

# Messenger and Visitor.

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**New Routes for Trade.** A quite noteworthy event of the past week was the arrival in Montreal en route for Avonmouth, England, of the Steamer Monkshaven, a vessel of the Algoma Central Steamship Company. The Monkshaven's port of departure was Cleveleysport on the American side of Lake Erie, and she is laden with steel rails from the Carnegie Iron works. The significance of the matter lies in the fact that it is the initial movement in what may be expected to develop into a great commerce, by way of the St. Lawrence route, between the lake region of the United States and Canada and Great Britain and other European countries. The Monkshaven, with three other ships of like class, was built in England, and passed through to the lakes by way of the St. Lawrence. During the summer season these steamers, with a number of tugs and barges, are employed in transporting mineral products from the Michipicoten region—more than a hundred miles north of Sault Ste. Marie—to ports in the United States. The Algoma Central Company is carrying on very extensive mining operations in the Michipicoten region and is also engaged in railroad building, partly with a view to facilitating these operations and also with an ulterior view to extending their road to Moose Factory on the shores of the Hudson Bay. It is expected to complete the road in three years, and the valuable timber and mineral lands which it will open up, the rich fisheries of Hudson's Bay, and the attractions of Moose Factory as a summer resort are relied upon to make the enterprise a financial success.

**The Depths of Ocean.** The feasibility of a trans-Pacific cable from the United States, and by way of its various insular possessions, to the coast of Asia, the New York Tribune declares, is now well assured. Tremendous "depths" had been discovered in the direct pathway of the proposed cable, and it was believed by many that on this account the scheme could not be realized. But further explorations, it is said, show that these depths of the ocean may be avoided, and that the cable can be laid, connecting with the United States all its possessions in the Pacific without touching upon those of any other nation. It is hard for the mind to form an idea of the depth of these great abysses of the ocean. Measure from the level of the sea to the cloud capped and snow-clad summits of the loftiest mountains of the world, and you have a perpendicular distance of some five and a half miles. Then measure from the sea level to the bottom of the deepest abyss discovered in the Pacific ocean and you have a distance of 5,269 fathoms—only 76 feet less than six miles, and nearly half a mile more than the height of the loftiest mountain peaks of the world. At that depth, it is said, "the temperature is only two or three degrees above freezing, while the stillness, the darkness and the pressure of the overlying miles of water are beyond appreciation. It is a world of chilly gloom, of absolute silence, of ooze and of red clay."

**Cruelty to Horses.** In setting her example and influence against the custom of docking the tails of horses, Queen Victoria has done that for which many long-suffering members of the equine race will have reason to feel grateful. A tail was given to the horse both as an ornament and as a necessary protection against insect tormentors, and in case of horses which are much exposed to the attacks of flies it is especially cruel to deprive them of this natural weapon of defence. There is another way, however, in which man's inhumanity to his noble servant finds expression, which seems to us still more senseless and inexcusable than the custom of docking. It is hardly necessary to say that we mean that diabolical invention—the overdraw check. There are of course some horses which do not suffer much from the overdraw, because as they naturally hold their heads high, it interferes comparatively little with their comfort. But with

horses which are not naturally high-headed the case is very different. A tightly drawn overdraw check forces them to keep their heads in an altogether unnatural position, straining the muscles of the neck and putting the poor animals in acute misery. It is a piteous thing to see a horse with his head drawn up with a check-rein, adjusted by someone too ignorant to know the effect of it, or too callous to have any feeling for the suffering it causes, in such a way that the poor animal is kept turning its head to this side and to that, trying vainly in every way to get relief from the agony which it is compelled to suffer. After all that has been said and written on the subject and all that has been done by the Society for the Prevention of Cruelty, it is still far too common to see horses suffering thus. If our good Queen could so exert her gracious influence as to banish forever the overdraw check, all the horses, and all the men and women who have any compassion for the noble animal would have additional reason to rejoice.

**Prison Reform.** There are few subjects more worthy to call forth thought and philanthropic effort on the part of the people of this country than that of prison reform. The criminal population of Canada, as compared with other countries, is not large. At the same time the whole number of men and women incarcerated in the jails, prisons and penitentiaries of the Dominion is very considerable, and the question as to the conditions under which these prisoners are placed, and the purpose and result of the treatment which is meted out to them are of very serious import in reference both to the prisoners themselves and to the public which is responsible for the way in which the inmates of the prisons are being dealt with. Unfortunately it must be admitted that in the present state of this country and of the world generally, prisons are a necessity. But there is no reason why jails and prisons should be of the character that they too frequently are. The grand aim in dealing with prisoners should not be their punishment merely, but their reformation. When a man, because of vicious disposition, makes himself an enemy of society and it becomes necessary to deprive him of his liberty, he should be taken hold of by the forces of a Christian civilization wisely and persistently applied with a view to effecting his reform. All that wholesome surroundings, firm but kindly discipline, wise and patient instruction, with Christian sympathy, can do, should be done to emancipate him from vicious propensities and fit him to take his place again in the world as an honest and virtuous member of society. Admitting that there are some whose propensities to vice and crime are so strong as to render them incorrigible, yet doubtless there are a very large number of those who become inmates of our jails and prisons, who are not beyond the reach of such methods of reform as must be possible in this advanced day of Christian civilization. What are the actual conditions to be found in our jails and prisons too few of us care to enquire, and there is too little disposition to move in the direction of reform when the great and urgent need of it is shown.

**The St. John Jail.** The attention of the people of St. John has been somewhat forcibly called to the condition of the city jail by some statements contained in a sermon recently delivered by Rev. J. A. Richardson, Rector of Trinity church. Mr. Richardson has no doubt described things as they are, and the description is certainly one which should stir the people of the city and county of St. John to do away with a condition of things which is a reproach and a disgrace to any Christian community. It may be that conditions here are no worse than in some other Canadian cities, but if that is true so much the worse. According to Mr. Richardson's statement, which is supported by that of Judge Forbes in an address to the Grand Jury, the jail building is greatly overcrowded, so that it is sometimes necessary to place six or more prisoners in one cell of 12 by 14 feet in size. The bathing facilities are quite inadequate, there is no provision for change of clothing, the

prisoners are in a filthy condition, some by choice and some by necessity. The jail being used also as a prison for the confinement of persons whose sentence is under two years, there is not only overcrowding, but young persons, even before they have been convicted, are thrown into association with hardened criminals. Another result of the overcrowding is that there is not the complete separation of the sexes that should be, but men and women occupy cells on the same flat. The prisoners are kept in idleness, with all the evil influences that an idle life under such conditions involves. Some three or four of the men are detailed to do little odds and ends of work about the jail, but for the rest there is nothing to do—nothing for the help of either mind or body, and the time is spent principally in smoking and in filthy and blasphemous conversation. Certainly the last state of a man who serves out a sentence under such conditions is likely to be vastly worse than the first. And is such a disgraceful and degrading condition of things necessary? Is it not quite possible to make our jails such that, with the exception of a few of the more hardened, the influence upon its inmates, and especially in the case of youthful criminals, would be for good rather than for evil? The conditions should be made physically wholesome, and so far as possible intellectually and morally wholesome also. Over-crowding should be avoided, cleanliness enforced, wholesome literature and instruction provided, and everyone who can work should be compelled to work at something that would exercise his physical and mental faculties. All this would involve an overturn of the jail system as it now exists in St. John, and for the most part elsewhere. It would take time. But it does not seem to us chimerical to suppose that such a reform could be effected, and it is so important that no time should be lost in getting about it. Mr. Richardson has done well to call attention sharply to the great need of reform in this matter, and we hope that his motion will have many vigorous seconders.

—The continued illness of the Czar is causing much apprehension. The latest official bulletins indicate that the condition of the royal patient is somewhat more serious than it was a week ago. If however the trouble from which the Czar is suffering is, as it is said to be, typhoid fever, the rise in temperature reported need not be regarded as an alarming symptom. There are however persistent rumors that the Czar's illness is of a much more serious character than the official bulletins have indicated and the credence which these rumors obtain in generally well-informed quarters is to be taken into account. The apprehensions so generally felt as to the result of the Czar's illness are quite natural, considering the great influence of Russia in the political world and the general confidence that is felt in the pacific disposition of Nicholas. It seems to be quite true that the Czar's disposition and the foreign policy of Russia are two quite different things. Nicholas is indeed in name an absolute ruler, but the power which really governs seems to be quite as little dependent upon the will of the monarch in Russia as in Great Britain, though in the one case the power is embodied in a Parliament, in the other in a bureaucracy. But doubtless the Czar has an influence upon the politics of his nation and the world in proportion to the strength of his personality. And it therefore means much for the peace of the world if the occupant of the Russian throne is at heart a man of peace.

—According to late despatches from Peking the prospect is favorable for an agreement of the foreign powers upon the terms of a settlement with China. The representatives of the powers in Peking are indeed reported to have reached an agreement and it only remains to secure the approval of the respective governments before definite negotiations with the Chinese peace commissioners can be begun. The precise terms of settlement have not yet been made public; but it is believed, outside the diplomatic corps, that the main points are in substantial agreement with those contained in the French note to the powers, namely, punishment for the guilty, indemnity to governments and individuals, retention of strong legation guards and the occupation of certain places between Peking and Taku.

## "Sanctification" is Sinless Perfection Possible in This Life?

SERMON BY REV. W. L. ARCHIBALD, M. A.

TEXT.—Matt. 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (A. V.) Or: "Ye therefore shall be perfect, as your heavenly Father is perfect." (R. V.)

In this text we are commanded to be perfect. The command is from the lips of our Lord himself and must be obeyed by all his disciples. The standard of perfection is likeness to God, and is expressed in the last clause of the text, "even as your Father which is in heaven is perfect." It is this state of perfection, or likeness to God, which we call "sanctification."

In order that we may get a clear idea as to what the goal really is which we are commanded to win, we will consider:

I.—The Nature and Requirements of Sanctification.—Sanctification is the work of the Holy Spirit, by which the new disposition imparted to the individual at regeneration is maintained and strengthened. As regeneration and conversion are but two sides of the same change, so also sanctification is the name which we apply to the work of the Holy Spirit in strengthening the Christian character, and when viewed from the human aspect we give it the name perseverance. Sanctification and Perseverance are then names of the same operation as it appears from different points of view. In the twofold and inseparable act of regeneration and justification there is implanted within the soul the germ of new life. Sanctification is the nurturing of that germ into flowering and fruitage,—what the apostle Peter calls "growing in grace." In the New Testament, sanctification as a term is used to express consecration to God in the sense of objective dedication to him. We also find it used in the sense of inward perfection or personal holiness, and sometimes we find that it expresses a combination of these senses. We use here the second meaning and present this problem for solution:—Is perfection or personal holiness attainable in this life?

The standard of requirement which is given to us is nothing less than complete conformity to God's Law, which is the expression of the Divine character. Sanctification implies likeness to God. It is this standard to which Christ referred when the young ruler came to him with the question, "Good Master what must I do to inherit eternal life?" The reply was, "Why callest thou me good? there is none good but God only." The manifest purpose of Christ here is to direct the attention of the young man from the merely human to the one and only absolute standard of perfection.

A narrow and superficial view of the requirements of sanctification is the cause of numerous doctrinal errors and their attendant evils. We are not free from obligation to keep the Law as some would teach. While Christ did render perfect obedience, yet this does not make the believer free to disregard the claims of the Law. The Moral law is an expression of the Divine character and as such must be obeyed; for "whosoever shall break one of these least commandments and shall teach men so, shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, he shall be called great in the Kingdom of Heaven." The injunction is, "to do and to teach." That freedom from the law of which the Scripture speaks, is a freedom from the constraint and the bondage of the law to all who are united to Christ: yes, it is also freedom from the penalty of a broken law, for we have become one with Christ who has himself paid the penalty for us. Christ's spirit of obedience is imparted to the believer so that whereas he once felt the galling yoke of the law, now he says "Oh how I love thy law, it is my meditation all the day," for thy law is written on my heart. The Christian is thus to render a free and willing obedience; he is commanded to be perfect, "ye therefore shall be perfect," he is commanded to be holy, "be ye holy for I am holy;" and yet he knows that when he has made his greatest effort to obey these injunctions that he is still only a poor imperfect Christian, and must cast himself continually on the mercy of God. "Christ is the end of the law unto righteousness to every one that believeth," and since we have been crucified with Christ he has redeemed us from the curse of the Law.

We should be careful not to make the standard of God's requirements too low. Divine law is not a sliding scale of moral requirement graduated according to the different conditions of men, but rather the unchangeable reflection of God's holiness. Our obligation to God remains the same whether we realize it or not. If sin consisted only in wilful transgression of known law, then we might have this variable standard, or sliding scale of requirements according to the knowledge possessed by each individual. But when we consider that sin includes more than mere outward acts, and has to do with the disposition, the inward state of the heart, then there is revealed to us a world of wicked desires and unholiness; we see that we are utterly unable to choose God supremely at every moment. Every human will is to a greater or less degree enslaved by sin, so that on account of the depravity with which we came into the world, and on account of the character which has be-

come fixed in us, it is impossible for a man perfectly at any moment to obey the whole law of God.

But the question may be asked, Does God command us to do that which we are unable to perform? Does he make requirements of us which we are unable to fulfil? The answer is, Yes, he does. We cannot possibly keep Divine requirements; only an unfallen being can do that. Divine ideals have never yet been realized by mortal man; wherever you find a law of individual conduct that requires a perfection within your reach, you may be certain that such a law does not represent divine thought. If a moral law be given by God it must naturally be a perfect law, whether it be kept by many or none; and though it be kept by none it cannot be pronounced useless, because it reveals what the Christian ought to be, and to do, and shows to those who are saved the degree of sin still in their hearts and lives, as well as the wondrous grace of God toward his wayward children. In making a requirement of us, Divinity could set before us nothing less than absolute perfection, and humanity will never really be satisfied with anything less than the final fulfilment of this requirement which God will ultimately perform for those that love him. From a consideration of its nature and requirements we are led to think that sanctification is not attainable in this life, but it is well to ask what are the statements of Scripture upon the question.

II. The explicit Scripture statements are numerous. We find assertions that all men are sinners, and distinct denials that any man on earth lives without sin. In 1 Kings 8:46 we read, "there is no man that sinneth not." Eccl. 7:20, "Surely there is not a righteous man upon the earth that doeth good and sinneth not." James 3:2, "For in many things we all stumble." 1 John 1:8, "If we say we have no sin we deceive ourselves and the truth is not in us." From these and other passages which might be quoted it does not appear that sinless perfection is possible in this life. And yet are there not other statements of Scripture which express the opposite view? Does not Paul say in Romans 6 that "our old man was crucified with him that the body of sin might be destroyed?" and does he not speak of Christians as being "free from sin," "dead to sin," and "alive to God?" Yes, but he also admonishes these same Christians to "Let not sin reign in your mortal body." Why should he ask such saints the question, "shall we continue in sin that grace may abound?" These Christians at Rome were living without condemnation, but their is no evidence that they were living without sin.

Paul addresses one of his epistles to "The Church of God at Corinth," and in it he speaks of the Corinthian Christians as "sanctified in Jesus Christ, called to be holy," and in the 6th chapter of the same epistle after speaking of fornicators, drunkards, thieves and idolaters, he adds these words: "And such were some of you, but ye were washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." These people were new creatures, made holy by regeneration, a holy principle had been implanted within their souls though much of the evil still remained. The expression "ye are sanctified" and the designation "saints" as used by Paul, are expressive of a holiness existing in germ or of what they would finally be through Christ to whom they were united by faith.

In the first epistle of John we read these words: "Every one that abideth in him, sinneth not, whosoever sinneth hath not seen him neither knows him. He that committeth sin is of the devil, and whosoever hath been begotten of God, doth not commit sin," etc. . . . These words seem to teach that all Christians live without sin, and that the "anointing of the Holy one" secures to all a knowledge of Christian truth. But such an interpretation makes John contradict himself again and again in this same epistle. His language must here be supposed to set forth the character and workings of the new disposition originated by the Holy Spirit, or else to describe the ideal life of the renewed soul. The language of John here reminds us of Paul's distinction in the 7th chapter of Romans between the "inner man" or "true self," and "the old man" or "the body of sin." Divine truth as revealed in the Scripture seems often to be between two extremes, it is emphatically so in this case. What a paradox seems to be here presented: the one class of texts enjoins perfection and holiness and apparently speaks of living Christians as such, while on the other hand we read that "if we say we have no sin we deceive ourselves and the truth is not in us."

We find that Scripture sanctification is represented as a continuous process. Though we are "sinful in self" yet we shall be "sinless in Christ," for the day will come when he shall perfect in us the work that is now begun. In Col. 3:9, 10, we read "Lie not one to another seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him who created him." In Acts 2:47, and 1 Cor. 1:18, we read of those who are "being saved," thus speaking of the work of God in a progressive sense. Holiness as well as sin is a germ whose nature is to grow if the conditions of growth are not lacking; hence we have the injunction of the apostle Peter, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." We are exhorted to "give all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity." Such an exhortation as this must have been addressed to those who were expected to make progress in their Christian life. A very large portion of the precepts of the New Testament addressed to Christians are in harmony with this idea. As the prayer for the regeneration of a sinner assumes that the regeneration has not taken place, so Paul's prayers for the sanctification of his brethren show the moral imperfections of the Christians for whom they are offered. In the prayer which our Lord gave to his disciples we are to ask for forgiveness. It was manifestly intended for daily use as shown by the expression, "Give us this day our daily bread;" and then follow the words, "forgive us our trespasses as we have forgiven those who have trespassed against us."

We all have need daily to pray for pardoning mercy, for as we learn more about the character of God we shall, by contrast have new revelations of our own sinfulness so that we may well cry out "unclean," "unclean." And the more we know of his holiness and purity of being, so much the more shall we "put our hands to our mouths and our mouths in the dust and cry unclean." There is no more room for the Pharisaic spirit, but like the poor publican of old, in God's presence we can only say "God be merciful to me a sinner."

