

Messenger and Visitor.

First Baptist Church, 121
Dresden Row.

THE CHRISTIAN MESSENGER,
VOLUME LXIII.

Vol. XVII.

ST. JOHN, N. B., WEDNESDAY, DECEMBER 4, 1901.

THE CHRISTIAN VISITOR
VOLUME LII.

No. 49.

Two Kinds of Warfare.

There is war going on in Africa much more pleasing to contemplate than that which is being waged between British and Boers. Bishop Tucker of Uganda, addressing a meeting at Tunbridge Wells, England, a few weeks ago, gave a graphic description of the change which had taken place in his diocese since he went to that country, eleven years ago. The converts, he said, had increased a hundred fold. Where there were then thirty Christians there were now three thousand, and the Bishop told of the pains taken to make sure that the change in the professed converts is real, so that the term Christian as applied to them is not one of merely nominal significance. He said there was every reason to believe that ere long the gospel would leaven all central Africa. Already it has reached the pigmy tribes which live in the remotest recesses of the forest. The great work is being carried on by means of native evangelists, and each convert at his baptism is made to understand that he is personally responsible for passing on the light which he possesses. One can but contrast the motives, the methods and results of such warfare as that which Bishop Tucker is waging in Uganda with that which Lord Kitchener is carrying on in South Africa. When will it be possible for the nation to pour out its blood and its millions as enthusiastically in the extension of the Kingdom of Christ as in the extension of the Empire.

Reindeer in Alaska.

Experiments which have been made with reindeer in the mail service in Alaska are said fully to demonstrate their value, and their great superiority over dog teams for that work, and especially when travelling through deep snow is necessary. In a trip of 1240 miles through a trackless wilderness, made by reindeer, the teams sometimes made 110 miles a day and that under unfavorable conditions. The taming of the reindeer and breaking him to harness is a matter of some difficulty and excitement. The plan pursued with the animal after it has been lassoed and taken into captivity is thus described: A halter is fastened on his head and with a long rope or strip of untanned leather made fast to a moss hummock he is allowed to run about for several days until he finds out what it is to be fastened. Now comes the most difficult task of all, that of harnessing him. Generally it is necessary to throw the animal before the harness can be put in place. When the deer finds that he is fastened in a new way, feels the tug rubbing against his legs and the pressure upon his shoulders, he makes his greatest struggle for liberty. This performance is continued for days and finally the deer is driven for miles at a time until he becomes thoroughly accustomed to his driver, harness and sled. Once broken to harness, he is docile, intelligent and possessed of indomitable pluck and endurance. There are said to be now in Alaska eight herds of reindeer comprising 3,500 head. The utility of the animal for courier purposes having been demonstrated the United States Government has become an importer of reindeer and it is expected that by January 1st the number will be augmented to 5,000.

Great Britain and Germany.

In a speech delivered in Edinburgh a month or so ago, by Hon. Mr. Chamberlain, dealing with public affairs and particularly with the South African war and the charges of cruelty directed against the British military administration, the Colonial Secretary said: "I think that the time is coming when measures of greater severity may be necessary, and if that time comes we can find precedents for anything we may do in the action of the nations who now criticise our 'barbarity' and

'cruelty,' but whose example in Poland, in the Caucasus, in Almeria, in Tonquin, in Bosnia, in the Franco-German war we have never even approached." This utterance has given great offence in Germany, and has led to an outbreak of anti-British sentiment in the German press and to fierce denunciation of Mr. Chamberlain at public meetings in Germany. It is remarked in England that the Berlin Government has not brought any pressure to bear to suppress this extraordinary outbreak of anti-British feeling, and its failure to do so is interpreted in some quarters as significant of some diplomatic friction between the two Governments. As a result of the German agitation, which appears now to be subsiding, it is noted that there is a sympathetic movement in England toward France and Russia, and a desire to promote the most friendly relations with the United States. "There is," says Mr. I. N. Ford, in cabled correspondence from London, "a perceptible hardening of the public feeling here against Germany. The remark heard on every side is that the German agitators may succeed in making Mr. Chamberlain Prime Minister if they persevere in distorting the obvious meaning of a harmless phrase and in holding him up to ridicule in indecent cartoons. Those behind the scenes smile grimly over the fatuity with which German agitators have run a tilt against the British statesman responsible in a large measure for the recent entente cordiale between the two countries."

Colonel Denison on Imperial Defense. Colonel Denison of Toronto, President of the Canadian branch of the British Empire League, addressed a meeting in St. John on Wednesday evening last. The audience, if not very large, might fairly be regarded as representative of the intelligence and citizenship of the city. The subject to which the speaker principally devoted his attention was that of imperial defense. He showed very clearly that the expenditure of Canada on account of military and defence purposes was now far less than she would have to pay if independent, according to the military expenses of other nations, and far less than would be her share of expense, if she paid for the protection of her trade in the same proportion as Great Britain does. The contention of Colonel Denison that if Canada is to remain a portion of the British Empire, she must, as a matter both of justice and of self-respect, assume a large measure of responsibility for its defense, is one, it seems to us, which must commend itself to every patriotic and intelligent Canadian. It is quite possible, however, that there may be more difference of opinion as to the practicability of the scheme by which Colonel Denison would provide for the defense of the Empire. That scheme is to create a defense fund equal to the needs of the Empire, by imposing a special duty of from 5 to 10 per cent. on every article of foreign production, entered at any port within the Empire. On this scheme, Canada would pay from \$5,000,000 to \$10,000,000 annually for defense, instead of the \$2,212,000 she is now paying, but, said the speaker, she would get it all back and much more by reason of the protection which could be given to her grain, butter, cheese and all the natural products of her soil, in the British markets. This is certainly a fine scheme, looked at from this end of it, but how will it appear from the transatlantic end? Canadians may be expected to fall in love with it, but what will the British tax-payers have to say about it? Some sub-consciousness of apprehension on that point seemed indeed to be in the mind of Mr. George Robertson, M. P., who moved a resolution endorsing Col. Denison's scheme for imperial defense. The meeting was also addressed by Mr. J. D. Hazen, M. P., Mr. G. W. Ganong, M. P., Mr. G. V. McInerney, ex-M. P., and Senator Wood. These gentlemen made eloquent and pleasing speeches, praising the gallant Colonel and professing much confidence in his plan for imperial defense.

The Privy Council's Judgment.

The recently announced judgment of the Imperial Privy Council in respect to the Prohibitory Liquor Law of Manitoba, is one which may be expected to have important bearings upon the history of the country in the immediate future. For it would appear that the judgment of the Privy Council not only declares the validity of the Manitoba Law, but also by plain implication affirms the principle of provincial jurisdiction in respect to prohibitory liquor legislation in Canada. Of the eleven questions which were submitted to the Privy Council in respect to the validity of the Act, their Lordships answer only the first: "Had the Legislature power to pass the Act?" The answer to this is: "The Legislative Assembly of the Province of Manitoba had power to enact the Manitoba Liquor Act." In regard to the other ten questions the judgment says: "Their Lordships are of opinion that the answer to question one answers questions two to eleven, and that therefore no useful answer can be given to these questions." It is being contended in some quarters that, as the Manitoba Court of King's Bench declared the Act invalid on the ground that it contravened the British North America Act by interfering with the interests of inter-provincial trade, and that as the Manitoba Court did not pronounce on the question whether the Act involved any interference with the rights of the Hudson Bay Company, therefore the judgment of the Privy Council also leaves the latter question an open one. This may be so. But that is surely not the conclusion which one would naturally draw from the statement quoted above, that their Lordships are of the opinion that "the answer to question one answers question two to eleven," the questions ten and eleven being the ones which bear upon the Hudson Bay Company's claim to sell liquor under the deed of the surrender of their lands. But whatever rights the Hudson Bay Company may or may not have in Manitoba, that question is not one that will enter into the problem in the other provinces. Provincial prohibition may be considered to be therefore at the present time a very live question. The Provinces, their Governments and Legislatures will have to decide what they are going to do about it. In Ontario the question will be an immediately pressing one in view of the fact that the Premier had some time ago given assurance that if provincial jurisdiction in the matter should be established, he was prepared to introduce a prohibitory law.

South Africa.

The war news from South Africa during the week is meagre in quantity and character. This may be due more to the censorship which is being maintained than to the lack of anything to report. The principal military event noted in the despatches is an attempt made by the Boers on the night of November 26 to break the blockhouse cordon along the railway west of Middleburg. The attempt was unsuccessful, the main body of the enemy being turned back by an armored train, and the garrisons of the blockhouses checking their advances at other points. It is believed that the Boer loss was considerable. A despatch from Pretoria to the London Daily Mail gives indications why with continuous captures the Boer forces do not seem to diminish. The despatch says the Boers are constantly escaping from the concentration camps and towns to rejoin the fighting forces and that measures will have to be taken to stop this leakage. The Boers in the towns are irreconcilable, says the despatch, and believe their cause will eventually triumph. In a speech recently delivered, Sir Gordon Spriggs, Premier of Cape Colony, said that the Colony was now maintaining an army of 18,000 men, the majority of whom were mounted, and though it was a great strain on the treasury the Colony was prepared to bear it as long as was necessary. The rebels, he said, were being gradually worn down and the prospect was not discouraging. Sir Gordon's helpful tone is hardly echoed in England, where impatience at the continuance of the war seems to be aggravated with every passing week.

A Soul's Tragedy.

A Sermon delivered at Union Chapel, Manchester, on Sunday Morning, November 19th, 1901, by
REV. ALEXANDER MACLAREN, D. D.

"And when Jesus had dipped the sop, He gave it to Jesus Iscariot, the son of Simon. And after the sop Satan entered into him."—John xiii. 26, 27.

A casual onlooker would have seen nothing in Christ's giving, and Judas' taking, the moistened morsel but an ordinary act of courtesy or kindness done by a host to his guest. But below the trivial act there was going on a struggle, a momentary hesitation, a grim resolution, and a tragedy—the tragedy of a soul. It was all done in minute. Not a word was spoken; and yet the moment before Judas might have abandoned his purpose, perhaps he half abandoned it while he stretched out his hand, but ere he had swallowed the bit of bread he had pulled himself together and said once more, "I will!" With his own hand he slammed to the door, and the reverberation of it sounded hollow in his soul. A man may ruin himself in a moment, and a little turn in the direction of a life may influence all that comes after it, however far the line is produced.

There are two figures, isolated from all the world, in the picture of my text: Jesus and Judas; one radiant with more than mortal whiteness and lustre; one dark—as we sometimes think, though wrongly—with more than human blackness. They had a common secret that separated them from the others. Judas understood what Christ meant by the sop; and Christ understood what Judas meant by the look with which he took it. If we go beneath the mere surface of the act, we find lessons, very solemn, and of universal application, and perhaps we shall best gather and harvest them if we simply study these two figures, silhouetted against the sky, Jesus making the last appeal of patient, wounded love, and Judas steeling himself against it. Let us look at the two.

I.—JESUS MAKING THE LAST APPEAL OF PATIENT, WOUNDED LOVE.

Remember the sequence of the preceding scene, for it throws light upon the incident with which we are more immediately concerned. Our Lord had been sitting silent, absorbed in the thought of the near end. He broke the silence, suddenly, with the pained announcement that the traitor was "one of you." Then came a universal shock of surprise, and each man scrutinized his neighbor with suspicion, and all assailed Jesus with the question, "Who is it?" He answered, and did not answer; for to the general interrogation he simply replied with what was tantamount to, and no more than, his previous declaration, "one of you." For all the token given to the twelve was: "He that dipperth with me in the dish," and, according to the habits of Easter meal-times, all the hands went into the dish at one time or other together. So that the answer was no answer, in so far as their curiosity was concerned, but fixed once more their attention on the sad fact that "one of them" was to be the traitor. Then came John's whispered question, which evidently was unknown to the others, with the exception of the prompter of it, Peter. The answer, too, was whispered, for even after Jesus had said: "he to whom I shall give the sop when I have dipped it," none of those sitting at the table suspected why Judas had rushed out of the apartment. Christ did not give the sop in order to satisfy John's curiosity, but he had made up his mind to do it before John's question, and for a far deeper reason than to give a means of identification.

What, then, was the meaning of it? What was the meaning of it in ordinary intercourse? It meant kindness and friendliness. It was a token of special regard and interest. It meant a reminder of past familiarity. It meant all these, when Christ gave the sop into the trembling hand that received it. He was not indicating Judas for John's benefit; He was not acting; but He was giving way to the deep emotions of his heart at the moment, and meaning infinitely more than the common-place act which it did, meant in ordinary hands. For Christ infuses a deeper meaning into all the conventional courtesies of humanity. He gave his love when he gave the sop, even to his betrayer, whom he knew as such. If one, therefore, thinks for a moment of Who it is that gave, and how entirely he knew the tortuous treachery of the man to whom he gave it, the conventional act towers up into a strange significance and pathetic beauty; and carries with it not only a glimpse into the heart of Jesus, but, because it does give a glimpse into his heart, it thereby reveals the heart of God.

If we try to realize to ourselves what was the human emotion which prompted the Master's act, we shall read in it, I think, pain and disappointment, indeed, that love had been repelled and teaching misunderstood; and that all the blessed familiarities and friendliness of those three years of discipleship had only come to this. But we shall not find one faint, transient flush of anger in his calm cheek, nor one momentarily quickened throb of indignation in his patient heart. Christ pitied, and was not angry. The same tone, rather of compassion for the man that was doing himself so much more harm than he

was doing his apparent victim, runs through even the solemn words which he had spoken at a previous time, "Woe unto that man! Good were it for that man if he had never been born!" That is a groan of sympathy, far more than a denunciation of wrath.

