

# Messenger and Visitor.

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**Marconi Confident of Success.** Mr. Marconi, about whom and his scheme of trans-Atlantic wireless telegraphy, everybody is talking, is described by a Montreal newspaper reporter as a reticent man who never volunteers a statement, but in the presence of the interviewer preserves an attitude of defence. In appearance Mr. Marconi is described as not particularly noticeable. He is tall and thin and delicate looking with a rather dreamy face, and might give the impression of a young man whose enthusiasms had been spent and who took life rather listlessly. He speaks English idiomatically and with scarcely a trace of foreign accent. This is not surprising seeing that his mother was an Englishwoman. And when he speaks he gives evidence of an alert and agile intellect. The great inventor is not disturbed, we are told, by the claims which have been made to his invention. He knows what he has done, and what he still can do, and he returns confident, from Ottawa, that wireless messages can be sent across the Atlantic in a very short space of time. Mr. Marconi laughs indulgently at the suspicions that in some quarters have been cast upon the reality of his having received in Newfoundland signals from England, especially the statement attributed to Sir Thomas Preece, at one time superintendent of the British postal telegraph system, to the effect that when electrical disturbances occur the letter "S" represented by three dots, is frequently disclosed. "I know precisely and definitely," said Mr. Marconi, "the signal I received. In these electrical disturbances to which reference has been made, we get the letters 'G,' 'H,' 'D,' indifferently. The Almighty might as well have sent the letter 'H,' as 'S,' but unless he determined to interfere with my test he would scarcely have sent either letter at the exact speed which I had determined upon. It would be a wonderful atmospheric effect, indeed, had it happened so." Mr. Marconi expresses entire confidence as to the success of the wireless system for trans-Atlantic operation. He is willing to put his own money into it and finds that there is abundance of capital ready to be invested in the venture.

**The Next Session of Parliament.** The opening of the next session of the Dominion Parliament is to take place on February 13, one week later than the date of opening last year. It is expected that the session will be a short one. The departmental business is said to be so well in hand that the reports for most departments are in a condition to be submitted, and it is understood that the estimates will be presented immediately after the opening of Parliament. The Government evidently desires that the session shall be a short one, principally it may be supposed on account of the Coronation ceremonies occurring in June, at which it is expected the Premier will be present. All the Colonial Premiers are expected to be in London at that time, and it is said that advantage will be taken of the occasion to hold an Intercolonial Conference, when matters of mutual interest will be discussed. Legislation that would be likely to provoke strenuous opposition and prolonged debate will therefore probably not be introduced at the forthcoming session, and it is expected that an end of the business will be reached not later than the middle of May.

**Lord Rosebery and the Liberals.** Lord Rosebery's Chesterfield speech, delivered a month or more ago, has had a stimulating effect in political circles and has inspired no little discussion. A good deal that has been spoken and written has been distinctly favorable to the attitude assumed by Lord Rosebery and his intimations as to political policy. There has been a disposition evi-

dent within the Liberal ranks to rally the forces of the party under his lordship's leadership. How influential this disposition may be it has not been, nor is it yet quite possible, to determine. If the surface expression of a meeting of the party held in St. James' Hall, London, on Monday last, can be accepted as an indication of the party feeling in general, the prospect for Lord Rosebery resuming the leadership in the near future can hardly be called bright. His lordship was not present, but when a letter from him was read it was received with a demonstration in which the groans and hisses seem to have rather predominated over the cheers. However, it would not perhaps be wise to take these unfavorable expressions too seriously. It is not always those who make the most noise in a mass meeting who exert the greatest influence in determining a party's policy. Sir Henry Campbell-Bannerman's attitude at the meeting is regarded as statesmanlike and wholly creditable to him. In his speech he minimized the differences between Lord Rosebery's Chesterfield speech and his own views in reference to the Boer war, enlarged upon the points of agreement and indicated his willingness to accept Lord Rosebery's leadership, by welcoming him back to public life. Some astute observers are of opinion that the leaven is working toward a Rosebery leadership.

**The Truro Convention.** The Prohibition Convention which, at the call of a Committee of the Sons of Temperance, assembled in Truro on Wednesday last, is reported to have been the largest and most representative in the history of the movement in that Province, more than one hundred delegates being present, representing nearly every section of the Province. Mr. D. W. B. Reid of Musquodoboit was elected chairman, and Mr. W. S. Saunders of Halifax, secretary. The purpose of the Convention, as announced in the notice calling the meeting, was to urge upon the Government of the Province the importance of enacting a Prohibitory Law. The subject was discussed at considerable length, and some difference of opinion developed as to pressing for the immediate enactment of the proposed legislation. A number of the delegates were of opinion that it would be well to await developments in P. E. Island and Manitoba, so that the proposed forward step might be taken in the light of the experience of those Provinces as to the value of provincial prohibition. The adoption of prohibitory legislation hastily by the Province, under present conditions, it was urged, might prove a backward rather than a forward movement in the interests of the reform which all had at heart. The large majority of the Convention, however, evidently favored a movement for the immediate enactment of a prohibitory law for the Province, and the following resolution was finally carried by an almost unanimous vote:

"Whereas, the Privy Council has, by its recent decision in re the Manitoba Act, shown that the Prohibition of the liquor traffic is within the power of the Provincial Legislatures: Resolved that convention petition the Legislature of Nova Scotia at its approaching session to enact a law prohibiting the liquor traffic in this Province: And that a committee of 27 be appointed to wait upon the Legislature and that this committee be empowered to assist in every way possible in maturing such legislation in order that it be fully satisfactory to the temperance people of this province."

The following persons were named as a committee to carry out the will of the Convention, having power as we understand to increase their number to 27. Annapolis, Rev. Mr. Coffin; Antigonish, W. Pearl Cunningham; Colchester, Edward Fulton; Cumberland, C. S. Chapman; Cape Breton, Rev. F. C. Simpson; Digby, Amos Outhouse; Guysboro, Wm. Ferguson, ex-M. P. P.; Halifax, A. M. Bell; Hants, W. H. Gould;

Inverness, Rev. R. S. Stevens; Kings, S. C. Parker; Lunenburg, Judge Chesley; Pictou, A. Carson; Queens, Rev. Mr. Sloat; Richmond, John Morrison; Shelburne, R. T. Irwin; Victoria, M. D. McAskill; Yarmouth, E. H. Armstrong. A resolution calling upon the Dominion Government to amend the Scott Act, so as to secure its better enforcement was adopted in the following form:

Whereas, the Canada Temperance Act has been adopted by 13 out of 18 counties in the province of Nova Scotia: And, whereas, it has been found difficult to enforce some of its provisions on account of defects in the law: And, whereas, Parliament in 1881 voted to amend the Canada Temperance Act: And, whereas, the Premier, Sir Wilfred Laurier, is reported to have intimated that the act would be amended if the temperance people ask for it: Therefore, resolved, that this convention now in session, composed of temperance delegates throughout the province of Nova Scotia, respectfully request the Dominion Government to amend the Canada Temperance Act at the first session of Parliament in the direction of making it more easily enforced.

A third resolution was adopted complaining of a great injustice being done the prohibition movement by "the persistent and continued insinuations in the political press of the Province" that the temperance church and religious journals are influenced by party considerations in their advocacy of prohibition, and holding the proprietors, alike with the editors, "responsible for the mischief caused by this base and unwarranted species of journalism."

**Opening at Westminster.** The British Parliament was opened by the King in person on Thursday last, amid impressive ceremonies similar to those witnessed last year. The procession to the House of Lords was of the same character as that witnessed on the occasion of the opening of the first Parliament of King Edward's reign, while within the sphere of the House was seen the same state pageantry, the same historic dresses and the same revival of ancient forms. The speeches from the throne in recent years have not been remarkably significant, and the speech of last Thursday kept safely within the lines of this precedent. It opened with a reference to the tour of the Prince and Princess of Wales, and expressed the conviction that it had served "to rivet more closely the bonds of mutual regard by which the vigor of the Empire is maintained." Referring to Great Britain's foreign relations, the King said: "My relations with other powers continue to be of a friendly character." The speech gave no definite assurance as to an early closing of the war in South Africa, but said that the course of operations had been favorable to the Imperial arrangements, that the area of war had been largely reduced and industries were beginning to be resumed. The King praised the British troops engaged in the war for their cheerful endurance of the hardships involved in a guerrilla warfare and for their marked humanity in their treatment of the enemy. This point of the speech was received with unprecedented cheering in which Peers, Peeresses and high Officers of State joined. It was the most emphatic denial possible on the part of the nation of the charges of cruelty and misconduct against British soldiers so constantly reiterated in many European newspapers. The speech made sympathetic allusion to the need of relief in the sugar-producing colonies, caused by the bounty system on the Continent, also to the conclusion of a treaty with the President of the United States providing for the construction of an interoceanic canal, and to some other matters of more or less importance. The reading of the speech in the Commons and the moving of the address in reply, were followed by a rather tame discussion. The debate in the Lords, in which among others, Earls Lytton and Spencer, the Prime Minister and Lord Rosebery took part, was of a much more lively character.

—As the Supreme Court of Prince Edward Island has declared the Prohibitory Law of that Province to be *intra vires*, it is to be hoped that a more vigorous enforcement of the law will now take place.

## For a Continuous Ministry.

BY PASTOR J. WEBB.

I am inclined to think that it is quite possible for the churches to enjoy a continuous ministry. I shall endeavor to work out my plan for bringing about that very desirable state of things in the following imaginary conversation:

"Good morning deacon Up-to-date. It is a long time since I had the pleasure of shaking hands with you."

"Good morning deacon Old-school. I am right glad to see you and to welcome you to our city. You will dine with me of course?"

"Thank you, nothing could please me better. Will you kindly direct me to the church where the Reverend Doctor Big-gun preaches?"

"Certainly. If you will follow this road you cannot possibly miss it; it is the only stone building in the city."

"Well, brother Old-school, now that we have a little time for a chat, tell me what you think of the learned doctor."

"I can assure you, brother Up-to-date, that it was a rich feast. His language is poetry—his manner is captivating—in fact, he is what I should call a model preacher."

"Then you were highly entertained?"

"Why, yes, I could have listened to him for five hours. Where did you go this morning?"

"To my own church."

"Who have you for a pastor now?"

"We have no pastor at present."

"Then who was the preacher?"

"We did not have a preacher."

"Did not have a preacher! How in the world did you put in the time? When our pastor is away on a vacation, or sick, we stay at home."

"We put in the time fairly well. We had a season of prayer, witnessed for Christ and comforted one another with the beautiful words of the gospel—sang some good old hymns—and, best of all, a middle-aged man stood up and asked to be prayed for. He said, as the tears ran down his face, that he never thought that there could be any religion to speak of if the minister was not there. But now he knew that there was something real in religion. Christ was there, and he wanted Jesus to be his Saviour."

"This must have been a great surprise to you. I have never seen a revival without a minister being in it. I am a firm believer in revivals—we would all die without them."

"This is not exactly a revival, that is, as the word is generally understood, it is a continual feast. It is true that we are without a pastor, but we are not without the gospel, and I am thankful to say that we have a 'continuous ministry'—the ministry of the saints."

"I am astonished! Is not this something new?"

"No, not with us. We have been going along in this way for several years. There was a time when we suffered a good deal when we were without a pastor, and I am sorry to say that in those days we were often without pastoral care. You see, we expected so much from the pastor that it was impossible for him to fill the bill. We never, for one moment, thought that we had any responsibilities resting upon us. We blamed him for everything that went wrong in the church, and, poor man, we soon grew tired of him and he as quickly grew weary of us. The strangest thing about it, however, was this, we thanked God when the minister was removed, and he thanked God for being removed."

Then there was another big trouble, which, I am sorry to say, most of our churches suffer from more or less, it is the 'subscription paper' trouble. The brethren would sign a subscription paper for the support of the minister. This was for one year and for 'one year' only. This important fact was clearly understood by the whole community; the minister understood it with fear and trembling; for he had been duly and solemnly informed in the presence of all the brethren at the church meeting. And further, that there should be no misunderstanding in regard to the matter, the clerk emphasized it in the minutes of the church book.

At the close of the year there was always a good deal of criticizing to be done. "Are we going to hire the minister for another year?" was the almost universal question of the day. At last the great day would arrive, and it would arrive with all the usual accompaniments of bitter feelings and naughty words, and the result was: 'fifty dollars less on the subscription list than was signed last year.' The result of this meeting would come as a thunderbolt in the home of the pastor. I always noticed that after this the faces of the pastor and his wife were a worried and sad look. After a few months it was the old story—the parsonage was vacant—there was no minister, and the brethren would wonder why professors would backslide and why sinners were not converted. I must say, however, that all the ministers were good men, and there was no reason why they should have been sent away as they were.

Many and many a time have I asked with other laymen, 'Why can't we have a continuous ministry?'

"I am really growing impatient, brother Up-to-date, to hear the whole story, for the history of your church, so far, is the exact history of ours."

"I am glad, brother Old-school, that you are interested in my story. I am going to relate now how the change came about. It happened thus:

'One fine day as I was sitting in my home, and feeling pretty blue on account of the sad state of things in our church, sister Grey, one of the brightest members, came to make a friendly call. After she had been talking with my wife for about fifteen minutes on things in general, she turned rather abruptly toward me, and with a very pleasant smile on her countenance, handed me a crisp ten-dollar bill.'

"What is this for? I asked."

"For the minister's salary," she replied.

"For the minister's salary! Why, we haven't any minister!" I exclaimed, somewhat alarmed.

"Of course, I know that," she replied, "but we are going to have one soon for I have been praying to the Lord to send us one—and I know that he will if we pray with our money as well as with our hearts."

"I have been thinking," she continued, "how much better it would be if you went round with the subscription paper right now, and asked the people to sign for the support of the gospel. Tell them that the Lord is going to send us a minister. Then, when they have all signed, give out that there will be a special prayer meeting for the purpose of asking the Lord to send us a pastor. For," said she, "How can we consistently ask the Lord to do his part if we are not doing ours?"

"Sister Grey," I replied, "I will do all that you speak of and more too if I can. You have solved the whole problem. I have been troubled about the sad state of the church for years. I can see through it all now. We have been trying to run our church business along the devil's track, and it is a wonder to me how God could bless us at all!"

"There is another thing," said sister Grey, "which troubles me. We have been in the habit of going to church when we knew that there would be preaching but when we knew that there would be no preaching we would stay at home or go out visiting, and the church would be shut up. I have been feeling very sad about this state of things—Why, deacon, we are Sabbath breakers! It is all wrong! We have been setting an awful example before the world. Tell the people that the church will for the future, be opened on Sundays just the same as it is when there is regular preaching. I will get the choir to have some hymns ready and we who profess to be followers of Jesus will read and pray and witness for Christ."

"We knelt right down where we were and asked the Lord to forgive us and help us to do as he would have us do, and be what he would have us be. From that time, brother Old-school, we have had a 'continuous ministry' in our church."

"I am still more interested in your story, brother Up-to-date, and, if it is not troubling you too much, I will thank you to tell me how you get along in regard to the hiring of a minister."

"That is, I can assure you, an easy matter now. You see—we have the salary difficulty settled—and God supplies us with ministers."

"But do you not have the usual excitement and hard feelings to contend with at the church meetings, when the brethren are called upon to choose a pastor from the long list of candidates?"

"We have found out by bitter experience that the 'candidating system' is another of the devil's tracks. The sooner the churches stop running their gospel trains along this line the better it will be for them."

"Then how do you manage in the selecting of a pastor?"

"We have an understanding between the brethren. There are certain rules laid down by us to guide us in these matters. We call them 'our common sense rules.'"

"Will you kindly tell me what rules you have to guide you in such important matters?"

"With pleasure. They are as follows:

1. We do not allow a candidate to preach without being first invited. This rule often saves a split in the church.
2. A candidate is invited only after due consideration, and with the consent of the church or by the pulpit committee.
3. We settle with one candidate before we consider another.
4. We pay an invited candidate at the same rate per Sunday as we would if he were our pastor—adding his travelling expenses.
5. After having heard our candidate preach, we call a church meeting, and, after much prayer, we talk the matter over, and finally take a vote by ballot. It is understood that a two-third vote, if there are no serious objections from the majority, is as good as a unanimous vote. Then the church clerk informs the candidate immediately as to the result of the meeting.
6. We aim to treat a minister, when he becomes our pastor, as the servant of the Lord Jesus Christ. We also make up our minds to help him—and, a minister with a

working church behind him you know is almost sure to be a success."

"But do you not have trouble with one or two persons who are bound to have their way, even if they have to rough-ride over the heads and rights of all the rest?"

"No. We have our rules which, if imperfect, can be improved upon, and since we have learned to go to church for the purpose of worshipping God, and since we pay our money for the support of the gospel, the blessing of the Lord rests upon us, and the church has grown spiritually, numerically and financially."

"But don't you find it a difficult matter to get a good minister?"

"That depends upon what you call good. I think, in fact I know that there are lots of good ministers; we have one coming next week. He has been used by God in other places and I am inclined to believe that God has a work for him here. If God speaks to us through him, and if we feel, after hearing him, that we want to get nearer to Jesus, and to live better Christian lives, and to be more useful in the kingdom of Christ—that is the man for us!"

"I thank you with all my heart brother; your story has done me good. We have been making blunders ever since we have been a church. When we look for a minister, we want one that will paralyze the Methodists and Presbyterians and fill the town with wonderment. We pass by all the home ministers, without even a thought, for we think that they are all too common, and send away to Chicago or some other far-off city for some great meteor, or a comet with a long blazing tail. And then we herald his coming with a great flourishing of trumpets, and a long article in the newspapers giving his pedigree from the time that he crawled out of his cradle to the time of his arrival in our town; and, of course, everybody turns out to see and hear this wonderful prodigy; and then—well, you know the rest. He is not a Spurgeon, or a Talnage, or a Phillip Brooks, or even a Moody; and—but I can see through it all now.—We do not go to church to worship God, and we do not give 'as unto the Lord,' and,—well, I am going home now, and I promise you that from this time forth I am going to try for a 'continuous ministry in our church.'"

## Better Than its Name.

It is a pity that Miss Saunders did not hit upon as happy a designation for her latest book as for "Beautiful Joe." "Tilda Jane: An Orphan in Search of a Home" is too tame (begging the author's pardon) for the spirited piece of writing it stands for. It is true that Tilda Jane, the small heroine, is undeniably homely, and that her life, her circumstances, and the adventures that befall her are of the homeliest order; but when homeliness is made so captivating as here, it deserves to be known and remembered by a more taking title.

"Tilda Jane," though presumably written for youthful readers, possesses the double charm of all "really and truly" children's books: it has the absorbing narrative which especially delights the young, and the subtle humor and other fine qualities of style which only grown-ups can properly relish. The book is full of clever touches—like that of Tilda's selection of "bad" Hank Dillion as the most likely person to give her a "lift" to Australia;—like the episode of her being stricken with temporary dumbness as the result of other people's loquacity;—like her shrinking from Mrs. Tracy's caress, because it was "too homey" for a "real orphan." "Oh! I want a home!" she cries. "I want some one to talk to me as if I had blue eyes and curly hair. I want a little rocking-chair and a fire. I don't want to mind bells and run with the orphans, but it ain't the will of Providence. I've got to give up." There are also a few bits of Nature description which are admirably fitted to the theme, and which show the author's keen appreciation of the connection between things animate and inanimate.

But, as might be expected, one of the strongest points in the book is its sympathetic handling of the two or three dumb "understudies." If Tilda Jane comes near to being a really unique creation, it is largely so because of her passionate love of "animiles." During that lonely night walk through the forest, when she puts the dog Gippie down to "stretch his legs a mite," she says, "Keep in my tracks, an' I'll not let anything hurt you. If a bear comes he'll eat me first." (The italics are mine). Could anything be more exquisitely done? And again how delicate is the introduction of Poacher, the deer-hound, to Tilda. "At the mention of his name, Poacher rose and walked politely toward the little girl. He looked at her and she looked at him; then he took a step nearer and laid his muzzle on her shoulder. With exquisite subtlety he comprehended all that she wished to say in relation to herself, and all that she felt in relation to the dog race in general. She laid her cheek against his velvet ear, then her arm stole round his neck. The dog stood in courteous silence, but at last, feeling embarrassed under her attention, he looked somewhat foolishly at his master, and appealingly licked Tilda Jane's cheek. As quick to understand him as he was to understand her, she released him, whereupon he lay down beside her and put his handsome head on her lap."

Miss Saunders has already charmed her thousands and tens of thousands with the vivid interest and humane feeling of "Beautiful Joe." If now she is inclined to follow her subject deeper, she may yet do for the domestic animals what Kipling and Seton-Thompson have done for the wild denizens of plain and forest—not imitating these, however, but developing her own distinctly original power of interpreting the subtle relation which exists between human beings and the creatures they have made their dependents. BLANCHE BISHOP.

"O Come, Let Us Sing."

Singing occupies a large place in the religion of the Bible. The ancient Hebrews were famous singers. Their psalms are grand compositions, and in their public worship singing was a prominent feature. Christianity has always laid great stress on music. The advent of the Saviour of the world was announced to the shepherds by a choir of angels, who accompanied the glad tidings with a song of praise and peace. The apostles sang and insisted on singing as an essential part of public worship. The disciples of our Lord have made the world vocal with spiritual songs throughout all their generations. Every Sabbath is a day of song, and every morning and evening the earth is cheered and blest by the songs of Christian pilgrims on their way to Zion.

Less is made of sacred music, however, than should be made. Christians consider it a privilege to sing, and those who have good voices and a natural talent for music feel themselves at liberty to sing when they are so disposed. But few Christians think it a duty to sing. They do not place singing in the same category with praying and searching the Scriptures. They do not feel called upon to sing unless their hearts are free to it. Singing is looked upon as an ornament to, rather than an essential part of, public worship. Those who cannot sing well consider themselves released from this part of the service. Those who cannot sing at all are sure that they have neither part nor lot in this matter.

But many who cannot sing may learn to sing, just as one who cannot read may learn to read. Many who sing so indifferently as to produce discord and confusion might learn to sing well if they would devote time and thought to it; and those who cannot sing nor learn to sing can make melody unto the Lord in their hearts.

Let us sing to express our joy. The Christian religion is a religion of joy. Every true Christian knows from experience that the fruit of the Spirit is joy. This joy should find expression. The world should know it.

"Come, ye that love the Lord,  
And let your joys be known."

The best expression of Christian joy is a holy song. The language of ordinary speech is not adequate to express the rapture of a soul who knows his sins forgiven and his name written in heaven. Nothing short of exalted poetical strains sung by the human voice can reach the theme. "Is any merry, let him sing psalms."