But some one asks, when does sanctification take place? Do we not read that "This is the will of God, even your sanctification, and are we not commanded to "be perfect," and to "be holy?" Yes, "even as God is holy," but this can never come to pass in its completeness while we remain in this earthly tabernacle.

The Scriptures represent sanctification of the soul as complete only at death, and of the body at the resurrection; for it is then that Christ "shall fashion anew this body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself." (Phil. 3:21). In Jude 24 we read: "He shall guard you from stumbling, and set you before the presence of his glory, without blemish in exceeding joy." In Col. 3:4, "When Christ who is our life shall be manifested, then ye shall also with him be manifested in glory." And in Rev. 14:5 we read: "And in their mouth was found no lie, they were without blemish." Oh yes, brethren, we may be certain concerning our sanctification in the future state. We have definite assurances on that point. It is then that we are to look for the accomplishment of our perfect conformity to the likeness of God—our sanctification will be complete when we awake in eternity and behold our Lord and Saviour in unveiled glory. This is the celestial paradise upon which Christians should fix their earnest gaze, this is the heavenly prize which we may win through the grace of Christ Jesus our Lord.

III. But let us notice in the third place: The Testimony of Christian Experience.—We shall touch this point briefly, as after all it is only confirmatory to the Scripture teaching.

1. Do we find complete sanctification set forth in the experience of the most saintly of Biblical characters? Let us see: Noah was not perfect, Abraham practised dissimulation concerning his wife, Isaac indulged in sinful partiality toward Esau, Jacob evidently had blemishes on his character, Lot was shamefully overcome by temptation, Moses' sin kept him from the Promised Land, Aaron helped forward the plans for idolatry, David sinned so that his holy soul was afterwards humbled to the dust, Solomon's old age was disgraced by his sins, Job and Jeremiah impatiently cursed the day of their birth. We need not speak of the faults of Eli, Samuel, Asa, Hezekiah and Josiah; and yet we may well ask, where in the Old Testament will we find complete sanctification if not among these grand characters who enjoyed so much the favor of God.

We find the same to be true of New Testament Christians. Not one of them is presented to us as faultless. Even in the little band of Christ's disciples we observe the spirit of worldly ambition, for they become warm in a dispute as to who shall be the greatest and they bring their dispute to Christ for settlement. Peter apparently so strong and true denied his Lord, and in later years Paul says of him, "When Peter was come to Antioch, I withstood him to his face because he was to be blamed." We therefore see that the apostle whose very name denotes firmness and constancy was in himself both weak and sinful. James and John were actuated by a spirit of revenge when they commanded fire to come down from heaven and consume the Samaritans who refused to receive their Master. Paul asserts the reality of his faith and piety, but not that he is perfect. His words are, "Not as though I had already attained, or am already made perfect: brethren, I count not myself to have apprehended, but I press on toward the goal," etc.

In the 7th chapter of Romans we have a picture of Paul's experience. He is evidently referring to his life after regeneration, for he uses such terms as cannot be applied to an unregenerate man. And what does he say: He speaks of sin dwelling within him, of willing to do what he cannot perform. He finds a law that when he would do good evil is present. He delights in the law of God after the inward man, and yet realizes that there is a warring principle against the good within him, so that he exclaims, "Oh wretched man that I am," etc. In Gal. 5:17 Paul also speaks of the inward spiritual conflict as common among Christians. "The flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other so that ye cannot do the things ye would." Many of us have had experiences like these, when we have felt the power of the unseen evil one within us so that we have almost despaired of release, and with Paul we can only thank God that our final deliverance is certain through Jesus Christ our Lord. Thus we see that the experience of Biblical characters confirms and establishes Biblical doctrine.

2. We find that the experience of the church of God in our day is in harmony with the testimony of patriarchs, prophets, apostles and saints of New Testament days. Who are the men who have been most honored of God in the work of upbuilding his kingdom. In the confessions of the great Augustine the power of indwelling sin is acknowledged with an intensity of penitential sorrow. Luther, Baxter, Owen, Flavel, Charnock, Bates, Howe, Bunyan and a host of men of that age are united in acknowledging the exceeding amount of sin remaining in God's people. Who has not heard of Edwards, Brainerd or Payson as they confessed and mourned over sins that were mixed with their holiest services for God. John Newton, Winter, Scott, Martyn and many more who are thought of by us as eminently spiritual, have always been full of confessions of sinfulness. If these men are not real saints, then we ask where shall we look for them? "By their fruits ye shall know them." The experience of the church is that "true holiness is always accompanied by a keen sense of sin and a state of greater humility.

Some useful lessons are suggested by the consideration of this theme which we will mention by way of conclusion. The first is—

A Word to the Indifferent.—As perfection is our aim we should never be satisfied with present attainments. It is our duty "to strive" earnestly to reach the goal set

before us. "Why should I be holy? And because life they be the words of the perfect, even perfect." In motive of it has set the reach it. (be a heresy yet it is a main inducement. Our hour to be taught us earnest walking in spirit can do with Only by faith in our Master ever ready. In such a your all in under-world fore arise the God, that y and having your content let it excite crown of life eternal pro the war; the Go on from promised to of our Lord. We have ful of your holy law, y people now faction who either that God—has p different to true that the condition; much more to see with Humility preach to t mention th of their acc "enter not sight shall n of Israel: o our righteous "though on request for God has p destitute. poor in spiri man. He v sent attain that on whi foundation. "In exact does it shrin ready attain remaining a We find a not be disc failure shoul In our effor appointed. round that hoped and s that sanctifi God. We e the Holy Sp we appropri vation," bu God that we The proce certain cou come like G use every ep tate much n character is become like anew your Only he cat are consciou ness, and y has promise We say: De the future s attain unt Death in abodes of m ance from t there is not the struggle of my last "earthly ho that I may purity and a boundless delight,—if The valley beyond are Let no o our "comple is." Thoug from spiriti from streng every one o citizenship i city. There certain of fi

before us. We know that there are those who say, "Why should we strive after that which is impossible?" And because they cannot attain sinless perfection in this life they become indifferent and make no effort at all. The words of Christ are emphatic, "Be ye therefore perfect, even as your Father which is in heaven is perfect." In this command we see both the aim and the motive of the Christian life. Our Lord whom we serve has set the standard very high, and we must strive to reach it. One of our own writers has well said: "If it be a heresy to believe in sinless perfection in this life, yet it is a ten-fold greater heresy to sit idly by and remain indifferent to the demands which God makes upon us. Our duty is to be perfect, to strive every day, every hour to become like Christ himself. This subject should teach us most impressively the duty of a humble and earnest walk with God. 'Be diligent in business, fervent in spirit, serving the Lord,' etc. The best that we can do will fall far short of the divine requirements. Only by fervent prayer, untiring watchfulness and trust in our Master can we resist the innumerable inward foes, ever ready for the assault, vehemently and irresistibly. In such a position you cannot afford to be indifferent to your all important duty, for the very powers of the under-world are eagerly pressing to destroy you. Wherefore arise then to the battle, 'take the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand.' Let not the reality of your continual imperfections be an excuse; but rather let it excite you to more ardent exertions to reach the crown of life. Be satisfied with nothing less than perpetual progress in holiness. You have but commenced the war; there remaineth yet much land to be possessed. Go on from victory to victory until not an inch of promised territory remains in possession of the enemies of our Lord.

We have also a word to the self-righteous. Be distrustful of your condition if, in your endeavour to keep God's holy law, you are not conscious of failure. We do meet people now and then who manifest the utmost satisfaction when they contemplate their own spiritual condition; when this is the case there is something wrong: either that person is ignorant of the requirements of God—has placed the standard too low, or else he is indifferent to the claims of God upon him. It is often true that the greatest sinner is not conscious of his sinful condition; for sin has blunted his sensibilities; even much more should the Christian man beware if he fails to see within himself evidences of a sinful heart.

Humility and penitence are indispensable to a right approach to the throne of grace. None are permitted to mention their own goodness as the meritorious ground of their acceptance. Observe the prayer of the Psalmist: "enter not into judgment with thy servant for in thy sight shall no man living be justified." Hear the words of Isaiah: "For we all are an unclean thing, and all our righteousnesses are as filthy rags." Jeremiah prays: "though our iniquities testify against us, yet grant this request for thy name's sake."

God has promised to have regard to the prayer of the destitute. He has promised the kingdom of God to the poor in spirit; but we find no such promise to the perfect man. He who gloats with perfect satisfaction over present attainments has no promise of help from God, and that on which he builds will certainly prove to be a poor foundation. We may adopt this as a general principle, "In exact proportion to the soul's advance in holiness does it shrink from claiming, that holiness has been already attained and become humble before God for the remaining apathy and unbelief.

We find also a word for the disheartened. We should not be discouraged if we fail to come up to our ideal; failure should only teach us greater dependence on God. In our efforts to follow Christ we are continually disappointed. We find that as the months and years roll round that we have not made the progress that we had hoped and so become discouraged. But let us remember that sanctification as well as regeneration is the work of God. We cannot sanctify ourselves; it is the work of the Holy Spirit. Our faith is only the means by which we appropriate his work. We must 'work our own salvation,' but how are we able to do this? because "it is God that worketh in you."

The process of sanctification goes on by our fulfilling certain conditions,—there is no chance work. We become like God by knowing more about him, so we must use every endeavor to study Divine truth, we must meditate much upon the precepts of Christ, and imitate his character in the deeds of daily life. Thus shall we become like him. Do not be discouraged. Exercise anew your faith in God. Believe him, trust and obey. Only he can save, only he can sanctify; and when you are conscious of failure let it teach you your own weakness, and your need to depend more firmly on him who has promised, and whose word cannot fail.

As a concluding thought for the encouragement of all we say: Death should have no sting to the Christian, and the future should be full of brightness, for we shall then attain unto complete sanctification.

Death in itself is always an unwelcome visitor to the abodes of men. If I am to anticipate no greater deliverance from sin beyond it than I have now attained, then there is nothing to reconcile me to its approach; but if the struggle with the King of Terrors is the definite date of my last contest with sin—as well as sorrow,—if my "earthly house of this tabernacle" is to be "dissolved" that I may wake in perfect likeness to God,—if the purity and glory of heaven to which I am hastening is a boundless ocean in comparison to earthly streams of delight,—if this be true, then, where is death's sting? The valley may be dark and gloomy, but the prospects beyond are bright and clear.

Let no one doubt the wisdom of God in postponing our "complete likeness to him" until "we see him as he is." Though we may not be translated in a moment from spiritual childhood to maturity, yet we may go from strength to strength, and from glory to glory until every one of us shall appear before God in peace. Our citizenship is in heaven,—we are journeying to a celestial city. There may be great conflict on the road faith is certain of final victory and glorious triumph.

"Strive man, to win the glory;  
Toll man, to gain the light;  
Send hope before, to grasp it,  
Till hope be lost in sight."

Lawrencetown, N. S.

## The Virtue of Pluck.

BY IAN MACLAREN.

"Finally, my brethren, rejoice in the Lord."

Perhaps, however, the bravest thing in literature, and it is neither fiction nor poetry, is the letter which Paul wrote from his prison in Rome to his beloved Philippians. He had been arrested in the midst of his great campaign, and hindered from those journeys by which he hoped to compass the Roman Empire for Christ. He was confined in a barrack room, and chained to a Roman soldier. He was in danger of death, and hardly had a friend on whom to depend. He was now an old man, not so much through years as through labors; he was infirm in body and a constant sufferer; the very work he had done was being undermined by his enemies, and it looked as if the greatest career open to any Jew in his day were to end in failure. What a letter he might have written to those Philippians, and would have written if he had been an ordinary missionary, or an ordinary traveler, about his disappointments, and the attack on his name, and his bodily sufferings, and his personal discomfort. Why, I've read a page in a missionary's report on the poor food which the man had, and many pages in travels about the flies, and the bad water, and such like calamities through which the heroic explorer had been passing. But this man never tells you what he ate or drank, what he suffered through cold or heat, what an unspeakable harassment that Roman guard was, or how miserable were his lodgings. No, what he tells the Philippians is his satisfaction that he has got to Rome, and that the gospel has been preached there, and that his fellow-servant Epaphroditus had recovered from sickness, and that the Philippians had been so good to him. He enlarges also on the sufferings of the Lord Jesus, but it is in order to show that through suffering Christ has come to his throne. There is no crying nor pulling in the letter of Christ's soldier, but it is full of high spirits and holy gaiety. He commands the Philippians to forget themselves and to think of other people, not to boast, but to carry themselves modestly, to keep peace among themselves and to help one another, and, above all, he tells them to rejoice. His great commandment is Joy. And his whole letter bears witness to the pluck of that true servant and brave gentlemen of Christ.

By the commandment of Paul and by the example which Providence has set before our whole nation, let us pluck up courage and try to live more bravely. Amid the softness of today we want more bravery of life. There are people whom you and I know, who have caught the spirit of the apostle, and who live on a high level, boring no person with their grievances, ventilating no grudge against the world, denying their diseases, and hiding their trials. If they have wounds, and one suspects they have, they cover them carefully; if their voice breaks sometimes it is in prayer to God, not in conversation with men. They never tell you how badly they have been used by their fellows; they rather tell you how everybody has used them well. People without discernment think they have never known suffering because they have never whimpered, but when they come to die it will be like the soldier who fell down suddenly without fear and without a moan at his general's feet. Brave souls and fine Christians, they are the strength of society and a standard of high living to their friends.

The rest of us, I think we must confess, have not shown over-much manhood in playing the game of life, or in following in the steps of our Lord. We have thought too much of ourselves, we have vexed ourselves about our concerns, we have been peevish and petulant. Many of us, and the men more than the women, have been quite babyish when things have gone against us, and we haven't had our own way, or somebody said something about us, or we had some bodily ailment. Let us play the man.

Above all things, when you speak of religion, do not mourn and lament as if all things were going wrong, and Christ had been beaten. There are people who never refer to religion but they seem on the point of weeping, and they never look out on the world but one hears a moan of despair. Their voice takes the mendicant whine as soon as they touch on sacred things, and let me tell them in a brotherly way—whether they be in the pulpit or the pew—that they are a slander on the gospel. You will make your children infidels, you are next door to an infidel yourself, if that is all the faith you have in God and in the Cross of Christ. There are many things to pain the Christian, and Rome was a fearsome spectacle in the days of Paul. The sight of Nero on the throne would have filled the cowardly Christians of to-day with pessimism, and our school of piling piety would have declared there was no hope for society except the coming of the Lord with judgment and with fire. Paul had a keener sense of Nero and all that Nero meant than any one of us, yet Paul saw Jesus Christ high above the throne of Nero and above all thrones, and he believed the day was coming "when in the name of Jesus every knee shall bow." "Rejoice," he said to the Philippians, "and again I say unto you rejoice." What he said to the Christians of the first century he says to us in all the relations and circumstances of daily life.

Be brave in speech and deed for the sake of your children and your families, for the sake of society and the man next you, for the sake of the church and the world, and for your own sake. You will lift half the weariness of life, and half the burden from your brothers' shoulders, you will cleanse your character from some of its worst faults, and commend Christ to them who do not believe. For after love there is no power in life so admirable and so forcible as pluck, and its highest form is the courage of a strong heart like Paul.—British Weekly.

## Education and Morals.

For many years the theory that education is the direct means of promoting morality and religion has been almost unchallenged in this country. The public-school system has been extolled as "the palladium of our liberties," and religious people have contributed most generously to schools and colleges on the ground that these institutions contribute directly to the moral and religious welfare of our communities. But perhaps there are few questions upon which the minds of men are coming to be more deeply exercised than the relation of education to the moral and spiritual life. Is it not true, they are asked, that the education of the schools simply endows men with a new power, which is used as often for evil as for good? Have the acquisition and the possession of this power any necessary relation to the moral and spiritual life?

One of the answers to these questions must be that to strengthen the mental powers of men and to broaden their intellectual horizons inevitably tends to deliver them from prejudice and superstition and to acquaint them with the facts of life. To do that is to make a large contribution to moral and spiritual advancement. The philosophy of Socrates, which tended to identify knowledge and virtue, has always broken down in practice. The maxim, "Whoever sees virtue must love her," does not accord with the facts about the workings of human nature. Virtue and vice have their seat in the disposition and the will rather than in the intellect. Sin is profoundly illogical. But while this cannot be denied, it is also true that ignorance, prejudice, and superstition, which afford such favorable conditions for the growth of evil dispositions, are dispelled by education. Mental training does not do anything; probably it does not exert so profound an influence upon character as many have supposed, but it does something positive and substantial to create the conditions favorable to virtue. If all of our people were put through the public schools, and trained to a high degree of knowledge and mental discipline, they would not thereby be made good men and women, but they would be able to make intelligent choices. Light would be thrown upon their paths, and while many would not choose righteousness, many who blindly, ignorantly, and carelessly would have chosen iniquity will avoid the evil way.

The discipline of character involved in the mastery of intellectual tasks is also of the highest worth. All work demands persistence, the coordination of various powers and self-denying pursuit of a single purpose, has a high character value; but there is this difference between physical labor, or the ordinary business life, and a strictly intellectual task, that the latter involves the mind itself. A man's mind may be uncorrelated to his work when he is about a thousand useful tasks, but in the mastery of a science, a philosophy, or an epoch of history, he works with his mind itself, and under this discipline his mental, emotional, and volitional energies are adjusted to a single purpose. When you come in contact with men who have long carried large responsibilities and anxieties, and fought their way to the honor and confidence of their fellows, you are apt to be impressed with their poise, their self-restraint, and the harmonious adjustment of their powers to each other. Those are some of the manifestations of character; and few men who have not had occasion to use their brains persistently ever acquire these qualities. The lad who goes out into the world, from school or college, with the alphabet of that discipline, because he has trained his brain, starts in life with a valuable moral asset.