So, dear brethren, believing, as I suppose most of us do, whatever metaphysical explanation of the fact may lie behind it, that in Jesus Christ and his human emotions and acts we have the clearest revelation of the heart, and the authoritative explanation of the acts, of God himself, may we not see here, in that sop, the token of amity given to the traitor—the great and blessed message that no sin, no transgression against the laws of love and gratitude, can turn away from a man the love of God? Some of us, most of us, I suppose, are accustomed to think that "Heaven heads the count of crimes" with that traitorous act. I question that. But though Judas were the worst man that ever lived—if there is a worst—then the love of God hovered round that man in the moment of his supreme sin. Sin is mighty; it can do awful things in the way of disturbing the relation between man and God. But there is one thing it cannot do; it cannot make him who loves us, not because of anything in ourselves, but because of what he is in himself, cease to love us. The sunshine falls equally on a dunghill and on a diamond. The great ocean washes over the blackest and barrenest rock as lovingly as it kisses the smiling strand of fertile lands. The air and the light stream into foetid alleys of the city as willingly as they sweep over the purity of the mountain side. And the love of God is not turned away by transgression, however the manifestation of that love must be modified thereby. So, then, here is the lesson for us. Let no sin ever lead us to think that a man is parted from the seeking love of God.

But then, again, let me remind you that not only was this gift of the sop the token of kindness and friendship, but that it was a direct appeal, seeking to win Judas back by the manifestation of the Saviour's love to him. Judas was not past the possibility of yet being won. He had been to the High Priest, he had settled his plans; but until the thing was done there was a possibility that it might never be done. And Jesus Christ, disregarding for the moment all wider questions, has only the thought in his heart, "Can I save this man from this great sin? Let me try once more." So he appeals to him by that familiar and pathetic act, as if he would say to him, "Have you forgotten all our memories, all the past associations, all the sweet friendliness and private communions of these years? Will you not come back, and give up your mad transgression?" There, too, brethren, is a revelation for us; for there, too, we have mirrored forth, set before us in a concrete example of such a nature as that it may seem to be the very superlative of the appealing love of God, the great fact that Jesus Christ never gives up anybody as hopeless, that there are no outcasts in his view to whom the moral and the quickening influences of his manifested love cannot do any good. There is some spot, he believes, and he would have us believe, sensitive to good in the most hardened bad; there is some little cranny, he believes, and he would have us believe, in the most close-knit strength of a steely heart, through which the love-making message of his love may find its way. And also he appealed to the betrayer. Do you say: "He knew it was of no use?" And is there not some apparent contradiction between what we believe of God's foreknowledge, and what we know of God's unwearied patience and persistence of appeal? Use or no use, the heart of Jesus forced him to make this last attempt. He made it, and it failed, so far as Judas was concerned. But the act stands recorded, as one pathetic and permanent proof that that Divine Lover, in whose humanity we all of us recognize the highest revelation of the heart of God, fulfilled the ideal of love which his servant afterwards portrayed, in that he "suffered long, and was kind," in that he "hoped all things," even at the moment before the treachery was consummated, and in that when his enemy hungered he gave him bread; when he was athirst he gave him drink, desiring thereby to heap coals of fire upon his head, that might melt the obstinate ore and cause it to flow forth. He gave the sop, a token of love, and an appeal for him to return.

And now, dear friends, I have been saying that Christ in this instructive act of patient love revealed the heart of God. Ay! but he does more: he reveals the pattern for us men. It is hard for us not to "hate with hate and scorn with scorn." It is hard for us to keep the narrow line that separates legitimate pain and sorrow from non-legitimate enmity and wrath. We are apt to give back to the world, and to men around us, the face with which they look upon us. But Jesus Christ has bid us—and there is no wriggling out of the duty, hard as it may be—to meet enmity with love, and wrong with patient endurance, and to answer the spurt of the fires of hatred with the gush of the extinguishing water of love. That is our duty. We forget it. We break it; we formulate reasons against it. But for the individual and for the nation Christ's pattern has to be followed, the Christ's principles to be obeyed. We must remember not only that "force is no remedy," but that hatred is no remedy either. An enemy crushed is tenfold an enemy; an

enemy won is a hundredfold a friend. There is the law for us.

And there is another lesson here. Never despair of any man. Do not drop into the fashionable way of regarding certain classes and certain races as outside the pale and the power of Christ's gospel. There is no man whom his arm cannot reach; there is no man and no class, whom it is not the duty of his servants to try to reach.

And there is yet another lesson, and that is, that the only way to win men to love is to show that you love them. This is the omnipotent way; that is Christ's way. Now, let us turn to the other side.

II.—THAT BLACK FIGURE THAT STANDS THERE, grim and silent, possibly hesitating for a moment, but fixed at last in his determination.

"When he had taken the sop, Satan entered into him. That was no magic; it was the certain result, of what went on in Judas' heart, when he took the sop. He refused the love that gave it, whilst he took that which the love gave. There we are brought face to face with the mystery and the tragedy of humanity. A man can thwart all the influences that redeeming, seeking love can bring to bear upon him. The flower can shut up its calyx, and keep out all the sunshine. The earth can drink in the rain, and then it gets a blessing, or it can fling it off, and then it inherits cursing, and is nigh to be burned. Nobody can explain what everybody knows, and, alas! is himself an example of—the possibility of the tiny, impotent human will, perking itself in the face of God, and saying, "I will not." "How often would I . . . but ye would not." But, if the power is strange surely the fact that we so commonly exercise it is stranger, and sadder still that any man should, as so many of us are doing, put away from himself the influences that are being brought to bear upon them as truly as Christ's seeking love was brought to bear on the traitor. Day by day, by all the various providences of our lives, by many a voice in our own consciences, by many a strange drawing of which we are conscious, and which we resist, and above all by the revelation of himself in the Word, and—dare I say?—by this poor presentation of it, by my lips, Christ is still seeking to draw us to himself. And some of us are neglecting, and some of us are resisting, and none of us are yielding as we ought to yield.

For whenever some high thought comes to us, and we put it away; whenever some nobler conception of duty and life is revealed to us, and we are unfaithful to it; whenever between two courses of action we choose the baser, and turn away from the nobler, then we are doing what the traitor did when he took the sop. And whenever any of us are brought in contact once more with the message of salvation in Jesus Christ, and dismiss it lightly, or yield to it partially, or forget it when we go out again into the world, then I know not whether of the two is the more guilty, the man who did not know what he was doing when he betrayed the Christ, or the man who, by neglecting his message from heaven, "crucifies the Son of God afresh, and puts him to an open shame."

But turn, before I close, to the other thought that lies here. We have seen that in Judas there is an eminent instance of the strange and wicked steeling of the will against the love of God. Mark the consequences of that steeling.—"Satan entering into him." Why? Because he had not let Christ enter into him. Shutting the door against the love of Christ opens the door for the devil. Where Christ is not, Satan is, and "brings seven other spirits, and they enter in and dwell there, and the last of that man"—this man of my text—"is worse than the first." Every appeal to the conscience that is put aside makes the next appeal less likely to succeed. You fire a shell against an earthwork; that brings down the core of it against the next shell. A man may be so case-hardened by his own resistance as that conscience cannot drive its lance through the tenacious surface. Every base choice makes subsequent noble choices less likely. Every time that a man is brought into contact with Jesus Christ, and fails to yield full obedience and trust, that man is less likely ever to yield. Something the giving of the sop did. If it did not melt, it hardened. There is no ice so tough, so slippery, as ice which is melted on the surface by the few hours of the winter sun, and then locked again in the bonds of the frost when night falls. Half-melted hearts frozen again are frozen harder than ever.

We are accustomed to think of Judas as almost outside the pale of sympathy. Dante puts him alone in hell, shunned and loathed even there. But he was no monster, and he became what he was, and did what he did, by yielding to ordinary temptations and ordinary motives. What his motives may have been is a problem. He was with Jesus Christ, and he was not made better thereby; therefore he was made worse. He companied with the Teacher and Lover of souls, and he did not learn the teaching or accept the love, and therefore he hated him that gave them both. As for his guilt, it is in better hands than ours; as for his fate, we had better imitate the reticence of the apostle who said: "He went to his own place," the place that he was fit for, wherever that was. As to his growth in sin, let us remember that he reached the goal by a path that we may all take, and that it culminated when he did what we may all do, accepted the token of Christ's love, and rejected the love that gave the token. Therefore, "Satan entered into him." And having received the sop, he went out and it was night; himself carrying a blacker night in his black heart. May we learn the lesson, and accept the love, "that we be not of the night, or of darkness, but the children of light, and of the day!"—Baptist Times and Freeman.

Pan-American Notes.

HENRY FRANCIS ADAMS, M. A.

No. 1.

The crowded train speeds on. What power in that iron horse! We cross the Upper Niagara Rapids, and into Buffalo we come. Soon it unloads its great freight of humanity, and suddenly the rainbow city bursts on our wondering eyes. The roar of the inside crowds reaches our ears, ere we pass through the turnstile that registers with unerring accuracy the days' attendance. Now we pass into the heart of a new world, and as we gaze around, above, and beyond, the one word colossal involuntarily rises to the lips, and we are thrilled with a strange joyousness as we behold the victorious achievements of man.

The great buildings are arranged according to the letter T, all the buildings being of such proportions and architecture as to present a harmonious and pleasing picture, the focal point of which is the splendid court of fountains. Motor, motion, action, roar and pour, all contribute to fasten on the visitor one feature that distinguishes this exhibition from all others, namely the abundance of power. The climax of power is seen in the unprecedented, unique and incomparable illuminations that turn night into day. For the secret source of all this power we turn our attention to the ingenious device that has

HARNESSED NIAGARA FALLS.

The Company that operates the almost unlimited power of the water-fall, owns two miles of water frontage above the Falls. Through a vast tunnel the water flows to a wheel-pit where there are ten inverted twin turbines, each of five thousand horse power. Here governors automatically control the flow of water at turbine wheels, preserving a constant speed, not affected by changes in the weight or rush of the waters varied according to rains on the upper rapids.

Ten dynamos of five thousand horse power each connected to turbine by vertical shaft, are erected in power house number one. The power generated is alternating current, two phases, two thousand two hundred volts, twenty-five cycles per second. The dynamos make two hundred and fifty revolutions per minute, a peripheral speed of one thousand seven hundred and twenty-seven miles per minute.

A second wheel-pit and power house similar to the above are being built, on the completion of which the Niagara Falls Power Company expects to develop a total of one hundred thousand electrical horse power.

The most distant point to which the power is sent along the wires is a sub-station in Buffalo, 31.4 miles. At first it was doubted if it could be sent so far as the exhibition grounds without a loss that would not be balanced by what was secured. But science triumphed. Now the power company generates about twenty-two thousand volts at the Falls Power House, which are reduced to eleven thousand volts at the city line. Many thousand volts are sent to exhibition grounds. I saw the great transformer that transforms these to eighteen hundred volts. By this quantity of power are driven vast machines, great fountains forced into the air, and at night two hundred thousand lamps illuminate inside and outside of buildings.

It is reported that Czolgosz was electrocuted by receiving eighteen hundred volts for forty-five seconds. I asked an electrician why it required as much power to kill him as it required to run all the vast machinery and all the illuminations for forty-five seconds, and he replied, that the human body had a greater power of resistance than any other substance, and that if Czolgosz's body had been solid copper, the eighteen hundred volts would have melted him to molten liquid in forty-five seconds.

Talking of electricity, I was greatly interested and delighted by the varied exhibits in the "electricity" building. I saw the largest storage battery in the world. Weight eight thousand seven hundred and fifty pounds, two thousand amperes for eight hours. And I saw a very small storage battery of fifteen amperes for four hours. An ordinary sixteen-candle incandescent lamp has a current passing through it of about one and a half amperes. The storage battery, we hope will bring to us great and many-sided comforts, that will reduce labor, increase efficiency, and conduce to sanitation.

Imposing and wonderful as were many buildings and exhibits at the Pan-American, the exhibition as a whole cannot be said to excel the "White City" at Chicago or the Paris Exposition. But there was one feature of Buffalo a "Rainbow City," that its founders may with justice be proud of, and which surpassed anything that ever preceded it by way of an exhibition. That was the extraordinary display of electric lights, by which all the buildings were illuminated outside from base to summit in outline. Indeed so vast and extensive that night was turned to day. Of all the illuminated buildings the "Electric Tower" was the most striking. Standing in the centre of the pavement facing the "Electrical Tower" the scene that met your eyes has never been surpassed for beauty of design and marvel of execution. This tower rises to a height of 391 feet and is of graceful

proportions, being 80 feet square, perfectly square, its great height is eased to the eye by two colonades at its base. These are 75 feet high and curving to the Southward form a semi-circle of majestic effect. Within this court of columns a scene of surpassing loveliness was beheld. Almost level with the ground was a lake from which played many fountains. Just beneath the water were electric lights ingeniously arranged so as to shine up on the falling spray. But of all artificial water falls, that from the heart of the great Tower was unique in the history of architecture. In a vast niche about 70 feet from the base of the tower, a great volume of water fell over ledges of opal-colored plate-glass. Inside these great glass ledges were strong, brilliant electric lights, and as the water dashed over them the effect would have satisfied even the Babylonian King who built the hanging to please his Queen. To add to this and enhance the fairyland effect of this fall, concealed lights shone a softened radiance over the dashing water that was hurrying to the court of fountains. About two-thirds distance up the squareness of the great tower was changed into forms of columnar beauty; the highest point being a golden dome on which was poised a figure, in the attitude of running. She was the goddess of Light, and possibly the conception of the architect was, that this exhibition was a messenger of light and liberty to all the Americas. From base to summit incandescent lamps were arranged in forms of exquisite design, whose radiance lent a glory that rightly made the tower the focal point of the attractions of eventide. She may, but it is doubtful if St. Louis can duplicate such fascinating combinations of radiant effects, there being only one Niagara to furnish such an inexhaustible supply of cheap power.

Professor George Adam Smith, D.D., LL.D.

AN APPRECIATION—BY W. ROBERTSON NICOLL, M. A., LL.D.

There is no more interesting personality in the ranks of the church to-day than George Adam Smith, none who belongs in a more real sense to the church universal—none who promises to do greater things in the future. He has already accomplished much, and even very much; but he is one of those men who may break out in new directions and do work which no one could have calculated on. So long as there is this element of possibility in a man, he is interesting, and the more that element exists the more interesting he is. He has found himself so far, but he has not found anything like the whole of himself.

George Adam Smith was born at Calcutta on October 10, 1856. His father, Dr. George Smith, was editor of a newspaper, once of great influence, entitled *The Friend*, of India. He was associated in this venture with Meredith Townsend, who came to England and bought *The Spectator* about 1860, when the circulation was hardly 600 copies, and raised it to more than twenty times that number before he left it. Dr. George Adam Smith's mother was Janet Colquhoun, daughter of Robert Adam. She died some years ago, leaving a deep impression of the sanctity, elevation, and charm of her character on all who knew her.

