Armstrong were all designated to the work of Foreign Missions at the Convention held at Windsor in Aug. 1873. After this, farewell meetings were held in Halifax and St. John. Then the party took the train at Carleton for New York accom-

panied by Dr. Cramp, T. H. Porter, Mrs. March, Mr. Boggs and others. They sailed from New York, Oct. 1st and to this day, the remembrance of the long white locks of dear Dr. Cramp, as he stood in the crowd on the wharf, after saying good-bye, the last clearly recognizable object from the deck of our steamer, as our native land sank from our sight, brings tears to our eyes, as if it had been yesterday. Many of us never saw him again. Thirteen days we rolled and pitched and tossed upon the waves of the Atlantic, in our cattle steamer, before we reached Glasgow. Many of the cattle died and were thrown into the sea. At Glasgow we were detained six weeks, for a steamer to Burmah. Here we were joined, the next week by 8 missionaries of the Union, and the 15 of us held missionary meeting in Glasgow, Paisley and Edinburgh. Miss Eaton and Mrs. Churchill, visited the Royal Infirmary, Glasgow, having received permission from the matron Miss Tait, and waited upon the patients, learning to dress ulcers and bind up bruise and broken limbs. From Glasgow we 15 missionaries took the same steamer to Rangora. We were six weeks on this journey, and glad indeed when our feet again touched terra firma, on Jan. 12th, 1874.

We had been sent out to the Karens of Siam, but it was thought best for us to remain in Burmah for a time and learn the Karen language. In less than two weeks after we landed the one unmarried man of our party, Mr. Armstrong took to himself a wife, Miss Norris, who had come out two years previous. After this event one band took steamer to Savoy. The old Mission house there was expanded by means of mat partitions, sufficiently, to accommodate the three families, Mr. and Mrs. Sanford, Mr. and Mrs. Churchill Mr. and Mrs. Armstrong, and the two young ladies, Miss Eaton and Miss Armstrong in separate rooms, so that the roof covered all, and all started in to learn the Karen language. But after a month of this, it seemed expedient that some of our party go around to Siam and learn the Siamese language. Mr. and Mrs. Churchill and Miss Eaton volunteered for this service and embarked on a small trading steamer for Penang. There a P and O steamer picked them up and conveyed them to Singapore, from which place they journeyed by river steamers to Bangkok. Here they industriously studied the Siamese language, and the two ladies started an English school, which some of the nobility with others attended, and heard something of Christ, the principal object in starting the school. Before the New Year, Mr. Boggs arrived and he and Mr. Churchill took a journey by boat 350 miles up the Meinam river to Peshaing, where they met their brethren Sanford and Armstrong, who had journeyed from Maulmain in Burmah, by boat up the Salween river to the foot of the mountains that separate Burmah from Siam. These three ranges they crossed on elephants, and came out at Kahaing. There and all along these journeyings they had sought for Karens among whom to establish our Mission, both decided upon comparing notes, and after much prayer, that the project was not feasible and wrote home to that effect. Messrs. Sanford and Armstrong returned to Maulmain, and Messrs. Boggs and Churchill to Bangkok, where both Armstrong and Churchill had the joy of welcoming the former a daughter and the latter a son who had arrived during their absence, and were now two weeks old. The next month, March, at Bangkok, another marriage was celebrated, and Mr. and Mrs. Boggs began their life journey together, in an upper room on the banks of the beautiful Meinam.

In June a telegram was received from our Board, in obedience to which the four families, two from Siam and two from Burmah, leaving two little graves behind one in Bangkok and one in Rangoon, came across the Bay of Bengal and settled in Coconada. The four families occupied a house of five rooms, one for each family and the dining room in common where we clubbed and took turns at housekeeping. We remained here but a few months and have never since met, all of us together, till at this Conference in Vizianagram in Dec., 1902.

Only one of the 8 is absent in this picture Mr. Armstrong; and the only child in it, who was there then, is Katie Armstrong. Now there are two more, and all ready to enter into the work in which their parents have been so long engaged. The Sanfords and Churchills have stuck to the old ship in which they were first launched into missionary life. The Boggs and Armstrongs have been taken on by the A. B. M. U. the former working in India and the latter in Burmah.

The experiences of each family during these 27 years, if written would no doubt be interesting reading. To all have come most of the experiences of Mission life, work, loneliness, anxiety, discouragements, separation of families, sickness, death, joy and thanksgiving. Four little graves, one at Calingapatam, India, one at Canard, N. S. and two at Bobbili, made since the months spent together at Coconada, testify that that sorrow has not been a stranger to these missionaries during these years, and some of the coffins in those graves, the missionary had to make with his own hands.

Success in their work, converts gathered in, testify that they have known joys, perhaps greater than those who have

hazarded less, and the "Lo I am with you always" has never failed them. Besides direct evangelistic work in which all have been engaged, much school work has fallen to the lot of Mrs. Armstrong in Burmah, Mrs. Churchill in Bobbili, and Mr. Boggs in the Theological Seminary at Ramapatam. Katie and Bessie are also teachers, and Lottie a professional nurse, and all love their work.

It was a great joy to meet again after so many years of separation, and as we talked of our experiences and recounted the Lord's mercies our hearts were filled with praise and our mouths with thanksgiving. This is our last picture together! Little we thought that death would so soon enter our charmed circle, but it has, and our dear sister Sanford is the first break, and we sorrow that we shall see her loved face no more here. The first grave of the seven appointed nearly 30 years ago was made in the cemetery at Madras, in July, 1903, on which a wreath of white flowers, and a bunch of fragrant violets were laid the Sunday afternoon we visited it.

She was not there, the one we loved so well and so long; and though our tears fell upon the mound, we looked upward and by faith saw our beloved friend, safely folded in the home above, Mrs. Sanford's first Sabbath in Heaven. Her memory will be held in loving remembrance as long as one member of the present staff of missionaries is this side of the river.

"No single virtue we could most commend, whether the mother, the wife, or the friend, for she was all in that supreme degree, that as no one prevailed so all was she."

"Blessed are the dead that die in the Lord, that they may rest from their labours; and their works do follow them."

Foreign Mission Receipts.

Donations:—A friend, \$8; S. S. class, Campbellton, \$7 50; A friend, \$5; Mary M. Hewson, \$1; Nat. Bible Society, Scotland, \$35 08; B. Y. P. U., Tryon, P. E. I., \$3; Walton church, N. S., \$5; A friend, \$4; Bethany church, Sydney, \$100; Kentville S. S., \$5 50; \$174 08

Legacies:—Est. John Dew \$100; Est. Mrs. Allison Smith, \$300; \$3100.

Support of Rev. R. E. Gullison:—A. W. Noble, \$5; Harry King, \$10; Mrs. E. D. Shaw, \$5; \$20.

Support of Rev. S. C. Freeman:—B. Y. P. U., Main St., St. John, \$15.

Support of Rev. J. E. Glendening:—Forward Mission Band Yarmouth \$5; Temple church, B. Y. P. U., \$13; Mrs. Frank Strickland, \$5; W. M. A. S., New Germany, \$5; Germain St. church, \$56 78. Total to Jan. 1st 1905, \$477 75

Besides the above there have been received from the Rev. G. A. Lawson on account of the B. Y. P. U. fund for support of Rev. S. C. Freeman the sum of \$196 88 which will appear in the account of treasurer of denominational funds for N. S., as they have been reported to him, and \$20 which will appear in the account of the treasurer of denominational funds for N. B.

The funds accruing from the Industrial Guild will be credited in full to the churches within whose bounds the "Guilds" are in operation. This will save confusion and misunderstanding. Brethren send along your remittances. J. W. MANNING, Sec'y Treas.

St. John, Jan. 04, 1905.

THE NINETEENTH CENTURY AND AFTER. Edited by James Knowles. Published Monthly. DECEMBER, 1905.

- I. Great Britain and Germany: A Conversation with Count von Bulow, the German Chancellor. By J. L. Bashford.
- II. President Roosevelt's Opportunities. By Sidney Low.
- III. What the French Doctors Saw. By Lady Priestley.
- IV. Free Thought in the Church of England: A Rejoinder. By W. H. Mallock.
- V. Hymns—'Ancient' and 'Modern.' By the Countess of Jersey.
- VI. The Census of India. By J. D. Rees, C. I. E.
- VII. The Decline of the Salon. By Miss Rose M. Bradley.
- VIII. Hara-kiri: its Real Significance. By Baron Suyematsu.
- IX. The Coreless Apple. By Sampson Morgan.
- X. The Rhodes Bequest and University Federation. By J. Churton Collins.
- XI. Palmistry in China. By Herbert A. Giles (Professor of Chinese at Cambridge.)
- XII. Queen Christian's Pictures. By His Excellency the Swedish Minister.
- XIII. One Lesson from the Beck Case. By Sir Robert Anderson, K. C. B., LL. D.
- XIV. The German Navy League. By Dr. Louis Elkind.
- XV. The Re-flow from Town to Country. By Sir Robert Hunter.
- XVI. Last Month:
 - (1) By Sir Wemyss Reid.
 - (2) By Walter Freeman Lord.

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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. P. ¹⁸⁸⁵,
Wolfville, N. S.

Treasurer for New Brunswick and P. E. Island,

Rev. J. W. MANNING,
St. John, N.B.

Field Secretary,
Rev. H. F. ADAMS,
Wolfville, 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 trouble.

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 Queens Co., N. S., Quarterly Meeting will be held in the Caledonia Baptist church on Feb. 20th and 21st. First session on Monday the 20th at 3 p. m.
W. B. CROWELL, Sec'y Treas.

The Yarmouth Co. Quarterly Conference will be held with the North Temple Church, Ohio, Tuesday, Feb. 14th, 1905. An exceptionally interesting program will be presented. Matters of vital interest to both pastors and layman will be discussed. We would urge all our churches to be as largely represented as possible.

H. C. NEWCOMBS, Secy.

The pastor of the Carleton Baptist church having accepted a call to the Main St. Sackville Baptist church, and we being desirous of settling a pastor, we would take this means of making known to any of our pastors who are thinking of returning to the Province or of making a change, by corresponding with the undersigned, arrangements will be made for supplying the pulpit.

E. L. STRANGE,

156 Guilford St., West, St. John, N. B.

GRATEFUL MENTION.

I wish our kind friends at Bayside, N. S., to please accept my sincere thanks for the gift of a nice little sum of money to be used for the purpose of purchasing a pair of dog-skin mittens, for personal use.

Mrs. L. J. TINGLEY.

Hubbard's Cove, Jan. 14, 05.

DENOMINATIONAL FUNDS.

RECEIVED DECEMBER 14th, TO DECEMBER 31st, 1904.

Debert, legacy R. Higgins, \$50.00; Paradise & Clarence, \$32.00; North Brookfield, \$13.25; Zion, Yarmouth, \$11.00; Canard, \$28.00; Sherwood & Waterville, \$6.00; Third Yarmouth, \$6.30; Jordan Falls, \$8.00; First Digby Neck, \$5.00; Legacy Martha A. Delaney, \$25.00; Wallace River, \$6.00; Parkers Cove & Litchfield, \$7.00; North Church Halifax, \$35.63; Port Williams \$18.83; Port Williams Sabbath School, \$5.00; B. Y. P. U. Truro, \$10.00; Grand Mira, \$5.50; Antigonish, \$18.21; Rachel Nalder, \$5.00; Margaretsville, 12.50; Barrington Sabbath School, \$3.00; Total \$311.31.

JOHN NALDER, Treasurer.

PERSONALS.