While our schools and colleges cannot do everything, in addition to the services we have mentioned, they bring young people under the personal influence of a noble type of men and women. Probably there are few forces acting upon the lives of young people so persistent and influential as the character of their teachers. Every year the standard in the profession of teaching is becoming higher. There are few nobler bodies of men and women than the school and college teachers of the United States, and there is no class exerting a profounder influence upon the future life of our country. A wholesome and high-minded teacher, of good breeding and noble ideals, is a missionary for morality and good living. The thing that has the greatest character value is character itself.

Perhaps our schools and colleges are not ministering to the moral and spiritual welfare of the country in just the ways many persons imagine, but they are ministering to it in ways that are exceedingly effective.—Watchman.



—Since the article on our first page, having reference to the St. John jail, was written, we observe that the grand jury, which was addressed by his honor Judge Forbes respecting the condition of the jail, has made a report on the subject. After stating that, considering the limited means at the Sheriff's disposal, the jail is well kept, the gentlemen of the grand jury proceed to recommend "that ordinary prisoners be put to work on the streets: that water closets be put in each cell; that an addition be made to the jail in order that debtors may be separated from ordinary prisoners, and that some provision be made to provide long-term prisoners with changes of clothing." These recommendations are, for the most part at least, good so far as they go. It has been suggested that a public meeting should be called with a view to giving impetus to the motion for reform which has been made. The suggestion is a good one. There should be such an agitation of the subject as shall lead to the doing away with the present lamentable condition of things and the bringing in of some adequate reform.

—The enthusiastic welcome which Mr. Paul Kruger has received in France during the past week must be at least a melancholy satisfaction to that representative of a lost cause,—a cause lost, too, mainly through his own stubborn refusal to recognize the just rights of his fellow men and to admit changes which justice and the spirit of a progressive age alike demanded. Whatever question there may be as to the wisdom or the necessity of the Boer war on the part of Great Britain, there can be no reasonable question that, on the part of Paul Kruger and the men who with him determined the Boer policy, it was both unwise and unnecessary. If the Boer counsels had been marked by greater wisdom and less stubbornness, the Transvaal and the Orange State might have been to-day a peaceful land inhabited by a prosperous and contented people, with the prospect of forming some day an influential part of a great South African nation. The memory of French huzzas and Irish eloquence, both of which express much more of hatred to England than of enthusiasm for the Boer cause, must be poor consolation for a man whose stubborn folly is responsible for the ruin of his people.

—Mr. Wu, Chinese Minister at Washington, who is a gentleman of culture and versed in the learning of the modern and western world, spoke last week in Philadelphia to a large number of the prominent men and women of the city on the causes of the unpopularity of foreigners in China. The charge, frequently made, that missionaries are the sole cause of the anti-foreign feeling in China, Mr. Wu declared to be unfair. The missionaries had done much good in China by their schools, the translation of useful works, etc., and the medical missionaries had been especially successful in philanthropic work. But the zeal of some missionaries, he held, had led them into indiscretions, and instances were not wanting of missionaries interfering in the administration of justice in Chinese courts. It is not unlikely that this latter statement is true in reference to some Roman Catholic missionaries, for similar statements have been made repeatedly by Protestant missionaries who have charged that the methods employed by the Roman Catholic ecclesiastics were such as needlessly to arouse the resentment of the Chinese. Missionaries are the only foreigners who have any legal status in the interior of China, other foreigners being allowed to reside only in the treaty ports. The missionary in the interior therefore naturally excites a great deal of curiosity, especially if he does not adopt the native costume. And when he publicly attacks the cherished traditions of the Chinese, denouncing the worship of ancestors, etc., he is apt to arouse feelings less kindly than that of curiosity. Mr. Wu recognizes the fact that missionaries are placed in a very delicate position and he thinks that not all of them are cautious and discreet. But he holds that the general attitude of foreigners towards the Chinese has had a great deal to do with their unpopularity. Their conduct towards the Chinese has not generally been marked by politeness, and respect, and the fact that in the treaty ports they do not come under the jurisdiction of the Chinese Courts, but are amenable only to the laws of their own country, makes them a sort of privileged class who regard themselves rather as lords of the country than as strangers in a strange land. It is very probable that a missionary's idea as to the respect due to the cherished religious traditions of the Chinese would differ somewhat from Mr. Wu's, since the missionary's business in China is not to pay deference to Chinese traditions but to convert the people from the error of their ways. However it is very possible that some missionaries are not discreet, and it is well enough for us to have a look at the subject through Minister Wu's glasses.

Thoughts Suggested by the Sinking of the S. S. Monticello.

By J. D. F.

I. EACH HUMAN LIFE AFLOAT UPON THIS SEA OF TIME TAKES RISKS.

Every voyage is an experiment. Much as the waterways of the world are travelled, an element of uncertainty attaches to each new venture. Whether the vessel is to cross the ocean or to make a short coast-wise run it sails at hazard. In a long spell of favorable weather, when winds blow softly and the sea is gentle, sailors forget the perils of the deep. Yet hurricanes have fallen upon calm seas out of violet skies. It is well for us to remember that life is full of uncertainties and surprises. Each wave of time is wreathed with mystery. We know not what the morrow may bring forth. It becomes us to watch carefully all the way.

"Unfathomable sea! Whose waves are years,  
Ocean of Time, whose waters of deep woe  
Are brackish with the salt of human tears!  
Thou shoreless flood, which in thy ebb and flow  
Claspest the limits of mortality!  
And sick of prey, yet howling on for more,  
Vomitest thy wrecks on its inhospitable shore.  
Traucherous in calm and terrible in storm,  
Who shall put forth on thee,  
Unfathomable sea?"

2. MANY A HUMAN LIFE IS WRECKED THROUGH DISREGARD OF THE STORM-SIGNAL.

It appears from published reports that the ill-starred Monticello sailed from St. John on the 9th of November regardless of the warning of the storm-drum. In the wise and merciful government of God storm-signals are erected along all the coasts of human experience to warn us of approaching tempests. The laws of nature, the intuitions of our hearts, the advice of faithful friends, and especially the clear utterances of the inspired Scriptures advise us of the propinquity of the storm belt. Yet every day and hour recklessness claims its victories. Each night a new column in the books of God is needed for the names of those who went down to hideous ruin and disaster because they refused to be warned. "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh in the day of your calamity; I will mock when your fear cometh; when your fear cometh as a storm, and your calamity cometh on as a whirlwind."

3. IT IS FOLLY, OFTEN FATAL FOLLY, TO NEGLECT A HARBOR IN THE TIME OF STORM.

We learn that there was a time after the Monticello had sailed when she might have made a harbor, but she was kept upon the open waters of the Bay, to her ultimate undoing. There are harbors all along our way. The harbor of Prayer with its blessed hospitalities; the harbor of Scripture with its breakwaters built of the solid masonry of Divine promise; the harbor of free and sovereign grace, the fair haven of the soul where all the argosies of earth may ride in safety. One thinks of that word "opportunity." It is *op-portus*—off-a-harbor. Listen to the harbor bell, ye souls in the offing and put in to-day out of the violence of the gathering storm!

4. IT IS NOT SIN IN THE WORLD THAT DESTROYS, BUT SIN IN THE SOUL.

The calamity came the other day not because the ship was in the sea but because the sea got into the ship. The Monticello did not capsize, she filled and gradually sank in the engulfing waters. Had she kept the water out of her she would have outridden the billows tempestuous as they were. It is wonderful how gracefully a ship will climb the mighty combers so long as all is well within. No billows of temptation, no waves of evil can whelm the man whose heart is right. And Christ directs his help toward the inward life. He did not come to sweep our sky of storms, nor bid the waves lie down in "blue tranquility;" he came to make the soul staunch and seaworthy, sound at every point. It is not the purpose of the gospel so much to change the environment as to renew the equipment of the soul. Let us see that "the inward man is renewed day by day," then we shall not sink even in the stressful surge.

5. IT IS A MOMENT OF SUPREME PERIL WHEN LIFE'S MOTOR POWER FAILS.

According to the testimony of survivors the immediate occasion of the disaster was the extinguishing of the fires, thus depriving the ship of motor power, which, in turn, rendered her unmanageable. A vessel will only respond to the rudder while she is making headway. When deprived of forward motion the rudder ceases to exercise control and she becomes the sport of the waves. The Monticello failing to point up into the wind, slipped into the trough of the tremendous sea, which so buffeted and drenched her that the end came speedily. It is an impressive parable of life. A man is only safe when he is making headway against the evil. You cannot steer a man after he has come to a dead stop. When the fires of the soul are extinguished—the fires of love, hope, faith, enthusiasm—destruction is imminent. If then you cannot rekindle these fires he slips down into the trough of the sea a doomed man. Sometimes we pastors find the church hard to steer. We push the tiller "hard up" or "hard down," but instead of quick responsiveness there is only a heavy lumbering in the sea. The trouble is with the furnaces. The fire is out. Leakage from the world has extinguished the flames, hence no movement, no responsiveness. Let us keep the fire-box dry and the furnaces aglow!

6. A LIFE MAY BE WRECKED WHEN ITS COURSE IS ALMOST DONE.

It seemed to intensify the tragedy of which we have been speaking that it occurred so near the end of the voyage. In broad daylight, just off Yarmouth harbor, in view of the roofs of the town, the ship shouldered and went down. Four miles more and she would have been sheltered safely. Almost, but lost!

So sometimes men who have come safely through the perils of youth and the temptations of middle life go to ruin in old age. Whelmed in sight of home! Oh, the pathos of it, the inexpressible sadness and humiliation! Be warned, ye whose heads are white with years. Ye have not landed yet. From the very gate of heaven there is a road to lowest hell. God bring us all safe into port!

"Jesus, Saviour, pilot me,  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal;  
Chart and compass come from thee:  
Jesus, Saviour, pilot me.

When at last I near the shore,  
And the fearful breakers roar  
'Twixt me and the peaceful rest,  
Then, while leaning on thy breast,  
May I hear thee say to me,  
'Fear not, I will pilot thee!'"

New Books.

A New Webster.—A new edition of Webster's International Dictionary, printed from new Plates throughout, and containing a supplement of 25,000 additional Words, Phrases and Definitions, prepared under the direct supervision of W. T. Harris, Ph. D. L. L. D.—G. and C. Merriam Co. Publishers, Springfield, Mass.

A first-class dictionary is quite indispensable to the intelligent reader and literary worker. Such a dictionary as Webster's International goes no little way toward affording the means for a liberal education. With such a thesaurus of literary information at hand and with the works of the best authors, so many of which are now obtainable at prices which place them within the reach of almost everyone, the young man who will devote his evenings and spare hours to profitable reading may acquire knowledge and culture which will win for him respect in any circle. There are indeed few ways in which ten dollars can be spent to better advantage in the interest of a family than in the purchase of a really first-class dictionary, and we may say here that anyone who secures the new edition of Webster's International, with its Supplement—which in itself would make a dictionary of considerable dimensions—need not fear that he has made any mistake in his choice.

Because additions are constantly being made to the words of a living language, it becomes necessary from time to time to make additions to its dictionary, and hence the necessity for new editions of every dictionary that aims to keep itself abreast of the times. The English language is ten years older now than when Webster's International—the ripe development of Webster's Unabridged—was published. They have been, as the publishers remind us, years of swift movement, social, industrial and intellectual, and there has been a corresponding growth in language. In the Supplement now added to the International, it has been the aim of the publishers to gather the harvest which the decade has produced, and their purpose has been to apply the principles which shaped the character of the original book to the new matter brought by advancing years. The work has been executed under Dr. W. T. Harris, United States Commissioner of Education, as Editor in chief. Dr. Harris' broad and various scholarship, his great and recognized ability as a lexicographer, his devotion to this work and the large corps of able specialists who have assisted in the new edition of the International afford a strong guarantee of excellence. The New Webster, with Supplement, is a book of 2364 quarto pages, published in one volume, and also in two. Besides the dictionary proper the International embraces, among other features, a large number of colored plates, showing flags, seals, arms, etc., of various nations, a History of the English Language by Dr. James Hadley, Indo-Germanic Roots in English, by Dr. August Fick; Explanatory Notes on the Revised Etymologies; a Guide to Pronunciation; An Explanatory and Pronouncing Dictionary of the Names of noted fictitious persons and places; A Pronouncing Gazetteer; A Pronouncing Biographical Dictionary of Ten Thousand names of noteworthy Persons; Pronouncing Vocabularies of Scripture and Greek and Latin Proper Names, and of common English Christian names; also Quotations, Word-Phrases, Proverbs and Colloquial Expressions from the Greek, Latin and other languages. The Supplement occupies 234 pages, and the whole book has been printed from new plates. Into these new plates have been incorporated certain changes and additions made necessary by the advance of knowledge, so that even in the body of the work there is improvement in matter and typography.

John the Baptist, By Rev. F. B. Meyer, Fleming H. Revell Company, Toronto. pp 225. \$1.00.

Mr. Meyer is well known to the Christian reading public through his published sermons and other religious works, and his many admirers will welcome another volume from his prolific pen. Mr. Meyer writes as one for whom the life and character of the prophet of the wilderness have always had a great fascination. "As the clasp between the Old Testament and the New—the close of one and the beginning of the other; as among the greatest of those born of women; as the porter who opened the door to the True Shepherd; as the fearless rebuker of royal and shameless sin—the Baptist must ever compel the homage and admiration of mankind." Forbidden Paths in the Land of Og. By the Otherwise Man. Fleming H. Revell Company, Toronto. pp. 258. \$1.25.

This oddly named volume is really an account of a brief tour in Palestine and the country east of the Jordan. The trans-Jordan region is less familiar to the ordinary reader than that to the west, because the protection of western travellers passing through that region is not guaranteed by the Turkish Government, and those who determine to make a tour of the country must do so on their own responsibility, taking the necessary risks. The party with which "the Otherwise Man" was associated were however not interfered with by government officials, and do not appear to have encountered much greater difficulties or dangers than are to be met with on the western side of the Jordan. What was seen and experienced is told in an interesting way by the author, with historic reminiscences of the country and cities visited. The present condition is of course in striking contrast with those of Bible times.

Books for New Testament Study. Popular and Professional, is the title of a book of some 80 pages, just issued from the University of Chicago Press. Two lists of books are given with a view of meeting the needs of two classes of students. List 1 presents the titles of certain books which are recommended to those who have not received professional instruction in the Bible, and who are unable to use other languages than the English, while List 2 is designed for those who have the requisite linguistic knowledge and general preparation for an advanced study of the Bible. The books embraced in the lists represent the several schools of evangelical interpretation, both conservative and progressive authors being represented. These lists have been prepared under highly competent supervision and must certainly prove of much value to pastors and others, who frequently find themselves in need of information as to the best helps to Biblical study. The alternate pages have been left blank so that other books may be added if desired, and the important point of giving the price of each work mentioned in the list has not been forgotten.

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

### Roy Arnold's Pattern.

BY KATE S. GATES.

Roy Arnold was going to the city. A friend of his father's had offered him a place in his store. "It is down at the bottom, to be sure," Mr. Duncan wrote, "but if the boy has the right stuff in him, he will work his way up all right." Roy, confident of his own capabilities, was hopefully building innumerable air castles.

It would not be long before he should be sending home money to help father pay that dreadful mortgage, and mother should have that black silk she had wanted so long.

"Yes, dear, I know that you will do all that you can for us," said his mother, as they talked together the night before he went; "but I want you to make me one promise. I hope you will never neglect to read a chapter in your Bible every day, and I want you to learn a verse every morning, will you?"

Roy promised.

At first his new life was so different from the old that he found it interesting; but soon the novelty wore off, and then came the struggle. "It gets awfully tiresome doing the same little things over and over day after day," he wrote to his mother, "and there isn't as much chance for a fellow as I thought there was. You've got to be a No. 1 if you expect to rise, for there are crowds waiting for the best places. I didn't know there was so many folks in the world. But I'm trying to be worth so much to Mr. Duncan that he will feel he can not get along without me."

Roy had been in his new home several months, when one gloomy, rainy morning he overslept. That put him out of sorts to begin with. He was so late that he was tempted to neglect his verse, but the little book lay open upon the bureau, ready for use.

"I haven't missed a morning yet, and I won't begin now," he said to himself. "If I make a break, I'll be sure to make others, and mother would feel so disappointed." So, as he brushed his hair and fastened his tie he was saying to himself: "See thou make all things according to the pattern shown thee in the Mount."

"Oh, dear!" he thought, with a sharp twinge of remorse, "I don't believe I'm getting to be the man I meant to be or that mother wants to have me. But she doesn't know how much easier it seemed to be good and true and noble up there than it does down here. I've done things now, I know I have, that I never supposed I should. I'm sure I don't see how I can help it."

Just then the last bell rang, and Roy rushed down to the breakfast table, but the words of his text followed him. "See thou do all things according to the pattern shown thee in the Mount."

That was what he ought to be trying to do. As his mother said it was nobler and grander to be a Christian than to be worth millions. Roy felt perfectly convinced of that in his heart; but, still, the riches and pleasures of this life were very alluring.

It was a busy, tedious day, and something came up at noon that made his life seem all the more monotonous and unendurable.

"There's a fine concert in the hall tonight," said one of the clerks. "Two or three of us are going; don't you want to go? We will have a jolly time."

Want to go? Of course Roy wanted to go. It was weeks and weeks since he had had a bit of real fun, and he was fairly hungry for a good time. But the tickets would be seventy-five cents. Cheap enough, surely, only it was all he could do now to make both ends meet. He wouldn't run in debt, and he must have a new pair of shoes; that would take almost his last cent for this week.

No, his going was out of the question. He wished, as he dragged wearily along with his work that they had not asked him.

"Roy," said Mr. Duncan, "I want you to collect some bills for me this afternoon."

It was a relief to get out of doors, and Roy brightened up quite a little as he hurried around from one place to another. He had gotten through, and was waiting for a car, and took his money out to be sure it was all right. He looked it over carefully, then suddenly the blood surged up into his face. There was just one dollar too much! He was sure of it, but he counted it again and again, and there it was, and Satan promptly suggested that it would make it possible for him to go with the boys as he wished.