Dr. Smith had thus a happy start in life. He was from the first something of a cosmopolitan. He was taught from the beginning to appreciate excellence of every kind. He learned to combine an enthusiasm for literature and learning with a deep evangelical fervor. We believe he himself ascribes the most definite of his early religious experiences to meetings held during the Moody revival. For Mr. Moody he has always cherished a warm admiration and reverence, and higher critic though he is, he was able to work with Moody on his last visit to America, and wrote a heartfelt tribute to his memory as a preface to Professor Drummond's essay. The little book was widely circulated in the United States, but has not been published here. Dr. Smith took his early training at the high school and University of Edinburgh. It was when he went to the New College, however, that his bent developed. He was strongly influenced by Professor A. B. Davidson, a man of whom it has been truly said that in his quiet way he has done more to influence theological thinking in Scotland during the last thirty years than any other. Smith took to Hebrew and the study of the Old Testament. Even then it was characteristic of him that he cared very much for humanity. He was deeply interested in the sunken masses. His father's minister was then Dr. R. G. Balfour, of the New College Church, and young Smith served under him as a missionary, and became acquainted at first-hand with the problems that faced the social reformer and the Christian. Thus he has never been a mere scholar or theorist. He has always been in all his writings endeavoring to face the real, appealing, needy, claiming world. After finishing his course at Edinburgh, he studied at Tubingen and Leipzig, and travelled in Egypt and Syria, and that when he came to enter professional life he had a very unusual equipment of experience as well as of learning.

He leaped into fame as the author of his great com-

mentary on the book of Isaiah. The editor of *The Expositor's Bible* had great searchings of heart as to the proper expositor of Isaiah, who would combine first-rate Hebrew scholarship and imaginative glow. At the suggestion of Dr. Stalker he decided to ask George Adam Smith, and the result is well known. His work on the book of Isaiah is the most brilliant and living commentary on the Old Testament ever written, and has been recognized as such by the clergy and the people of every church; in fact, it introduced a new manner of handling the Old Testament in the pulpit.

When Dr. Smith was minister of Queen's Cross, Aberdeen, he had to face the great perplexity of his life. He was called to Edinburgh to be colleague to Dr. Alexander Whyte in Free St. George's, the leading church of the denomination. At the same time he was urged to accept professorships. The claim of Edinburgh upon him was very strong, and it was universally felt in the Free Church that he had commanding qualifications. Nevertheless, he resisted the pressure, and ultimately chose to be Professor of Hebrew in the Free Church College, Glasgow, where he still remains. We believe he chose wisely. He had it in him, no doubt, to be one of the first preachers of the age, but as a professor he has been able to do much work that nobody but himself could have accomplished. It is needless to run over the titles of his books: "The Historical Geography of the Holy Land," "The Twelve Prophets," "The Life of Henry Drummond," and last, not least, "Modern Criticism and the Preaching of the Old Testament." They are in the hands of thoughtful people interested in Christianity through all the English-speaking world, and they are not likely to be superseded while Dr. Smith lives. Genius, it has been said, consists rather in the union of qualities thought incompatible than in the predominance of any one quality. Dr. George Adam Smith is one of the most brilliant men of the day, but he is as accurate as he is brilliant. He is most conscientious in all his literary work, verifies his references, will give nothing to the public unless he can give it with a good conscience. Scholars may have differed from him in opinion; they have never been able to point out deficiencies in his scholarship. With all his width of range, his varied interests, his many friendships, he has kept in close touch with forlorn and friendless humanity. It is characteristic of the man that in Glasgow he is not connected with any great or wealthy congregation, but is an elder in a humble mission church, to which he gives much of his strength and time. He has retained through all his successes his charming modesty, his unflinching sympathy, his affectionate concern in all the joys and sorrows of his friends. A few all things, he has recognized that he is not merely a scholar, but a minister of the Word of God, and that as a minister of the Word of God he is bound to see that scholarship does not confuse and weaken, but rather strengthen and gladden the church of Christ. He may not have been able to do all that he wished to do—who of us is?—but that this will be his steadfast endeavor in the future as it has been in the past, we have no doubt.—Condensed from *The British Monthly*.

Pick'e-People.

There still seem to be some new descriptives under the sun. Here is one found floating in the current of print, adrift from its mooring, and with the author's name washed off: "Some people are like pickles; a very little of them at a time is quite enough."

Sharp and sarcastic people, critical people, and others who bide their serious selves under the brine of perpetual jest; busybodies in other men's matter, who have now and then a bit of amusing character-sketch to offer; oversensitive people, with fine traits, but with an acid, touch-me-not flavor about them, all these and a variety of others may be called pickles. There is something good about every one of them, something pungent in what they have to give, and even appetizing if taken as a dash of vinegar is added to a dish. They have a place, but it is the place of pickles in picnic fare. A surfeit would be deplored even there, and as for daily food, what would famishing folk do on an exclusive diet of pickles?

It isn't our business to look about to label pickles where we find them, but to take heed to ourselves. It is a great thing to be of the sort others can live with. If we shrewdly suspect at any moment that a little at a time is enough of our company—we should take ourselves to task at once about the sort we are. The contented spirit, the unselfish, sympathetic, considerate soul, the merry heart that is a continual feast of wholesome fare, should be what we offer to the hungry who will not weary of it. We won't be pickle-people if we can help it—and we can help it if we will.—Julia H. Johnston, in *The Interior*.

While the unloaded pistol goes on slaying its thousands and the ever loaded oil can its tens of thousands there is something else that appears equally as innocent and unassuming that claims victims every year and causes much financial loss and exquisite suffering among men and animals. The instrument of death and suffering referred to is the upturned rusty nail so common around the average farm and in the backyards of country stores. It may seem a very small and simple act to stop and break off or turn down a nail, but that small and simple service may be the means of saving a life or of preventing the most acute suffering the human body can endure.—Home.

Messenger and Visitor

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

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK

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85 Germain Street, St. John, N. B.

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

For further information see page nine.

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

The Christian View of Calamities.

There are some good people who are disposed to regard every great affliction or calamity which may come upon individuals or communities as a special manifestation of the Divine displeasure, or as they would say "a judgment" upon those whom the disaster particularly affects. But the facts connected with events of that kind by no means justify such a conclusion, while the teaching of our Lord expressly condemns it. Two terrible disasters, accompanied with appalling suffering and loss of life, have been reported from the State of Michigan within the past few days. One of these was a boiler explosion in a factory in Detroit, by which more than a score of persons was killed and many others more or less severely injured. A day or two later a western bound immigrant train and an eastern bound express collided with terrific force on the Wabash railroad, with the result that some eighty persons were hurled to a terrible death and a large number of others maimed for life or otherwise injured. Such disasters are happily of comparatively rare occurrence, but it certainly would be most unwarrantable to conclude that the people who worked in the factory in which the explosion occurred in Detroit and the people sacrificed in the terrible railway disaster were sinners above all the people who are daily working in factories or travelling on railways in the State of Michigan or elsewhere. It may be said that these disasters had a human origin and that they were the result of somebody's blundering or criminal carelessness. Granting this, we do not know that it materially alters the question. But what shall we say of those great catastrophes which arise out of natural conditions. Were the people of Galveston or of the Johnstown Valley sinners above all those who dwell in the United States. The noble ships that from time to time founder at sea or are flung upon the rocks, are their passengers objects of the divine displeasure more than all other people who sail the seas? Are the people of St. John in 1877 or the people of Windsor in 1899 to be accounted transgressors above all the people who dwell in these Provinces, because those places were swept by great conflagrations? Probably there are not many persons who would answer these questions in the affirmative.

The teaching of our Lord, in regard to such events and the problems to which they give rise, is of the greatest importance. When some of the people around him were disposed to interpret such occurrence as the falling of a tower upon certain men, and the slaying of others as they were offering their sacrifices, as special indications of the divine displeasure, he assured them that their inference was quite unwarranted. There was, however, a lesson of immense importance and personal concern to be drawn from such events. "Except ye repent ye shall all likewise perish." When one sees his fellow man stricken down by an unexpected blow, let him ask—How if the stroke had fallen on me; what if I were suddenly called into judgment, am I prepared? If fire or tempest should sweep away my property, if the pestilence should smite my home, if my heart should be robbed of its dearest earthly treasures, is my life so fortified in God and so fed by his love that no calamity which may befall can overwhelm me? It is wise for us to accept such events, so far as we are concerned, as merciful monitions from above. We need to be shaken out of our fancied security, and to be made to see how poor and uncertain are the things in which our happiness here is so largely invested. "I said in

my prosperity I shall never be moved," wrote the Hebrew psalmist, and that is just what we are too apt to think about ourselves, or at least to live as if we thought so. It may be an altogether wholesome thing for us to be awakened, even by a very rude shock, to perceive that the houses which we have erected for ourselves are not so firmly founded and strongly built as we had allowed ourselves to fancy, but only the flimsiest of structures which the first rude blast that blows will lay in ruins.

The other thing which Jesus taught about calamities which have befallen others, is that their significance will be best understood by us when we interpret them as an opportunity for magnifying the grace of God. When the disciples enquired concerning the man born blind, Jesus assured them that the fact was not to be interpreted as a punishment for some particular sin on the part of the man or his parents, "but that the works of God may be made manifest in him." And accordingly he gave the blind man sight. We may not be able to give sight to the blind, or hearing to the deaf, or strength and health to the paralytic and the leprosy, but by giving such as we have we can do much to alleviate want and suffering, to heal disease, to drive away despair and to inspire hope and courage and faith. Those who engage in such ministry do truly make manifest the works of God, and for themselves gather fruit unto life eternal.

This, then, seems to us to be our Lord's teaching in regard to the calamities which fall upon men or communities, these are the lessons he would have us learn from them:—First, that they should be a warning to us to examine ourselves in relation to the certainties of judgment and the contingencies of life, and to see to it that we are not placing all our treasure and our hope where some sudden shock of disaster may dash them to eternal ruin. Secondly, that every special misfortune or disaster which befalls our fellow men is to us an opportunity to enter into fuller fellowship with our Lord in his divine ministry of sympathy and self-sacrifice on behalf of those who have been overtaken by affliction and disaster.

Editorial Notes.

—The Dean of Hereford lately told at a public meeting in England a story which he had heard from C. H. Spurgeon, and which the great preacher had used in his lecture-room in warning his students against ambition. He told them of a mother who had said to her child that if she was good she would go to heaven. "And how shall I go?" the child asked, "shall I go in a chariot?" "Ye-s," said the mother. "And will there be horses in the chariot?" The mother assented. "And will they let me hold the reins?" asked the child. A good many people probably would rather like to go to heaven if they might go in a chariot and hold the reins, but who have no great desire to make the journey, if they must make it after the fashion of John Bunyan's pilgrim.

—There had been during the past week a more hopeful feeling in respect to the small-pox situation in St. John. Until Monday no new cases had been reported for several days, most of the sick have been progressing favorably, and some of those who were first attacked were able to be released from quarantine. On Monday, however, suspected cases were reported in new localities. These cases have been pronounced small-pox, and the prospect is therefore rendered less encouraging for a speedy stamping out of the disease. It is expected that the new premises secured outside the city for an epidemic hospital will soon be in condition to receive patients, so that those suffering from the disease can be isolated. Rev. Mr. Roach continues to minister to the sick and is enjoying good health.

—A sad story comes by way of Ottawa from the Gatineau lumber woods, where a young man named Edward Connors, has been killed and devoured by wolves. He had left the camp near Bark Lake in the evening and gone back for his axe to have it ground for the next day's work. A party started to look for the missing man, and they had not gone far before it became evident that their worst fears had been realized. The hungry animals had overpowered the poor fellow and literally torn him to pieces; his boots and clothing, torn to shreds and soaked with blood, alone being found. Connors' home is in St. Malachi, a few miles from Buckingham, and he was the sole support of five young brothers and sisters, their parents having been dead for some time.

—In reference to the gambling evil, the Presbyterian Witness quotes words, well worth quoting, of Rev. Dr. Mitchell, Moderator of the Church of Scotland, as follows: "He had declined going to any bazaars in which there was gambling in any form—for he had seen the ruin gambling had caused. It was in some places worse than drink. In a jail which he knew well 92 of the 100

prisoners were there because of drink but 57 of the 92 had taken to drink through gambling! Gambling on the race course is very bad; gambling in any form spells danger and shame. He said that men pleaded for the race course because the breed of horses is improved thereby; but certainly the breed of men is not improved. Besides we have improved the breed of cows and no one has heard of racing and gambling to improve the breed of cows."

—A book called "Roads to Rome," which contains the reasons given by a number of persons for the conversion to Rome and which has been prepared and issued with the sanction of Cardinal Vaughn who is the chief dignitary of the Roman Catholic system in England, would seem to indicate that there is a tolerably direct and well travelled highway from the higher altitudes of Anglicanism to the city of the Popes. In noticing the book the London Times says: "One point, we are sorry to say, comes out with more clearness than we had expected—the influence of Anglican Ritualism as a decoy duck to Rome. It is a point which we may be sure has not escaped the notice of Cardinal Vaughn in giving his imprimatur to the volume. A good many of the contributors speak of the impulse given to their wavering minds by the Ritualistic movement in general."

—Dr. Joseph Parker of the City Temple, London, was a short time ago advised by his physicians that, owing to a serious weakness of the heart, it was necessary to exercise great caution and that it was imperative that he should not extend his public labors beyond his own pulpit. Concerning this Dr. Parker wrote at the time: "The verdict is positive, and I accept it with surprise and regret. I retire to think, to serve quietly and soon to go up." It is to be earnestly hoped however that many years of distinguished service will yet be added to those which the great preacher has been permitted to give in the ministry of the truth. Alluding to a recent service conducted by Dr. Parker at the Temple, the British Weekly says: "It was an excellent congregation, and all were glad to see Dr. Parker so evidently improved in health. He was well heard and appeared to find his old enjoyment in preaching. There were no personal allusions, but the freedom of his gestures and the ringing tones of his voice were accepted as signs that he was feeling strong and free from pain."