Rev. C. W. Townsend of St. Martins informs us that after prayerful consideration he has been led to withdraw his resignation of the pastorate of that church and will remain at his post. The call to Salisbury which at one time he felt might be the call of the Lord to go thither has therefore been declined. The good people of Salisbury will be greatly disappointed by this decision for they felt strongly drawn to Pastor Townsend having known something of his work in the past at Hillsboro. The severing of the pastoral relation is a serious one and should never be lightly made. The Salisbury pastorate though in some respects taxing is a most important one and worthy of the best efforts of any of our pastors who may be desirous of making a change.

Brother J. H. Puddington wishes us to announce that he has accepted a call to the Second and Third Elgin churches. He entered upon his pastorate Jan. 1st, '05, and asks the prayers of the brethren that God may bless the union thus formed.

LITERARY NOTE.

Littell's Living Age gives to its readers some of the choicest articles which are found in the magazines of to-day.—with the living age in his possession and a daily newspaper of merit, the reader will be fairly informed as to the current thought of the time. In its articles of special view will be found from the pen of leading writers such as: The Political situation in England, Herbert Paul's tribute to Sir William Harcourt, "Religion in Cambridge," "Church Going" by Andrew Lang; "Great Britain and Germany: A conversation with Count Van Bulow, the German Chancellor.—All the leading magazines are laid under tribute.—Published weekly by The Living Age Company, Bromfield St., Boston. Terms \$6.00

'The Montreal Witness'—'World Wide.'

'Northern Messenger'—our third publications from the 'witness' office, Montreal. All these are published by John Dougall & Son. 'The Witness' is issued both as a 'Daily' and 'weekly'.—It gives all the news that the average reader needs. It is a paper that no parent need be ashamed to place before any member of his family. It is pure in tone and fair in its discussions of public questions. Its bias in politics if it has any is toward the liberal party. It is an out and out temperance paper. Its editorial utterances are usually fair and forcible. Its special departments are ably conducted by specialists.—Daily \$3.00, Weekly \$1.00 per year. World Wide presents a weekly reprint from leading Journals and Reviews reflecting the Current Thought of both hemispheres.—Price \$1.50 per year.

The peace of him that has lived near to God is like the quiet, steady lustre of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that curl their crest around the rock on which it stands.—F. W. Robertson.

The Baird Company's

Wine of Tar Honey and Wild Cherry

A Lubricant to the Throat.
A Tonic to the Vocal Chords.

The Baird Co.'s WINE OF TAR, HONEY AND WILD CHERRY is the best remedy for coughs and colds I have ever used.
MARY A. SHAW.
Woodstock, N. B.

WAIT FOR ME.

Tom Frost was hurrying to school one morning when he heard some distance behind him a voice calling plaintively: "Wait for me."

He knew the voice; it was Philip Scott, a boy in his own class, and his first impulse was to continue his way and take no notice of the call; but he was so tired of walking to school day after day alone, that he turned and stood waiting for Philip to overtake him.

"What's the hurry, Tom!" Philip exclaimed, as he came patting up. "I never saw such a fellow as you; you never give a chap the chance to overtake you."

"I'm going in for the punctuality prize, you know," replied Tom apologetically.

"Well, I don't think it's worth the trouble," resumed Philip, dropping off to his ordinary slow pace; "in my opinion it's bad enough to have to go to school at all, let alone always being there in time. Oh, look! there's a butterfly. I'm going to have him, he is such a beauty."

So he commenced a chase, cap in hand, and loitered so long that Tom's patience was at last exhausted and he went on his way alone once more, arriving at the school-house in time to find the doors closed and his prize lost.

So you see, Tom would have been wiser as he found to his cost, had he called: "Catch me up," in response to Philip's: "Wait for me."

There are many boys and girls, and even grown-up people, too, who are painfully indifferent to the prizes offered them in the school of life; they lack interest, energy and steadfastness of purpose. It is no kindness to allow them to prevent your winning them. Let them go their own way, keep your ears closed to their enticements, have before you the prize, and one day, if you work patiently on, content to be alone, it shall be yours.—Canadian Churchman.

To Those Afflicted With Catarrh, Bronchitis and Asthma.

Having been very much improved by the use of Dr. Blosser's Catarrh Cure, and knowing that others who were afflicted with asthma have been benefited by its use, I feel confident that it is the best remedy for asthma now available. I have suffered untold misery from strangling, wheezing, choking and coughing for the last three years of my life and have tried all kinds of sure cure remedies with no benefit whatever. But having had my attention called to Dr. Blosser's remedy about three months ago, I procured a supply of it, and soon found my trouble subsiding. I have continued to use it according to directions, and for the last two months I have been able to go about, and preach two and three times on Sundays, and lie down and sleep comfortably, which I could not do for nearly three years before, having to sit up in a chair most of the time day and night, I am in great hopes of a thorough cure inside of a year. And any one who is suffering with this seemingly incurable disease, I believe can be relieved by the use of Dr. Blosser's Remedy. I have been urged by several friends to secure it for them to such an extent that Dr. Blosser has asked me to act as his agent for the Maritime Provinces. I will therefore send samples of his remedy to any one afflicted with catarrh, bronchitis or asthma, free of charge, and if they desire to get more I will furnish it to them at the Dr's. price—one dollar a box and fifteen cents for duty and postage on it. I will also send to patients the Dr's. little booklet, and other publications. In sending for samples of the remedy inclose a two-cent poststamp to mail it with. Write your name and post-office address plainly.

I also have Dr. Blosser's Digestive tablets, an effective remedy for weak or disordered stomachs. They come at one dollar a box with one hundred and fifty in them; and 25 cents a box with one hundred in. The duty and postage same as the catarrh cure. The Dr. does not send any free samples of these. I have received word from several to whom I sent the catarrh cure that it has proved very satisfactory, some say it has done wonders for them, giving great relief in a short time. As for myself, I do not think would be alive now if I had not used the catarrh cure. I do not use the cigarettes, but smoke it in a pipe. Some like the cigarettes best. I keep both kinds on hand to suit the preference of customers. As I have now stopped publishing "The Home Mission Journal," I shall hereafter try and be useful to those who are suffering with this seemingly incurable disease. And can also supply those who are troubled with cancers, with Dr. Bye's painless cancer cure, the best and most popular cancer cure now in use. I will send any one who will order it, one of his pamphlets with photos of persons, before being cured, and after the cure was made. I will promptly attend to any orders for these remedies.

J. H. HUGHES.

Canard St., St. John, N. B.
I make no charges for my services; only for the medicines.

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It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.

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and study are both essential to proper education. This residential collegiate school neglects neither for the other. Moral influences are of the best. For 48th yearly calendar address A. L. McCrimmon, WOODSTOCK COLLEGE, WOODSTOCK, ONT.

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The American people are eating less meat and more vegetable food than a half century ago. In 1880 they consumed 920 dozen eggs for each 100 persons. In 1903 the consumption was 4,700 dozen. That is, the per capita consumption is 17 dozen. In 1850 they ate 4.30 bushels of wheat a piece. Now it is 6.23 bushels. Most of the increase probably is in breakfast foods. The consumption of oats in various forms has increased fourfold in forty years. Meanwhile the consumption of meat has fallen off 36 per cent.

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The King of Terrors Is Consumption.

And Consumption is caused by neglecting to cure the dangerous Coughs and Colds.

The balsamic odor of the newly cut pine heals and invigorates the lungs, and even consumptives improve and revive amid the perfume of the pines. This fact has long been known to physicians, but the essential healing principle of the pine has never before been separated and refined as it is in

DR. WOOD'S NORWAY PINE SYRUP.

It combines the life-giving lung-healing virtue of the Norway Pine with other absorbent, expectorant and soothing Herbs and Balsams. It cures Coughs, Colds, Hoarseness, Bronchitis, and all affections of the bronchial tubes and air passages. Mrs. M. B. Lide, Eagle Head, N.S., writes:—I have used Dr. Wood's Norway Pine Syrup for coughs and think it is a fine remedy, the best we have ever used. A number of people here have great faith in it as it cures every time.

Price 25 cents per bottle.

Beware of the fact that

White Wave

disinfects your socks

and pre

The Home

MARBLE-ROLLING CONTEST.

A long line should be drawn on the floor with chalk or indicated by a scene on the carpet or matting should it be selected. Nine feet from this the competitors should be arranged, and each person in turn should roll his marble so as it will stay as near the crack or line as possible. If one marble hit another, those two persons should roll again.

When each person has rolled the person whose marble is nearest the crack should be given first place, the person who is next second place, and so on, the points being as before, five, four, three, two, and one. In case of doubt as to any two marbles, it will be necessary to measure the two distances with great accuracy. This can be done easily by laying down a piece of paper and marking on it the distance of the marble from the mark, and then comparing this with the other marble in question.

NUT BRITTLE.

Put two large cups of granulated sugar over a slow fire in a perfectly smooth skillet or iron saucepan; stir constantly until the sugar dissolves and cooks a delicate brown color. Do not have too hot a fire, and keep stirring, the sugar will jump at first but will soon dissolve. Have ready a shallow buttered tin with the surface covered with chopped walnuts or halves of pecan nuts or peanuts. Pour the syrup very quickly over the nuts, mark out in squares with a knife and when cold break apart.

MAPLE FUDGE.

Take three cups brown sugar, two of maple. Place over the fire and stir constantly while it boils until it gums when dropped in cold water. Add one cup of milk, half a cup water, butter size of an egg to the sugar and boil all together. When ready to remove from the fire add a cup of hickory nuts or English walnut meats and stir until it begins to sugar. Immediately spread in at tins and when slightly cool mark out.

COCOANUT DROPS.

To one grated coconut, add half its weight in sugar and the white of one egg, cut to a stiff froth; mix thoroughly and drop on buttered paper or tin sheets. Bake fifteen minutes.

FRUIT GLACE.

Two cups of granulated sugar, one cup of hot water. Boil slowly half an hour, without stirring, then carefully dip the point of the spoon in the syrup, then into cold water. If the thread is brittle the syrup is ready; pour into a bowl and place over hot water. Dip white grapes, English walnuts, (halved), cherries, orange quarters thoroughly dried, into this, separately, and drop on to oil or waxed paper to cool. Dip carefully so as not to stir up the syrup.

KISSES.

One egg, one cup sugar, one cup of butter one-half cup milk, one teaspoon cream of tartar, one half of soda, flour enough to make a stiff dough, drop on tins and sprinkle over with powdered sugar. Bake in a quick oven.

COMPETITIVE PEANUT HUNT.

The peanuts should be carefully hidden, not more than one, two or three in a place, all over the room. They may be under the corners of the rugs, behind pictures, lying between the sheets of a newspaper, underneath the table, any unexpected place will form a good spot.

The contestants should be placed together in the centre of the rooms. At the word "Go," they should hunt for the peanuts as rapidly as possible. At the end of five minutes by the clock, each person should bring to the secretary all that he has found. The person getting the largest number secures first place.

PARLOR QUOITS.

This game can be bought or made at home. The quoits may be made of either rope or light wood and covered with bright

cloth. One or more upright sticks of different heights set firmly in a board serves as posts and the players taking sides try to put the rings on the posts, pitching them from about fifteen feet away. Each ring put on counts for the side of the player pitching it and the score is marked on paper.

BEAN BAGS.

The old game of bean bags is still a favorite with the boys young and old, and is also easily made at home, being simply a large board in which is cut holes of different sizes. A dozen bags of stout cotton each holding about a cup of beans, are provided, and the players taking sides try to put the bags through the holes, the smaller holes counting higher in every case. The value of each hole should be marked clearly on the board and the score kept on paper.

A LIFE MOTIVE.