It seemed strange that with his Christian training that he should be really tempted to take what was not his, but he was, only of course he did not call it taking it. He did not know who had overpaid him, he said, and all the men were worth their thousands and thousands. What was one little, paltry dollar to any of them?

How much it meant to him, though. The fun he could have if it were only his! And he had earned it, surely; he had worked faithfully and hard. He would not deliberately take money that did not belong to him, of course; but this was put right in his hand, so to speak,

just when he needed it. Besides, he did not really know to whom it belonged, and very likely they could not tell if he had asked them. If only he might keep it, and then have one good time, he would never do such a thing again. But right in the midst of all this false reasoning came the memory of his morning text, "See thou do all things according to the pattern shown thee in the Mount."

Roy started as if he had been shot. That made the matter look very different. He had caught a glimpse of the Pattern that night when his mother was talking. He remembered even now, with a thrill of awe, how solemnly grand and beautiful it looked to him, and how earnestly he had resolved to fashion his life after it. How could he be for one instant think of doing any such thing as this! He hated himself for it, and yet it was a sharp struggle for just a few minutes.

In a dim way he realized that his decision meant a great deal. His whole future might be resting on it. Would it pay to take the wrong turn for a few hours' amusement? Roy turned suddenly and marched down the street as fast as he could go. He would wait no longer, not even for a car. He dared not trust himself. He must get rid of this dreadful money, every penny of it, as soon as possible. He would give it to Mr. Duncan, and let him find the rightful owner.

That night he wrote a long letter to his mother. "I am so glad you made me promise to learn a verse every day. It has helped me today more than you can think. I want to tell you that I've asked God tonight to help me be the kind of a man you want me to be. It is harder to be good here than I thought, and then I found I'm wickeder than I supposed I was. But you will pray for me, I know, and I'm praying for myself now as I never did before. So I hope that I will succeed."—Christian Intelligencer.

### Bird Talk.

BY SYDNEY DAYRE.

"Let's take our blocks out to the croquet ground and build a house," said Archie to his sister Mary.

"What kind of a house?"

"Oh, a big castle."

"No, I don't like a castle. Let's have it a hotel."

"No; I say a castle. You always get a hotel crooked."

"Well, I don't like to build it on the croquet ground. It's nicer back in the grove."

"I say 'tisn't. If you don't build where I want to, I won't build it at all."

"You always want your own way," grumbled May.

"And you're always whining about something. Now let's load up the little wheelbarrow."

"It won't hold all the blocks."

"You can carry the rest while I wheel."

"No, I want to wheel."

"I say I shall. It's my wheelbarrow. The trouble is you're lazy."

Archie loaded the wheelbarrow and tried to wheel it down the steps of the porch. But he found he needed help.

"Take hold of the wheel and lift, May," he said.

"I've got all these blocks."

"Put them down."

"I shan't. You can wheel down if you try."

Archie tried, spilling half the blocks on the steps. It would be sad to tell how many cross, angry things were said by this little brother and sister before they reached the croquet ground. Here again May wanted to go to the grove; and the end of it was they could not agree, but went in to Aunt Amy, to tell their grievance against each other.

She had been sitting on the porch, where they had piled their blocks on the wheelbarrow. But she was not there now, and they went into the house to look for her. They found her in the sitting-room by an open window. She held up her hand as they came near.

"Quiet, dears. See what is going on outside here! Peep!"

They peeped, and Archie clapped his hand to his mouth to keep in a shout of laughter.

Two birds were building a nest in a tree a little way from the window.

The children watched while the pretty things came and went. They brought bits of twigs and hair and feathers, which they wove into the nest.

"Hear what a twitter they keep up!" he said. "It sounds as if they were talking as they work together."

"Let's try to hear what they say," whispered Aunt Amy.

"Oh, Auntie, you can't do that!" said Archie.

But, with a smile, Aunt Amy held her head out of the window and seemed to listen.

"Sweet, weet, wee," went on outside.

"Willlicum, willlicum, widdle!"—

"Chickamaree, vick, vick!"—

"Fidgety, fidgety!"—and so on.

"Did you hear all that?" asked Aunt Amy.

"Yes, but that is only bird talk. Folks can't understand that."

"Some can," said his aunt. "Did I ever tell you I could understand bird talk?"

"What did they say?" asked May, with a laugh.

"Go and get some more twigs," said one.

"I shan't," said the other. "I've brought more than my share today."

"I don't care if you have. Haven't I put them all in? The trouble is you're lazy."

"I say I'm not. Here, put this feather there on that side."

"I brought that feather, and I'll have it just where I want it, or it shan't go in at all. Here, hold it while I weave it in."

"I can't. I'm trying to get this twig in tight."

"You've got it crooked. You always get nests crooked."

"That isn't the place to put that hair!"—

"Oh, auntie!"

Aunt Amy laughed as the two gazed at her.

They laughed, too, but looked shocked and a little foolish.

"What is the trouble?" she asked.

"To say those dear little birds would talk so!"

"Why do you think they do not?"

"I know it," said Archie. "Birdies never talk that way."

"No," said May. "They coo and witter so sweet, I know they are just saying nice, sweet things to each other, if they say anything at all."

"Do you know of any who talk that way?"

May and Archie glanced at each other.

"I'm afraid we do, auntie," said May.

"You think it dreadful to fancy that the dear, innocent little birds should quarrel with each other. But what do you think of brothers and sisters—little ones who know the difference between right and wrong, whom God has placed in families, that they may brighten each other's lives by words and acts of sweetness and loving kindness?"

There was a moment's silence, and then Archie said: "I'm going to listen now."

The coo and the chirp went on, as he put his head out of the window. In a minute or two he drew it in.

"What did they say?" said May.

"One said, 'You chose this place to build a nest. It is a sunny place.'"

"What a dear little thing you were to bring such a feather!"

"Here, I'll help you put it in."

"You always get them so nice and straight!"

"I know where there's a big twig."

"I'll help you go and get it."

May softly clapped her hands as Archie finished.

"I like that kind of bird talk better," she said.

"Perhaps after all I did not hear quite straight," said Aunt Amy. "I am sorry if I wronged the birds. But you see it was so hard for me to believe that bird talk should be any better than little brother-and-sister talk. Why should it be?"

"I guess it won't be after this, auntie," said Archie.

"You listen and see," said May.—Dominion Presbyterian.

### Cinders and Tears.

ADA MELVILLE SHAW.

Fanny and I were hurrying through the dusty streets. She was carrying a bundle of laundry. I was taking a bundle of copy to the editor. How the washwoman's path and the writer's path crossed is neither hear nor there. That they had crossed is my blessing.

Suddenly I stopped short in the wind, blinded by a flying cinder that had struck full against the eyeball, and then tucked itself away under the lid. The pain was intense. Instinctively my hand went up, but it was arrested on the way and firmly held.

"Please, Miss Hester, just let it be a minute."

"But it hurts—awfully! Maybe I can turn the lid and get it out," I cried, trying to unclasp the fingers.

"No, you can't. Of course it hurts, I know. But just stand here a minute and keep your eyes shut—the tears are coming. Be patient, Miss Hester, just a minute now, and it will be out."

And she was right. After a brief space of intensest pain, tears flowed, and with them the cinder floated out. We gathered up our bundles and went on.

"A simple remedy, Fanny. I never did that before."

"And you 'most always have trouble, don't you?"

"Yes, indeed," calling to mind several occasions when "something in my eye" had caused me much misery and inconvenience.

"Mother taught me that ever since I was little. She used to hold my hands until I was able to control them for myself. It counts for more things than eyes, too."

"What things my friend, who been of service to them, miss, he little cuts. Peo are mean things ders, flying abo then I catch the heart."

"And then w 'Rub my ey my hands a when people n their washing a don't know any Miss Hester, y me to be patien hands down, le it's all over, y

Wide little fr grace, to shut stand still and the cinder of u into my soul b retort. These positive harm Friend, rub Advocate.

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The Young People

"What things?" I asked, willing enough to draw out my friend, whose homely, practical illustrations had been of service to me before.

"Oh, hurts and things. I don't suppose you get many of them, miss, but any one who works as I do gets many little cuts. People don't mean to be unkind. But there are mean things—sharp words and cross looks—like cinders, flying about, 'in the air,' people say, and now and then I catch them, through my eyes and ears, into my heart."

"And then what do you do?" "Rub my eyes with my elbows," you know. Keep my hands away from the hurt. It is easier to get angry when people find fault or snub you just because you do their washing and they think they can, or because they don't know any better. If I'd let you rub that cinder in, Miss Hester, you might be blind still. So mother taught me to be patient, to shut my eyes, stand still, keep my hands down, let the tears come, and then—why, then it's all over, you know."

Wise little friend! Would I had your patience and grace, to shut my eyes—in prayer it might well be!—stand still and let the tears come, rather than to press the cinder of unkindness, ignorance or thoughtlessness into my soul by angry protest, impatient resentment and retort. These make what would be a passing pain a positive harm.

Friend, rub your eyes with your elbows.—Michigan Advocate.

A Fable.

Once upon a time there was a man who sat in his room at his boarding-house, waiting for the glad sound of the dinner bell. He was well-nigh famished, and when the joyous clang of the bell smote upon his ear he arose in haste, and with jocund glee hied him to the dining room. When he entered the door his eager eye fell upon the table, and he smiled happily as he noted in rapid succession the roast turkey, roast lamb, fried chicken, hot biscuits, mashed potatoes, stewed corn, cauliflower, mixed pickles, scalloped oysters, parsnips, baked sweet potatoes, brown gravy, celery, chow-chow, mince pie, tapioca pudding and angel cake. But a terrible frown quickly succeeded the smile, and with a snort of rage he tore himself away from the chair where he was in the act of seating himself, and turning to the astonished landlady, he howled: "Why this insult? Why do you presume to have cauned apricots on your table when I do not like cauned apricots? By me haldome, 'tis monstrous. I will not sit at your table!" In vain did the landlady endeavor to soothe him, and assure him that there was no rule compelling him to eat what he did not like, and that if he didn't like apricots he could leave them alone and eat what he did like. In vain did she point out to him the fact that she provided a large variety of edibles, that all her guests might find something to their liking, and that no one person was expected to like everything. The hungry boarder only raved the more, and stalked majestically from the room, preferring to go hungry than to eat at a table whereon was placed an article of food that he did not like.

And there was another man who was a subscriber to a religious newspaper. He needed the matter therein contained, and he knew he needed it, and he greeted it with joy when it reached him each week. He read eagerly the editorials and news notes, the church reports, the items of interest, and the correspondence, and the advertisements, and the poems, and the stories. But one day he chanced to find a little thing that he did not like. He did not have to like it. He did not even have to read it. But he was exceedingly angry, and sat down and wrote the editor a letter, and spoke his mind—what there was of it—with great freedom and fluency.—Christian Evangelist.

An Agnostic.

In one of our New England fishing villages a big boy who knew all about fishing, but had never learned the alphabet, was sent to school to learn it.

"That's 'A,'" said the teacher. "How 'd'yer know?" said the boy. "Because my teacher told me." "How'd she know?" said the boy. "Because her teacher told her." "How'd yer know but they lied?" said the boy. "This will do to go with the story of the lady who asked her servant girl if she wanted to go to church Sunday morning: 'No ma'am,' said the girl, 'I'm an egg-nastic.'"—Dumb Animals.

You are a Christian. But are you enjoying your religion? Is religion a deep, personal experience, an overflowing fountain of joy, or is it simply a surface matter? You have got religion. That's good. But has religion got you?—Baptist and Reflector.

Hodge—"I've got a suit of clothes for every day in the week." Podge (suspiciously)—"I never see you wear any but the one you have on now." Hodge (cheerfully)—"That's the suit."

EDITORIAL

J. W. BROWN.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—Spending time and taking pains for Christ. Matt. 25:1-13.

Daily Bible Readings.

Monday, Dec. 3.—Psalm 55. Enemies of the faithful are God's enemies. Compare Ps 109:30, 31. Tuesday, Dec. 4.—Psalm 56. Blessed knowledge (vs. 9.) Compare 1 John 3:24. Wednesday, Dec. 5.—Psalm 57. The fixedness of my heart, (vs. 7.) Compare Ps 112:5-7. Thursday, Dec. 6.—Psalm 58. All will be righted some day, (vs. 11.) Compare Gen. 18:25. Friday, Dec. 7.—Psalm 59. Who is our perpetual enemy? Compare 1 Peter 5:8, 9. Saturday, Dec. 8.—Psalm 60. Our help against the adversary, (vs. 11, 12.) Compare Ps 146:3-5.

We will all enjoy the talks on the prayer meeting topics this month by Bro. Saunders, of Elgin, N. B.

We have in preparation a scheme for a full and general discussion, by some of the leading brethren in our denomination, of the whole question of our Young Peoples' Union. We have reached the time when such a discussion seems to be called for that it may fit appropriately into our history. It will mark a stage in our evolution—preparing the way for a larger and fuller life. We hope to be able to publish the programme for this discussion in a week or two.

Prayer Meeting Topic—December 2.

Spending-time and taking pains for Christ. Matt. 25:1-13.

In this connection there are several parables teaching one great lesson given in these words of the master: "Be ye ready; for in such an hour as ye think not the Son of man cometh." The wisdom of spending time for Christ is seen in the joy his friendship and presence bring. "I have not called you servants but friends." No one can spend an hour or day with a noble, pure life, without being better and truer ever after. No one can spend time for the Master without coming into closer relations with him. But if we serve him that we may enjoy a luxury alone there will be sad failure. He who made his life motto largely, "I am among you as he that serveth," gives his sweetest peace only to those who devote time and talents to doing good with the same unselfish zeal. Opportunity does not wait for laggard footsteps.

The other truth and duty is just as important. There is no work so intricate, demanding so much of the soul and life, as doing the will of God. The wilful, the erring, the profligate cannot be reached by a careless, neglectful service. Whatever duty is to be performed, take pains to prepare heart, mind and hand to do it. He only is tactful and faithful who studies to do thoroughly the appointed task. If we carry the cup of cold water with a careless hand half may be spilled on the way. The sweet flowers intended for the sick room may reach it a day late, and half their message may be lost. Should time be wasted, talents misspent, it would be sad to recall the Master's words, "The door was shut," at least the door of our one great opportunity.

Elgin.

H. H. SAUNDERS.

B. Y. P. U., Paradise, N. S.

Our Union has received a fresh impetus from the special meetings which have lately been held in the church by our pastor and Evangelist McLean. Old members have been revived, and new ones are joining us. Many of the young people who attend our meetings are not Christians, and our special work for the present is to try and win them for Christ. Bro. Ritchey Elliot, who has been our earnest and faithful president during the summer, has gone to work for the Master elsewhere. The Union has elected Bro. Millage Potter to take his place. T. LONGLEY, Cor. Sec'y. Nov. 19th.

The Human Derelict.

The saddest thing about the human derelict is that it usually leaves the home port with high hopes and expectations. It is built to buffet the waves of adversity and temptation. It is provided by God with all necessary appliances for a successful voyage. Its masts commonly are stout, and its sails are strong. Its chart is correct and its compass true. There is no need of shipwreck or disaster, but the tempest of temptation arises. The storm and stress of untoward circumstances beat upon

the human bark. Reason, prudence and finally hope itself, desert the craft. The divine Pilot is never appealed to for guidance, and the human steersman becomes disheartened and discouraged, until the poor old wreck is deserted by its own captain, and goes drifting and reeling, this way and that, under the influence of passion and strong drink and sin, until its last hour has come and the world is forever relieved of the blight and danger of its uncontrolled existence. Oh, the horror of such a fate, the woe of the human derelict! But this fate need overtake no young man or woman. No storm of life is so fierce that it need wreck the human barque. There is no temptation that cannot be overcome. There is no little craft that ever sailed from the harbor of home that could not have the great Captain of all life for its pilot, the Saviour of the world for its helmsman, and the heaven of bliss for its port. Thank God for this. Thank God, too, that there is no derelict on life's sea so old and weather-beaten and battered and blown to pieces but, if it offers a sincere prayer for help, and makes an earnest determination to steer heavenward, can have the Saviour for its pilot, and can sail, if not over untroubled seas, at least over every wave of temptation, until the harbor of eternal rest is reached, and the anchor is dropped forever in the haven and heaven of peace.—Dr. F. E. Clark, in 'C. E. World.'

The Stream that Never Dries Up.

I was once stopping at a village on the Welsh coast, where the people had to bring all the water from a well. "Is this well ever dry?" inquired I of a young girl who came to draw water. "Dry? Yes, ma'am; very often in hot weather." "And where do you go for water then?" "To the spring a little way out of town." "And if that spring dries up?" "Why, then we go to the spring higher up, the best water of all." "But if the stream higher up fails?" "Why, ma'am, that stream never dries up—never. It is always the same, winter and summer."

I went to this precious brook which "never dries up." It was a clear, sparkling rivulet, coming down the high hill—not with torrent-leap and roar, but soft murmur of fulness and freedom. It flowed down to the highway side; it was within reach of every child's pitcher; it was enough for every empty vessel. The small birds came down thither to drink; the sheep and lambs had trodden down a little path to its brink. The thrifty beasts of burden, along the dusty road, knew the way to that stream that never dries up. It reminded me of the waters of life and salvation flowing from the "Rock of Ages," and brought within the reach of all men by the gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.—Hx.

Gathered Thoughts for Daily Use.

An English preacher has recently used the following illustration: "Once there was a brier growing in a ditch and there came along a gardener with his spade. As he dug around it and lifted it out the brier said to itself, 'What is he doing that for? Don't he not know that I am only an old worthless brier?' Then the gardener took it into the garden and planted it amidst the flowers, while the brier said, 'What a mistake he has made planting an old brier like myself among such rose trees as these!' But the gardener came once more with his keen-edged knife, and made a slit in the brier, and, as we say in England, "budded" it with a rose, and by-and-by when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but that which I put into you.' This is just what God is doing all the time with poor human lives. They seem to be of no use, with no hope that they ever will be of use. Then Christ takes them in hand, pours his love upon them up out of the dust, puts something of his own life into them, and by and by they begin to be like him, little branches of his own beautiful life.—Gospel News.