—A minister may grandly serve the people to whom he preaches by the presentation of sound gospel truth in vigorous and inspiring speech, and it should be the aim of every minister to do this to the full extent of his ability. If he fails to do this he fails lamentably. But the minister does well to consider too that there is much that counts toward the full result at which he aims, besides the substance and the form of his preaching. The character of the preacher counts immensely, and so does his feeling for and his whole attitude toward his people. The personal factor is always so strong that we are apt to underrate its influence. When what the minister is strongly supports what he says his deliverance will not lack power, even though his speech in itself be weak and uninspiring. Sympathy and appreciation count. For people are helped not less by these than by instruction, and generally much more than by denunciation, however eloquent. The minister who seems always to say to his people, when he meets them in the public congregation or as individuals: "I am glad to see you; I sympathize with you in your weal and your woe, and I desire to help you in the fullest measure possible," that minister is sure to possess a drawing power which those who measure him simply by his ability as a preacher may find it difficult to account for.

—In accordance with time-honored custom the Baptist churches of St. John united in a thanksgiving service on Thursday last which was held in the Main St. church. The congregation was smaller than is usual on such occasions, probably because of the sickness prevailing in some parts of the city. The service was however a very interesting one, participated in by the Pastor, Rev. A. White and Revs. H. F. Waring, J. B. Appell and David Long. The annual Thanksgiving sermon was preached by the Rev. J. D. Freeman. It was founded on 1 Chron. xvi: 7-10, the thanksgiving proclamation and psalm of King David on the occasion of the bringing up of the Ark of the Covenant from Obed-Edom to Jerusalem. The discourse was an eloquent and uplifting presentation of the fact of the presence of God with His people, as the supreme and perpetual ground for thanksgiving. The following sentences may indicate the character of the sermon's thought and spirit: "What this world needs is not simply a God supramental, but a God immanent. 'Ere she reach her earthly best a God must mingle in the gain.' And he has mingled in it after the most effective fashion. The true Ark of the Covenant is Jesus Christ. In Him the Word which was God became flesh and tabernacled among us. He is Immanuel—God with us. An ancient religious writer used to urge what he called 'The Practice of the Presence,' meaning thereby the exercise of the mind upon the great fact of the divine propinquity. The practice needs to be revived. It is a great thing for a man to lift his eyes to heaven and cry

"O God, Thou Art!" It is a greater thing to cry, "Thou art with me. Such a man can always say, 'I fear no evil. Such a man will never turn his face to the wall in despair. He will not go into retirement on Thanksgiving Day to nurse his sorrows. Stripped and peeled, it may be, by the blows of adversity, blistered and scarred by the flames of affliction, yet will he step forth softly, reverently, humbly, to 'give thanks unto the Lord.'"

For a Continuous Ministry.

BY PASTOR J. WEBB

Our friend Layman asks:

"Would it not be better for our denomination to have a recognized head for the general government of both ministry and churches?"

Seeing that the writer is seeking for information in regard to the matter I will venture a few remarks.

Baptists, at Conventions and Associations, talk sometimes about uniting with other denominations. They say that it would be so nice to have one large, glorious body. These little talks generally result in arousing the good old Baptist spirit.

I do not see any harm in our brother Layman indulging in a little talk about Baptists having a recognized head to govern them. I am of the opinion that it would be a good thing for the denomination if other laymen would seek, through the MESSENGER AND VISITOR, information on great and important questions. A lion may be found sleeping, but that is no sign that he has lost his spirit. The Baptist spirit is still alive in the denomination. If anyone has any doubts, "Lay thine hand upon him, remember the battle, do no more."

Baptist churches are independent societies; they are not ruled or governed by any outside convention, court, or ecclesiastical body. Baptist churches have a head—that head is Christ. If the churches and ministers are loyal to the great Head of the church they will need no other.

Has any one, since the days of the apostles, ever heard of such a thing as the Baptist, or New Testament, church being governed by any recognized human head? "Canst thou draw out leviathan with an hook? . . . Canst thou put an hook in his nose? . . . Will he make a covenant with thee? Wilt thou take him for a servant forever? Wilt thou play with him as with a bird?" Has there ever been a man—a leader of men, who could say of Baptists: "I say unto this man, go, and he goeth; and unto another, come, and he cometh?" There are no governmental chains strong enough to bind this great leviathan. There are no fires fierce enough to burn the Baptist faith. There are no instruments of torture severe enough to subdue this God-given Baptist spirit. Baptists are God's free men—they are the aristocracy of heaven—the blue blood of royalty flows through their veins.

Our friend Layman goes on to make the following statement:

"So far as our ministry is concerned it has become very apparent that a governing head is now sadly required to regulate the ministerial charge of our churches."

Is this statement a fact? I think not. Layman is all right in being anxious for the welfare of Zion, but I think that he is all wrong when he says that a governing head is sadly required, etc. Look back, brother Layman, about seventy years. There was a little yellow farm-house—that little farm-house was all the college that our Baptist denomination could boast of. Now, behold with wonder, the magnificent buildings at Wolfville—and mark you, all this; with no governing head but Christ. Look again. Count the number of Baptist churches: you can count them on your fingers. Now, lift up your eyes—"walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, and consider her palaces, and then ask: do we sadly need a governing head?"

Christ is the head of the Baptist church—so let it be. Israel said to Samuel: "Make us a king to judge us like all the nations. But the thing displeased Samuel . . . and Samuel prayed to the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them." We Baptists are not like other nations (denominations), and we have no desire for a governing head to make us like them. Christ is our head and we need no other. When all other denominations and sects have passed away and are forgotten, the Baptist, or New Testament, church will be marching onward and upward to glory.

Yes, we need a continuous ministry, but let us look to Christ for it.

Collections for Ministers, Infirm and Aged.

MINISTERS, WIDOWS AND ORPHANS HELPED THROUGH ANNUITY FUND.

By collections and otherwise the denomination provides for the disabled pastors and their families. How do they receive their annuities thus supplied? Here is what one widow says when she received the small sum of \$20: "Surely God is caring for us. He that keepeth Israel will neither slumber nor sleep. I will lift up mine

eyes to the hills from whence cometh my help." The above moves the heart.

Some of the churches have responded to the circular; others are preparing to do so. Amherst writes that the day is fixed for a collection. Amherst always sends a good contribution. Rev. B. D. Simpson says Berwick is arranging for a good offering to this fund. Let the offerings be prompt and large. Of late two or three brethren, men who have wrought faithfully and successfully, are obliged to cease work and draw from the fund. Please make your offerings larger this year. A friend a few years ago gave \$100 to go to the benefit of his pastor. That pastor is now disabled, and has no accumulations of money. He draws \$66 a year from that \$100. It is now about Christmas. Will individuals and churches please ask their pastors if they are on the fund? Christmas gifts of money put into the annuity fund will be returned as long as your pastors live. Their widows, too, will reap benefits.

Pastors, not on the fund, will please consider the subject. One minister, past middle life, heard the report at the convention, returned home, and although having no finances laid aside, raised \$200 and secured himself, wife and children against the day of adversity.

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

Notes by the Way.

Before coming to a discussion of affairs at Halifax, a few words might be said regarding the weather, for certainly even that well worn theme will bear discussion. Even the "oldest inhabitant" is a loss this fall, and those prophets of evil who love to shake the head and spoil the brightness of a pleasant day by their lugubrious talk of weather-breeders are almost for the once reduced to silence. I was asked one day if I imagined that the weather in New Brunswick was as pleasant as we were enjoying. That question, perhaps, it is needless to say, was asked by a native of Halifax, and when I solemnly assured him that the variety of weather enjoyed by New Brunswickers was slightly superior to the Nova Scotia kind, he looked politely incredulous but asked no further questions. Within the past few days the summer-like weather has given place to a pleasant touch of winter, and Thanksgiving Day brought an inch or two of snow, and the slippery hillsides are dotted with children young and old and sleds of all descriptions.

A few words were promised about Halifax as seen by an outsider, but even here there is nothing new to be said for all outsiders see about the same sights and write the same things concerning them. One interesting sight to a stranger, and one that is not so often described, is the Halifax country market. Every Saturday morning the teams from the country are driven into town and are ranged along the streets surrounding the Post Office building. The various commodities for sale including butter, eggs, meats, vegetables, etc., etc., are scattered indiscriminately along the sidewalk, and the owners stand or sit beside their wares, seemingly indifferent to cold or storm, while the townspeople carefully pick their way among boxes and baskets as though getting the morning mail under these slight difficulties was the most natural thing in the world.

In regard to the Baptist churches of Halifax little or nothing need be said, as Reporter has already in the last issue admirably summed up the situation. Perhaps the good work that is going on at the West End deserves a little fuller notice. Already twenty have been baptized and others are awaiting baptism. The work has been deep but quiet, very few special services being held and no trace of undue excitement being apparent. Very soon the question of enlarged accommodations must be faced, for even now the little church will not seat the Sunday evening congregations, and some have even been turned from the door for lack of space. As the church is but weak financially outside aid must be asked or else a crushing burden of debt be incurred. But in no place does the prospect of future growth seem so certain, and any help the denomination gives at present will be repaid with interest in future years.

With Thanksgiving Day came an uncontrollable desire to revisit Wolfville and the scenes of the pleasant college days. This year also the Intercollegiate Y. M. C. A. Conference meets here at Acadia, and my own wishes and the cordial invitation of many old friends have induced me rather against my own judgment to prolong my stay over Sunday, doing what little work there is to be done here for our paper. A report of the Conference will doubtless reach the MESSENGER AND VISITOR from another source. It seems best also that I should not begin to enlarge upon the affairs of Acadia as it would then be hard to find a stopping place and this letter is already approaching its limit as to length. The following week will see the end of the work at Halifax, and after that the places along the line from Halifax to Moncton will be visited. Subscribers in arrears in these places are especially requested to note the fact that I will call upon them sometime before Christmas.

R. J. COLPITTS.

Wolfville, Nov. 30.

The Old and the New in Christian Life.

Ecc. 7: 10; Eph. 2: 11-13; Rev. 21: 1-7.

The Christian is ever to be making growth spiritually. He is to advance from the earlier or infantile experiences to larger, fuller and more advanced forms of life. In this way he attains to a higher life day by day and year by year if he is a growing Christian, as every one should be.

Entrance upon Christian life has been described by Christ himself as a birth. It is the beginning of a life which is different from that in which he has heretofore existed. The natural man differs from the brute creation in the possession of divinely imparted qualities, for we read that God breathed into him the breath of life and man became a living soul. But renewed or converted man has come into still higher attainments. He has opened his soul to the divine influence of God's Holy Spirit, and God has imparted to him a spiritual life he did not possess in his natural or unconverted condition. He has become a child of God. He has been born into the family and kingdom of God. Old things have passed away. All things have become new.

But as an infant grows, preserving his personal identity and yet becoming more and more, so the child of God grows, making constantly new attainments, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. The early life succeeds to a life of clearer perceptions, stronger faith, holier communion with God, and with more power for service and usefulness.

As the beginning of Christian life came from God, so every advance is from the same source. Those who are born of the Spirit must and will live in the Spirit. Day by day they are to feed upon God's Word, given by divine inspiration, and are to come to the throne of grace in direct and personal communion with God.

People sometimes make mistakes when they talk of growth and progress. Some people think it an evidence of advance when they discard the simple faith of the gospel. To do this is not advance, but retrogression. It is a movement not upward but downward. It is not growth, but decay. It does not mean life, but death. It is not spiritual intelligence, but a silly conceit. As we grow, it will be in love for God, in reverence for his Word, in faith, in prayer in humility, in tenderness of heart. May this year be one in which we shall leave behind us all that grieves God and attain to larger holiness and knowledge of divine truth.—Herald and Presbyter.

The Gain of Loss.

"Perhaps he therefore departed for a season, that thou shouldst receive him forever."

There are possessions which only become our own when for the time we have lost them. There are joys which never abide with us till they have passed through the cloud. We, like Philemon, are enriched by our bereavements. We often hold a faith just because we have been born to it; and its value is unknown. But a child comes and receives it out of our sight; and suddenly it becomes precious. We awake to the knowledge that there has been a diamond in our hand. We find that we have been rich without knowing it. We would give all the world to get back what yesterday we deemed of no price.

And in that desire we are richer, better than we were before. It is better to know the preciousness of faith, even while not having it, than to have it and not know its preciousness. It is better to cry for a Christ whom you believe to be absent than to stand in his presence and count it a worthless thing. And the very cry will bring him back; for what is thy need of him but himself within thee? The eye will bring him back—no longer to be ignored, but to be cherished; no longer to be an appendage to life; but to be life itself; no longer to be a Sunday guest, but to abide with you forever. My Father, help me to realize the gain of my losses. I speak of the silver lining in the cloud; teach me that the cloud itself is the silver lining of my life. My life is colorless until thy cloud comes. It is in the moment of departure that I recognize my angel; the wings are revealed in the act of disappearing. Men say thou art manifested by what thou givest: I think thou art more manifested by what thou withdrawest. The veil is never so rent from my heart as in the hour when thou claimest back thine own. Thy gift becomes glorious when thou coverest it with thy hand; it is expedient for me that my Christ should go away.

Thy gifts are too near me to be seen by me. Therefore, thou hast sent a cloud over the mountain of radiance. Thou hast trained my love by loss; thou hast educated my faith by shadow; thou hast taught me morning by night. Thou hast made me to stretch out my hands to clasp that which was unfelt before. Thou hast hid thyself behind the curtain, that I may learn to cry for thee. I basked at first in thee, like an unconscious flower; thy winter broke the flower, and made me a man. I woke to thee by the blast of my own wailing—the wailing for an absent joy. I could not take thy blessing till I had departed for a while.—George Matheson.

❁ ❁ The Story Page ❁ ❁

The Story of Perry Anderson.

BY HELEN M. MERRILL.

We were driving slowly homeward along the "river road," listening to the murmur of the little stream as it wound its way onward toward the Connecticut, and enjoying the delicious coolness of the road shaded by the trees which lined it on either side.

The birds sang, and occasionally there came a breath of air laden with a delightful mingling of odors, impossible to describe, a breath of country air found only among the evergreen trees and where nature holds full sway.

Suddenly we came into an open space, and I uttered an exclamation of delight when my eyes rested on a tiny cottage, several rods back from the main road and which was surrounded by and covered with vines and flowers.