Let us sing to dispel our gloom. The Christian has his seasons of depression and trouble. This is a time to pray and read the Bible, but it is also a time to sing. A holy song will often dispel the gloom and lift the soul into a clearer atmosphere. When Paul and Silas sang praises in the prison at Philippi we may be sure that the song which echoed through the old prison cheered the hearts of the sufferers and did a world of good besides. Many of the richer strains of Hebrew poetry were born in broken hearts. Many of the noblest hymns of our own admirable collection were composed by afflicted men and women who learned to be singers by the things they suffered.

Let us sing as an act of worship. Are there not some who sing merely as a form, or to display a well cultivated voice, or to give a certain tone to the worship, or to entertain the hearers? This may be well enough in certain places and at certain times; but in the house of God and on the holy Sabbath singing should always be an act of worship. We cannot worship the Lord in song unless our hearts are in tune. One may have the voice and culture of the finest artist, and sing so as to attract and entertain thousands, but if the heart is not in harmony with the sentiment there is no worship in it at all. There is no worship in a musical composition or the tones of a voice. They that worship God must worship him in spirit. If our hearts be in harmony with the Spirit of God, and the song be in harmony with the gospel of his Son, we shall worship him in the beauty of holiness.

Let us sing as a means of instruction. How few think of the value of music as a channel for conveying holy sentiments into the minds of men. "Teaching and admonishing one another in psalms and hymns and spiritual songs." Every song of Zion should teach some important lesson. Songs which are destitute of sublime and holy sentiment, or in which the psalms have been tortured to fit into eccentric musical composition, or which are rendered with such wretched articulation that they cannot be understood, are all barbarous. But in no other way can a holy sentiment be conveyed so effectually as by a good song from a pure heart.—N. Y. Advocate.

I Seem to Know the Way.

The snow line's reached, and fog's in every breath,  
The night below, and at the summit death!  
And yet in spite of blinding fog and snow,  
And mountain-shaking blast, I seem to know  
The way; and crawl or plunge from drift to drift,  
Defy the storm, and hope the fog will lift.

ARTHUR D. WILMOT.

"Our Brute Inheritance."

BY REV HENRY M KING.

The late Professor John Fiske's popular phrase, "throwing off the brute inheritance," is open to very serious objections. It is based upon that view of evolution which derives not only man's physical structure but his evil nature from the lower orders of being, and upon that theory of moral science which places the seat of sin in the animal passions or sensuous nature. It is a revival of the Manichæism of the third century. It is scientifically untenable, philosophically shallow and theologically false.

According to this theory, sin arises from the original constitution, the fleshly substance, of our being. It may be a misfortune, but there can attach to it no guilt. But the Word of God and the conscience of man find the seat of sin in the human will, not in the physical or animal nature, but in the moral nature, in the soul itself. Paul's use of the term "flesh" was a convenient method of designating not man's body with its animal instincts and passions and appetites, but his whole being that was not under the control of the Spirit of God. Says Dr. Julius Muller: "The flesh which lusteth against the spirit, denotes man's habit of life and conduct in this present world. This, and not the sensational nature, is the flesh which is to be crucified."

The dualism was not between man's animal nature and his spiritual nature, but between "the old man" and "the new man," between the unrenewed man still remaining in him and the renewed man struggling for the mastery. The major sins of which men are guilty, are not those which are fleshly or sensuous, those which have their manifestations in the animal passions and appetites or have any connection with them whatever. They are ambition, avarice, dishonesty, envy, malice, selfishness, self-righteousness, unbelief, lawlessness or anarchy, hostility against God and disobedience to his holy commandments. These sins do not spring from the physical organism, neither indeed do cruelty, licentiousness, drunkenness and murder. To say that any of these things are our "brute inheritance" is not only a cowardly attempt to throw off personal responsibility and guiltiness, but it is libel on the brute creation. The only tiger in a man's nature is the one he puts there; in other words, is himself, a free, moral, accountable being. There is no inherent evil in the physical nature which God has given us, no *malum physicum*. It is the corrupt or depraved nature of man which makes the body and its members instruments of evil, instead of the temple of the Holy Ghost.—W. Recorder.

The Sacredness of Everyday Life.

We have often been led to wonder at the false estimates placed upon life. In the everyday world it is usually measured by dollars and cents. A man is worth only so much to another as he can secure in the way of cash by using him. Even one's own life often places value upon self in proportion to the number of dollars it can heap together from the general pile. But the Saviour's challenge keeps on ringing down the centuries unanswered: "What shall it profit a man if he shall gain the whole world, and lose his own soul?"—literally, "his own life." The challenge has never been answered, because the "profit" can be only eternal, and the "loss" unmeasurable loss. There is not enough gold locked up in the everlasting hills to measure the value of a single life. Life is a sacred thing, beyond the power of finite hand to fashion or value. Not till we can know the infinite fullness of the triune God can we fully value a single human life, for to save a single soul the Father, Son and Holy Ghost unite their power. And can any finite mind hope ever fully to grasp the infinite? Hence the full value of a life must ever remain only partially known.

And can we, then, divide life up? Does it carry one value through six days of the week, and on the seventh suddenly assume a more sacred worth? It would often seem that we do thus seek practically to divorce life from itself. We fail to realize that "everyday" life is a sacred thing, and that the sanctity which God enjoined upon the Sabbath day is purposed to emphasize this sacredness of all life by calling a halt upon the world's mad race for place, and turning the spirit's gaze upon the great Author of life.

All life is sacred, for "nothing is secret that shall not be manifested, either hid that shall not be known and come abroad," in that day when the Son of Man shall sit upon his throne of judgment. Down in the carpenter shop of Nazareth, day after day the Christ wrought on, as a man fashioning yokes and bows out of materials already fashioned by his divine power. The men of Nazareth doubtless passed and repassed the shop, with never a thought as to who he was, or as to the lesson he was there setting of the sacredness of everyday life. All his toil ended in benefit to some one. It was not emptiness. It was not spending his hours in questionable, if not harmful deeds. It was a sacred service.

If these few thoughts will help the reader to carry this

fact of the working Christ more fully into his everyday life—behind the counter, in the shop, on the street, in the home, wherever he may be—the writer will be glad. Time, place, surroundings, nothing can rob life of its sacredness. All service, everywhere, should be sacred service, and every day is a sacred trust.—Presbyterian Banner.

The Value of the Religious Press.

There will be a waking up one of these days among Christians with reference to the important place and need of what in the past has been slightly referred to as the denominational press. Christian people have been too slow to discern the subtle but persistent effort made by certain types of aggressive dailies to neutralize the idea which would hold that the press has a right to be religious or treat the common problems of life with any serious or reverent spirit. There is an attempt on the part of the Sunday press in particular to appear religious, but it is almost wholly of that "broader" or more "liberal" type, which is insisted on as the only real article, and what is given the reading public is usually of that order which the major portion of the Christian world, unwillingly accepts. As an illustration of what we have said, look at the issue of a recent prominent Sunday journal. Five articles cover this attempt to furnish religious food. One is a defense of Unitarianism, another of Buddhism by a disciple of that cult, and a third an argument in favor of Christian Science, while the other two are side thrusts at the churches and an effort to show that the real creed to-day that is worth anything is the creed of the man who belongs to the big sect outside of the church. Now, if it is not within the province of the secular press to teach religion, why the efforts to be religious? And if within the sphere of the secular press to stand for one kind of a religious cult, why not the province of the religious press to stand for religion in its broader and more spiritual bearing? And why not the legitimate and necessary function of the religious press to be denominational, if it has any specific mission at all? To furnish food and inspiration to people of distinct and definite conviction is by far more important than to create a fog in which to enshroud the world. We know the world to-day could not exist without the secular press, but we are as absolutely sure that the religious press has no less nor important a place in the welfare and progress of this generation, and that when the people in general realize this sufficiently the Christian world will give an adequate patronage to its religious publications.—The Standard.

God's Goodness to Us.

God's parental heart does not wish to grieve us; he must wound us to the very heart, that he may cure his malady. He must take from us what is most dear, lest we love it too much, lest we love it to the prejudice of our love for him. We weep, we despair, we groan in our spirits and we murmur against God; but he leaves us to our sorrow and we are saved; our present grief saves us from an eternal sorrow. He has placed the friends whom he has taken from us in safety, to restore them to us in eternity. He has deprived us of them that he may teach us to love them with a pure love, a love that we may enjoy in his presence forever; he confers a greater blessing than we were capable of desiring.—Fenelon.

"Safe From Temptation."

BY REV. G. CAMPBELL MORGAN.

When you feel you are safest from the attack of Satan, you are most in danger of becoming a victim of his wiles. Show me the man who has had some spiritual experience—call it conversion or second blessing, or anything you please—and who, coming out of that experience, says, "Now I am safe. I have passed the region of temptation; I have gained the mastery;" and I will show you the man in supremest danger. It is the man who clings tenaciously, out of the agonized sense of his own weakness, who is strong; and not the man who stands erect, and says temptation can have no power on him. Satan has no respect for any building, or convention, or religious frame of mind man has ever possessed. The pure soul of Jesus was met with temptation when the divine voice had been heard, and the divine approval declared.—S. L.

'Tis Such a Little Thing.

'Tis such a little thing to walk together  
Along life's way,  
Some weary feet that march beside us falter  
Each passing day,  
Dear friends that greet us in the morning vanish  
Here it is noon,  
And tender voices melt away in silence—  
A broken tune.  
'Tis such a little while for loving kindness,  
Or cold disdain;  
To smooth the way for weary feet that falter,  
Or hide and blame;  
A little while, and it were unavailing  
Kind words to say,  
For those that walked but yesterday beside us,  
Have passed away.

—Selected.

## Messenger and Visitor

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### The Lame Man at the Gate.

In the Bible lesson which will be studied in most of our Sunday schools next Sunday, there are facts and suggestions which should richly repay careful consideration. It is the story of the healing of the lame man by the apostles, Peter and John, at the gate of the Temple, called Beautiful.

Our first thought connects itself with the fact of the apostles going up to the Temple at the hour of prayer. It shows that they still recognized the Jewish forms of worship, and united with their brethren in the daily prayers of the Temple. They had come to know Him who was greater than the Temple, their faith had laid hold on Jesus as the Messiah and the Son of God, they had felt the power of His resurrection, and had experienced the wonderful baptism of the Spirit on the day of Pentecost, they had embraced a faith, immeasurably richer in its present experience and its promise for the future than that of Judaism, and yet their union with Christ and their endowment with the Divine Spirit did not necessarily so separate them from other Jews that they must cease to hold fellowship with them and refuse to unite in the daily prayers with those who continued to worship God after the tradition of their fathers. This is characteristic of the sane and vital nature of Christianity in its larger and purer manifestations. It reverences the old names and values the old fellowships for whatever in them is of God. Its aim is not to set up a new standard and utterly disfellowship and anathematize those with whom it has hitherto worshipped. It was indeed impossible that Christianity and Judaism should long walk together. But the apostles, whether they apprehended that fact or not, were in no haste to forsake the Temple and to turn their backs upon its worship. So also has it been in reference to the great reformers of the Christian church. Such men as Wycliffe, Huss, Luther, Savonarola, Wesley, were by no means eager to separate themselves from the religious communions in which they were when the greater light came to them. If they went out, it was because they were thrust out. All this must be instructively suggestive in view of the centrifugal forces which have operated so powerfully within the ecclesiastical life of Christianity during these later centuries, resulting in sects which are almost as the sands upon the sea shore for multitude. And still the work of separation goes on, so that men and women, if they believe themselves to have obtained a clearer knowledge of the truth, a new endowment of the Spirit, some increased power for service, can persuade themselves that it is their duty to come out and be separate from the church in which their religious life had been nourished from its infancy, and, to create still another sect, in order to the expression of the new light and the new power which they have received. It is difficult indeed to see how such a persuasion can come from Him who guided and inspired Peter and John.

Other thoughts connect themselves with the incident of the Apostles' meeting with the lame man who was lying at the gate. It may be regarded as a living parable to show what Christianity can do for men. How, on the one hand, it disappoints men, and how, on the other hand, it more than fulfils their largest expectation and desire. The lame man's uttered petition, that which looked to the means simply of prolonging his miserable condition, was denied, but his unuttered prayer, the prayer that meant a blessing so large that he dared not utter it or even frame it in his thought, the petition unuttered, because it seemed utterly hopeless

of fulfilment—that was answered. So, frequently, when we would satisfy our souls with husks, we may find our petitions denied, but never if we seek the greatest possible blessings. Shall we be so foolish as to complain if our Lord denies to us the means of making a poor crippled and inactive life comfortable, in order that He may inspire in us a desire for the grace of spiritual healing, the joy and power that go with perfect health and willing service?

Observe the Christian attitude toward the crippled and helpless. The apostles and the lame man take knowledge of each other, but what a difference in their recognition! On the one part there is the whining, importunate cry of the professional beggar, there is the hand outstretched for alms, but no up-lifted eye, no hope—scarcely a desire—for anything above a beggar's pittance. On the other hand there is the eager look of sympathy and of benevolent purpose; there is a voice that rings clear with love and hope and conscious power; there is a strong and sympathetic hand outreached toward this crippled humanity, there is in all the attitude and expression of love and power, that commands attention, arouses hope, encourages faith and imparts health and power. This is the message of Christianity toward a crippled and mendicant humanity, that still, as of old, lies all day and begs at the gates of the temples. Oh for the love and power needed to enable us to say to this crippled humanity of our day, with the effect which attended Peter's words: "In the name of Jesus Christ of Nazareth, rise up and walk."

What is the explanation of this miracle, what is this wonderful power that makes men, crippled from their birth, to walk and leap and praise God? 'If you ask me,' says Peter, 'the secret is quickly told. It is not by any power or holiness of ours that this marvellous thing has been done. It is the power of God, glorifying His Son—Him whom the malice and bigotry of men rejected and crucified. It is his name through faith in his name, that has made this man strong.' And it is in his name, through faith in his name, that the boon of perfect soundness is ever to be sought and obtained.

### Editorial Notes.

—Dr. F. L. Cuyler who has recently completed his eightieth year continues vigorous in all his mental and spiritual faculties, and now by his pen proclaims the gospel to a far larger audience than, in the days of his greatest physical strength, he was able to reach with his voice. It would be hard to find a more gracious example of a man who is like a tree planted by the water courses and bringing forth fruit in old age. Dr. Cuyler is quoted as saying that he has discovered that for doing good a consecrated type is far more powerful than a consecrated tongue.

—It is learned from United States Census reports that the number of Canadians in the United States in 1900 was 1,181,778, as compared with 980,938 in 1890. The increase for the decade was 20.5 per cent., as compared with an increase of 36.8 per cent in the preceding decade. Of all the Canadian emigrants to the United States 511,075 are in New England, and of these 379,683 are of French origin. The French Canadians in Connecticut, New Hampshire, Rhode Island and Vermont outnumber those of English origin. In every other state and territory the English-speaking Canadians outnumber those of French origin. The whole number of French-Canadians in the United States is given as 395,197.

—We are informed that the editorial article which appeared in the MESSENGER AND VISITOR last week, on the subject of University Consolidation, has disturbed the minds of some of our very highly esteemed brethren, connected with the government of our college, who fear that it may be interpreted as a sort of official intimation that the Baptists of these Provinces are inclined to look with favor upon the proposal for University Consolidation. We hardly see how the article could be so interpreted, even if it were formally endorsed by the Convention and all the Associations of the three Provinces. But under the circumstances it may be well to say here that the article in question represents nothing more in the way of wisdom or authority than that small measure of these which dwells with the humble individual whose name appears at the head of this page. And the same, of course, is generally true of whatever appears in the editorial columns of the paper. It may be well to add here that we judge it is not desirable that, for the present at least, any discussion of the subject alluded to above should take place in these columns.

—Mr. Andrew Carnegie may fairly be considered an authority on the subject of wealth and its uses. Some recent remarks of his contained in an address, delivered

before the Railroad Branch of the Young Men's Christian Association of New York City in reference to this matter seem to be worth quoting. The best of wealth, the multi-millionaire said, is not what it does for its owner, but what it enables him to do for others. . . . "There is nothing in money beyond a competence, nothing but the satisfaction of being able to help others. . . . And let one who has, almost without intention or desire, had himself loaded with somewhat more than a competence, tell you soberly that what one has beyond this brings little, and sometimes nothing, desirable with it. What all of you should strive for is a competence. . . . and I urge all of you to save a part of your earnings these prosperous days and put it in the savings bank at interest, or better still buy a home with it. The working man who rejoices in his work and laughs away its discomfort is the man who is sure to rise.

—Our Brother Adams is going about the work of promoting the raising of the Fifty Thousand Dollars for the Twentieth Century Fund in his characteristically earnest and effective way. Among other methods being employed to the end in view, the ministers of the denominations are being asked through a circular, for subscriptions to the Fund according to their ability. Mr. Adams tells us that already he has had a very encouraging response to this appeal, and this is quite what we should expect in view of the deep and vital interest which our ministers feel in the extension of the Redeemer's Kingdom, and their general readiness to respond to every call on behalf of a good work. Another circular is being sent out, addressed to the 30,000 young Baptists in 544 Sabbath Schools. This appeal may also be expected to meet with a generous response. We hope that superintendents and teachers will interest themselves in the matter. Mr. Adams hopes for an average of ten dollars a school from a large number, and from others which are not able to do so much, an average of five dollars. This ought not to be too much to expect. If 200 schools will give an average of ten dollars each, that will be \$2,000, and if 300 other schools raise an average of five dollars each, that will be \$1,500, or \$3,500 in all. And if only there are enough willing minds, it can be done, and no one be poorer, but everyone who contributes be richer, for the doing of it.

—A New Year's message appears in the first issue for 1909 of the London Baptist Times and Freeman from Dr. Alexander Maclaren, President of the Baptist Union of Great Britain and Ireland. Dr. Maclaren finds in the denominational life and experience of the past year a good deal to inspire gratitude and hopefulness. The churches have reported a larger number of accessions than usual of late years, the 'unity of the Spirit' has been very manifest in unifying the spirits of the denomination, and this largely through the effect of united effort for the Twentieth Century Fund, and the sense of responsibility for their share of evangelizing England is growing. True, Dr. Maclaren says, there is much on the other side of the account, but it is folly to look exclusively at either white or black squares of the chess-board and call it all white or black.

—What Dr. Maclaren says as to the first great need of the denomination, is as true for this longitude as for that of England. That greatest need is a fuller possession of the Christ-life in ourselves:

"It is so much easier to do than to be that we are all apt to forget that the great truth of salvation by faith involves very revolutionary teaching as to the order of our efforts at self-improvement. . . . No intellectual apprehension of Christian doctrine, no warmth of Christian emotion, no sedulousness of toil in developing Christian character, will make a strong Christian or a strong church, unless there is, with all these, the opening of the heart by desire and expectation, by meditation and by prayer, that the life of Jesus may flow in and be the soul of our souls, the life of our lives. How the mass of shallow Christianity that hangs like an incubus on our churches would be changed, if once the life poured into it! It would be like the difference between the flat stretch of barren mud at ebb tide, and the same when the flashing waters cover it, and turn it into a mirror of the blue above."

—Farther on Dr. Maclaren employs one of those apt and forceful illustrations in which his discourses abound, to deepen the impression of his words upon the minds and hearts of his readers. He says: "A great experiment is at present in process in the Soudan, which may teach us a better way—that of cutting through and removing the 'sudd,' the miles of matted vegetation choking the channels of the streams whose junction forms the Nile. The obstruction is far away from the fields of Egypt, but it hinders the irrigation which is the condition of their fruitfulness, and its being cleared away means waving crops and prosperity far down the river. So, all our work will gain new force, and new methods will not be wanting, and new heroisms and self-sacrifices will spring up, if more of the 'river of water of life' is allowed to fill our hearts, because we have cleared away our 'sudd.'"

**Walking in the Dark.**

In his first epistle John speaks of our "walking in the light," but in his gospel, the ninth chapter, if we read carefully the miracle of the healing of the blind man as recorded there, a single clause in the seventh verse must impress us with a strange yet beautiful significance when it affirms that "he went on his way, therefore."

For him it was "walking in the dark." This man who had never seen the light of day, who could scarcely imagine what the light could be like, who could not tell how the world in all its beauty of color and form might seem to him could he look upon it; who as yet had not understood, evidently, that any man can be possessed of power sufficient to open blind eyes, and who had doubtless listened with keenest interest to the conversation carried on between Christ and the disciples concerning him, how little could he have comprehended it all!

Undoubtedly the blind man was thinking to himself something as follows: "Who is this man, a stranger, who has thus interested himself in me? Why should I go to Siloam? Does he think it will do any good to wash there rather than elsewhere? Can there be any virtue in this clay, or has he any special power? He has not even told me why I should go to Siloam. Can it be that anything will come of washing in the pool? Is it possible that what I am doing shall affect my eyes in any way? I will, at least, keep on the way." And so he goes on, and while he reasons and queries about it all it remains just as dark as when he began. How many perplexities he must have met. How strange that one so blind should be sent, while still blind, to a certain place to prove the efficacy of healing power! Must it not have dawned upon his spiritual vision during the journey that certain means are frequently required to secure certain results? It was not dark for him all the way to Siloam.

It was all changed, however, upon his return, for he came seeing. Then he understood why he had been asked to go. By his willingness, his effort and his obedience his vision came. It had been necessary for him to walk a while in the darkness before he could walk in the light.

Even so it is with us at times. In our difficulty and need we find that Christ is near, and though we feel the touch of the divine hand in the providences of life, we are yet left to walk a while in the dark as we go to our duties and trials, only to realize as we return from them that we are walking in the light of new joys and blessings. We, too, come "seeing."—Standard.

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**That's What I'm Here For.**

It was the unformed young porter who said it, as he smiled pleasantly on the woman whose bundles he had started to carry for her. The station was full of travelers, hurrying to and from their trains, but the porter was not in the least hurried. He was quiet, ready, helpful; and he found a seat for the woman in the right car, and repeated, as she thanked him for his trouble, "That's what I'm here for, madam, all day long; just to see the people get aboard all right." Then he went back to the gate, and promptly helped somebody else to another train. Cheery and pleasant, he carried babies, lifted heavy bags, reassured nervous people who were afraid the train would start without them, and made himself generally helpful hour after hour.

"That's what I'm here for." The cheerful words carried an unconscious message. The porter's lot was not a very pleasant one. Perhaps, he, too, longed to travel away from the hot city to the sea or the woods, yet all the year round he was shut within the crowded station, with its tracks and platforms. Few thanked him for helping them, and he could hardly have been blamed if he has been a trifle cross over his work. But he had no such thought; he was there to be helpful, and his heart was in his work.

The woman who had been helped to her seat by him thought it over as the train rolled away. She was one who had carried many burdens for other people, and had had few thanks. She seemed to herself to have spent her life in starting other people off where they wanted to go, and standing behind herself; and, lately, she had felt rebellious about it. But the young porter's words started a new line of thought. "That's what I'm here for," she said to herself, "and it isn't my business to complain or to question. If he can do his day's work in that hearty spirit, I guess I can, too," and she felt her heart lighter than for many a day. The porter did not know it, but he had preached a whole sermon in five words that afternoon.—The Lutheran World.