"I will place no value upon anything I have or may possess except in relation to the kingdom of Christ. If anything that I have will advance the interest of that kingdom it shall be given or kept, as by giving or keeping it shall most promote the glory of him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this." So said David Livingstone on one of his birthdays. What a change a similar spirit of consecration would speedily make in the progress of the kingdom.

We should never leave our prayer closets in the morning without having consecrated our thoughts deeply and intensely upon the fact of the very, actual presence of God there with us, encompassing us, and filling the room as literally as it fills heaven itself. It may not lead to any distinct results at first, but as we make repeated efforts to realize the presence of God it will become increasingly real to us. And, as the habit grows upon us, when alone in a room, or when treading the sward of some natural woodland temple, or when pacing the stony street—in the silence of the night or amid the teeming crowds of daytime—we shall often find ourselves whispering the words, 'Thou art near; thou art here, O Lord.'—Rev. H. B. Meyer.

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 DECEMBER.

For Chicacole, the lady missionaries and their helpers, the school and Hospital, that God would use them all for the salvation of souls. For the Northwest and Indian work.

A letter received from Mrs. Churchill, Bobbili, India, makes reference to the money sent for famine sufferers that will be interesting to all. "How poor the people are! Many of them respectable women and would die rather than beg. Many of them are simply bones with the skin drawn over and I think those at home who sent the famine money, would be only too glad for me to distribute a little among the very poor of Bobbili. If we are not in the famine district we have much suffering here from the very high prices and the poor cannot get enough to eat day by day, and have nothing to cover their nakedness and now the cold season is coming on they will suffer greatly, and many will die from colds and fevers. Thousands in India have been saved from starvation by the money our people sent. Most of the money is out of our hands now, and there will be plenty of needy people on whom we spend the rest before harvests are gathered. The prices are so high that many of our Christians could not get sufficient food to eat, and we have had to supply them somewhat, and as Mr. Churchill has been appointed Treasurer of the famine fund, we have done all we could to put all the money sent into the hands of missionaries, who really needed it for starving people and for clothing the destitute. When sending one remittance we would ask them to write of their needs and we would send more. A great many letters have come with hearty thanks for searching them out, and to our people at home for their great kindness in remembering the starving. Some have asked for more and it was sent promptly, others have written they have sufficient for present needs. Of course those who have taken in orphans are always needing funds. But they will seek these from their own boards at home, though we have helped many. We have sent to Pandita, Ramaibai, three times. I think she has 1,500 girls now under her charge, but of course she has a large constituency from which to draw, England, Canada and United States. I trust by your prayers and the Lord working through your missionaries, very many of the heathen may be brought to Christ. Four of my Bible Class and one from Siamma's class have been baptized since we came from the hills. Those who were excluded from the church have been restored. We will praise God and take courage.

Chelsea, N. S.

We have sent no reports to your columns as yet, the Society being so small, but our number being increased by thirteen in July, we feel strengthened to more effort. Our monthly meetings are fairly well attended and considerable interest manifested. We held a concert in the Baptist church on the evening of Nov 4th. Mrs. MacPherson, a returned missionary of the Freewill Baptist church, addressed the audience. She gave a vivid account of the people of India, their idol worship, etc., making us see heathenism as it really is. Her intense interest in, and love for the work, her earnest appeal to those present to do what they could for benighted India, stirred the Society to fuller consecration. Exercises and recitations by the children, music and an address by the president, closed the concert. The proceeds of this and a previous concert held in July \$5 is in aid of Mrs. Archibald's school for girls at Chicacole.

MRS. DESMOND, Sec'y

St. Stephen.

Our Missionary Aid Society observed Crusade Day on Tuesday, Oct. 30. The president made several calls, and in the evening we held a public meeting in the vestry at 7.30. The president presided at this meeting. Meeting opened with singing of the hymn "Jesus shall reign"—Scripture reading by Mrs. W. C. Goucher, prayer offered by our pastor. President then stated the object of Crusade Day and read parts of the W. B. M. U. president's address. Miss A. Wry sang a solo, and then several sisters read different parts from the report of the W. B. M. U. Mrs. F. Grimmer and Mrs. W. Grimmer sang a duet, "God is Love." "In Memoriam," was read, pastor gave an address and referred to the work of the women in missions. Refreshments were served by the ladies of the Society. Two new members were added. Collection \$5. O. E. LINDOW, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

A letter to hand from a good sister speaks volumes. My heart was greatly touched in reading it, and it occurred to me that others might be benefited as well.

"Enclosed you will find P. O. Order for \$4 for Foreign Missions. It is sent by Mrs. — as a special thank-offering for God's goodness to her during the past year. She wished me not to mention her name, but I think when gifts are made with such self-sacrifice it helps those who are laboring so long, and often under such trying circumstances, to know about them. Mrs. — has been an invalid for some years and for the past three has only been able to lie in a bed or chair. She cannot walk at all, and is not able to sit up for one half hour without intense pain, caused by spinal disease of some kind. Four small children are in the home. Many times you would wonder what she finds to give special thanks for, and yet during all her illness I have never heard a murmur against His will. I have often been helped and strengthened by her unwavering faith and implicit trust in the strange dispensations of His providence."

Such gifts are twice blessed,—they bless those who give and also those who receive. A thousand of such givers to missions in these Provinces would be a power for good in our churches. This sister is not alone in her self-sacrifice. There are others. The number is increasing. They ought to be multiplied ten-fold.

Look at these figures for the last eight years and note the giving through the Convention Fund for Foreign Missions, and then note the quarterly statement of the Secretary-Treasurer for the quarter ending November 1, and say whether there ought not to be some changes somewhere.

Table with 3 columns: Year, Location, Amount. Rows include 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900 for N.S. and N.B. & P.E.I.

From which it will be seen that in 1896 the largest amount was received from churches in Nova Scotia—\$3311.52, and in 1895 the largest amount was received from the churches in N. B. and P. E. I.—\$2083.29. In 1900 there was a shrinkage from these figures of \$624.38, so far as the offerings from churches in N. S. are concerned and \$558.46 from churches in N. B. and P. E. I.

Were it not for offerings from individuals and other sources our work would be badly crippled. The weak place in our work financially is the income which is received through the offerings as per Convention Plan.

This is clear by a comparison of the above figures. We ought to have a revival of Christian beneficence—Certainly \$4211.97 from our more than 400 churches with a contributing membership of 25,000 is not sufficient for the great and growing needs of our Foreign Mission work.

"Physical wants strike a deeper note of sympathy in many hearts than spiritual destitution. The Missionary Union without making an appeal, received over \$50,000 for the famine sufferers in India, and many urgent appeals for such an addition to missionary funds probably would have been comparatively unheeded. Church after church gave far more for the famine relief than they have given for carrying the gospel to those ignorant of it. We do not mention this fact to condemn in the least this relief of physical suffering. These ought we to have done and not to leave the other undone. What a pity that churches should take the attitude of saying that they must do less for sending the gospel to India because they have done so much in giving bread to India!"

The above is taken from an editorial note in the Watchman of Boston. The same thing might be said of churches and individuals in these Provinces, more than \$3000 were contributed for the India Famine Relief and only a little over \$4000 for the awful spiritual needs of hungry souls. We need some spiritual eye salve that will help us see the worth of a soul in the sight of him with whom we have to do.

Again the Watchman says:—

"We do not believe that any candid mind can survey

the religious life of the closing century without seeing that the most distinctive thing in it, at least so far as the English speaking world is concerned, is the foreign mission enterprise."

That is good testimony. Ponder its import and hold it in memory as a potent factor in your life.

Josiah Strong says: "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of missions enthroning Jesus Christ in the hearts of men?"

That man is perfect in faith who can come to God in the utter dearth of his feelings and his desires without a glow or an aspiration, with the weight of low thoughts, failures, neglects and wandering forgetfulness, and say to him: "Thou art my refuge, because thou art my home."—George Macdonald,

PLEASE NOTE

that all money orders sent to this office for subscriptions to the paper should be made payable to

THE MESSENGER AND VISITOR.

—The MESSENGER AND VISITOR will be sent from date to January 1st, 1902, for one year's subscription, \$1.50.

If any present subscriber to the MESSENGER AND VISITOR will send us one new name and \$2.50, it will be accepted as payment for a year's subscription to the paper both for himself and for the new subscriber.

Pastors and other friends of the paper may help much just at this time by commending it to those who are not upon our subscription list and urging the importance of their taking the denominational paper.

"Wifful Waste Makes Woeful Want."

It is as wasteful not to secure what you need and might have as it is to squander what you already possess. You can secure health and keep it by taking Hood's Sarsaparilla.

Backache—"My mother had severe pains in her side and back. She was obliged to give up work. Was persuaded to take Hood's Sarsaparilla, and soon she was able to do her work and was free from pain." Maggie Morgan, Nasonworth, N. B.



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

For 25c. [Illustration of a person]

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more packs are ordered we will pay postage. These are the very best cards and are never sold under 50 or 75c. by other firms.

PATERSON & CO., 107 Germain Street, St. John, N. B.

Wedding Invitations, Announcements, etc., a speciality.

Vertical text on the right edge of the page, including "November 28, 1900" and various names and dates.

# The Whole Truth!

There's nothing so bad for a cough as coughing.

There's nothing so good for a cough as Ayer's Cherry Pectoral.

The 25 cent size is just right for an ordinary, everyday cold. The 50 cent size is better for the cough of bronchitis, croup, grip, and hoarseness. The dollar size is the best for chronic coughs, as in consumption, chronic bronchitis, asthma, etc.

### Home Missions in N. B.

DEAR EDITOR.—I wish to call the attention of our pastors and the churches to the fact that our Board will need funds in order to meet the Quarterly remittances to our missionary pastors. We are making appropriations from month to month; not complying with every request, much as we would like to, nor yet making as large grants as in many cases the fields' needs demand. It is useless to make a grant and see no hope of paying the same. The needs of many of the weak churches in New Brunswick are pressing. Some of these churches were once self-supporting. During the past years a depopulating process has been going on and in some instances but a feeble few remain. Shall we desert them? Shall struggling interests in growing communities be helped now with a hope of soon becoming self-supporting or shall we say to these our denominational refuses to aid you? The present, your correspondent regards as a critical time for our denominational interests in this province. A united rallying now—a strengthening the hands of your Board to-day will save what otherwise to us will be lost and one lost can never be recovered. Let us have the contributions cheerfully and prayerfully made, from many churches and at once.

Yours sincerely,  
G. O. GATES.

P. S.—Money can be sent either to Rev. Dr. Manning, Denom. Treas. or R. G. Haley, Treas. of Board of Home Missions, St. John.

### Cash for Forward Movement.

W A Reed, \$5; Henry Brown, \$1; Felix Sheehan, \$1; Tancook church, \$2 25; N H Phinney, \$5; Mrs R Burt, \$2 50; T V Freze, \$5; Mrs Louise Eaton, \$5; Robie McLatchy, \$5; Mrs R McLatchy, \$5; Mand H McLatchy, \$5; Bessie F McLatchy, \$5; Albion Grey, \$2; Henry Harper, \$2; Rev Zenas L. Fash, \$20; S L Colpitts, \$10; Mrs Chase W Layton, \$2; A C, \$20; James Kennedy, \$3; G H Hurst, \$2.

Reader, if there is any money now due from you please forward at once, as the need is great. Yours etc.,  
Nov. 21st. WM. E. HALL.

### Notices.

The next session of the Yarmouth Co. Quarterly Meeting will be held with the Ohio church Dec. 3rd and 4th. The programme prepared includes besides seasons of social worship, reports from churches, business, etc., sermons by Revs. E. A. McPhee, E. J. Grant, D. Price and P. G. Mole. W. F. PARKER, Sec'y.

The Carleton, Victoria and Madawaska Quarterly Meeting will be held with the Albert street Baptist church on Friday, Dec. 14 h, at 7 o'clock p. m. As a good programme is being arranged and some important business to be transacted, a full attendance of ministers and church representatives is earnestly desired. We also ask the prayers of the churches for a special outpouring of the Spirit.  
E. P. CALDER, Sec'y-Treas.

The district meeting of Kings county, N. S., will be held D. V. at Berwick on Tuesday the 4th day of December commencing at 10 o'clock, a. m. Will the churches please take notice, and appoint delegates for the meeting. Important matters will be discussed, and full attendance is desirable. M. P. FREEMAN, Sec'y.

The Hants county Baptist Convention meets with the church at Noel on Dec. 4th and 5th next. First meeting at 10 30 a. m., of the 4th. It is expected the churches, Sabbath Schools, W. M. A. Societies and B. Y. P. Unions, which it represents, will have their delegates present.  
Walton, Nov. 14. E. A. BANCROFT, Sec'y.

The next meeting of the P. E. Island Baptist Conference will be held with the church at St. Peter's Road on December 10 and 11. The first meeting to be on Monday evening, the 10th.

### G. P. RAYMOND, Sec'y.

The Albert County Quarterly Meeting will convene with the 3rd Hillsboro church, Albert Mines, December 4, at 2 o'clock. Rev. Milton Addison will preach the quarterly sermon. Rev. M. E. Fletcher will speak on Mission; Rev. H. H. Saunders on Education, and the Secretary on Temperance. We hope to see a large delegation present. F. D. DAVIDSON, Sec'y-Treas.

The Albert County Baptist S S Convention will meet with the 3rd Hillsboro church on December 5, at 2 o'clock. A good programme has been arranged. We hope all the schools will send delegates.  
S. C. SPENCER, Sec'y-Treas.

The next session of the Annapolis county Conference of Baptist churches will be held with the New Albany church on the 3rd and 4th Dec. First meeting at 7 30 Monday night. A good programme is being prepared and all churches in the county are requested to send two or more delegates besides the pastor.  
E. L. STEVES, Pres.

The Colchester and Pictou counties quarterly meeting will hold its next session with the church at Brookfield on Dec 3rd and 4th. A programme is being arranged by the committee and delegates are expected from all the churches.  
F. E. ROOP, Sec'y.

The regular meeting of the N. B. Home Mission Board will be held on Tuesday, Dec. 4th, at 2 30 p. m., 85 Germain St., St. John. Business of importance will come before the Board. All members are requested to be present. Missionary pastors will see that reports are mailed the Secretary in time for the meeting.  
St. John, Nov. 24. G. O. GATES, Sec'y.

### BLOOD

We live by our blood, and on it. We thrive or starve, as our blood is rich or poor.

There is nothing else to live on or by.

When strength is full and spirits high, we are being refreshed, bone muscle and brain, in body and mind, with continual flow of rich blood. This is health.

When weak, in low spirits, no cheer, no spring, when rest is not rest and sleep is not sleep, we are starved; our blood is poor; there is little nutriment in it.

Back of the blood, is food, to keep the blood rich. When it fails, take Scott's emulsion of cod-liver oil. It sets the whole body going again—man woman and child.

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

# RADWAY'S READY RELIEF

## A Pain Remedy.

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

## The True Relief, Radway's Ready Relief

For Internal and External Use.

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

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

### Will Afford Instant Ease.

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

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

## Radway's Ready Relief

### CURES AND PREVENTS

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

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

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

### MALARIA.

CHILLS AND FEVER, FEVER AND AGUE CONQUERED.

## Radway's Ready Relief

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

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

25 Cents Per Bottle.

SENT BY ALL DRUGGISTS.

Sent to DR. RADWAY & CO., 55 Elm Street, New York, for Book of Advice.

### Acknowledgment.

To our friends and fellow workers of the Pollet River church, we wish to convey our thanks for the kindly-presented donation of \$26. The people met at the home of Deacon Wm. Horsman on the evening of the 13th and cheered us with various gifts to the above amount. Besides this I may say that all church expenses are met by voluntary offering; and the pastor has been promptly paid the full amount of salary each quarter. We fervently thank God for spiritual and temporal blessings.  
Elgin, Nov. 19. H. H. SAUNDERS.

### Denominational Funds, N. S.

FROM NOV. 3RD TO NOV. 20TH, 1900.

W C Shaw and wife, Berwick, \$5; Litchfield church, \$2 50; Parker's Cove, \$6 14; Wm. de Plains, \$3; DeBert, \$6; Clements-port, \$5; Canard, \$6; Woods Harbor, \$4 13; Port Clyde, \$4; Temple B Y P U, \$6; Mahon; Bay church, \$16 35; New Cornwall, \$2 50; Annapolis, \$10 30; N R Westcott, St. Mary's Bay, \$4; Cambridge church, \$6 55; Tancook, \$3 25; Octavia Sangster, Upper New Harbor, \$7; Westport church, \$17 76; Kempf, Harb, \$5 68; Calvary S S, North Sydney, \$3 78; New Germany church, \$11 6; Hillgrove, \$8; Wolfville, \$4 71; Arcadia S S, \$5 63; Forbes Point coll., \$4 08; Arcadia church, \$8 50; Chebogue, \$4 8; Mira, \$8 7; Homeville, \$14 44; Louisburg Station, \$5; North Baptist church, Halifax, \$56 23; Total, \$248 65. Before reported, \$1065 16. Total, \$1313 81.

A. COHOON, Treas. Ac. Mt. Wolfville, N. S., Nov. 24th.

Failures in the Dominion this week numbered twenty-nine, against twenty-two in the corresponding week last year.

## WOMEN WILL TALK.

Can't Blame them for Telling each other about Milburn's Heart and Nerve Pills.



### THE GREAT REMEDY FOR WEAK NERVOUS WOMEN.

It's only natural that when a woman finds a remedy which cures her of nervousness and weakness, relieves her pains and aches, puts color in her cheek and vitality in her whole system, she should be anxious to let her suffering sisters know of it.