What is your motive in life? Every life finds its chief inspiration somewhere. Perhaps it is to succeed? But what do you mean by success? Is it to gather together dollar after dollar; to stand in a conspicuous place in the social circle; to achieve some great result in invention, in commercial life, in art, in letters, in politics, in the professions; to develop the mind so that all the learning of the ancients will be your possession; to indulge in the pleasures of the world-life; or, is it so to live, that by the unhindered utterance of the highest instincts and impulses of your heart, you shall make some permanent contribution toward the uplifting of men? The interpretation of life depends altogether upon the motive that inspires it. As men and women who purpose in our hearts to serve God, we should place ourselves under the mystic spell of the highest motives, and then enter upon the execution of these motives with courage and joy, and in the strength of God.

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.

—Epworth Herald.

ARCH ENEMY OF MANKIND.

WHO IT IS AND HOW TO ESCAPE HIS CLUTCHES. SAVE YOURSELF TODAY.

The arch-enemy of human life is not Satan, but Pneumonia.

Consumption may number its thousands, but Pneumonia its tens of thousands; and, besides, it's much quicker in doing its deadly work. A person may catch cold, get Pneumonia and die in two or three days.

The only safeguard is Stuart's Catarrh Tablets.

They will, if taken in time, prevent Pneumonia from developing.

But, of course, if you wait too late, from a really bad attack nothing can save you.

That's why we lay so much stress on the fact that a common cold is such a dangerous thing to neglect.

You never know what may come of it.

And nowadays, when we have at hand, in Stuart's Catarrh Tablets, such a safe, certain and perfect cure for a cold, there is no excuse whatever for letting it run along.

Stuart's Catarrh Tablets act directly upon the mucous membranes of the body, the inflammation of which is generally called "Catarrh," which inflammation is nearly always caused, in the first place, by a cold.

As soon as you begin to sneeze, and your eyes and nose begin to run, fly for relief to Stuart's Catarrh Tablets. They will not fail you.

Cases of chronic, long-standing catarrhal trouble, accompanied by discharge from nose and throat, coughing, hawking, spitting, offensive breath, indigestion, irritation of the stomach or bowels, are also easily cured by Stuart's Catarrh Tablets.

In cases of long standing, however, a cure cannot be expected in a day, as it will take some time to build up the weakened, inflamed and flabby membranes to their original tonic state of health.

It will take time, but perseverance will win the day—if assisted by Stuart's Catarrh Tablets.

It is important, however, to remember to use Stuart's.

No other tablets, or any other medicine, will give you the real, positive, permanent curative results that Stuart's will.

Try them.

All druggists sell them at 50 cents a box.

Get the Doctor Quick!

When accidents happen in the home quickly get the bottle of Pond's Extract—the old family doctor. Always ready—always sure, at any time, day or night. A bottle on the medicine shelf is like having a doctor in the house. When pain racks the body it relieves and cures. Imitations are weak, watery, worthless! Pond's Extract is pure, powerful, priceless.

Sold only in sealed bottles under this wrapper.

ACCEPT NO SUBSTITUTE.

Treated by Three Doctors

for a

Severe Attack of Dyspepsia,

Got No Relief From Medicines, But Found It At Last In

Burdock Blood Bitters.

Mrs. Frank Hutt, Morrisburg, Ont., was one of those troubled with this most common of stomach troubles. She writes:—"After being treated by three doctors, and using many advertised medicines, and receiving no benefit, I gave up all hope of ever being cured. Hearing Burdock Blood Bitters so highly spoken of, I decided to get a bottle, and give it a trial. Before I had taken it I began to feel better, and by the time I had taken the second one I was completely cured. I cannot recommend Burdock Blood Bitters too highly, and would advise all sufferers from dyspepsia to give it a trial."

KIDNEY DISEASE.

Diseases of the Kidneys are numerous, from the fact that these organs act as filters to the blood, and form one of the great channels for the removal of impurities from the system, which, if allowed to remain, give rise to the various kidney affections, such as Dropsy, Diabetes, and Bright's Disease.

The following are some of the symptoms of kidney disease:—Backache, sideache, swelling of the feet and ankles, frequent thirst, puffiness under the eyes, floating specks before the eyes, and all disorders of the urinary system, such as frequent, thick, cloudy, scanty, or highly colored urine.

DOAN'S KIDNEY PILLS

are exactly what the name suggests. They are not a cure-all, but are a specific for kidney troubles only.

Price 50 cents per box, or \$ for \$1.25. All dealers, or

THE DOAN KIDNEY PILL CO., Toronto, Ont.

NOTE THE DIFFERENCE.

"Positions wait for Maritime-trained."

"Other-trained wait for positions."

Did you get our Calendar? If not you should not decide which school to attend until you have read ours.

Students admitted any time.

KAULBACH & SCHURMAN,
Chartered Accountants,
MARITIME BUSINESS COLLEGES,
Halifax and New Glasgow, N. S.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1905.

JANUARY TO MARCH.

Lesson V.—January 29.—Jesus and Nicodemus.—John 3: 1-15.

GOLDEN TEXT.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

EXPLANATORY.

I. THE KINGDOM OF HEAVEN.—The first thing to do in taking up this lesson is to obtain a clear view of what the kingdom of heaven is. It is not any outward organization, however many organizations may be included in it, but it is that condition of things where in the individual and in the world, the principles prevail which make heaven to be heaven, the laws obeyed are the laws of heaven; and the supreme ruler is the God as represented by Jesus Christ the messenger from heaven.

The kingdom of heaven, like heaven itself, is not any welled place, where all kinds of people may live, without regard to their character, if only they can get within the doors; nor any organization which can be entered through outward rites, without a regard to character. So Paul says, "He is not a Jew which is one outwardly . . . but he is a Jew which is one inwardly; and circumcision is that of the heart—in the spirit, not in the letter" (Rom. 2: 28, 29).

II. THE INQUIRER CONCERNING THE KINGDOM OF HEAVEN.—Vs. 1, 2. After the wedding at Cana Jesus went to Capernaum on the Sea of Galilee, with the members of his mother's family. He did not remain long, but went up to Jerusalem to the Feast of the Passover early in April. Here his reforms made a great commotion in the city, and proclaimed his mission to rulers and to people. He revealed his mission still more by working miracles of mercy in Jerusalem (John 2: 23). Two effects followed. On the one hand, many believed on him when they saw his miracles, "signs" of the Messiah's work, among the greatest of which signs was his smiting of great evils which they had sighed over in vain. On the other hand, many were angry, and aroused indignant opposition. But both of these effects called wide attention to Jesus and his gospel.

1. Among those who were thus awakened to a knowledge of Jesus was a MAN OF THE PHARISES, among whose numbers were the most of the prominent persons who were waiting for the coming of the Messiah, NAMED NICODEMUS. A Greek name in common use. All we know of him is recorded here and in John 7: 50, and in 19: 39, which implies that at last he became a disciple. A RULER OF THE JEWS. A member of the Sanhedrim (John 7: 50).

NIGHT HAVE SAVED IT.

A Lot of Trouble from too Much Starchy Food.

A little boy of eight years, whose parents did not feed him on the right kind of food, was always nervous and suffered from a weak condition of the stomach and bowels. Finally he was taken down with appendicitis and after the operation the doctor, knowing that his intestinal digestion was very weak put him on Grape-Nuts twice a day.

He rapidly recovered and about two months thereafter, his father states, "He has grown to be strong, muscular, and sleeps soundly, weighs 62 pounds, and his whole system is in a fine condition of health." Name given by Postum Co., Battle Creek, Mich.

It is plain that if he had been put on Grape-Nuts at an earlier period in his life, and kept from the use of foods that he could not digest, he never would have had appendicitis. That disease is caused by undigested food decaying in the stomach and bowels, causing irritation and making for the growth of all microbes, setting up a diseased condition which is the active cause of appendicitis, and this is more marked with people who do not properly digest white bread.

Grape-Nuts is made of the selected parts of wheat and barley and by the peculiar process of the cooking at the factory, all of the starch is turned into sugar ready for immediate digestion and the more perfect nourishment of all parts of the body, particularly the brain and nerve centres.

Read the little book "The Road to Wellville, found in each pkg.

2. CAME TO JESUS BY NIGHT. In secret, so as not to be observed. This he could easily do, because the steps to the guest chamber, the upper room, were on the outside of the house, as today in Palestine and often in Italy.

THOU ART A TEACHER COME FROM GOD. So far he accepted him as one with a divine message which would shed light on his path, and answer the puzzling questions which thronged about him. FOR NO MAN CAN DO THESE MIRACLES, etc. This was proof positive that Jesus came from God. The argument was good and holds today.

III. THE TEACHING OF JESUS CONCERNING THE KINGDOM OF HEAVEN.—Vs. 3-8. JESUS ANSWERED. Not so much his words as his needs, and told him the great truth he most needed to know. Nicodemus probably felt, like most of the Jews, that being a Jew and a leader of the Jews to whom had been entrusted the kingdom of God, he was, therefore, in the kingdom. Jesus had to meet this feeling, as in John 8: 33-45; so John the Baptist (Matt. 3: 9; Paul, Rom. 2: 28, 29; 9: 6.) EXCEPT A MAN (ANY ONE) BE BORN AGAIN, IN E. V., AND AM. R. MARGINS, "FROM ABOVE." Whosoever is born (again) is born anew and born from above.

1. What is it to be Born Again. As the child has a certain life before it is born, and is then brought into this natural world to develop in accordance with its laws, with its aims, purposes and results, so that it belongs to the kingdom of human nature; and all this through life imparted in some way by God. So one who is born again enters the spiritual realm, is alive to God and righteousness and love; his chief controlling motives are love to God and love to man; his deepest choice is to serve and obey God; it is the beginning of a character which will grow into the heavenly life, the perfection of the human being. This life is imparted by the spirit of God.

2. Why Essential? Because otherwise HE CANNOT SEE THE KINGDOM OF GOD. From the very nature of the kingdom of heaven, as stated under above, "the change may well be called a new birth," because it gives a man entrance into a new world, and imparts new life to live in it. The same principle is true of all moral kingdoms. Thus the kingdom of music can be entered only by those who have the spirit of music. Sitting in the choir seats does not make one a member of that kingdom. The choir is for those that have the spirit of music awakened in them, who can sing, and who wish to be trained to sing better, just as the church is for those who have begun the heavenly life, who would be trained into the perfectly heavenly life, and who would manifest and extend its blessings.

3. EXPLANATIONS. 4. HOW CAN A MAN BE BORN WHEN HE IS OLD? The emphasis is on the how, and denotes a request for further information.

5. EXCEPT A MAN BE BORN OF WATER AND OF THE SPIRIT. The Lord here declares that there are two elements or factors in the new birth: putting away the old life, and receiving the new. Water was the natural and familiar symbol of cleansing from sin, of putting away the sinful past, of confession of sin. This act the Pharisees were not inclined to believe as applied to themselves. They refused to be baptized by John, and thus confess their need of forgiveness. Therefore to this Pharisee our Lord declares that an honest dying to the past is as needful as new life for the future. It is essential that our past be recognized as needing cleansing and forgiveness. The same idea is found in Tit. 5: 3, 5, where Paul describes the previous sinful state from which "His mercy saved us, through the washing of regeneration, and renewing of the Holy Spirit." So in Ezek. 36: 25-27, "The water cleanses, the Spirit is the principle of the new life."

6. THAT WHICH IS BORN OF THE FLESH IS FLESH, etc. "By the word flesh he signifies the appetites, desires, faculties, which animate and govern the body, as well as the body itself. THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT. To belong to the spiritual kingdom it is as essential to be born of the Spirit, as to be born of the flesh is essential to entering upon life in this world.

7. MARVEL NOT, because of the reason given in vs. 8. Natural life is as full of mysteries as spiritual life.

8. THE WIND BLOWETH WHERE IT LISTETH, or pleases, according to its own laws, absolutely beyond human knowledge and control. THOU HEAREST THE SOUND THEREOF, etc. You see the results, but you cannot tell the causes, which are beyond our reach.

