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What May Be in the Twentieth Century.*

In the Religious World.

We can read the future only in the light of the past. A study of the church in the nineteenth century suggests certain possibilities for the coming century. I venture to think that there will be progress along the following lines: 1. Christian thought will make large discoveries in the sphere of the spirit. The veil which separates the seen from the unseen is getting thinner every year, and what is now only a vague hope, during the next century, very likely, will be scientifically demonstrated, and the "spiritual universe" will be as evident as the material. 2. The church in the new century will emphasize the brotherhood of man as it never yet has done. It must do so to retain its hold on the people. This was the Master's test of discipleship and it can never be outgrown. 3. The missionary enterprise will be greatly extended, but there will be more emphasis than now on the training of native workers; and the truth in all religions will be more fully recognized and made the starting point for future effort. The Missionary Conference in New York showed that the wisest missionary leaders already see that the work of the future must be along these lines. 4. Ecclesiastical systems will become more independent in matters of doctrine, but more closely organized in their plans for aggressive activity. The local churches will decide for themselves creedal and liturgical questions, while there will be more co-operation in missions at home and abroad. 5. The local church as an organization will be less an "institutional" than an interpreting church. Individual Christians will put more stress on the importance of service, but the church, as an institution, will be the interpreter to humanity of the moral motives needed for the performance of all duties. 6. There will be gradual growth toward Christian unity, and sometime that will be realized by natural processes which could never be achieved by force. 7. Finally, I believe that we are approaching an entirely new apprehension of the spiritual leadership of the race; and that the time is not far distant in which we shall dare to trust the Spirit of Truth to lead all the pure in heart. The twentieth century will not outgrow Jesus Christ, for he is "the contemporary of all ages," but it will have its own way of interpreting his message and manifesting his life. What that interpretation and that manifestation will be are hidden from us, but they will be known by our children's children.—AMORY H. BRADFORD.

In Temperance Reform.

Like Patrick Henry, I have no other light by which my feet are guided than the lamp of experience; and as a veteran laborer in the temperance reform I earnestly hope that its advocates in the twentieth century will profit by the lessons taught in the nineteenth. During the first half of the last century—especially from 1830 to 1850—the chief efforts were directed against the use of intoxicants. The pledge of total abstinence was a prominent measure; and the eloquence of the foremost advocates of the cause, like John B. Gough and Dr. Jewett, was aimed at the drinking usages. A widespread success was the result. The demand for liquor was vastly stopped. After the enactment of the "Maine Law" in 1851, the warfare gradually became directed against the sale of intoxicants; and during the last decade it has been chiefly an active crusade for the suppression of the saloons. A political prohibition party, organized thirty years ago, has never elected on its own tickets a dozen members to state legislatures; and at the recent presidential election it cast only about three per cent. of the total vote in the United States. Evidently the twentieth century will not be long enough to bring decisive victory on these lines. Short cuts in moral reforms are about like short cuts in making money or educating ministers. Our success during the new

century will depend, in my humble judgment, on the following methods and measures: (1) Unless people are educated and influenced not to use intoxicants, all legal attempts to prohibit their sale can achieve only a very limited success. (2) Pulpits, parents and schools (Sunday and secular) must do most of this educating. (3) The Church of Christ must fight the drink evil (which often means the damnation of souls) just as it fights theft, profanity or adultery. (4) The license system, a clumsy attempt to regulate a public mischief, ought to be abolished altogether. (5) Corporations and all employers ought to require abstinence from intoxicants as essential to secure employment. (6) "Coffee-taverns" and other social resorts where ardent spirits are excluded are available antidotes to the rum saloons among the laboring classes. (7) Every state should give to every town the right to close up, by popular vote, every drinking haunt within its borders. If the twentieth century works these seven levers, it will give a mighty lift to the temperance reform.—THEODORE L. CUYLER.

In New Applications of Democracy.

Early in this century a well-known citizen of Boston will perfect his invention for the conversion of carbon coal directly into electricity without the use of fire. He has already made a laboratory success of this; he will make it an industrial and commercial success. There are countless millions of money already committed to the enterprise and dancing attendance on his genius. This invention will make every ton of coal thirty or forty times as effective as now; our annual product of some 200,000,000 will become the equivalent of 10,000,000,000. The "industrial revolution," as Toynbee called it, which came from the conversion of water into steam, will be but a summer shower to that following the changing of coal directly into electricity. The millionaires who own the patents for this magic wand will own the keystone of the foundation arch of every fortune and every industry. A score of men will become the masters of society. This will be the turning point. The social alarm now gathering in the middle-class heart will overflow and the social revolution will be the due evolutionary successor of the industrial revolution. Equal industrial power will be as invariable a function of citizenship as the equal franchise. Power will flow in every house and shop as freely as water. All men will become capitalists and all capitalists co-operators. The working day will be shortened far beyond the eight hours day dream. Leisure and independence will become rights as universal and commonplace as the abolition of serfdom. The people will have the time and freedom to be democrats. Women, released from the economic pressure which has forced them to deny their best nature and compete in unnatural industry with men, will be re-sexed. The thrift-infanticide, which would depopulate the world, will itself be prevented—the more people, the more brotherhood and the more wealth; life will be more prized than the conventionalities; all motherhood will become immaculate, every child legitimate and every father responsible. The smoke nuisance in the cities will be abolished, and so will the cities themselves. The new rapid transit, making it possible for cities to be four or five hundred miles in diameter and yet keep the farthest point within an hour of the center, will complete the suburbanization of every metropolis. Every house will be a center of sunshine and scenery, and every school a garden school. The population will be educated back to their old home—the soil. The great political word of the twentieth century will be empires—Russian and American. They will achieve unity brutally, to the great grief of those professors of love who have made a private luxury of brotherhood instead of getting on the road with it ahead of the professors of lyddite. But as we have so often seen in history, the unity of the peace of the people will follow the unity of brutality—Pax Romana; Pax Britannica; Pax Humana. As at the beginning of the last era, so at the beginning of this; imperialism will build the roads on which will travel the new gospel that will destroy imperialism.—HENRY DEMAREST LLOYD.

In Home Life.

We have called this nineteenth century just passing from us a material century, yet, as its last hours strike and we sum up its final significance, it is certain that in no day since time began has man come so close to the heart of things. On one side is the record of greed, tyranny, lust for place and power, barbarism that denies civilization, outrage and crime unseparable. Yet side by side with giant evils has grown a knowledge that must soon wipe out the possibility of their repetition. Education of hand and brain together; education in a type of spiritual knowledge, clearer day by day, is the answer to all prophecies of evil to come. The era of true co-operation has already dawned. Science, only a generation ago counted almost purely materialistic, is showing itself one with spiritual law. The unseen forces are more and more at our command. The conception and grasp of divine laws and of these unseen forces are more and more a part of human thought. The kingdom of God on earth is less and less a dream. The Christ is here, his real mission and nature never so truly defined or so dear to the soul of man. "The end of the nineteenth century leaves man face to face with God." Love is entering in, and with it all knowledge that redeems. It is this knowledge that will reconstruct the home, as to which most external facts are to alter. The domestic service question will naturally be solved as New Zealand has begun to show the way—in municipal as well as state labor bureaus, with training schools and expert and graded service, the servers having their own life under better conditions than any at present possible. All physical surroundings will be perfected, the relation of the home to the state infinitely better understood and the home relating itself far more closely to public life, while becoming at the same time far more really protection and development for the individual. Out of this steadily perfecting home will come better economic and social conditions—a truer, more rounded education for all, nobler literature, steadily advancing scientific research into all that can make life better worth living, truth and loyalty in human intercourse, gladness.—HELEN CAMPBELL.

Less Wheat for Export.

The falling off in last season's wheat crop of Manitoba and the Northwest as compared with the preceding year must have an adverse and very appreciable effect upon the export trade of the Dominion for the present year, as the volume of wheat for export will probably not much exceed one half of last year's figures. The Winnipeg Commercial of January 5 says: For the four months of the crop year, ended Dec. 31, 1900, a total of 7,803 cars of wheat have been inspected, or say 6,500,000 bushels. This includes all wheat which was moved forward from country points and shipped east or held in store at Winnipeg, Keewatin or Lake Superior ports. It is estimated that about 3,000,000 bushels of wheat are held in store in country elevators west of Winnipeg, making a total of 9,500,000 of this crop marketed and shipped eastward or held in store at Lake Superior or western points. This does not include wheat ground by mills west of Winnipeg. The quantity of wheat held by farmers is limited, and will not likely bring the total up to more than 12,000,000 bushels, when the balance of the crop is in, exclusive of home requirements for bread, seed and country mills. To the end of December, 1899, about 17,000,000 bushels of wheat had been shipped from country points, and about 6,000,000 were in store in country elevators, making a total of 23,000,000 of the crop of 1899 shipped or in store west of Winnipeg at the end of that year.

* From the Christian World number of The Congregationalist.

The Widening Circles of the Century.

BY PROFESSOR S. C. MITCHELL, PH. D.

History has been divided into three epochs. The first may be called the river epoch, in which the earliest civilization sprang up and flourished in the rich valleys of the Nile and the Euphrates. The second may be termed the sea epoch, in which the classical world of Greece and Rome covered the shores of the Mediterranean. The third is the ocean epoch of history, in which man's progress, no longer confined to the narrow ribbon of the Nile valley nor to the limits of the Roman lake, has extended itself from continent to continent across the Atlantic and the Pacific.

THE ILLIMITABLE EXTENSION OF NATURE.

It is a great thing to live in the ocean period of the world's development. We hardly realize how immeasurably extended are the bounds of our horizon. To Homer the world appeared like a warrior's shield. Even in much later times the earth was regarded as the centre of the universe. What an apocalypse was given us of the world without by two men, who were born within less than thirty years of each other, and who wrought at the same time at their high tasks! While Columbus was making known the sphericity of the earth and uncovering new continents, Copernicus reduced this globe's size to a pin-point, as compared with the illimitable extent of the solar system, whose rhythmic motions the earth obeys. Thus the earth and the universe in extent became known in a day. No wonder that Columbus was loaded with chains and that Copernicus dared not disclose his awful discovery. Such intensity of light the human eye could not endure.

THE UNITY OF LAW.

Within the memory of men now living, there has been an advance in knowledge not unworthy to be compared to that splendid day of Columbus and Copernicus. To the ancients, natural law was capricious and operative only in certain well-fenced fields. Aristotle divorced the earth and the moon, but Newton remarried them. If today I could leap beyond the light of the polar star, the same law would be found to obtain there as governs my body in this study. It is, however, not this boundless extension of physical law that constitutes the great achievement of the nineteenth century, but the discovery of the unity that underlies all law. Caprice has skulked from our view; laws have everywhere asserted their dominion; and these various laws have at last formed a confederacy, in which the spirit of unity overmasters all.

"One God, one law, one element."

NATURE IS PLASTIC.

No less remarkable has been the change in our attitude toward nature. When the child first opens its eyes on the world, all things seem fixed. Its home is as it always has been. The society and institutions under which it lives seem unalterable. Language, science, and religion are regarded as in their final forms. Fixity expresses the child's conception of the world, including social forms as well as mountain, sea and star. It is a world into which the child is to fit itself as best it may. In the family, its first lesson is "to mind"; and in nature, its first fact is that "fire burns," and hence is to be avoided. Man for thousands of years contented himself with this child's view of nature as fixed and final.

To us nature is plastic. We can no longer disguise to ourselves the fact that change is only too rapid in the home, in the State, in systems of truth. Society is seen to be a living organism; and not a crystallization. In nature, too, we behold like transitions ever taking place. Indeed, to the geologist the hills are not eternal, but rather the sea, the very thing that to the ordinary eye is the symbol of ceaseless change. "Driven by the wind and tossed." As the government of our country is not the same as it was a generation ago, the law of political well-being demanding constant readjustment to ever-varying conditions that arise, so we know that the frosts of the past night were tearing down the mountains and filling up the valleys, digging deeper the channel of the Mississippi and filling up the Gulf. Nothing is stable. All is kaleidoscopic. Language grows in spite of Webster. At last we are beginning to know what the words of old Heraclitus mean: "All things flow."

If nature is plastic, then man's hand is to mould it into such forms as it can. From a passive man becomes an active being. Nature is no longer a huge machine, into whose cogs he is to fit himself, but clay, to be fashioned by him as a potter. His energy is set free; he reacts on the world. Society, government, art, and nature are changeable, he wills to change them for the better. This world was made for him. As Humboldt put it: "Government, society, science, religion, and nature itself are only the scaffolding to make a man." Man was not made for the Sabbath, but the Sabbath for man. As he sees all things subserve a moral end, the dignity of his own being becomes apparent. He begins to live in the light of that

"One far-off divine event,

To which the whole creation moves."

NATURE INSTINCT WITH THE SPIRIT OF PROGRESS.

After man has discerned these changes taking place in the social and natural world, he no sooner resolves to turn them to the better than he finds an unexpected ally, a spirit of progress working everywhere toward the same

divine ends. The striking of that alliance is the crowning achievement of the intellect hitherto. It has enabled man to deploy all his forces, added strength, and given untold confidence. Each day that man works with this ally makes him more and more aware of the inexhaustible resources which that covenant brought with it. The whole creation groaned and travelled in pain until now. The discovery of an ascending energy in the universe, answering to man's own yearning, has filled the future with hope. To man sitting in his lowly place the Master of the house has come and said: "Friend, go up higher."

GOD INDWELLS AND INFORMS NATURE.

The identity of this strange ally was some time in revealing itself. His power was made good to man long ere his personality was known. To the ancient this world appeared like a clock, which God has wound up and then left to run of its own accord. If he had connection with it thereafter, it was casual. He was a *Dens ex machina*. How radically different is the view which we entertain to-day! This new ally, in whose might we rejoice, is no other than God's agency. The belief in the immanence of God sheds a holy light on nature and life. Instead of deities living remote on some Olympus peak, we realize that "earth is crammed with heaven, and every common bush afire with God."

A higher conception now enters than the unity of law. Law is love. It is an expression of God's loving will toward us. See that child, how it tries to break through that screen at the window, because it obstructs the way. Little does it know, in its impatience, that the fatherly hand placed the screen there to keep it from falling to the pavement below. The once cruel and harsh mien of law is changing into the face of the Father. As the Greek advanced from a chaos to a cosmos, so we have proceeded from law to personality. In nature he saw beauty; we see love. Natural law is simply God's glove. "As light fills and yet transcends the rainbow, so God fills and yet transcends natural law."

UNITY OF LIFE.

It was Agassiz—is it not matter for wonder that the two greatest naturalists, Agassiz and Audubon, which our country has produced were both foreigners?—it was Agassiz, I say, who first showed the structural identity of such animals as the ox, the deer, the whale, the bat, the horse, the mole, and man. The visitor in the South Kensington Museum can see these type forms arranged side by side, bone for bone. That was a kindling truth which that enthusiastic Swiss struck out, and the world has profited by it.

The conception of the unity of all life has not only started us with fresh zeal on innumerable paths of fruitful discovery, but has also deepened and widened man's sympathies. When the curtain rose on the Mediterranean world, each nation was walled off from the others, having its own gods, its own customs, its own language. Stranger and enemy were expressed by the same word. A man's sympathies extended only as far as the bounds of his petty city-state. Then followed the consolidating work of Rome, by which these separate and warring States were melted down into one empire, over which extended one law, one army, and one worship. And hence there grew up naturally in this unified State the Stoic doctrine of the brotherhood of man—a vast step in human progress.

Within our century, however, this circle of sympathy has widened so as to include not only neighbor and fellow-citizen, not only alien-peoples, such as the Chinese and the African, but also the entire lower realm of animal life.

"A sacred kinship I will not forego

Binds me to all that breathes."

As a result, behold the enthusiasm of such a lover of the animals as Mr. Seton-Thompson and mark the widespread interest which his thrilling biographies of the bear and rabbit excite. Indeed, man's sympathies, thus launched, stop not at the bounds of the human, not at the bounds of the animate, but enter boldly the realm of inanimate nature, finding there rich spiritual treasures that surpass the dreams of the hardest seeker after Eldorado. The Alps were discovered only yesterday. Livy, though born at their foot, and writing of Hannibal's heroic passage of them, betrays no hint of appreciation of their majesty and beauty.

These, then, are some of the widening circles of thought in this oceanic century, in which it has been our lot to live—the unity of law, the unity of life, the universality of God's love. Our hearts, surging with delight in these lofty truths, take up instinctively the exclamation of the enraptured Psalmist: "O magnify the Lord with me, and let us exalt his name together!"—*R. ligious Herald.*

BY REV. DAVID BRATON, D. D.

Chopping the Church Into Bits.

BY REV. DAVID BRATON, D. D.

Brothers A. and B. were accustomed to speak very freely to each other, and the vital questions of church life received vigorous treatment at their hand. They were resting just after their weekly spin, and Brother A. looked rather glum for a man who had enjoyed ten good miles of the glad, open air life of a perfect summer day. "No, I am not as happy as I ought to be on this

glorious morning, but the fact is things are not all right with my church. There is a want of reality and spiritual power, in spite of our numbers, wealth and superficial success, that causes me grave misgiving." A. was evidently deep in earnest and B. let him talk on. "I have a large church, my people are generous and the Sunday morning congregation is all a pastor's heart could wish. But there is a formality, an inertia, a want of enthusiasm, a coldness to certain kinds of appeal that makes me tremble when I look below the surface."

Brother B. expressed his surprise at this revelation, for A's was one of the leading churches of the body, and an outsider would have pronounced it a paradise for a pastor. But, thought B., each foot knows where its own shoe pinches. B. sympathetically indicated a wish for particulars, and A. continued.

"To begin with, I don't get more than a baker's dozen to my evening service; my prayer-meeting is attended by one little set as to age and sentiment; the Y. P. S. C. E. have their own weekly meeting, and even they reach but a section of the young people; the Women's Missionary Society is divided into two separate water-tight compartments and does its grand work all by itself; the Sunday-school, though effective, is also a separate institution, and so on through all the church life—the King's Daughters, the Boys' Brigade and the Young Men's Club are all taking on separate organizations and expressions of life, and we are chopping the church up into little bits.

"But, Brother A.," exclaimed B., in astonishment, "you would not abolish our Y. P. S. C. E. and Woman's Missionary Societies, two of the most distinctive and successful institutions of our century?"

"I don't want to abolish anything; I simply want to point out a tendency of our time in all our societies which, if it goes much farther, will split the church of Jesus Christ into a dozen little churchlings.

Take the Woman's Missionary Societies first. A. bly conducted, devoted, enthusiastic and resourceful, yet by virtue of these very qualities they have drawn to their separate organizations the missionary interest of the churches. I have known many instances in which the members, in their excessive zeal to swell the treasury of the woman's board, have got their husbands to give their annual missionary subscriptions through the woman's society instead of the church. Indeed, this separation of the benevolences into the separate heads of the church, Y. P. S. C. E., Sunday-school and Woman's Board is a thoroughly schismatic and unscriptural method. It is bad enough that we should have to work and pray separately, but it is simply suicidal to have separate treasuries and separate acknowledgements of that work and its gifts; for this is an acknowledgment, in our administrative life, that these societies are of co-ordinate authority and influence with the church. Our women's societies are a great power deserving of the most careful administrative consideration, but in religion as in government one principle prevails—the power of the purse; where money is collected and voted there is supreme authority. The women's societies, therefore, should pay their moneys into the treasuries of the local churches, and thus act towards all external organizations as a part of the church of which they are vital members."

At this point Brother B. became strongly excited, for he is a strong supporter and warm admirer of the women and their work. "The women are surely not to be blamed for doing their duty if the men neglect theirs. Let the men rather imitate their example and not hinder their zeal."

"That's it," retorted A. "You see, Brother B., you are separating the church into men and women, into classes and ages. This is the ecclesiastical vice of the day. In Christ there is neither male nor female, young or old, learned or illiterate. The glory and power of the church is in its comprehensiveness in discarding the accidents of age, temperament, social position and sex. It is the only institution that includes and satisfies all life. Yet this splendid distinction we are lightly sacrificing to the false ideas of our time. Verily, we are separating what God hath joined together, the men are losing the tenderness of the women, and the women the breadth and deep grasp of the men; while the old are losing the simplicity and fervor of the young, and the young the maturity and vigor of the old."

"O, stop right there, Brother A., you must not say a word about the young people's society. They have done a wonderful thing at least."

"That's my next point," quickly replied A. "Have you not noticed when a company of ministers are talking confidentially, the shaking of the head when our Young People's Society work is discussed? Well, the reason is that we ministers are finding out that the Society is becoming a church within a church. I do not think its leaders are false to the pledge of loyalty to the church; I simply point out the trend of the movement."

"Now, Brother B., don't be frightened," exclaimed A., seeing the glum look on B.'s face; "it will all come right if we have courage to look the facts in the face and humility enough to acknowledge our mistakes. I am not talking of the inherent weakness of the society just now, merely of its methods. It is ominous to me that

the age which has seen the rise of this society has also seen the decline of the reading of the Bible. It may be a coincidence merely, but it is a singular one. But that must wait for another time. Some way must be found by which the church, as the local expression of the divine life, shall control the offices, the finances, the interest and the work of the various societies and thus share in the responsibility and joy of their gifts and blessings. This note of reality and power alone can save the church from disintegration."—Congregationalist.