Mrs. Hannah Holmes, St. James Street, St. John, N. B., relates her experience with this remedy as follows:—"For some years I have been troubled with fluttering of the heart and dizziness, accompanied by a smothering feeling which prevented me from resting. My appetite was poor and I was much run down and debilitated.

"Since I started using Milburn's Heart and Nerve Pills, the smothering feeling has gone, my heart beat is now regular, the fluttering has disappeared, and I have been wonderfully built up through the tonic effect of the pills. I now feel stronger and better than for many years, and cannot say too much in praise of the remedy which restored my long lost health."

## For Immediate Sale at a Bargain.

A good, all purpose farm containing 80 acres,—20 acres in wood land. Orchard bears from two to four hundred barrels apples, 100 trees out. Hay-yards. Cuts 50 tons hay, plenty of firewood, good dwelling and two barns with cellar. Three miles from Berwick Station in the Annapolis Valley. Good school within five minutes walk. Part can remain on mortgage. For further particulars apply to

J. ANDREWS.

Real Estate Broker Berwick, N. S. Several farms now on my list from one to six thousand dollars.

## CANADIAN PACIFIC RY.

## Tourist Sleepers

MONTREAL to PACIFIC COAST every THURSDAY.

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

### CALIFORNIA.

Also for maps and pamphlets descriptive of journey, etc., write to

A. J. HEATH, D. P. A., C. P. R. St. John, N. B.

ALWAYS KEEP ON HAND

# Pain-Killer

THERE IS NO KIND OF PAIN OR ACHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.

LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME.

PERRY DAVIS & SON.



### FREE

For selling only 12 of the new Olden Beauty Pins, set with stimulating Emeralds, Pearls, Rubies, etc. at 10c each. Write at once and we will send the Pins and our new sheet of 24 "W-A-I-A-R-E-S" PREMIUMS. Sell the Pins, return the money and the price you select will be sent absolutely free. The Maxwell Co., 3 Richmond Street East, Dept. 313 Toronto, Can.

**One Dose**  
Tells the story. When your head aches, and you feel bilious, constipated, and out of tune, with your stomach sour and no appetite, just buy a package of

**Hood's Pills**  
And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, cure your headache and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

Largest Foundry on Earth making  
**CHURCH BELLS & PEALS**  
Purest copper and tin only. Terms, etc., free.  
McSHANE BELL FOUNDRY, Baltimore, Md.

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

USE THE RELIABLE  
**GRANGER**  
Condition Powder

**B.B.B.**  
Cures  
to Stay  
Cured

The most chronic diseases of the Stomach, Liver, bowels and Blood.  
Thousands of testimonials from those who have been permanently cured by the use of Burdock Blood Bitters speak of its unfailing efficacy in Dyspepsia, Biliousness, Sick Headache, Liver Complaint, Eczema, Erysipelas, Scrofula, Sores, Ulcers, Boils, Pimples, Hives, Ringworms, and all blood humors.  
If you want to be cured to stay cured, use only B.B.B.

**INDIGESTION**  
CAN BE CURED.  
An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO.,  
Middleton, N. S.  
Dear Sirs,—Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your  
**Invigorating Syrup.**  
During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.  
Yours truly,  
Pastor Baptist Church, Bridgetown, N. S.

Sold Everywhere at 50 Cents per Bottle.

**1900-1901**  
Our new Catalogue is ready or distribution.  
We will be glad to mail a copy to any address.

**S. Kerr & Son.**

**The Home**

To Purify a Cistern.

Should the water in your cistern become tainted from some unaccountable cause and have an unpleasant odor it may be purified either by forcing air into it, by stirring it well, or by adding a mixture of equal parts of alum and borax at the rate of about three ounces to the barrel. To make trebly sure combine these three methods. If the cistern can be emptied without inconvenience, as in the time of drought, give the sides as well as the bottom a thorough scraping, being careful to remove everything collected. Wet the whole place, then lower an old iron pot full of live coals, upon which, when upon the bottom, drop two or three tablespoonfuls of sulphur. (You must not be in the cistern at the time.) Close the place for a day and air it for a night before going in again. If the walls can be made fairly dry before rain comes, whitewash them, using quick lime fresh from the kiln, and applying while it is still hot. The sulphur fumes and the whitewash so made and applied will act as germicides and fungicides and will make the place pure and sweet. Always keep the cistern clean.  
Another correspondent suggests that a simple way is to lower a barrel of charcoal into the cistern and let it remain permanently.—What to Eat.

\*\*\*

Various Kinds of Toothache.

There are several kinds of toothache, due to very different causes, and as not all sorts are capable of relief by the same means, it is useful to be able to distinguish among them.

One form of toothache is due to disease of the tooth itself, another to disease of the parts about the tooth, and still another to neuralgia of the nerves, the teeth themselves being perhaps perfectly sound.

The most common toothache is caused by congestion or inflammation of the pulp of a tooth. The pulp is a soft material filling the centre of the tooth and serving as a bed for the nerve and the blood vessels. When the blood vessels are enlarged, as they are in case of congestion or inflammation, the pulp is compressed, since the walls of the tooth prevent expansion and so the nerve is pressed upon and becomes painful.

The ache so caused is fierce and throbbing (a jumping toothache). It is worse when the sufferer stoops or lies down, and is increased by contact with cold or hot water, or food with sugar or salt, or with air. The only difference between the pain of a congested tooth pulp and that of an inflamed pulp is that the latter is worse.

If in a case of toothache of this kind there is a cavity, resulting from decay of the tooth, the pain can usually be relieved by the insertion of a little pledget of cotton soaked in oil of cloves.—Youth's Companion.

\*\*\*

Care of Ladies' Hands.

Most persons can use glycerine with good effect, and they will be able to derive benefit from the following: Rosewater, three ounces; bay rum, two ounces; glycerine, one-half ounce; borax, one-half. Those who require a cream should put their faith in the following: Three ounces benzoined nutton tallow; one ounce almond oil; rosewater, two drams.

These preparations will make the skin soft, but they will not bleach the hands to any great extent. The woman with tanned hands should try soaking them in a suds made of fine soap with a good pinch of borax thrown in. In drying, almond meal should be rubbed on while the hands are still damp. A good bleach is made by adding one and one-half drams of glycerine and one and three-fourths drams of borax to the beaten yolk of an egg. Benzoin used in the water in which the hands are washed will hasten the whitening process. If it is desirable to make the hands plump, massage, the sovereign remedy for so many ills, should be tried, a mixture of four ounces of linseed oil, and eight ounces of rose ter being used.—Inter-Ocean.

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The Autumn Fire.

The first fires of autumn and the first frosts are equally welcome. Both are harbingers of health and chase away the unwholesome vapors that are beginning to gather. An early frost which calls for an early fire presages a healthy season to come. Frost and snow are the most powerful disinfectants we have, and after a dry, hot summer, we are fortunate if the cold sets in early, so that house fires, which also purify the air from the fumes of dampness and the impurities of the hot season, may be started early. In these matter-of-fact times, when sentiment is generally ignored; comparatively few people keep an open fire as their forefathers did. The vigorous health of those olden days can be traced in a great degree to

those huge open fires, which were kindled early in the fireplace to purify the air of the house, and chase away the unwholesome germs of decay which begin to gather in the damp fall. The great fires of wood, which roared and crackled in the huge old-fashioned fireplace, chased away other "vapors" besides those that rose from the damp earth. Dusky melancholy and brooding cares fled before that cheerful blaze, which filled the air with the fragrant balsam of spruce and pine cones.

We cannot return to pioneer days if we would. The huge fireplace of old has gone, only to appear as a show piece in the costly house of wealth. It is no longer the lovely, cheerful feature of every farmhouse as it once was. A generation has arisen that does not know the open fire, and even looks on it as dangerous. Hard hickory wood, which burns like hard coal, or any hard wood, makes as safe a fire and lasts almost as long as coal. Only cheap, coarse grained wood like chestnut and a few others send forth sparks and sparks are the only danger from an open fire. The dangers to health of the tight air stove and coal furnace, sending forth deadly fumes of gas, are many, and the starting of such fires in the household should be delayed as long as possible. A household fire that is not supplied with a current of fresh air is always unwholesome. Fortunate indeed are those who can revive the sentiment as well as the comfort that has always clustered around the open fire, even if only for a short time, in autumn fires—Sel.

\*\*\*

FADING AWAY

THE CONDITION OF YOUNG GIRLS WHO ARE ANAEMIC.

This Record is of Especial Value to Parents —It is a Message from a Mother to Mothers of Growing Girls.

Among the young girls throughout Canada who owe good health—perhaps life itself—to Dr. Williams' Pink Pills, is Miss Hattie Althouse, of Campden, Ont. When a representative called at the Althouse homestead to make enquiries as to the particulars of the cure, he was cordially received by Mrs. Althouse, who readily consented to give a statement for publication. "Up to the age of fourteen years," said Mrs. Althouse, "my daughter Hattie had always enjoyed the best of health. Then she began to complain of weakness and grew pale and languid. We tried several medicines, but instead of helping her she was steadily growing worse, and we became alarmed and called in a doctor. He told us that her blood was in a very watery condition, and that she was on the verge of nervous prostration. She was under his care for several months, but still kept growing worse. She had become very pale, had no appetite, frequent headaches, and after even slight exertion her heart would palpitate violently. As time passed, she seemed to grow worse and worse, until at last she could scarcely move about, and would lie upon the sofa most of the day. At this juncture she had occasional fainting fits, and any fright, as from a sudden noise, would bring on slight attacks of hysteria. Both my husband and myself feared that she would not live more than a few months. It was while Hattie was in this condition that I read an account of a girl cured of a similar ailment through the use of Dr. Williams' Pink Pills. Then I decided that Hattie should give them a trial, and procured three boxes; when she had used them there was undoubted improvement in her condition, and we felt hopeful that she would regain her health. She continued using the pills and from that on daily made progress toward complete recovery. Her appetite returned; color began to come back to her face, headaches disappeared, and in the course of a few months she was as well as ever she had been in her life. It is now more than two years since she discontinued the use of the pills, and in all that time has enjoyed the best of health, with absolutely no return of the trouble. I can scarcely say how grateful we feel for what Dr. Williams' Pink Pills have done for my daughter, and I would strongly urge mothers whose daughters may be ailing to give them Dr. Williams' Pink Pills at once and not experiment with other medicines."

Dr. Williams' Pink Pills create new blood, and thus reach the root of the disease. In the case of girls merging into womanhood they are almost indispensable, and their use is a guarantee of future health and strength. Other so-called tonic pills are mere imitations of this medicine and should be avoided. If your dealer does not keep them they will be sent post-paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

**McLEAN'S VEGETABLE WORM SYRUP**  
Safe Pleasant Effectual

**KIDNEY DISEASE FOR TEN YEARS.**

A Glen Miller Man's Terrible Trial.

He Found a Cure at Last in Doan's Kidney Pills.

Mr. P. M. Burk, who is a well-known resident of Glen Miller, Hastings Co., Ont., was afflicted with kidney trouble for ten years.

So pleased is he at having found in Doan's Kidney Pills a cure for his ailments, which he had begun to think were incurable, that he wrote the following statement of his case so that others similarly afflicted may profit by his experience: "I have been afflicted with kidney trouble for about ten years and have tried several remedies but never received any real benefit until I started taking Doan's Kidney Pills. My back was high colored and my urine was high colored and milky looking at times. Since I have finished the third box of Doan's Kidney Pills I am happy to state that I am not bothered with backache at all and my urine is clear as crystal. I feel confident that these pills are the best kidney specific in the country."

**Colonial Book Store**

Send to me for your SUNDAY SCHOOL QUARTERLIES and SUPPLIES at Publishers' Prices.

Peloubets Notes I have a beautiful on the S. S. Lessons Bible, Teacher's edition, with new illustrations, size 5x7, for 1900, \$1.00. only \$1.50.

Arnold's Notes on the S. S. Lessons, 60c. Send for Catalogues for Sunday School Libraries. I am offering special discounts.

Revised Normal Lessons, 30c. Class Books, Supt. Records, Envelopes.

T. H. HALL,

Cor. King and Germain Sts. St. John, N. B.

**Dr. J. Woodbury's Horse Liniment, FOR MAN OR BEAST HAS NO EQUAL**

As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best results, and highly recommend it as the best medicine for horses on the market, and equally as good for man when taken in proper quantities: W. A. Randall, M. D., Yarmouth. Wm. H. Turner, " Charles I. Kent, " Joseph R. Wyman, ex-Mayor. " R. E. Feltner, Lawrencetown. " Manufactured at Yarmouth, N. S., by

**Fred L. Shaffner,** Proprietor.

**The D. & L. EMULSION**  
The D. & L. EMULSION is the best and most palatable preparation of Cod Liver Oil, agreeing with the most delicate stomachs.  
The D. & L. EMULSION is prescribed by the leading physicians of Canada.  
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**The Sunday School**

**BIBLE LESSON**

Abridged from Peloubet's Notes.

Fourth Quarter.

**BARTIMEUS HEALED.**

Lesson X. December 9. Mark 10:46-52.

Read Mark 10:32-52.

Commit Verses 51, 52.

**GOLDEN TEXT.**

Lord, that I might receive my sight.—  
Mark 10:51.

**EXPLANATORY.**

I JESUS JOURNEYING TOWARD JERUSALEM.—V. 46. When, in our last lesson, Jesus talked with the rich young ruler, he was just leaving a house to proceed on his journey. The young ruler having left in sorrow, Jesus talked with his disciples, and encouraged them in their self-denial by great and glorious promises.

II. BLIND BARTIMEUS, THE BEGGAR.—V. 46. AS HE WENT OUT OF JERICHO. Luke says, "as he came nigh unto Jericho." There are simply two stories told by different persons from different standpoints, and both entirely truthful from those standpoints. Indeed, these differences are confirmations of the reliability of the historians. It shows that there was no collusion, no mere copying of the story from one another.

BLIND BARTIMEUS, THE SON OF TIMÆUS. "Bar=son." Bartimeus means son of Timeus, but was used as a proper name, like our Johnson or Thomson. His being mentioned by name implies that he was well known as well as his father. SAT BY THE HIGHWAY SIDE. Because there many people would see his need, and especially now as the crowds were thronging in this main thoroughfare to Jerusalem, BEGGING. In those days there was almost nothing a blind man could do to earn a living.

III. THE BLIND MAN SEEKS HELP FROM JESUS.—V. 47. AND WHEN HE HEARD (See Luke 19:37). "Suddenly and unexpectedly sometimes our greatest opportunities come to us." The blind man heard a great multitude going past the place where he was begging, and inquired what it meant (Luke), and was told THAT IT WAS JESUS OF NAZARETH. "He had heard of him before,—heard of healings wrought by him, of blind eyes opened, of dead men raised." HE BEGAN. "Immediately, as soon as he heard this, and continued so to do until he gained his end." TO CRY OUT. JESUS THOU SON OF DAVID. That is, the Messiah who was to come, and one of his works was to be the opening of the eyes of the blind (see Isa. 29:18; 42:7). HAVE MERCY ON ME. The emphasis naturally falls on the word "me"; for Bartimeus, hearing "that it was Jesus," and knowing his own disadvantage from his blindness in the crowd, fears "he" may be overlooked.

IV. HE PRESSES HIS CASE IN SPITE OF OPPOSITION.—V. 48. AND MANY. Not his immediate disciples, who probably had learned better before this time, but the surging crowds, who were annoyed by his importunity. CHARGED. "Rebuked," censured severely, found fault with him, remonstrated. THAT HE SHOULD HOLD HIS PEACE. They thought they were pleasing the Master in defending him from a beggar. "Why should this beggar force his misery on the attention of the great Prophet?" "The cry spoils the harmony of the triumph." BUT HE CRIED THE MORE A GREAT DEAL. It was the one opportunity of his life; it was now or never with him; it was sight now or life-long darkness; it was a case almost of life or death. Therefore he must push on in spite of every obstacle and all opposers. The very opposition increased his efforts.

V. JESUS STOPS AND WELCOMES THE BLIND MAN.—Vs. 49-51. 49. AND JESUS STOOD STILL. Whatever others might do, Jesus never refused to listen to a call for help. The movement of the procession must also stop. AND COMMANDED HIM TO BE CALLED. He sets those to calling the man who had just been hindering him. THEY CALL THE BLIND MAN. No doubt cheerfully and gladly, now that they know it is the will of the Master. Their hearts were more astray than their heads. BE OF GOOD COMFORT (or "cheer"), RISE; HE CALLED THERE. They knew now that the blind man would see, and would cheer him as if his sight were certain. It is a blessed thing to be the bearer of good news, and to give cheer and comfort to others.

50. AND HE, CASTING AWAY HIS GARMENT. "This was his cloak, or mantle; which is often used by the poor at night for a covering, and which the law of Moses gave them a special claim to, that it should not be kept from them over night when it was given as a pledge." ROSE. "Sprang up" in R. V. He did not hesitate; another proof of his faith. AND CAME TO JESUS. Guided by the now favoring crowd.

51. AND JESUS . . . SAID UNTO HIM, WHAT WILT THOU THAT I SHOULD DO UNTO THEE? "He as well as the rest knew exactly what he sought, but, for the sake of others in need, and for the sake of the man himself, Christ will elicit a still clearer prayer, and make the noble faith of the man shine forth." THE BLIND MAN SAID UNTO HIM, LORD. Better, "Rabboni," My Master, as in the R. V. "The word was an augmentative form of 'Rabbi', and as such expressed greater reverence." "The gradations of honor were Rab, Rabbi, Rabban, Rabboni." THAT I MIGHT RECEIVE MY SIGHT. This was the one great thing he desired, for enfolded within it lay rich and countless blessings. No earthly gift was of value beside this.