SO IS EVERY ONE THAT IS BORN OF THE SPIRIT. The Spirit's methods we cannot know, but the facts of the new life are as plain and certain as that the strong wind lends the forest trees. We may not know the day nor the hour when we are born again, but we may know the facts by the fruits.

IV. THE AUTHORITY OF THE TEACHER BEHIND THIS TEACHING.—Vs. 9-13. IO. ART THOU A MASTER (that is, teacher) . . . AND

KNOWEST NOT THESE THINGS? You will find this truth in the Scriptures you reach (Ezek. 11: 19; 18: 31; 36: 26; Jer. 24: 7; 31: 33). Have you studied the Scriptures enough to teach, and not noticed the great truth? 12. IF I HAVE TOLD YOU EARTHLY THINGS. Things written and experienced in the earthly existence, which any one can put to the test, and verify. HOW SHALL YE BELIEVE, IF I TELL YOU OF HEAVENLY THINGS? Those truths which could not be learned without a revelation from heaven.

13. NO MAN HATH ASCENDED UP TO HEAVEN. The sentence may be paraphrased thus: No one has gone up to heaven, and by dwelling there gained a knowledge of heavenly things. One, only has dwelt there and is able to communicate that knowledge. He, namely, who has come down from heaven. . . . Direct knowledge and personal experience of heavenly things alone justify authoritative declarations about them; as in earthly things one may expect to be believed, if he can say, "We speak that we do know and testify that we have seen." EVEN THE SON OF MAN. The true representative of humanity. WHICH IS IN HEAVEN. His home is in heaven, and he maintains continually a vital connection with heaven. So far as heaven is a state and a character, Jesus was always in heaven. The whole universe is heaven to him, for his senses are all open to perceive and receive.

V. HOW THE NEW LIFE CAN BE OBTAINED.—Vs. 14, 15. 14. AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS. Jesus now uses an illustration which makes clear some of the heavenly things he came to reveal. Study the story in Num. 21: 4-9. EVEN SO MUST THE SON OF MAN BE LIFTED UP. By his whole life and teaching and character, standing then, as now, far above men, but especially by the cross and its redeeming love, containing all motives and powers that attract men to him. To-day the crucified Jesus is the best known, the most exalted person in all history, in all the world, past or present.

15. THAT WHOEVER BELIEVETH IN HIM. Accepts him as Teacher, as Saviour, and Lord. SHOULD NOT PERISH. From the effects of sin, which naturally end in destruction of the soul. BUT HAVE ETERNAL LIFE. Eternal life is the life which nothing can destroy, which endures beyond the grave, and grows fuller and richer as the ages roll on. It is a present possession of the Christian, and does not begin with the world to come, though it continues in it. It is more than mere endless existence. It is goodness, fullness of life, joy, peace, love. It is the kind of life lived in heaven, the kind of life God lives.

Advertisement for Weaver's Syrup and Cerate, claiming to be invaluable to cleanse the blood. Includes contact information for Davis & Lawrence Co., Ltd., Montreal.

Advertisement for the Intercolonial Railway, listing train schedules for Trains Leaving St. John and Trains Arriving at St. John, with various destinations and times.

Advertisement for FERROVIM, a tonic wine, highlighting its benefits for strength and health. Includes the text 'THE CANADIAN NORTH-WEST' and 'Homestead Regulations'.

THE CANADIAN NORTH-WEST. Homestead Regulations. Any one unattached to the Dominion Lands in Manitoba and the Northwest Territories, excepting 5 and 20, which has not been homesteaded or reserved to private land, etc. for agriculture, or for other purposes, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

APPLICATION FOR PATENT should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so. INFORMATION. Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

Advertisement for McSHANE'S BELLS, an intricate art of chime work, available for purchase from the McShane Bell Foundry in Montreal.

Advertisement for WEST-TROY N.Y. TABLE CHINA, featuring various styles of tableware and promotional text.

From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wasted 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 John Ralder, Treasurer, Windsor, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick is Rev. J. W. MARSH, D.D., St. JOHN, N. B. and the Treasurer for P. E. Island is Mr. A. W. STEVENS CHARLOTTETOWN. All contributions from churches and individuals in New Brunswick should be sent to Dr. MARSH; and all such contributions P. E. Island to Mr. STEVENS.

PESTICODIAC—We began our pastorate on this field Jan. 1, '05. We are among a very kind people and we pray that our ministry here may be attended by the power and blessing of God. We would ask our correspondents to note the change in our address.
Rev. RICHIE ELLIOTT.

MIDDLE SACKVILLE—The church here is making progress. The parsonage has been built anew at a cost of something over a thousand dollars and is paid for. A lot has been nicely graded for a new church and the foundation stone are on the ground. The people are zealous in this work and with zeal and consecration will accomplish much.
E. L. STEEVES.

LOWER WOOD'S HARBOR—On Nov. 6th two were baptized at Forbes Point. Since that date we have had special services both there and here in Lower Wood's Harbor. Bro. Walden was with us for a short time and rendered us valuable aid, several have professed faith in Christ and will unite with the churches in the near future.

PORT LOBNE, N. S.—We find our lot cast among a kind and appreciative people. Their benevolence is being constantly expressed toward us in a practical way. On the evening of the 21st of December a large company made us an enjoyable evening at the parsonage. A number of ladies provided a bountiful tea, before the company broke up Deacon Stark in behalf of those present, presented us with a purse of \$24.30 besides other valuable gifts. May spiritual blessings be abundant in all their lives.
R. B. KINLEY.

MIDGIC—Our work is going quietly but encouragingly. In material things the Lord is blessing the church and community. In addition to regular expenses something over \$200 has been raised for the purpose of purchasing a new organ and to liquidate an old church debt. A very delightful Christmas Tree entertainment was held which was also made the occasion for the presentation to the pastor of a fine Persian lamb cap and mitts. For the many expressions of kindness the pastor is grateful. Midgic along with Centreville and Cookville is developing into one of our best churches.
E. L. STEEVES.

St. John, N. B., Jan. 14th, 1905.

SUMMERSIDE, P. E. ISLAND—The opening of the New Year finds us acquainted with nearly every home in our new field of labour in some measure at least being permitted to take up the work for God. The church of Christ in this place is taking on new life by faith and prayer. Our congregations are good and our prayer meetings are seasons of deep interest. On the first evening of the new year we baptized an earnest and intelligent young man into the fellowship of the church. I also wish to make mention that Xmas brought as much good cheer and many tokens of thoughtful kindness from our people. Among which was a neat purse of money from the Summerside church.
J. D. WESTMORE.

BRIDGETOWN, N. S.—There are some cheering indications in the spiritual outlook on this large and interesting field, where Pastor Daley and his helpful wife have been faithfully laboring for some years past, and where it was my privilege to spend eleven years of pleasant pastoral work. The church at Bridgetown has undergone many changes in recent years, but it has gone steadily forward in the Lord's work, its congregations being large and all its services

bright and encouraging. Special services are now in progress, giving promise of spiritual quickening and growth. At Granville Centre, Upper Granville, Centreville and Dalhousie the outlook is also promising. Good congregations, attentive hearers, and persevering Sunday schools give evidence of steady progress in Christian effort. We are waiting prayerfully for the bestowment of special blessings.
W. H. WARRREN.

MUSCATINE, IOWA—The church at this place of which Rev. A. J. Kempton is the efficient pastor has made good progress during the past year. At the annual business meeting the reports submitted from the different departments showed a gain in membership of 57, which makes the total membership 508. The average attendance of the Sunday school was 210 and the largest attendance for a given Sunday was 409. The Farther Lights number 92 and the Baraca class 55. The church has also built a parsonage at a cost of \$5,200, which is more than half paid for. To pastor Kempton is largely due the condition of the church at the present time. All departments of the work are in a flourishing condition and the pastor is greatly encouraged by the hearty support given him by the church.

ADVOCATE, N. S.—It has been noted as somewhat striking that the only four deaths connected with the churches on this field since the present pastorate have been of persons over the allotted age of three score and ten. The ages aggregate 843 years. Mrs. Bartheaux 97, Mrs. Dobson 90, Miss Alice Stewart 84, and Benj. Porter 72. Happily all were members of the church of Christ. The general work throughout the field is moving steady. It is difficult to accomplish much real work, even during the most favorable months of the year, as the other two sections, on account of distance, cannot expect much more than the usual Sunday preaching service. We are hoping for spiritual quickening. A fine and much needed set of horse sheds has been built at this place. At Apple River men are being impressed with the need of a church building. At present the church worships in the Orange Hall, and while the kindness of the Orangemen is much appreciated, yet the conditions are such that there is often an apparent incongruity in our worship. We hope to see a neat house of worship erected here. We would like to express appreciation, particularly to Port Greville and Advocate for valuable and beautiful Christmas gifts.
WARD FISHER.

Jan. 10th, 1905.

BOYLSTON, GUY. CO., N. S.—A little over four months have passed since beginning our pastorate here. God seemed to direct us and is certainly blessing us here. The field is quite compact and hence we soon became acquainted with our people. All departments of church work seem to be working harmoniously. Preaching services are well attended. The spiritual life is looking up, consequently our finances are in a healthy condition. We have raised in these four months something over \$200.00 part of which was used for a furcoat for the parsonage, which adds much to our comfort. We have organized a B. Y. P. U. A. with a membership of 18, but now it has grown until we have at present 42 on our roll-book. Two have joined the church by letter, and several are awaiting baptism. The Sunday School had a Christmas tree, and to say the least it reflected great credit on all that had a part in the programme. Among the pleasant surprises of the tree was a very substantial purse presented to Mrs. MacDougall by the superintendent, on behalf of the ladies of our congregation. The pastor also was the recipient of some very useful gifts from the scholars of the school. Aside from this we also wish to thank all those who so kindly have been remembering us by their donations from day to day. I must certainly

LITTLE BOYS' OVERCOATS



- \$3.50—BLUE FRIEZE RUSSIAN COAT, with fancy Brass Buttons, Slash pockets and Velvet Collar.
- \$4.25—BLUE FRIEZE RUSSIAN COATS, with Brass Buttons, Velvet Collar and Black Leather Belt.
- \$5.00—GREY CURL CLOTH RUSSIAN COAT, with a cloth belt at the back, Slash Pockets, Velvet Collar and Cuffed Sleeves. Gun Metal Buttons.
- \$6.00—GREY VICUNA RUSSIAN COATS with a naval badge on the sleeve, two plants down the back, with a Cloth Belt, Gun Metal Buttons, Velvet Collar. Fancy stitching around the Cuffs.
- \$3.75 BOYS' BLANKET COATS, of Blue Blanket Cloth, trimmed with Scarlet, Detachable Hood and Deep Collar. Lined through the shoulders with Red Cloth. Very warm and comfortable. A \$4.50 size also.

BOYS' OVERCOATS in all sizes and styles—Coats that can be relied upon.

Boys' Durable and Stylish Clothing of All Kinds.
(New Building.)

Manchester, Robertson, Allison, Limited.
SAINT JOHN, N. B.

say that a kinder and more loyal people can scarcely be found. Some of our members are growing old in the service of the Master, yet we thank God for their presence. Some others have gone to their reward; and as we look into the future and see the possibilities we only pray that the dear Master may use us to bring these into his service and his name shall have the praise.
D. A. MACDOUGALL.