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**The Students' Missionary Convention.**

The program of the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, which will be held in Toronto, Canada, February 26 to March 2, promises to be very strong. The meetings will be held in Massey Music Hall, the largest meeting place in the city. Some of the ablest missionary speakers of North America and from the mission field will address the Convention at the five evening sessions. These addresses will deal largely with the obligations of promoting the missionary enterprise and the means which are essential to its success. A part of each day will be devoted to the consideration of the relation

of students to missions, the promotion of missionary interest in the colleges, the financial problem of missions, the extension and development of the Student Volunteer Movement, and the responsibility resting upon clergymen and laymen in view of the consecration of students to world wide evangelization. Among the speakers who will address the Convention are Rt. Rev. M. S. Baldwin, D. D., Bishop of Huron; Rt. Rev. A. Sweatman, D. D., R. C. L., Bishop of Toronto; Mr. Robert E. Speer of New York; Hon. S. B. Capen, LL. D., President of the American Board for Foreign Missions; Bishop Charles B. Galloway of Jackson, Miss.; Bishop J. M. Th. burn of India; Rev. J. Ross Stevenson, D. D. of McCormick Theological Seminary; Dr. and Mrs. F. Howard Taylor of the China Inland Mission; and Prof. Ganewell and Dr. Ament, who are so well known in connection with the siege of Peking.

Three afternoons of the Convention will be devoted to section meetings. The first of these will be given to simultaneous conferences on the great mission fields and will be addressed by missionaries. On the second afternoon denominational conferences will be held. The fact that the Conference of Secretaries and Officers of Boards of Missions will be held in Toronto just preceding the Convention will assure the attendance of these and will thus give opportunities for helpful contact between the students of the different denominations and their missionary leaders. One afternoon will be devoted to conferences and to consider different phases of work on the mission field. At the same time there will be a meeting of professors and instructors and a conference of editors of religious and missionary papers and magazines to consider the relation of the press to the cause of missions. Mr. John R. Mott, the Chairman of the Student Volunteer Movement, who has been visiting Japan, China and India to hold conferences and conduct evangelistic meetings for students, will return in time to preside at the Convention.

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**In the Eddy.**

I stood on Niagara's bank below the Falls some time ago, and I could have believed that the river was not going down, but going up again towards the Falls. I threw a little bit of wood in, and instead of Niagara's waters taking that wood from the Falls, they took it up towards them. I did not rush to the Canadian papers with my discovery. I simply thought for a few minutes, and then said, "Thou deceiving wood, I can explain thee. Thou art in what they call an eddy; and though thou circlest seemingly up to the Falls again, the great current of the river will soon take thee down, down, down." Sometimes those that stand by a poor soul that, for the moment, seems to be going the other way are deceived. Some, if they had heard Peter denying his Master, would have said, "Peter going to glory? I could swear he is not." I heard him use language that should never fall from a Christian's lips. I heard him deny his Master. Do not tell me that Peter is going to glory." But he was going; and one skillful in the ways of God would have greeted Peter, and said, "It is only a temporary eddy." He who said, "Thou knowest all things, Thou knowest that I love Thee," is certainly bound for glory. He has within him the Spirit of God—he is bound for heaven. Never by a rash statement predict, because of an eddy, that the current is going the other way. Take this to a poor soul that falls, and gets sad and disheartened, and gives way for a time to the forces of the Evil One. To such a one I say, "Cheer up, poor soul. At a certain stage the eddy will turn." I watched the little bit of wood that I had thrown in. Certainly, for a little time, up and up it went; but at last it whirled round and got into the current and was away with the rest of the waters to the sea below. It is so with the soul. It will turn yet. Repenting backslider, who for the moment has given way to sin, oh, hear me this day; we shall meet in the heaven of God. You will get home Turn, turn; get out of the eddy, for Paul says that they which have the spirit and do mortify the deeds of the body shall live. "If ye through the Spirit do mortify the deeds of the body."—John Robertson.

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**Your Care.**

"Casting all your care upon Him, for He careth for you." Casting it away; not hugging it up to a heart already sore with the burden. Hurling it off, not to rebound upon you with new force; but to be caught by almighty hands. How much of it? All. Not just the great tons of care that crush you to the earth, but the little ounces that fret you because they are so small. And it is your care that is considered, not someone else's, for our Bible is a personal Bible, and our God is a personal God. It is your care that you are to give to him, and that is just what you would most gladly part with. Perhaps it is too small to share with your dearest friend; no matter, it will not seem small to a God so used to working with atoms in the material world. Perhaps it is so large that no one understands its magnitude; then all the more reason why you should put it into the hands

that can take up the isles as a very little thing, and can uphold the universe.

"Casting all your care upon him." Do not carry it yourself, and become a walking tombstone; don't throw it as a pall over those you meet, but cast it upon him, "the Creator of the ends of the earth, who fainteth not, neither is weary." And, best of all, "he careth for you"—he, the loving Father, with pity like the depths, with mercy like the heights, with forgiveness like the immeasurable distance between the fleeing and the retreating west. It is he that careth for you. Careth? Yes, for one little world, that in the unmeasured universe is only a floating drop in the seething ocean. There is all space to demand his attention; all heaven, and even all hell. Yet he careth not simply for this drop in the ocean, but for one living atom among the millions. In the drop; for you, just as if you were the only one in all worlds; the one for whom alone Christ paid a price never to be computed in earth's currency.—Herald and Presbyter.

**Is It Hard to be a Christian?**

Yes, and no. It is hard to be a Christian for the same reason that it is hard to walk up hill or row up stream. With the world and the flesh and the devil to move against anyone who really purposes to be a Christian will have his hands more than full. He will often need God's answer, "My strength is made perfect in weakness," to cheer him on, lest he faint and grow weary. But his difficulty in being a Christian will always be in proportion to the correctness of his conception of what it is to be a Christian, and to the zeal with which he presses forward. There is an easy-going Christianity which even worldly people can measure up to, and there is a perfection of holy living which dull desire or feeble zeal never attains—it is up hill work because of mammon is stronger than love of righteousness. Nothing is harder than to try to be a Christian with half-hearted desire. But to one in whom the love of Christ is fully formed who panteth after righteousness as the hart panteth after the water brook, nothing can be more easy and natural than to be a child of God—especially if this love was formed in the heart before the love of the world had an opportunity to choke it. It is then as easy to be a Christian as it is to repose in a loving father's arms, or to run his errands. When the love of Christ once constrains us, his precepts are easy and his pathway a delight.—The Lutheran.

**New Books.**

THE TEMPLE BIBLE—GENESIS.

This work published by the J. B. Lippincott Co., Philadelphia, is edited by Prof. A. H. Sayce, D. D., LL. D. It is uniform in size with the celebrated "Temple Classics" and contains 170 pages.

The "Temple Bible," is a treatment of the Scriptures as literature. It is the intention of the publishers to issue the whole Bible in twenty-four of these handy little volumes. The names of Prof. Sayce, Davidson, Bartlett, Warfield, of Dean Stubbs of Ely, and Bishop H. C. G. Monte of Durham, as editors, is evidence that the ripest and most reverent biblical scholarship is to be drawn upon for this work. It is equally evident that "The Temple Bible" will represent no one school of biblical criticism.

The text of the work is that of the authorized version. It is to be regretted that biblical scholarship is not to be given a version in the language of to-day. The volume before me, Genesis, contains a twenty page introduction by the editor. The great oriental erudition of Prof. Sayce entitles him to speak with authority. He holds that Genesis is substantially a work of the period of the Exodus. He, however, finds in it Babylonian and Egyptian elements. But whatever earlier sources the author used he has so moulded all as to constitute philological history. Fourteen pages of critical and explanatory notes follow the text. A table of Hebrew weights, measures and money is given. A synchronism of Ancient History and maps illustrative of the Geography of Genesis increase the value of the work. Five pages of references to English Literature speak of the large influence Genesis has exerted upon literature. Altogether we have here in very small compass an admirable handbook for the study of Genesis. I would strongly recommend it to all students of the Word. If the succeeding volumes equal the first, "The Temple Bible," will greatly enrich the Word to devout scholarship. Prices 40 and 60 cents per volume. R. O. M.

Canadian Crystals; Poems. By Thomas Watson.

The author of this book of 163 pages, which appears in an attractive binding, possesses in a marked degree the ability to express his thoughts in rhymes. The verses are grouped under eight heads: Patriotic; Imperial; Domestic; Educational; Matrimonial; Thanksgiving; Christmas, New Year; In Memoriam; Evangelical. We should hesitate to call these effusions poems, but they are at least for the most part smoothly running rhymes which it has given the author much pleasure to write, and many readers will, we hope, find pleasure in perusing. —Published by William Briggs, Toronto.

Better Lives for Common People, or Studies of the Way of Peace. By John McLean, Ph. D., Author of "The Making of a Christian," etc.

In the 129 pages of this book we have eleven short talks or studies. The book seems to us to be very appropriately named. The studies are concerned with the way of peace, they are adapted to the use of common people, and a careful perusal of these pages ought to result in stronger faith and better lives. Wherever we have dipped into it we have found it replete with wholesome doctrine and good advice. Those who heed its admonitions and open their hearts to its inspirations will doubtless go from strength to strength. The publisher has done his part with characteristic excellence, making a very neat and attractive volume. —Published by William Briggs, Toronto.

## \* \* The Story Page \* \*

### A New Year Vision.

BY EDNA H. TURPIN.

Evelyn sat in her rocking chair before the library fire. She dropped her chin in her hands, and thought. Next day the new year would begin. Such a beautiful, glorious new year she intended to make it! Of course, she would be studious and good tempered; those were the old standard resolutions she was always making and was now resolved to keep. Then there were the special new ones. She would practice her music more faithfully; she would help in the new mission Sunday-school; she would take some brightness—a visit, picture, fruit, or flowers—every day to the little boy at the hospital, whom her Sunday-school class had adopted. So she planned what she would do. Presently she closed her eyes to shut out the fire glow.

At once two strange figures entered the door. Evelyn knew, though she had never seen them before, that they were the Old Year and the New. The New Year came merrily in, fitting on beautiful, rainbow-hued wings. The decrepit Old Year bore, besides all the infirmities of age, a load, two packs, one much weightier than the other.

"Hi!" said the cheery young New Year, "why don't you make your packs even, and put that burden on the left, where it will not press down your wings?"

"I cannot," rejoined the Old Year; "these are the deeds of men, good and evil; place them where I will, the evil ones fetter my wings when I would lift them skyward," and he sighed heavily.

"Poor Old Year!" said the New, sympathizingly. "Nay, it is you who are to be pitied," said the Old. "I have only a few more steps to take, and I shall rest at my journey's end; but you are so young, so bright, with so long and hard a journey before you, for you have three-hundred and sixty-five milestones to pass. Yet, I must cumber you with these bundles of mine."

"Must?" asked the New Year, and already his countenance began to cloud and his wings to droop.

"Yes," said the Old Year, sorrowfully; "but have no hard thoughts of me, I entreat you. The children of men force me to it. Each gives me a burden which I must pass on to you. Here, for instance, is this girl, sweet-faced and innocent looking, yet see what she has given us to bear."

Evelyn tried to utter an indignant disclaimer, but somehow she could not speak. So she settled back in silence to watch the end of this strange scene.

"I hardly know whether it is worth while to give you these," said the Old Year, taking out a package labeled "Promises." "Hers are almost worthless. They break so easily. These are in sad shape."

They opened the packet.

Mem.—To pay old Peter for the chestnuts he bought in the fall. "If the old man had had that money, he might have had a warmer coat, and so been spared the cough he has now."

To carry Miss Leonard the thread and trimmings for my new dress. "Poor Miss Leonard! It had been a sad nuisance for her to wait for these things, when she had turned off other work for this."

To write a letter for Norah to her mother. "How long the poor soul has waited for a letter from America!"

To mend Tom's bill. "It was six weeks ago that he had asked her to do it."

To return the book borrowed from May Allen in the summer. "May's cousin wanted to read the book, but it was out of place."

To match silks for Aunt Lucy. "Dear old invalid! It has been a cross for her hands to be idle so many days."

To feed Tom the first thing after breakfast every morning. "No use to put that down. The little canary died of neglect. And indeed it is hardly worth while to burden you with these. Yet her guardian angel would be grieved if I gave these up in this sad condition!"

Evelyn tried to cry out that she was heart sorry and to beg for one more chance, but again the power of speech failed her. But the New Year seemed to divine her thoughts and said:

"Let me take them. She may keep them yet."

"Well, try her," said the Old Year, but not hopefully.

"Here are things it will be harder to dispose of," and he took out a packet labeled "Habits."

"I haven't time to tell you about them all—the habit of procrastination, the habit of slang, the habit of asserting herself, the habit of exaggerating, the habit of consulting her own ease. When I took them they were smaller, some not habits at all, only inclinations, and I fear they will grow with you. It is so easy for the exaggeration habit to grow to falsehood, and consulting one's ease to expand into selfishness."

The New Year's bright face was sadly overcast as he assumed the burdens. "O, that I might be rid of them!" he moaned.

"I will relieve you faithfully, I will; I am so sorry; I

never thought; I'll do better, indeed I will," Evelyn would have said, when just then mamma called "bed-time!" and Evelyn opened her eyes in surprise.

"I am so glad it was only a dream," she said to herself, "and yet—well, no—it wasn't all a dream."—Sabbath School Visitor.

### Fred and Carlo.

BY FAY STUART.

Little Fred Keith had no brother nor sister to play with, and when company came he was very selfish with his playthings.

One day his father brought home a beautiful collyer. "Now, Fred," he said, "Carlo is to be your pet, but you must treat him kindly and not be selfish."

They had grand frolics when they went for a walk together. If Fred threw a stick into the pond Carlo would always swim out and bring it back.

One bright morning in July, Fred went out into the pasture to pick berries. He carried two small pails, in one of which mother had packed a nice luncheon. Carlo trotted along carrying the empty pail in his mouth.

The blueberries hung in clusters on the low bushes, but the sun was hot, and before one pail was filled Fred decided that it was surely dinner time. He sat down in the shade of a tall laurel bush and began to eat a sandwich. Carlo smelled the meat and begged for a piece, but though his big brown eyes were watchful, and he held up both paws, Fred took no notice.

"I'm real hungry and I want it all myself. You can catch a squirrel," he said at last.

The second sandwich was half gone, and Carlo's eyes looked sad. "Carlo has been chasing a rabbit all the morning; perhaps he is as hungry as I am. I guess maybe he can have this ham and cake, and I'll eat the pie."

Carlo barked a joyous "Thank you!" and, somehow, Fred's pie tasted twice as good as usual. Then they ran down to the spring and drank some of the clear water.

When both pails were full they started for home. Faithful Carlo carried one pail so carefully that not a berry was spilled.

The next afternoon Fred took Carlo for a walk in the fields. Grandfather's barn, where he kept his salt hay, stood all by itself in the pasture, and near-by was an old cellar. Fred went to the edge to look over; a stone loosened, and he fell in. He tried for a long while to climb out, but each time he fell back.

Carlo ran round the edge, barking; then he jumped in. Fred was glad that he did not leave him alone. He called for help until he was tired. The sun went down with all his might, but the only answer was an echo from the old barn. By and by he lay down beside Carlo and cried himself to sleep.

When he awoke the moon was shining brightly. He remembered a ginger snap that was in his pocket. "I'll give Carlo half the dear doggy!" he thought. Out came the cookie and his little blank book with it. Fred shouted with delight as he emptied his pocket. It was full, like all boys' pockets, and sure enough! there was a stubby pencil, and some string.

He tore a page from the book and wrote:

"Dear Mother—I'm in the old cellar and can't get out. FRED.

He tied the paper round Carlo's neck. Then he piled up all the rocks until he could reach high enough to help Carlo out.

"Go home, quickly, Carlo," he said, and the dog leaped away.

Lanterns were flashing into dark corners, and all the neighbors were hunting for Fred. Mrs. Keith ran to the door when she heard Carlo's bark. How she did hug him after she had read the note!

"Mother," exclaimed Fred, when he had eaten supper and finished telling the story of his adventure. "I'm glad that I gave Carlo some dinner yesterday. If he had not helped me I'd be in the old cellar now."

"Yes," said his mother, "Carlo is a true friend. I should be very sorry if my little boy were selfish to such a good dog."—The Morning Star.

### Special Confidence.

"Aunt Cornelia, I've always thought you were one of the best Christians I ever knew, and I've been wishing I could have a little talk with you and ask you some questions about something that has always bothered me."

"All right, Jack, free your mind and if I can help you any, I will be glad."

"Well, now, I wonder what people mean by 'special providence.' I never had such a thing as a special providence happen to me, I'm sure, and I suppose I'm kind of Christian, too."

Aunt Cornelia laughed as she looked into the bright, boyish face before her, and she said:

"Well, Jack, I have always regarded you yourself as a

very special providence, you've been that to me, anyway."

"Oh, Aunt Cornelia, do talk so a fellow can understand. I know of course that Providence takes care of us all the time in a general way, but about this 'special' I don't see."

"Suppose I tell you a story!"

"Good, wish you would," said Jack, for Aunt Cornelia's stories were generally worth hearing.

"During the war, while we were living near Winchester, where father preached so long; we had a good many interesting experiences, of course, and I just now think of one that I believe would make this subject plain."

"All right, let's have it."

"You know father was lame and could only get about the house on crutches, so, of course, he could never go out anywhere except as he rode. So he had a very good horse, one that he had trained himself, until he knew what was wanted of him almost as well as father did. Well, you know, in those days when soldiers came into a place they generally appropriated whatever they wanted, and this was especially true in regard to horses or stock of any kind. Of course, we were all in constant fear that the horse would be taken, and used to wonder much what father would do in such a case. Sure enough, one day some soldiers spied the barn, and riding up to it attempted to open the door. Mother saw them first.

"Gee!" she said, "make some coffee and get some ham frying as quick as you can," and out she started toward the barn. The soldiers saw her coming down the path, the feeble, little, old woman, and they fell back a few steps. Mother quietly laid her hand on the latch of the door, and leaning back against it she said in her gentle way:

"What is it, gentlemen?"

"We want the horse you've got in there."

"That is the Lord's horse; you can't have him."

"Never heard the Lord kept horses."

"Well, He keeps this one right here for my poor, lame husband."

"Well, you just get out, because we've got to have that horse. Why, the government says so."

"But you see my husband is a minister, and he is sent for every day often to visit some poor, wounded soldier, and write to his mother and pray with him and close his dying eyes, maybe, and how could he ever go if you should take this horse?"

"Well, we have got to have him."

"But perhaps a man of you may get a bullet in your breast and need the minister yourselves to-morrow."

By this time the ham and coffee were very much in evidence, and mother invited the soldiers in to dine with us. Of course, after a good meal they felt ashamed to say any more about the horse, and rode off without him. This did not occur once only, but again and again did rough, swearing soldiers come and demand that horse.

"Nobody went out to talk with them but mother, and no matter how fierce and determined they were at first, they always turned about and went off as meek as lambs, and when the war was over, father and the old horse were still joking about their errands of mercy as usual."

"Now, Jack, whatever you may call it that kept those lawless men from thrusting aside the little old lady standing guard at the barn door, and taking what they wanted, I call it 'special providence.'"

"Aunt Cornelia, I understand it as I never did before, and I'm very glad I asked you."—New York Observer.

### Golden Rule Arithmetic

"Phil," whispered little Kenneth Brooks, "I've got a nice secret to tell you after school."

"Nice?" asked Phil.

"Yes," was the answer, "nice for me."

"Oh," said Phil, and his eyebrows fell.

He followed Kenneth around behind the schoolhouse after school to hear the secret.

"My Uncle George," said Kenneth, "has given me a ticket to go and see the man that makes canary birds fire off pistols and all that. Ever see him?"

"No," said Phil, hopelessly.

"Well, it's first rate, and my ticket will take me in twice," said Kenneth, cutting a little caper of delight.

"Same things both times?" asked Phil.

"No, sir-ee; now tricks every time. I say, Phil,"

Kenneth continued, struck with the other's mournful look, "won't your Uncle George give you one?"

"I ain't got any Uncle George," said Phil.

"That's a fact. How about your mother, Phil?"

"Can't afford it," answered Phil, with his eyes on the ground.

Kenneth took his ticket out of his pocket and looked at it. It certainly promised to admit the bearer into Mozart's Hall two afternoons. Then he looked at Phil, and a secret wish stole into his heart that he hadn't said anything about his ticket; but, after a few moment's struggles, "Phil," he cried, "I wonder if the man wouldn't

change this and give me two tickets that would take you and me in one time?"

Phil's face grew bright and a happy smile crept over his broad little face. "Do you think he would?" he asked eagerly.

"Let's try," said Kenneth, and the two little boys started off for the office window at the hall.

"But Kenneth," said Phil, stopping short, "it ain't fair for me to take your ticket."

"It is, though," answered his friend, stoutly, "cause I'll get more fun from going once with you than twice by myself."

This settled the matter and Phil gave in.

"So you want two tickets for one time?" said the agent.

"Yes, sir," said Kenneth, taking off his sailor hat; "one for Phil, you know."

"You do arithmetic by the Golden Rule down here, don't you?" asked the ticket man.

"No, sir, we use 'Ray's Practical,'" answered the boys; and they didn't know for a long time what that man meant by the Golden Rule.—Southern Churchman.

**Ned's New Resolutions.**

BY K. G. WALKER.

"I tell you what it is, Alice," said Ned Brown to his sister, "I am going to turn over a new leaf to-night, and make some new resolutions; and I'm going to keep them, too."

Alice looked up from her book with an incredulous little laugh.

"How?" she said. "As James gives up his pipe every year? He says to papa every New Year's morning: 'Faith, an' Mr. Brown, I've given up me poipe, fer good this time; I've trun it away.' Then when papa catches him with the same old pipe a few days later, he apolo-gizes: 'Faith, Mr. Brown, I trun it away aisy, for I was afeard I'd made it agen!'"

Alice was 14 and Ned 12. On the added dignity of those two years' difference in their ages Alice assumed at times a very toplofty air toward Ned, which was very irritating. Ned made no reply, but, with flushed cheek, quietly proceeded to draw up his resolutions. We looked over his shoulder. This is what we read:

- I am going to try to do as near right as I can every day of my life.
- I will always tell the truth.
- I will never sneak out of anything disagreeable that I ought to do.
- I will study hard while I am in school.
- I will never read any trashy books.
- I will play fair, and always take the part of any little fellow that is being stepped on.
- I will try to be polite to everybody, and cheerfully obey my parents and teachers.
- I will never forget that a boy must love work to make a successful man.
- I will love goodness better than money, and try to follow the Golden Rule.
- Lastly, and all the time, I will try to be a true disciple of Jesus Christ, and ask God to help me.

December 31, 1900. EDWARD BROWN.