VII. THE BLIND MAN RECEIVES HIS SIGHT.—V. 52. AND JESUS SAID UNTO HIM. At the same time touching his eyes (Matt. 20:34), as a means of communicating the power, as an aid to the blind man's faith, and to show that the healing came from him. GO THY WAY. Not necessarily a command to depart, but a token that his prayer was granted. THY FAITH HATH MADE THEE WHOLE. Complete, sound, nothing wanting to perfect physical manhood. He had shown his faith by calling on Jesus, by recognizing him as the Messiah, by perse erance, by his prayer, by following Jesus when cured. The cure of a man depended upon no uncertain or arbitrary movement of the feelings of Jesus. He was always ready to heal.

**VII. LESSONS FROM BARTIMEUS. A PARABLE OF SALVATION.**

Like Bartimeus, the sinner is blind, poor, helpless to cure himself, deprived of the largest and fullest life.

The first step toward a better life is the realization of his true condition and needs. Bartimeus heard others telling about the blessings of sight, and speaking of things of which he had but faint conception.

Jesus had been preaching and healing for three years all around him, but he had not realized it enough to go far to seek him. But now he learns that Jesus is about to pass by. And it was the last time. So Jesus of Nazareth often passes by where we are. He comes near by the presence of

his Holy Spirit, especially in times of revival, in public worship, in prayer meetings, in private devotions, in his providences, in the conversion of friends, in sickness, and in many other ways. Every one, doubtless, has some special opportunity, and life and death are in the balance.

Fredericton Gleaner: Lumber operators say men are hard to get. Good wages have been offered all season, but the laborers continue scarce. It is thought, however, that now the election is over, there will be more men offering. In any event, the prospects are that wages will be high, and all available men will be in demand.

The liberal organs of Madrid referring to the Carlist movement call upon the government to annihilate without pity a party which they consider a disgrace to Spain. Don Carlos, the Spanish pretender, declares that the present rising is contrary to his orders and will retard instead of promoting his efforts to secure his rights. A Paris paper says that if troops are not sent immediately to Purgicerida and Seo De Urgel, in the Pyrenees, these towns of great strategic importance will fall into the hands of the Carlists.

President McKinley on Tuesday announced to the members of his cabinet his desire that they should all remain with him during the four years of his coming administration. His wishes were made known in an extended speech at the cabinet meeting in the White House Tuesday. Responses were made by all the members present and no one declined to continue in office.

At Midville, a village near Bridgewater, N. S., Tuesday, a young son of Benjamin Snyder was filling a lighted lantern held by his sister Cora, a girl of 25. The oil ignited and instantly the girl's clothing were in flames. The young man and others were badly burned. The house and contents were destroyed and the injured girl died.

It is freely stated among Toronto military men that Col. Otter on his return from South Africa will be appointed commandant of the Royal Military College, Kingston, in succession to Col. Kitson, recently retired.

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"Being troubled with a cough, debility, and general depression of spirits, I used a number of medicines but received no benefit from them. I was then advised to use Paine's Celery Compound. I procured the preparation and began to use it with wonderful benefit. I am now convinced, after using several bottles of this unqualified medicine, that no other can compare with it in any respect. I am now a changed man; my health is renewed, depression of spirits gone, my appetite is good, and I can sleep well."

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From the Churches.

Denominational Funds.

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

CLEMENTSPORT - Our period of six years with Clementsport and Smith Cove churches is closed, we preached our farewell Nov 25th.

REV. J. T. EATON.

NEW GERMANY, N. S. - Nov. 13 being the anniversary of the silver wedding of Mr. and Mrs. Prescott Webber, a large number of friends made them a genuine surprise party.

H. B. SMITH.

BELLEISLE STATION, KINGS COUNTY. - The Third Springfield Baptist church have engaged the services of the Rev. R. K. Gaoung for the fourth year.

SUSSEX, N. B. - In a previous communication I mentioned the fact that Mr. C. T. White and Mr. G. H. White, members of our congregation had undertaken certain repairs on the parsonage.

Yours in the work, W. CAMP.

THE LIVING AGE for 1901. During the fifty-seven years of its existence this sterling weekly magazine has steadily maintained its high standard.

Quarterly Meeting.

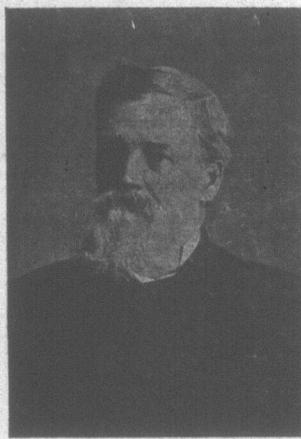
The Shelburne County Baptist Quarterly Meeting met with the Lew's Head church, Tuesday and Wednesday, Nov. 13th and 14th. Delightful weather, a large attendance, and the finest of Christian fellowship united to make the sessions interesting, helpful and inspiring.

Ordination

A council met at Lewis Head, Shelburne county on Nov. 14th inst., on the invitation of the Sable River church, to consider the advisability of ordaining to the gospel ministry their pastor, Bro. Sheldon S. Poole, B. A., of Yarmouth.

In the Sunshine.

Members of my congregation at Half Island Cove and Queensport, N. S., in the presentation to me on my birthday (Nov. 16 h.) of a fine ebony staff, gold headed walking stick, my name and date engraved upon the head.



REV. J. W. S. YOUNG.

Sunday School Convention.

The Yarmouth Co. Baptist S. S. Convention met in semi-annual session with the Zion church, Yarmouth, on the 8th inst. The schools of the county were well represented and a good degree of interest in the work manifested.

A good audience assembled in the evening notwithstanding the storm. The first paper at this session was by E. J. Grant, on "Are we really seeking and securing results in our S. S. work."

E. J. GRANT, Sec'y.

P. S. Of the eleven pastors now in this county, four of them have come from P. E. Island within the past seven months, and three of them were at the Convention in Yarmouth last week.

Personal.

Rev. A. C. Shaw has accepted a call to the pastorate of the Tusket church, Yarmouth Co., N. S., and desires his correspondents to make note of his new address.

desires us to say that his permanent address is Truro, N. S. He will be glad to hear from pastors who may desire to engage his services in connection with evangelistic work.

Rev. J. H. Parshley, pastor of the first Moucton Church, and Mrs. Parshley have been spending a few days in St. John.

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PUDGING - Nov. 21st, b Kelly Prud Street, all of

COREY - Pastor W. S. Nov. 21, Jo Vale to Mrs.

TURNER - bride's father cover, B man Bisho West, botv, ve, Albert

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NICKERS - church, Pub by Pastor B erson to An East, N. S.

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NICKERS - the Steamer Nov. 10th, R year of his wife and five loss. The Sound, Past funeral and Revs. Dr St assisting. Tives we tend pay that th gospel may b

SADLER - at his reside River, N. B., ler, aged 67 y of St. Johu, daughters are kind husband Deceas d exp young man fellowship of Baptist church though his w team for his ling qualities. community h true friend.

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**MARRIAGES.**

**PUDDINGTON-STREET.**—At Halifax, Nov. 21st, by Rev. A. C. Chute, Edmund Kelly Puddington and Lillie Blanche Street, all of Halifax, N. S.

**COREY-CLARK.**—At the residence of Pastor W. S. Martin, Woodstock, N. B., Nov. 21, John C. Corey of Temperance Vale to Mrs. Amelia M. Clark of Peel.

**TURNER-WEST.**—At the home of the bride's father, Mr. Lambert West, Vancouver, B. C., Nov. 15th, by Rev. Truman Bishop, Howard A. Turner and Mabel West, both of Vancouver, but late of Harvey, Albert county, N. B.

**WOOD-BULMER.**—At the home of the bride, Nov. 21st, by Rev. R. M. Bynon, Henry Wood of Buctouche to Carrie Bulmer of Cherryfield, Westmoreland county, N. B.

**NICKERSON-WORTHEN.**—At the Baptist church, Publico East, N. S., on Nov. 21st, by Pastor E. A. McPhee, Elijah E. Nickerson to Annie L. Worthen, all of Publico East, N. S.

**DEATHS.**

**BORGLE.**—At 233 North St., Halifax, N. S., Nov. 18, Mrs B. J. Borgle, aged 56 years. She leaves a husband, and seven children survive. Mrs. Borgle was a Christian wife and mother.

**PATTERSON.**—Mrs. Hugh Patterson died at Albert, Albert county, Oct. 26th, in child birth. She was a member of the Hopewell Baptist church. She leaves a husband and six children, the youngest being the little babe, besides an aged father and mother.

**TINGLEY.**—Rachael, wife of Miles Tingley, departed this life at Riverside, Albert county, Nov. 18th. She had been suffering for some time with cancer in her breast, the result of which proved fatal. She had never made a public profession, but was a praying mother. She leaves a husband and five children, besides a large circle of friends to mourn.

**MCLEHINNEY.**—At Truro, N. S., Nov. 16th, George W. McLehiney. The deceased was a member of the First Baptist church. Formerly was a conductor on the I. C. R. Ten years ago he slipped while speaking to an engineer, falling on the rail. His spine was so seriously injured that paralysis confined him to his house till his death. He leaves a widow and seven children to mourn the loss of a kind father and good husband.

**BEAMAN.**—At Prusser Brook, Albert Co., November 13th, after a few months failing health, Eddy Day Beaman, aged 31 years and 8 months, eldest daughter of Deacon Wilfred Beaman. Our sister was baptized by Rev. J. C. Steadman, and united with the Rigby church when but a young girl. She found Jesus precious to her soul even till death. For a number of years she served the choir with marked ability as organist. Our loss will be her eternal gain. Pastor preached from 1st. s. 4:14 to a crowded house.

**NICKERSON.**—Drowned in the loss of the Steamer "City of Monticello," on Nov. 10th, Robert Nickerson, in the 41st year of his age. The deceased leaves a wife and five children to mourn their sad loss. The burial place was at Argyle Sound, Pastor McPhee conducting the funeral and preaching from 1st Sam. 20:3. Revs. Dr. Sturgis and Wilson (F. B.) assisting. To the bereaved family and relatives we tender our deepest sympathy and pray that the tender consolation of the gospel may be theirs.

**SADLER.**—Very suddenly of heart failure at his residence, Long Island, Tobique River, N. B., Nov. 16th, Capt. D. W. Sadler, aged 67 years and 7 months, formerly of St. John, N. B. A wife, 4 sons and 2 daughters are left to mourn the loss of a kind husband and affectionate father. Deceased experienced religion when a young man and was baptized into the fellowship of the Waterloo street Free Baptist church, St. John, N. B. And though his whole life was held in high esteem for his Christian character and sterling qualities. In his death the church and community have lost an active worker and true friend.

**JOHNSON.**—At Wolfville, N. S., on Nov. 1st, Mrs. George (Havilah) Johnson passed to her reward. Words spoken of another seem appropriate in this case. "She was gathered to her fathers, old and full of years." In the latter days of her life she was much confined to her house on account of infirmities, but in the midst of them she glorified life through her faith in her Lord and her love for him. Death for her, was the triumph of life, the gateway unto life eternal. We rejoice in her life of faith and feel confident that she has passed into the many-roomed mansion of our Father's house to go no more out forever, but in the presence of him she loved to findfulness of everlasting joy.

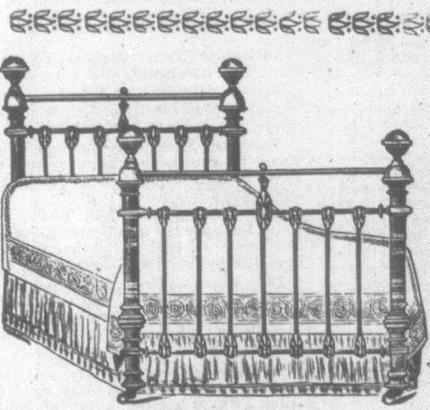
Hon. Judge Johnston.

At his home in Dartmouth, on Tuesday the 20th inst., the Hon. James W. Johnston, D. C. L., passed to his rest in the 77th year of his age. His last illness was protracted and trying, but borne with a courage and cheerfulness surprising to those who knew how much he suffered. The tender ministries of his family, the kindness of his physicians and the solicitude in his behalf of his friends, tended, no doubt in some measure, to mitigate his distress and relieve the weariness of his illness, but his firm faith in Christ and his reliance upon the promises of the gospel, were the chief source of his strength and comfort. When quite young Judge Johnston was converted and united with the Granville St. Baptist church. Since 1868 he had been an active member of the Baptist church in Dartmouth. A resolution passed unanimously by the Dartmouth church bears witness to the profound regard in which Judge Johnston was held by his brethren and to their sense of the irreparable loss which they sustain in his death. His brethren testify to the deep interest he had ever taken in the church, and in the temporal and spiritual welfare of its individual members. For many years he had been its senior Deacon, and throughout the entire period of his membership he had been closely identified with the life of the church—its trials and its triumphs. His seat was seldom vacant at any of the services of the church, and he maintained his deep interest in its work both by his wise counsels and generous financial assistance. Much as Judge Johnston will be missed in the public walks of life, from positions filled by him with fidelity and credit, he is and will be much more in his own home and in the circle of friends with whom he was so intimately associated in Christian work and worship. He was always in his place in the house of God when health permitted and ever a devout worshipper. While generous to all Christians he was a sincere lover of his own denomination and zealous for its welfare. He was very loyal to his own pastor, and often gave comfort and imparted strength by words of appreciation and acts of kindness. He was in the faith. He loved the Bible, and revered it as the Word of God. He abhorred innovations, and regarded with distrust the so-called advanced sentiments of the day. To him, the church was the divinely appointed and all-sufficient human agency for the saving of the world. He saw no need for the multiplication of societies to do the work of the church. But it is difficult to describe in words what he was in his own home. Genial, patient, kind, cheerful and hospitable, his home life was as nearly ideal as one can conceive. Outside cares and vexations were never allowed to intrude upon the peace and comfort of his family. The Christian lady, now a widow, who for more than half a century has enjoyed his confidence and been the object of his affection, mourns his loss in an agony of grief such as only one in similar circumstances can understand. Two sons and three daughters who survive him, know that they have lost the kindest and best of fathers, and feel that a loss has come into their lives that can never be made good in this world. Other kindred too, though more remote, are deeply conscious of the loss of a kind friend.

The large concourse of all classes present at the funeral service, and the solemnity throughout showed the sincere respect felt toward the departed, and the deep sympathy for the afflicted family and relatives. Judge Johnston has left in many hearts precious memories of kind words and deeds. We are sure of being remembered by what we have done. The righteous shall be had in everlasting remembrance. S. B. KRUMPTON.

**MORTON.**—At the home of his brother, at Penobscot on the 22nd inst. William Morton aged 79 years. Mr. Morton was a member of the Cardwell Baptist Church. He leaves behind him two brothers and two sisters to mourn his loss. He will be much missed in Penobscot where he resided all his life. The funeral service was preached by Pastor W. Camp from Ex. l. 12:7

**LOCKE.**—Captain Allan K. Locke died at Lockeport, Nov. 5th, and was laid away to rest the following Thursday at the age of 50 years. Capt. Locke was a son of our aged brother Enoc Locke, one of the few remaining members of the old families who by intelligent industry and enterprise earned for Lockeport, at one time, the name of "The Golden Isle. Allan K. was born and spent his whole life here and consequently had a great host of friends and mourners all over Shelburne and Queens counties. For many years he followed the sea as master of vessels owned by J. & E. Locke, engaged in the West India trade. For the last ten years he was at home and did business in this town. He was a member of the Baptist church and a staunch and valued supporter of all its interests. He had been ailing for nearly six months, principally with heart



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**The Siege of the Legations**  
THE LIVING AGE will begin in its issue for November 17, and will continue for several successive numbers, a thrilling account of THE SIEGE OF THE LEGATIONS, written by Dr. Morrison, the well-known correspondent of The London Times at Peking. The narrative is of absorbing interest in its descriptions of the daily life of the besieged legationists and it is noteworthy also as containing some disclosures relating to the inside history of what went on at Peking in those stirring days, which are altogether new and of the utmost importance. The unusual length of Dr. Morrison's narrative has precluded and probably will preclude ANY OTHER PUBLICATION OF IT ON THIS SIDE OF THE ATLANTIC. In England it has attracted wide notice.

The Living Age Company, P. O. Box 5206, BOSTON.

**GOLD MEDAL, PARIS, 1900**

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trouble. A few months before his death he contracted a cold which developed pneumonia, and the heart failed suddenly and he was no more. As a citizen he was esteemed and valued by the whole community. A man of unimpeachable honesty and integrity he made lasting friends wherever he was acquainted. The esteem in which he was held was shown by the numbers from near and far who attended his funeral. The services were conducted by his pastor, Rev. J. B. Woodland and were deeply impressive. The Masonic Lodge turned out in a body and escorted his remains to the cemetery and laid them away with the beautiful ritual service of that body. Among the several floral tributes which lay upon the casket was a beautiful pillow bearing the Masonic emblems and the word "Brother." During the last few weeks he was deeply conscious of the defects of his life, which are common to us all, but passed away with an unwavering trust in the promise of God through Jesus Christ. He leaves a widowed wife, two sons and two daughters to mourn a loss that earth can never repair, and the whole community sympathizes with them in the bereavement.

That tight feeling in the upper portion of your lungs, is incipient bronchitis. You will proceed next to having inflamed lungs and pneumonia may follow. Adamson's Botanical Cough Balsam will give immediate relief. It has never failed and will not in your case. All Druggists, 25c.

The Supper Table.

About the only time in the day when the average American family is together is at the evening meal, and the severest test of the wholesomeness of the household life is the spirit that prevails there. We have no great faith in any attempt to reform family conditions by superficial devices, but much can be done to elicit and manifest real household unity by attention to some details. A grain of sand may stop your watch as thoroughly as the breaking of its main spring. We have no receipts for broken main springs, but grains of sand may be removed by a skilful touch. One way to do this is to set about contributing something to the evening meal. If you have heard a good story during the day, save it for the supper table. If a bright observation or a witty remark has occurred to you, let it scintillate there. If you haven't much skill at this sort of thing, try to draw some other member of the family out. The supper table is no place for care or worry, or disagreeable remarks, or disagreeable subjects. If things that have gone wrong are mentioned, see their humorous side. Persist in it that you will not take them too seriously. Where such a spirit presides at the evening meal the homeliest fare becomes a feast.—The Watchman.