TABERNACLE, ST. JOHN, N. B.—We have reviewed our past year's church work, and are satisfied that the year has been one of great advancement along all lines which tend to build a healthy body of workers. The church began the year united for conquest, each member seemed anxious to help, and so the "people having a mind to work" and our executive, the capability to organize and plan—difficulties disappeared before the united action of pastor and people, and at the year's close we occupy a firm base for successful aggressive work as far as we can see. The attendance at our prayer-meetings was one of the first signs of increased spirituality, which soon brought forth fruit in larger congregations at our preaching services. Our finances took a favourable turn and gradually we found ourselves in a position to meet our more pressing liabilities and thus relieved we were in a position to enter upon the work which alone the church of Jesus Christ can perform. We began special services early in November, continuing for six weeks, twenty-one professed faith in Jesus Christ and were baptized by our pastor, four were received on experience, six by letter, one restored, and on New Year's evening our pastor gave the right hand of fellowship to twenty-four. Eight were received previous to this, making in all thirty-two for the year. Surely we can thank God and take courage. The S. S. work has not been barren of results. The interest taken by the teachers has given zest to the scholars. Order and attention to lessons has its sequence in increased intelligence and desire to know more of the word which alone can make us wise unto salvation. Our young people's meetings never lacks leadership. Bro. McDonald our president is always on hand for every good word and work.

Our pastor, strong and self-sacrificing, has been a tower of strength to us. His kind ministry to the afflicted and unwavering loyalty to principal has often cheered and encouraged young and old. We enter the new year full of hope. Our trust in Him who never slumbers nor sleeps is strong. In God's strength we go fearless

ly, forth to do His work confident that He will guide us heretofore.

A. H. PATTERSON, Clerk
LEINSTER ST. BAPTIST CHURCH, ST. JOHN—The reports presented at the annual business meeting of the church just held, afford much reason for gratitude to God. While seven have been dismissed and four have passed away, thirty four have united with the church; two thirds of these by baptism, giving a net increase of twenty four for the year. The treasurer was able to report that \$4464.00 had been raised for all purposes, \$1000 of which was a special repair fund. The year commences with a balance in hand of \$97.00 after paying all liabilities. The "Duplex" envelope system which has been used by us for the greater part of the year has proved a very successful innovation. The weekly offerings for current expenses have increased \$300 and the missionary offering without any special appeals has increased by this means \$800. There has also been a large increase in the income of the Women's Missionary Aid Society. Pastor Christopher Burnett has almost completed his third year with this church, which gives ever increasing evidences of Christian love and loyalty to him and our Lord Jesus.

I have resigned the charge of the Carleton church, and the brethren have accepted my resignation, to take effect April 30th or earlier if we can secure a pastor to settle earlier. Arrangements have been made for united services under evangelist Bell, beginning last week in March. It seems needful that the church shall not be without a pastor at that time, and it might be better in some way if my successor, whoever he may be, should be installed and have charge of the pastor's part in that work. Arrangements can readily be made in correspondence with our clerk, Bro. E. L. Strange, for any minister to spend a Sunday with the church in exchange with myself or in other ways, I will write of our work later.
B. N. NOBLE.

Carleton, Jan. 12.

A BOON TO CHILDREN.

A medicine that will keep infants and young children plump, good natured, with a clear eye and a rosy skin, is a boon not only to mothers, but to humanity. Such a medicine is Baby's Own Tablets, which promptly cure all the minor ailments of little ones, and makes them eat well, play well and sleep well. You can safely take the words of the thousands of mothers who have proved the value of these tablets; for instance, Mrs. J. R. Standon, Weyburn, N. W. T. says:—"I have proved the great value of Baby's Own Tablets in cases of diarrhoea, constipation, hives, and when teething, and I would not be without them." The Tablets are equally good for the tenderest little baby or the well grown child, and they are guaranteed free from opiates and harmless. Sold by all druggists, or sent by mail at 25 cents a box, by writing The Dr. Williams Medicine Co., Brockville, Ont.

GRANT—
Rev. B. S. Rapids, V. Mills.
WARD—
Jan. 4, by Ward of N. of Brooklyn.
WATSON—
Jan. 4th, Watson of Bristol, N.
DENNIS—
B. Jan. 2, Dennis of Sydney.
STRANG—
bride's parsonage, De. Geo. E. Str. D. Simond.
WRIGHT—
Dec. 27th, Geo. A. W. Grace M. N. borne Co.
PRIME—
Lequille, N. Whitman, Freepert, N. daughter of Lequille, A.
COLPITTS—
of the brig. Jan. 4, by Colpitts, of Cox of Cor.
PETERS—
Dec. 17th, Geo. A. Musgrave.
NICKERSON—
son in the SLIPP—
Hampton, late of North—a widow and affectionate.
CLARK—
inst. of earles H. Charles hor daughters, light many by Elder remained undeparted glorious im.
PORTER—
berland Co. 1905, B-nj of his age. member of t with it by under the Kempton. children to husband and assisted in Mr. Barrett

GRIP CONVALESCENCE

There's nothing better than Scott's Emulsion after the grip. When the fever is gone the body is left weak and exhausted; the nervous system is completely run down and vitality is low.

Two things to do: give strength to the whole body and new force to the nerves. Scott's Emulsion will do it; contains just what the worn-out system needs.

Rich blood, healthy flesh, resistive force, more and better nourishment are what Scott's Emulsion supplies to the convalescent.

Scott's Emulsion is the original and has been the standard emulsion of cod liver oil for nearly thirty years. Why buy the new, untried, cheap emulsions or so called wines, cordials and extracts of cod liver oil, when you can buy what is sure to help you?

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

MARRIAGES.

GRANT-GREEN.—At Royalton Jan. 8, by Rev. B. S. Freeman, Gordon Grant of Red Rapids, Vic. Co., to Geneva Green of Tracy's Mills.

WARD-LLOYD.—At Brooklyn St., Kentville, Jan. 4, by Rev. C. H. Day, Nelson Blossom Ward of North Alton, to Lizzie May Lloyd of Brooklyn St.

WATSON-DAVIS.—At Florenceville, N. B., Jan. 4th, by Rev. A. H. Hayward, Harley B. Watson of Woodstock, to Viva L. Davis of Bristol, N. B.

DENNISON-JOHNSON.—At Sydney Mines, C. B., Jan. 2, by Rev. A. H. Whitman, Joseph Dennison of London, Eng., to Agnes Johnson of Sydney Mines.

STRANG-SYMONS.—At the home of the bride's parents, Mr. and Mrs. Frank Symonds, Dec. 20th, by Rev. Geo. C. Durkee, Geo. E. Strang, of Port Clyde, to Miss Bessie D. Simonds of Cape Island.

WRIGHT-NICKERSON.—At Shag Harbor, Dec. 27th, by the Rev. Geo. C. Durkee, Dr. Geo. A. Wright of Bristol, N. B., to Miss Grace M. Nickerson of Shag Harbor, Shelburne Co.

PRIMS-HARNISH.—At the home of the bride Lequire, N.S., Dec. 21st, by Rev. N. A. Whitman, Mr. William Wallace Prime of Freeport, N.S., to Miss Nellie Mae Harnish, daughter of Mr. and Mrs. Isaac Harnish of Lequire, Annapolis Co., N. S.

COLPITS-COX.—Married at the residence of the bride's mother, Mrs. Margaret Cox, Jan. 4, by Rev. Abram Perry, Leonard M. Colpits, of Mapleton, A. Co., and Evelyn J. Cox of Corn Hill, K. Co.

PETERS-MUSGRAVE.—At North Sydney, Dec. 17th, 04, by Rev. G. W. Schurman, George A. Peters of Sydney, and Edith E. Musgrave of North Sydney.

DEATHS.

NICKERSON.—On Dec. 18th, Jethro Nickerson in the seventy third year of his age.

SLIPP.—At the residence of C. W. Cowan, Hampton, Kings Co., N. B., Albert L. Slipp, late of North Sydney, aged 52 years, leaving a widow and son to mourn the loss of an affectionate husband and father.

CLARK.—At Chipman, N. B., on 2nd inst. of cancer, Mary Ann, wife of Charles H. Clark, aged 66 years, leaving besides her husband, three sons and four daughters. Sister Clark professed religion many years ago and was baptized by Elder Elias Kierstead. Her hope remained unclouded to the end and she departed strong in the assurance of a glorious immortality.

POWELL.—At Spencer's Island, Cumberland Co. N. S., Tuesday, January 5th, 1905, Benjamin Porter in the 72nd year of his age. Our brother was an esteemed member of the Advocate church, uniting with it by baptism nearly 30 years ago under the ministry of the late Rev. J. F. Kempton. He leaves a widow and nine children to mourn the loss of a faithful husband and father. Pastor Fisher was assisted in the funeral services by Rev. Mr. Barrett of the Methodist church.

MARSHALL.—Died at Havelock, Anns. Co., N. S., Jan. 1, 1905, Wilberforce, youngest son of David Marshall aged 20 years. Less than a year ago our young brother gave his heart to the Saviour and united with the Port Lorne Baptist church. We hoped that many years of usefulness were before him, but the call to higher service came, and in the early dawn of the New Year the bright young spirit passed into the presence of its Master. Though this life had for him the many attractions of youth, and his future was bright with promise, yet he willingly, and even gladly, relinquished his hold upon the things of time, convinced that it was far better to depart and be with Christ. To the parents, brothers and many friends we extend our sincere sympathy.

JUDSON.—On Thursday afternoon at St. George, N. B. a very sad accident occurred. A young man named Raymond Judson, a native of Alexander, P. E. I. who has been employed by the Pulp Mill Co., for some time, was engaged in hanging a door in the basement of the manager's office when he struck his head against a joist which resulted in injury to the brain and after lingering till 8 o'clock the next morning in a state of unconsciousness passed away. We can say with sincerity that he was a young man of exceptionally good character, a member of the church in P. E. I. and a regular attendant here. His death is deplored by his employers and associates who sympathize deeply with the bereaved parents, brothers and sister.

REES.—Mrs. Catherine Rees widow of the late Rev. P. O. Rees passed suddenly away at the home of her son, Frank A. Rees, of Everett, Mass., Dec. 24, at the age of 63 years. Cause of death being heart failure. Mrs. Rees was a woman of a tender loving disposition ever adoring her Saviour whom she honored and cheerfully served. Active in every branch of the Master's work, interested in every thing that tended for the good of humanity, lending a helping hand to those in trouble and distress, truly a saint of the Lord has gone home. She leaves two sons, a step-son and two step daughters, and one sister who deeply mourn her sudden departure. Her body was interred in the burying ground at Keewick where she had been a resident for years.

DOBSON.—At North Sydney, Jan. 3rd, 1905, after only a few days illness George H. Dobson aged 61 years, passed on to the great majority. Brother Dobson was one of the oldest members of Calvary church, having been a member for thirty-seven years. He was superintendent of Sunday School for a number of years. He was always deeply interested in the growth of the church. The last religious revival our brother ever attended was a little prayer-meeting in the upper room of Bethany Mission, where he joined in praying for a revival from on high. This was Sunday evening, Jan. 1st, he was gone Jan. 3rd. We shall miss his wise words and hopeful spirit.

RAFUSE.—At Fourchie, C. B., Dec. 28th, Sarah Jane Rafuse aged 45 years, beloved wife of John Rafuse. Sister Rafuse was baptized in 1888 by the Rev. Isaiah Wallace, and joined the Fourchie Baptist church and has been a consistent Christian ever since. She bore a long and serious sickness with Christian fortitude, a few weeks before her death her eldest son was taken to the asylum which no doubt shortened her days. Bro Rafuse has the sympathy of the community for his double loss, particularly of a devoted wife, as also for the little girl and six sons who are left to mourn the loss of a loving mother.