Wrestling With God.

The wrestling of Jacob recorded in the Book of Genesis was, in part at least, a struggle with God, but it was not because Jehovah begrudged the patriarch the blessing which he sought. It was rather because the gate through which Jacob sought to enter was narrow, and he had much to unload before he could go in. His struggle was chiefly with himself, although he was not conscious of the fact. Returning from his long sojourn with Laban, he sought to enter the land from which his own sin had banished him: His brother, against whom he had sinned, came out with an armed force to dispute his right, to oppose his march, and to take vengeance on him for his wrong-doing. Jacob, the supplanter, the wily manager, deems himself able to overcome his brother's wrath by his gifts and his wits. He is not the man to flee, but, disposing his company with the skill of an eminent tactician, he prepares to march right on.

At this juncture he suddenly becomes aware of the presence and antagonism of another far more powerful than Esau. God laid His hand on him. God was not unwilling that Jacob should enter the land and inherit the blessing, for He had promised them to him. But Jacob must not enter in his present temper. The gate is too narrow. There was a struggle. Jacob was made to know himself and his weakness. No sooner did he realize what he was than he began to cry to his antagonist for a blessing worth far more than any his father could bestow. "I will not let Thee go unless Thou bless me." "And He blessed him there." Jacob's body was made weak, but his soul was made stronger. He became a new man. He prevailed with God, but first he prevailed with himself.

The penitent sinner engages in a similar struggle at the gate of the kingdom of God. But he is mistaken when he thinks God delays to bless him because He is not ready or willing to do so. It is the sinner that is not ready or willing. It is his own reluctance to submit to God, his own selfishness, that causes the struggle. The young ruler came to the threshold of the kingdom and halted. When Jesus laid hold on him as the angel laid hold on Jacob, the young ruler declined the contest. He slipped away. He saw the struggle coming on, but refused to wrestle. The narrow gate frightened him. What struggles, what defeats, what tragedies, what victories have been witnessed at the threshold of the kingdom!

What shall be said about the the Syrophenician woman? Her case was different. Jesus had just left Jerusalem, where the people worshiped God with their lips, while their hearts were far from him, and had gone away to the borders of Tyre, where the people worshiped idols. Coming out from the borders of heathendom, one met him who knew how to pray with the spirit and the understanding also. To her first piteous cry, he answered not a word. When she persevered, he said, "It is not meet to take the children's bread, and give it to dogs." How unlike him who never breaks the bruised reed nor quenches the smoking flax! His answer borders on cruelty. It is a denial emphasized with a blow. The issue is joined. She wrestles like a true heroine, and prevails. Why did he act so?

He was not reluctant to grant her request. This struggle was not required to awaken his pity, to inform his mind, or to persuade his will. What then? Jesus saw in her heart something which he wished to bring out for her good, for the good of his disciples, for the good of that generation and all generations. He saw in her the true Israelite, as contrasted with the nominal and formal Israelites who filled Jerusalem with their abominations. He saw in her the spirit of faith which takes no denial. Blessed woman! Thou art a true child of Abraham. Thou has taught men more than many prophets. It is not race nor blood nor family, but character, that counts in the kingdom of God. It is not the word and the form of prayer, but the genuine struggle of soul, that prevails.

Those who, like the young ruler, decline to wrestle with God shall go away to wrestle all their lives with the devil. One who will not struggle shall perish. The labor of the husbandman is a struggle with God for the harvest. God is not unwilling to give him a harvest. He would like it on the easiest terms, but God gives it on the best terms. He does not give it to the idle. The toll of the scientist is a species of wrestling with God for possession of the secrets of the universe. God never gives them to the indolent. The inventor is a wrestler. So also is the poet, the painter, the author.

To wrestle with God and to labor together with God are one and the same thing. It is good for physical development, for intellectual improvement, for the progress of civilization, for increase of spiritual health and strength, to struggle. Let us be careful to wrestle with God, not to change his mind, not to persuade him to fall in with our way, but to change our own minds and to enter into harmony with him in all things. Satan challenges each soul to a wrestling match. The temptation to engage in such an encounter is great. Men are confident that they shall win. But it is all a delusion. "When Satan challenges you to wrestle with him, turn about and wrestle with God for a blessing."—New York Christian Advocate.

Effect of the Inward on the Outward.

BY GEORGE MATHESON, D. D.

"When thou tillest the ground, it shall not henceforth yield unto thee its strength."—Genesis iv. 12.

The words were spoken to Cain after he had lost his joy. What connection was there between his sadness and the soil's barrenness? It is not said that the soil should become barren. The words are, "It shall not yield to thee its strength." That really means, "You shall not yield your strength to it." When a man falls in spirits, he declines in power of work. The soil was exactly what it was before; but Cain was not what he was before. The work which yesterday was easy had today become difficult because the mind of the worker was oppressed with care. The deepest changes in outward things are changes in us. There is no such thing as a refreshment-room in nature; there are not certain articles which are warranted to stimulate. The stimulative quality of nature's articles depends on the state of the mind. Many a physical impression which was a pleasure yesterday becomes a pain to-day. Nobody revels more in wood and field than the happy lover; but the lover unhappy is offended by that which once made him glad, and cries:—

"Ye banks and braes o' bonnie Doon,
How can ye bloom sae fresh and fair!"

It is not that the object has lost its beauty; it is the beauty itself that has palled; less loveliness would be more pleasing. The song which thrilled me in life's morning smites me in life's afternoon. It was the beauty that thrilled; it is the beauty that smites. That which makes the difference is with me; I have exchanged the bowes of hope for the wastes of memory. The ancient bird is warbling in a new sky, and the vanished sky makes me sad.

My soul, thy rainbow must be renewed from within. It has no need of renewal in the heavens; these declare the glory of God as much as they ever did. It is in thee that the flood has come; it is to thee that the promise must be given. If there be a bright color in thy heart, the old colors in the sky may remain. Hast thou thought of that night when the disciples toiled and caught nothing! After long hours of useless labor, they resolved to go home. Suddenly a voice said, "Try again;" It was the voice of Jesus. Was there any reason they should try again? Outwardly, none. It was the same sea, the same net, the same boat; what made the difference? A new color in the heart—Jesus was there. It was not so much because Jesus commanded as because Jesus was there; it was his presence made them win. Hast thou failed on life's sea; try again—with Jesus! There may be nothing else to bid thee try. The night may be as dark, the waves may be as high, the boat may be as frail; but try again—with Jesus! Try by a new light—an inner light! Try by a light of happiness; try by the glimmer of gladness; try by the lamp of a heart at rest! The most stormy sea may be glassy when the harpers make music thereon.—Christian World.

God's Work and the Mother's.

God himself does many things similar to those mothers have to do; if you clothe your children, He clothes the earth with grass and flowers; if you feed your children, he feeds the young ravens when they cry; if you watch night and day occasionally over the couch of a sick child, afraid to stir from its side or take your eyes off it for a moment, He never slumbers nor sleeps in watching over His slumbering children. If you try to manage well and to make the best of whatever happens, for the sake of those who love you and look up to you, He also maketh all things work together for good to them that love Him. Thus God counts nothing beneath him, nor derogatory to His character, which is really required by any of His creatures or needful in any part of His creation. He doeth all things, little and great, ordinary and extraordinary, in the same god-like manner, acting always in character, whether He sustains a sparrow or creates a world. Nothing in His glorious holiness holds Him back from doing ordinary things well, because they are but ordinary things; He acts like Himself whether displaying the tenderness of a parent or the majesty of a judge and carries out His great principle into all His operations.

If then He be not less holy, nor less beautiful in holiness, whilst attending to the minutest claims of His universal family, why may not "holiness unto the Lord" be written upon all the details of the mother's duties? Heaven as it is revealed in the Bible is a family-house, where it may be well with us and our children forever.—Rev. Robert Phillip, in Evangelist.

The Twenty-Third Psalm.

BY REV. LIVINGSTONE PARKER.

There are two pictures in the 23rd Psalm. In the one Jesus is set forth as a shepherd, in the other we see him as a host. Let us study these pictures for a little while.

We no sooner glance at the first picture than we see the shepherd leading his sheep with rod and staff through the gloomy gorges of the hills to shelter. We look more closely and we notice that one of the sheep has gone astray and we see the shepherd leaving the rest of the flock and going in search of that one, until he finds it. When the earth became the wandering one of worlds it was the Son of God—the Good Shepherd—who travelled after it so far and went so deeply into all its wretchedness and brought it back into the favor and smile of its Creator. Now what the world did you and I are doing continually—going astray, and Christ not only brings us back again and again, but he also brings us back to a higher point than the one from which we had set out. Thus it is that the restored life is sweeter than the life which has never been clouded. "He restoreth my soul," says David, and the question arises: in what way were I to ask you, you would tell me of the thornes that pierced your tired feet, and of the husks that did not satisfy your hunger, and perhaps, some of you would tell me of the longings you had for the old home. But let us study the picture more carefully. Do you not see a path winding in and out through "the green pastures and beside the still waters," and here and there a sheep passing over that path and plunging into a great dark valley? But notice he is not alone, the Shepherd is with him even there. And as we turn again to our work the verse that sprang out of the great Hebrew King's experience finds an echo in our hearts: "Yea though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

Let us now glance at the other picture. God supplies our wants in the very midst of strife. Before, in the other picture, it was food and rest first, work afterwards. Now it is more than work—it is conflict. Every life has its struggle, each heart has its own battle field, and on these battle fields are being fought greater battles than were ever fought on the plains of Waterloo or on the passes of Thermopylae. Ah, yes, life is a sure fight, but, thank God, to the Christian man in spite of all the tumult it is a festal banquet.

Happy Faces.

Do you notice happy faces,
As you pass along your way?
In this life's uneven pathway,
Leading to eternal day?

Can you see the Saviour's presence,
In the faces that you meet?
Can you tell where Christ is dwelling
Giving happiness so sweet?

If you do not, look more closely,
In the faces hard by sin;
You will see by lines of trouble,
Jesus does not dwell within.

Look at others! Happy faces,
Smiles for every one around!
There no worry lurks behind them,
Jesus surely there is found!

And tho' God may send us trials
They will soften sin's deep lines;
In the heart will be more Christ love,
From the heart, through eyes it shines.

As sin marks its victims plainly,
As each day they older grow;
So Christ's mark is on His dear ones,
And a Christian we soon know.

Let us pray to Jesus daily
For more love to Him to give;
And our faces then will index
The bright, happy lives we live.

—E. M. B.

Did Jesus Live for Fame?

Did Jesus live for fame? for glory die?
It cannot be! He never thought of fame
Or glory; but he wrote his living name
Upon the hearts of men,—it cannot die!
Unnumbered eyes are lifted to the sky,
And hearts are bowed, because he lived and died
For love and truth alone; because he cried
Upon the cross, Forgive, O Father high!
His sympathy is writ upon the years;
His every smile is sunlight for the soul;
And O the healing balm—His sacred tears!
He wept because he loved, and saw the scroll
Of being plain; and read its hopes and fears,
And many sorrows thickening to the goal.

—ARTHUR D. WILMOT.

Salisbury, N. B., June 18, 1899.

The lessons only which have cost us pain, which we have learned in struggle, which have been born out of anguish of heart, will heal and really bless others. It is when we have passed through the bitterness of temptation, wrestling with evil and sore beset, victorious only through the grace of Christ, that we are ready to be helpers of others in temptation. It is only when we have known sorrow, when the chords of our love have been swept by it, and when we have been comforted and helped to endure, that we are fitted to become comforters of others in sorrow.—J. R. Miller.

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The Queen.

Since Sunday the thoughts and sympathies of all the loyal subjects of Victoria, the world over, have turned to the royal residence at the Isle of Wight, where the great Queen, as her physicians believe, lies at the point of death. On Sunday it was announced that death might occur at almost any moment, but up to Tuesday morning the Queen is still living, and although the physicians hold out no hope of any material improvement in her condition, they think it possible that Her Majesty may continue to live until Thursday. The limits of space at command make it impossible to say much here concerning the illustrious reign now closing and the noble sovereign now about to pass away. Few sovereigns have ever lived and reigned who have been more heartily loved by their people, and it is safe to say that the world has seen no ruler who, besides living in the affections of her own people, has held to so large a degree the admiration and the esteem of the people of all nations. During a reign unparalleled for its length as well as its renown in the annals of the English nation, Victoria has lived for the people as few rulers have ever done. Her mind and heart have been charged with her duty toward her realm and her subjects. Strength and wisdom were given her, and these she has exercised with a profound sense of duty on behalf of the nation. Her greatness has been manifest in her ability to receive wise counsel and to discern the signs of the times. Her wisdom has appeared not more in what she has done than in what she has refrained from doing. Her strong personality has been manifested in the garb of simple womanliness and immaculate purity of life. Both by her own example and by the exercise of her strong will she has been an influence not to be measured for righteousness and purity in her court and in the nation. How much the influence of that pure womanly and queenly life upon the heart and conscience of the people has had to do in making Britain great who can tell? The universal confidence felt in the goodness of her heart, her wisdom and her love of righteousness, and the increasing reverence in which she has been held not only by her own people but by the world at large have represented such an influence to hold the world in peace as perhaps never before was embodied in any human being. The true and pure personal life of the Queen, a life in which wifely and motherly love found simple and large expression, has brought her into large and real sympathy with her subjects. The life of the common people has been in no small measure a counterpart of her own. She, like her subjects, has known both love and loss. The great sorrow which fell upon her life in the death of the Prince Consort, and other losses common to those who accept the relations and responsibilities which God has appointed to men and women here, enabled the Queen to sympathize, as otherwise she could not have done, with those who love, and suffer loss. The consciousness in the minds of the common people of this fellowship of life between them and their illustrious Queen has been a mighty influence to bind them in strong bonds of affectionate

loyalty to the throne. The queenly sympathy which Victoria has felt for her people in their joys and sorrows finds answer now as the nation bows its head in reverent sorrow to listen for the tolling of the bell which shall announce the passing of the best and most illustrious of British sovereigns. The Royal House of England has a large place in the affections of the British people. The Prince of Wales and his son, the Duke of York, are personally popular. They doubtless will seek honestly to perpetuate the traditions of the illustrious reign just closing, by ruling wisely and in accordance with constitutional methods. From the deep reverent heart of the nation there will certainly go up an earnest prayer that upon the coming King the grace of God may richly rest, and that he may walk in all the ways of his mother, Victoria.

Truth and the Children of Truth.

When a man's great business in the world is to bear witness by speech and life to the truth, he is not in any final and effective sense to be overcome. For him there is no such thing as failure. Before Pilate the Roman Governor, Jesus Christ declared his title to a kingship the principle and the authority of which was the truth. The principle and the authority of that kingship are as enduring and as immutable as the throne of God. The enemies of truth may prevail against the men who bear witness to it, so far as to condemn them at unrighteous judgment seats, imprison, torture and put them to death. But they cannot prevail against the truth. Trampled to earth in the persons of its prophets and its witnesses, it rises again perennial and imperishable. From the ground watered by the blood of its martyrs new witnesses spring up. And for every faithful witness there is also a resurrection into an immortal day in which the light of truth shines, undimmed by error.

The witness who loves the truth and whose aim is to see it established has little to fear from cross examination. He has no apprehension that the questioner's cunning hand may touch the secret spring to some door which, opening, shall reveal a closet filled with falsehood and iniquity. Let the light shine into every corner and reveal all the facts, that is what he desires. In a distinctive and supreme sense Jesus Christ was and is forever the True Witness. He walked always in the broad sunlight of truth and his word to men has always meant that they come and walk with him in the light. When the Herodians, the Sadducees and the Pharisees of Christ's day—men whose natures were not loyal and transparent to the truth—sought to entangle him in his speech and find occasion of condemnation against him, it was not he who was put to confusion, but themselves. In every encounter of this kind which they sought they were worsted. Their spiritual blindness and insincerity stood revealed, and all their subtlety availed them nothing in contention with the truth.

When a Pharisee lawyer stood forth to try Jesus with questions, he asked, as an initiative and perhaps as a preliminary question: "Master, which is the greatest commandment in the law?" And the Master replied, simply as a child might answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this: Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets." How could this answer be gainsaid or disputed? Here is not only the greatest commandment of the law, but in this two-fold commandment there is the principle and the summary of the whole law and of all divine teaching. Love is the primal and the eternal law, it is fount and essential to all true religion and to all pure and wholesome human life. This principle of the law came more or less clearly to conception in the minds of ancient prophets and found more or less clear expression in their teaching, but obtains its perfect embodiment and expression only in Christ. In him love found its supreme incarnation. Christianity is, beyond all others, a religion of love. Not adherence to a form of church government, or to certain ordinances or ceremonial forms, not intellectual agreement, or acceptance of the same standards of faith, constitute men brethren in Christ. It is

love which constitutes the real principle of unity, the bond of brotherhood, the soul of fellowship in Christ. Love is more than all the burnt offerings and sacrifices of the Mosaic dispensation, equally it is more than all that is outward and visible in the life of Christianity. He who has truly acknowledged in his heart the supremacy of love is not far from the kingdom of heaven, and he who has really endeavored to make the law of love to God and man the ruling principle of his life will have come to recognize his need of a Saviour.

When Jesus in his turn becomes the questioner and those who would have entangled him in his speech are catechised as to what they know of the great religious doctrines in respect to which they profess to be the guides of the people, the issue is very different. "What think ye of the Christ," Jesus asks. "Whose Son is he?" "David's Son," they said. "Then, why, (in a passage which you recognize as having reference to the Christ) does David call him Lord," asks Jesus. And they are covered with confusion, for they cannot answer. They had based all their thought concerning the Messiah on the partial truth that he should come as Son of David. They had formed their conception of what the Christ should be and do in accordance with a merely human standard, shutting their eyes to all the indications which their Scriptures contained of that infinitely larger truth that the Christ should be not merely Son of David, but also Son of God. It is thus that bigotry blinds men's hearts and paralyzes their spiritual powers. Their willful blindness to truth holds them bound within some narrow circle, deaf to a divine voice that calls them forth into the larger horizons of truth whither God leads his people.

That failure of the leaders of the Jews to recognize the larger and divine truth uttered by psalmist and prophets in regard to the Messiah, their failure to perceive that their Scriptures did really bear testimony to Jesus, was radical and vital. It contracted their ideas to a merely human standard and their vision to merely earthly horizons. This conception of the Christ, which fails to take account of his divine origin and fatherhood is not confined to Jewish Scribes and Pharisees. Too many in these days are willing to regard the highest embodiment of truth and love which the world has ever seen as only a Son of David. But the true seers of both the ancient and more modern time have had a nobler vision concerning the paternity of the Christ. The men of largest spiritual discernment, like the divinely instructed Peter, have beheld in Jesus of Nazareth the Christ, and in the Christ the Son of the living God.

Editorial Notes.

—Look abroad upon the snow that now lies so white and pure o'er all the landscape. It is the Bible's emblem of purity. But not even the snow is so white as the son which God cleanses from its sin and makes meet to dwell with Him in light.

—While the snow lies thick without, hyacinths bloom within. We admire the snow for its whiteness and purity, but we have a kindlier feeling for the hyacinth because of the life that is in it and the fragrance which it sheds forth. The flower is a more significant emblem than the snow. He who commands our supreme affection is named the Rose of Sharon and the Lily of the Valley. He embodies not only the absolute purity of truth, but the warmth and fragrance of life and love.

—The immediate and ultimate aim of every man should be to know and to do the truth. When one discovers in himself a disposition to shut his eyes to facts and to ignore the leadings of light, he may be sure that he is bowing down to some authority and surrendering himself to some leadership that is lower than the highest.

—In a memorial sermon published in the Canadian Baptist, Rev. Dr. B. D. Thomas, of Toronto, says of the late Dr. Denovan: "The Baptist pulpit of Canada has been richly endowed with strong and saintly men, but for originality of insight, for intellectual vigor, for elaborate and brilliant exposition of the Sacred Word and incisive oratory, Joshua Denovan was superior to any of them."

—Professor Ferguson, the last of the tutors associated with the late C. H. Spurgeon in the work of the Pastor's College, lately died at Ealing in his eightieth year. The British Weekly says of Professor Ferguson: "He was a man of robust character and strong conviction, and many men occupying honorable positions in the Christian ministry at home and in the colonies received their first help from him on entering College. His influence was calculated to fire men with a passion to preach the gospel and to win souls." Of late years Mr. Ferguson had been afflicted with blindness, but had borne his affliction with resignation and fortitude, and his mental vigor and clearness were to the end unimpaired.

—It is very desirable, we should say, that the invitation of the Baptist Union of Great Britain and Ireland to the Baptists of these Provinces, to send delegates to the

meeting of the Union in Edinburgh next October, be accepted by a number of our brethren. Secretary Creed's suggestion in our last week's issue in reference to the action of the Boards in the matter would seem to be a good one. Some of our brethren who are able to command the means and the leisure for the trip should go and bring back a report to those of us who are less fortunately situated. Churches which desire to show their appreciation for their pastors in a really handsome way will now have a fine opportunity.