My friend smiled as she said, "Is not this an ideal spot, a 'love in a cottage' home? We will drive into the yard and have our choice of those lovely flowers, and a drink of delicious water from a boiling spring a few rods away. Miss Anderson will be glad to see us."

As we entered the yard a lady came out upon the veranda to meet us, invited us to alight, led the horse to a shady spot near by, tied him deftly and then bade us enter her home.

"First, Phebe, let us go to the spring for a drink of water."

"I've been longing for some for a week," returned my friend.

"I trust that that alone did not bring you," smiled the lady as she led the way down a little foot-path to where a small spring boiled up its wealth of pure cold water amid the crystal-like sand which completely filled it.

We soon returned to the house and after a delicate lunch of bread and honey, red raspberries and cream, with some of the spring water, we gathered a bouquet of flowers, thanked our kind hostess, and took our departure.

"Isn't there a story connected with that little home?" I asked.

"Yes, a somewhat sad one. But see those lovely ferns! Let us gather some and then I'll tell you the simple story of an old schoolmate's life," answered my friend.

Once more seated in the carriage, having secured the ferns, Mrs. Hayes proceeded to hear the following story, which I give as nearly as possible in her own words.

Perry Anderson was about twenty years of age when she first met Percy Anderson. He came to town on a visit to relatives and the similarity of names attracted them at first, an attraction which ripened into friendship, and later on into something sweeter yet. No, they were not related.

Percy was a carpenter, and he built the little cottage himself, the year before they were married, and a fairer bride never entered a sweeter home than when, on a lovely June day, they returned from their bridal trip.

"I remember how like a bird she used to sing about her work, and she seemed as happy as one."

"The years sped onward, finding them at the end of the fifth prosperous and rejoicing in the birth of a little daughter, to whom they gave the name Priscilla."

"We propose to keep up with the initial P, you observe," said she, when I was making her my first visit after baby's arrival, and it was delightful to witness the fond mother's pride in the little girl.

But she was not to stay with them for long, and when the snow fell it rested on a tiny grave in the cemetery and Persis had known her first sorrow. She was never quite the same after little Priscilla died—that is, her old light heartedness had gone.

Two years later, Phebe and Perry came into the home, and two sweeter children never made glad the hearts of parents, I am sure. Black-eyed, rosy-cheeked, healthy, happy little rogues! I have loved them as if they had been my own.

"When fourteen years of age, they entered the high school, and they were very promising pupils."

"If I have my health the children shall go to college," said Mr. Anderson one day, when I was visiting them. "I shall have to work hard, but it will pay in the end," said he with a fond smile.

"Alas! in one month from that day my husband returned from his store with the sad news that Mr. Anderson had fallen from a building, and was seriously, if not fatally injured."

"I hastened to the cottage to find the rumor only too true, the injury affecting his spine, and rendering him a cripple for the rest of his life."

"Bravely did they bear this great trouble and Persis began at once to take in sewing, succeeding so well that she learned dressmaking and soon had a thriving little business, all she could attend to."

"After a time her husband was able to sit in a chair, and carve odd bits of wood into fancy articles which found a ready sale."

"Thus time passed on until the twins were graduated from the high school."

"Only one of us can go to college, and that must be Perry. I have education enough to teach and help along, and it is my wish to do so," said Phebe.

"It seemed too bad to give the one a better chance than the other, but it really was advisable as Phebe had planned, and after one year spent as clerk in my husband's store, Perry entered college."

"During the year he had boarded with us and we had gotten to know him even better than the close friendship existing between the two families had ever admitted, and there were certain traits of character that made us feel anxious for his future. He was too easily led, and did not have self reliance enough; but his desire to please his parents and sister seemed so great that we tried to think all would be well."

"He worked faithfully the first year, and we had reason to feel pride in him when he returned to his old place in the store during the long summer vacation. Soon after he went back to college, however, vague rumors were circulated concerning his career."

"About this time his father grew worse, and almost before we realized the fact, he had drifted out of life. Perry had been summoned home and reached the bedside only an hour before his father's death."

"Promise me, my son, to do all in your power to make your mother happy. She has worked hard for us all; she will depend so much upon you in the years to come; see to it that you reward her untiring love."

"No suspicion of the truth was in his mind, yet he seemed more anxious for his son than for the rest of his family."

"For a time, grief over the death of his father caused the young man to avoid those who were leading him astray, but not for very long, and the inevitable result followed."

"He was expelled, and the news, reaching his mother and sister, rendered them nearly heartbroken. He wrote his mother, telling her his sorrow and shame. Said he, 'Mother, sister, I will return to you sometime when I am not a disgrace to you.' And the years sped on until ten had passed by, and the waiting mother and sister received no further message; yet so firmly did the mother-heart trust in the prayers she offered up for her son and in his promise to return to them, that she never gave up expecting him."

"Her health had been failing for two or three years, and at length we realized that she must leave us."

"I have not much longer to stay with you, yet it brings the time when I shall see my boy again so much the nearer. I am expecting him every day now, and I can hardly wait to see him. Come to me as often as you can, Esther. We have had many happy hours together, and your kindness has helped me to bear many unhappy ones," said she one day, as I said good-bye to her after a long call at the cottage."

"Christmas came and passed, and still she lingered. I had promised to spend the last day of the year with her, but guests prevented, however, as they took their departure late in the afternoon, I asked my husband to drive over with me after tea."

"It was a lovely moonlight evening, and the sleighing fine. As we neared the spot where we gathered these ferns a team was driven rapidly past us, taking the turn which led to Mrs. Anderson."

"I believe that Perry was in that sleigh," said my husband.

"I do hope that it may prove so," I answered.

"We stopped at the turn, for the sleigh was coming back, having left one of the two men at the cottage, and the snow was too deep to allow us to turn out after leaving the main road."

"Shall we not go back home?" I asked.

"I think you had better go in, Esther; for all she is expecting him, it will be a shock to her, and Phebe may need your help," said my husband.

"I alighted from the sleigh and hastened up the walk, but before I reached the door Phebe had opened it and came to meet me with out-stretched hands, sobbing like a child."

"He has come, Mrs. Hayes! He has come!" at the same time drawing me inside the door, where a tall, handsome man stood waiting to greet me.

"No traces of depravity in the clear-cut, handsome face, in the piercing black eyes, and the grasp of his hand told me how glad he was to meet me."

"Why have you waited so long?" was my first question after I had assured him of my pleasure in his return.

"I waited until I could come back a man, and one whom my mother and sister would not be ashamed of, and I see my mistake."

"Tell her I have come, and take me to her, Phebe," said he, in a husky voice.

"Tell her please, Mrs. Hayes. I am too greatly agitated to go in now," pleaded Phebe.

"As I entered the room Mrs. Anderson extended both hands, and said in a voice excitement had made strong,

"Perry is coming to-night, and I am glad you are here to meet him."

"I stooped and kissed the wasted cheeks, and then with a voice far less firm than her own, I said, 'Yes, dear, he is coming; he will soon be here.'

"He is here. I want him!" and a minute later she was in his arms."

"She lived about three weeks after he returned—lived to know that her son was what they had wished him to be—a minister of the Gospel. She would never let him speak of the years when he was in the depths, but listened eagerly to the story of his struggle to complete his education, and his final success."

"Phebe has stayed at the cottage since then, with a friend as companion; but she goes away this fall to help make a home for her brother, and to assist him in his work. He has reclaimed many from a drunkard's life, and we rejoice in his power for good. He feels that he has much lost time to make up, and is ever on the alert, lest a chance should pass him by."

A week later I met him. That was one year ago, and after next week, I too, shall help Perry Anderson make a home and also assist him in his life work.—The Leader.

❁ ❁ The Missing Five Cents. ❁ ❁

Holding out his hand for the change, John's employer said: "Well, my boy, did you get what I sent you for?"

"Yes, sir," said John; "and here is the change, but I don't understand it. The lemons cost twenty-eight cents, and there ought to be twenty-two change, and there's only seventeen according to my count."

"Perhaps I made a mistake in giving you the money?"

"No, sir; I counted it over in the hall, to be sure it was all right."

"Then perhaps the clerk made a mistake in giving you the change?"

But John shook his head. "No, sir; I counted that, too. Father said we must always count our change before leaving a store."

"Then how in the world do you account for the missing five cents? How do you expect me to believe such a queer story as that?"

John's cheeks grew red, but his voice was firm. "I don't account for it, sir; I can't. All I know is that it is so."

"Well, it is worth a good deal in this world to be sure of that. How do you account for that five-cent piece that is hidden inside your coat-sleeve?"

John looked down quickly, and caught the gleaming bit with a cry of pleasure. "Here you are! Now it is all right. I couldn't imagine what had become of that five-cent piece. I was certain I had it when I started from the store to return."

"There are two or three things that I know now," Mr. Brown said, with a satisfied air. "I know you have been taught to count your money in coming and going, and to tell the exact truth, whether it sounds well or not—two important things for an errand boy. I think I'll try you, young man, without looking farther."

At this John's cheeks grew redder than ever. He looked down and up and finally he said, in a low voice, "I think I ought to tell you that I wanted the place so badly I almost made up my mind to say nothing about the change if you didn't ask me."

"Exactly," said Mr. Brown; "and if you would have done it, you would have lost the situation, that's all. I need a boy about me who can be honest over so small a sum as five cents whether he is asked questions or not.—Pansy."

❁ ❁ Bray's Enemy. ❁ ❁

"Please, Mr. Joynes, there's a little boy at the back gate to see you."

"At the back gate? Bring him in, Peter."

"He won't come in, sir; says he's awful busy, and hasn't got time."

"How big is he?"

"About as big as my fist, sir," said Peter.

The good-natured gentleman went out to the back gate. "Well, countryman," he said, pleasantly, "what can I do for you?"

The small boy—he was a very small boy—took off a soft, dirty hat and held it behind him. "I come to tell you sir, that Bray's got to be killed."

"Bray, my big Newfoundland dog? And who sent you here with that information?" asked the gentleman, losing all his pleasant looks.

"Nobody sent me," answered the boy, stoutly; "I've come by myself. Bray has runned my sheep free days. He's got to be killed."

"Where did you get any sheep?" asked Mr. Joynes.

"My sheep are Mr. Ransom's. He gives me fifteen cents a week for watching 'em."

"Did you tell Mr. Ransom that Bray had been running them?"

"No, sir; I told you."

"Ah, that is well. I don't want to kill Bray. Suppose I give you fifteen cents a week for not telling Mr. Ransom when Bray runs his sheep; how would that do?"

As soon as the little shepherd got the idea into his head he scornfully rejected it. "That 'ud be paying me for a lie," he said, indignantly. "I wouldn't tell lies for all the money in the world."

When he said this, Mr. Joynes took off his own hat and reached down and took the small, dirty hand in his. "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now I know that the keeper of Mr. Ransom's sheep is not afraid of a man four times his size, but that he is afraid of a lie. Hurrah for you! I am going to tell Mr. Ransom that, if he doesn't raise your wages, I shall offer you twice fifteen cents and take you into my service. Meantime, Bray shall be shut up while your sheep are on my side of the hill. Will that do? All right, then. Good morning, countryman."—Sunbeam.

Baby May's Strange Ride.

BY MARY E. MERRILL.

"Frankie, I wish you would put Baby into the cab, and take her for a ride, while I am washing this morning."

"Can't I draw her in my little wagon, mamma? I'm tired of pushing that old cab!"

"I'm afraid you might tip her over, sonnie."

"No, I won't, mamma. I'll be so careful. I'll go just as slow and easy! Please, mamma!"

So mamma put Baby May into the little red express wagon, and tucked pillows all about her. Very carefully Frankie drew her out of the yard, and down the meadow lane to the big oak. There he pulled the wagon into the shade, and left Baby May squealing with delight at a red squirrel scampering along the fence, while he ran on down the hill for a cluster of the loveliest blue asters!

When he came back, dear me! there was Baby May all tangled up in a raspberry bush. She had climbed out of the wagon in her eagerness to get the "pitty kitty" on the fence, and had soon come to grief.

Frankie placed his small passenger in the wagon again, much to Baby May's disliking, who screamed and kicked in a very unbecoming manner. As often as he loosed his hold on her, so often she scrambled out, until the little boy was in despair. How should he ever get her home again?

As he stood thinking, he noticed an empty nail-keg under the fence. Jim the chore-boy, had brought it down one day with salt for the cattle. Why not put Baby into that? Just the thing! She couldn't climb out of it!

It was some time, however, before Frankie succeeded in getting little sister to see what a delightful thing it would be to ride in a nail-keg, but at last she submitted to being squeezed into her new coach.

Upright in the wagon stood the keg and from out the top peeped just the tip of Baby's white sunbonnet. Frank laughed at the funny sight as he started the express on its way, and the little passenger crowed with glee.

They were making a careful turn on the top of the hill, when the wheel settled into a rut. Frank gave the tongue a sudden jerk, started the coach, when, all in an instant, over tipped the keg, quite off of the wagon, and rolled away down the hill.

Oh, oh! Oh dear, oh dear, dear. What would become of Baby May. The frightened little man started in pursuit. Faster and faster rolled the keg, until Baby's white sun-bonnet was only a twinkling streak shooting away to the foot of the hill. Was little sister killed? Frankie could hear no noise except the bump, bump, of the rolling coach.

On and on it sped, until, down in the hollow, long before Frankie caught up, it stopped in a mud-puddle. Then from inside the keg came such a piercing wail that Frankie's heart was cheered. Baby May surely was alive!

A moment more, and he had rescued the dilapidated passenger. Her strange ride had so surprised her that she had not remembered to cry until it was all over, and then her small lungs were exercised with energy.

It was a sorry-looking, mud-be-draggled, and tear-stained little figure that Frankie clutched bravely in his short arms as he totted up the hill. There were scratches and bruises on Baby May's face and hands, and her pink dress had been torn on a nail. Frankie placed her tenderly in the cart again, where she sat quietly while he very, very carefully drew her home.—Sunday School Times.

The Messenger and Visitor

will be sent to all new subscribers to January 1, 1903, for \$1.50. We hope our agents and the pastors of all our churches will do what they can to increase the circulation of their own paper. It ought to go into at least ONE THOUSAND HOMES before the New Year. It is the best assistant a live pastor can have in his work. SEND IN THE NAMES PROMPTLY.