MINARD.—At Brooklyn, Hants Co., N. S., on Nov. 19, 1904, Mrs. Mary Minard, aged 84 years, widow of the late Dr. Minard. Mrs. Minard was born in Scotch Village, Hants Co., N. S. At the early age of fifteen she united with the Newport Baptist church, of which she remained a consistent member until her death. The church owes a debt of gratitude to her liberality and excellent Christian character. The handsome communion service now used by the church, was presented by her, and other useful articles. The Woman's Missionary Aid Society was kindly remembered in her last hours. Through all her life she did what she could, as far as she saw her duty. Her many relatives and friends will now miss the one who for so many years they respected and loved.

SAINT MARTIN'S.—The annual business meeting of the 1st Saint Martin's Baptist church, was held in the vestry this evening, pastor Rev. C. W. Townsend presiding. The meeting was largely attended and a deep interest in the welfare of the church was clearly in evidence. The trustees report showed the financial conditions to be very satisfactory, in some respects surpassing that of previous years. A notable feature of the year being, that no special effort had been made for the collection of funds to meet current expenses; notwithstanding this fact, practically all the accounts showed a credit balance which indicates judicious manage-

ment both in the temporal and spiritual affairs of the church. The pastor's report showed that while some had taken their letters to unite with other churches abroad a number had been added to the church by baptism and letter. There was plainly evident a feeling of love for the pastor and appreciation of his work manifested by many kindly expressions. After the election of officers and appointment of the several committees the meeting adjourned with prayer. W. H. Moran, Church Correspondent.

MARGESON.—At his home Kentville, N. S., on Dec. 23 after a brief illness, Bro. J. W. Margeson, a prominent member of the Baptist church here. Mr. Margeson joined the Baptist church at Wilmot when only nineteen years of age and has always maintained an active and consistent Christian life. His first wife was a Miss Gessner and as a result of that marriage he leaves five children, Arthur of Grand Pre, Fenwick of Sydney, Mrs. A. M. Borden, Canard; Mrs. Chase wife of Rev. M. Chase of Montana and Brower of Cleveland, Ohio. His second wife was Mrs. Chute of Berwick who survives him. He also left three sisters and one brother, Mrs. A. Martell, Aylesford; Mrs. Bowby of Burwick; Mrs. Chas. Marsh of Bridgetown; and Isaac of New York. The funeral service took place from his late residence and was conducted by Rev. C. H. Day assisted by Revs. Mr. Turner and Ackman of the Methodist church. The address was based on the text Ps. 116: 15, "Precious in the sight of the Lord is the death of His saints." The pall bearers were his honor, Judge Chipman, B. Webster, K. C. Messrs. H. H. Harris and J. W. Ryan, and the interment took place at Upper Canard. Mr. Margeson left the splendid gift of \$400.00 to the Kentville Baptist church the interest to be applied to the payment of the pastor's salary. Mr. Margeson was not only a valuable and faithful member of the church, but also one of the most public spirited citizens of the town, and as such he will be greatly missed in this community.

20TH CENTURY FUND.

Sackville, Mrs Fred Turner \$2; Cambridge, (Lower), Mr and Mrs Geo L Coldwell, \$4, Miss O L Merritt, \$1; Fairfield S S, \$5; Valley, (Elijah Edgett, \$1, Wm Woodworth, \$6, \$7; Germain st S S, \$10; Dorchester, Alpheus Palmer, \$25; Cambridge, 2nd, (M F McCutcheon, \$1, W H Todd, \$1), \$2; Elgin rd, (Jacob Steeves, \$1, Wm J Steeves, \$3), \$4; Upper Falls, J E Gilmer \$1; Newcastle, Lower, (Chas M Larkin \$2, Jas Chipman, \$2), \$4; Petitediac, L B Ager, \$4; Leinster st, (Alice Rising, \$3, Leland Heustis, \$4), \$7; Hillsboro, 1st, (S S, \$5.50, Mrs W J Lewis, \$10, J L Peck, \$3), \$18.50; Campbellton, (E W Lewis, \$5, Mary Richards, \$2, Price Dickie, \$1), \$8; Fredericton, W G Clark, \$25; Springfield, 1st, (R J Nobles, \$1, A W Nobles, \$2), \$3; New Maryland, (Mrs J B Morgan, \$2, Mrs D D Nason and Helen, \$1.50, Henry Morgan, \$5, Reuben Morgan, \$1, Gertie Nason, 25c) \$9.75; Havelock, Mrs Ezra Keith, \$4; Marysville, S S, \$5; Up Gagetown, Eliza Babbit, \$1, Dorchester, F O Palmer, \$5; Fars, Geo F Jenkins, \$1; Caledonia, S. Rebecca Bennett, \$1; St George, (F Gumble \$2.50, Mr and Mrs H V Dewar, \$25, Mabel V Sulze, \$10), \$37.50; Sheffield, 2nd, Mr T W Hargrove, \$1; Utnebury, S S \$1; Cambridge, 2nd, E M Straight, \$1; Elgin, 1st, Mr and Mrs J M Colpits \$3; Havelock, Aaron Perry, \$2; Oak Bay, O B and Mrs Doten, \$30; Bartlett's Mills, F Mac Bartlett, \$5; Pince Wm, Alex and Alberta Jewett, \$1.25; Brussels st, (Grace P. Smith, \$2, B McLaughlin, \$1), \$7; Moncton, Mrs. Emily A. Trites, \$10; Up Maugerville, A A Treadwell, \$1; Germantown ch, \$8.25; Waterside, Mrs Hanson, 50c; Chipman, 2nd, E E Anderson, \$2; Harcourt, S S, \$3; Jemseg, David E Wright, \$2; Bristol, (Dr. Churchhill, \$1, Mi s Delong, (omitted) \$5), \$6; Kingsclear 1st, (Mrs M Dunphy, \$1, Alfred Everett, \$2), \$3; Hopewell, Francis Peck, \$0; Florenceville, Rev A H Hayward (omitted) \$5. Total to Dec. 2, '04, \$306.75.

P. E. I.

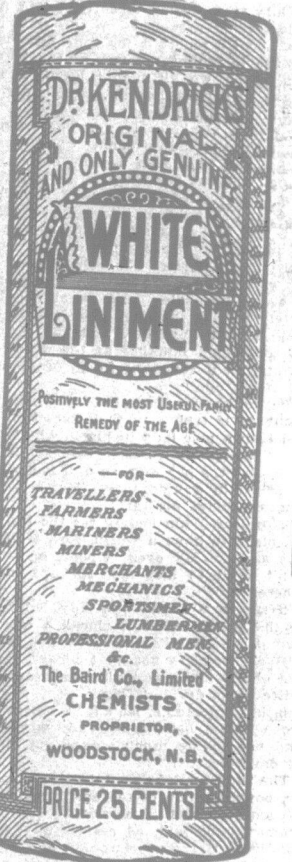
Charlottetown, (Mrs J H Norton, \$2, Mrs M Ross, \$1, A W Sterns, \$5) \$8; East Point, Mrs Alex McLean, \$1; Bedouque, R G Bagnall, \$1; Clyde River, per Jennie B Scott, \$2. Total, \$12.

J. W. MANNING, Treas. St. John, Dec. 2, '04.

Ladies HAT FASTENERS

holds hat firmly. Used on any hat does away with pins which destroy hat's. By mail postpaid 25 cents. Money back if not satisfactory. Lady Canvasers wanted. Address

MERCANTILE AGENCY, 74 Stanley Street, St. John, N B



EQUITY SALE

THERE WILL BE SOLD AT PUBLIC Auction at Chubb's Corner, (so called), corner of Prince William Street and Princess Street, in the City of St. John, in the County and County of Saint John, in the Province of New Brunswick, ON SATURDAY, the twenty-first day of January next, at the hour of twelve o'clock noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on Saturday, the twenty-second day of October, in the year of our Lord one thousand nine hundred and four, in a certain cause then pending, wherein James Myles and Thomas Johnston, trustees under the last will and testament of John S. Nickerson, deceased are Plaintiffs, and Hugh S. Wright, Maud S. Wright, Hugh E. S. Wright, Reginald F. Wright, Mary I. Wright and Edward S. Wright, are defendants with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiffs' Bill of Complaint and in the said Decretal Order in this cause as follows, that is to say: "All that certain lot, piece or parcel of land, situate lying and being in Queens Ward, in the said City of Saint John, and known on the plan of the said City as lot number five hundred and twenty-seven (527) the said lot having a front of forty (40) feet on the southern side of Leinster Street and extending back therefrom southwardly preserving the same width one hundred and twenty five feet (125) feet more or less, and in the conveyance thereof from J. Twining Hartt, Barrister-at-Law, to the said John Harrison Kinnear, recorded in the office of the registrar of deeds for the said City and County of Saint John by the number 57541, Libro 20, of records, folio 477, 478, 479, 480 and 481, mentioned as having been theretofore conveyed to the said George V. Cowlin, and having been in his actual possession and occupation for a period of forty (40) years, together with all the buildings and improvements thereon and the rights and appurtenances to the said lands and premises belonging or appertaining, and all the estate, right, title, dower, right of dower, tendency by the courtesy of England, property claim and demand both at law and in Equity, of them, the said mortgagors, in to, or out of the said lands and premises and every part thereof. For terms of sale and other particulars, apply to the Plaintiffs' Solicitor, or to the undersigned Referee. Dated at St. John, N. B., this 8th day of November, A. D. 1904. E. H. McALPINE, Referee in Equity. EABLE, BELYEA & CAMPBELL, Plaintiffs' Solicitors. T. T. LANTALUM, Auctioneer.

MARRIAGE CERTIFICATES

mailed, postpaid, for 50 cents per copy, PATERSON & CO., 107 Germain St., St. John.

A SERMON WITHOUT A TEXT.

While at a station recently, I had a little sermon preached in the way I like, and I'll report it for your benefit, because it taught me one of the lessons which we all should learn, and taught in such a natural, simple way that no one could forget it.

It was a bleak, cold day. The train was late; the ladies' room dark and smoky, and the dozen women, old and young, who sat impatiently, all looked cross, low-spirited or stupid. I felt all three, and thought, as I looked around, that my fellow beings were a very unamiable, uninteresting set.

Just then a forlorn old woman, shaking with palsy, came in with a basket of wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a minute, as if reluctant to go out into the storm again.

She returned presently, and poked about as if trying to find something; and then a pale lady in black, who lay as if asleep on a sofa, opened her eyes, saw the old woman, and instantly asked in a kind tone, "Have you lost anything, ma'am?"

"No, dear. I'm lookin' for the heatin' place to have a warm 'fore I go out again. My eyes is poor, and I don't seem to find the furnace nowhere."

"Here it is!" and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well, now, is not that nice?" said the old woman, spreading her ragged mittens to dry. "Thank you, dear; this is comfortable, isn't it? I'm most froze today, bein' lame and wimby, and not sellin' much makes me kind of down-hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said, as respectfully and kindly as if the poor woman had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comforting such a day as this."

"Bakes alive! do they give tea in this depot?" cried the old lady in a tone of innocent surprise that made a smile go around the room, touching the gloomiest face like a streak of sunshine. "Well, now, this is just lovely," said the old lady, sipping away with a relish. "This does warm my heart."

Whilst she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought soap and pins, shoe-strings and tape, and cheered the old soul by paying well for them.

As I watched her doing this, I thought what a sweet face she had, though I considered her quite plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head when the basket was offered to me, and as I saw the look of interest, sympathy and kindness come into the dim faces all around me, I did wish that I had been the magician to call it out.

It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen women, and I think it touched a dozen hearts, for I saw many eyes follow the plain, pale lady with sudden respect; and when the old lady got up to go, several persons beckoned to her and bought something, as if they wanted to repair their first negligence.

Old beggar women are not romantic, neither are cups of tea, bootlaces and colored soap. There were no gentlemen present to be impressed with the lady's kind act, so it wasn't done for effect, and no possible reward could be received for it except the ungrammatical thanks of the ragged old woman.