When he had placed the last period he rose quietly, went around to Alice's side of the table, and laid the sheet before her.

"There, Alice Brown," he cried, with a new ring in his voice. "That is brand-new, and I'll get somebody besides myself to help me keep it!"

Alice read it through, then she threw her arms impulsively around Ned's neck, and said, with a sob in her voice: "You dear old Ned, I'll never be mean to you again!"—Epworth Herald.

**Away.**

BY JAMES WHITCOMB RILEY.

I cannot say, and I will not say  
That he is dead—He is just away!  
With a cherry smile, and a wave of the hand,  
He has wandered into an unknown land,  
And left us dreaming how very fair  
It needs must be, since he lingers there.  
And you—O you, who the widest yearn  
For the old-time step and the glad return,—  
Think of him faring on, as dear  
In the love of There as the love of Here:  
And loyal still, as he gave the blows  
Of his warrior strength to his country's foes—  
Mild and gentle, as he is brave,—  
When the sweetest love of his life he gave  
To simple things:—Where the violets grew  
Pure as the eyes they were likened to,  
The touches of his hands have strayed  
As reverently as his lips have prayed;  
When the little brown thrush that harshly chirred  
Was dear to him as the mocking bird;  
And he pitied as much as a man in pain  
A writhing honey-bee wet with rain—  
Think of him as the same, I say;  
He is not dead—he is just away!

**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.

**Daily Bible Readings.**

- Monday, January 27.—Acts 20: 2, 3; Romans 1: 1-17. Paul's debts to others (vs. 14, 15). Compare I Cor. 9: 16.
- Tuesday, January 28.—Romans 1: 18-32. The wickedness of the wicked, calling down God's wrath (vs. 18). Compare Col. 3: 5, 6.
- Wednesday, January 29.—Romans 2: 1-16. There is no respect of persons with God (vs. 11). Compare I Pet. 1: 17-19.
- Thursday, January 30.—Romans 2: 17-3: 8. The Jew as a Jew is not free from guilt. Compare John 5: 45.
- Friday, January 31.—Romans 3: 9-31. Basis of justification (vs. 28). Compare Eph. 2: 8, 9.
- Saturday, February 1.—Romans 4. The ground of Abraham's righteousness (vs. 3). Compare Gen. 15: 5, 6.

We welcome Rev. G. W. Schurman as the writer of the Prayer Meeting Topics through February.

All will be pleased to read the article from President Lawson, on "Our Future," which appears in this issue. We are passing through our "transition period." The Lord will show us the way when it becomes necessary for us to see it.

A very readable and important article from Sec'y Rutledge is held over for want of space and will appear next week.

We are all anxiously awaiting the February course of study on "Initial Truths," to be prepared by Rev. G. R. White. Be ready for it on the first week in February, as the first lesson will then appear.

**Prayer Meeting Topic—January 26.**

Belief and Confession. Rom. 10: 9, 10.

This lesson should be made helpful to two classes of persons; to those who are laying too much stress on works, as a means of salvation; and to those who are trying to serve God secretly. We have such people in all our Unions. They need the help that truth only can give. This Scripture cannot fail to help, if rightly presented, but these verses should not be separated from the context.

**WARNINGS.**

1. Zeal is not always an evidence of salvation. Un-saved people are often very zealous in religious matters. Those who hope to be saved by their good deeds are zealous workers. Remember the man, who in a dream had his zeal weighed, and to his joy found it to weigh one hundred pounds, but when he had it analyzed was pained, because it contained ninety-three per cent. of selfishness.

Test your zeal, brother.

2. Sincerity stands for itself only. "It cannot be a substitute for obedience to Christ. Confession of Christ as Lord is a requirement of the gospel. No amount of sincerity in secret service is equivalent to confession. It was Jesus, and not the church, who said, "But whosoever shall deny me before men, him will I deny before my Father which is in heaven." Matt. 10: 33.

**JOYFUL FACTS.**

We are not required to discover a Saviour, but simply to accept the One sent to us.

We are not to harmonize the apparent mysteries of the Bible, nor are we required to give the how and why of any truth, in order that we may be saved; we are however to accept the declaration—that Jesus Christ was raised from the dead for our justification.

Notice the order—believe, confess, be saved. This is the divine order, it is also the order of experience. If we aim at salvation let us take the right road—believe, confess, be saved. G. W. SCHURMAN.

Halifax.

**Our Future.**

BY REV. G. A. LAWSON.

Pres. of Maritime B. Y. P. U. Convention.

I am not a prophet, consequently it is impossible for me to make many definite statements regarding the future of our Maritime Union; but I have hope in the future and this hope is shared by others within the borders of our Convention.

Many who listened to the discussion of this subject at our last Maritime Convention were discouraged by the pessimistic utterances of some of the brethren—and some gave the old time advice—"Cut it down, why cumbereth it the ground?" Others were optimistic and said—"Leave it alone this year, the next also, and then we will be in a better position to pass judgment."

The optimistic spirit, fortunately prevailed and it was decided to take up the work with renewed zeal. A difference of opinion existed however, regarding the time and place of meeting. Some urged the holding of a separate Convention, others thought it unwise to make any change. Finally upon the recommendation of a committee appointed to consider the whole matter it was decided that in 1902 we would meet as heretofore, with the Maritime Convention, and in 1903 a separate Convention would be held, at which time our future policy would be definitely outlined. It was also recommended that the local societies consider well the proposed changes so that at the Convention '02 their representatives would be in a position to vote intelligently on the question.

The fact that some of our Conventions have been very helpful cannot be denied. Many active Christians, both in the pulpit and in the pew, have, through the gracious influences of these annual meetings, been led into wide fields of usefulness; but notwithstanding this fact, it is evident that our present arrangements are not entirely satisfactory.

Those who have been in the work for some time feel this keenly. Our sessions are too hurried, matters of importance are not discussed at all, very few of our young people are in attendance. The reason is apparent,—our churches can only send two or three representatives, and in the majority of cases the older members are selected, and very often they are not in sympathy with the Young People's movement. I believe that our young people must be brought into closer touch with our denominational work. The burden that is now being borne by our older members, must, of necessity, in a very few years rest upon us. For this reason it seems proper, and to me advisable, that our young people should be brought to the front in parallel lines with the old bodies, that by degrees, as years are added to them individually they may step into the places now occupied by older brethren when they have gone to the "rest that remaineth."

If, as it is proposed, a separate Convention is held, the young people will be thrown on their own resources. Instead of going to the Convention to hear what other people have to say, they will go with the determination to say and do something themselves. More time will be given to the discussion of methods of work. The lay element will be made use of. The present tendency is to call upon the pastors, for everything. I believe that we have young men and women in our churches, as well qualified to address our Conventions, as the average pastor, and they should be called into service. "Culture for service" is one of our watchwords, and the two things must go hand in hand. The best culture manifests itself in service and in our Maritime Union. There is a place for both. With this idea before them, the representatives of our local societies, in attendance at our last Convention, decided, that if our Maritime work was to be made a success, a course of Bible study must be provided in the columns of our own paper, the MESSENGER AND VISITOR. Accordingly a committee was appointed to have the oversight of this work. After carefully considering the needs of the constituency, a splendid course of study was outlined and we have had the privilege of spending a month with Rev. H. R. Hatch, studying "The Kingdom of God."

Next month Rev. G. R. White will place before us some "Initial Truths." In March, Rev. Dr. Trotter will lead us in the study of that most interesting subject—"The Christian as a Child of God." The following month Rev. G. H. Day will present the subject of "The Christian as a Servant of God." If this course is enthusiastically followed by all our young people, I think I am safe in saying that other courses of study will be provided in the coming years. The Maritime Union will then be able to give a reason for its existence, and our Conventions, whether held annually or bi-annually, separately, or as at present, in connection with the Maritime Convention, will be filled with power, and our young people as never before will do aggressive work for Christ.

Young people of the Maritime Provinces, there is a mighty work before us, and on our banners are inscribed too many victories to flinch when the day is darkest. God is leading.

- "He has sounded forth the trumpet that shall never call retreat.
- "He is sifting out the souls of men before his judgment seat.
- "Oh, be swift my soul to meet Him, oh be jubilant my feet.
- "The Lord is marching on."

Young Christians let us march on with Him to victory.

**Illustrative Gatherings on Prayer Meeting Topic.**

SELECTED BY SOPHIE BRONSON TITTERTON.  
Every Christian ought to testify for Christ by a daily life full of Christianity.

To believe in God is to be filled with him, to enter into life eternal, and have it enter into us.—Baptist Union.

## Foreign Missions.

### W. B. M. U.

*"We are laborers together with God."*

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

#### PRAYER TOPIC FOR JANUARY.

For Bobbili—its missionaries, native helpers, Christians and schools, that the seed sown may yield an abundant harvest. For our Woman's Missionary Societies that every Christian may become interested in missions.

The Home Mission Committee of the W. B. M. U. met in the vestry of Prince street Baptist church, Truro, Dec. 16th. All members of the committee but one were present. After a short time spent in devotional exercises, business was proceeded with and Mrs. C. H. Martel of Great Village appointed Chairman of Committee, Mrs. Willard King, Truro, Secretary. A good deal of discussion followed as to how the work of the committee could best be carried forward and a number of resolutions were passed. We hope to have a communication ready for the February number of the Link with some fresh intelligence from our Home Mission fields which we trust may have a stimulating effect upon our societies. L. W. K.

#### Kingsboro, P. E. I.

On Sunday evening last a missionary concert was given by the "Mission Band" in the Baptist church which proved to be of a very interesting nature, attracting a large and appreciative congregation. The exercises consisted of recitations, duets, solos, quartettes and choruses, each part being rendered in a most satisfactory manner, reflecting great credit upon the friends who assisted, and also upon those who instructed the children in their various parts. We were gratified to find that the proceeds amounted to the sum of \$9, which is, we understand, to be donated to the funds of the Foreign Mission Board. J. W. GARDNERS.

#### Hillsdale, Hammond.

Our W. M. A. S. was organized August, 1896. Since then a few of us have endeavored to do something in this great work. This year we have undertaken to support a Bible woman on the mission field. We have sent \$15, and our Treasurer, Mrs. I. N. Faulkner has some money on hand which will be sent soon. Our desire is to do more in the future than we have in the past. We have had several discouragements. Three of our good sisters have moved away. Two dear sisters have gone to their heavenly home. We now have a membership of ten, also six auxiliary members. We hold our meetings the first Tuesday in each month. Our meeting, Oct. 1st, met at Hillsdale church. President in the chair. Meeting opened by singing, "O for a faith that will not shrink." Scripture reading, Heb. 1st. Opening prayers by Sister Fowler and Steeves. We felt God's presence with us strengthening us to press on in the Master's work. Our President, Sister S. Smith, gave us an interesting report of the W. B. M. U. Convention held in Main St. Baptist Church, St. John. Sister Smith read from tidings the President's message. Meeting closed by prayer and singing, "Blest be the tie that binds." Mrs. J. S. BAIRD, Sec'y.

#### Melvern Square.

The ladies of Melvern Square decided to have a Thanksgiving concert instead of Causade Day. Accordingly the 24th of Nov. was selected for the same. The programme consisted of a dialogue, "The Conquering Cross," which (with the assistance of a male quartette who rendered two fine selections) occupied the evening. The programme captured and held the attention of the audience the entire evening. The sum raised was \$28.20, and this a voluntary offering. The ladies of our society have for some years supported a Bible woman under the care of Miss Ida Newcombe, India. Last year, we, the W. M. A. S., made our pastor's wife a life member. Our society is small but in a healthy condition. We are hoping for some new members soon. We are also hoping to do something towards Home Missions this year. We realize that the giving needs to be largely mixed with faith and prayer. Works without faith we know are of little profit. May the Master help each sister who professes to love him to be inclined to be a true worker in his vineyard. Yours in Christ, HARRIETT V. BARSS, Sec'y.

#### Salsbury, Westmorland Co., N. B.

Ours is an old society, but we have only sixteen members now. Year before last we made our pastor's wife a life member, but on account of building our new church have done nothing extra lately. In July, Mrs. John Sharpe, one of our most influential members died, but "our loss was her gain." Also

In July, Miss Flora Clarke gave a very appreciable address. Through the fall our president was low with fever but we rejoice that God willed to allow her to continue work on earth. Two meetings were lost in 1901. To-day there were seven at our meeting, which was held at the home of the president. The meetings are held at the homes in winter, and in summer in the church. Mrs. Isaiah Smith is president; Mrs. B. A. Stammers, Secretary; and Mrs. J. L. Trites, treasurer. Before closing we wish to highly commend the Boundary Creek Society. Jan. 7th, 1902. LU. M. TAYLOR.

#### Canning W. M. A. S.

Just now our hearts are feeling very sad over the death of two of our most valued and esteemed members. Sister Wordworth, President of the Aid Society for a number of years, passed away in November and since the beginning of December, Sister Mrs. Wallace Newcombe, who has been our President during the last two years, was called to her heavenly home after a very short illness. Both of these sisters were specially gifted and talented. We shall miss their wise counsel, sympathy and help; but God has called them, their work on earth is ended. Of them it may be said, "They have finished the course, they have kept the faith, and have gone to receive the crown of righteousness prepared for those who love God." We earnestly pray that the hearts of others may be inclined to come in with us and take the places of these dear sisters. Dec. 29th, 1901. F. SHEPHERD, Sec'y.

#### Amounts Received by the Treasurer of W. B. M. U. FROM DEC. 25TH TO JAN. 8TH.

West Osslow, F. M. \$3.50, H. M. \$4.05, to constitute Mrs. James Morrison a life member, F. M. \$12.50, H. M. \$12.50; Bridgetown, Tidings, 25c; Lower Economy and Five Islands, F. M. \$4.50, H. M. \$1.50; St. John, a Christmas gift from her husband, to constitute Mrs. T. S. Simms a life member, F. M. \$15, H. M. \$10; Hartford, Amanda McKim, G. L. M. \$1; Louisa McKim, N. W. M. \$1, Reports, 10c; Downeyville, Mrs. A. E. Worden, F. M. \$1, Collection Missionary Meeting, F. M. \$1.65; Cheverie, F. M. \$2, N. W. M. \$1, G. L. M. \$1, H. M. \$1; Harper's Brook, toward Miss Clarke's support, \$7, H. M. \$2; Brookfield, Tidings, 25c; Summerville, F. M. \$8, H. M. \$2, Tidings, 25c, Reports, 15c; Sillsbury, F. M. \$7.50, H. M. \$oc; Tekkall, Flora Clarke, Tidings, 30c; Isaac's Harbor, F. M. \$9.54; Forest Glen, West Co. F. M. \$12.31; Truro 1st church, F. M. \$12, H. M. \$7, Reports, 35c. MARY SMITH, Treas. W. B. M. U.

Amherst P. O. B. 513

### Foreign Mission Board.

#### NOTES BY THE SECRETARY.

In the interest of our mission work in these Provinces, in the Northwest, at Grande Ligne and in India among the 2,000,000 of Telugus, it has been proposed to raise at least \$50,000 as a special thankoffering in view of the many blessings vouchsafed to the Baptists of these Maritime Provinces during the last 100 years of their wonderful history. The movement was started some time ago, but in view of the effort put forth in connection with the "Forward Movement," so called, of Acadia College, it was held in abeyance until the time had expired for raising the \$60,000 asked for. Now that the time is up it was felt that our mission work should have the right of way without 'let or hindrance' on the part of any, and with the blessing and approval of all who have been and are interested in the "Acadia Forward Movement." This we are sure to get, because it is due to our mission work and because the Mission Boards gracefully gave way to the College so as to help in the canvass for our educational institutions.

Something has already been done for the 20th Century Fund for Home and Foreign Missions. Plans have been matured, allotments made in some instances and committees appointed to supervise the prosecution of the work. But all this is only preparatory. To give effect to what has already been done there must be the hearty, vigorous appeal and canvass which can only be done by an earnest, enthusiastic, whole-souled man, or men, who shall present the claims of our great missionary enterprises in such a way as to call forth sympathetic responses from our people. Among the brethren in the ministry who seemed to be specially fitted to engage in this work and make it a success the name of Rev. H. F. Adams, late of Truro, at once occurred to the brethren of the committee. An offer was made to him to undertake the work, which was accepted. This brother has entered upon the canvass and is meeting with much encouragement.

At the last meeting of the Foreign Mission Board the following resolution was passed unanimously:

"Whereas, The Committee who have the oversight of the raising of the 20th Century Fund for Home and Foreign Missions have engaged the Rev. H. F. Adams as a special agent for the prosecution of this important work; therefore

Resolved, That this Board express their approval of this action, taken by the Committee, and their confidence in Mr. Adams as a brother eminently fitted to push the work to a successful issue and would commend him to the sympathy and support of all our people.

### Strength in Reserve.

Every well-appointed army has its reserve corps. It is not beaten until that corps is overcome. So in every life there is a reserve strength which may be called upon as the exigency arises. No one can be wholly conquered until this is exhausted, and no one knows how great this is until it has been drawn upon. It is not an uncommon experience in life to hear one say, "I do not know how I bore that trial or met that demand, or did that work." As from the farther side it was looked back upon it looked so formidable. So dark, so forbidding, that the one compelled to meet it could only say, "I do not know how I did it." Well he could not had it not been for this reserved strength. So, too, sometimes a trial lies impending before us. Black and ominous it lies across our path like a great thunder-cloud on the horizon, like a huge iceberg thrusting itself out of the fog and looming up threatening disaster to the ship on whose vision it breaks. How can I meet it? one says, it looks so vast and so instinct with disaster. Well, he cannot without this reserve force of which we are speaking, and what this shall be to him he cannot know until the testing comes. No pathway reveals its secrets until it is trodden.

What is this reserve strength? Well, undoubtedly by nature we are in the possession of endowments, of which we do not dream until they are drawn upon. Emergency creates resource; demand compels supply. But to the Christian in all this there is something other than the natural reinforcement. There is also to him the divine aid. He hears a voice saying, "I will not leave thee. As thy day is so shall thy strength be, and because I will be thy help." And the mystery of it need not keep us from its comfort. There is no more mystery in that God helps than in that nature will respond to our call. In both alike there is vast comfort for us, and in the confidence they give we can be undaunted. The future may hold surprises but it need hold no trial in which we may not conquer.—Baptist Commonwealth.

### The Courtesy of Poor Folks.

"Ian McLaren," writing in the Christian Endeavor World, has the following to say, contrasting the kindness of the poor with the formality of the "upper classes." He says: "It is not wise as a rule to make comparisons between classes, but I am inclined to think that if it comes to the spirit of courtesy, which lies behind all manners, respectable working people, say our artisans and their wives, will make a better show than their masters and their wives. They will have less of that concern about their own dignity, which is always a sign of vulgarity; they will have more regard for the claims of other people; they will be more anxious not to hurt another's feelings; and they will be quicker to render services in the little exigencies of life; and all this is the fruit of courtesy."

"Were any woman (and I count this a perfect test) traveling with a young child and some articles of luggage, it would be better for her, as a rule, to take a place in a third-class carriage rather than in a first-class carriage. The chances are that among richer people, unless they gathered from something she said, or from her name upon a dressing-case, that she was a person of distinction—in which case they would take any trouble in exact proportion to their own meanness—they would eye her with displeasure, convey to her the idea that the child was a nuisance, ignore the struggle with her luggage, and make her glad to leave the compartment. Were she to travel with an artisan and his wife, they would bid her welcome, make her feel at home, anticipate her wants, and encompass her with attentions—because she was a lonely woman with a child. And the service of a woman and a child is the climax of courtesy."

## Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

## Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

HOOD'S PILLS cure all liver ills. Price 25 cents.



Sunday School Convention.

The ninth semi-annual meeting of the Kent Co. Sunday School Convention met at McLaughlin Road on Jan. 11th and 12th. The heavy snow fall on Friday and storm on Sunday prevented many from being present, among them several who were expected to do much of the work of the Convention which necessitated many changes in the programme and much additional work on the part of the President, still the audiences were large and a spirit of cheerfulness prevailed, and the programmes of the schools were excellent and greatly enjoyed by those who listened to them.

The first session at 3 p. m., opened as all the sessions did with short devotional services followed by the business of the Convention, election of officers, etc., discussion on the helpfulness of the Convention to our Sunday School work, the question box was passed and questions answered. At seven o'clock a temperance programme was given by Rosefield Division of the Sons of Temperance, followed by an address on Loyalty and Citizenship as seen from an Orangeman's standpoint, by President R. M. Bynon, followed by an hour devoted to Happy Greetings interspersed with short recitations and singing. First on Sunday morning was Opening a Model Sunday School, then the teaching of a model lesson, reading of an essay, and sermon preached by Rev. M. M. Bynon. The afternoon session opened with a Bible reading on Prayer, followed by the programmes of the St. Mary's and Dundas schools. Evening session was devoted to programme of the Buctouche school, reading of essays and short sermon. The Convention closed, the members feeling that notwithstanding adverse circumstances the meeting had been helpful, enjoyable and beneficial to all the schools represented and to the Sunday School work in Kent Co. ANNIE D. KING.

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrears (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

Notices.

At the Home Mission Board meeting convened in Yarmouth Sept. 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent satisfactory disposition of his work be arranged. Correspondence upon all Home Mission questions should be addressed to me during this provisional arrangement. Any correspondence forwarded to me, will be immediately submitted to the members of the committee. P. G. MOSE, Sec'y. Prov. Com.

Yarmouth, P. O. Box 322. P. S.—I would like it to be understood that I have nothing whatever to do with the finances of Home Missions. Do not send any money to me, but to A. Cohoon, Wolfville, N. S. who is still Treasurer of Denominational Funds for Nova Scotia, and he will see that the Home Mission portion reaches our Treasurer in due time. This will save trouble and prevent mistakes. P. G. M.

Literary Notes.

The gradual reconstruction of Mr. Roosevelt's Cabinet lends a direct and timely interest to an article which the Hon. Charles Emory Smith has just written for the Saturday Evening Post, of Philadelphia.