—Is it wise for a minister to advertise the subjects upon which he will discourse? That it may be so on certain exceptional occasions will hardly be disputed, but in a general way we would rather feel disposed to answer the question in the negative, especially if there is an effort, by the advertisement of catchy, not to say sensational, subjects, to attract a crowd. Any success attending such a method of gathering a congregation, must necessarily be short-lived, and when the end is reached the attractive power of the pulpit will probably have been lessened rather than increased. The most valuable advertisement that any pulpit can have is the best work of which its minister is capable, done regularly and conscientiously from Sunday to Sunday.

—We observe that our City Fathers have been considering the propriety of passing an ordinance, forbidding anyone to spit on the sidewalks. It is doubtless a praiseworthy thing in our public guardians to take the sidewalks under their kind care and keeping, and see that they are treated with becoming respect. And yet, in a moment of extreme irritation, any unfortunate citizen or stranger should so far forget the reverence due to a hoary head as to spit upon a St. John sidewalk, we should hope that in dealing with the offender justice might be tempered with mercy, for it must be admitted that whatever may be said as to the polished exterior which they at times present, the appearance of our sidewalks is by no means always such as to inspire a high degree of respect, while some inoffensive pedestrians who have unavoidably been brought in close contact with them have received very unpleasant impressions.

—When a man knows a subject down to the bottom facts that are knowable concerning it, he is able to speak with an authority and an influence which is impossible to one whose conception of the subject rests upon a foundation in which knowledge is largely mixed with ignorance and conjecture. After all that may be said about the unwillingness of the average congregation to think, and its inability to distinguish between fact and fancy, it will be found that the man who not only knows how to talk, but who thoroughly knows what he is talking about, is sure to command attention. At the teacher's desk, on the public platform and in the pulpit, the men who are wanted are the men who know, and not merely the men who can argue and theorize and declaim. And with the process of the years this becomes more and more emphatically true. In the Christian preacher nothing can compensate for lack of knowledge—that is knowledge of God's truth as it relates to the spiritual needs of men. Such knowledge is not to be acquired by mere study of the Bible, however reverent and scholarly that study may be, its possession involves the transmuting of the principles of the Bible into the preacher's own life, and the demonstration of the truth in his own experience. Such knowledge does not always dwell most richly in those who are known as the most cultured ministers.

A Peculiar "Statement."

Rev. H. A. Giffin has kindly sent me a paper he publishes, in which he announces that, after much thought accompanied by prayer, he feels compelled to sever his connection with the Baptists. The grave assertion is made that "we find little room for liberty to preach a full salvation in the denomination we are leaving," and among the reasons given for this action are, "the increasing worldliness of the Baptist church, the unsanctified methods of church work, and the persistent rejection of the truths of the deeper life in Christ."

As one of those present at Bro. Giffin's ordination I have a deep interest in him, and feel impelled to make one or two observations:

1. Has Bro. Giffin considered what his statement implies? It looks as if he is so much more righteous than we that he cannot stay among us. Is that the standpoint from which he surveys us?

2. If so, is that the Christian way? Is it the way of Paul, for example, who found the Corinthian church very far from having sanctified methods in anything. Yet how this good man bore with them—what letters he wrote them—what heart-outpourings he showed them! "Who is made to stumble, and I burn not?" Was there in this generation a more spiritually-minded man than C. H. Spurgeon? Surrounded as he was by tendencies he did not like, he still remained a Baptist, heart and soul, and his good sense was shown in this, that notwithstanding urgent solicitations, he refused to form another Body, saying, "There are two many denominations already."

3. But where will Brother Giffin go? He will find carnally-minded people everywhere. Probably there are as few of these among the Baptists as anywhere. I am quite sure that if I were to be put out of the Baptist ship tomorrow, and did not drown, I would not know which of the other ships to choose. I have always had abundant liberty to preach all the truths I found in God's word, with perhaps some little glosses of my own, and not a soul has ever cried "Stop!"

In glancing over Bro. Giffin's paper, "The True Witness," I should suppose that the special doctrines he feels called on to emphasize in his separate ministry are: A Second work of Grace, Divine Healing, and the Second

Advent. Well, Dr. Gordon taught these persistently, and kindly bore with us all who could not see as he did. He had balance of mind, and although I think he laid too much stress on some of his ideas, still he held his way consistently to the lamented end. I trust that Dr. Gordon's followers may have his wisdom; and that such escapades as that of Bro. Giffin may not be frequently repeated.

But it strikes me that our people in these Provinces do not take kindly to, or at all events, do not readily receive these teachings, and perhaps that is what has made him feel uncomfortable among them. If he has left us because he would not cause division, he has more piety than some of those who hold pet ideas. From one sentence in his "Statement," I do not know just what credit is to be given here in this respect. It is this: "We leave it with the individual members of the congregations at Weymouth and New Tuskot to choose each for himself and herself as to whether they shall take a like stand." I should hope that he is appalled at the prospect of breaking up churches even for his cherished views. It is a most serious thing to rend the Body of Christ for one or two darling phases of religious belief,—concerning which, too, there is a wide difference of opinion. Edward Irving, whom he quotes as authority in regard to miracles of healing, to be consistent, went on to insist that speaking with tongues must be recognized, and to this day the Irvingite congregations practise this, to the amazement of all sober-minded Christians. He also brought into vogue the twelve apostles, choosing and setting apart twelve men to this office, and imagined that he had restored the Holy Apostolic church—establishing, I may add, the most elaborate and gorgeous ritual in the Christendom of today. How far can we go, when once we set out on this road, is a question we may ponder before we start.

Again looking over the "True Witness" I see a column headed "Baptism of the Spirit," and the first note under that head is the utterance of a Presbyterian D. D., to wit: "What the pastors and churches need is the baptism of the Holy Spirit, which will create in the hearts of Christians a passion for souls," etc. I am sure that every Christian heart in our borders will subscribe to that; indeed I have noticed that there is a yearning in that direction, and I will unite with Bro. G. or any body else who is looking for a Pentecost. Humbly acknowledging our dullness in things spiritual, our extravagance, our avarice, the animosity that springs from political differences, and our other sins, as we discover them, and forgiving one another, as God for Christ's sake has forgiven us, God will hear us and bless us, and that right early. Is it not, in short, separation that is necessary, so much as coming together, and praying "Thy kingdom come." D. A. STRELN.

Amherst, January 18.

Ontario Letter.

Among the many functions of the Christmas season, was the observance, Dec. 20th, 1900, of

FOUNDER'S DAY

at McMaster University. This is an annual festival kept in honor of the late Senator McMaster, and it marks also, the closing of the autumn term. There was an added interest this time, in the presence of Mrs. McMaster who had come from New York, to lay the corner stone of a new library building. After the stone laying, addresses were given in the chapel, Chancellor Wallace announced that of the \$40,000 required for enlargement, \$37,000 had been paid or pledged. Mr. A. T. McNeill, on behalf of the students, handed over a purse of \$1,000 in gold being an instalment of a student fund which amounts to \$7,335.

Mr. D. E. Thompson, a Toronto barrister, traced the progress of the University from a beginning of 13 students in 1880, to the present attendance of over 200.

The Founder's Day address was made by Rev. P. C. Parker of Toronto, who urged the need of energy and work in the cause of the institution, the denomination and the kingdom of Christ. Addresses were also given by Rev. J. L. Gilmour of Hamilton, Dr. Whiteby of Australia, Rev. T. Moody of the Congo African mission and Dr. Newman of the College faculty. A reception was held in the evening which was attended by a host of the friends of the College.

DR. DENOVAN.

is gone, as already announced in the pages of this paper, Born in Scotland, the son of a Presbyterian pastor, at great sacrifice to himself became a Baptist. At further sacrifice, he came to Canada, and bore his share of the pioneer work of our denomination. Of his Canadian pastorates, the most notable were those in Montreal, Olivet church and Toronto, Alexander street. In the latter he abode fourteen years preaching sermons never to be forgotten by those who heard them. After sitting under him for three years while a student at the University, the writer can say that Dr. Denovan, as an expository preacher was unsurpassed by none in our denomination, and equalled only by the late Professor Forrance. Other preachers could "play to the gods," and were more popular, but for patient study of Scripture and for forcible exposition of the same, Joshua Denovan was the man.

During the latter part of his pastorate, the building on Alexander street was sold and a new building was erected, known as Emmanuel church. In this church, the funeral service was held on Saturday, Jan. 5, Dr. Denovan having died in the General Hospital, after an operation for kidney disease, Jan. 2. On the following day, memorial sermons were preached by Dr. Thomas in Jarvis street church, and by Pastor Weeks of Walmer Road, where Dr. Denovan had attended of late years. A memorial volume is in process of publication. Mrs. Denovan still abides, with four sons and four daughters to cheer her widowhood.

OBITER.

It will be known to the readers of this paper, that the great church in Moncton, N. B., has, for the second time, called Pastor Hutchinson of the Park church, Brantford, and that he has accepted the call. He leaves a pastorate of fourteen years, at what he feels to be the call of duty.

The Fifth Ave. church, New York, and the Euclid Ave. church, Cleveland, Ohio, have both sought to call away Pastor W. W. Weeks of Walmer Road, Toronto, but he feels that his work is not yet accomplished there. Port Hope, Jan. 14, 1901.

Back-Pew Education.

ITS EFFECTS AND REMEDY.

The back-pew problem has been a difficult one to solve. Pastors in particular have long been conscious that this problem exists. The fact is, in many places, boys from youth up sit in the back pews. How does the boy get there? First, he is naturally inclined toward such a seat; and, secondly, he is allowed to sit there. What

EFFECT

has such a position upon the boy? We take it for granted that all parents desire the regeneration of their boys. Environments have much to do with this. "Evil communications corrupt good manners," while sanctified communications uplift. Every boy, as well as every man, has his effects upon others. Boys are like sheep, where one goes they all follow. To sit in the back pew

1. Distracts the Mind of the Boy. When boys get together they talk—even in the back pews. It may be when the choir and congregation are singing, the pastor praying or preaching, that the boys are talking; if so the mind is absolutely distracted from the services, and the occupant of the back pew can receive no good from such exercises, for instead of the mind being fixed upon what is said, it is fixed upon what the other boys say.

2. It Creates Indifference. There is no time in life when the heart and mind are more susceptible to impressions than in youth. Early impressions are the lasting ones. The back pew is an ideal place where boys may be impressed with carelessness and indifference. These impressions will deepen which will make the salvation of the boys an exceedingly difficult thing. It is far easier to mould clay into symmetrical proportions when it is soft than when it is hard. I knew of a family where the father allowed his boys to sit back while he took an "upper seat," and, although he prayed earnestly for the salvation of his boys not one of them came to Christ. The reason is apparent: The environments and associations of the back pew offset his prayers. But is there not a

REMEDY

for this prevailing wrong? There is a remedy for all diseases, an antidote for all poisons, a "cordial for all our fears," and is there no "Balm in Gilead" for this back-pew malady that is keeping so many out of the kingdom of God?

1. Change the Environments of the Boys During Service. Every parent is supposed to rule his household well, "having his children in subjection with all gravity." Instead of the boy walking in most any time after the service is begun, and taking a "lower seat," his parents should see to it that he comes in in time and takes his seat beside them. Here his environments are changed; he hears no talking, and there is nothing but the exercises of the hour to engage his attention which have a far better opportunity of making lasting impressions upon the mind. I knew another family where the boys were obliged to sit beside their parents during service, and as a result they all gave their hearts to Christ early in life. The result, I believe, would have been different had the boys received the usual back-pew education. If this be practised

2. Time will Produce a Dislike for Back Seats. Habits grow and strengthen with the years. They become second nature, and what we get accustomed to do we like to continue to do. If, through practice, a fondness be created for the back pew, it will be difficult to get the occupant to move up higher. Or, on the other hand, if one habitually occupies a central pew, it will be unpleasant if he were obliged to take a "back seat." But parents, you can't get all your boys out of the back pews. Have they not passed beyond your authority, and largely become their own masters? These will continue occupants of the lower seats, but the boys over which you have control should be removed to seats beside you, and then your prayers will be most consistent. It seems to be inconsistent praying for the conversion of the boy and at the same time he is allowed to sit in the back pew where other boys distract his thoughts with other things foreign to the subject of the hour.

OBSERVER.

The "Twentieth Century Fund."

REPORTS EXPECTED.

We are expecting to hear from the District meetings that have not reported, how they have apportioned the amounts assigned them. We are anxious to know, as soon as possible, what each church in the province is expected to give.

WHERE TO SEND THE MONEY COLLECTED.

The money for this Fund raised in New Brunswick and P. E. Island should be sent to Rev. J. W. Manning, D. D., treasurer of Den. Funds for those Provinces and that raised in Nova Scotia should be sent to A. Cohoon, treasurer of Den. Funds for that Province.

ENLIST ALL.

It is hoped that an earnest effort will be made to interest all in this Fund. As an aid to this there should be sermons, and addresses showing what the Baptist in these Provinces were one hundred years ago and what they are to-day. In this way it will become manifest how wonderfully God has blessed us and how he has honored us in making us a blessing to our own land and to the world.

As this should be brought to the notice of our young people especially and all urged to contribute to and to become interested in this Fund. No church or pastor should be content till the names of all the church members are on the roll of contributors. This would mean work but it would be work that would tell in the interest of the Denomination and of the cause of Christ.

NICTAUX HEARD FROM.

The old historic church at Nictaux, has the honor of the second place in sending contributions to this work. The amount sent indicates clearly that the full amount of their assignment will come in.

A. COHOON, Treas. Den. Funds.

* * * The Story Page * * *

Tommie's Experience.

BY MARY C. BARTLETT.

The bright sun looked down upon a very naughty boy one morning. It was little Tommie Ellis, and he was running as fast as his feet could carry him up Miss Morrison's back yard toward the cellar window, which was open just wide enough for his small fingers to enter. If his fingers, why not his feet? So reasoned Master Tommie, and, by dint of much pushing, he at last succeeded in making the opening wide enough to admit his plump little body.

His mother sat at her window, sewing. She had told Tommie most emphatically that he must not go to Miss Morrison's this morning. But mamma could not see him from that side of the house, and Tommie squeezed himself into the little opening, feeling very hot and out of breath. For an instant his fat legs dangled in the air, then he let go, and found himself in Miss Morrison's coal-bin.

This was not exactly what he had expected. It was some minutes before he could recover himself and stand upright upon the smooth, rolling pieces, but he accomplished that feat at length. Holding to the top of the bin, he gave a spring and landed upon the cellar floor.

The floor was clean, but Tommie was not. He looked ruefully at his black hands, and his clothes begrimed with coal dust. His face, fortunately, he could not see, but he could see that his feet made dusky tracks with every step, and he thought anxiously of Katie's immaculate cellar stairs. He had half a mind to turn back, but how could he do that when he was so near the promised land? No, he must go on at all hazards.

So up the spotless stairs he tramped. How still it seemed! No walking overhead; no sound of singing, as Katy was wont to do over her work.

"They're doing something up in the attic," thought Tommie. "I'll go and find them. Won't they be surprised?"

But, alas! the surprise was for Tommie himself. He was on the top stair now, and he grasped the door-knob confidently, but, though he turned it backward and forward with frantic energy, though he pushed the door with all his might, it would not yield a hair. It was securely locked.

"Miss Morrison! Miss Morrison!" he called, as loud as he could; "I'm here. Come, Miss Morrison; come!"

But there was no answer. The stillness was becoming painful. Then suddenly Tommie remembered that Katy had said she was going away to spend a few days with a sick sister. That was the reason the kitchen was so very still.

But Miss Morrison herself,—where was she?
"Don't believe she's gone to the city," he soliloquized.
"Don't believe she's gone to buy anything. She's got most everything."

But Tommie was mistaken. Miss Morrison had gone to the city.

He sat down and waited patiently for a while; then the tears came. He rubbed his eyes with his little black hands, and the salt drops made white channels in his grimy cheeks.

"Miss Morrison! Miss Morrison!" he called again, but faintly this time, for he was sure that she could not hear.

He must go home, then, through the dusty coal-bin and the narrow window. What would his mother say? He went slowly back into the cellar. How lonely it was! No bright fire in the furnace; nothing anywhere to reassure a sinking little heart.

The sides of the bin were high and smooth, and there were no loop-holes for small fingers to cling to. But Tommie at length discovered an old box, by the side of which he found himself again upon the smooth, black coal. But the window! How much higher it seemed than when he had dropped from it a short time ago. In vain he made little piles of coal to stand on. As soon as his feet touched them, they treacherously divided, once or twice throwing him down. His feet were tired, his hands ached, and the coal-dust filled his poor little mouth and eyes. There was nothing for him to do but to drop from the bin again to the cellar floor. It was anything but a clean floor now, but Tommie did not see it. He was crying bitterly, with the anxiety of one dreadful thought. He was shut up in Miss Morrison's cellar, and he couldn't get out.

He made his way again to the upper step, and sat there. There was a line of light under the door, and, looking through it, he could see the white kitchen floor and where the legs of the table touched it. How bright and cheery it was there! And he was so near it, and yet an exile.

"If I had my hatchet here, I'd break this door down," he thought, "shaking it in childish desperation, then he sank, sobbing, on the stair again.

But there was one member of Miss Morrison's family

who highly approved of the opening of the cellar window, and that was Buff, the large yellow cat. No sooner did he perceive it than he availed himself of the unexpected privilege. He ran noiselessly up the stairs, and startled Tommie by a sympathetic purr.

Tommie stroked him silently, and Buff curled himself up in the little boy's lap, wondering at the salt drops which found their way to his soft fur. He raised his head from time to time, and looked meaningly at the door, as if to say, "Why in the world are you staying here?"

Tommie understood the questioning look.
"That door won't open, Buffy," said he, and the tears came thicker and faster.

And so they sat for what seemed to Tommie a whole, whole day. He clasped Buff in his arms, and pussy's sympathy was a great comfort. But, oh, it was so lonesome and so still!

He was very tired, and Buff was very soft and warm. The little boy leaned his aching head against the wall. Would anybody ever come? And, when they came, would it be at the front door, or the back door, or the side door? The front door—or the back—Here Tommie stopped thinking, for a while.

Mamma meanwhile had become very much interested in her work. When the clock struck twelve, she started up, surprised that the morning had gone so quickly.

"I will go and see what has become of my little man," she thought, and she went out into the garden.

There, under a tree, was Tommie's rake and hoe, and close to the fence, stood his little yellow wagon, but Tommie was nowhere to be seen. She called, but there was no response. She went up and down the street, inquiring at the neighboring houses; she looked into the corner store, where Tommie sometimes liked to linger. No one had seen him.

She went back to her own house, and searched in every room, calling loudly. Still no Tommie. Where could he be! Her face grew white with fear and anxiety.

Just at this moment, to her great relief, she saw Miss Morrison walking briskly along, with a well-filled shopping bag upon her arm. She stopped to caress a sooty-looking cat, which had, apparently, just come from the cellar.

"Naughty Buff!" she exclaimed, withdrawing her hand in disgust; "you've been on the coal; and how did you get there, I should like to know! You couldn't have squeezed in at the window."

She looked toward the said window as she spoke, and, to her astonishment, found that it was wide open. Then she turned suddenly, and met her neighbor's appealing eyes.

"What is it? Has anything happened to Tommie?"

"I don't know where Tommie is," faltered his mother. "He was naughty this morning and very cross because I wouldn't let him go to you. He went off feeling very much injured, but I thought he'd forget it all in half an hour. Oh, where can he be?"

"Cross because he couldn't come to me," repeated Miss Morrison, thoughtfully. Then she looked again at the open window. "Wait a minute," she exclaimed; and she almost flew up the steps and quickly opened the front door. She ran through the house to the kitchen, unlocked the cellar door, and there, on the upper step, sat a woe-begone little figure, crying silently.

Tommie and Buff had slept together quietly for a while; but, at length, Buff, hearing some noise outside, tore himself away from the little boy's entreating arms, and rushed out through the coal and the dust, as he had come in. Then, feeling that his last friend had deserted him, Tommie let the tears roll down his cheeks as they would, not even taking the trouble to wipe them away.

But what was this! A click at the outside door; foot-steps in the passage. He tried to call out, but somehow he couldn't find his voice; and, really, there was no time. The key of the door behind him was turned, the door opened, and—yes, it was Miss Morrison.

"Why, Tommie! Poor baby! My dear, dear little boy!"

Something blinded Tommie's eyes; but Miss Morrison caught him up, coal-dust and all, in her strong arms, and took him to the hall, where his mother stood trembling. Nor did she give him up then; but the two ladies walked quickly down the street to Tommie's own house, and never stopped until they reached the bath-room, when they took off his clothes and dropped them gently to the piazza below until they could be cleansed.

Then, with a hug and a kiss, and with a suspicious moisture in her own bright eyes, Miss Morrison said good-by, and mamma gave Tommie a bath, at which he did not rebel as was his wont. And when he had taken a cup of hot milk which Bridget brought him, and was snugly tucked up in his little bed, such a delicious sense of comfort stole over his tired limbs that he closed his eyes, and for a while forgot everything in sleep.