But that simple little charity was as good as a sermon to those who saw it, and I think each traveller went on her way better for that half-hour in the dreary station. I can testify that one of them did, and nothing but the emptiness of her purse prevented her from "comforting the heart" of every forlorn old woman she met for a week after.—Louisa M. Alcott.

THE SUNKEN CITY.

There is a legend in England about the sunken city of Is. Two or three places are pointed out as the spot where the city during an earthquake sank out of sight. Tradition says that during a storm the steeples of the churches can be seen in the trough of the sea, and even during a calm the

We want you to know about Ligozone, and the product itself can tell you more than we. So we ask you to let us buy you a bottle—a full-size bottle—to try. Let it prove that it does what medicine cannot do. See what a tonic it is. Learn that it does kill germs. Then you will use it always, as we do, and as millions of others do.

This offer itself should convince you that Ligozone does as we claim. We would certainly not buy a bottle and give it to you if there was any doubt of results. You want those results; you want to be well and to keep well. And you can't do that—nobody can—without Ligozone.

We Paid \$100,000

For the American rights to Ligozone. We did this after testing the product for two years, through physicians and hospitals, after proving in thousands of different cases, that Ligozone destroys the cause of any germ disease.

Ligozone has, for more than 20 years, been the constant subject of scientific and chemical research. It is not made by compounding drugs, nor with alcohol. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you.

bells of the church steeples ring out, and they ring the appropriate song or tune for each day. The sunken city still makes music. Has your wealth sunk out of sight? Have things that you prized gone out of view? If you have the spirit that God would have you possess there still comes music from the sunken city of loss, and every steeple that has gone beneath the waves sends out harmonies of hope, of joy, and of peace.

NATURAL LOVE.

A generation ago religious men were fearful regarding the progress of scientific knowledge. Their fears have not been justified by the results. The long distance telephone and the wireless telegraph makes it easier than ever before in the history of the human race to believe in the unseen God and in invisible forces. I can stand in New York and talk through a long distance telephone to my brother in Chicago, a thousand miles away, without the violation of natural law, rather in perfect harmony therewith. Who dare say that I cannot kneel in my home and talk to my Father who is in heaven? Perhaps this heavenly communication is in as perfect harmony with natural law as when I talk to my brother man in Chicago. A generation ago it would have been affirmed that it was contrary to the natural laws that were then known, but we did not then know all natural laws; and he would be a reckless man who would affirm that we know all natural laws today.—Commonwealth.

You must not amuse yourself with going from side to side when duty calls you straight on, nor make difficulties, when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."—Francis de Sales.

OBJECTED TO A RIDE.

(From the Indianapolis News). An old colored woman slipped and fell on the sidewalk 'way out in Indiana avenue last night. Two patrolmen hurried to her assistance, got her on her feet and prepared to take her to a nearby store. The old woman was very much excited as she was being assisted along. "See heah, Mister Policeman," she cried, "doan you go fuh to sen' fur no avalanche! I ain't done hurt bad enuf fur no avalanche!" So no avalanche was sent for, and friends took her home.

We Will Buy

A 50c. Bottle of Ligozone and Give it to You to Try.

Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill. The reason is that germs are vegetables; and Ligozone—like an army of oxygen—is deadly to vegetable matter. There lies the great value of Ligozone. It is the only way known to kill germs in the body without killing the tissue, too. Any drug that kills germs is a poison, and it cannot be taken internally. Every physician knows that medicine is almost helpless in any germ disease.

Germ Diseases.

These are the known germ diseases. All that medicine can do, for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Ligozone attacks the germs, wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

- | | |
|---------------------|---------------------|
| Asthma | Hay Fever—Influenza |
| Acidosis—Anemia | Cholera |
| Bronchitis | Cholera Infantum |
| Blood Poison | Cholera Morbus |
| Bright's Disease | Cholera Sicca |
| Cough—Cold | Cholera Tropica |
| Consumption | Cholera Typhoidea |
| Colic—Cramp | Cholera Infantum |
| Constipation | Cholera Morbus |
| Diarrhea—Cholera | Cholera Sicca |
| Dysentery—Dysentery | Cholera Tropica |
| Dyspepsia | Cholera Typhoidea |
| Edema—Erysipelas | Cholera Infantum |

Fever—Gall Stones
Typhoid—Gout
Gonorrhea—Gleet
Tumors—Ulcers
Typhoid
Women's Diseases

All diseases that begin with fever—all inflammation—all catarrhs—all contagious diseases—all the results of impure or poisoned blood.
In nervous debility Ligozone acts as a vitalizer, accomplishing what no drugs can do.

50c. Bottle Free.

If you need Ligozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and we will pay the druggist ourselves for it. This is our free gift, made to convince you; to show you what Ligozone is, and what it can do. In justice to yourself, please, accept it to-day, for it places you under no obligation whatever.
Ligozone costs 50c. and \$1.

CUT OUT THIS COUPON

For this offer may not appear again. Fill out the blanks and mail it to the Liquid Ozone Co., 426-424 Wabash Ave., Chicago.

My disease is.....
I have never tried Ligozone, but if you will supply me a 50c. bottle free I will take it
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Give full address—write plainly.

Any physician or hospital not yet using Ligozone will be gladly supplied for a box.

NONE
Has a better record than
WOODILL'S
GERMAN
BAKING
POWDER.

Nearly half a century has passed since it was first manufactured and it is yet unexcelled.

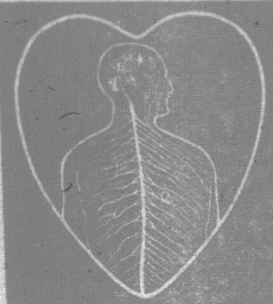
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is well known throughout the Country as the best
FAMILY MEDICINE.
No Household Should be Without it.
In cases of
DYSPEPSIA & INDIGESTION
it gives immediate and permanent relief. For Irregularities of the Bowels its equal cannot be found. Its action is marked by extreme gentleness, no griping or pain. It is in fact
PERFECT PHYSIC

performing the threefold function of Tonic, Physic and Appetizer.
For **COUGHS** and **COLDS** a little night and morning will restore normal conditions.
HEART BURN is instantly relieved by a dose. **SICK HEADACHE** also yields at once. For **WHOOPING COUGH** and **MEASLES** it is invaluable.
It invigorates and tones up the whole system, making life pleasant and worth the living.
Sold by all wholesale and retail druggists and stores in the Maritime Provinces at 50 cents per large bottle.
C. GATES & Co., Middleton, N. S.

COWAN'S
COCOA and CHOCOLATE
They are the choicest of all.
Try them.
IF YOU HAVE

PIGS
TO SELL, WRITE US. We pay highest market prices.
F. E. WILLIAMS CO., Limited.
St. John, N. B.

MILBURN'S
Heart and Nerve Pills.



Are a specific for all diseases and disorders arising from a run-down condition of the heart or nervous system, such as Palpitation of the Heart, Nervous Prostration, Nervousness, Sleeplessness, Faint and Dizzy Spells, Brain Fog, etc. They are especially beneficial to women troubled with irregular menstruation.
Price 50 cents per box, or 5 for \$2.50. All dealers, or
THE E. MILBURN CO., Limited.
Toronto, Ont.

CANADIAN PACIFIC RY.
NEW TOURIST
SLEEPING CARS
FOR CHICAGO
LEAVE MONTREAL EVERY TUESDAY.
FOR VANCOUVER
LEAVE MONTREAL every THURSDAY and SUNDAY.
LEAVE NORTH BAY every TUESDAY and SATURDAY.
AN INEXPENSIVE MEANS OF TRAVELLING.
COMFORT AND CHEAPNESS COMBINED.
For particulars and Tickets call on
W. H. C. MACKAY,
or write to F. R. PERRY, acting D. P. A.
C. P. R., ST. JOHN, N. B.

This and That

DISQUIETING SUSPICION.

"Do you enjoy your wife's teas and receptions?"
 "No," answered Mr. Cumrox, "to be candid, I do not. I can't help harboring a suspicion that if I didn't happen to be her husband Mrs. Cumrox wouldn't consider me of sufficient social consequence to be invited."

"How is your daughter progressing in the study of languages?" "Beautifully," answered Mrs. Cumrox. "Has she a good foreign accent?" "Yes, Her teacher says that she speaks German with a French accent and French with a German accent."—Washington Star.

WORRY.

"I have told you," says Southey, in one of his letters, "of the Spaniard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner I make the most of my enjoyment, and pack away my troubles in as small a compass as I can." I should like to read this letter of Southey's to the society girl who worried because she had forgotten what she was to worry about. "I'm awfully worried this morning," she said to a friend. "Why, what is the matter?" asked the latter in sympathetic tones. "Oh, I thought of something to worry about last night, and now I can't remember what it is."

MY FATHER'S ESCORT.

(K. G. H., in The Homestead.)
 My father was fond of animals in an undemonstrative way and they instinctively were attracted to him. We had a large brown and white dog, a Newfoundland, which followed him everywhere, and one spring a huge gander attached himself to the train, much to my father's annoyance. But the worst was yet to come. A small pig had in some way incurred the enmity of his comrades in the pen, and to save him from their attacks was given his liberty. He at once joined the trio and a curious sight it was to see the procession they formed whenever father took his walks abroad.

When he went away from the place he was careful to see that they did not follow, but one day he was sent for in haste to write a will for a neighbor who had been paralyzed and was fast losing power of speech. In his haste to reach the house before his old friend should be unable to dictate his wishes, he forgot his followers and the neighbors were treated to the sight of a small, dignified, elderly man hastening along the road, followed closely by a big, brown dog, a grey gander and a small white pig.

Not noticing his companions, my father reached the house and was at once shown into the sick room, which was on the ground floor with an open door leading into the yard. Hardly had he seated himself, when old Colonel, the dog, came in and lay down at his feet, the gander stuck his head in the door and hissed and the pig, who could not get up the steps, squealed lustily outside. I don't know how he disposed of them, but the laugh which greeted his telling of the story when he reached home does me good even now in the remembrance.

AN AUSTRALIAN BOY'S ESSAY ON THE KANGAROO.

"The kangaroo is a quadruped, but two of his feet is only hands. He is closely related to the flea family, and has the same kind of resemblance. He is Australian by birth, and has a watch-pocket to carry his children in. There is two or more kinds of kangaroo, but they are mostly male and female, and live on grass, cabbage, and currant buns. The kangaroo's tale is his chief support; it is thick at one end, and runs to the other end; it is good to jump with, and the kangaroo when it's cut off don't know his way home, and has to walk on his hands. The kangaroo is good for makin' soup and bootlaces and putting in zoos, and sometimes he is presented to the Roll Family to represent Australia."—Otago Witness.

However things may seem, no evil thing succeeds, and no good thing is a failure.

A CLEVER FORECAST.

Can you use the verses which enclosed you will find?
 Or will they, with thanks, by you be declined?

I enclose no stamp for their return to me
 If rejected (which, no doubt, they will be),
 For if useless to you they are useless to all.
 Then into your waste basket let them fall."

"They fell.

THE HEART.

The human heart is practically a force pump about six inches in length and four inches in diameter. It beats 70 times a minute, 4,200 times per hour, 100,800 times per day and 36,732,600 times per year and 2,875,440,000 times in seventy years, which is "man's appointed threescore years and ten." At each of these beats it forces 2½ ounces of blood through the system, 175 ounces per minute, 666 ⅔ pounds per hour or 703 tons per day. All the blood in the body, which is about thirty pounds, passes through the heart every three minutes. This little organ pumps every day what is equal to lifting 122 tons one foot high or one ton 122 feet high—that is, one ton to the top of a forty-yard mill chimney or sixteen persons seven stone each to the same height. During the seventy years of a man's life this marvellous little pump, without a single moment's rest, night or day, discharges the enormous quantity of 178,850 tons of blood. Take care of your heart.