The February number of The Baptist Missionary Magazine has been known for the past few years as "The Home Department Number," being issued at a time of year when special efforts naturally should be made to enlist more fully the sympathy and help of our Baptist brotherhood in the work of the Missionary Union. The current number was planned and has been issued in harmony with the above idea, and we believe will prove helpful to our pastors and others on whom falls the burden of raising the money necessary for the work of the Union. The "Final Quarter Statement" gives a clear and comprehensive view of the financial statement which we confront. A "Monthly Missionary

SEVEN TO ONE

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

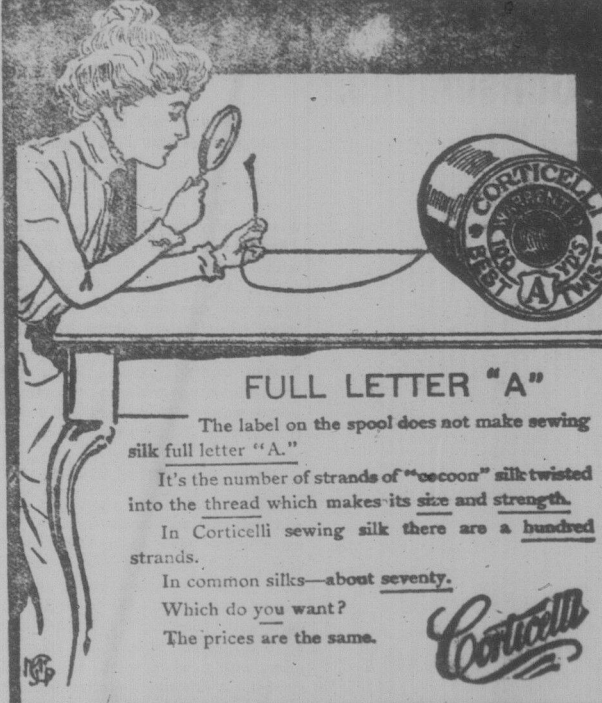
Because Scott's Emulsion is itself the richest and most digestible of foods.

Because Scott's Emulsion gives strong appetite.

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

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

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



**FULL LETTER "A"**

The label on the spool does not make sewing silk full letter "A."

It's the number of strands of "cocoon" silk twisted into the thread which makes its size and strength.

In Corticelli sewing silk there are a hundred strands.

In common silks—about seventy.

Which do you want?

The prices are the same.

*Corticelli*

Survey" and other editorial paragraphs are informing and suggestive for the preparation of missionary addresses. The section on "Encouraging News from Abroad" will furnish abundant illustrative material for such addresses, and cheer the heart of all who read. Other "Helps for Home Workers" are given large space in this number. A symposium on three important questions connected with our work is participated in by more than a dozen leading laymen and laywomen. One of the questions asked is "How can interest in Foreign Missions best be increased in our churches?"

The February Century is to contain two articles, with illustrations, on the new scheme for beautifying the City of Washington; and another important feature in the same issue is "A Visit to Mount Vernon a Century Ago," containing conversations with General Washington as recorded in the diary of a Polish poet attached in this country to the suite of Kosciuszko. In one of their talks the matter of new buildings for the government departments in the "Federal City" was brought up—the expense of the buildings was estimated at \$96,000, and it was suggested that it would be difficult to get enough houses to lodge all the members. "Very well," the General said jokingly; "they have only to camp out; the representatives will be placed in the first row, the Senate in the second, the President with his suite in the middle."

A WORD THAT BORE FRUIT.

It is a quotation from Drummond, says Lillie Hamilton French in the January Century, about men living on the top floor of their being, instead of in the basement, which some seven years ago inspired to good deeds a group of young girls, all belonging to that part of the world generally spoken of as "fashionable"—that part of the world to be more explicit, which has its box at the opera in winter, and its home at Newport during the summer. The objects of the circle were "to raise the tone of their conversation and to help other to live better lives." They rented a floor near one of the avenues needing two figures for designation, and there they started a boys' and girls' club, and a kindergarten. There, too, they worked, but without interfering with any of the requirements entailed by their positions upon young girls just coming out in the world, and so quietly that they escaped in the performance of their philanthropies that public attention which the discharge of their purely social obligations brought upon them. As they have grown with years their work has grown, their horizon has broadened, and the scope of their labors has been enlarged. The very name of the club has been changed, and at their monthly meetings men like Jacob Riis, Booker T. Washington, and Hamilton Mabie are found to address them.

Notice of Sale.

To George Whitfield Perry, of the Parish of Johnston, in the County of Queens, in the Province of New Brunswick, Farmer, and Lucy Jane Perry his wife, Aaron Perry of Havelock, in the County of Kings, Teacher, and to all other persons whom it may or doth concern:

Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the Seventh Day of December, A. D. 1898, and made between the said George Whitfield Perry and Lucy Jane Perry his wife of the first part, and the undersigned, William Crawford, of the City of Saint John, in the County of Kings, and County of Saint John, Agent, of the second part, and duly registered in the office of the Registrar of Deeds in and for the County of Queens in Book B, No. 3, of Records pages 577, 578 and 579, the 14th day of Decem. er, A. D. 1898, the equity of redemption on in the lands set forth and described in said mortgage, having been conveyed by said George Whitfield Perry to said Aaron Perry, there will for the purpose of satisfying the money secured by said mortgage, default having been made in the payment of the principal and interest secured by said mortgage, be sold at Public Auction on TUESDAY, the TWENTY-FIFTH DAY of MARCH, A. D. 1902, at the hour of twelve o'clock, noon, at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises described in said mortgage as follows, namely:—All and singular all that certain lot, piece and parcel of land situate, lying and being in the Parish of Johnston, in the said County of Queens, and bounded and described as follows: Beginning at the northeast side of Pickett's Cove at lot number thirty-one, thence following a cedar fence a direct course a northerly direction till it strikes the side line of a lot number thirty-two, thence following the line between the aforesaid lots number thirty-one and thirty-two to the rear, thence following the base line an east course to the middle of lot number thirty-three, thence running a south course through lot thirty-three till it strikes the north bank of the Washademoak Lake, thence following the bank of the Lake down stream a westerly direction to the Point thence following the shore of the Cove a northwesterly direction to the place of beginning, being the west half of lot number thirty-three and the whole of lot number thirty-two, and the southeast corner of lot number thirty-one, containing in the whole about three hundred and fifteen acres, more or less, and also all and singular all other the real estate of the said George Whitfield Perry, now owned or occupied by him, situate and being in said Parish of Johnston, in the County of Queens, together with all the buildings and improvements thereon, and the rights and appurtenances to the said land and premises belonging or appertaining, and all the estate, right, title, dower, right of dower, property, claim and demand, both at law and in equity of them the said mortgagors, in or out of the said lands and premises and every part thereof.

Witness my hand and seal of office, this 20th Day of January, A. D. 1902. WILLIAM CRAWFORD, Mortgagee.

AMON A. WILSON, Solicitor to Mortgagee.

PURE GOLD TOMATO CATSUP

"It's like mother's" Natural color Natural thickness Natural flavor. Tomatoes and crushed Spices only—try it.

Professor Prince, commissioner of fisheries, will make a thorough investigation into the fisheries of British Columbia.

Acadia University Forward Movement Fund.

- Vale Bros, \$12.50; H Page Allen, \$2; Rev L J Sloughenwhite, \$2; Rev M A McLean, \$5; Henry T Ross, \$50; Capt Amos Buras, \$50; Rev J H McDonald, \$12.50; Dr J F Tufts, \$50; Henry Lovitt, \$5; Mrs Henry Lovitt, \$1; Moses Brown, \$1; Jacob Spinney, \$1; L O Nelly, \$6.25; Mrs T C Lockwood, \$6.25; E D Cooney, \$2; B C Robbins, \$5; Fred M Dakin, \$5; Carrie E Vroom, \$2; Rev H R Hatch, \$25; Frank M Eaton, \$5; Mrs Geo Johnson, \$5; Marion H Dakin, \$2.50; Chas Barratt, \$1; J W Spurden, \$25; J W Bigelow, \$50; Dudgeon Duffy, \$5; Rev W C Goucher, \$5; Wesley Nickerson, \$1; F P Lyons, \$2.50; N Churchill, \$1; F W Verge, \$5; Fred Thomas, \$5; Geo Mc Gregor, \$5; Prof F C Sears, \$12.50; J M Vidito, \$1; Yarmouth City Union, \$25; W H Giffin, \$5; I B Oakes, \$62.50; Chas S Fitch, \$5; Mrs D Murphy, \$1; Mrs S Murphy, \$1; Gordon Mills, \$37; C A Baird, \$1; W C Archibald, \$30; Wm Cushing, \$1; Chas H Ernst, \$1; Mrs Ambrose D Goucher, \$2; Jack Chipman, \$1; "A Friend," \$5; Frank Smith, \$6.25; J L Peters, \$6.25; S D Minard, \$1; Rev E J Grant, \$5; Mrs Minor Hemmeon, \$1.25; Freeman Crosby, \$2; James Crosby, \$2.50; Truman Crosby, \$2.50; Edwin L Crosby, \$2.50; Edwin Crosby, \$2.50; R J King, \$1.25; Jos Durkee, \$1; Mrs M W Brown, \$5; Jos H Porter, \$5; T W Roberts, \$1; Mrs A R Palmeter \$2.50; Fred L Robinson, \$2; Robert Bentley, \$2; O N Bligh, \$5; "A Friend," \$2.50; "Friends," \$2.50; Silas Daniels, \$5; J H Hall, \$5; Henry Andrews, \$2.50; John Carroll, \$5; Ezra Keith, \$5; H W B Colpitts, \$5; W T Colpitts, \$5; J J Mason, \$5; David Estabrooke, \$10; Miss Druscilla Tingley, \$2; J A Glendinning, \$5; Amos J Robertson, \$2.50; Mrs Deborah Clark, \$1; S B Chute, \$5; Rev E E Daley, \$12.50; G W Eaton, \$5; S R Lantz, \$5; Herd Hortin, \$2; Wm Corning, \$5; A D Whitman, \$1; Fred A Bower, \$1; Dr A H Cole, \$5; Rev W J Rutledge, \$10; Capt J B Tingley, \$50; Rev J Miles, \$1; G H Durland, \$1; John McKeown, \$1.25; W B McKeown, \$5; W J Shaffner, \$5; Rev F B Seelye, \$1; Dr J L Churchill, \$10; S E Giffin, \$5; Mrs Ashley McMillan, \$2.50; S C Moore, \$5; C Cook, \$6.25; Mrs Jas A Gould, \$1; Norman Longley, \$5; N Margeon, \$5; W A Bason, \$1; Hiram Goudey, \$10; Louise Bourne, \$1; Rev T A Higgins, \$10; N C Scott, \$5; Meida T Saunders, \$1; Edith M Johnson, \$1; J Andrew Coldwell, \$12.50; David DeLong, \$3; J A Green, \$1; E Jamieson, \$5; A C Shaw, \$7.50; J W Reid, \$2.50; Mrs N C Scott, \$10; Estate Aaron Crosby, \$2.50; Mrs M Scoville, \$1; Moses Saunders, \$1.50.

A COXON, Treas. Acadia University, Wolfville, N. S., Jan. 15.

# Catarrh and Consumption

I have spent nearly 30 years in the treatment of the above named troubles and believe I have effected more permanent cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, free and post-paid to every reader of this paper who suffers from these loathsome, dangerous and disgusting diseases. My treatment will positively give prompt relief and cure in the worst cases. This is a sincere offer which anyone is free to accept. Address, PROFESSOR J. A. LAWRENCE, 114 West 33d St., New York.

## CONSTIPATION INDIGESTION TORPID LIVER

These are the great curses which afflict three-quarters of the present generation. Sufferers from either one or all of them must always feel miserable, and sooner or later become chronic invalids, useless to themselves and a burden and nuisance to friends and family. There is one sure, safe and absolute cure which you can test without any expense. Our remedy is Egyptian Regulator Tea, a trial package of which we will send you free and prepaid on request. Unless you find our claims are true, we must be the losers by this liberal act. Shall we send you the trial package, and lead you to perfect health and happiness? Address, THE EGYPTIAN DRUG CO., New York.

You May Need

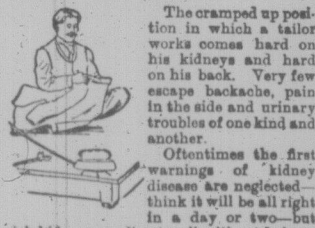
## Pain-Killer

For  
Cuts  
Burns  
Bruises

Cramps  
Diarrhoea  
All Bowel  
Complaints

It is a sure, safe and quick remedy.  
There's only one PAIN-KILLER.  
PERRY DAVIS.  
Two sizes, 25c. and 50c.

## Tailors' Bad Backs.



The cramped up position in which a tailor works comes hard on his kidneys and hard on his back. Vary few escape backache, pain in the side and urinary troubles of one kind and another. Oftentimes the first warnings of kidney disease are neglected—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.

"The D.D." Emulsion  
of Cod Liver Oil  
(Trade Mark.)

Will GIVE YOU AN APPETITE!  
TONE YOUR NERVES!  
MAKE YOU STRONG!  
MAKE YOU WELL!

Dr. Burgess, Med. Supt. of the Prot. Hospital for Insane, Montreal, prescribes it constantly and gives us permission to use his name. Miss Clark, Supt. Grace Hospital, Toronto, writes they have also used it with the best results. 50c. and \$1.00 Bottles.  
DAVIS & LAWRENCE CO., Limited.

## The Home

### HOW TO MAKE MARSHMALLOW CAKE.

Beat together to a cream half a cup of butter and one and a half cups of sugar. Stir two teaspoonfuls of baking powder, with three cupfuls of sifted flour three times. Now add the flour and three-quarters of a cupful of water alternating. Then fold in carefully the stiffly beaten whites of four eggs. Bake in two or three layers. For the filling boil two cupfuls of sugar with one cupful of water until it ropes. Just before taking from the fire stir in half a pound of marshmallows broken in small pieces. When melted, pour this sirup gradually into the well beaten whites of two eggs and beat continuously until thick and cold.—Ex.

### HOW TO CURE BLACK HEADS.

Scrub the face every night with resorcin and salicylic acid soap and hot water, using a fine face brush. Dry the face with a soft damask towel. Then rub some of this ointment gently over the face and go to bed: White precipitate, 3 decigrams; boric acid, 2 grams; lanolin up to 30 grams. Squeeze out large black heads with a clean watch key dipped in alcohol. A safe rule to follow is never to squeeze or handle a black head which cannot be plainly seen in a mirror held three feet distant from the face.

### HOW TO BROIL BEAR STEAKS.

Have one and a half pounds cut from a young animal, as old bear meat is hard and tough and is only palatable in a highly seasoned ragout. The steaks should be three-quarters of an inch thick, season with a rounding teaspoonful of salt and one-fourth teaspoonful of pepper, broil like beefsteak and serve hot on hot plates with barberry or wild plum jelly. This game resembles pork in flavor.—Ex.

### HOW TO PREPARE EGGS A LA TRIPE.

Boil eight eggs hard, chill in cold water, then remove shells and separate yolks and whites, keeping yolks entire. Shred the whites. Make a pint of bechamel sauce. Place the yolks of eggs in the middle of a heated dish and the shredded whites around them. Pour the boiling sauce over them and sprinkle a little minced parsley over the top. Garnish with fried croutons of toast points.—Ex.

### CARE OF MEN'S CLOTHING.

When partly worn suits are properly mended and renovated, it greatly improves their appearance and makes them last much longer than if this work is neglected. When the back of the coat becomes shiny, sponge it well, lay a cloth over it and iron it dry. Place a piece of thin, firm goods under three cornered tears and tiny breaks when they occur and darn the edges down to it. When the edges of the coat or vest become worn, remove the braid, if there is any, and replace it with new. The back of the vest often wears out before the rest of the garment, and when such is the case remove the old back, press it carefully and use it as a pattern to cut the new one by. You can see how to put it in by examining a new vest. The corners of the pockets should be sewed back in place as soon as they begin to tear down.

A thorough brushing and cleaning are often necessary, but many cleaning fluids contain strong drugs which are neither necessary nor advisable for this purpose, as they often fade the cloth. The following is a very simple and effective method of cleaning coat collars and removing soiled spots from woolen clothing: Prepare a strong foamy suds by dissolving pearline in hot water, dip a clean, stiff brush in it and scrub the soiled portion with it. An old toothbrush that has been discarded for toilet purposes is good for this work. Dip it in frequently, changing the suds for a clean one whenever it gets

dirty. When the spots are removed, scrub with clean water and hang it up until dry enough to iron. Press it on the wrong side or if that is not convenient cover the right side with a cloth and iron until perfectly dry.—Ex.

### IN CASE OF FIRE.

Quick, intelligent work is imperative when a person's clothing becomes ignited. Your first move should be to get the person at length upon the floor. The easiest and safest way to accomplish this is by tripping. Then roll him over and over. This alone will go a long way toward smothering the flames; but at the same time lay hold of a rug, coat, or anything thick, with which the operation can be more speedily and effectually completed. A pallful of water will answer the purpose, perhaps; but do not take even ten seconds to obtain it. It is of vital importance that you make use of the nearest means. Strive to keep the flames away from the upper half of the body, for that is the most vulnerable portion of the human anatomy. Should your own clothing catch fire, it will require all of your courage and training to enable you to act rationally. The natural and almost overpowering impulse is to run. Don't; it only makes a bad matter rapidly worse. Lie down at once and roll yourself up in anything which will assist in smothering the flames. Fire has a strong upward tendency, and it will soon envelop your whole body, if you remain on your feet. The danger of your inhaling the flames is also greatly increased, and internal burns are pretty uniformly fatal. So far I have used the masculine pronoun, but all of my directions apply with even more force to women. It is a sad fact that three-fourths of those who suffer from burns belong to the fair sex. This is attributable, in a large measure, to the inflammable nature of their dress.—Good Housekeeping.

### TEETHING BABIES.

A Trying Time for Mothers When Great Care and Watchfulness is Necessary.

There is scarcely any period in baby's early life requiring greater watchfulness on the part of the mother than when baby is teething. Almost invariably the little one suffers much pain, is cross, restless day and night, requiring so much care that the mother is worn out looking after it. But there are other real dangers frequently accompanying this period that threaten baby's life itself. Among these are diarrhoea, indigestion, colic, constipation and convulsions. The prudent mother will anticipate and prevent these troubles by keeping baby's stomach and bowels in a natural and healthy condition by the use of Baby's Own Tablets, a medicine, readily taken by all children and which, dissolved in water, may be given with perfect safety to even a new-born infant. In every home where these tablets are used baby is bright and healthy and the mother has real comfort with it, and does not hesitate to tell her neighbors. Mrs. C. J. Delaney, Brockville, says:—"I have been giving my fifteen-months' old baby Baby's Own Tablets, whenever necessary, for some months past. She was teething and was cross and restless. Her gums were hard and inflamed. After using the Tablets she grew quiet, the inflammation of the gums was reduced, and her teeth did not seem to bother her any more. An improvement in baby's condition was noticeable almost at once, and I think there is no better medicine for teething babies." Baby's Own Tablets can be procured from druggists or will be sent post paid at 25 cents a box by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A GUARANTEE— "I hereby certify that I have made a careful chemical analysis of Baby's Own Tablets, which I personally purchased in a drug store in Montreal. My analysis has proved that the Tablets contain absolutely no opiate or narcotic, that they are a safe and efficient medicine for the troubles they are indicated to relieve and cure."  
(Signed)  
MILTON L. HERSEY, M. A. Sc.,  
Provincial Analyst for Quebec,  
Montreal, Dec. 23 1901.

The Kennard, in Manchester, N. H., one of the finest business blocks in New England, was burned Tuesday. Total loss a round half million. Other houses in the neighborhood were damaged.

## RAW WINDS AND WET WEATHER

cause the Colds that cause Pneumonia and Consumption.

## Shiloh's Consumption Cure

cures the cold, heals the lungs and makes you well. SHILOH cures Consumption and all Lung and Throat Troubles; and Coughs and Colds in a day. Positively guaranteed. 25 cents.

Write to S. C. WELLS & Co., Toronto, Can., for a free trial bottle.  
Karl's Clover Root Tea Cures Headache

## SYMINGTON'S EDINBURGH COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.  
GUARANTEED PURE. 100

## Allen's Lung Balsam

The best Cough Medicine. ABSOLUTE SAFETY should be the first thought and must be rigorously insisted upon when buying medicine, for upon its safety depends one's life. ALLEN'S LUNG BALSAM contains no opium in any form and is safe, sure, and prompt in cases of Croup, Colds, deep-seated Coughs. Try it now, and be convinced.

MILBURN'S  
HEART  
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NERVE PILLS  
FOR  
WEAK  
PEOPLE

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, Anaemia, 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.

## Larger Than Ever Fredericton Business College!

WHY? Because more people are learning of the advantages gained by attending this Institution.  
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W. F. OSBORNE, Principal.  
Fredericton, N. B.

The committee of the Carnegie trust having in charge the money given by Andrew Carnegie for the advancement of education in Scotland at the universities announces that the fees of 2,441 students, amounting to \$114,705, were paid up to Dec. 31, 1901.

# The Sunday School

## BIBLE LESSON.

Abridged from Peloubets' Notes.

First Quarter, 1902.

JANUARY TO MARCH.

Lesson V. February 2. Acts 4: 1-12.

### THE FIRST PERSECUTION.

#### GOLDEN TEXT.

There is none other name under heaven given among men, whereby we must be saved.—Acts 4: 12.

#### EXPLANATORY.

I. THE APOSTLES ARRESTED AND SENT TO PRISON.—Vs. 1, 3. I. AND AS THEY (Peter and John) SPAKE UNTO THE PEOPLE in Solomon's porch or cloister, a pillared portico open to the court of the temple. THE PRIESTS. The priests would naturally resent any usurpation of their place as the leaders of worship and instruction, and any lessening of their influence. AND THE CAPTAIN OF THE TEMPLE was the captain of the guard of Levites and others, whose business was to protect the temple, prevent disorder and any interruption of the services. He was under the direction of the priests, AND THE SADDUCEES. These were rather a party than a sect. They did not believe in the future life, or angels or spirits or the resurrection, "but their real bond of union was political. . . they were supporters of the existing system in alliance with Roman authority, and monopolized public offices in the Sanhedrim, the priesthood, and the magistracy.

2. BRING GRIEVED. Troubled through and through, vexed all through. THAT THEY TAUGHT THE PEOPLE. Different parties had different reasons for their displeasure. The temple police would avoid disorder and unauthorized gatherings. The priests were angry at the interference with their functions of worship and teaching; and the Sadducees, because the miracle and the preaching were a flat contradiction of their religious opinions, and favored their enemies, the Pharisees; and all because the growth of the new sect would interfere with their worldly interests and peace.

3. AND THEY LAID HANDS ON THEM. Arrested them. PUT THEM IN HOLD, i. e., in prison. The word means "ward," under guard, and the place of custody. UNTO THE NEXT DAY. Because it was too late to assemble the Sanhedrim, who could not lawfully sit except by daylight.

II. BUT THE WORK WENT ON.—Vs 4. Just as we have seen in modern missions, the attempts at opposition but increased the number of the disciples. See "Interpreter's House" in Pilgrim's Progress HOWBRET. In spite of the opposition and persecution, the deeds and teachings of the apostles had their due effect AND THE NUMBER OF THE MEN, "a word distinctly restricted to men," was (came to be) ABOUT FIVE THOUSAND. Not that five thousand were added to those who had believed before, but the total of men converted reached that number. The enumeration of three thousand converts at Pentecost (Acts 2: 41) included both men and women gathered at Jerusalem from all quarters for the feast.