Chas. Ferris, of Waitsfield, Vt., recently coughed up a piece of pipe, stem 1 3/8 inches long. The man had been in failing health for several weeks and drugs afforded him no relief. When the foreign substance made its appearance it awakened the man's recollection and he decided that he must have swallowed the stem while at Waterbury about a year since, for he fell asleep with his pipe in his mouth, and upon awakening found the pipe on the ground, with the stem broken.

Captain Joseph Parker, father of Mr. Gilbert Parker, the novelist, now an English M. P., died at Belleville, Ont., Nov. 26, at the great age of 93 years. Mr. Parker was born in Dublin and had served in the Imperial army. Beside the novelist he has a son in New York, one in Chicago, one in St. Paul, one in Belleville.

The Duke and Duchess of York, according to the London Daily Mail, have definitely decided to visit Canada.

SENSIBLE TEMPERANCE.

Word to Temperance Ladies.

It is universally admitted that temperance women work for their cause with a desire to make life happier; that is, intemperance in drink causes an immense amount of misery in human life, and the temperance movement is an effort to replace this misery with happiness, peace and comfort.

Many temperance women make the mistake of going at the subject hammer and tongs and proposing to force people to believe their way. It is far better to exercise a broad charity and take the position that one's own peace of mind and happiness not only of the individual, but of the family and friends, depends upon sensible habits of life.

A very much greater foe to human happiness, than whiskey, exists, and it will startle many an earnest temperance worker when the name of that foe is given. It is spelled c-o-f-f-e-e. "I don't believe it," some ardent temperance worker says, who is really a slave herself to the coffee cup.

Cast your thoughts among your sick friends, nervous, irritable, broken down women whose homes are anything but peaceful homes because of the irritation and friction brought about by their physical and mental condition. In ninety-five cases out of a hundred, the nervousness, irritability, dyspepsia, kidney troubles, female troubles, and various diseases which such people are subject to, come directly from a broken down nervous system, brought about by the daily use of coffee. Careful chemical analysis proves this statement to be absolutely true and personal experiment will prove the same to any one who cares to make it.

You may have a few friends who are made miserable by whiskey, but you have scores of friends whose lives are made miserable, as well as the lives of their families, by the use of coffee. Hard to believe, isn't it? Many of the most profound truths are not accepted by humanity when first brought to humanity's attention, but they are truths, nevertheless.

Try for yourself, reader. Leave off coffee altogether and start in with Postum Food Coffee, which can be obtained at any first-class grocery store. You will find within ten days an improvement in the sum total of happiness for yourself and for your friends about you. Life will take on a new aspect; strength, vigor, and vitality will begin to come back for your use. You can do things that you have hitherto been unequal to. You can accomplish something in this world, and you can quietly and without ostentation become a most efficient worker in securing to humanity that peace, content and happiness that we are all seeking.

News Summary.

Sir Adolphe Caron, who has been seriously ill, is now pronounced out of danger. Baron Cranmore and Browne, a representative peer for Ireland since 1869, is dead. He was born June 8, 1819.

There is considerable commotion in Hong Kong in consequence of a report that Great Britain intends to send out a flying squadron.

Over one hundred dead bodies were found Saturday in a swamp near Galveston, Tex., on the island where they had been deposited by the storm of September 8.

Lady Georgina Grey, a daughter of the Reform Bill Earl Grey, and the oldest of the ladies residing at Hampton Court, died recently at the age of 99 years and 7 months.

At Havelock Saturday Mr. and Mrs. John McFarland lost their eldest child, two years old. It fell into a tub of boiling water and was so severely scalded that death resulted.

At Nauwigewauk Station Saturday a drunken Indian beat and abused his squaw and persons who heard her cries got there just in time to prevent the Indian from cutting her throat.

Atwerp has the highest chimney in the world. It belongs to the Silver Works Company and is 410 feet high. The interior diameter is 25 feet at the base and 11 feet at the top.

Hon. G. W. Ross, Premier of Ontario, and Mrs. Ross were presented Saturday with a massive cabinet of silver containing over 180 pieces, on the occasion of the 25th anniversary of their marriage.

King Oscar of Sweden is in a very low state of health. His recent brain attack, it is added, deprived him of his memory, and he seems unable to recuperate. The facts are being suppressed.

The Minister of Justice considers that he has good reason to feel satisfied with the results which have attended the trial given in Canada under his supervision to what is commonly known as the "ticket-of-leave" system.

The price of stock exchange seats in New York took another jump last week. That of George Henry Warren was sold for \$47,000, exceeding by \$5,500 the record made in April of this year, when a seat brought \$41,500 and was considered a bargain.

At the chrysanthemum show in the Berkeley Lyceum, New York, last week, the silver cup and first prize were won by Miller & Sons, of Bracondale, Ont., with a collection of fifty "Timothy Eaton" chrysanthemums in one large vase.

The Paris fair awarded a gold medal to the Chicago health department for its exhibit. The medal has been deposited in Columbia University in New York until 600 francs shall be paid for it. The Chicago newspapers are calling for a public-spirited citizen to come forward and lift the medal for the honor of the town.

At a mass meeting held at D-aver Col., on Sunday, strong protests were made against the actions of the Limon mob that burned John Porter, the negro murderer, at the stake. The speakers strongly condemned what was termed the "Limon atrocity," and also denounced the sensational display of newspaper stories concerning it.

The report of United States Fish Commissioner Bowers shows that New England fishermen have more than 19,000,000 invested in their business, that there are 35,445 persons employed in the business, and 1,427 vessels; that these people catch and sell almost 500,000,000 pounds of fish a year, and receive nearly \$1,000,000 for them.

Miss Beatrice Harraden is recovering from a serious accident, which she sustained while in Norway. She slipped from her pony while on a mountaineering expedition, seriously injuring her ankle and foot. After lying in a shed on the mountain top until a little recovered from the shock, she was obliged, with the aid of friends, to make the two hours' descent on horseback with her broken limb unset.

Judge Caldwell, of the United States Circuit Court of Appeals, has given a decision exempting life insurance policies from the provisions of the bankrupt law. The case originated in Iowa, where such policies are exempted by statute. The court holds that if Congress had intended to diminish or lessen state exemptions, the law would have said so plainly.

Mrs. Nellie Grant Sartoris is the subject of an anecdote now going the rounds of the London press. When a school girl on a visit to London she was entertained at luncheon by Queen Victoria. After she had left the Marchioness of Elv, the Queen's secretary, expressed her surprise at the self-possession of the young American girl. "Yes," said the Queen smiling, "indeed, it was I who was embarrassed."

Boys Fall and Winter Suits



Ready! That tells it all—for the Oak Hall Clothing Stock would need to be in fine shape to keep up to past standards. And we are doing even better.

Remember this—You who pay the bills are to be satisfied. There is next to no risk in buying well made clothing, but we take all the risk that is or may be.

A new suit cheerfully given for a suit that fails.

That's easier, simpler and better for you than all statements as to quality we could make.

Will you who haven't yet come to be friends of this clothing store meet us and deal on this basis.

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For boys 3 to 9 years. In styles too numerous to mention, all pretty all well made and nobby garments.

In serges and fancy chevots.

We are showing these suits at very popular prices as low as \$2.50 as high as \$6.00.

Blouse Suits



Ages 3 to 12 years. In an almost endless variety. You will find checks, plaids and stripes, and blue serges. Trimmed in many pretty styles.

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Two Piece Pleated Suits

Ages 4 to 12 years. This style of suit is a general favorite with boys of this age. A good practical suit for any purpose. In fancy tweeds, serges and worsteds. \$1.50 to \$4.50.

Three Piece Suits

Ages 9 to 16 years. In single and double breasted coats. In a variety of materials, all wool. Tweeds in plain colors, fancy mixtures, checks, plaids and stripes. \$3.00 to \$8.00.

Send for our new Fall Style and Sample Book of Men and Boys Clothing.

King Street Cr. German  
GREATER OAK HALL  
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**The Farm.**

**The Dairy.**

An old lesson, not yet well learned, is to have good ventilation in the milk room, clean floors and walls, and to harbor nothing which will produce bad odors.

The best product for dairying comes from the manufacture of gilt-edged butter for private consumers. Make this your aim, and then do not be too indifferent to hunt for the customers.

No other matter about the farm will so poorly stand being made a thing of secondary interest as the dairy. A very little neglect will go a long way toward destroying the profit. Neglect is sure to attend that which is not of a first consideration.—Rural World.

No cow should ever be permitted to skip a milking. To do so injures the milk and the cow.—Stockman and Farmer.

The best looking cows are not always the best performers in the dairy. A striking illustration of this was afforded by the recent experience of a well-know Jersey breeder. This gentleman had for years made the dairy qualities of his cattle a subject of special study, and prided himself upon the fact that he possessed a thorough knowledge of the proportionate values of the various cows owned by him. With the intention of weeding out some of the worst members of the herd, he recently proceeded to single out several of them, but before finally deciding on the matter he had the milk of these cows analyzed, with the result that one of them, which he had priced among the very lowest, was found to be yielding at the rate of sixteen pounds of butter per week, though her reputation prior to that only credited her with producing about half that quantity.—Dairy and Creamery.

\* \* \*

**The Stable.**

A petted, well-handled colt will make a gentle horse.

Never allow any one to tease the colts. Teasing invariably makes a vicious horse. Put a well-fitted leather halter on his

\* \* \*

**STOCKMAN'S FINGERS**

Same on Both Hands.

W. E. Beckham, a corking heavyweight of Burton, Kan., is in the live stock business. He did not need to pay much attention to the food he ate, until about two years ago an attack of the grip left him partially paralyzed. His experience with food is well worth reading.

"The third and little finger on each hand became partially paralyzed, and my spine was affected just below the back of the neck. This came from the severe attack of the grip two years ago. I almost entirely lost the use of my hands.

"This condition continued several months, in spite of all kinds of baths and treatments. In the meantime my stomach, bowels, and digestive organs became affected and deranged. My liver seemed to have no more action than if I had no liver at all. No food of any kind tasted right, and I run down from 210 pounds to 160.

"One day the groceryman asked me if I had ever tried Grape-Nuts food. He told me that it was recommended as a brain and nerve food and that it was pre-digested.

"So I commenced the use of Grape-Nuts, and carried some in my pocket. Now and then when I felt hungry would take some of the food into my mouth and allow it to melt before swallowing. The food has a delicious taste and I began to improve right away. In three days' time I was very much better.

"I continued the use of Grape-Nuts, and continued to improve steadily. In a few weeks longer I was strong and had regained the use of my hands perfectly. In less than five months I was back to over 200 pounds, as you see me in the picture which I send. Am now 51 years old and never had better health in all my life. I passed a first-class medical examination about four months ago in a life insurance company.

"My recovery to good health is solely due to the use of Grape-Nuts food. As a brain and nerve food, there is nothing equal to it. You can use any part of this letter, and I hope it may lead some unfortunate invalid to health."

head with a short strap attached. Several times each day take hold of this strap and hold him or pull him around. In a short time he will be halter-broken without the straining of a fight, if tied up at once.

Give the colts and horses all the sunshine in the stables that is possible. A dark, damp stable will cause rheumatism, and is conducive to all sorts of ills.

Make the stable doors wide, so there is no danger of a horse knocking his hips when passing through.

Use land plaster in the stalls to absorb the ammonia.

Two fine horses belonging to Colonel Phelps, of Carthage, Mo., became victims of lightning in a peculiar manner. The structural portion of the barn is of steel, and the feed troughs are of the same material. The electric light wires had come in contact with the steel frame, and it had become highly charged. When the horses thrust their heads into the feed trough for their evening meal they dropped dead, as if they had been shot through the head.—Ex.

\* \* \*

**Good Roads.**

A great road is not a convenience. It is an investment that pays big dividends. There never has been a good road built that did not pay 100 per cent. each year on its cost. A good road shortens the distance, saves wear and tear on wagons, prolongs the life and usefulness of stock, diminishes the labor of man and increases business. A good road makes it possible for the grower to get his product to market when it is in demand, regardless of the weather, and takes him out of the clutches of the "middle man," who squeezes from the buyer the uttermost penny, and grinds the producer by introducing exaction. A good road will bring producer and consumer closer together to mutual advantages for it enables the one to buy for less money and the other to sell for more profit than where good roads are not known. A good road will create social intercourse, make friends of neighbors, and neighbors of a community. It will create industry, for the assurance of selling will beget the desire to produce. It creates a market for what would be a waste and has no competitor as a mortgage raiser. It tears down combinations and builds up competition. It creates factories and builds up markets. It is the greatest civilizer. To the grower the difference between a bad road and a good road is the difference between a profit and a loss. To the merchant good roads mean prosperity and bad roads spell adversity.—Cotton Plant.

\* \* \*

**Easy Methods of Propagating Roses**

"Necessity is the mother of invention." While in charge of an experiment station in Western Nebraska I had many things to contend with. The summer drouth was bad enough, but the winter drouth was worse. The clear, bright days of February so delightful to us, were death on shrubbery. I have watched a healthy grape vine die an inch a day under the clear sun, while the roots were frozen. Such weather was hard on roses. Madam Planter would grow well in summer and kill to the ground in winter. They were hard to propagate. They would not root from layers, and I disliked to pay out every spring for new ones. One fall they made a fine growth.

I laid them all flat on the ground, like the spokes of a wheel, and put six inches of fine earth on them. I did not take it off in the spring, but compelled the young shoots to grow up through the soil. They blossomed wonderfully and grew with great vigor, and I dug thirty-five plants from one hill. Each sprout had thrown out a root. Since then I have propagated on a large scale. Lay the bushes down just before the ground freezes. Of course the ground must be free from weeds and well cultivated. Covering with rubbish or stiff clay will not answer. Good rich earth will nourish the plant and shelter it during the cold, and the young twigs will instinctively throw out roots as they grow.

No weeds must be allowed to grow, and if the soil washes off put more on. Do not allow a twig to be exposed. Compel the shoots to push their way through. Then every bud and twig will be perfect. Having been defended from cold and drouth, your plants will have a healthy growth, and the blossoms will be full and perfect, blooming about two weeks later than they would otherwise, and you will have a fine lot of young plants for the next spring.—(C. S. Harrison, in Nebraska Farmer.



## Mother and Doctor Too

Until the doctor comes, and for minor ills and accidents, the mother must doctor her family. Tens of thousands of mothers have relied upon JOHNSON'S ANODYNE LINIMENT, and have found it always reliable. It is used both *externally* and *internally* and it is the remedy for inflammation from any cause. Used continually for 90 years as a household remedy, its sustained popularity and increasing use every year are the best possible testimonials to its curative powers.

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

**MILLER BROS.**

101, 103 Barrington Street HALIFAX, N. S.

News Summary.

The report that Hon. Mr. Mulock is going to represent Canada at the opening of the Commonwealth parliament in Australia is not correct.

Duncan McDonald, superintendent of the Montreal street railway, has been appointed superintendent of the General Traction Co., of Paris, France.

Geo. Kendall, who celebrated his one hundredth birthday on the 25th of last April, was found dead in his bed at Fairfield, Me., on Friday.

The big shoe firm of J. D. King & Co., Toronto, who have fought unionism for several years, have capitulated. The factory hereafter will be a strictly union.

Lieut. Col. Hudson, of C. battery, cables from South Africa that his force would sail for home direct on December 1. The battery was expected to have returned via England.

Hon. Mr. Dobell, who is on his way to Europe, will be asked to represent Canada at the inauguration ceremonies of the Australian commonwealth on New Year's day.

The new steamer Fife, one of Mr. Reid's fleet of eight mail boats running in coastal service, was lost in the Straits of Belleisle Sunday during a dense fog. The vessel was worth \$100,000. No lives were lost.

The agreement under which the Canada Cycle Company has acquired the controlling interest in the National Cycle Company was ratified at a meeting of the former company's share-holders in Toronto on Thursday.

Alfred Harmsworth, the owner of several English papers, and his wife are to visit America before Christmas. It is said that Mr. Harmsworth contemplates the starting of a duplicate of the London Daily Mail in New York.

At the Old Bailey, London, on Thursday F. F. Hodgkinson, a former British vice-consul at Bremer Haven, was sentenced to eighteen months' penal servitude for trying to sell a foreign office code book to an agent of a foreign power.

Bishop Charles H. Fowler, of Buffalo, speaking recently before the general missionary committee of the Methodist church said: "The three greatest events in Christian history are the labors of St. Paul, the firing on Fort Sumter and the blowing up of the Maine."

The first volume of a series of supplementary reading books has been issued by A. & W. MacKinlay of Halifax, N. S. They will be in cheap form and, will it is believed supply a real want in many homes when reading suitable to children's needs is scanty. The publishers have thought it best to begin with a set of very simple selections suitable for young children. Fables and fairy tales, which have long fascinated children of every class and nation have been largely drawn upon. Future volumes will contain legends and stories from Canadian and British history, stories of plants and animals and of many other things that appeal to children's minds. The series is entitled Classics for Canadian Children, and judging by the initial volume, these little books should be very popular with the little people.

We believe MINARD'S LINIMENT is the best. Matthias Foley, Oil City, Ont. Joseph Snow, Norway, Me. Rev. R. O. Armstrong, Mulgrave, N. S. Chas. Whooten, Mulgrave, N. S. Pierre Landry, senr., Pokemouche, N. B. Thomas Wasson, Sheffield, N. B.

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Don't risk our goods with the imitations that some dealers to sell simply because the poor dyes pay larger profits than the Diamond Dyes. Ask for the Fast Diamond Dye Blacks and take no others. Money and time saved when the best are used.



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On wash day and every other day is SURPRISE SOAP.

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You cannot do better than have Surprise Soap always in your house.

SURPRISE is a pure hard Soap.

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You'll Have A Big Job on your hands if you try to get a BAKING POWDER that will give better satisfaction than

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