When he awoke, mamma was sitting by his bedside. She stooped to kiss him, and he put one small arm about

her neck. Then he said in a wee, faint voice, that hadn't a particle of triumph in it, "I did go to Miss Morrison's, mamma."

"I know you did, Tommie."

"I was all full of coal. I—I—" the little red lips were quivering again.

Mamma stopped them with kisses.

"We won't talk about it now, darling. Sometime, perhaps, when we both feel just like it, you may tell mamma all about it."—Christian Register.

How Dick's Hair was Cut.

"Do it while I am away, then," said Dick's mother. Then she looked down in her plate, and her lip trembled.

Dick looked first at his father, who was smiling; then at his mother, who was not. After that he felt of his girl curls. He did want them cut, but if his dear mother felt sad about it—so his lip began to tremble, too.

"All right, Momsey dear," said Dick's father. "We will have it all done when you get home to-morrow night from grandmother's. And Dick will be a real boy then."

"Us mens don't wear curls, you know, Momsey," said Dick, anxiously. And then they all laughed.

The next morning Dick and his father ate breakfast alone, for mother and Mary Esther, Dick's sister, had gone.

"Here, Dick," said his father, after breakfast was over, "here is a quarter; you go down to the barber shop, where I go, and get your hair cut."

"All alone?" asked Dick, delighted.

"Yes," said his father, "you know the way. I shall be away all day, I am afraid, but I will be back to eat dinner with you to-night, if not for luncheon this noon, and you can eat luncheon with Harlow."

So Dick started down the street directly after breakfast. But on the way he passed a well-known toy shop, which was owned by a friend of his. One window was full of wagons, and Dick had been longing for a wagon for weeks.

"A quarter," said Dick, fingering it, "is weally too much for hair, and just about enough for a wagon."

So he went inside. "How do you do, Mr. Burns?" he asked, affably, as he saw his friend, the proprietor, approaching. "I thought I'd buy one of your wagons. I've got considerable money for it with me."

"All right, Dick," said Mr. Burns, smiling. "Which one do you want?"

Dick showed his good judgment by selecting a fine one. The price was four dollars, but Dick did not ask the price; he put down the quarter and walked off with the wagon, and Mr. Burns charged Dick's father with three dollars and seventy-five cents.

Dick found the wagon heavy—or else it was his conscience—something, at all events, made him walk slowly as he came near home.

"I'm glad my father isn't home," he thought, "for now I will have to cut my own hair, and it's better to do it over at Harlow's house."

Harlow was very much interested in it all, and they went out to the barn, and with Harlow's dull, round-pointed scissors and a great deal of trouble, Dick cut his curls very short in some places and quite long in others.

"You look," said Harlow, critically looking at him with his head on one side, "as though you had buttons on your head."

"It doesn't make any difference how I look, if I only don't look as if—as if—I did it," said Dick, anxiously.

"It does, though," said Harlow.

"Do you think it will look that way after dark—'bout dinner time—when my father comes home?" continued Dick, still anxious.

"Maybe not," said Harlow, doubtfully.

"Well, I will stay here till dark, then," said Dick, taking what comfort he could from Harlow's doubtful assurance. It was a very long day, and by no means a happy one. Harlow brought him some luncheon in the barn, and he kept out of sight as much as he could from Harlow's relatives.

But dinner time came at last, and Dick went slowly home, leaving the wagon in Harlow's care.

"Come here, Dick," said his father, who was sitting under the brightest electric light in the house. "You are late. Let's see how you look. Why, what on earth—?" And the forlorn little figure sobbed out its story on father's shoulder.

Dick's mother always thought Dick's father was a little too indulgent, but he straightened up now, and said gravely, and, in what Dick thought a very dreadful voice: "You may take that wagon back to-morrow morning, Richard, and tell Mr. Burns all about it, get your money, and then go to the barber shop and get your hair properly cut."

Dick thought the way of the transgressor was indeed hard, the next morning, when he trudged down the street, his Tam far over his funny looking head, and dragging the now detested wagon after him.

He had his interview with Mr. Burns, and he presently entered the barber's shop, climbed up in the velvet chair, and said, in a small, miserable voice, "Will you cut my hair off smooth, please? Here's your money beforehand."

Then he shut his eyes, and tried not to see the barber's grim smile in the looking-glass.—Central Christian Ad-cate.

A Prickly Preacher.

"Marian, I can't get this sum right. Won't you help me?" asked little Nellie, coming into the room with her slate.

"You must be dreadfully stupid not to understand such a simple thing as that," Marian answered, as she took the slate impatiently out of the child's hand. "Now if I have to stop and fuss with your old arithmetic I shan't have any time to practice!"

"Never mind," said Nellie, meekly.

"Oh, you needn't go away. I suppose I can spare the time somehow," and very clearly, though in a disagreeable manner, Marian explained the puzzling example. So Nellie found out where her mistake had been.

"Marian!" called her mother from the kitchen, "I am afraid Tom forgot to stop at the grocer's and order the currants. Did you remind him again before he went?"

"No, mother; I thought he ought to remember for once without being reminded all the time," Marian answered, pettishly. "I suppose I have got to go and order them."

"You need not if you are busy," her mother answered. "I can manage to wait for them until this afternoon, when Tom comes home."

"No, that isn't worth while: I'll go," and Marian put on her hat and executed the errand.

It was a warm morning, and when Marian returned from her walk she went out on the porch to cool off.

A green, prickly chestnut burr had dropped from the tree in front of the house, and grandfather had pushed it meditatively about with his cane, saying:

"It's too bad that anything with as good a heart as a chestnut burr should have such a prickly sharp covering, isn't it?"

"Yes; I'd rather go without the chestnuts than hurt my hands opening such a prickly burr," answered Marian, fanning herself with the broad-rimmed hat.

"Yet, it's only on the outside that it's sharp," said grandfather. "It has a velvet lining to its prickly exterior, and there are no sweeter nuts anywhere than the brown, polished beauties that nestle in their soft hiding place. That chestnut burr makes me think of someone I know."

"Who?" asked Marian, with interest.

"A little friend of mine, who has the kindest heart possible. She is always ready to do a kindness for anyone, and she never refuses to grant a favor; but she is always so ungracious about her kind deeds, and says so many sharp, irritating things, that one is sometimes tempted to forget the warm heart underneath, and remember only the prickly burr. If she would only do her kind deed in a kindly way they would be doubly appreciated."

Marian blushed. "I suppose you mean me, grandfather," she said, after a little pause. "I didn't think it mattered much if I did grumble a little so long as I always do what I am asked."

"It makes one feel sometimes as if it was hardly worth while to get their fingers pricked for the sake of the nut," grandfather answered. "Let this prickly preacher preach a sermon, dear, and learn to do good deeds kindly."—M. E. Kenney.

The Raindrop.

"I am afraid to fall," said little Pearl, with a shiver.

"Tut, tut," said Nurse Cloud, "you need not be afraid; it is nice down there, I think."

"Were you ever there?" asked Pearl.

"I suppose so, but I do not remember."

"I would much rather stay up here," said Pearl; "I don't see why all my brothers and cousins should be in such a hurry to go down. Will I be able to find you when I get back?"

Just then a heavy peal of thunder drowned Nurse Cloud's answer.

"Oh dear, that dreadful thunder! It nearly shook me off," said Pearl.

"Now is your turn to go," said nurse. "Good-bye; don't be scared."

Down, down, went poor little Pearl with hundreds of other little drops chasing after. Faster and faster, until beneath her appear the towers of a large castle. Just then a head appears at an open window in the castle, and a pair of blue eyes look up to the sky to see if the storm is nearly over. Down comes Pearl plump into the open eye of the princess; and the little lady laughs as Pearl tumbles out and falls into a sweet tuber rose that grows beneath the open window. This is a very lovely bed for a tired little traveler to rest in; but Pearl is homesick and wants to go back. The raindrops have ceased falling, the sun shines out and soon Pearl feels herself becoming lighter and lighter. Then she mounts up in the air and soon finds herself in her old home—the clouds.—Picture World.

The Young People

EDITOR, J. W. BROWN.

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

Prayer-Meeting Topic.

B. Y. P. U. Topic.—I am debtor; I am ready. Compare Rom. 1: 14-16.

Daily Bible Readings.

Monday, January 28.—Psalms 99, 100. God high above all peoples (99: 2). Compare Ps. 113: 4.

Tuesday 29.—Psalm 101. "I will know no evil thing," (vs. 4). Compare 1 Cor. 5: 11.

Wednesday, January 30.—Psalm 102. "Thy years shall have no end" (vs. 27). Compare James 1: 17.

Thursday, January 31.—Psalm 103. How much the Lord pities us (vs. 13). Compare Mal. 3: 17.

Friday, February 1.—Psalm 1: 4. The riches of the Lord fill the earth. Compare Psalm 33: 5.

Saturday, February 2.—Psalm 105: 1-22. Orders for God's people (vs. 1). Compare Matt. 28: 19, 20.

Prayer Meeting Topic—January 27.

"I am Debtor; I am ready." Romans 1: 14-16.

Speaking of the signs of the times, one of the most hopeful is the honest effort many are making to realize their obligations to human society; more than ever, it seems to me, are men longing to discharge these obligations. The rise of social settlements, the formation of helpful organizations, now numbering thousands,—are all expressions of this one truth, that men realize their indebtedness to human society—and the more they seem to possess the more eager are they to discharge their obligations. No, selfishness is not dead yet; there are vast numbers of men who do not so look upon either the world or themselves; they are in the great majority, too; but it also remains true that the number in the other class is rapidly increasing.

So here we are brought face to face with this interesting subject; here is a man who recognizes his indebtedness, and his offer to serve the world in return for all it has done for him. The peculiarity of the situation is noticeable when you consider the people whom he looked upon as creditors; they were people who seemingly had done very little for him; yet this man owed them a debt which he was anxious to discharge. What we owe to our friends we are always anxious to pay; but there are other debts we are slow to recognize.

EVERY MAN A DEBTOR.

That is the plain truth of it. Whenever we are inclined to think that the world has done very little for us it would be well to look about and see just what we might have been if the world had refused to extend to us its helping hand. We deserve no credit for any success that may have come to us; we are debtors to our surroundings, to many friends, to many books, etc.; we are standing on the shoulders of all the good men of the past; we began building on the foundations they reared; so there is no such thing as a self made man in this world; we are debtors, all of us. Think of the multitude of hands that are extended to the child born to-day; beginning with the mother's hands, there are the church's hands, the school's hands—hands so many that they cannot be mentioned. For us men have toiled, gone to the depths of the earth, climbed the highest heights, searched out the hidden things of God's great world—all for us that we might be richer and happier.

Think of the benefits conferred by a single church in the community; when men speak slightly of it, consider what the community might have been if the church had not lifted a standard of righteousness; it is yet the saving salt in many a community all over this earth. And I am free to say that there does not live a man to-day who has fully discharged his obligations to the church; he can never pay his legitimate debts in that direction.

THE CHARACTER OF THE CREDITORS.

Paul mentioned a number of people who apparently have been of very little help to him; indeed, it is safe to say that some of them had opposed him; yet he was debtor to them—herein is a very suggestive matter. The people who oppose us sometimes render us the greatest assistance; they develop that which was best in us; they bring to the surface qualities which otherwise had never reached development. Unfriendly winds, while they seem to drive a vessel to an unlooked-for land, have often driven to lands of peace and plenty. So it comes to pass that reverses have sometimes been our greatest blessings.

If, then, the creditors are among those who have not especially loved us, how much more do we owe to loved ones all about us?

PAUL'S METHOD OF PAYMENT.

He was ready to preach the Gospel to the Romans also. Now that does not strike us as a very great thing

at first; but when we consider the hardship involved, the sufferings that would have to be endured, the death that would crown all, the readiness of Paul becomes a heroic effort to pay his obligations. He was ready to pay his debts in a currency that would never deprecate. He was not ashamed to offer the Gospel to the Romans; they boasted of their power, but he had something more powerful; they boasted of a power that worked civil freedom to Romans; he preached a Gospel that was the power of God, working to the salvation of all believers—Jews, Greeks, Romans, and everyone that believeth."

We can imitate him. We can best pay our obligations to the world by giving the true life, by preaching the Gospel of the Son of God. Paul's method of payment becomes the standard by which a man should settle with the world.—W. H. GRISTAVRIT, in Baptist Union.

The Young People's Society of Christian Endeavor of Germain Street Baptist Church.

To the Y. P. S. C. E.:

During the past year our Heavenly Father has been very kind and true, and we need to thank him for blessings granted to us while we were endeavoring to do our duties. The work of the Prayer Meeting Committee has been well carried on. Leaders have always been provided to conduct our weekly services. Through the earnest endeavor of the Look-Out Committee new members, both active and associate, have been brought into the Society. During the year we have had some socials, which were very enjoyable. The Missionary Committee has always been found active. Envelopes have been provided for subscribers to Two Cent a Week Fund, and the money raised thereby has always been used to the best advantage. The Visiting Committee has had its duties to attend to, and many sick ones have been brought in contact with the work of the Society and the church. The reports of Sunday School Committee from time to time show that they have well attended to their duties. Flowers have been provided for the pulpit each Sunday and for special services by the Flower Committee. The Tenth Legion Committee has been able to report that they were performing their part. The Music Committee has been with us at all our meetings and their assistance has been appreciated by all. At the monthly business meeting of the Society held on April 2, 1900, the Membership Roll was called, and as names of members were called they were responded to by verse of Scripture or testimony. Some of the members of Junior Society met with us and their testimonies were received with pleasure. The meeting then adjourned, after which a Social was held. Light refreshments were served by Social Committee and an enjoyable evening was spent by all, during which special music was rendered by Music Committee. At the monthly business meeting of the Society held on October 8, 1900, thanks were extended by Dr. G. O. Gates to those members of congregation and others who very kindly contributed flowers for pulpit and other services. The membership of the Society now is—Active Members, 175; Associate, 17; Junior, 30. Total, 222. Respectfully submitted,

MABEL L. GOLDING, Sec'y.

St. John, January 7, 1901.

OFFICERS FOR 1901.

W. C. Cross, Hon. President pro tem; S. E. Fisher, President; Harrell Magee, Mabel L. Golding, Vice-Presidents; Harry Spears, Treasurer; Miss Ida Woodley, Treas. 2 Cent a Week Fund; Miss Maggie Dearness, Collector 2 Cent a Week Fund; Maurice Peters, Secretary; Miss Ada Currie, F. C. Fisher, Corresponding Secretary.

CHAIRMEN OF COMMITTEES FOR 1901.

A. F. Burdette, Chairman of Prayer Meeting Committee. Donaldson Hunt, Look-Out. Miss Della Vanwart, Social. Miss Ada Brown, Visiting. Miss Ethel Pattison, Flower. A. Dearness, Sunday School. Lewis Simms, Tenth Legion. Fred Seely, Music. Miss May Burdette, Junior Society.

MABEL L. GOLDING, Sec'y pro tem.

The Mosaics of God.

In some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, glass or other material. The artist takes these little pieces, and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble or shell; but with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the Great Artist. God is picking up the little worthless pieces of stone and brass, that might be trodden under foot unnoticed, and is making of them His great master-piece.—Bishop Simpson.

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

Notice.

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

Items from India.

BY MABEL E. ARCHIBALD.

The Bombay Guardian publishes the names of fifteen missionaries who have died while engaged in administering famine relief in India. "One lady finding herself attacked by cholera in the night quietly sat down and wrote her will and when the morning dawned she had 'no need of the sun' for she had entered that city whose light is the Lamb. One brother's last hour was spent in singing praises to God in the midst of an astonished company of Hindus and Indian Christians."

A NOBLE RECOGNITION.

Lord Curzon in a public address when alluding to the ecology which the Bombay municipality gave to his famine and plague policy, spoke to the following effects:—"When I see or hear the head of Government praised for efficiency or liberality of measures I feel almost a sense of shame, for I think of all the accumulated advice and experience that have been freely placed at his disposal and I remember the brave men, who, with no reward to hope for and no public applause to urge them on, have for month after month, whether in scorching heat or in soaking rain, spent of their energy and life-blood in fighting the real battle. Theirs is the true credit and it is only on their behalf that I can accept the congratulations presented."

A QUARREL.

In Telicherry, oil and soap have given rise to a fierce quarrel. The orthodox way of washing off the oil on one's body, on dit, is by a mixture of tamarind and powdered Acacia concinna which gives perhaps an acid reaction. A few gentlemen of advanced views, however, recently washed themselves with alkaline soap in a tank attached to the temple of their community. At once the cry was raised: "Beware! beware! tank defiled—someone washed with soap—soap unclean—made from bones—beware!" The culprits were fined for the desecration and the "caste is now divided into two factions, the acidists and the alkalists, a few families, who are apparently the salt of the community, remaining neutral."

The 375 girls whom

PANDITA RAMABAI

rescued during the famine of 1897 have been of the greatest service in caring for the 1,350 girls adopted during the recent famine in the Districts of Gujerat and Rajputna. Of the above mentioned 375 girls, 35 are nurses, 45 matrons and 50 are studying for the teacher's profession in a newly inaugurated Normal School. Those who are hungry to know more concerning the fruit of missionary enterprise would doubtless receive some satisfaction from the perusal of "The Story of the Life of Pandita Ramabai" by Helen S. Dyer, recently published by Morgan and Scott, London (3s 6d).

AN ATTEMPTED SUTTER.

On the 13th instant a widow in N. W. P. decided to burn herself on her husband's funeral pyre. Different people were called to prepare the lady for the ceremony. Birds were painted on her feet and bangles and powder were freely used according to the prescribed fashion. The suttie was proclaimed in the village by the drum being beaten and the whole village assembled. When the flames began to shoot up the widow jumped down from the pyre and was taken home by her relatives. Two persons have been imprisoned for a year as it is said that they endeavored to bring the suttie to a successful completion.

WANTED:

"The large Bible Lesson Pictures on the Life and Miracles of Jesus." To our appeal of July, 1899, only three have responded. In our hospital, day school, evangelistic schools and in the village work and in the homes of the native Christians, how many of these we could profitably use! This morning a Bramin besought us to sell him some coloured pictures about the Life of Christ. At the anniversary of the Chicacole high school the walls were adorned with pictures containing such verses as John 3: 16; 14: 2.

The Professor in the "Indian Witness" says in effect:

"I am and always have been an advocate of using coloured pictures to illustrate Bible teaching in our native day and Sunday Schools. Farther I think missionaries are doing valuable work in putting good pictures into Christian homes. In some of our Protestant Christians' homes I sometimes see trashy popish pictures tawdry representations and caricatures of Bible characters. Miss G. Cummings, the famous traveller in the South Seas, tells us that the only picture she saw on the walls or native houses in those far-off, beautiful islands was that of a noted purveyor of patent pills. If the Bible pictures are backed with thin calico and the surface highly varnished, they will prove a thing of beauty and a joy for years to come."

Many thanks to those who have sent cards, scrap-books or lesson rolls. Please tie and wrap strongly and write the name of donor on upper left hand corner of parcel, so that we may acknowledge the receipt of the same.

To Mission Bands of N. B.

DEAR FRIENDS:—A happy New Year to you one and all. Let our motto for the year be "Forward." Forward, one and all to greater work and more earnest effort than ever before. Since my appointment as your superintendent I have written to every Band in New Brunswick that I could hear of. I wish there had been many more to write to. Have received very interesting copies from the following: Hamton St. Chipman, Fredericton, Marysville, St. Martins, Fairfield, Point de Bute, Leinster St. (St. John), Petitcodiac, Forest Glen, Blackville, Brockway, Springfield. And letters in reference to the work from Newcastle, Middle Sackville, and Brussels St. (St. John), Cumberland Bay and Elgin. Am very thankful to the officers of said Bands for their prompt and kind replies and for the clear account of their work. There are still several Bands to hear from. Am waiting for your letters, my sisters. We want to help each other. Perhaps some have grown weary and discouraged and have let the work drop. You are not satisfied, are you, my friend? Tell the Master all about the discouragements and the difficulties and ask him to perfect his strength in your weakness and keep you from ever giving up the work so dear to him. Then forget all about the failures. Remember this is a new year and move forward. God bless you all and make our Bands a great power for good both at home and in the dear Telugu land; dearer to us now than ever as it contains the dust of two of our loved ones. Gladly will I do anything I can to help you. I enjoy the work very much and want to know you all. Write to me, will you not? In closing I would like to ask that every Mission Band in our province unite with me in asking our Father that his people may become so aroused that ere the year closes every Aid Society in our province will have a Band connected with it and that the churches that at present are indifferent about, if not opposed to the work of Missions will hear the "Go ye" of the Master and obey. And as we pray so let us work. Once again, dear young people, a happy New Year.

Lovingly, FLORA CLARKE, Band Superintendent.

Moncton, Jan 9. CORRECTION.—Instead of Mrs. Wm. Green in notes from Lewisville Band, read Mrs. Wm. Snow. F. C.

Havelock, Kings County.