The Young People

EDITOR,

J. W. BROWN.

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

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Daily Bible Readings.

Monday, Dec. 9.—Galatians 3. "The just shall live by faith" (vs. 11). Compare Rom. 1:17.
Tuesday, Dec. 10.—Galatians 4:1-15. Sons and heirs of God (vs. 7). Compare Gal. 3:29.
Wednesday, Dec. 11.—Galatians 4:16-31. We are children of the promise (vs. 28). Compare Acts 3:25.
Thursday, Dec. 12.—Galatians 5. "Be led of the Spirit" (vs. 18). Compare Rom. 8:2.
Friday, Dec. 13.—Galatians 6. "Let every man prove his own work" (vs. 4). Compare II Cor. 13:5.
Saturday, Dec. 14.—Acts 18:23b-19:10. Proof that Jesus was the Christ (vs. 28). Compare Acts 17:3.

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The Kingdom of God.

VIII. The Laws of the Kingdom.

DAILY READINGS.

Sunday.—The character of love. I Cor. 13.
Monday.—The law regarding murder. Ex. 20:13. Matt. 5:21-26. I John 3:14.
Tuesday.—The law regarding social purity. Ex. 20:14. Matt. 5:27-32. I John 3:3.
Wednesday.—The law regarding revenge. Matt. 5:38-42. Luke 6:27-38.
Thursday.—The law regarding enemies. Matt. 5:43-48. Rom. 12:14-21.
Friday.—The law regarding property. Ex. 20:15. Matt. 6:19-34; 25:14-30. Luke 12:13-21.
Saturday.—The law of neighborly kindness. Luke 10:25-37. Matt. 25:31-46.

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A kingdom not only has a king and subjects, it also has laws, written or unwritten, that set forth the principles according to which the king rules his kingdom. This is true of the Kingdom of God. The King has given his subjects the laws upon which the kingdom is founded, and according to which the life in the kingdom is to be guided in its various activities and developments.

1. In the first place let me say that the Decalogue has never been repealed. (Ex. 20:2-17.) It is sometimes said that the citizens of the kingdom are not under the law but under grace. But that simply means that they are under the higher law of grace and have a power in Christ on their side which the citizens under the old law did not have. Certainly no one can read the Sermon on the Mount and suppose that the citizens of the kingdom are not subject to the law of righteousness as the Master sets it forth therein and as he lived it. To be under grace means to be subject to the law of grace which is far more exacting than the law of Moses. In order to see this we need only to compare the laws of the Decalogue with Christ's explanation of them for the citizens of the kingdom. (Take for example the laws regarding murder, Ex. 20:13. Matt. 5:21-26. I John 3:14. The citizens of the Kingdom of God are under the most binding obligations to the law of God's righteousness—to love it and to do it, here and now and forevermore.)

2. It is sometimes said that the Sermon on the Mount (Matt. 5:3-7:28) is the constitution of the Kingdom of God. Certain it is that in the Sermon on the Mount we have an exposition of the righteousness which belongs to the Kingdom of God. But Christ in another place sums up the law of the kingdom in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, 'Thou shalt love thy neighbor as thyself.' On these two commandments hangeth the whole law, and the prophets." (Matt. 22:37-40.) There we see that the law of the Kingdom of God is summed up in two general laws or principles, viz:

a. Love to God,

b. Love for fellowman.

And these two are, after all, but two parts of one and the same love (see I John 2:9-11; 3:17, 18; 4:20, 21.) However loud one's protestations of love for God may be, or for Christ, the New Testament makes it clear that love for one's fellowman is the practical fruit of love for God, and that if one loves God he must necessarily love his fellow. (Cf. John 14:21, 23, 24; 15:9, 10, 12, 13.)

3. Let us examine these two laws of the kingdom.

a. Love for God. Matt. 22:37. Compare the first commandments of the Decalogue, Ex. 20:3-6.

This simply means that for the citizens of God's kingdom, the King occupies the central place in all their life. The Greek has two verbs which mean "to love;" one refers to the "inclination prompted by sense and emotion;" the other "denotes a love founded in admiration, veneration, etc." In these two commandments and in other commandments which bid us to love one another, it is the latter of these two words which is used.

Jesus bids us to love the King of the kingdom because he is worthy to be loved and reveals himself in the Saviour, the great gift of his love to men, that the world may be saved. As the thought of Jesus centres about God as the Father, and as fatherhood sets forth the character of God in his great love for the world, we do well to let this thought of Jesus fill our own hearts. Surely we can all love such a being as Jesus shows us in the Father. And to love him is the first and great commandment. We love him because he first loved us. (I John 4:19.)

b. Love for one's fellowman. Matt. 22:39. Compare the latter part of the Decalogue, Ex. 20:12-17. The word for love is the same as in the first commandment. Jesus must mean that in man wherever he is found there is something worthy of love, for this love of which he speaks is the love we may choose to exercise towards some worthy object.

Paul tells us (Gal. 5:14) that love sums up the whole law of social relations and is the key to the whole moral life of the Kingdom of God.

In the Sermon on the Mount Jesus states the law in a different way, Matt. 7:12. It is quite evident that the observance of the Golden Rule must be based on love, for the Golden Rule wouldn't work well among men who were seeking to gratify their appetites and passions.

Note the Standard for this Neighbourly love—"as thyself." Put yourself in your neighbour's place. Enter into this life with sympathy and then do for him as if he were yourself. In Matt. 25:40, 45, Jesus puts himself in that one whom we have helped or hindered; and what we did or did not, was done or was not done to Jesus himself. This makes our relation to our fellowman a very solemn and responsible one.

But Jesus did not state a general law and then leave us to work it out as best we could. He has told us specific ways in which this law of brotherly love will work.

1. Law concerning murder. Exo. 20:13; Matt. 5:21-26; I John 3:14.

2. Law concerning social purity. Exo. 20:14; Matt. 5:27-32.

3. Law concerning truthfulness. Matt. 33-37. This means that the bare word of a citizen of the Kingdom is sufficient. His "yea" means yea; his "nay" means nay. Cf. Eph. 4:25. The Kingdom is the Kingdom of truth. The false has no place therein. Nothing is weightier than the plain statement of the truth. No amount of solemn oath can make a lie, the truth.

4. Law concerning revenge. Matt. 5:38-42; Rom. 12:14-19.

5. Law concerning enemies. Matt. 5:43-48; Rom. 12:20, 21. This word of the Master recognizes that even in one's enemies there is something worthy a man's love.

Jesus prayed for his murderers. Luke 23:34. What would become of war if this were true of the so-called Christian nations?

6. Law concerning alms-giving. Matt. 6:1-4; 2 Cor. 8:1-9:15.

7. Law concerning prayer and fasting. Matt. 6:5-15; 16-18.

8. Law concerning little neighborly kindnesses. Matt. 10:40-42; Luke 10:25-37; Matt. 25:35-45.

9. Law concerning service and sacrifice in behalf of others. Luke 22:24-27; Matt. 20:20-28; 28:19, 20; I John 3:16, 17.

But the New Testament is full of instruction concerning the ways that love takes to express itself. Being a law unto itself it is above all rules and regulations of action and obeys its own impulse, which always means the welfare of another. "To love" says Leibnitz "is to rejoice in the well-being of another." This is what the law of brotherly love means in the Kingdom of God.

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There is so much correspondence betwixt the heart and tongue that they will move at once. Every man, therefore, speaks of his own pleasure and care. If the heart were full of God, the tongue could not refrain to talk of him; the rareness of Christian communication argues the common poverty of grace. If Christ be not in our hearts, we are godless; if he be there without our joy, we are senseless; if we rejoice in him, and speak not of him, we are shamefully unthankful. I will think of thee always, O Lord; so it shall be my joy to speak of thee often; and if I find not opportunity, I will make it.—Hall.

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B. Y. P. U. Attention.

Those who desire to pursue the course of Bible Study now being outlined in the MESSENGER AND VISITOR by Rev. H. R. Hatch, may secure the paper for six months for 50 cents in advance, provided the names are sent us in clubs of six or upwards.

Foreign Mission.

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 missionaries and their helpers, the reading room, Schools and Hospital that God would use them all for the salvation of souls.

The Quarterly Meeting of the Executive of the W. B. M. U.

The Quarterly Executive of the W. B. M. U. was held in the Mission Rooms, St. John, Friday, p. m., Nov. 29., with the President, Mrs. J. W. Manning, in the chair. After reading the 91st Psalm a season was spent in prayer, after which the usual business was taken up. The Financial Statement showed that \$709.51 were received for Foreign Missions and \$149.07 for Home Missions. Total receipts for the Quarter, \$925.21. Expenditure, \$306.68.

The following appointments were then ratified:—Miss Emma Hume, Dartmouth, Provincial Sec'y for N. S. Associational Directors:—N. S. Central, Mrs. J. L. Read; Aylesford, N. S. Eastern, Mrs. W. H. Robinson; Antigonish, County Secretaries, Mrs. W. S. Saunders; Woodstock for Carleton county, N. B., Mrs. C. A. London; St. Stephen for Charlotte county, Mrs. E. O. Perly; Fredericton for York county, Mrs. W. W. Rees; Granville, N. S., for Annapolis, Mrs. E. P. Coldwell; Osborne for Shelburne, Mrs. J. T. Eaton; Weymouth for Digby Home Mission Committee, Mrs. J. Gunn, Mrs. L. C. Layton, Mrs. F. S. Johnson, Mrs. W. D. McCallam, Mrs. L. J. Walker, Mrs. W. P. King, Mrs. M. A. McLean, Miss F. A. Blair, Miss Evelyn Bool, Miss Emma Stuart, Mrs. C. H. Martell.

This Committee is to meet quarterly at Truro at the call of the Chairman and Secretary. Its object according to the Constitution of the W. B. M. U. is for the better prosecution of Home Mission work in the Union, for work in the Maritime Provinces or in the North West and Manitoba. The following suggestions were outlined for the Committee:—It shall be the duty of the Secretary to keep a record of all the meetings of the H. M. Committee and to communicate with the Secretaries of Home Missions for the Maritime Provinces, North West and Grande Ligne, receiving and distributing such information as shall stimulate our Societies to greater interest and increased liberality toward their work. Also to send an article to "Tidings" every three months, showing the condition of the work.

During the quarter, letters have been received from Miss Newcomb, Miss Harrison and Miss Clark. Miss Newcomb is diligently working in her school, with signs of encouragement. Adamma of whom she has previously written has been sent to the Girls' School at Cocanada and gives promise of becoming a useful helper.

Miss Harrison is making good progress in the Oriza language which she has found necessary to acquire for her work among the women in Kimedi. She further says:—

"I am sorry to say that I can tell you of no new baptisms. We know of several who manifest interest in these matters, but it often takes a long time for such to take a stand even after being convinced of the truth. To-day a man came who can recite hymns and prayers and tell Bible stories and who knows the Christian doctrines and who moreover seems to love it all; but—there is caste and wife—and children—and food—and a life of independence all to be cast aside and in place of this he must accept ostracism from his dear ones according to the flesh and what is worse, contempt, hatred and curses should he become a Christian.

But he is preaching Christ in his village. I sent him back with a new hymn book and a New Testament, and he says he is coming again soon. Pray for him. My cook to, a bright boy, told my sweeper woman, who is a Christian, that he intended to become a Christian. I have been doing considerable visiting in the town and I cannot recall one street where we have not been kindly received. Kimedi is remarkable in this respect.

Neelamama, of whom I wrote in "Tidings" a few months ago, continues to be a source of joy. She is growing wonderfully, is surpassing many older Christians, and causes me to thank God, and pray that I may live very near my Master so that He may use me to guide her aright. She has a hunger for souls, which I am sorry to say many of the older Christians lack." Please give my love to Mrs. Haverstock and your mother.

Sincerely yours,

MAUDE HARRISON.

Miss Clark writes: "The meetings among the caste women have been most encouraging, and many seem interested. Throughout July and August our hospital attendance averaged sixty. It was a pleasure to talk to a room full of women. Money has failed us. So the first

of September we had to give out the order, that all must pay for their medicines, and this decreased the attendance to about twenty. The money given by the W. B. M. U. just pays the staff and up keep. As donations have fallen off, we must try to pay for new medicines, that are so necessary, by selling what we have on hand. We have received a little money from our Hindu friends but it is so little that we do not feel warranted in giving away any so far. Our estimate for the coming year is six hundred rupees (\$200) and we are in hopes that we will be able to get enough help from outside sources to warrant us in supplying the most needy.

I was able to make one tour last month to Narsanepet and Jalammu, had a good time and trust we were able to help some to get a clearer understanding of the gospel. Special prayer was offered for our missionaries and the following resolution unanimously passed:

"Whereas, it has pleased the Father in Heaven to call to her home on high, a sister beloved, Mrs. Archibald, wife of Rev. G. N. Archibald, and mother of our esteemed missionary, Miss Mabel Archibald, of India. Therefore resolved that the W. B. M. U. extend to Miss Archibald their most tender sympathy and love, praying God of all comfort may be precious near in the days of sorrow."

Sometime was given to a discussion on the proposed course of missionary study and measures were adopted for the prosecution of this useful study in W. M. A. Societies of St. John. The meeting adjourned by prayer.

A. C. MARTELL, Cor. Sec'y, W. B. M. U.

Steeves' Mount ain W. M. A. S.

Though you have not heard from us for some time yet we are glad to report our Society as still alive. Our meetings are held regularly at our homes and are much enjoyed by those who attend. We feel that we have the presence of the Master with us. We observed Crusade Day, and as a result got four new members. We trust that through our feeble efforts some poor dark benighted soul may be brought to know a Saviour's love.

Mrs. ENSLEY LUTES, President W. M. A. S.
Nov. 19th, 1901.

At the annual meeting of the Aid Society of the North church the following officers were appointed: President, Mrs. Maling; 1st vice president, Mrs. Jenner; and vice president, Mrs. Hoben; treasurer for Foreign Missions, Miss Ellie Smith; treasurer for Home Missions, Mrs. Dumaresq; secretary, Miss Ada Smith; in charge of Link, Mrs. Brush. At the meeting it was decided to observe Nov. 27th as Crusade Day, also that the Dec. meeting be a roll call, and that a public meeting be held in the evening.