III. OPPOSITION AIDED THE CAUSE BY GIVING THE GOSPEL A HEARING BEFORE THE RULERS.—Vs 5-7. RULERS AND ELDERS AND SCRIBES composed the Sanhedrim, the great Jewish court, the rulers were the chief priests, the most prominent

### FIXED THE FAMILY.

#### Grape-Nuts Set Them Right

It is better to have a food epidemic in a family than an epidemic of sickness. A young lady out at Hibbing, Minn., tells about the way Grape-Nuts won her family. She says, "When recovering from typhoid fever my doctor ordered Grape-Nuts Breakfast Food. I gained four pounds the first week, and, as the package was kept on the table for me, the whole family started to eat the new food.

We soon noticed a difference in my younger brother's face, which had been pale and bloodless and who had been suffering from chronic inflammation of the stomach. In a short time he began to eat so heartily that we all remarked about it, and before long he got so he could eat anything without the least bad effect.

We often eat Grape-Nuts dry as we would candy or nuts, and it has a richer taste than when soaked in water. The best way is to put on some good, rich cream.

My sister found that after we began eating Grape-Nuts she had a much greater supply of milk for her babe. We have quit eating hot bread and meat for the evening meal and take in place some nice Grape-Nuts, with cream, and a little fruit, and have all improved greatly in health.

Please don't publish my name. Name can be given by Postum Co., Battle Creek, Mich.

representatives of the priesthood, belonging chiefly, if not entirely, to the Sadducean party. The elders were leading laymen, all members of the Sanhedrim who were neither priests nor scribes. The scribes "were professional lawyers who adhered to the Pharisees."

6. AND ANNAS THE HIGH PRIEST, though deposed by the Romans, AND CAIAPHAS, his son-in-law, made high priest in his stead, yet "like other retired high priests, retained not only the title, but also many of the rights and obligations of the office." Annas was a man of great influence, and the Jews refused to recognize the right of the Romans to appoint high priests. Before these same two Jesus was tried. JOHN AND ALEXANDER. Nothing is known of them except what is here implied, that they were prominent relatives of the high priest. THE KISDRED ON THE HIGH PRIEST. Probably members of the Sanhedrim. Five of the sons of Annas attained to the office of high priest. WERE GATHERED TOGETHER. In the hall of the Sanhedrim, adjoining the temple court on the west.

7. AND WHEN THEY HAD SET THEM IN THE MIDDLE. The two apostles and the lame man (vs. 14). "The Sanhedrim sat in a semicircle, with the president in the center, while opposite were three benches for the scholars of the Sanhedrists, who thus practically learned law. The Sanhedrim, when complete, consisted of seventy-one members, comprising chief priests, the elders of the people, and the most renowned of the rabbis; but twenty-three formed a quorum competent to transact business." THEY ASKED. The tense implies that this question was put repeatedly. BY WHAT POWER, OR BY (Gr. "in," under the influence of) WHAT NAME. "Power" is force, "name" is authority. By what magical power did you do this, and what right had you to use such power?

IV. PETER PREACHING THE GOSPEL TO THE SANHEDRIM.—Vs. 8-12. 8 THEN PETER FILLED WITH THE HOLY GHOST. In fulfillment of Christ's promise (Matt. 10: 19, 20.)

9. IF WE THIS DAY BE EXAMINED OF (concerning) THE GOOD DEED. A strange charge to make against any one. BY WHAT MEANS, whereby, or (as Rendall) by what person. It embraces the two questions of vs. 7. HE now standing before you, IS MADE WHOLE.

10. BE IT KNOWN. Peter speaks the truth squarely without fear or favor. BY (or in) THE NAME OF JESUS CHRIST (THE MESSIAH) OF NAZARETH. Peter boldly speaks the hated word. WHOM YE CRUCIFIED. Peter arraigns his accusers. They are now the criminals on trial for murdering their Messiah WHOM GOD RAISED FROM THE DEAD. God counteracted their wickedness by doing exactly the opposite of what they had done. This fact convicted them of sin. They were arrayed against God.

11. THIS IS THE STONE WHICH WAS SET AT NAUGHT OF YOU BUILDERS. The reference is to Ps 118: 22. It is possible that these words were regarded as Messianic. Vs 26 of the same Psalm was used of Jesus during the triumphal entry.

2. EITHER IS THERE SALVATION IN ANY OTHER. Not only from disease and illness of the body, as in the case of this lame man, but from sin, spiritual disease, of which bodily disease was the type. SALVATION. Greek, "the salvation," that which the Jewish nation were looking for. They saw only the shadow, the distorted image of the reality which Jesus was to bring. The last chapters of Revelation give a picture of the national salvation; and this is made up of the salvation of individuals, and is a type of the transformation Jesus will work in every believer.

3. THERE IS NONE OTHER NAME. Name here stands for Jesus Christ himself, and all there is in him of wisdom, power, love, divineness; just as a man's name to a note stands for all a man is and has,—his property, his character, his ability, his integrity. UNDER HEAVEN. Equivalent to, in all the earth. GIVEN AMONG MEN. Made known among them. WHEREBY (in which) WE (all members of the human race) MUST BE SAVED. In this clause "must be saved," the Greek word implies an absolute necessity. It means not "may," but "must," as the only alternative, since God has appointed no other way of salvation.

V. THE OUTCOME.—Vs. 13-17. First. The position of the disciples was unanswerable. Two facts silenced their opponents. 1. The effect of Jesus himself on the character of the disciples. These men were UNLEARNED AND IGNORANT (vs 13.) i. e., without school training, and ungifted, "mere nobodies," belonging to "this multitude which knoweth not the law" (John 7: 49). And yet they had this marvelous power of logic, of eloquence, of healing. Their bearing, their boldness; their spirit, their works, were like his. Jesus must have been a power, must still be, in order to produce such effects.

# Almost A Miracle.

## WROUGHT IN THE CASE OF A CHARLOTTETOWN LADY.

Her Doctor Said She Was in Consumption and Held Out no Hope of Recovery— To-day She is Well, Strong and Active.

From the Islander, Charlottetown, P. E. I.

Statistics published from time to time show the number of deaths occurring throughout this country from consumption to be as great as the number caused by all other preventible diseases combined. It is no wonder, therefore, that the medical fraternity has at last awakened to the fact that the most urgent means must be taken to prevent its further spread, and to teach the public that while the disease is readily communicated from one person to another, it is not necessarily inherited, though the tendency to it may be. It is therefore, of the utmost importance that people with weak lungs should take the greatest care of themselves to prevent consumption obtaining a hold upon them. Pure out-of-door air, lots of sunshine, wholesome food and a good tonic medicine to keep the blood rich, red and pure, will enable anyone to resist the inroads of the disease. As a blood forming tonic, there is no medicine the equal of Dr. Williams' Pink Pills. These pills where freely and fairly used, will strengthen the weakest constitution, and have cured many cases of consumption when taken in its early stages. Proof of this is given in the case of Mrs. Abram Henry, of Charlottetown, P. E. I. To a reporter of the Islander who called upon her, Mrs. Henry said:—"A few years ago I found myself growing weak and pale, and emaciated. I took various medicines on the advice of friends, but none of them appeared to do me any good, and two years ago my condition became so much worse that I was obliged to take to my bed, and call in a doctor, who said that my lungs were affected, and that I was going into consumption, and he told my mother, who was mostly in attendance upon me, that my recovery was very doubtful. I grew gradually weaker and weaker. I could not sit up for five minutes; my lungs pained me; I coughed severely, lost almost all desire for food, and when I did eat I found it difficult to retain food on my stomach. I fell away in weight from 148 pounds to 100 pounds, and I do not think any of my friends expected to see me get better. But some of them urged me to try Dr. Williams' Pink Pills, and I decided to do so. I began by taking one pill a day, for my stomach was very weak, but I was soon able to increase this to three pills a day, and finally as my strength was increasing under their use, I took nine pills a day. The change which came with the use of the pills was a little short of miraculous, and so marked and rapid that inside of two months after I began their use, I was able to leave my bed and move about the house, and soon after I was able to move about in the open air and make short visits to my friends. On one of these occasions I met the doctor who had attended me, and he asked me what I had been taking that had made such an improvement. I replied that I had been taking Dr. Williams' Pink Pills, and he said "all right, continue them, they won't hurt you anyway." Well, I continued taking them until I had used seventeen boxes, with the result that I never felt better than I do now—not even in my girlhood days. It is more than a year since I stopped taking the pills, and you can see for yourself what they did for me. I may say too, that my weight has increased to 137 pounds, I am not anxious for publicity, but when I think of what the pills did for me, I believe I ought to sacrifice my own feelings for the benefit of some other poor sufferer."

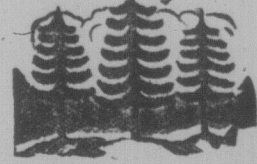
Dr. Williams' Pink Pills have produced such remarkable cures as the above, because they are wholly unlike ordinary medicines, which only act upon the symptoms. These pills go direct to the root of the trouble, making new, rich blood, and giving increased strength with every dose. In this way they cure consumption in its early stages, also such diseases as paralysis, rheumatism, St. Vitus' dance, heart trouble, neuralgia, dyspepsia, chronic erysipelas, and all the functional troubles that makes the lives of so many women miserable. The genuine pills are sold only in boxes bearing the full name "Dr. Williams' Pink Pills for Pale People." If you do not find them at your dealers, they will be sent postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The crown lands department timber inspectors estimate the output of pine logs in Ontario this winter will be sufficient to yield 800,000,000 feet of lumber, board measure. This will be the greatest cut in many years.

The widow's gift into the treasury was an expression of self-sacrificing love. She gave all her living because she gave all her love. Love's gifts are never small. Their quality makes them valuable, not their quantity. The gem is valued by its quality, so is love's offering. What a picture of human meanness does the collection plate reveal. The treasurer of a church needs especial grace to count the offerings and still have faith in Christian character, and confession. Malachi rebuked Judah for the offerings of the blind, halt and diseased animals upon the altar of the Lord. What could not be sold in the shambles would do for the sacrifice, was the pious hypocrite's reasoning in those days. What an earthly governor would refuse was good enough for God. That sort of offering is not all over in the church yet.—Selected.

FAVORABLY KNOWN SINCE 1826. **DELLS** HAVE FURNISHED 25,000 CHURCH SCHOOLS & OTHERS. **MENEELY & CO.** PUREST BEST GENUINE WEST-TROY, N.Y. **BELL-METAL** MUMFORD & CO. PATENT CASTING WORKS

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## NORWAY PINE SYRUP.

A positive cure for all Throat, Lung and Bronchial diseases. Healing and soothing in its action. Pleasant to take, prompt and effective 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. 'Twill work while you sleep without a gripe or pain, curing biliousness, constipation, sick headache and dyspepsia and make you feel better in the morning. Price 25c.

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Our Twelve Exercises in Practical Penmanship; also for our Catalogues, containing Terms and Courses of Study.  
OUR NEW TERM begins Thursday, January 2.

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Oddfellow's H. A.

### From the Churches.

#### Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is Rev. J. W. MANNING, ST. JOHN, N. B.

**ST. GEORGE.**—Special services are now being held here, the church is much revived. Some are professing conversion. Wanderers are returning, and although much sickness is prevailing the services are well attended. A visiting lay brother and a good sister from abroad who is over eighty-two years of age, are rendering valuable aid, and many in the church are coming up nobly to the help of the Lord.

PASTOR.

**CLEMENTSPORT, N. S.**—Evangelist C. W. Walden has returned from Ontario by urgent request from Pastor Fisher of Clementsport, N. S., to take up the work among our churches in Digby and Annapolis Counties. He enters the work at Bear River, where he assists Pastor Porter in a series of special services. He is admirably qualified for the work among our churches, and it is hoped he may confine his labors here for some time. Enquiries from pastors or churches may be made to Pastor Fisher of Clementsport, Robinson of Antigonish, Kinley of Homeville, or Peters of Bear River. Mr Walden has left large openings in Ontario to undertake the work in the Provinces.

**WELDON, ALBERT CO., N. B.**—We closed the special work with this good people last week. The meetings were largely attended throughout. The church apparently was nicely revived. As reported before 5 were baptized, 3 more are awaiting and others expressed a desire to serve the Lord. They are anxiously awaiting the arrival of their new pastor. He will baptize those received and we hope others with them and have the pleasure of extending the hand of fellowship to all. I wish to acknowledge the kindness and generosity of the people at Weldon. The pay part was never mentioned but they gave in offerings \$14 25, private donations \$1 50 and near the close of the services they gave the humble servant a happy surprise of \$18 in cash. Many useful articles were also received at different times. To God be the glory and may his blessing be upon this people and the good work go on under the new pastor in my prayer and desire.

BREAMAN.

**SECOND FALLS CHARLOTTE CO., N. B.**—This village is situated eight miles from the town of St. George. About half a century ago a number of the members of the St. George's were dismissed to form a new church at Second Falls, then a large milling village. For a time the congregations were large, but after the mills closed a great many of the people removed, quite a colony going to the State of Wisconsin. Those left behind have kept up the interest, and from time to time there have been accessions to the church. A W. M. A. Society keeps the missionary spirit alive in the church, and recently some special services were held which have resulted in good, some professing to have found Christ and others are seriously considering the greatest of all questions. Death has removed some of our most faithful workers to a higher service, but others remain to carry on the work.

**BARRINGTON AND WOOD'S HARBOR.**—Two months ago we took our leave of the Barrington and Wood's Harbor group of churches, after spending three years of hard and continuous labor, owing to the extent of the field. Although we did not experience the blessing we hoped for, in seeing souls brought into the fold, yet, these were years of labor not spent in vain. Some tokens of divine favor were received; for which we were thankful. We were also grateful to kind friends for help and sympathy. We will always remember the faithfulness and earnest attention of the people of this field in financial matters. Our sister with all necessary expenses of the church, paid promptly. No subscription papers being circulated. The benevolent objects of our denomination were not neglected, but well attended to. Truly, we never met a better people financially. May the Lord of the harvest direct

the right man to this field of labor. May the churches on the field, arise and build a home for such a man.

S. A. LANGILLE.

**TANCOOK, N. S.**—Rev. Jas. A. Porter writes that after spending a part of the summer preaching in different parts of New Brunswick, and two Sundays in November at Granville Mountain, N. S., he visited Tancook Island about the first of December and received a call to the pastorate of the church, and after a week or two of prayerful consideration I believe the Lord led me to a wise decision, in that I accepted the call of the church, and I am now getting well into the work and enjoy it very much, my lot never was cast among a more kind, warmer hearted people than I find these people to be, I can say with one of old, the lines have fallen to me in pleasant places, yea I have a goodly heritage. The outlook for success in labor here is very encouraging, the congregations are large and very much interested in the services. I doubt whether the congregations are larger in any of our churches outside of the cities than they are at Tancook. We are just beginning special work, and pray that blessed results may follow. Brethren pray for us. Yours in the good work.

JAS. A. PORTER.

**GERMAIN ST.**—The annual business meeting of Germain St. Baptist church was held Tuesday evening, 14th inst. There was a large and representative attendance of members of the church and congregation over which the pastor, Rev. J. D. Freeman, presided with D. Hunt acting as secretary. Reports of the past year from the various branches of church work were presented showing every department to be in a prosperous condition. The report of the treasurer, Bro. S. McDiarmid, set forth that the receipts for the year 1901 were \$6336 00 and the expenditure \$6 08 60. The amount raised for benevolent and denominational purposes was about \$250. Repairs had to be made upon the church which have been on an extensive and costly scale, and have made additional burdens to be met. The outlay in repairs was \$2700, of which \$700 has already been paid and nearly the same amount raised by pledges and guarantees. The church membership is now 559. The names of those who died during the year are Mrs. Emma Johnson, Mrs. Susan Johnson and also Deacon J. H. Harding, who had for so many years faithfully and lovingly served the church and who ever took a deep interest in all Christian work. Many regrets were expressed at the resignation of the treasurer, Bro. Silas McDiarmid, who has so acceptably filled that position for nine years. A hearty vote of thanks was passed and tendered to him by the chairman in an appreciative and sympathetic manner. Votes of thanks were also tendered to Bro. D. Hunt, the retiring church clerk, and also to Bro. D. F. Brown for so faithfully superintending the repairs on the church during the past year. The New Year has begun with many signs of encouragement. The outlook for Germain St. church for 1902, under the leadership of our beloved pastor, Brother Freeman, with a united body of church workers, is bright. May our heavenly Father richly bless this little corner of Christ's heritage.

T. H. BELYVA, Church Clerk.

**ST. JOHN, N. B., Jan. 18th.**

**PORT MORIEN GROUP, C. B.**—In June last, through the Sec'y. of the Home Mission Board I came to this field, and agreed with the churches to enter upon the work here. Our membership and congregations in Port Morien and Homeville have been greatly decreased by removals. In Morien particularly, our cause is much weakened. Here we have a valuable church property but now in great need of repairs. About twenty resident church members, and about fifteen non-resident members. A united and earnest effort on the part of our people here is needed to give the interest new life. We are hopeful for the future of the town and of our church. In Mira Bay and Homeville we have an enterprising and loyal people. Our mission at Louisburg was report progress. On Nov. the 11th, Miss Harrington of Sydney made us a visit and organized an A. S. Society of four members which is growing and will give a good report of itself in the future. A subscription list for the pastor's salary is also being circulated. The greatest hindrance to our work here is the want of a house of worship. We hope to commence to build in the early spring. A subscription list circulated in Louisburg for

this object has now about \$200 upon it, Bro. Archibald of Glace Bay, has about \$260 more in sight for us, and the ladies are working in a Sewing Circle for the same object. We expect to succeed. The constant kindness of our people since coming to Cape Breton has been very encouraging, but their thoughtfulness during the Christmas holidays was more excellent. On the Mira Christmas tree there was a purse for the pastor and presents for Mrs. Kinley and our family. A donation party which was hindered by a storm on the 30th ult., was made a complete success on the 6th inst., by the friends of Mira and Homeville meeting at our house and making us some \$50 better off by their visit, mostly in cash. We are thankful to our dear people for their visit. Donations are a good old fashion, hope the churches will keep them in style.

R. B. KINLEY.

**DAWSON SETTLEMENT, ALBERT CO.**—For some weeks I have been assisting Bro. A. A. Rutledge on this field. At Baltimore the church was revived and eight were baptized. At Caledonia ten professed conversion and some who were members of the church but were not on speaking terms were able to strike hands and we trust hearts and are now working together for the glory of God. Two young men were ordained as deacons. Here we are in the midst of a gracious revival I shall remain here this week. The pastor will continue the meetings. Bro Rutledge is a true yoke fellow. It has been a pleasure to labor with him he is doing excellent work on this field and is highly appreciated.

J. A. MARPLE.

**SURREY AND ALBERT MINES, N. B.**—The friends of Surrey and Albert Mines have been manifesting a very generous spirit to their pastor. These people unitedly have given me a beautiful sleigh, a fine buffalo robe, a nice set of harness and a sum of money amounting in all to \$156. On Monday evening last the parsonage was filled with our friends. Deacon Barnett on behalf of the people made some very kind and inspiring remarks, which were responded to by the pastor, who expressed his grateful thanks to the kind friends. "The lines have fallen to us in pleasant places."

PASTOR MILTON ADDISON.

**SURREY, N. B., Jan. 18th, 1902.**

**BELLISLE STATION, KINGS COUNTY, N. B.**—It may not be generally known that the 3rd Springfield Baptist church in all the churches in this circuit are without pastoral care except Collins which is supplied from Sussex. We hope that some one will be sent to care for these churches. We of this church have the outside of our house finished at a cost of about \$500, and are endeavoring to pay as we build and we have paid all our bills save about sixty dollars. We have not yet received any aid from other churches. We were told that if we made an effort in earnest to build, we would receive help. If that aid comes as we expect, we will go on and finish the house and have it ready to worship in by fall. We are only a few in number and without a pastor, but hope our Baptist friends that can help will do so now. Our Sunday School held its annual concert and Christmas tree on the 6th inst. There was a well laden tree with presents for over fifty scholars. As in the past the concert was a success. As we have no proper place to hold our school in winter we have to close until the last of April, but hope to be able to have an evergreen school when we get our house finished.

Yours,  
MARTIN W. FREEZE, Deacon.

**ST. STEPHEN, N. B.**—Our annual roll-call and social gathering were of universal interest, instead of having both services on one evening we held the roll-call on Sunday evening, Dec. 29th. Although the weather was very stormy the church was well filled. After the very appropriate and helpful address by the pastor, the clerk presented his report giving a brief outline of the history of the church making special reference to the late Dr. Hopper, the first pastor with his little flock of seventeen, which number has, during the past 33 years, notwithstanding the removal of a great many, increased to 250. When the roll was called one hundred and forty-six responded to their names. At the close a most blessed season of communion around the Lord's table was enjoyed by one of the largest number ever present. Thursday evening, Jan. 2nd, 1902, will long be remembered by all who were present. Most pleasing reports were made by the financial secretary and treasurer, the church having raised for all purposes

\$2,608.94. The reports of the different branches show that good work has been done during the past year. Mrs. J. B. Robinson gave us a very nice report concerning the W. M. A. S. making kind reference to its 1st president, Mrs. J. W. Manning, and other faithful workers in this most worthy enterprise of the church. In connection with this branch we have a splendid mission band of 70 little ones under the leadership of Miss Rita DeWolfe. Rev. Dr. Padelford of the 2nd Baptist church, Calais, Me., being present, extended greetings from that church, speaking kind words of our pastor as a fellow-minister of the gospel. However the most interesting and pleasing feature of the meeting was when Bro. Murray, chairman of the Board of Trustees, stepped upon the platform and presented the pastor with a fur-lined coat, fur cap, and fur-lined gloves and in doing so referred to the warm heart of the pastor bound to a kind and warm-hearted people the cool head with the co-creative brain, planning for the best interests of the church, giving a literary finish to the stimulating and soul-stirring sermons, the warm clasp of the hand which means so much to us at all times. It was a complete surprise to the pastor having had not the least intimation. After his fitting reply for the generous gift and the kindness shown to him by the people there came another genuine surprise, when Bro. Craig stepped forward and presented the writer with a fountain pen and a complimentary address. It is needless to mention the heartfelt appreciation of the motive that prompted such thoughtful kindness. The audience then adjourned to the vestry, where the good things prepared by the good sisters were enjoyed.

C. A. LAUBMAN, Clerk.

#### Queens Co., N. B., Quarterly Meeting.

This Quarterly Meeting met with the Mill Cove Baptist Church commencing Jan. 10th. The ministers present beside other delegates were Revs. R. Barry Smith, W. J. Gordon, W. A. J. Bleakney, E. H. Ganong and J. Coombs.

On the evening of Friday, the Secretary referring to the New Year, spoke, taking for his text, "For ye have not passed this way heretofore." He was followed in earnest exhortations by Bros. Smith and Bleakney.