On December 2nd, 1900, a Mission Band was organized in Havelock Baptist church. The name of this Band is "The Hope Holders." There are forty-nine members. The officers are: Miss Mamie Keith, president; Mrs. Reid Keith, vice-president; Emillie Alward, treasurer; A. Zella Alward, secretary.

Our "Willing Workers" Mission Band, which was organized in July last, is progressing favorably. We are few in number, but we hope more will join our ranks and work with zeal for the Master. On Dec 25th we gave a mission concert and realized \$7. "seven dollars," which will be forwarded to the treasurer of Mission Bands. We have met with a sad loss in the death of our Secretary, Miss Ella Denton. Only a brief illness and our loved one was gone. "Jesus took her to himself." We pray for the bereaved ones. May he sustain them in their sad affliction. Wishing each Band a prosperous year. MRS. ERNEST DENTON, President. Little River, Digby county, N. S.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It has been customary for several years past for the missionaries of the two Canadian Baptist Missions to publish a joint report of their work. This report consists of a series of sketches of the year's work on each of the mission fields, and is illustrated with pictures of life in India. To those interested in our work among the Telugus, the report makes very helpful and instructive reading. Last year the missionaries sent quite a number of copies to different persons in these Provinces at their own expense. This is more than they ought to be expected to do. I am sure that every one who was fortunate enough to secure last year's report will be anxious to get this year's also which I believe will be more complete and better illustrated than any which has preceded it.

Any who wish a copy and do not want to get it for nothing may obtain one by sending to me 12c. with their address, or to any of the missionaries who are on the field. Such a report must be very helpful to all who are engaged in the work of giving the gospel to those who are sitting in darkness. Please send for a copy as soon as possible.

In the sixty-third annual report of the Board of Foreign Missions of the Presbyterian church in the U. S. A., occurs the following statement, which will be interesting reading for the Baptists of these Maritime Provinces. "Fidelity requires that in the report presented today gladness and sadness shall mingle—gladness over the

splendid fidelity of our missionaries and other representatives; gladness over the steady ongoing of vast, difficult and delicate undertakings; gladness over the rich outpouring of blessings at many points; gladness over the large sums of money laid on the altar thankfully and willingly by Presbyterian men and women—but sadness that in multitudes of our churches the givers were but a fragment of the total communicant body; sadness that many missionaries to-day are mourning because work is crippled that need not have been crippled had the whole church been awake to the Lord's cause, and workers have been cut off that need not have been cut off had the churches whose record is blank given even a little to the greatest work that is going on beneath the sun.

This is especially lamentable when it is borne in mind what the single Board of Foreign Missions is doing in the world at large, a many-sided work which in the home and is distributed among six Boards. Your committee feels justified in urging that an equitable distribution of the churches benefactions cannot be reached until, either by one greatly enlarged Foreign Mission offering or by taking two or more offerings for Foreign Missions during the year, the local congregation shall make its gifts for the world—evangelization commensurate with its gifts for maintaining the churches enterprises at home." When I read the above it set me a thinking. I asked myself a question or two. "Is it true that the Foreign Mission Board is carrying on a work that is looked after at home by several organizations." And the answer came, "It is true!"

Home Mission work is done in the Foreign field. Educational work is done there also. Schools for boys and girls are being established. Help is given to young people of both sexes in preparing them to become Native Preachers, and Bible women. As yet not much is done for the aged and infirm preachers who have worn themselves out in the service of the King.

Hospitals are being established where the sick are cared for, and other christian and philanthropic work is carried on. And now dear brethren if we want these people to have anything like the privileges which you and I enjoy must we not do more for Foreign Missions than we have been doing in the past?

The writer is convinced by every consideration that is of value to a christian that Foreign Missions, or the work of giving Christ's gospel to those who have it not ought to have a bigger place in our hearts and to receive larger gifts from those who believe in the Lord Jesus Christ. Brethren, think on these things until they burn into your very souls.

For Ministers, Widows and Their Children Through the Annuity Fund.

Macnaquac Church by the Rev. George Howard, \$10; Pleasantville Church by Rev. J. G. Blakney, \$2 30; Pennfield Church by Rev. Till Munro, \$3 00; Beaver Harbor Church, Rev. T. M. M., \$1 20; Amherst Church by G. B. Smith, \$32 00; New Maryland Church by Rev. J. B. Seelye, \$3 00; Cardigan Church by Rev. J. B. S., \$3 00; North Sydney Church by M. W. Ross, \$7 85. Total for annuities, \$164 43. Total for capital, \$50 00.

Please remember the proposed conditions. All collections from churches go to paying annuities to ministers and widows. All donations from individuals except otherwise ordered under \$5 00 go to the same object. All above that go to capital. Really in the days when soldiers are rewarded, the soldiers of the Cross are being remembered. Will all the ministers turn up the appeal and bring it before the churches? Now is the time.

I am asked by ministers whether it would be wise to put in the full amount into the fund. I give the extracts from the letters of two excellent men now laid aside: "When all the casks are dry how grateful the shower that fills them. Such has been the result of the amount you sent me. Little did we think of the value of such a wise provision for a minister's family in our condition."

"My purse had run suspiciously dry, as the year and the century were hastening to their close. But the Lord be praised that twice a year the Annuity tidings me over the two hardest places of the year,—mid-summer and mid-winter. The best investment in money I ever made was when I joined the godly company of elect ministers, to provide for ourselves and our dependents by the paying of a small yearly amount. I am amazed that any of our brethren stand aloof. Hope the time is not distant when all the ministers and all the churches will do their respective parts in furnishing for the needy and deserving help when they need it most. Wishing you and the Board a Happy New Year and so much of the new century as you are permitted to see."

H. M. SAUNDERS, Sec'y-Treas.

"Good Counsel Has No Price."

Wise advice is the result of experience. The hundreds of thousands who have used Hood's Sarsaparilla, counsel those who would purify and enrich the blood to avail themselves of its virtues. He is wise who profits by this.

Great Builder—"Have used Hood's Sarsaparilla for indigestion, constipation and find it builds up the whole system and gives relief in cases of catarrh." William E. Weldon, Moncton, N. B.

Hood's Sarsaparilla Never Disappoints

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

Easy Colds

Are you frequently hoarse? Do you have that annoying tickling in your throat? Would you feel relieved if you could raise something? Does your cough annoy you at night, and do you raise more mucus in the morning?

Then you should always keep on hand a bottle of

Ayer's Cherry Pectoral

If you have a weak throat, you cannot be too careful. You cannot begin treatment too early. Each cold makes you more liable to another, and the last one is always the harder to cure.

Three sizes: 25c., 50c., \$1.00.

If your druggist cannot supply you, send us one dollar and we will express a large bottle to you, all charges prepaid. Be sure and give us your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

Thanks.

Permit me through the MESSENGER AND VISITOR to say to those who have written me in my sad bereavement, I want to say I greatly appreciate their tender, tender sympathy, and ask if they will accept this as an acknowledgment of my gratitude.

MRS. MARCUS OWEN.

Acknowledgement.

Friday evening, Dec. 28th, 1900, the Milton Baptist Sunday School, Yarmouth, held a Christmas tree, which had been well laden by Santa Claus. On this tree there were quite a number of very nice and useful articles for the minister's wife and a beautiful Morris chair for the minister's own comfort. For this thoughtfulness on the part of the people of Milton we feel very grateful.

DAVID PRICE.

I wish to make grateful mention of the reception of a check for \$50 in June from Bro. J. S. Titus, Treasurer of New Brunswick Convention, being a donation from 2nd Johnston, 2nd Grand Lake churches and from several personal gifts from friends. Dear friends, to me this is very cheering and helpful, as it lifts a burden of care and anxiety from my heart and will undoubtedly in a way aid to my recovery. I am glad to be able to report that my lung trouble has almost entirely gone, but my doctor pronounces my liver in a bad condition, which still gives me much suffering from time to time, and causes great weakness, yet we are hopeful of being able in the spring to resume labor in some needy section of the Lord's great vineyard "if he wills" and where "he wills." Again I say to all who have remembered us with their gifts and in their prayers, "Thanks" and may God bless you.

Cordially,

S. D. ERVINE.

Perth Centre, Vic. Co., N. B., Jan. 18th.

Permit me through your columns to make grateful mention of the kindness of Havelock friends in a cash donation given through the medium of a Xmas tree. This particular tree showered its blessings liberally upon the Sunday School—upon scholars and teachers alike. A carefully arranged programme was carried out by the Sunday School which was fully enjoyed by all present.

J. W. BROWN.

Havelock, Jan. 12.

On the 8th inst, the members of the Clement's church and congregation presented their pastor and his wife with a donation consisting of cash and useful articles to the amount of \$45, for which the recipients wish to express their sincere thanks.

L. J. TINGLEY.

Clementsvale, N. S., Jan. 14.

Acadia Forward Movement.

JANUARY 16TH, 1901.

John A. Cowan, \$5; G. W. Grant, \$3; Joseph S. Longley, \$10; Fred Robinson, \$2; Oatley Bligh, \$5; Robt A. Bently, \$2; Ruth

Bently, \$1; Alonzo Palmeter, \$3; Mrs Silas E. Allen, \$2; Wm McVean, \$4.36; Jas E. Howatt, \$2.50; Mrs J. A. Green, 50c.; Mrs E. C. Bligh, \$2; Charles B. Baker, \$5; Hiram Gandy, \$10; G. E. O. Burton, \$15; Lewis H. Davidson, \$4; Rev J. G. A. Belyea, \$10; Rev H. H. Saunders, \$5; Howard R. 88, \$10; Rev F. C. Ford, \$5; J. W. Rood, \$5; Fred T. Thompson, \$3; Dr. W. H. Cole, \$5; G. J. Parker, \$4; J. Frank Allen, \$3; S. B. Chute, \$5; Leander Nelson, \$1; W. A. Hamilton, \$2; S. R. Giffin, \$25; O. I. Giffin, \$10; S. Osborne Giffin, \$10; Wm H. Giffin, \$5; Obed C. Giffin, \$5; C. A. Harlow, \$2; Benj. Borden, \$2; Rev D. H. McQuarrie, \$12.50; Mrs Edward McKay, 50c.; Ada V. Fulton, \$2; I. N. Schurman, \$10; Freeman A. Baton, \$25; Carrie E. Vroom, \$2; Shippo Spurr, \$6.25; Wayland F. Porter, \$2; R. B. Stevens, \$1.25; Harry B. Robbins, \$5; B. C. Robbins, \$5; Marvin H. Dakin, \$2.50; Morton Dakin, \$1; Charles Peters \$2; R. L. Palmer, \$2.50; Edward Jameson, \$5; Hurd Horton, \$2; Rev O. N. Chipman, \$6; W. S. Evans, \$25; Haldah A. Durling, \$2; E. H. Bradshaw, \$4.

Please credit Bart Musgrove with \$15 in place of \$1 in last issue. M. B. H.

Denominational Funds, Nova Scotia.

FROM DECEMBER 21ST TO JANUARY. Hill Grove church, \$2.10; Amherst Shore Sunday School, \$3.44; Wolfville church, \$40.50; Jordan River, \$5.55; Berwick, \$28.33; Gavelton Sunday School, \$2; Wm H. Gavel, Esq, Gavelton, \$10; Lewis Head church, \$5; and Sable River, \$1.70; West Yarmouth, \$20; F. M. Steadman, Esq, Weymouth Bridge, \$50; Weymouth church, \$5.41; North Temple, \$17.14; Ohio, \$6; Argyle, \$5.50; Pabnicko, \$4.50; Robert Frizzle, Esq, Brook Village, \$20; Robert Hebert church, \$22; Margareville, \$11.31; Prince Albert, \$9.76; Evergreen, \$2.26; Melvern Square, \$14; New Minas, \$2.50; do, special, 50c.; Dartmouth, \$20.87; Guysboro, \$25; Musquodoboit, \$4.15; Lower Sackville, \$5.85; Brookfield church \$5.47; Wolfville, \$5; Kempt church, Colchester county, \$10; New Germany, \$12.49; Forter Settlement, \$3.52; Greenville Sunday School, \$6; "A. Friend," Hebron, \$5; Wolfville church, \$48.12; A. Archie Bligh, 30c.; Gaspereaux church, \$7; Amherst Sunday School, \$15.34; New Harbor church, \$4; do, special, \$2; Bear River, \$59.50. Total, \$525.11. Before reported, \$1,870.37. Total, \$2395.48.

REMARKS

There are still 77 churches from whom we have received nothing for Denominational Funds, although 5 months and 9 days of the new year are now past. Several of these are large and important churches.

The second quarter of Convention year ends with this month and missionaries will be looking for their quarterly grants early in February. These can only be paid as the churches are prompt in remitting.

A. COHOON, Treas. D. F. N. S. Wolfville, N. S., Jan. 10th.

An Aid to Education.

How a teacher may easily interest and instruct children.—The People's Cyclopaedia.

There is as much difference in the tact and consequent success of school teachers as there is in any other line of work.

BABY FOODS

It is clear that doctors and mothers think more of special foods than they used to.

The reasons are: (1) both mothers and babies live less naturally than they used to; (2) mother's milk is not so plenty, and not so good, as it used to be; (3) Scott's emulsion of cod-liver oil is mother food as well as baby food—enables the mother to feed her baby naturally.

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

RADWAY'S READY RELIEF

A Pain Remedy.

For over fifty years this wonderful remedy has proved itself the best, safest and surest antidote for pain in the world.

The True Relief, Radway's Ready Relife

For Internal and External Use.

In using medicine to stop pain, we should avoid such as induce injury on the system. Opium, Morphine, Chloroform, Ether, Cocaine and Chloral stop pain by destroying the sense of perception, the patient losing the power of feeling. This is a most destructive practice; it masks the symptoms, shuts up, and instead of removing trouble, breaks down the stomach, liver and bowels, and, if continued for any length of time, kills the nerves and produces local or general paralysis.

There is no necessity for using these uncertain agents when a positive remedy like RADWAY'S READY RELIEF will stop the most excruciating pain quicker, without entailing the least danger in either infant or adult.

Will Afford Instant Ease.

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate relief, and its continued use for a few days effect a permanent cure.

Instantly stops the most excruciating pains, always inflammation and cures congestion, whether of the Lungs, Stomach, Bowels or other glands or mucous membranes.

RADWAY'S READY RELIEF

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing.

CURES THE WORST PAINS in from one to twenty minutes. Not one hour after reading this advertisement need any one SUFFER WITH PAIN.

INTERNALLY.—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Sick Headache, Diarrhea, Colic, Flatulency and all internal pains.

MALARIA.

CHILLS AND FEVER, FEVER AND AGUE CONQUERED.

Radway's Ready Relief

Not only cures the patient seized with this terrible foe to settlers in newly-settled districts, where the Malaria or Ague exists, but if people exposed to it will, every morning on getting out of bed, take twenty or thirty drops of the Ready Relief in a glass of water, and eat, say, a cracker, they will escape attacks. This must be done before going out.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

25 Cents Per Bottle.

SOLD BY ALL DRUGGISTS.

Send to DR. RADWAY & CO., 58 Elm Street, New York, for Book of Advice.

Some teachers have the knack of interesting their scholars in the work in hand, of gaining their respect, their affection, and their cheerful co-operation. With other teachers it is a case of work and worry and stubbornness, and a scant success achieved at the cost of strenuous effort. The first teacher is the one who makes the school work pleasant, who succeeds in interesting the children in the acquirement of knowledge for its own sake. Sticking strictly to the text-books will not accomplish this, and so many teachers have called to their aid means outside the regular school course.

Probably the most useful thing ever thought of in this connection is The People's Cyclopaedia. It is compact, concise, and complete. The information in it is brought right down to date, and is easily accessible. It tells all there is to tell about each subject in clear, plain language, which can be understood just as well by intelligent school children as by their wisest teachers. In its six handsome volumes is an inexhaustible store of interesting things. There are thousands of short, meaty articles which would make excellent supplementary readings for the children. Many things in the regular course of study can be explained and elucidated by the use of The People's Cyclopaedia. There are half a hundred ways in which a teacher can make of it an invaluable assistant. All teachers ought to own it for their own good, as well as for that of their pupils. A copy of it ought to be in every household for the use of the school children. Arrangements have been made whereby it will be delivered immediately, and payment received in small regular instalments amounting to about five cents a day.

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

Tailors' Bad Backs.



The cramped up position in which a tailor works causes hard on his kidneys and back on his back. Very few escape backache, pain in the side and urinary troubles of one kind or another.



Oftentimes the few warnings of kidney disease are neglected, and think it will be all right in a day or two—but sick kidneys won't get well without help.

DOAN'S KIDNEY PILLS

Are the best friend of kidneys needing assistance. Read the proof from a tailor who has tried them.

Mr. John Robertson, merchant tailor Durham, Ont., gives his experience as follows:

"I had been ailing with my kidneys for more than a year when I commenced taking Doan's Kidney Pills, which I got at McFarlane's drug store, and am sincerely glad that I did so. The wrong action of my kidneys made me sick all over and caused me much inconvenience and pain. That is now a thing of the past, because Doan's Kidney Pills cured me. I have had no trouble or inconvenience with my kidneys or back since I took these remarkable pills, and you may be sure that I gladly recommend them to other sufferers."

LAXA-LIVER PILLS

are the ladies' favorite medicine. They do not purge, gripe, weaken or sicken. They act naturally on the stomach, liver and bowels, curing constipation, dyspepsia, sick headache and biliousness. Price 25c.

FOR SCIATICA, PLEURISY, STITCHES, CRICKS, NEURALGIA, RHEUMATISM, LAME BACK.

MENTHOL D&L PLASTER

THE BEST ANTI-RHEUMATIC PLASTER MADE

EACH PLASTER IN ENAMELED TIN BOX PRICE 25¢ ALSO IN YARD ROLLS PRICE \$1.00

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A New Sunday School Library —THE— New Century Library

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

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

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

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

Geo. A. McDonald,

120 Granville Street, Halifax, N. S.



WHY in the world doesn't a man like Jones get down to business methods when he can buy an American Typewriter for \$12? Does he think I'm running a puzzle department?

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

THE EASTERN SUPPLY COMPANY,

Halifax, N. S.

(Sole Canadian Agents.)

HOOD'S PILLS

Remedy for the liver, and cure biliousness, sick headache, jaundice, nausea, indigestion, etc. They are invaluable to prevent a cold or break up a fever. Mild, gentle, certain, they are worthy your confidence. Purely vegetable, they can be taken by children or delicate women. Price, 50c. at all medicine dealers or by mail of G. L. Moore & Co., Lowell, Mass.

GRANGER Condition Powder

USE THE RELIABLE
GRANGER
Condition Powder

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

USE THE RELIABLE
GRANGER
Condition Powder

BY HAZEL COMPANY, Limited, Proprietors.

DR. WOOD'S



NORWAY PINE SYRUP.

A positive cure for all Throat, Lung and Bronchial diseases.
Heating and soothing in its action.
Pleasant to take, prompt and effectual in its results.

Mr. Chas. Johnson, Bear River, N.S., writes: "I was troubled with hoarseness and sore throat, which the doctor pronounced Bronchitis and recommended me to try Dr. Wood's Norway Pine Syrup. I did so, and after using three bottles I was entirely cured."

Take a Laxa-Liver Pill before retiring. It will work while you sleep without a gripe or pain, curing biliousness, constipation, sick headache and dyspepsia and make you feel better in the morning.

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

Hall's Harbor, May 31, 1906.
C. GATES, SON & CO.,
Middleton, N. S.

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

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

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

Sold Everywhere at 25 Cents per Bottle.

CURE ALL YOUR PAINS WITH
Pain-Killer.
A Medicine Chest in Itself.
Simple, Safe and Quick Cure for
**CRAMPS, DIARRHOEA, COUGHS,
COLDS, RHEUMATISM,
NEURALGIA.**

25 and 50 cent Bottles.
BEWARE OF IMITATIONS.
BUY ONLY THE GENUINE.
PERRY DAVIS'

The Home

Espagnole, Spanish or Dark Sauce.

Espagnole sauce is one of the mother sauces of cookery, and white sauce, or veloute, the other. Espagnole is at the foundation of all dark, rich soups and sauces; white sauce is at the foundation of nearly all white soups. They are both kept on hand in hotels and by French cooks generally. Espagnole is made in different ways. The ordinary way of making it requires two onions and two carrots peeled and minced, a sprig of thyme, a bay leaf, two sprays of soup celery, half a bunch of parsley, six whole peppers and three cloves. Mince the herbs. There should be about half a pint of the mince. Add about a tablespoonful of scraps of boiled ham, and fry the mixture in any good cooking fat. Chicken fat is the best, but veal or even beef fat will do. When the mixture is brown stir in two heaped tablespoonfuls of flour and when this is brown moisten it with two quarts of well seasoned rich veal or white stock. Boil it slowly and steadily four hours, until it is reduced to a rich, dark, thick sauce. There will not be over a pint of Espagnole sauce if it has been properly reduced. Rub it through a sieve as fine as a flour sieve, and it is ready for use.