A. R. S., Sec'y.

Walton, Hants Co., N. S.

We parted with one of our most consecrated sisters, Mrs. Robert O'Brien, in June. Through great tribulation, the pastor prepared her for the glad, untiring service before the throne. We miss her exceedingly in our Aid meetings.

We observed Oct. 29th as 'Crusade day.' The public missionary meeting in the evening was of more than ordinary merit. Pas or Crandall presided and filled the spaces with appropriate remarks. Our charming President, Mrs. Crandall, gave an excellent Bible reading on "The heathen need, and the Christian's duty." The texts which had been previously assigned to the different members were read promptly and distinctly. Mr. Irish, the Methodist pastor, gave a short address in sympathy with the subject. Rev. M. C. Higgins, the popular pastor of the Kempt church, addressed us in an eloquent speech breathing the spirit of the words, "Nearer my God to thee," and thence by way of the throne, nearer to those for whom the Christ died. The same spirit breathed through the beautiful music which was under the care of Miss Crandall, the selections were fine. Mrs. Crandall sang "A Dream of Paradise" with great power and beauty. Miss Falmore gave "Had I a voice" very sweetly, and Mr. James McCulloch also sang a solo of much merit. The choir composed of the best singers of the different churches, as well as their popular leaders, deserved credit. Miss Crandall and Miss Janet O'Brien, each gave a reading that added to the instruction and enjoyment of this missionary evening. Collection \$4. At our Aid meeting the first Tuesday in Nov. we decided to take up the missionary studies, and have already sent to Boston for the books, and shall invite the sisters of the other churches in Walton to join us in the study.

M. H. BANCROFT, Sec'y.

Amounts Received by the Treasurer W. B. M. U.

FROM NOV. 12TH TO NOV. 27TH.

Doaktown, leaflets, 36c; Little River, F. M., \$2, H. M., \$1; Wilmot, F. M., \$1.50; St. John, Main St., F. M., \$15, Tidings, 75c; Onslow East, F. M., \$1.50, H. M., 50c; Clyde River, F. M., \$3.50, H. M., \$3.50; Lewisville, leaflets, 45c;

River Hebert, F. M., \$8, H. M., \$5; Greenville, F. M., \$2, H. M., \$1; Granville Centre, F. M., \$3.25, result of entertainment, H. M., \$11.75, Tidings, 25c; Reports, 15c; Surrey, to constitute their president a life member, F. M., \$12.50, H. M., \$12.50; Surrey, F. M., \$3.25, H. M., 80c; Reports, 40c; Leaflets, 45c; Tryon, F. M., \$6.50, H. M., \$1.90, Reports, 55c; Bridgetown, leaflets, 24c; Harpers Brook, Tidings, 25c; Point de Bute, F. M., \$12; Baillie, H. M., \$1; Bass River, F. M., \$4, Tidings, 25c; Reports, 15c; Fredericton, F. M., \$20; Moncton, F. M., \$40; Woodstock, F. M., \$6.80, H. M., \$1.50, Reports, 20c; Bear River, F. M., \$7.20, H. M., \$1.50; Graham's Sliding, Tidings, 25c; Avondale, F. M., \$5, H. M., \$14.60, Tidings, 25c; Reports, 15c; Truro, Immanuel church, F. M., \$6.88, H. M., \$4; Lunenburg, Tidings, 25c; Nictaux Falls, Tidings, 25c; Lower Aylesford, leaflets, 35c; Milton, Yarmouth Co., F. M., \$4.30; St. John, Germalu St., F. M., \$20.48, H. M., \$14.97, N. W. M., \$5, Reports, 10c; Salt Springs, N. B., in memory of the late Mrs. H. R. Allaby, F. M., \$4.

MARY SMITH, Treas. W. B. M. U.

Amherst, P. O. B. 513.

A post card just to hand gives the information that the missionaries arrived at Port Said and left on the 13th Nov. for Bombay. All well, and in good spirits. They expected to reach Bombay on the 22nd and their destination on or about the 25th, so that we can think of them as at home and getting things in order for the work that lies before them. We trust they may be greatly blessed of the Lord.

The Messenger and Visitor

will be sent to all new subscribers to January 1, 1903, for \$1.50. We hope our agents and the pastors of all our churches will do what they can to increase the circulation of their own paper. It ought to go into at least ONE THOUSAND HOMES before the New Year. It is the best assistant a live pastor can have in his work. SEND IN THE NAMES PROMPTLY.

Run Down

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing. It is the medicine for all debilitated conditions.

HOOD'S PILLS cure constipation. Price 25 cents



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TOURIST SLEEPER
LEAVES EVERY THURSDAY
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SPECIAL DIABETIC FLOUR.
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Unlike all other foods. Ask Grocers.
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The Messenger and Visitor

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

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



REV. C. W. GORDON,
('Ralph Connor.')

The many readers and admirers of Ralph Connor's books will be glad of the opportunity to make a closer acquaintance of our Canadian author, of large and increasing fame, through the medium of the picture herewith presented. The cut was to have accompanied the notice of "The Man from Glenary," which appeared in our last week's issue, but did not arrive in time.

Literary Notes

The Edinburgh Review's article on "Party Politics and the War," which has attracted unusual attention in England, and has been commended for its fairness alike by supporters and critics of the Government, is printed in full in The Living Age for Nov. 30. It is the most important presentation of existing political conditions in England which has been published. John Morley's fine tribute to Mr. Gladstone, on the occasion of the recent unveiling of the Gladstone monument at Manchester, forms the leading article in The Living Age for December 7. It derives added interest from the fact that Mr. Morley is Mr. Gladstone's chosen biographer; and the present appreciation of him furnishes a sort of foretaste of the great work upon which Mr. Morley is engaged. The National Review's important article on the Foreign Policy of England, which has set both the English and the Continental press talking of the possibility of an understanding between England and Russia, will be reprinted without abridgment in The Living Age for December 14.

"A man may have faith in what he does not understand, but he cannot have emotion in what he does not understand." Dr. George Matheson, the blind preacher of Scotland, makes this the basis of a series of Devotional Meditations, which the Revell Company are publishing under the title of "Times of Retirement." They represent one phase of the sustained work that has placed the author in the front rank of Scottish writers and preachers. Notwithstanding the infirmity, which, since the age of twenty, has shut him off from many resources open to others, he has kept fully abreast of modern thought and research, so that the reader marvels at his accuracy of scholarship, wide information and soundness of judgment.

The Revell Company announce for speedy publication, the Fifth Series of Bible Characters by the Rev. Alexander Whyte, D.D., senior associate pastor of Free St. George's Church, Edinburgh. The first four series include Adam to Achan, Gideon to Abimelech, Abimelech to Nehemiah and Joseph to James the Lord's brother. This covers the Apostolic characters, Stephen to Timothy, among them being Paul, Apollonia, Onesiphorus, Alexander the Coppersmith and King Agrippa. Terse, strong, epigrammatic in style, Dr. Whyte penetrates to the core of character and expounds it with all its lessons in the best of English. With Dr. Whyte as senior pastor and Hugh Black as junior, Free St. George's bids fair to win as many friends on this side the Atlantic as on the other.

A Kind People.

We feel constrained to write a few words concerning the kindness manifested by the people of the Cavendish congregation. Although they met at the parsonage on Nov. 20th for to spend a social evening, and to leave many tokens of good will it was not the beginning nor the end of donations, for they seem to watch continually for occasions to express their kindness in gifts. Never did we meet a kinder people and we have been among such during our ministry. Our church work is encouraging and we anticipate much for God's kingdom. Last week we ploughed the ground for a new church building. We desire the prayers of God's people that we may lead and be led.

Cavendish, P. E. I., Nov. 27.

Notices.

Colchester and Pictou Counties Baptist Quarterly Meeting.

The above will convene with the church at Brookfield, Monday and Tuesday, Dec. 16th and 17th. The program will include Introductory Sermon by Pastor Jenkins; Reports from churches; Bible reading on Prayer by Pastor Martell; Meeting of the W. M. A. S.; Address on Denominational Finances; Sermon by Pastor Dimock; Evangelistic Service. It is earnestly hoped that all the pastors in the District will be present accompanied by delegates from their several churches and that earnest prayer will be offered in the interest of the great work in which we are engaged.

A. R. INGRAM, Sec'y.

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

P. G. MOON, Sec'y. Prov. Com.
Yarmouth, P. O. Box 322.
P. S.—I would like it to be understood that I have nothing whatever to do with the finances of Home Missions. Bro. Cohoon of Wolfville still has entire charge of these matters. Please do not send me any money, inasmuch as it only multiplies correspondence and complicates book-keeping.

P. G. MOON.
Carlton, Victoria and Madawaska Quarterly Meeting.

The above meeting will be held with Centreville Baptist church, beginning on the evening of the second Friday of December (13th). As there will be important business we want a large number of delegates. R. W. DREMMINGS, Sec'y.-Treas.

The Albert County Quarterly Meeting will meet with the 3rd Elgin church (Hillside) on the first Tuesday in December at 2 o'clock. The Quarterly sermon will be preached by the Secretary and Treasurer. Pastor E. H. Saunders, alternate. Pastor M. E. Fletcher will speak on missions; and Pastor Milton Addison on

GOOD WORK

Ever heard of the man who sold his horse because it was growing thin? After awhile he saw a fine looking horse he wanted to buy. It was his own old horse grown fat. The new owner had found the right medicine.

Scott's Emulsion does that kind of work with sickly children. Sometimes it changes a child's whole nature so much one would scarcely know the child. Scott's Emulsion starts the small ones to growing like weeds. The scrawny ones get hearty and fat. Color begins to show in the pale face.

Scott's Emulsion does this good work without hurting the little stomachs. No extra burden. All help.

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

temperance. We hope to have a large delegation present. The Sunday School Convention meets on the following day at 2 o'clock.

F. D. DAVIDSON, Sec'y.-Treas.

The next session of the P. E. Island Conference will be held with the North River church on Monday and Tuesday, Dec. 9th and 10th. Pastor Whitman of O'Leary will preach Monday evening, and Pastor C. F. Wilson of Cavendish on Tuesday evening. Pastor Calder will read a paper on Tuesday afternoon. It is hoped that every pastor will be present. All who desire to be met in Charlottetown should notify Mr. Robinson Warren, North River, and teams will meet them at the station or at the residence of Pastor Raymond.

G. F. RAYMOND, Sec'y.

Enthusiastic Converts

There are Thousands of Them Who Believe as This Woman Does.

Mrs. Ira Knowlton, of Butte, Montana, is a most enthusiastic convert to the virtues of Stuart's Dyspepsia Tablets as a cure for obstinate stomach trouble. She says: "I had poor digestion nearly all



all my life. It now seems to me that for years I never knew what it was to be hungry, to have a good natural appetite.

"I was troubled with gas in stomach causing pressure on the heart with palpitation and short breath. Nearly everything I ate soured on my stomach, sometimes I ate cramps in the stomach which almost resembled spasms.

"Doctors told me I had catarrh of the stomach, but their medicines would not reach it and I would still be a sufferer had I not, in sheer desperation decided to try Stuart's Dyspepsia Tablets.

"I knew they were an advertised remedy and I did not believe anything I read about them as I had no confidence in advertised remedies, but my sister living in Pittsburgh wrote me last spring telling me how Stuart's Tablets had cured her little daughters of indigestion and loss of flesh and appetite and I hesitated no longer.

I bought a fifty cent box at my drug store and took two of the large tablets after each meal and found them delightful to take, being as pleasant to the taste as caramel candy. Whenever during the day or night I felt any pain or uneasiness in the stomach or about the heart I took one of the small tablets and in three weeks it seemed to me as if I had never known what stomach trouble was.

I keep Stuart's Dyspepsia Tablets in the house every member of our family uses them occasionally after a hearty meal or when any of us have a pain or ache in the digestive organs."

Mr. E. H. Davis of Hampton, Va., says: "I doctored five years for dyspepsia, but in two months I got more benefit from Stuart's Dyspepsia Tablets than in five years of doctor's treatment."

Stuart's Dyspepsia Tablets is the safest as well as the simplest and most convenient remedy for any form of indigestion, catarrh of the stomach, biliousness, sour stomach, bloating after meals, sympathetic heart trouble.

Stuart's Dyspepsia Tablets is not a cheap cathartic but an active digestive remedy containing the pepsin and diastase which every weak stomach lacks, and they cure stomach troubles because they digest the food eaten and give the weak, abused, overworked stomach a chance to rest and recuperate.

Stuart's Dyspepsia Tablets are sold in every drug store in the United States, Canada and Great Britain.

SOUR STOMACH, FLATULENCE, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA.
K.D.C. THE MIGHTY CURE

PURE GOLD TOMATO CATSUP

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

Notice of Sale.

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

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date first day of May, A. D. 1878, and made between Jane Fairweather of the City of Saint John, in the County of Saint John, in said Province, widow, of the first part, and Jane Puddington of said City and Province, widow, of the second part, and duly registered in the Records of the City and County of Saint John in Book 8, No. 7, of records, pages 22, 23, 34 and 35, said mortgage having been duly assigned by the said Jane Puddington to Clara L. McDonald, of said City of Saint John, widow, by Indenture of assignment dated the tenth day of September, A. D. 1890, and the equity of redemption in said lands and premises having been sold and conveyed to said Montague McDonald, there will for the purpose of satisfying the mortgage secured by said mortgage, details having been made in the payment of the principal interest and other moneys secured by said mortgage be sold at PUBLIC AUCTION on SATURDAY, the FIRST DAY of FEBRUARY next, at the hour of Twelve of the clock Noon, at CHURCH CORNER, in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, the lands and premises described in said Indenture of mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in Kings Ward, in the City of Saint John, aforesaid, and described as follows,—beginning on the South side of Carleton street at the Northwest corner of a lot owned by R. S. Devereux, thence Westwardly along Carleton street a distance of forty feet, thence at right angles Southwardly a distance of eighty feet, thence Eastwardly parallel to Carleton street a distance of forty feet or to the Western side line of R. S. Devereux's property, thence Northwardly along the said line a distance of eighty feet to the place of beginning, together with all and singular the buildings and erections and improvements on the said land and premises standing and being, and all rights, members, privileges and appurtenances to the same belonging or in any wise appertaining."