Saturday morning was given to the business of the Quarterly. A committee of arrangements for the present meeting was appointed. R. Barry Smith gave notice that at the next session of the Quarterly Meeting he would move the following resolution: "That the next and subsequent sessions of the Quarterly Meetings commence on Tuesday and end on Friday not continuing through the Lord's day." A committee composed of Bros. Smith, Gordon and C. Price, was appointed to prepare a programme for the next quarterly. The invitation of the Lower Wickham Baptist Church, McDonald's Point, to hold the next Quarterly Meeting with it was accepted.

On Saturday afternoon the regular conference meeting of the Quarterly was held. A goodly number took part and it was a season of blessing. The evening of the same day was devoted to home missions and temperance. Addresses were given on the first named subject by J. Coombs and W. A. J. Bleakney, and on the second by C. Pierce, R. Barry Smith, Rev. Mr. Wason, Methodist, E. H. Ganong and Hon F. P. Ferris.

A prayer meeting was held on Sabbath morning, led by the chairman of the Quarterly, Bro. J. D. Colwell. At 11 the Quarterly sermon was preached by E. H. Ganong, and at 3 o'clock a Sabbath school service was held. Addresses were given on Sunday School work by R. Barry Smith, the Secretary, J. D. Colwell, E. H. Ganong and Thomas Thorne. On the evening of the same day, a social service was held which was largely attended and deeply spiritual.

A vote of thanks to the church and people of Mill Cove for their kindness to the delegates was adopted. "God be with you till we meet again" was sung, the benediction pronounced and thus closed one of the best of our Quarterly Meetings.

The offer g was seven dollars. Art. 6 of the constitution of the Quarterly says, "The collections taken at the Quarterly Meeting shall be equally divided between the objects of the N. B. Convention and Foreign Missions."

Jan. 17th. J. COOMBS, Sec'y.

Three miners suffered terribly and a fourth died from exposure in the mountains of the Slooan, B. C. district. They were on the road to their camp and missed their way. Their names are Wall, Stevens, Thomas and Rochaway, the last one of whom is dead.

**MARRIAGES.**

**LAUDER-WOODWORTH.**—At the Baptist parsonage, Surrey, N. B., Dec. 31st, by Rev. Milton Addison. Spurgeon Lauder of Hillsboro, N. B., to Lottie Woodworth of Albert Mines, N. S.

**OSBORNE-TOWER.**—At Hillsboro, N. B., Jan. 1st, by Rev. Milton Addison, George A Osborne, to Mary Ruth Tower, both of Hillsboro.

**GIBBERSON - GRANT.**—At Arthurette, Dec. 25th, by R. W. Demmings, Barnabas Giberson of St. Almo to Gladys Grant of Arthurette, Victoria county.

**JENKINS-PADGET.**—At the parsonage, Andover, Jan. 8th, by R. W. Demmings, Ernest Jenkins to Maria Padget, both of Burnt Land Brook, Victoria county, N. B.

**DEARMAN-BROWN.**—At the Baptist parsonage, Scotch Village, N. S., Jan. 8th, by Rev. L. H. Cranfall, Watson Dearman of South Rawdon, N. S., to Sadie Brown of Scotch Village, N. S.

**SEAVEY-HARRISON.**—At Cox's Point, Queens county, N. B., on 14th inst, by Rev. W. E. McIntyre James E. Seavey of Pine Point, Maine, to Sarah Harrison of Waterborough, N. B.

**MCLEAN-FAIRWEATHER.**—At Cumberland Bay, Queens county, N. B., on 16th inst, by Rev. W. E. McIntyre, D. Edington McLean to Edna L., daughter of Isaac Fairweather, both of Waterborough.

**FILLMORE-STEVES.**—At the home of the bride, January 15th, by Rev. W. Camp, Harry J. Fillmore to Elia May Steves, both of Hillsboro.

**BRAY-STEVES.**—At the residence of the bride's parents, Hillsboro, Jan. 15th, by Rev. W. Camp, Arthur B. Bray of Hopewell to Fannie Louisa Steves.

**DEATHS.**

**SANFORD.**—At Bricon, N. S., Dec. 27, after a lingering illness, George Sanford, aged 59 years.

**CARMICHAEL.**—At Washburn, Me., Dec. 24, John Carmichael, aged 32 years, son of Wm Carmichael. Buried at his home, Bloomfield, Carleton county.

**CROOKS.**—At Tancook, N. S., Jan. 10th, Clarence Crooks, son of David Crooks, aged 14 years. A father, mother, 4 sisters and one brother left to mourn their loss.

**BOWDEN.**—Mr. James Bowden—who departed this life on Sunday, Dec. 22nd, aged 67 years. Bro. Bowden was baptized by the writer a few years since, and since his membership with the Second Falls he has been faithful in the discharge of his religious duties. Although at the last interview the pastor had with him he expressed the deep regret that he had not served the Lord earlier in life and that during his Christian career he had not served him better. His remains were carried to their last resting place on Christmas Day, a large number of people being in attendance. Bro. Bowden leaves a widow, a son in the Western States, two daughters, Mrs. Rankine and Mrs. Gilmour of Second Falls and a large circle of friends and relations. We shall miss him in our gatherings, but we can rejoice in hope.

**LEDFORD.**—At Pleasant Valley, Yarmouth county, Nov. 21st, Deacon Charles Ledford, aged 90 years. Our brother moved into this place over sixty years ago, when there were no roads, schools or churches. The 3rd Yarmouth Baptist church was organized in 1843. He was one of the eighteen charter members and the last—the rest were called home before him. Early in the history of the church, he was called to the office of deacon, which office he filled acceptably until old age retired him from active service. He was a robust and steady character, bold and straightforward in the work of life, strong in the doctrines revealed to us in the word of God. He loved to talk about the early history of the churches in his native country and the memory of the old minister was very precious to him. Death possessed no terrors for him, he was ready waiting. His funeral was very largely attended,—sons and daughters are left to mourn their loss.

**REED.**—On Saturday, December 7th Deacon Robert Reed of Hill Grove, Digby county, peacefully passed away. He was seventy-eight years of age. For nearly fifty years he had lived at Hill Grove and the greater part of this time he was a deacon of the Hill Grove Baptist church. Known far and near for the rectitude of his conduct, he had led an exemplary life, and has left a noble record to guide others. He was always ready with purse and hand to support the work of the Lord and further the interest of his kingdom. In his death the community loses a noble citizen, the church a staunch and hearty supporter, and his family a loving husband, and kind and tender father. He leaves a sorrowing widow, two sons and four daughters. The greater number of his children had returned home, and were at his bedside during his last hours. He died with a strong and abiding faith in his Redeemer and the hope of a happy re-

urrection on the great last day. May other strong men rise up to take the place of the veterans being called home!

**HICKS.**—From the home of her daughter, Mrs. R. McFarlane, Little River, Buctouche, Nov. 17th, departed Sister Margaret Hicks, aged 85 years. When the Buctouche church was organized 64 years ago, she then united with it, and remained faithful until transferred to the Church Triumphant.

**MARGESON.**—At Lawrencetown, N. S., Jan. 10th, of pneumonia, after a brief illness, Mrs. Mary A., widow of the late Silas Margeson, Esq., aged 63 years. The deceased sister had been for 45 years a member of the church and has lived a consistent Christian life. Rev. R. D. Porter a former pastor assisted Pastor Archibald in the services speaking from Ps. 127: 2 "He giveth his beloved sleep." Three daughters, a number of grand children and a large circle of friends remain to mourn their loss.

**JOHNSON.**—Mrs. Johnson, widow of the late Robert Johnson, died at the home of her daughter, Beverley, Mass., on Saturday, January 4. Sister Johnson was a very active and useful member of the Second Falls church until her removal to the States about three years ago. Her seat was never vacant at the prayer and Conference meetings and with others "some of whom remain and some have fallen asleep." She was always present in giving her testimony in behalf of the Master and his cause. Mrs. Johnson was the last of the charter members of the church. I am told by a brother who takes a deep interest in our denominational work and carefully write such facts as these. A brief service was held at the Beverley home on Sunday evening. This service was led by the Rev. W. O. Stewart, a brother of our departed sister, and exactly twenty-four hours later—the burial services took place at Second Falls. In the evening a funeral sermon was preached in the church there to a good congregation. Mrs. Johnson leaves a large family connection to mourn their loss. "Blessed are the dead who die in the Lord."

**BAKER.**—Our church has suffered another severe, and what seems to us an irreparable loss, in the death of Deacon Leason Baker. Our brother had been falling for more than a year passed, but for six months was confined almost all the time to his home. His sufferings, which were severe the last few months of his life, ended on the last day of the old year, as he peacefully fell asleep in Jesus. He was in his eighty-second year. Brother Baker was not an ordinary man, either in his natural gifts or in his consecration of those gifts to the Lord's work. Since his conversion more than 60 years ago, he has been untiring in his efforts for the church of God. In the writer's opinion no man has left his impress upon the Upper Wilnot church as has Dea. Baker. Upon joining the church he came almost immediately to the front as a leader. In the absence of the pastor he led the social services of the church with marked ability and acceptance for more than fifty years. He was deacon for more than forty years. With the break of one year only, he was the beloved superintendent of the Sunday school for forty-five years. He was never absent from the services of God's house when it was possible for him to be present. His life bore the scrutiny of the world and compelled the confidence and regard of all. "He rests from his labors and his works do follow him." Of his immediate family his beloved wife and one son are left behind.

GOLD MEDAL, PARIS, 1900.

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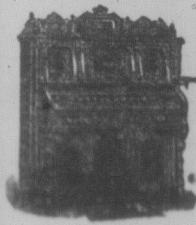
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Middleton, N. S.



His pastor improved the occasion of his funeral by speaking from the words, "He being dead yet speaketh." Heb. 11: 4.

**PORTER.**—At Port Maitland, N. S., on Dec. 31, Alice, beloved wife of Mr. Titus Porter, at the age of 31 years. Deceased had been in failing health for a long time, but the end came altogether sooner than was anticipated, the immediate cause being pronounced as peritonitis. Our sister had been a member of the Bay View church for over a quarter of a century, a quiet, pious, consistent Christian. The impress of her character and example is stamped deep upon her four children who survive her and who now, in their grievous sorrow, find strong consolation in the memory of a fond mother's Christian faith which sustained her amid the trials of life and enabled her to triumph and rejoice in the prospect of death. May the further consolations of the Gospel's glad hope give cheer to these children and to the bereaved husband and other sorrowing relatives amid the gloom in which they are now enshrouded. "Precious in the sight of the Lord is the death of his saints."

**For the Lumber Camps.**

Seeing an item in the Truro Weekly News of Jan. 2nd that "In different sections of the country, the lumbermen are making ready for their winter's work, getting camps ready, etc., and otherwise preparing for the hard labor that lumbering necessarily involves."

By this we are reminded of the short article in the Proa Witness of April 13th, 1901, commenting on the work done by the venerable Mr. Grieron in New Brunswick woods, and expressing a desire "that in coming years there might be concerted action between the Mission Committees of the Methodist and Presbyterian churches to do their share of work among the lumbermen of Nova Scotia. That they send in missionaries just as soon as the men go in. Provide an ample supply of good reading matter. Establish, if possible in the most central spots one or two reading camps, to which the men could resort on Sundays, and possibly in the long winter evenings, and where religious

services could be occasionally held of a week evening. The need is real; too long has it been overlooked. Possibly other churches beside those mentioned might be willing to co-operate in this work. Probably the lumber-kings would give material assistance."

We notice that in the Ontario woods a movement has been commenced to provide "Reading Camps," in which the men have access to papers, magazines and books for their leisure hours. Tables, chairs, light and heat are provided for the men. The Ontario government is aiding the movement to a limited extent. What will our Nova Scotia government do in aid of this non-sectarian movement?

Why need this good work be confined to one or two denominations? There is no sectarianism in the wood. They are as free as the air. Then let all denominational feelings be set aside, and all vie with each other, who can do the most to advance this religious movement among the denizens of the forest, during the few winter months of their sojourn there. Set the young folk to work to gather suitable literature, and let a good supply of healthful reading matter, with Bibles and Testament and Hymn-books be sent to the several camps in the various counties. Then follow with your prayers; and may the work of the Lord prosper in your hands. Don't forget to renew the supply from time to time. **JESSIE R. ARCHIBALD**  
W. C. T. U. Provincial Supt.  
for Lumbermen for N. S.  
[Maitland, Hants Co., Jan. 15th.]

**Acknowledgment**

I desire to acknowledge the receipt, on Christmas Eve, of a valuable Bronze Banquet Lamp from Capt. and Mrs. Dewis, and R. Lester Dewis and wife, also a beautiful five o'clock tea set and tray the gift of Deacon A. W. and Mrs. Atkinson. Mrs. C. W. Elderkin in behalf of the choir presented me with a very fine hymn book. For these with a number of other small gifts for the adornment of our home, we feel truly grateful. May the master make it possible for us to reciprocate such kindness in the helpfulness of our ministrations.  
**Mrs. O. E. STEVENS.**  
Advocate, N. S.



# White Watery Pimples.

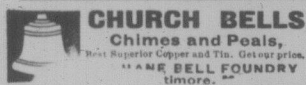
Five years ago my body broke out in white watery pimples, which grew so bad that the suffering was almost unbearable.

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.

That was three-years ago and there has never been a spot or pimple on me since.

James Lashouse,  
Brechin P.O., Ont.



## Notice of Sale.

To the Heirs and Representatives of Montague McDonald, late of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, Executor at Law, deceased, and all other persons whom it may or do concern:

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the first day of May, A. D. 1876, and made between Jane Fairweather of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, widow, of the second part, and duly registered in the Records of the City and County of Saint John in Book 8, No. 7, of records, pages 332, 333, 334 and 335, said mortgage having been duly assigned by the said Jane Fairweather to Sara L. McDonald, of said City of Saint John, widow, by indenture of assignment dated the tenth day of September, A. D. 1890, and the equity of redemption in said lands and premises having been sold and conveyed to said Montague McDonald, there will for the purpose of satisfying the money secured by said mortgage, default having been made in the payment of the principal interest and other moneys secured by said mortgage be held at PUBLIC AUCTION, on SATURDAY, the FIFTH DAY OF FEBRUARY next, at the hour of Twelve of the clock Noon, at CHUBB'S CORNER, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises described in said Indenture of mortgage as follows, to-wit: "All that certain lot, piece or parcel of land situate lying and being in Kings Ward, in the City of Saint John, aforesaid, and described as follows,—beginning on the South side of Carleton street at the Northwest corner of a lot owned by R. S. Deveber, thence Westwardly along Carleton street a distance of forty feet thence at right angles Southwardly a distance of eighty feet, thence Eastwardly parallel to Carleton street a distance of forty feet or to the Western side line of R. S. Deveber's property, thence Northwardly along the said line a distance of eighty feet to the place of beginning, together with all and singular the buildings and erections and improvements on the said land and premises standing and being, and all rights, members, privileges and appurtenances to the same belonging or in any wise appertaining."

Dated this 25th day of October, A. D. 1901.  
CLARA L. McDONALD,  
Assignee of Mortgage.

AMON A. WILSON,  
Solicitor.

Sheriff Smith and his deputy, Geo. Beck, of Guthrie, O. T., were killed by highwaymen Wednesday. The murderers escaped.

### News Summary

Andrew Carnegie has offered Sarnia, Ont., \$15,000 for a public library.

Lord Kitchener has been authorized to expend \$335,000 for the extension of the railroads in South Africa.

Gilbert Parker has offered to erect a public library building in Belleville, Ont., if the city will make it a free library.

At Halifax Tuesday Ivan McBwan, the seven-year-old son of James McBwan, fell through an open hatch, struck on his head and died soon after.

Professor Steen, of the Diocesan College, who for some time entered action for damages against Archbishop Bond, has consented to withdraw his suit.

The United States consul at New Chwang has telegraphed that the Russians there are arresting American naval officers and sailors on groundless charges.

The Government has decided that the law take its course in the case of Frederick Lindley, convicted of murder at Sault Ste. Marie and sentenced to be hanged at that place February 7.

The water in the Jupiter mine, near Breux, Austria, which was suddenly flooded Jan. 14, when the escape of 43 men was cut off, does not subside and hope of saving the men has been abandoned.

The Russian budget for 1902 balances, the revenue and expenditure totalling \$973,285,988. The navy absorbs \$494,659,492, the army \$161,319,068, and the ways and communications \$217,773,879.

The death of Amelia, wife of the Rev. Dean Gilpin, occurred at Halifax on Tuesday. Mrs. Gilpin was a younger daughter of the late Hon. Mr. Justice Hallburton, the distinguished jurist and author.

A Truro man, John B. Calkin, ex-principal of the Provincial Normal School and author and publisher of Calkin's geographies, has been appointed a member of the National Geographical Society of the United States.

At Fredericton Wednesday the Burns-Atherton malpractice case, which has engaged the attention of Judge McLeod and a jury since Thursday, was concluded, when a verdict was returned for the defendant, Dr. Atherton.

Owing to grave doctrinal differences, General Booth's son-in-law and daughter, Mr. and Mrs. Booth-Clibborn and Percy Clibborn, have resigned from the Salvation Army and joined the church of John Alexander Dowie.

Eighteen thousand veterans of South Africa and of the Fenian raid have sent in applications to the Ontario government to participate in the land grant of 160 acres. The government has set apart 2,750,000 acres in 119 townships from which the veterans may make their choice.

At Hampton Wednesday in the Circuit Court the assault case preferred by Mrs. Sarah M. Jones against her husband was concluded. The jury returned a verdict of guilty on the second of common assault, and not guilty on the first count of intent to occasion bodily harm.

General Kitchener reports to the war office that it is practically certain that the well-known and important Boer general Oppermann was killed in a recent engagement at Onvermact. He commended the Piet Retief, Utrecht, Vryheid, Wakkerstroom and Swaziland commandoes.

The Times believes that the Liberal amendments to the address in reply to the speech from the throne challenging the government's war policy will practically reproduce Lord Rosebery's declaration at Chesterfield, thus showing that Lord Rosebery's speech has attained something like unity in the party.

Prof. Robertson, agriculture commissioner, Dr. Fletcher and Mr. Scott, of the experimental farm, leave Ottawa on Saturday for a trip through the Maritime Provinces. Prof. Robertson will be in St. John on Saturday, Jan. 25th, in connection with the shipments of merchandise to South Africa.

All premiers of colonies have been invited to attend the coronation in June, and a colonial conference will be held, at which important questions affecting imperial trade relations will be discussed. Besides the premier, the postmaster general and minister of finance will attend the conference. A Canadian military contingent will be their escort.

Mr. M. Macmonagle has served notice of an action against the town of St. Stephen for \$9,000 damages for advertising for sale for taxes certain property which Mr. Monagle claims was not legally assessed. He claims that the whole assessment of last year was illegal, because the mayor, as a member of the St. Croix Printing and Publishing Co., and therefore interested in a contract with the town, was disqualified, and for other reasons.

### MULES IN WARFARE.

English buyers have drained the Omaha and St. Louis markets since the beginning of the Boer War. The value of the mule in warfare has been well expressed by an eminent officer of the Philippine army, who revised the proverb about heaven's giving the victory to the side with the most guns so as to make it read, "Heaven gives the victory to the army with the most mules."

Army officials expended more thought over the transporting of mules than over the carrying of troops. Until recently nobody had any idea that a mule could stand on his sea legs during a voyage of forty-one days, and trot down a gangplank in better condition than when he trotted up. The American mule has achieved this.

It has been discovered, says a daily paper, that between the Filipino, the Cuban, the Mexican and the mule there is a noble sympathy. Any of these peoples can take a mule so worn out that he will show no resentment when an American soldier tickles his heels, pets him a little, and talks to him in his own jargon, then jump on his back and ride him a hundred miles.

Mules furnish the propelling power for all army vehicles. A mule is a fine pack animal, and in his ability to do without water he rivals the camel. He is the type of roughness. He will do more work than a horse, and live on a third less food. His ears are not big for nothing. He is as watchful as a cat. Any unusual sound wakens him. He can tell the tread of an enemy at any hour of the day or night, and is not bashful about lifting up his voice and warning his superior officers.

"A mule will speak out and tell you about a thousand things that a horse would let pass without saying a word," says an old army man. "He is a better sentry than the average man."

A mule can discover water two miles off, and he always speaks up and tells his driver about it. Nothing short of an earthquake will cause a mule to run away. The sound of battle has neither terror nor charm for him. He stays where you put him, and he raises the white flag never—Selected.

### INACCURATE PEOPLE ARE DISHONEST.

It is not safe to trust people who are habitually inaccurate in their work. Even with the best intentions in the world, they become dishonest. Before they are aware of it the habit of inaccuracy extends to their statements. They do not take pains to be thorough in anything they undertake, even in clearly expressing the truth.

These people never carry much weight in a community, how ever honest in principle they may be, because no reliance can be placed on their words or work. You cannot depend upon what they tell you. If they are orators they are discredited; if they are at the bar the judges always take their statements cum grano salis; if in the pulpit, they do not win the respect of the congregation. In fact, whatever those people do, they are placed at a disadvantage because of their habit of inaccuracy.

There is a great difference between going just right and a little wrong. These victims of inaccuracy did not start right. They failed to realize that what is put into the first of life is put into the whole of life.

A pebble in a tiny stream will turn the course of a river, so the seemingly unimportant habit of inaccuracy has kept many a man from success by changing the current of his life.

Accuracy does things to a finish, is one of the most important lessons that can be taught a child because there is a moral quality at stake. The whole character is often undermined by the unfortunate habit of inaccuracy. Men whose ability would have made them peers in their communities have become nonentities, and their careers mediocre or total failures, simply because they were allowed in childhood to form the habit of half doing things, and of making half or exaggerated statements—Selected.

### Does Not Disappoint.

#### The New Discovery for Catarrh Seems to Possess Remarkable Merit.

A new catarrh cure has recently appeared which so far as tested has been remarkably successful in curing all forms of



catarrh, whether in the head, throat, bronchial tubes, or in stomach and liver.

The remedy is in tablet form, pleasant and convenient to take and no special secrecy is maintained as to what it contains, the tablet being a scientific combination of Blood root, Ked gum and similar valuable and harmless antiseptics.

The safe and effective catarrh cure may be found at any drug store under the name of Stuart's Catarrh Tablets.

Whether the catarrh is located in the nose, throat, bronchial tubes, or stomach, the tablets seem to act with equal success, removing the stuffy feeling in head and nose, clearing the mucous membrane of throat and trachea from catarrhal secretions, which cause the tickling, coughing, hawking and gagging so annoying to every catarrh sufferer.

Nasal catarrh generally leads to ulceration, in some cases to such an extent as to destroy the nose entirely and in many old cases of catarrh the bones of the head become diseased. Nasal catarrh gradually extends to the throat and bronchial tubes and very often to the stomach, causing that very obstinate trouble, catarrh of the stomach.