A simpler way to make Espagnole sauce is with gelatine. This is not so good, but a make-shift of French cooks. Take a pint of consommé, two liberal tablespoonfuls of gelatine which has been soaked in two tablespoonfuls of cold water and one of consommé for two hours. Mince half a white onion, add a tablespoonful of minced carrot, one of celery stalk, one of ham, one bay leaf, two sprigs of parsley, two cloves, a bit of mace blade and a sprig of thyme. Fry these in two tablespoonfuls of good frying fat. It is not necessary to use butter. When the vegetables are browned stir in two heaped tablespoonfuls of flour. Add the pint of consommé and let the mixture simmer two hours; add the soaked gelatine and simmer the sauce twenty minutes longer. This use of gelatine is questionable. Even if the greatest care is exercised, it may develop an unpleasant odor and flavor in the sauce. It is a cheap, expeditious way of obtaining a rich, gelatinous sauce such as is developed by long, slow reduction of a veal stock, the most gelatinous stock we have.—Ex.

Household Cloths.

The very best material for a household scrubbing cloth is a heavy cotton stockinet. Old stockinet underwear of wool is not so good as that of cotton, because it does not wear. If L. M. F. lives in the vicinity of a stockinet factory she can buy scraps of this stockinet left from cutting out the cheaper kind of shirts and drawers, which are sewed up in seams, instead of woven in one piece, as the best vests and drawers are. These scraps are sold by the pound at a very low price, so that 10 or 20 cents will purchase a year's supply of floor cloths, as well as paint cloths. This new strong goods wears a long time, and is better for removing stains than softer goods.

Old black cotton stockings, if the feet are cut off and the seam ripped, make excellent stove cloths. Use them to wipe off grease or anything that falls on the stove; also to polish the stove with after the brush has been used, and thus remove the dust of blacking left behind. If this is not done this dust will scatter about the kitchen and leave its mark all over the room.

Soft cheap cheesecloth purchased new and washed and hemmed for the purpose, makes the best dusters. Cut it in squares the size of a gentleman's handkerchief. It is a good plan to have a few cotton towels hemmed and in order, with which to wipe kerosene lamps. Put them through the wash occasionally. Chamois skins should be kept to wash and polish windows. It is necessary to keep two chamois skins in use at once—a small one to wash windows with and a larger one to polish them with. Two such skins will last for years if they are properly stretched and dried each time they are used.—Ex.

How Frozen Meat Deteriorates.

Meats frozen and kept in cold storage for long periods do not undergo organic changes in the ordinary sense—that is, they do not putrefy, soften, or smell bad, but they certainly do deteriorate in some

intangible way. After a certain time frozen meat loses some life principle essential to its nourishing quality. Such meat lacks flavor; it is not well digested or assimilated. Itsavorless condition cannot be remedied or successfully disguised by the use of sauces and condiments. Those who eat cold storage food for any length of time develop diarrheal disorders, lose in weight, and would eventually starve to death unless a change of diet was made. The same reasoning applies to tinned fruits and vegetables. They should not be used after a certain period has elapsed. Especially should people be warned against using stale eggs and old milk and cream. Milk and cream are kept for days, rancid butter is washed and treated chemically, but all food, and especially cold storage food, is damaged by long keeping, and will not nourish the body properly. There is the greatest abundance of food, but it does not satisfy.—Sanitary Record.

La Grippe's Victims.

ARE LEFT WEAK, SUFFERING AND DESPONDENT.

A Nova Scotian Who Was Attacked Almost Gave Up Hope of Recovery—His Experience of Value to Others.

From the Enterprise, Bridgewater, N. S.

Mr. C. E. Johnson is about 28 years old, a gold miner by occupation, is well known about the mining camps in these parts and is thoroughly posted in his business. Not long since Mr. Johnson chanced to be in Porter's drug store, in Bridgewater, when a case of Dr. Williams' Pink Pills was being opened, and he remarked to the clerk: "I saw the time when a dozen boxes of those pills were of more value to me than the best gold mine in the country." A reporter of the Enterprise happened to hear Mr. Johnson's rather startling remark and asked him why he spoke so highly of the pills. Mr. Johnson's statement was as follows: "About four years ago I was attacked with la grippe which kept me from work about three weeks. I did not have it very hard apparently, but it left me weak all the same. Anyhow, after losing three weeks I concluded to go to work again. The mine I was working in was making a good deal of water and I got wet the first day. That night the old trouble came back, with the addition of a severe cold. I managed to get rid of the cold, but the whole force of the disease settled in my stomach, kidneys and joints, and boils broke out on my body and limbs. My back was so weak I could scarcely stand alone, while food in every form distressed me, and I became so nervous that any unusual noise would overcome me. I tried several sorts of medicines, but none seemed to do any good. I next went to a doctor. His medicine helped me at first, but after a short time lost its effect. He then changed the medicine, but with no better result. About this time a clergyman who called at the house advised me to try Dr. Williams' Pink Pills. I got a box and used them, but they did not materially benefit me. I had now been some weeks idle and was feeling desperate. A friend strongly advised me to go to a hospital for treatment and I had just about decided to do so when an acquaintance learning I had taken but one box of the pills suggested that I should try three boxes more before giving them up. The matter of money decided me on trying the pills again. I got three boxes and when used I was quite a bit improved. Could eat light nutritious food, slept, and felt noticeably stronger. But I was still an unwell man. As the pills were doing a good work, however, I sent for eight more boxes. I continued using them until all were gone, when I felt that I was restored to health. All my stomach trouble had disappeared, I was fully as fleshy as before the first attack of la grippe, my nerves were as solid as ever, and I knew that work would give strength to my muscles. So, after about six months, I went to work again and have not had a sick day since. One dozen boxes of Dr. Williams' Pink Pills saved my life and gave me better health since than I had before, and that is why I said they were worth more to me than any gold mine, for all that a man has he will give for his life."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. If your dealer does not keep them, they will be sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Fight Your Liver

If you want to. But look out, or it will get the start of you. If it does, you will have dyspepsia, indigestion, biliousness, sick headache, poor blood, constipation.

Perhaps you have these already. Then take one of Ayer's Pills at bedtime. These pills gently and surely master the liver; they are an easy and safe laxative for the whole family; they give prompt relief and make a permanent cure. Always keep a box of them in the house.

25 cents a box.

If your druggist cannot supply you, we will mail you a box direct from this office upon receipt of the price, 25 cents. Ad. Dress, J. C. A. Van Co., Lowell, Mass.

White Watery Pimples.

Five years ago my body broke out in white watery pimples, which grew so bad that the suffering was almost unbearable.

I took doctors' medicine and various remedies for two years but they were of little benefit, whenever I got warmed up or sweat the pimples would come out again.

A neighbor advised Burdock Blood Bitters, and I am glad I followed his advice, for four bottles completely cured me.

There has never been a spot or pimple on me since.

James Lashouse,
Brechtin P.O., Ont.

Pyny-Balsam
A QUICK CURE FOR
COUGHS AND COLDS
Very valuable Remedy in all
affections of the
THROAT or LUNGS
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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

PARABLE OF THE TEN VIRGINS.

Lesson V. February 3. Matthew 25: 1-13.

GOLDEN TEXT.

Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25: 13.

EXPLANATORY.

WATCH AND PRAY.

II. JESUS ILLUSTRATED AND IMPRESSED THE DUTY OF WATCHING BY THE PARABLE OF THE TEN VIRGINS.—Vs. 1-13. "It is one of the most beautiful and touching of the parables. Poetry, painting, and the drama have combined to give it an exceptional hold on the Christian imagination. The weird pathos of the story is unspeakable. The occasion is so happy, the agents so interesting, the issue so tragic."

I THEN at the coming of the Lord (34: 43, 44). THE KINGDOM OF HEAVEN which Christ came to inaugurate on earth. HE LIKENED UNTO TEN VIRGINS. The condition of the church at the end of the world shall be like the condition of the ten virgins described in the parable.

The ten virgins symbolize the whole professed body of the followers of Christ, the Christian community at the time of Christ's coming.

The wedding feast represents the blessings which are bestowed upon true disciples.

THE BRIDGROOM is Jesus Christ himself, who loves the bride with a heavenly love.

THE BRIDE is the church, the new Jerusalem descending out of heaven from God (Rev. 21: 2, 9, 10), with whom the bridegroom shall dwell forever (Rev. 21: 2; compare Isa. 62: 4, 5; Hos 2: 19).

THE FIVE WISE VIRGINS. 2. FIVE OF THEM WERE WISE. There is no significance in the number, nor in the fact that the wise numbered the same as the foolish.

3. TOOK THEIR LAMPS. The lamps consisted of a round receptacle for pitch or oil for the wick. This was placed in a hollow cup or deep saucer—the "Beth Shiqqa"—which was fastened by a pointed end into a long wooden pole on which it was borne aloft. In the utterly dark streets of an Asiatic city everyone who goes forth at night is expected, and in modern Jerusalem is strictly required by the authorities, to carry a light.

4. TOOK OIL IN THEIR VESSELS. The point of this in the parable is that these virgins were "watching" in the only way they could watch, by making full preparations for what was coming.

5. THEY ALL SLUMBERED. Became drowsy, nodded, and slept. They rested in quiet peace.

3. THEY THAT WERE FOOLISH TOOK THEIR LAMPS. It was a matter of impulse and surface feeling, like the seed sown on rocky soil, which sprang up quickly and endured till persecution or trouble arose (Matt. 13: 5, 6, 20, 21). TOOK NO OIL WITH THEM. Had no deep and lasting principle wrought into character. Their hearts were not changed.

6. AT MIDNIGHT. The coming was late and unexpected. THERE WAS A CRY MADE. Either the cry of heralds, as was sometimes the custom, or the noise of the approaching crowds, with shouts and snatches of song and the flash of the torches. THE BRIDGROOM COMETH. This parable will obtain a wider application if we keep in memory that while it is quite true that there is one great coming of the Lord at the last, yet not the less does he come in all the great crises of his church; and at each of these, too, there is a separation among those who are called by his name, into wise and foolish, as they are spiritually alive or dead.

THE DOCTOR'S WIFE

Watches the Effect of Proper Feeding.

"I have an excellent opportunity to know of the effect of food in sickness, for my husband is a practicing physician and has been recommending Grape-Nuts food for some time. I have watched the result, and have never known a case where it has not given satisfaction."

"One instance will perhaps suffice to illustrate: A professor in the high school here was in very poor health from stomach trouble. He finally got into such a condition that he could not eat any food whatever without suffering, and was so reduced in strength that he could hardly walk. He was put on Grape-Nuts food and gained rapidly and is now in good health. His cure was effected by the use of Grape-Nuts food." Mrs. Dr. Lyman, Croton, O.

8. GIVE US OF YOUR OIL; FOR OUR LAMPS ARE GONE OUT. Rather, as in the R. V., "are going out," for want of oil.

9. NOT SO; LEST THERE BE NOT ENOUGH FOR US AND YOU. The reply is not selfish, even in the figure, for there was not "enough for us and you." To have divided the oil would have entirely defeated the purpose of the procession.

GO . . . TO THEM THAT SELL, AND BUY. That is, as applied to us, go to the means of grace, to the sources whence character and principle can be gained, to the Holy Spirit, to the Scriptures.

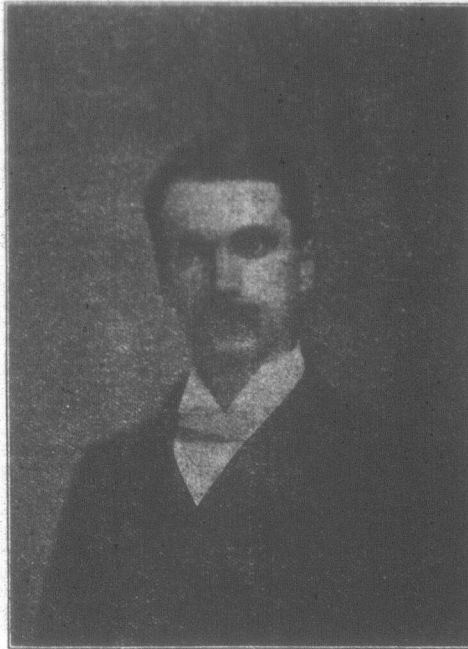
10. AND WHILE THEY WENT TO BUY, THE BRIDGROOM CAME. Usually we cannot prepare for the testing times of life at the moment. When the opportunity to rule the "ten cities" comes, we are not prepared to do it, unless we have faithfully

used the "ten talents." THEY THAT WERE READY WENT IN. Such only can go in by the necessity of the case. AND THE DOOR WAS SHUT. As was the custom in order to give security and peace to those within, and to keep out intruders who had no right to enter. (1) There are abundant opportunities and pressing invitations to enter the kingdom. (2) There comes a time when it is too late to enter.

11. AFTERWARD CAME . . . THE OTHER VIRGINS. As Esau came too late for the blessing, which no tears could give him.

I KNOW YOU NOT. I do not recognize you as belonging to the procession and to the guests.

THE GREAT LESSON.—WATCH.—V. 13. WATCH THEREFORE. To wake up, and hence "to have been aroused from sleep, to be awake, alert." "The picture is of one 'in pursuit of sleep,' and, therefore, 'wakeful, restless.'" The watcher is ever on guard, like the lookout on a ship, or the outposts of an army.



Forgotten in Your Will?

BY ARTHUR C. KEMPTON.

So you have been making your will, have you? Well, that is wise. One should plan for the future before death comes. And I suppose you have remembered all your loved ones in your will? Yes, I am sure you have, and that you have been most liberal toward those you love best, those who have done the most for you and those who most need help. Naturally you have provided first of all for your own nearest kindred.

But there is One whom you forgot. Read your will over carefully and you will see that you have left nothing to your Elder Brother. How strange that you should forget him! He is the nearest relative you have. He has watched over you with more than a mother's love ever since you were a child. Every good and perfect gift has come from his hand. He has endured great self-sacrifice, even to the laying down of his life, that you might be redeemed from death. He has helped you in hard places, lo these many years. He has comforted you in sorrow. He has given you all that you have. And yet, he is the only one you forgot in your will!

Moreover this Elder Brother of yours is needy. He has begun a great work to redeem the world. He needs help to send missionaries to the destitute, and to spread the gospel news to the ends of the earth. His work is sadly hampered because those whom he has remembered in many ways so often forget him when they make their will. He weeps over the world as he wept over Jerusalem, but his sorrow now is not so much that the people are not ready to accept him (for heathen nations are waiting for the gospel), as it is that Christian people are so niggardly in their gifts for the salvation of the world. A new meaning has come into the lament of Jesus; "Ye will not," and this needy Brother you forgot. How could you?

When you cross over the river and see this Elder Brother face to face; then you will thank him for all his kindness through your lifetime, and tell him how much you love him. But what would you answer if he should ask, "Brother mine, did you remember me in your will?" What could

you say? Would not confusion come over your face? You would have to confess, "You are the only one whom I forgot!" What, then, if he should turn away, saying, "Since you forgot me, henceforth I will forget thee"? He would not, but what if he should?

Read your will over again. Ask your Elder Brother to read it over with you. He does not want more than his due; but he does not like to be forgotten. He gave all to you; give part at least to him. There are so many departments of his work that need help. A few hundreds or thousands of dollars left to spread Christ's work in Cuba, or Porto Rico, or Africa, or China, or Burma, or India, or Japan, or Assam, or the Philippines, would be used of God in the salvation of souls. Remember your Elder Brother's work in your will, and death will have fewer regrets while heaven will have richer joys. Whoever else you forget, do not forget Christ!

[The above article appeared in the Chicago Standard of Nov. 10. The friend who requests its publication in these columns thinks it was probably the last article written by Mr. Kempton, who then had little thought that his own death was so near.]

EDITOR.

The York Municipal Council on Tuesday elected Dr. O. E. Morehouse, of Bright, warden, John Black secretary-treasurer and J. W. McCready auditor. A vote of \$200 was made to buy colors for the 71st regiment.—The Northumberland council had a similar request from the 73rd regiment, and referred it to a committee.—Charlotte Municipal Council elected Charles Cogan, of St. Stephen warden.

Lord Roberts has further emphasized the unsatisfactory condition of South Africa in a letter to the Mayor of Portsmouth, postponing the presentation of a sword of honor from that city. He says: "It is most distasteful to me to be honored and feted and called upon to rejoice while so many are in bitter grief, and before we can properly return thanks that the cloud is being rolled away which has for more than a year darkened the homes and crushed the hearts of so many in our country."

For Pain

Johnson's Anodyne Liniment is a fine liniment in every form, and can be relied on to relieve it more rapidly than any other medicine, whether used internally or externally. Whether you rub it into the skin or drop it on sugar in a teaspoon and swallow it, you will find it equally efficacious, and it quickly cures every one of the numerous pains and aches caused by inflammation.

JOHNSON'S Anodyne Liniment

was originated in 1810 by Dr. A. Johnson. Cures colic, cramp, diarrhoea, cholera morbus, bites, bruises, burns, stings, chafing, coughs, colds, croup, catarrh, bronchitis, influenza, lameness, muscle soreness, and pain and inflammation in any part of the body. In two size bottles, 25 cts. and 50 cts. If your dealer hasn't it, write to

J. S. JOHNSON & CO.,
22 Eastern Horse St., Boston, Mass.
Our 44 page book, and Free Treatment, for Diseases and Cures of the Sick Room.

Dr. J. Woodbury's
Horse Liniment,
FOR MAN OR BEAST
HAS NO EQUAL
As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities:

W. A. Randall, M. D., Yarmouth.
Wm. H. Turner,
Charles I. Kent,
Joseph R. Wyman, ex-Mayor,
R. E. Feltner, Lawrencestown.
Manufactured at Yarmouth, N. S., by

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ALMANACS

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

Real Estate Sold.

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

J. ANDREWS,
Real Estate Broker, Berwick, N. S.
Agent for Caleonian Ins. Co. of Scotland.

McLEAN'S VEGETABLE WORM SYRUP
Safe Pleasant Effectual

From the Churches.

Denominational Funds.

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

NORTH RIVER, P. E. I.—This evening in our conference meeting of the Kingston branch of the North River church, nine young people were received as candidates for baptism.

IMMANUEL CHURCH, TRURO.—Received ten into our fellowship first Sabbath of the year, six by baptism and four by letter.

AYLESFORD, N. S.—Rev. A. S. Lewis, of Acadia, has accepted a call to the Baptist churches of Aylesford and Kingston, and is speedily getting hold of the hearts of his congregations.

WALDRICK, N. S.—I began special services here on the 14th inst, and I am glad to report that God is blessing the people.

ST. ANDREWS, CHARLOTTE COUNTY.—Moving along quietly, indications encouraging, congregations slowly increasing, prayer meetings lively.

WEST RIVER, P. E. I.—On Sunday evening a "Missionary Concert" was given in the Baptist church, West River, P. E. I.

AMHERST, N. S.—Since August 1st, 1900, the writer has been laboring here as assistant pastor of the Baptist church.

WILMINGTON, VT.—Since settling in the beautiful little town of Wilmington the Lord has most graciously caused the mercy drops of his favor to descend upon us.

LUNenburg, N. S.—A word from Lunenburg will, no doubt, be of interest. Work is going on as usual. We find ourselves among a kind, warm-hearted people.

Lunenburg, Jan. 15th. SYDNEY, C. B.—The annual meeting of Pitt Street Baptist church was held Wednesday evening, Jan. 9th.

PORT HILFORD AND SONORA.—Rev. Ward Fisher, pastor. The work of the Port Hilford church is more promising than at any time the past year.

AMHERST, N. S.—Since August 1st, 1900, the writer has been laboring here as assistant pastor of the Baptist church. This office gives us the care of the three out stations, Amherst Point, Salem, and Warren.

ROYAL BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome

LOWER ECONOMY AND FIVE ISLANDS CHURCH.—During the last year death has been in our midst thinning our ranks. Our aged sister, Mrs. Chas. Faulkner, who had been kept from the house of God here for some time by bodily weakness was called to her Father's home on high early in the year.

SAINT STEPHEN, N. B.—The cup of joy and the cup of sorrow often stand side by side and God permits his people to drink them in quick succession.

train reached McAdam and was moving out toward Vanceboro before Mr. Keirstead realized that he was being carried by. He rushed into the pullman for his overcoat and then to the platform of the car and stepped out.

Don't Be Handicapped all through life for want of a Business Education. A few months spent in attending FREDERICTON BUSINESS COLLEGE will be worth many times the cost.

The Baptist Book and Tract Society. The annual meeting of the Stockholders of the Baptist Book and Tract Society will be held in the Meeting Room, 120 Granville Street, Halifax, at 4 o'clock, p. m., on Friday, the first day of February next.

FREE THE COLONIAL ART CO. 46 CONFEDERATION BLDG. TORONTO, CANADA. We have just introduced a pretty Photomorph Frame of artistic design. They are beautifully decorated with various tints and dyes, in sixteen colours.

Dr. Gates at Windsor.