Pat—You say if I use one of the patent dampers I save half the coal.
 Agent—Exactly, sir; exactly.
 Pat—Faith, I'll take two.—Harvard Lampoon.

Cholly—"D'ye know, Miss Pepper, I deahly love horses!"
 Miss Pepper—"I imagined so when I saw you hugged the neck of the one you were riding yesterday."—Cleveland Leader.

Trust men and they will be true to you; treat them greatly, and they will show themselves great.

THE VALUE OF CHARCOAL.

Few 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 smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves 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 the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges the charcoal being mixed with honey.

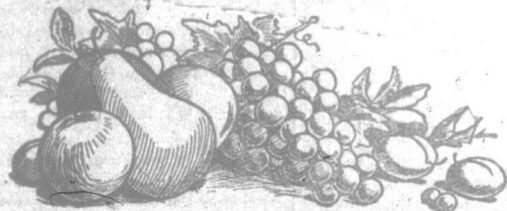
The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal 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 benefited by the daily use of them; they cost but twenty-five cents a box at drug stores and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Fruit-a-tives
 or Fruit Liver Tablets

Instead of Fruit.

Fruit is a splendid tonic for stomach and liver. The active principles give fruit its medicinal value. But they occur in such minute quantities, that when fruit is taken with other food, and goes through the process of digestion, their action is lost.



"Fruit-a-tives" are the active principles of apples, oranges, figs and prunes—extracted from fruit juice, combined by our own secret process, and compressed into tablets. They are the concentrated medicinal virtues of fruits and act much more effectively than any other known treatment in curing Indigestion, Dyspepsia, Constipation, Torpid Liver, Biliousness and Kidney troubles. At all druggists. 50c a box.

Manufactured by
FRUITATIVES, Limited, OTTAWA.

Only a Tea Kettle of Hot Water

is needed with
Surprise Soap

Don't boil or scald the clothes. It isn't necessary. The clothes come out of the wash clear white, perfectly washed. The dirt drops out, is not rubbed in.
Child's Play of Wash Day.
 Use Surprise the ordinary way if you wish but we recommend a trial the Surprise way.
 Read the directions on the wrapper.
 Surprise is a pure hard Soap.

MADE IN CANADA!
FOR CANADIAN STOMACHS.

KDC The Wonder Working D. C. is prepared for the Relief and Cure of all STOMACH TROUBLES. **KDC**
 Within 30 Days, on Receipt of 10c., we will mail to any address one large trial bottle. TEST IT.

Rev. P. C. Hedley
 667 Huntington Avenue, Boston, Mass.—
 "Of all the preparations for dyspepsia, troubles I have known, K. D. C. is the best, and seems to be entirely safe for trial by any one."

Rev. Wilson McCann
 Rector of Omense, Ont.—"I have tested K. D. C. and knowing its value can recommend it to all sufferers."

Rev. J. Lishman
 Argus, Ont.—"It gives me much pleasure to testify to the excellency of K. D. C. as a cure for dyspepsia."

Dr. McDonald
 Ste. Agnes de Dundee, P. Q.—"I have never known K. D. C. to fail where fairly tried."

Rev. A. Murdock, M. A. L. L. D.
 Springfield, Ont.—"It is only justice open to state that in my case your K. D. C. has wrought a perfect and I believe a permanent cure."

Rev. Geo. M. Andrews, D. D.
 Anburadale, Mass.—"I recommend K. D. C. very strongly—in my case it has proved singularly efficient."

We hold a host of Testimonials from the best people of America. Testimonial sheet on application. Above are a few extracts.

D. J. C. COMPANY, Limited, New Glasgow, N.S.

When answering advertisements please mention the Messenger and Visitor.

DANGEROUS COLDS.

Influenza, Bronchitis, Pneumonia or Consumption Often Follow a Neglected Cold—Avert the Danger by Keeping the Blood Pure and Warm.

Heavy colds strain the lungs, weaken the chest, banish the appetite, cause melancholy. Pale weak people, whose hands and feet are chilled for want of rich, red blood, always catch cold. Their lungs are soft—the heart cannot send out blood enough to make them sound and strong. Then comes the cold and cough, racking the frame and tearing the tender lungs. The cold may turn into pneumonia, influenza, consumption or bronchitis—a lingering illness or a swifter death. All weak people should use Dr. Williams' Pink Pills. The rich, red blood they make strengthens the heart, and it sends this warm, healing blood to the lungs, and once again the patient is a strong-lunged, warm-blooded man or woman. Mrs. Jane A. Kennedy, Douglstown, Que., bears the strongest testimony to the value of Dr. Williams' Pink Pills in cases of this kind. She says: "My sister, a delicate girl, took a severe cold when about seventeen years old. We tried many medicines for her, but she appeared to be constantly growing worse, and we feared she was going into consumption. Often after she had a bad night with a racking cough, I would get up to see if she had spit any blood. At this stage a friend strongly urged me to give her Dr. Williams' Pink Pills. Within a month from the time she began to take the pills she had almost recovered her usual health. Under a further use of the pills she is now well and strong, and I can recommend the pills with confidence to every weak person."

Dr. Williams' Pink Pills are a certain cure for all blood and nerve troubles, such as anaemia, debility, lung complaints, rheumatism, neuralgia, St. Vitus' dance, partial paralysis and the troubles that make the lives of so many women miserable. Be sure you get the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

NEWS SUMMARY.

Matthew Walsh, of the marine department, and who was private secretary for Hon. John Costigan for many years, has been superannuated.

Prof. J. A. Ruddick, who has been discharging the duties of chief of the dairy division for the past few years, succeeds Prof. James Robertson as dairy commissioner.

A valuable deposit of iron ore has been discovered east of Port Arthur, Ont., on the shore of Lake Superior. It is considered to be as good as the deposits of the Mesabi Range, which have been so productive of iron in Minnesota.

David Horn, chief grain inspector for the Manitoba division, has been made chief grain inspector for the Dominion of Canada. The position of Mr. E. F. Craig, chief grain inspector for the eastern division, is not affected.

The cross of the Legion of Honor has been conferred at the instance of the French minister of foreign affairs upon two American painters, Miss Mary Cassatt, sister of Alexander J. Cassatt, president of the Pennsylvania railroad; and Seymour Thomas, of San Antonio, Texas.

Mrs. Cable, of Tapleytown, has just celebrated her one hundredth birthday. She is enjoying comparatively good health. She was born in Nova Scotia and moved to this part of the country with her parents when about fourteen years of age. She has been

married three times. Her first husband was Timothy C. Pomeroy, who was murdered by Cornelius Burley, near London.

There is no foundation for the report that the government has agreed to increase the subsidy of the province of Quebec. The government declined to grant increase to the provinces last year and it is not anticipated that the request of Quebec or of any other province will be granted.

Ladies' Field: Miss Belfrage Gilbertson, a Glasgow lady, is at present being instructed at Windsor Castle in the art of arranging and safe-keeping regal letters and state papers. This is in view of her approaching departure for Canada, where she will act as private secretary to Earl Grey.

Dr. W. Bell Dawson, F. R. S. C., engineer in charge of the tidal and current survey of Canada, has been awarded by the Academy of Sciences, through the Institute of France, the Gay prize of 1,500 francs for work done by him in determining the sea level on the coast of Canada.

Another St. John man who served in the South African war was made glad on Monday by the receipt of his war medal. The man in question is Mr. Fred E. McMulkin, Indian town. Mr. McMulkin went to South Africa with the Second Mounted Rifles and was attached to the field hospital corps. The medal is a handsome one, bearing Mr. McMulkin's name, etc. Naturally he was happy when it arrived.

The County Council at its meeting next Tuesday will consider a bill prepared by the county secretary to regulate the speed of automobiles. All automobiles are to be registered and are to show the number in four inch figures. The speed on city streets is to be not more than ten miles, to be reduced to 8 miles at crossings, and can be increased to 15 miles on outside roads, provided due regard is paid to teams. Visiting motorists must take out an operator's license. To register a machine will cost \$2.50, and the driver's license will cost \$2.00.

Lord Mount Stephen, a peer, who began life as a herd boy and whose bounties to charity from his romantically won wealth have been innumerable, has given over 91,000,000 to the King's Hospital Fund, and the King has promptly acknowledged the gift as a magnificent donation. The announcement is a happy sequel to the recent visit of the Prince and Princess of Wales to Lord Mount Stephen's Hatfield residence.

In a field near Kingsport on Monday Capt. William Ellis noticed a hand sticking up through a snow bank near the roadside. The body had probably lain there for some days for the hand and arm were badly picked by ravens. The body was taken to the undertaking rooms of Ward & Bros., at Canning, where an inquest was held by Dr. Webster, coroner, of Kentville. The verdict was death from exposure. The deceased was identified as William Keady, between eighty and ninety years of age, living at Hall's Harbor.

MESSRS C. C. RICHARDS & CO.,

Gentlemen,—Last winter I received great benefit from the use of MINARD'S LINIMENT in a severe attack of La Grippe, and I have frequently proved it to be very effective in cases of inflammation.

Yours,
W. A. HUTCHINSON.

TEA TIGER TEA IS PURE

Tiger Tea is pure. Tiger Tea is used by people who like pure tea and drink pure tea.

CLEAN-UP SALE.

One Half-yearly Clean-up Sale is in successful operation.

OVERCOATS, regular prices \$10.00 to \$15.00
Now \$6.90, \$7.90, \$8.90.

OTHER OVERCOATS, up to \$18.00,
Now \$8.90, \$9.90, \$13.50

SUITS, BROKEN LOTS, one and two of a kind, mostly small men's and large men's, were \$10.00 to \$16.00.
Now \$7.95, \$4.90, \$5.00, \$7.50.

PANTS, regular \$3.00 to \$5.00, now \$3.00

20TH CENTURY SUITS, except Blue and Black—new—
20 per cent. discount.

This is the best opportunity that offers during the year to economically supply your clothing wants.

A. GILMOUR

68 King Street.
Fine Tailoring and Clothing.

Close at 6; Saturday, 10.

"HEADLIGHT"

Is the Best and most Popular brand of

PARLOR MATCHES

ASK ANY GROCER FOR THEM.

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THE E. B. EDDY CO.

By SCHOFIELD BROS., SELLING AGENTS.

IS THIS YOU?

Are you blindfolded? That is blind to your chances to win success in life because you have not the education? We are helping hundreds to better positions and better pay. We can help you. **WE TEACH 125 COURSES BY MAIL.**

Cut out and mail the Coupon below to the

CANADIAN CORRESPONDENCE COLLEGE, LIMITED.
Toronto, Ont.

Please send me your Free Booklet showing how I can attain success in Agriculture, in Business Life or in a Profession.

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WANTED.

By a small family in St. John a competent assistant for housework and care of children. The work is not hard. References will be required. Address stating experience, etc. Mr. Housh, 107 Paterson & Co., 107 Germain St., St. John, N. B.

These trade-mark, circulars lines on every package.
GLUTEN FLOUR For
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
Unlike all other goods. Ask Grocers.
For book or sample write
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BOYS and GIRLS to sell our household specialties. Cash commission or premiums given. Address
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effected on Dwellings, Furniture, Stocks and other insurable property.

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Limited.

UNDERTAKERS and EMBALMERS,

90 Argyle Street,

HALIFAX, N. S.

SUGAR TAFFY.

Three pounds best brown sugar, one pound butter, enough water to moisten the sugar, boil until crisp when dropped into cold water, then pour into pans, or upon platters, as thin as possible. It usually requires to boil fast, without stirring, three-quarters of an hour.

Red Rose Tea Is Good Tea