Catarrh is a systemic poison, inherent in the blood, and local washes, douches, salves, inhalers and sprays can have no effect on the real cause of the disease. An internal remedy which acts upon the blood is the only rational treatment and Stuart's Catarrh Tablets is the safest of all internal remedies, as well as the most convenient and satisfactory from a medical standpoint.

Dr. Eaton recently stated that he had successfully used Stuart's Catarrh Tablets in old chronic cases, even where ulceration had extended so far as to destroy the septum of the nose. He says, "I am pleasantly surprised almost every day by the excellent results from Stuart's Catarrh Tablets. It is remarkable how effectually they remove the excessive secretion and bring about a healthy condition of the mucous membranes of the nose, throat and stomach."

All druggists sell complete treatment of the Tablets at 50 cents and a little book giving the symptoms and causes of the various forms of catarrh, will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.

Chocolate Padding.—Soak a third of an ounce of gelatine in a little milk. Dissolve four ounces of vanilla chocolate in a pint and a half of milk, and boil in a clean pan for ten minutes, stirring all the time. Flavor with vanilla essence and sweeten to taste; put in a jug to cool. Put the soaked gelatine into a pan and dissolve it; let it also cool, then add to the chocolate and mix well. Pour, when almost cold, into a mould previously wet with water. When set turn out and serve with whipped cream. This pudding must be made the day before it is required. If liked a cup of strong coffee can be used instead of chocolate.—Ex.

#### TAKE NOTICE.

We publish simple, straight testimonials, not press agent's interviews, from well known people.

From all over America they testify to the merits of MINARD'S LINIMENT, the best of Household Remedies.

C. C. RICHARDS & CO.

✿ This and That ✿

"WHEN LAURA GOES TO PLAY."

When Laura goes to play with Lou,  
Who lives across the way,  
She wears a gingham frock of blue  
Just made for romp and play;  
And oftentimes her hat's askew,  
When Laura goes to play with Lou.

When Laura plays with Lulubel,  
Who lives up on the square,  
She has to dress up very well  
And think about her hair.  
It would not do to run pell-mell,  
Up on the Square with Lulubel.

When Laura goes to play with Lou  
They picnic on the grass;  
Two cups of milk, a bun or two,  
Is all there is to pass;  
And yet it seems a nice menu  
To Laura, playing there with Lou.

When Laura plays with Lulubel  
Their parties are so fine!  
With china fragile as a shell,  
And silver all ashine,  
And Nurse Celeste and Mademoiselle  
To serve each course for Lulubel.

When Laura goes to play with Lou  
Her best loved doll she takes,  
And though it's very far from new,  
No difference it makes;  
For over there 'a dolly, too,  
That's old, but very dear to Lou.

When Laura plays with Lulubel  
Miss French Doll is on hand,  
For all the dolly folks that dwell  
Up there are very grand,  
With names like Clarice and Estelle,  
Those Paris dolls of Lulubel.

And so when Laura goes to play,  
One easily can tell  
If she is off to spend the day  
In style with Lulubel;  
Or in a simpler way, 't is true,  
But merrier far, with little Lou.  
—Rose Mills Powers, in January St. Nicholas.

FINDING THE ANGEL.

Over in Indiana there was a woman that had been the terror of her town, and even in the penitentiary she had to be confined and bound with chains. Nobody had ever been able to approach her. One day a quiet Quakeress called at the prison and asked to speak to her, and as the manacled criminal was brought in with scowling and cursing lips, she simply stepped up to her, and saying with unobtrusive kindness the two little words "My sister" she clasped her on both cheeks. The woman staggered as if struck. She tried for a moment to resume her old violent manner, and then burst into tears, saying that it was the first pure kiss since her mother died, and from that hour she was a changed woman. God help us to "honor all men" and by his grace to find the angel in the roughest block of marble.—Commonwealth.

BLACK AND RICH

Is the Way Postum Coffee Should Be.  
A liquid food that will help a person break a bad habit is worth knowing of. The president of one of the state associations of the W. C. T. U., who naturally does not want her name given, writes as follows: "Whenever I was obliged to go without coffee for breakfast a dull, distracting headache would come on before noon. I discovered that, in reality, the nerves were crying out for their accustomed stimulant.

At evening dinner I had been taught by experience that I must refrain from coffee or pass a sleepless night. In the summer of 1900, while visiting a physician and his wife I was served with a most excellent coffee at their dainty and elegant table, and, upon inquiry, discovered that this charming beverage was Postum Food Coffee, and that the family had been greatly benefited by leaving off coffee and using Postum.

I was so in love with it, and so pleased with the glimpse of freedom from my own bondage of habit and so thoroughly convinced that I ought to break with my captor, that upon my return home I at once began the use of Postum Food Coffee and have continued it ever since, now more than a year.

I don't know what sick headache is now, and my nerves are steady and I sleep sound generally eight hours regularly. I used to become bilious frequently, and require physic, now seldom ever have that experience.

I have learned that long boiling is absolutely essential to furnish good Postum. That makes it clear, black and rich as any Mocha and Java blend. Please withhold my name, but you may use the letter for the good it may do."

HOW THE MISTLETOE COMES TO BE.

The story of how the mistletoe gets on the trees is a most interesting one. Covering the mistletoe twigs are pearly white berries. These come in the winter season, when food is comparatively scarce, and hence some of our birds eat them freely. Now, when a robin eats a cherry he swallows simply the meat and flips the stone away. The seed of the mistletoe the bird cannot flip. It is sticky and holds to his bill. His only resource is to wipe it off, and he does so, leaving sticking to the branches of the tree on which he is sitting at the time. This seed sprouts after a time, and not finding earth—which indeed its ancestral habit has made it cease wanting—it sinks its roots into the bark of the tree and hunts there for the pipes that carry the sap. Now the sap in the bark is the very richest in the tree, far richer than in the wood, and the mistletoe gets from its host the choicest of food. With a strange foresight it does not throw its leaves away, as do most parasites, but keeps them to use in winter, when the tree is leafless.—Ladies' Home Journal.

THE BELL OF JUSTICE.

A beautiful little story is told which is well worth repeating here. In one of the old cities of Italy, so the story goes, the king had a bell hung up in a tower in one of the public squares, and called it the "Bell of Justice," and commanded that anyone who had been wronged should go and ring the bell, and so call the judge of the city to come and see that justice was done.

In the course of time the end of the bell-ropes rotted away, so a wild vine was tied to it to lengthen it. One day an old and starving horse, that had been turned out by its cruel owner to die, wandered into the tower, and in trying to eat the vine rang the bell to which it was attached. When the judge of the city came to see who had rung the bell, he found this old horse. Then the judge sent for the owner of the poor horse and ordered that, since this animal, which had been so wronged, had rung the "Bell of Justice," he should have justice done to him. He commanded the owner, therefore, to take the horse home and to feed and care for him as long as he should live.—Apples of Gold.

EASY TO BARK.

The Christian Commonwealth, of London, tells a pointed anecdote, and draws a needed lesson.

A dog, hitched to a lawn-mower, stopped pulling to bark at a passer-by. The boy who was guiding the mower said: "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than pull this machine."

It is easier to be critical than correct; easier to bark than to work; easier to burn a house than to build one; easier to hinder than to help; easier to destroy reputation than construct character. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticise or censure, like the Pharisees, but it takes a great soul to go on working faithfully and lovingly, and rise superior to it all, as Jesus did.

"GO ON, SIR."

A great astronomer was once telling the story of his life.

"When I was a boy," said he, "I grew tired of mathematics."

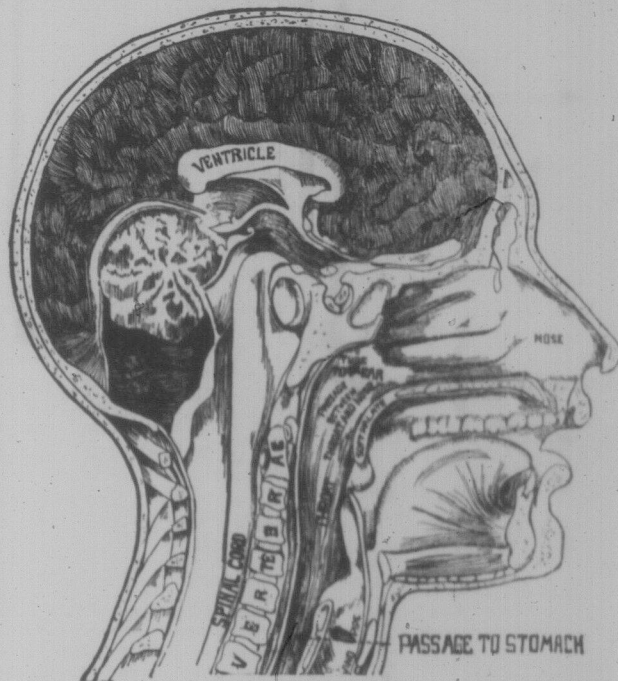
In one of his discouraging moments he declared he was going to give them up. He collected his books, and began to put them aside. One book, however, he thought best to look into again. Now, what, think you, were the words that this boy found there, the words that fixed his attention? These, "Go on, sir; go on, sir."

Did you take the advice? Yes; he took these words for his motto. All through his life, whenever he grew tired of any undertaking, this motto was his teacher. "Go on, sir; go on, sir."

"No one ever won a victory by turning his back and running away," said this wise man.  
Deserving Confidence.—No article so richly deserves the entire confidence of the community as BROWN'S BRONCHIAL TROCHES, the well-known remedy for coughs and throat troubles.  
"They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—Christian World, London, Eng.

FREE BOOK ON CATARRH

Do you know what CATARRH is? Perhaps you think it is only like a bad cold in the head. It often does begin like a cold in the head. But it ends—where? Let me tell you. Catarrh is the forerunner of Consumption. Read the statistics. Government reports show that death from Consumption have increased more than two hundred per cent. in this country in the last five years. Nearly every one of these cases was traced back to neglected Catarrh. That is the official report of government experts.  
But the public don't know of this. If they did would they neglect the Catarrh which is pulling them down? Would they let their family physician persuade them that there is "cure for Catarrh"? There is no cure for Consumption. There is a cure for Catarrh. But these family physicians have not yet found it. I have found it. I found it because I spent seventeen years hunting for it. I found it because I studied deeply in the nature and cause of Catarrh. I found it because I was not afraid to throw aside old worthless theories and strike out into new and independent lines of research.



The passage to the Head in which Catarrh starts so often goes down on the lungs, and develops into the Great White Plague—Consumption.

The result of these researches I have put into a book called CATARRH ITS CAUSES ITS DANGERS ITS CURE

That book is yours for the asking. I have had a special edition printed for FREE DISTRIBUTION. If you have Catarrh, or if you have a relative or friend who has Catarrh and ought to know about it; or if you merely want to inform yourself about it—write for this book. I will send it to you absolutely free. It has been printed to help humanity. It will surely help you. It will tell you all about Catarrh; how it starts; how it works its way through the body; how it effects all the great organs and the whole body weakening it and making Consumption still more inevitable. It shows you just how Catarrh runs into Consumption. It will tell you all about my great cure. It will prove to you that I found the best, the surest, the most successful cure for Catarrh. This is not boasting. I can prove it by the thousands of cases I have cured after all other treatments had failed and the doctors had said there was no cure. My treatment has brought back health and happiness to thousands. My book has proved a revelation and a messenger of hope to all who have read it. I want to put it into the hands of every sufferer. I want to do all in my power to stop the scourge of this country: the Great White Plague.

Do not wait until it is too late. Do not wait until Consumption has you in its relentless grasp. Remember I cannot yet cure Consumption. NO MAN CAN. I can cure Catarrh. Remember this book will be sent you absolutely FREE. Send for it to-day. Send for it NOW.

Address—CATARRH SPECIALIST SPROULE, (Graduate Dublin University, Ireland, formerly Surgeon British Royal Naval Service), 7 to 13 Doane St., Boston.

Note the Solid Progress of Confederation Life Association.

| YEAR | PREMIUM INCOME (NET.) | INTEREST INCOME. | TOTAL INCOME Prens & Interest. | ASSETS.      | Insurance in Force (Net.) |
|------|-----------------------|------------------|--------------------------------|--------------|---------------------------|
| 1873 | \$45,902.38           | \$3,814.64       | \$49,717.02                    | \$113,286.69 | \$1,788,680.00            |
| 1878 | 145,922.67            | 24,124.38        | 170,047.05                     | 456,839.39   | 5,344,249.63              |
| 1883 | 309,376.60            | 64,006.01        | 373,382.61                     | 1,149,427.40 | 11,018,625.00             |
| 1888 | 512,005.46            | 129,672.17       | 641,677.63                     | 2,542,041.75 | 16,616,360.50             |
| 1893 | 796,505.04            | 185,894.86       | 982,399.90                     | 4,520,133.04 | 24,288,690.00             |
| 1898 | 965,626.36            | 265,571.03       | 1,231,197.39                   | 6,825,116.81 | 29,521,189.00             |
| 1900 | 1,063,748.59          | 329,121.84       | 1,392,870.43                   | 7,799,983.89 | 32,171,215.00             |

Cash Surplus above all liabilities, Government Standard . . . \$505,546.25  
 Capital Stock, Paid-up . . . 100,000.00  
 Capital Stock, Subscribed, Uncalled . . . 900,000.00  
**TOTAL SURPLUS SECURITY FOR POLICY HOLDERS . . . \$1,505,546.25**  
 S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent.



**SURPRISE SOAP**

Is a Pure, Hard, Solid Soap. Economical in wearing qualities. Most satisfactory in results. Gives the whitest clothes, clean and sweet. You make the best bargain in soap when you buy

**SURPRISE**

**FIRST AID TO THE INJURED**  
**POND'S EXTRACT**

FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.

Use Internally and Externally.

CAUTION! Avoid the weak watery Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

**CANADIAN PACIFIC RY.**

**C P R** THE SHORT LINE **C P R**  
TO  
Montreal, Ottawa, Toronto, Chicago, St. Paul, Vancouver, etc.

**TOURIST SLEEPER LEAVES EVERY THURSDAY FROM MONTREAL FOR VANCOUVER**

For Rates, Time Tables, and all other information, call on nearest Agent or write to  
A. J. HEATH, D. P. A., C. P. R., St. John, N. B.

Hon. Robert McKay, Montreal, has handed over to the authorities of McGill University \$9,000, collected some years ago and intended as part of a fund to be used in university work as a memorial for Hon. Alexander Mackenzie, formerly premier of Canada.

Cecil Rhodes has secured contracts amounting to several million pounds sterling for supplying South Africa, especially the British troops in that part of the world, with fresh meat, which will be taken to South Africa in refrigerator vessel from the British colonies and elsewhere.

**News Summary.**

Four distinct shocks of earthquake were felt at Mexico City on Thursday.

Mr. Fitzgerald, of Antigonish, N. S., who was reported drowned in the Sticken river, is alive and well.

The government has received a memorial from the Yukon asking among other things for representation in the Senate.

Judge Landry, at Hempton on Thursday, imposed a fine of \$5 on Melbourne J. Jones, convicted of common assault on his wife.

The marine department will maintain temporary range lights and fog alarm while the Stanley continues to run to P. E. Island.

Since the Canadian Contingent to the South African Constabulary, numbering 1,200, left for Cape town last March, 31 Canadian members of the force have died.

It is reported that agents of an American syndicate are negotiating to buy certain South Lancashire, Eng., collieries, but nothing definite has been concluded.

Sir Wilfrid Laurier, after attending the King's coronation, will, accompanied by Lady Laurier, make an extensive tour in France, Italy and other European countries.

J. H. Bryant died at Princeton Ill. Jan. 14, aged 64 years. He was the only remaining brother of W. C. Bryant, and himself a writer of nature poems, a politician and a business man.

Lord and Lady Gordon-Lennox, who are now visiting former Senator Walcott, in Colorado, have been invited to lead a lion hunt at Brookside, in Platt Canon, 60 miles from Denver.

Vladivostok, which forty years ago consisted of four Chinese fishermen's huts, is now a flourishing city of 50,000 souls, and Khabarovsk and Blagovestchensk are not far behind in wealth and population.

The British captured a Boer laager at Roodekranz, near Ficksburg, last Sunday, with 10 wagons and 2,500 sheep. It was discovered that boots, candles, clothing and Martini bullets were being made at this laager.

A gold refiner, Joseph Micoulas by name, twenty-eight years old, was at work in a laboratory in the Rue de Charcuton, Paris, the other day when he was seized with an epileptic fit. His head fell forward into a basin of gold dust, which penetrated his nostrils and eventually suffocated him. This is the first death of the kind ever recorded in Paris.

There are 103 incumbents of churches in England who have occupied the same living for fifty years or more, and of these, twelve have held their places for sixty years. Their average income amounts to \$250 a year, and in sixteen cases the income, after fifty years' continuous service, is between the limits of £76 and £152 a year.

It is suggested that Marconi's wireless telegraphy may make possible more than the most sanguine scientist hoped for—the rational method of attempting communication with the planets. If the communication without wires can be carried on for thousands of miles, it may be possible to extend it to hundreds of thousands. Nobody can guess now how communication can be established, but it is an inspiring thought that some attempt may be made.

According to trustworthy information, Dr. Kuyper, the Dutch premier, recently intimated to the Boer delegates the desirability, in view of Lord Rosebery's speech at Chesterfield, of their giving some intimation to the British government of the basis upon which they would entertain peace negotiations. As the result of a conference between Dr. Kuyper and the Boer delegate, Dr. Kuyper went to England. The result of his visit is not yet known.

The Senate committee on commerce at Washington, Friday, authorized a favorable report of Senator Fry's ship-subsidy bill. The committee made several amendments to the bill. The most important are: Allowing mail carrying vessels under the bill to be either iron or steel, instead of steel only, as originally provided, and another reducing to 1,000 gross registered tons the vessel receiving a bounty under the bill. The bill, Senator Fry says, will so extend ship building as to transfer from abroad to the United States the centre of that industry as the centres of other industries recently have been transferred, and also that it will give to the United States a measure of maritime independence corresponding to their industrial and agricultural independence.

**Acknowledgement.**

TO EDITOR OF MESSENGER AND VISITOR.—The members and friends of the Baptist churches of Upper and Lower Newcastle presented to their pastor, Rev. W. J. Blakney during holidays an ulster, coat, a Persian lamb cap, a pair of long top overboots, a pair of fancy mittens, a valuable carriage robe, also in the autumn from Senator King and E. E. Crandall, presents amounting to the sum of nine dollars. Many thanks to the donors.

**Grateful Acknowledgment.**

From the depths of a beautiful fur coat I wish to express my deep appreciation of the kindness of the people of Newport. This privilege is made possible through the efforts of our young people of Scotch Village, Upper Burlington and Ashdale, who so thoughtfully remembered their pastor in his battles with the roaring North Wind. The friends of Avondale also extended New Year Greetings accompanied with a purse of \$15 and the people of Upper Burlington presented Mrs. C. with the sum of \$10.25. To all those who have remembered us so kindly we would express our sincere thanks, not only for their gifts, but for all the many tokens of regard and good will they have shown us since our coming among them. And may the Giver of all good richly reward and bless them every one.

L. H. CRANDALL.

**A PICTURE SERMON.**

It was long ago we heard, or rather, saw a New Year's sermon, which comes back to us at the beginning of each year. An artist was the preacher, and a small art gallery was the church where it was preached. The theme was "Reason and Faith," and thus it was unfolded. Two travellers were moving up the side of a mountain, while the shadows of night were falling. The stars were coming out, and let fall a little dim light upon their path. One of them was in the form of an angel whose eye was fixed on the far distant and heavenly. The other was a soldier advancing near her side. His face bore the marks of strain and anxiety. His sinewy hand held firm an unsheathed sword with which he was feeling his way up the rugged hill. His eye was downward and not upward, upon the way he was treading. Caution and fear were in his eye, and as if mistrustful of himself he puts out his other hand to his companion for direction and help. The angel traveler was Faith. The warrior, watchful and strenuous, was Reason. In our night pilgrimage through the year we need both Reason and Faith. Which is the greater, we need not ask, for both are essential to the safety and success of our pilgrim life.—The Baptist Commonwealth.

John Lee, new member of the Ontario Legislature for East Kent, will introduce a bill this session enabling trainmen and mariners to vote at their places of residence two days before election day when necessary.

A despatch to the London Mail from Copenhagen says that Col. Lindholm, of the Chilian army, has arrived there, en route to Holland. He has been commissioned by the Chilian government to submit to Dr. Leids, the diplomatic agent of the Transvaal, an offer to provide free passages to Boer emigrants, and to furnish them with grants of land and oxen on easy terms of purchase.

Over one hundred persons were injured, many of them severely, by a terrific wind storm which swept over Vienna on Thursday. Houses were unroofed, chimneys were blown down and the streets were so filled with debris so as to seriously impede traffic. A freight train was blown off its track and passenger traffic has been tied up.

At a meeting of the New Brunswick Coal and Railway Company directors on Thursday evening arrangements were completed to purchase two Builer excavating machines with a capacity of 50 tons per day each. These two machines are expected to mine and load on cars 1,000 tons of coal daily.

**Your Patronage**

OF  
**WOODILL'S GERMAN BAKING POWDER**

is again solicited for the New Year.

Look for the signature in blue across each package.

**For 60 Years**

The name GATES' has been a warrant of par excellence in medicine.

GATES' LIFE OF MAN BITTERS has long since become the People's Medicine and every year has been curing hundreds of cases of run down constitutions, dropsy, liver complaint and other chronic diseases. The name LIFE OF MAN has become a household term throughout these Provinces and to thousands the reality has proved as good as the name, for it has restored their wasted energy and given them new life and increased vitality. Thus it has earned the name of GREAT BLOOD PURIFIER, for it is only by purifying the blood that these diseases may be eradicated from the system.

If you are sick and run down insist on having GATES' and take no substitutes. Then you will have the best and may rely upon it for cure as thousands have done before you with satisfaction. If your dealer does not have it send direct to us.

**C. GATES, SON & CO.,**  
Middleton, N. S.

**The Baby Should be Fat and rosy—but many little ones are thin and puny and fretful from impaired nutrition. Give them PUTTNER'S EMULSION, which contains just what is needed to supply nourishment and aid the vital forces. It is a mild and soothing food, better than any drugs. It soon builds up the little form, puts color into the cheeks and brightness into the eyes. And they like it too!**

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

Of all dealers and druggists.

**Sample Letters:**

"We want a young man who is a rapid stenographer. Will start him with \$60 per month and increase later."  
"I have completed my first year. I get an increase of \$100, which is due to my training at the Maritime."

There were several similar ones.  
Free Calendar on application to  
**Maritime Business College,**  
Halifax, N. S.  
KAULBACH & SCHURMAN, Proprietors.

USE THE GENUINE  
**MURRAY & LANMAN'S**  
**FLORIDA WATER**  
"THE UNIVERSAL PERFUME"  
FOR THE  
**HANDKERCHIEF TOILET & BATH**  
REFUSE ALL SUBSTITUTES