The church at Windsor, N. S., gave Dr. and Mrs. G. O. Gates a most cordial reception on the 14th inst. The congregation was large, the feeling most cordial and the enthusiasm marked. It was a very suggestive, inspiring meeting. The address of the church to Dr. Gates made by Deacon John Nalder was comprehensive, apt and appropriate. It was evident the church appreciates the pain their pastor has suffered in parting from Germain Street Church, that the Windsor people will do all in their power to make the ministry of Dr. Gates a success and a delight to him. Mr. Nalder made appreciative references to former pastors including Dr. Welton, the late Rev. H. Foshay, Rev. P. A. McEwen, and Rev. A. A. Shaw. It was refreshing to hear a layman set forth with intelligence and force the blessings that came with the labors of faithful pastors.

Deacon A. P. Shand, who presided, spoke in few but meaningful words the welcome of all to Mrs. Gates. He expressed the church's gratitude for the services of wives of former pastors whom they would never forget.

There were addresses by Dr. Keirstead, Rev. G. R. White, Rev. D. W. Crandall, Rev. Mr. Dickie (Presbyterian), Rev. Mr. Phillips and Rev. Mr. Mosher, (Methodist). These brethren bore happy greetings to the Pastor and church and testified to the great worth of the minister and of the church. Their words were true and yet strong; the thoughts weighty yet the speeches were not dull. Indeed the flashes of humor were numerous and well timed.

Dr. Gates was more than equal to the occasion in his reply and confirmed the impression already made that Windsor has secured "a good minister of Jesus Christ." And what more need be said?

There was special music by the choir of which Miss Dakin is organist, by the orchestra under Prof. Adams and solos by Miss Nora Shand and Miss M. Vaughan.

It was altogether a service in which the people thanked God and took courage. God be thanked for the Church of Jesus Christ.

MARRIAGES

MORSE-HANSON.—At St. Andrews, Charlotte county, on Jan. 5th, by Rev. C. Currie, Mr. Hiram Morse of Grand Manan, Charlotte county, to Mrs. Olive Hanson of Bocabec, Charlotte County.

HIGBY-HILTON.—At Yarmouth, N. S., Jan. 12th, 1901, by Rev. David Price, Samuel Higby, jr., Yarmouth, to Annie Hilton, Ohio.

LENT-MULLEN.—At Weymouth, N. S., Dec. 26th, by Rev. F. H. Beals, Fred H. Lent and Minnie B. Mullen, all of Weymouth.

FORSYTH-ROUSE.—At the residence of the bride's parents, on Dec. 25th, by Rev. George Taylor, Frank F. Forsyth of Avonport, Kings county to Nellie M. Rouse, of Sunnyside, Kings county, N. S.

HAWKSWORTH-HALL.—At the home of the bride, Lawrencetown, N. S., Dec. 27th, by Rev. W. L. Archibald, M. A., Minnie E. Hawksworth to William E. Hall, both of Lawrencetown.

BISHOP-BALCOM.—At the home of the bride, Lawrencetown, N. S., Dec. 26th, by Rev. J. Astbury, assisted by Rev. W. L. Archibald, Foreman Bishop to Eva Balcom, both of Lawrencetown.

HYATT-THOMAS.—At Springhill, N. S., Jan. 16th, by Rev. J. W. Bancroft, Elvin Hyatt and Flora Thomas.

SULLIVAN-FISHER.—At the residence of Edward Fisher, Esq., uncle of the bride, January 17th, by the Rev. J. W. Manning, D. D., John Sullivan of Freeport, N. S., and Annie M. Fisher of St. John.

BLEAKNEY-MYERS.—At the Baptist parsonage, West Jeddore, Halifax county, N. S., on January 14th, by Rev. Allen Spidell, Th. G., Elijah Bleakney of West Jeddore, N. S., to Francis E. Myers of Head Jeddore, N. S.

DEATHS.

CARR.—Deacon Jehu Carr passed peacefully from his home in Fortaupique to the home of many mansions, Jan. 15. He was 75 years old and leaves a widow and eight children. Six sons, young men, followed to the last resting place, him who had been a faithful parent and wise spiritual guide, one daughter is in Borna teaching the heathen the way of eternal life, another is in the west at Idaho. May God comfort the bereaved and supply the break in the church in which he has walked for 50 years.

BECKWITH.—At his home, Harvey, Albert county, N. B., Jan. 10th, John Beckwith, aged 72 years.

RICHARDSON.—James L. Richardson, aged 47 years, died suddenly of congestion of the lungs at the home of Mr. Founde, Harvey Bank. He was respected by all.

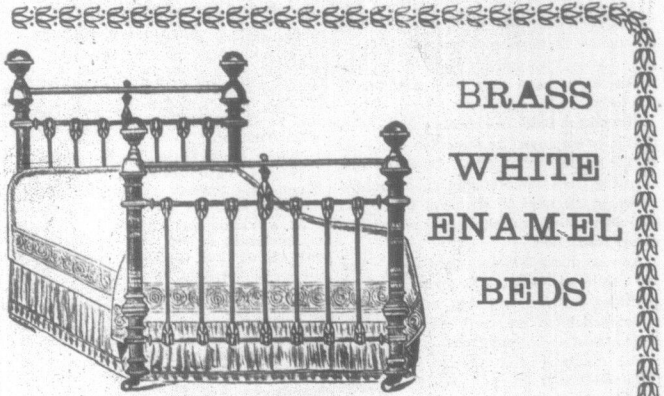
ALLEN.—At Indian Harbor, on 10th inst, Jane Allen, widow of the late John Allen, who died last June. Father, mother, 7 sons and 3 daughters, now lie side by side. "Gathering home."

NORTHROP.—At Lawrencetown, N. S., Oct. 26, of consumption, Theodore H. Northrup, aged 35 years. He had only reached manhood's zenith when he received the summons to another realm. He died very happy trusting in Christ for salvation. A sorrowing widow and two children mourn their loss.

EARLE.—On Friday morning, Jan. 11, Sadie, only daughter of Samuel and Annie Earle of Carleton, departed to be with her Lord. Though under physicians' treatment for past ten weeks, no one had thought of a fatal termination until a few days before her death. Our young sister was a member of the Carleton church and a teacher in the Sunday School, where she will be missed. May the Lord grant his gracious upholdings to the parents and brother in their bereavement.

MANTHORNE.—At Seal Harbor, Dec. 8, Henry Manthorne, aged 30 years, after a lingering illness, passed away to be with Jesus. He had only spent two years as a professed Christian, yet the time though short was sufficient to show that he possessed a true Christian character. He was always ready, though in a quiet way, to do his part. We had learned to love him as a Christian brother, and will miss him from our "little flock." His father and mother will deeply mourn his absence from the home life, and his brother and sisters will lose his Christian example, but we are comforted in the fact that he has gone to the house of many mansions.

MILLER.—On Monday, the 14th, the saintly Catherine Miller known in Halifax as Miss Kate Miller, was followed to her body's place of rest in Halifax Camp Hill cemetery. The services were conducted by the Rev. A. C. Chute. The school of which she had been principal for 30 years and the teachers who had been under her in this school, most of whom had first been her pupils, the teachers of the city and the officers of the school system and a large number of friends came together and many of them with tearful eyes paid their tribute of genuine respect to the much lamented sister, so suddenly called away. As would have been expected, when, after a few days' suffering in New York, where she had gone to spend her vacation, she was informed that her life was in danger, she said that she would have been pleased to have spent a few years with her nephews and nieces after closing her life's work, as she intended to do in the coming spring; but if the will of God was for her to go now she was content. For thirty-three years Miss Miller taught in the public schools of Halifax. Those who have known her and her work most intimately, find it most difficult to get language to express their appreciation of her noble character, her blameless life and the great work she has done for the young people who have been her pupils. The second generation appeared in her classes. Miss Miller taught a private school in Charlottetown before she was engaged in the public schools of Halifax. She had lived three score years and four. A public school taught by a teacher like Miss Miller cannot be godless, as it is said by some that public schools are. In Miss Miller the pupils had a living epistle of Christ. The principles and excellencies of the Christian religion were always before the pupils. Nor could she refrain from giving them by word as well as by act, lessons in the matter of personal religion. Her name and memory will be embalmed in many hearts. She did what she could and



BRASS WHITE ENAMEL BEDS

METAL BEDS

Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.00. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

Manchester Robertson & Wilson

WAR on CATS advertisement featuring an illustration of a man with a rifle and a dog, with text describing a 'SURE DEATH' pneumatic rifle.

her works will not disappear when the earth and seas pass away. They will be eternally before her eyes and to Christ will be all the praise.

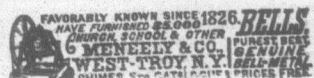
RICE.—It is with sorrow that we record the death of one of New Glasgow's finest young men and a valued member of Baptist church, Mr. Frederick Rice, second and last son of Robert Rice, who passed away at his father's home, New Glasgow, on January 5th, in his twenty-first year. Mr. Rice graduated from Horton Collegiate Academy in '98 and took the Freshman year in Acadia College with the present Junior class. About a year ago he entered upon a special business course in Toronto, but while there the dreaded disease of tuberculosis fixed its grip upon him, compelling him to abandon study and return home, and finally overcoming his strength. All that medical skill and the best attention could do was done, but death at length claimed its victim. Mr. Rice was a promising young man and had the brightest prospects for a career of usefulness. He was held in the highest esteem by all who knew him, for his noble and upright life. A favorite among the young men, a beloved member of the Baptist church, in the truest sense, "a wise son" of a glad father and the joy of a fond mother's heart. Brother and Sister Rice passed through a like trial about seven years ago, when the oldest—Frank—was called to higher joy and service. Their only remaining child—Mrs. George Read, resides in Toronto. The many expressions of sympathy and true fellow-feeling that have come to our friends through these weeks of intense trial and now in the hour of their irreparable loss have contributed in no small degree to make the parting "sweet sorrow." There was but one heart in New Glasgow on Monday when the large procession of our representative citizens followed the remains to the cemetery. Even so he giveth his beloved sleep.

THE Maritime Business College

in affiliation with the BUSINESS EDUCATORS' ASSOCIATION OF CANADA provides a liberal education at small cost. It is a well-equipped institution for instance, 23 Typewriters.

Send for Catalogue to

KALBACK & SCHURMAN, Halifax, N. S.



PALLOR AND LEANNESS are the evidence of deficient nourishment or defective assimilation.

PUTTNER'S EMULSION

contains in small compass and in palatable form a surprising amount of nourishment and tonic virtue. Thin people who take it grow fat, pale people soon resume the hue of health; puny children grow plump and rosy.

Be sure you get PUTTNER'S the original and best Emulsion.

Of all druggists and dealers.

GOLD MEDAL, PARIS, 1900

The Judges at the Paris Exposition have awarded a

GOLD MEDAL

Walter Baker & Co. Ltd.

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

BAKER'S COCOAS AND CHOCOLATES



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

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

ESTABLISHED 1825. Branch House, 12 and 14 St. John St., Montreal.

Post Office Bans Cigarette.

At a conference of the Chicago post office authorities it was decided to hereafter employ no boy who smokes cigarettes or who is known to have once been addicted to the habit.

Heretofore there has been a rule in force that boys employed by the office could not smoke while working but, believing that smoking has a demoralizing effect and because of the need of the most intelligent and active boys, it is thought wise to make closer restrictions.

An examination is soon to be held, when 700 youths will enter into competition for positions in the post office, and the new order will have no small effect upon so large a number of applicants.

The clause relating to cigarettes says: "No small boys will be allowed to participate in the examination, since only the best-equipped boys mentally and physically are wanted in this service, and under no circumstances will a boy who smokes cigarettes be employed." The service referred to is that of special delivery messengers, for which appointments are made from this examination.—Union Signal.

The Ottawa and Hull fire relief fund has been closed. The number of claims was 3,225; the amount of losses claimed, \$9,515,849; insurance, \$3,855,595; number of owners, 1,993; number of tenants, 1,950; cash paid to claimants, \$907,804; expenses of distribution, \$14,986; number of people clothed, 14,799.

The World's Best
It Has Met The Needs of
Thousands in the Past.

Paine's Celery Compound
Cures and Makes People Well.

It is the Kind You Need If You
Are Ailing, Nervous, Weak
and Despondent.

Paine's Celery Compound
Makes New Blood and
Builds up the System.

Years of experience and tests by physicians and its use as a family medicine have fully proved that Paine's Celery Compound is the world's best and most reliable medicine.

The relative merit and efficiency of Paine's Celery Compound, in comparison with all other remedies for making people well, is clearly shown in the intelligent character and responsible standing of the people who to-day rely on it to cure insomnia, nervous debility, rheumatism, neuralgia, liver and kidney troubles and blood diseases.

Its power of rapidly repairing the tissues and cleansing the blood makes Paine's Celery Compound the great savior of life that it is.

It brings to the weak and suffering the needed nutriment to the nerve tissues all over the body, and increases the volume of healthy blood, so that a breakdown of some vital part is averted. Thousands of lives now fast wearing away can be saved if Paine's Celery Compound be promptly used. If you are numbered amongst the sick ones, procure Paine's Celery Compound to-day, and test its health-restoring powers.

I know MINARD'S LINIMENT will cure Diphtheria.

JOHN D. BOUTILLIER,
French Village.

I know MINARD'S LINIMENT will cure Croup.

J. F. CUNNINGHAM,
Cape Island.

I know MINARD'S LINIMENT is the best remedy on earth.

JOSEPH A. SNOW,
Norway, Me.

News Summary.

The various gifts which have been made to Harvard University during the past year amount to \$531,519.

In an address to the students of Smith College Elizabeth Stuart Phelps recently said: "The Clock of Time has struck the woman's hour."

Pierce, Watts & Co., timber merchants, Liverpool, have been declared bankrupt. Their liabilities are estimated at £80,000 and their assets at £40,000.

At a skating party given by their Excellencies in Rideau rink, Ottawa, Monday night, Lord Minto fell and partially dislocated his shoulder.

A New York despatch says it is reported Russell Sage and others associated with him in the management of the Shore Line will buy in the property at the foreclosure sale on the 26th inst.

A. G. Gault, the Canadian cotton king, has returned from England, where he purchased a quarter of a million dollars' worth of machinery for a new mill at Valleyfield, Que.

The death occurred in New York Thursday of Miss Miller, for many years principal of Alexandra school, Halifax. She was a daughter of the late Rev. John Miller, once pastor of the North Baptist church, Halifax.

Mr. Charles Devlin, government emigration agent at Dublin, who arrived on Sunday at Halifax, is in very poor health, having undergone several operations before leaving Ireland.

The casualty list shows that there has been a severe engagement, with a loss of six killed, seventeen wounded and five missing at Marrayburg, where the Dutch are said to be joining the invaders. Marrayburg is sixteen miles west of Graafnet.

It is announced that MacKenzie & Mann intend to build a large railway bridge across Red River and secure independent entrance for their railroad to Winnipeg. A large station will be erected in the centre of the city. Work will be commenced before spring.

Under date of Jan. 12 Gen. Kitchener briefly reports to the War office the fact that a fight has occurred at Kaalfontein. He places the British casualties at two killed and four wounded. He adds that Boers attacked Zeerust on Jan. 7 and were repulsed, and reports skirmishes at Senekal and north of Krugersdorp.

At the adjourned meeting in London on Monday of the stockholders of the London and Globe Corporation, Ltd., it was resolved to voluntarily wind up the concern. Lord Dufferin, in thanking the shareholders for their courtesy to him, said it was the last time he would preside.

Matthew S. Quay was on Tuesday elected United States Senator by the Pennsylvania Legislature to fill the vacancy created by the expiration of his term on March 4, 1899. His combined vote in the Senate and House was 130, or three more than the number necessary to a choice.

Newcastle Advocate: A sad drowning accident occurred at Indiantown, Miramichi, Monday afternoon, the victim being the fifteen-year-old son of Mr. James Dickson, of that place. The lad's remains were found submerged in a small pond. It is supposed he fell into the water while in a fit.

Later details of the Belfast, South Africa, fight show that 700 Boers rushed the position defended by sixty of the Royal Irish Regiment. The latter fought with their bayonets until only twenty of the men were left alive. Eventually the Boers were driven from their positions by the British main garrison, the Gordon Highlanders, and others.

Mr. Chamberlain, secretary of state for the colonies, has applied to the Newfoundland ministry to renew for the present year the modus vivendi respecting the French shore question in order to enable negotiations to be conducted with France during the coming summer for a settlement of the question. The cabinet is not willing to agree to this suggestion unless some definite proposals are made.

Fred Alexander, the negro who on Saturday evening attempted to assault Miss Eva Roth and who was supposed to have assaulted and killed Pearl Forbes in Leavenworth, Kansas, in November last, was taken from the sheriff's guard by a mob Tuesday and burned at the stake at the scene of his crimes, half a dozen blocks from the centre of the city. Probably 8,000 people witnessed the lynching. The negro protested his innocence.

Equity Sale.

THERE will be sold at Public Auction, at Chubb's Corner (so-called), in the City of Saint John, in the County of County of Saint John, in the Province of New Brunswick, on SATURDAY, the Twentieth day of February next, at the hour of twelve o'clock noon, pursuant to the directions of a Decreeal Order of the Supreme Court in Equity, made on Friday, the Twentieth day of November, A. D. 1900, in a certain cause therein pending wherein Robert Seely Trustee, is Plaintiff, and John McGinty and Mary M. McGinty his wife are Defendants, and by amendment Robert Seely, Trustee of J. Frederick Seely, M. Augusta Seely and Jean D. Seely, under an Indenture made between them and said Robert Seely, dated the Fifth day of April, A. D. 1899, are Plaintiffs, and John McGinty and Mary M. McGinty his wife are Defendants, with the approval of the undersigned Referee in Equity, the mortgaged premises particularly described in said Decreeal Order as follows, to-wit:—All that certain lot, piece and parcel of land situate, lying and being in the neighborhood of the City of Saint John, having formerly been a part of the estate of Adino Paddock, late of the said City, Surgeon and conveyed to Barbara Harvey, one of the heirs of the said Adino Paddock, a Partition Deed made and executed by and between the heirs of the said Adino Paddock bearing date the thirtieth day of August, one thousand eight hundred and thirty-one, the said lot of land hereby conveyed being one, one hundred and seventy-four feet in length, more or less, as by the said Partition Deed registered in the office of the Registrar of Deeds in and for the said City and County of Saint John will more fully appear.

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

Also all the right, title and interest of the Defendants or either of them in and to a certain Indenture of Lease bearing date the first day of August, A. D. 1878, and made between William Hazen and the said Elizabeth Hasen of the one part, and one Michael Shea of the other part, and in and to the Leasehold lands and premises therein and in the Plaintiff's Bill described as follows:—Beginning at a certain parcel of land situate, lying and being in Kings Ward, in the City of Saint John, on the Eastern side of Dorchester Street extension at a point distant thirty-two (32) feet southwardly from the intersection of the southern side of the prolongation of Queen Street with the eastern side of Dorchester Street extension, said point being also the southeastern corner of a lot sold and conveyed by the said William Hazen and others to one Thomas Grady, thence at right angles to Dorchester Street extension easterly along Grady's southern line eighty feet, thence at right angles southerly along Dorchester Street extension thirty (30) feet, thence at right angles westerly eighty (80) feet to the eastern line of Dorchester Street extension, and thence northerly along the eastern line of Dorchester Street extension thirty feet to the place of beginning, together with the buildings and improvements thereon standing and being, and the reversion and appurtenances thereto belonging or in any wise appertaining, together with said Indenture of Lease and the right of renewal thereof."

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

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

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

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

Also all and singular the right and interest of the Defendants or either of them, in and to "All that lot, piece or parcel of land situate, lying and being in the said City of Saint John, bounded and described as follows, that is to say, beginning on the eastern side line of Kennedy Street at a point where the southerly line of lot leased by Nathaniel H. DeVos to John G. Palmer, and therein described as lot number Twenty-one of the sub-division of lots number Twenty-seven and Twenty-eight strikes said street, thence easterly along the southern line thereof to the lot number Twenty-one and the line between lot twenty and twenty-one one hundred and sixteen feet more or less to the line of division between the Hasen and White Estates, thence northerly along the said line of division three hundred and eighteen feet more or less to the southern face of a wharf, thence westerly and northerly along the wharf, thence easterly along the wharf with all and singular the buildings, wharves, erections and improvements on the said lot, piece or parcel of land and premises, and the rights, members, privileges and appurtenances thereto belonging or in any manner appertaining, and the reversion and remainders, rents, issues and profits thereof, and also all the estate, right, title, interest, dower and right of dower, property, claim and demand whatsoever both at Law and in Equity of them the said John McGinty and Mary M. McGinty his wife, into, out of or upon the said lot, pieces or parcels of land and every part and parcel thereof."

Also all the right, title and interest of the said Defendants or either of them in and to a certain mortgage made between Helen Hatheway, Henry A. Hatheway and Selina his wife of the one part and James T. Kennedy of the other part, bearing date the fourteenth day of May, in the year of our Lord one thousand eight hundred and eighty-one, and in and to the mortgaged lands and premises described in the Plaintiff's Bill as follows:—All that certain piece or parcel of land, messuage and premises situate, lying and being in Prince Ward in the City of Saint John aforesaid, fronting forty feet more or less on Pitt Street, and being the rear lot numbered 288 and 290 on the plan of the said city filed in the Common Clerk's office, being the Estate and Interest bequeathed to Thomas G. Hatheway in and by the last Will and Testament of his late grandfather, Thomas G. Hatheway, deceased." Also "all that lot, piece and parcel of land situate, lying and being in the City of Saint John, bounded and described as follows:—By a line beginning on the west line of lot number 840 on the plan of the said city forty-five feet southerly from Elliott Row and running thence southerly along the east line of Pitt Street thirty-three feet four inches, thence at right angles easterly forty feet, thence at right angles northerly thirty-three feet four inches, thence at right angles westerly to the place of beginning, being same lot of land deeded by the said Thomas G. Hatheway and Helen his wife to Henry A. Hatheway by Deed dated the twenty-fourth day of December in the year of our Lord one thousand eight hundred and sixty-nine, and registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Book "T" No. "5," pages 562 and 563, together with all and singular the rights and appurtenances to the said lands and premises belonging or appertaining, and the reversion and remainders, rents, issues and profits thereof, and all the estate, right, title, dower, right of dower, property, claim and demand whatsoever both at Law and in Equity of them, the said John McGinty and Mary M. McGinty his wife into or out of the said lands and premises and every part thereof, together with said last mentioned mortgage and the moneys secured thereby and all the rights of the Defendants therein and thereto."

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

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

BROWN'S BRONCHIAL TROCHES
Fifty years of success prove these troches the simplest and best remedy for Coughs, Hoarseness, Bronchial and Lung Troubles.
In boxes—never sold in bulk.

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

The Farm.

Bran for Milk Cows.

European dairymen buy large quantities of American feeding stuffs. Experiments are now being made in compressing bran into brick for more convenient exportation. While the success of this line of work might lead to a still greater exportation of American raw farm products, the failure of the experiment would be America's gain. Bran is one of the most valuable feeds for the dairy. It is recommended by many feeders as especially useful for feeding in conjunction with cornmeal, which is concentrated and tends to "pack" the stomach.

Bran is cooling, and can be used in almost any reasonable quantity. It is a food rich in protein and contains a large amount of the nitrogenous element of fertility in soils. Wheat is known to be extremely hard on soil, and the chemist has found that most of the soil strength goes into bran. Broadly speaking, therefore, the extreme folly can be seen of exporting bran and letting that much fertility go out of the country to enrich foreign lands, necessitating the purchase in lieu thereof of artificial fertility of soil.—(St. Louis Journal of Agriculture.

Experiments in Food Values.

In the report of the Storrs Agriculture Experiment Station for 1899, just received, Professor Atwater defines in a brief article the terms digestibility, availability and fuel value as they are used in the investigations on nutrition. In an article of considerable length he also discusses, in conjunction with A. P. Bryant, the availability and fuel value of food materials, summarizing some of the results of a considerable amount of inquiry on the food and nutrition of man, including analyses of food materials, studies of dietaries, digestion experiments and research with the respiration calorimeter. The object of this discussion is to bring out more clearly the nutritive values of materials and the nutritive values of each of a considerable number of common food materials.

Details of several dietary studies are given. Five dietaries of individual college students, one of an individual professional man and one of a professional man's family are reported by Professor Atwater and R. D. Milner. Two studies carried out in the Connecticut Hospital for the Insane are reported by Professor Atwater and are treated briefly in a short article indicating the importance of such an inquiry to the general public and to the hospital man.

DROPPED IT.

Quit Coffee and Got Well.

"My breakfast never seemed complete without coffee, but the stomach became gradually weakened, although I had no idea of the cause. An hour or so after eating, a dull aching pain would come in my stomach and sick headache set up. This misery would continue two or three hours, increasing to an intense burning pain, until relieved by vomiting, then I would quickly recover.

"These attacks grew more frequent, and the pain more intense, until it began to affect my general health. I tried many remedies for strengthening my stomach, until finally I noticed that the much loved coffee appeared to have a woden taste, and I concluded to see what effect leaving it off, would have.

"In a short time, the sick, aching attacks ceased entirely, gradually my stomach regained its vigor. I began drinking Postum Food Coffee and I discovered by experiment that it has a delicious crisp coffee taste, and yet I could drink all I wanted of it without any oppression; on the contrary, it gave me a well fed, nourished and lightened feeling, instead of the old oppression.

"My general health has been greatly improved and I am able to eat, without fear, many things I dared not attempt before. I am grateful that someone has found so satisfactory a beverage. It is already a boon to thousands who have been troubled with coffee drinking, and there are yet thousands, who, if they knew the cause of their trouble, would get well by leaving off coffee and using Postum Food Coffee. Please omit name." Name and address furnished by Postum Cereal Co., Mt. Battle Creek, Mich.

agement. The results of these two studies are shown to compare favorably with those of a large number of similar studies carried on in the hospitals of New-York State. The advantage of a continuation of the studies in the Connecticut institution is suggested.

Care of the Churn.

Among the duties of the one who must care for the dairy articles the care of the churn is not the least, for it will not stand any neglect without serious results; that is, if one wants pure, sweet butter, and it can never be made in a churn that is the least sour. The sooner the milk and butter are removed from the churn the less trouble it will be to clean. Cold water should be used first to wash off the milk adhering to the sides, and then scalding water must be freely used, and in such a way that it will reach all the cracks and crevices, for it is these that hold the milk and make breeding places for microbes, unless they are thoroughly cleaned.

The churn will never become sour if plenty of scalding water and perfectly clean cloths are used after each churning. I have seen the dishcloth used for washing the churn. It should never be used, as it is not sufficiently clean, and it is easy to keep cloths especially for cleaning dairy utensils. They need plenty of sunshine and hot water to keep them clean and sweet, and, what is still more important, to keep them free from disease germs. Wash the dairy cloths frequently, first in cold water, then put them in a good suds, set on the stove and let them boil twenty minutes or longer. Then rinse and hang in the sunshine until perfectly dry. It takes only a little time, and one is well repaid for the trouble, for the cloths and towels will always be sweet and clean, and if washed in this way they may be kept white until they are entirely worn out.—(Indiana Farmer.

Winter Feeding of Poultry.

Not proper but exact feeding of hens is required to make them lay well in winter. Above all things they must be taught "to earn their bread by the sweat of their brow." It will not do to prepare their food for them so carefully that they have no ambition to walk or scratch around. Many a good fowl is ruined in this way.

To insure their getting some exercise, it is a good plan to tie in a bunch the outer leaves of the heads of cabbages that are used on the table, and hang it up by a stout string from some beam or the like, where the birds can peck at it until there is nothing left. They thus enjoy working for their living, and there is no article of diet better for them to "earn" than cabbage; it contains both lime and soda phosphate—properties which greatly increase their laying powers. Occasionally a widge head should be hung up for them in this way.

Among other things, meat mixed up with the scraps of crumbs from the table should be fed to fowls at least once a week. One of the best forms of meat is good liver; it is highly relished and of great benefit. Bone, also, where it can be cut up fine in a cutter, should be fed with the meat. There are certain mineral elements in bone that give muscle and sinew to hens in winter, and at the same time stimulate their laying capacities.

It is a well known fact that a certain amount of iron in some form is of inestimable value to human beings, but, on the other hand, few realize that fowls need it just as much. They do, however. Iron warms the blood in man, and making more of it, keeps his system strong and robust. Therefore, as a large amount of food is required in cold weather to make heat enough for hens to resist the cold, let alone that "fuel" must be heaped on until the "furnace" is "red hot" before they can lay eggs, some iron received into their bodies will benefit them in exactly the same way it does mankind.

It is not at all difficult to supply them with iron. Even if their drinking water is given them in an old rusty iron dish, they will thereby absorb enough of it to suffice; and rather than feed them iron in the form of powders or liquids, as is often done, it is better, generally speaking, to adhere to this old fashioned drinking utensil. The writer has found it to be so, anyway.—(Frederick O. Sibley.

Shiloh's Consumption Cure

cures coughs and colds at once. We don't mean that it relieves you for a little while—it cures. It has been doing this for half a century. It has saved hundreds of thousands of lives. It will save yours if you give it a chance.

Cures Coughs and Colds

"I coughed and raised continuously. Could not attend to business. One bottle of Shiloh stopped the cough and restored me to perfect health."

J. J. TAGGART, Toronto.

Shiloh's Consumption Cure is sold by all druggists in Canada and United States at 25c, 50c, \$1.00 a bottle. In Great Britain at 1s. 2d., 2s. 3d., and 4s. 6d. A printed guarantee goes with every bottle. If you are not satisfied go to your druggist and get your money back.

Write for illustrated book on Consumption. Sent to you free. S. C. Wells & Co., Toronto.

CANADIAN PACIFIC RY.

Tourist Sleepers

MONTREAL TO PACIFIC COAST every THURSDAY.

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

CALIFORNIA.

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

FREE FARMS IN THE CANADIAN NORTH-WEST for each male over 18 years of age. Send for pamphlets.

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The D. & L. EMULSION

The D. & L. EMULSION is the best and most palatable preparation of Cod Liver Oil, agreeing with the most delicate stomachs.

The D. & L. EMULSION

Is prescribed by the leading physicians of Canada.

The D. & L. EMULSION

Is a marvellous flesh producer and will give you an appetite. 50c. & \$1 per Bottle. Be sure you get DAVIS & LAWRENCE the genuine CO., Limited, Montreal

BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Planos and Organs.

BE SURE and get the aforesaid before buying elsewhere.

WE MUST SELL our large and increasing stock of slightly used Karn Planos and Organs to make room for the GOODS WE REPRESENT.

MILLER BROS.

101, 103 Barrington Street HALIFAX, N. S.

OUR VAST STOCK TO BE GIVEN AWAY



We are retiring from the Wholesale Jewelry business and intend to give everyone a chance to own valuable jewelry.

OUR PLAN.—We have about 5,000 dozen elegant Stick Pins in a great variety of patterns; some worth as high as 50 cents each. We are going to clear them out at 10c. each.

WE WANT YOU to sell one dozen at 10 cents each, and for this little service we will give you one of our **BLAZING ELECTRIC DIAMOND RINGS** which can scarcely be detected from a \$100 gem.

DIRECTIONS.—Send us your name and address and we will send you one dozen of the pins, at different patterns, all them at 10 cents each, return the money, and we will send you the Ring Absolutely Free.

As soon as these goods are sold either will be withdrawn; so to avoid disappointment write us at once.

THE GOLDALOID CO. WHOLESALE DEPT. 30 TORONTO

REMOVAL NOTICE.

JAMES P. HOGAN, TAILOR, has removed from 48 Market Square, to 101 CHARLOTTE STREET, directly opposite Dufferin where he will be pleased to welcome old customers and new.


J. P. HOGAN, LADIES' TAILORING a Specialty, 101 Charlotte Street, Telephone 1251.

Xmas Vacation will begin December 22nd.

Classes will re-open Jan. 2nd with increased accommodation, the largest attendance, the best facilities and brightest prospects we have ever had in our 33 years experience in college work. Come early to secure accommodation. Business and Shorthand Circulars sent to any address.

Send for Catalogue.

S. EKRR & SON,
Oddfellows' Hall.



In 1901

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

WOODILL'S GERMAN BAKING POWDER

as has been in the past FORTY odd years.

Coughing All Night.

It's this night coughing that breaks us down, keeping us awake most of the time, and annoying everybody in the house. Lots of people don't begin to cough until they go to bed. It gets to be so that retiring for the night is an empty form, for they cannot rest.

Adamsou's Botanic Cough Balsam makes life worth living to such people by its soothing effect on the throat. The "tickling sensation" promptly disappears when the use of the Balsam is begun, and the irritation goes with it. This medicine for cough hasn't a disagreeable thing about it, and it does efficient service in breaking up coughs of long standing. It is prepared from barks and roots and gums of trees, and is a true specific for throat troubles.

Handling coughs is a science that every one should learn. Not knowing how to treat them has cost many fortunes and many lives. In Adamsou's Balsam there are the elements which not only heal inflammation, but which protect the inflamed parts from further irritation. The result of this is that the tendency to cough does not manifest itself, and you are surprised at it. Afterward you would not be without Adamsou's Balsam at hand. This remedy can be tested. 25 cents all druggists.



A Lady of Quality

knows real value and genuine merit; and will use SURPRISE Soap for this reason.

QUALITY is the essential element in the make up of SURPRISE Soap.

QUALITY is the secret of the great success of SURPRISE Soap.

QUALITY means pure hard soap with remarkable and peculiar qualities for washing clothes.



These pills cure all diseases and disorders arising from weak heart, worn out nerves or watery blood, such as Palpitation, Skip Beats, Throbbing, Smothering, Dizziness, Weak or Faint Spells, Anemia, Nervousness, Sleeplessness, Brain Fog, General Debility and Lack of Vitality.

They are a true heart tonic, nerve food and blood enricher, building up and renewing all the worn out and wasted tissues of the body and restoring perfect health. Price 50c. a box, or 3 for \$1.25, at all druggists.

Largest Foundry on Earth making **CHURCH BELLS CHIMES & PEALS** Purest copper and tin only. Terms, etc., free. **MESHAKE BELL FOUNDRY, Baltimore, Md.** These trade-mark cruciform lines on every package.

GLUTEN FLOUR For **DYSPEPSIA, SPECIAL DIETIC FLOUR, K. C. WHOLE WHEAT FLOUR.** Unlike all other flours. Ask Grocers. For book or sample write **Farwell & Rhines, Watertown, N. Y., U.S.A.**

News Summary.

The British Columbia Legislature has been summoned to meet on Feb. 21.

Three hundred Boers entered Aberdeen Monday, looted the stores and retired on the arrival of a hundred British infantry.

The contract for the new Canadian Pacific Railway bridge over the Red river has been let, and will amount to \$175,000.

The state entry of Queen Wilhelmina and the Prince Consort into Amsterdam has been fixed for March 5.

The casualty list issued shows that the Boers have released 297 British who were captured at Helvetia and Belfast.

Justice Rose, known as the best criminal judge of the Ontario High Court, died today of pneumonia, after eight days' illness. He was 57 years of age and leaves his widow, one son and two daughters.

One of the largest elevators in America will be built at Port Arthur, Ont., for MacKenzie & Mann next season. The elevator is to cost \$350,000, and have a capacity of 1,500,000 bushels.

President Caroline Hazard, of Wellesley College, has made the announcement of a gift of \$25,000 toward the endowment fund of that institution. The donor is not named.

A gift of \$400,000 has just been made to the Syracuse, N. Y., University by Mr. John D. Archbold of New York on condition that a like amount be raised by other friends of the institution.

Physicians say that the pneumonic plague, which, it is reported, has caused the deaths of several of the crew of the British steamer 'Fairy' at Hull, England, is usually more fatal than the bubonic, of which it is another form. There is little chance of its getting a hold there, even should a case develop, as the climatic conditions and sanitary arrangements are against it.

St. Petersburg, Jan. 18.—A hundred and fifty students, recently arrested at Kieff for engaging in political agitation, have been ordered to be expatriated to Port Arthur, where they will do military service. The same fate awaits scores of students arrested in the capital on a similar charge. The ferment continues among students throughout the country. Disturbances are anticipated.

The American settlers who went into the Canadian North West last year took with them cash and effects valued at six million dollars, according to Mr. W. J. White, inspector of immigration agencies. Mr. White says that between fourteen and fifteen thousand settlers from the United States crossed the Canadian border last year, and in all instances they were well to do people who required no assistance to get settled.

Samuel Lewis, the money lender and usurer, who died on Sunday, left £4,000,000, all of which goes under his will to his widow, with the exception of £200,000, which is divided among relatives. In his will he expresses a desire that his widow should give in her own name £400,000 to provide dwellings for the poor of all creeds, £250,000 to the Prince of Wales Hospital Fund, £100,000 to the Jewish Board of Guardians, of London, and £200,000 to various hospitals.

The Family Herald and Weekly Star of Montreal have sent to us their premium pictures for the ensuing year—viz.,—the famous Hoffman's 'Christ in the Temple' and 'Home from the War—an incident of the South African campaign.' These pictures are very fine. They are beautifully colored and splendid reproductions of the originals. One can hardly see how such good work can be done, and pictures such as these furnished at so small a cost. The publishers are to be congratulated upon their enterprise.

Traffic over the Cape Breton division of the I. C. R., was suspended for five hours last night by the action of an employee, who claimed he had not received his full pay. The man was James McKenna, bridge keeper at Grand Narrows. He notified Sydney and New Glasgow that he would allow no more trains to pass, and the specials had to remain at either end of bridge. The police on arrival found the draw open and McKenna in the guard house asleep. He was arrested and will be tried on Tuesday.

Personal.

Rev. E. C. Baker, lately of Newcastle, N. B., is now pastor of Baptist churches at Elm Creek and Marshall Centre, Missouri. "The Word and Way," a Baptist paper of Kansas City, in a recent issue presents a picture of Pastor Baker and makes highly appreciative reference to him and his work on the important field in which he is located. The many friends of Mr. Baker and his family in these provinces, while regretting his departure from the country, will be glad to know that he is so pleasantly situated and with so good prospect of continued usefulness.

HERE IS HEALTH

For all who have Weak Lungs

FREE



This is a Positive Cure for all Throat and Lung Troubles, also CONSUMPTION

THESE FOUR REMEDIES

Represent a New system of treatment for the weak and for those suffering from Consumption, wasting diseases or inflammatory conditions of nose, throat and lungs.

The treatment is free. You have only to write to obtain it.

Its efficacy is explained as simply as possible below.

By the new system devised by DR. T. A. SLOCUM, the great specialist in pulmonary and kindred diseases, all the requirements of the sick body are supplied by the Four remedies constituting his Special Treatment known as **The Slocum System.**

Whatever your disease one or more of these four preparations will be of benefit to you.

According to the needs of your case, fully explained in the Treatise given free with the free medicine, you may take one, or any two, or three, or all four, in combination.

A cure is certain if the simple directions are followed.

The Remedies are especially adapted for those who suffer from weak lungs, coughs, sore throat, bronchitis, catarrh, CONSUMPTION, and other pulmonary troubles.

But they are also of wonderful efficacy in the upbuilding of weak systems, in purifying the blood, making flesh, and restoring to

weak, sallow people, vigorous and healthy constitutions.

The basis of the entire System is a flesh building, nerve and tissue-renewing food.

Every invalid and sick person needs strength. This food gives it.

Many people get the complete system for the sake of the Emulsion of Cod Liver Oil, which they themselves need, and give away the other three preparations to their friends.

The second article is a Tonic. It is good for weak, thin, dyspeptic, nervous people, for those who have no appetite, who need bracing up.

Thousands take only the Emulsion and the Tonic.

The third preparation is an antiseptic Balm or Jelly. It cures catarrh. It helps all irritation of the nose, throat and mucous membranes. It gives immediate relief.

Thousands of our readers need the Oxojell Cure for Catarrh without any of the other articles.

The fourth article is an Expecto-rant, Cough and Cold Cure. Can positively be relied upon. Is absolutely safe for children, goes to the very root of the trouble, and not merely alleviates, but cures.

The four preparations form a panoply of strength against disease in whatever shape it may attack you.

NO CHARGE FOR TREATMENT.

You or your sick friends can have a FREE course of Treatment. Simply write to THE T. A. SLOCUM CHEMICAL CO., Limited, 189 King Street West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

When writing for them always mention this paper. Persons in Canada, seeing Slocum's free offer in American papers, will please send for samples to the Toronto laboratories.

Mathers and Seaman, the two men arrested recently in Detroit for circulating notes stolen from the Dominion Bank at the time of the Napanee robbery, were sentenced at Windsor, Ont., on Thursday to six years each in Kingston penitentiary.

Dr. George F. Shradv said in an interview regarding the prevalence of the grip in New York. "The grip is just as bad as

it can be in New York and pneumonia is worse than the grip. At a conservative estimate there are now 100,000 cases of grip in New York city. The duration of the disease is not very long, three or four days, but it will grow worse. Two weeks from now the type will be more virulent. It is doing its work now. It is leaving its victims weakened. The epidemic has a catarrhal tendency. It predisposes the patient to pneumonia and lung troubles."

THE CHRISTIAN VOL. XV The Queen's De by the death of which occurred and the accession of Edward of Wal of Edward VII. Tuesday morn believe that, w material impro Majesty might The slight rall succeeded by n four o'clock in that the end wa painlessly. Th is thus describ most every de view of her dyi Prince Consort, and every part words the white beside her as he for he was her heads the imper the man who i who has succee and princesses tion, listened to exactly half-pa hand, and the land had lost the benediction death, as the quarters of the a profound im doubtless one Sovereign loved lot of but few c be. But the d feels must be te for the great g her colonies in and heart," wh has presided so nation. In Lon by the announc great. A gloom to fall upon the fair, streets usu on Tuesday e desolate. The public places empty, and the colors for somb have been laid Fargmore will

The King Sworn matter of pract departed Queen responsibilities of Britain and Ire led by Lord S Bedchamber to by an escort Wednesday af House to St. Privy Council. great gathering with grape on th tion in the family, cabinet judges, the Lor York, the Duk of the royal fam Mr. A. J. Balfo Strathcona and