Dated this 28th day of October, A. D. 1901.
CLARA L. McDONALD,
Assignee of Mortgage.
AMON A. WILSON,
Solicitor.

Fast Growing Children,

especially school children, whose brains are much exercised with study and whose strength does not keep pace with their growth, should be given

PUTTNER'S EMULSION.

This preparation contains phosphorus and lime, in palatable form, and just in the best condition to be taken into the system, and supply what brain and nerves require, and to build up the bodily structure; and the codliver oil supplies much needed fat food.

Be sure you get *Puttner's*, the original and best Emulsion.

Of all druggists and dealers.

A Terrible Cough.



If people would only treat coughs and colds in time with Dr. Wood's Norway Pine Syrup, there would be fewer homes desolate.

The severest coughs and colds, bronchitis and croup, and the first stages of consumption yield readily to this powerful, lung-healing remedy.

Read what Mrs. Thos. Carter, Northport, Ont., says: "I caught a severe cold, which settled on my throat and lungs, so that I could scarcely speak above a whisper. I also had a terrible cough which my friends thought would send me to my grave. I tried different remedies but all failed to do me any good until I took Dr. Wood's Norway Pine Syrup, and the contents of one bottle completely cured me."



If The Washboard could talk how it would urge you to use **PEARLINE!** "Go easy," it would say; "let up on that rubbing. You're wearing out the clothes, yourself, and even me. Get something that washes your clothes, instead of wearing and tearing them. Soak the things in PEARLINE and water. Follow the directions on package, and you won't need me much." 684

Pearline Saves

13 Running Sores.

Mr. Stephen Wescott, Freeport, N.S., gives the following experience with Burdock Blood Bitters.

"I was very much run down in health and employed our local physician who attended me three months; finally my leg broke out in running sores with fearful burning. I had thirteen running sores at one time from my knee to the top of my foot. All the medicine I took did me no good, so I threw it aside and tried B.B.B. When one-half the bottle was gone I noticed a change for the better and by the time I had finished two bottles my leg was perfectly healed and my health greatly improved."

B B B
FOR THE
BLOOD

"The D.L." Emulsion

(Trade Mark.)
For Lung Troubles,
Severe Coughs, Colds,
Emaciation, &c., &c.

Few systems can assimilate pure Oil, but as combined in "The D. & L.", it is pleasant and digestible. Will build you up; Will add solid pounds of flesh; Will bring you back to health.

50c. and \$1.00 bottles.
DAVIS & LAWRENCE CO., Limited.



FREE DOLL
With movable head, arms and legs, hair, 3 1/2 inch high, with rosy cheeks, red lips, blue eyes and curly golden hair. Nationally dressed in a lavender dress, beautifully trimmed with lace, a velvet etc. She has also slippers, stockings and an eraser. Given for selling at 15c each only 40 handsome Goldsmiths' Finger Rings set with sparkling imitation Rubies, Sapphires, Emeralds etc. They sell like hot cakes. Write for them, sell them, return \$2.50 and receive this lovely Doll postpaid. The Best Co., Box 1644 Toronto.

For 60 Years

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

GATES' LIFE OF MAN BITTERS has long since become the People's Medicine and every year has been curing hundreds of cases of run down constitutions, dropsy, liver complaint and other chronic diseases.

The name LIFE OF MAN has become a household term throughout these Provinces and to thousands the reality has proved as good as the name, for it has restored their wasted energy and given them new life and increased vitality. Thus it has earned the name of GREAT BLOOD PURIFIER, for it is only by purifying the blood that these diseases may be eradicated from the system.

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

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

The Home

THE CHARM OF YOUTH.

There is a certain charm in youth and happiness that carries a certain amount of thoughtlessness for a time. Yet this charm is only a passing one, and soon falls to win consideration if it is not accompanied by a certain dignity of poise and wisdom and tact, which youth as well as age may possess. The old saying, "beauty is only skin deep," is daily proved by the superior charm which genuine beauty of character exerts on the most trivial minded of individuals.

No young woman can afford to be bluff and careless in her treatment of the world. In the old days of the Colonial times, manual work was more necessary than exact culture, but they have passed. The maker of doughnuts and dumplings was a more important factor in the society of a hundred years ago than the skilful teacher or worker in any skilled field of to-day. Women did not have time to be properly educated. Their energies were limited to their homes. All this is changed.

The world demands of any one who would reap its rewards of success a great deal of intelligence, and also unselfishness. It demands good manners, which have their root in unselfishness and thought for others. A wise young woman who expects to succeed in any vocation does not expect any consideration because of her "thoughtless" youth. She aims to be thoughtful and considerate as well as helpful. A girl who is called to enter a family as a companion, governess or even as a serving maid may be so tactful and thoughtful that she is invaluable or she may be so thoughtless that every one in the house is relieved when she takes her departure.

One of the greatest elements of success which a young woman can possess is the power of effacing her own personality in her work. In other words, the power of doing her work so quickly and so well that the worker is forgotten in the perfection of her work. The aid her helpful hand has given, the tact and care she has exercised, make her invaluable. She manages to make herself useful and agreeable to both young and old. It is the numberless thoughtful things she has done, which a careless woman might have neglected to do, which has been the greatest value of her work, as well as her skilled knowledge.

When one sees a hurried crowd of school girls possessed of the radiant charm of youth, but full of carelessness, and slangy and coarse in their language, as the youth of the beginning of the twentieth century often are, one becomes thoughtful. No one wishes a young person to be anything but happy, but there is a certain joyousness which is possessed of a sweet seriousness of manner. A well bred, refined woman, trained for any work, succeeds far better to-day than a coarse, loud woman in any position in life. The time has gone by when exuberant youth will be accepted as an excuse for bad manners.—Ex.

DAINTINESS COUNTS.

There are some girls who, without being actually good-looking, always contrive to look nice, though they have but a small dress allowance, for the wise girl knows that daintiness counts far more than expensive clothes, and she values her small belongings accordingly. All her little belongings are put away with the utmost care, everything being brushed or dusted first, if necessary. Some girls are like "Flora McFlimsy"—they have a wardrobe full of clothes, and yet their cry is always, "I've nothing to wear;" and perhaps, if we examined closely, we would not find anything we would wear either. Veils, ribbons, and gloves look as if they had been rescued from the family rag-bag. The dresses are spotted and wrinkled and there is really nothing to wear, unless the garment is just home from the dress-maker's, fresh and clean. Daintiness counts, because, by being careful with her

clothes, the girl with a limited income is enabled to buy many little extras to replenish her wardrobe. It is easy to preserve small articles, such as laces, gloves, and ribbons, by keeping them right, any woman can do it herself, when she once knows how it should be done. Ribbons and gloves may be cleansed by washing and rinsing in gasoline, but it must never be used in a room where there is a fire or light. Pour a little gasoline into an earthen bowl and wash the gloves between the hands, then rinse in clear gasoline and hang up in the air to dry. Laces can be kept dainty and fresh-looking by washing in alcohol, using it as if it were water. One economical young lady gathered together her soiled white and faded summer ribbons and colored them a rich dark red and green with Diamond dyes for silk, and by using the dyes in different strengths she produced several shades of the same color. The dainty girl never folds her ribbons or laces, but keeps them fresh and free from wrinkles by smoothing them out and winding them over a roller; and it pays to be dainty, for such articles last twice as long when they are well cared for.—A. M. H., in Presbyterian Journal.

RULES FOR THE CARE OF THE HAIR.

1. Brush the hair evenly with a soft brush for ten or fifteen minutes each night before going to bed, and then plait it up loosely.
2. Once for a month, when so plaited, run the closed hand up this plait, and with a sharp pair of scissors snip all the shorter hairs, the ends of which will stick out from the plait.
3. Never use tongs; avoid the use of a comb as much as possible, and if obliged to use "curlers," don't roll up too tightly or keep in too long—certainly not all night.
4. Once or twice a month—or even oftener, if there is a tendency to scurf—rub the yolk of a new-laid egg well into the scalp, washing it off with warm water and borax (a teaspoonful of the latter powdered and dissolved in each pint of the former), drying with two soft brushes alternately dried and warmed at the fire, and then anoint the scalp very lightly with pure vaseline.
5. Expose the head to the sun and air as much as possible.—Edinburgh Scotsman.


BABY'S HEALTH.

The Teething Period Dangerous to Little Ones and very Trying to Mothers.

What mother does not look forward with dread to the time when baby shall be teething? At that time baby is restless, feverish and irritable, and frequently there is some disorder of the bowels and stomach. The poor little sufferer is fighting one of his first battles in this old world of pain, and if not aided in his fight may be overcome. Every wise mother helps the little sufferer as much as she can, and the mothers who have been most successful in this respect have found that Baby's Own Tablets give just such assistance as the little one needs. Mrs. W. J. Wright, Brockville, says:—"I have used Baby's Own Tablets quite frequently, and am much pleased with them. I find them especially satisfactory during baby's first year. I have used them in teething, in vomiting, in colic, in indigestion, and in the disorders of the stomach and bowels usually accompanied by restlessness and fever. The action of the Tablets has always been all that could be desired."

Baby's Own Tablets are a sweet, pleasant little lozenge that all children will take readily. They can be crushed or dissolved in water and administered with safety to even the youngest infant. Guaranteed to contain no opiate or any of the poisonous stuffs that make the so-called soothing medicines dangerous to little ones. If you do not find Baby's Own Tablets at your druggist's, send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail postpaid.

Don't think, young man, that you can understand Christ's dying love with your intellects alone; don't attempt to put the atonement into algebraic terms. Let it master your heart. Let the cross move your soul. Strive to save some sinner yourself; then, and not till then, you'll learn the meaning of Calvary.—W. N. Clarke.



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A DAUGHTER'S DANGER.

A Chatham Mother Tells how Her Daughter, who was Troubled with Weak Heart Action and run Down System was Restored to Health.

Every mother who has a daughter drooping and fading—pale, weak and listless—whose health is not what it ought to be, should read the following statement made by Mrs. J. S. Heath, 39 Richmond Street, Chatham, Ont.:

"Some time ago I got a box of Milburn's Heart and Nerve Pills at the Central Drug Store for my daughter, who is now 13 years of age, and had been afflicted with weak action of the heart for a considerable length of time.

"These pills have done her a world of good, restoring strong, healthy action of her heart, improving her general health and giving her physical strength beyond our expectations.

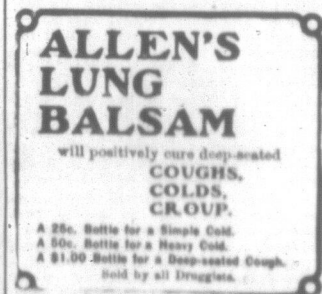
"They are a splendid remedy, and to any one suffering from weakness, or heart and nerve trouble I cordially recommend them."

Milburn's Heart and Nerve Pills are 50c. a box or 3 for \$1.25, at all druggists.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1901.

OCTOBER TO DECEMBER.

THE PASSOVER.

Lesson XI. December 15. Ex. 12: 1-17.

GOLDEN TEXT.

Christ our passover is sacrificed for us.—I Cor. 5: 7.

EXPLANATORY.

THE PASSOVER AND ITS TRACINGS. CHRIST, OUR PASSOVER.—Vs. 1-14.

I. THE NAME.—The Hebrew *Pesach* (Greek, *Pascha*) and the English Passover have exactly the same meaning,—to "pass over" or spare,—and they are derived from the fact, mentioned in vs 13, that the destroying angel would pass over all houses whereon was the blood of the Paschal lamb, and not destroy the firstborn there. There is perhaps also the idea expressed by the phrase "under the shadow of his wings," the angel spreading his protective wings over the house to be saved from destruction, as in Isa. 31: 5.

II. THE LAMB FOR SACRIFICE.—Vs. 3. SPEAK . . . UNTO ALL THE CONGREGATION OF ISRAEL,—through their elders. See vs. 21. Upon retiring from Pharaoh's presence, Moses had undoubtedly withdrawn to the land of Goshen, to make arrangements for the departure of his people, which he now saw to be close at hand.

5. YOUR LAMB SHALL BE WITHOUT BLEMISH. That is, entire, whole, sound, having neither defect nor redundancy of parts, unsoundness of members, nor deformity of aspect. If it bore the mark of the slightest deformity, or even deficiency, it would have been unfit to represent him of whom it is said, "We are redeemed by the precious blood of Christ as of a lamb without blemish and without spot." A MALE. As taking the place of the male firstborn of Israel. OF THE FIRST YEAR. A year old; literally, the son of a year; "because it was not till then that it reached the full, fresh vigor of its life."

III. A FAMILY SERVICE.—V. 3. EVERY MAN A LAMB. . . . A LAMB FOR A HOUSE, so that only the members of one family or family circle should unite, and not an indiscriminate company.

4. IF THE HOUSEHOLD BE TOO LITTLE. That is, if there are not enough persons in the family to eat a whole lamb. HIM AND HIS NEIGHBORS. Josephus assigns ten as the least number for a Paschal company, and twenty as not uncommon. ACCORDING TO HIS EATING. Estimating, that is, how much each might be fairly expected to eat. The first ordinance of the Jewish religion was a domestic service. Never was a nation truly prosperous or permanently strong which did not cherish the sanctities of home. Ancient Rome failed to resist the barbarians, not because her discipline had degenerated, but because evil habits in the home had ruined her population.

IV. THE BLOOD OF THE COVENANT.—Vs. 6. YE SHALL KEEP IT UP (the lamb,

WRITE RIGHT.

"Scatter decent, helpful things."

Good, philosophical Ras Wilson once said to a newspaper, "Young man, write as you feel, but try to feel right. Be good humored toward everyone and everything. Believe that other folks are just as good as you are, for they are. Give 'em your best and bear in mind that God has sent them, in his wisdom, all the trouble they need, and it is for you to scatter gladness and decent, helpful things as you go. Don't be particular about how the stuff will look in print but let 'er go. Some one will understand. That is better than to write so dash bling high, or so tarnashun deep, deep that no one understands. Let 'er go."

"So on the above plan," says M. W. Porter of Topeka, Kan., "I will write what I know of Grape-Nuts Breakfast Food from personal experience. After a long period of indigestion and other disorders, with some misgivings, I took up the use of Grape-Nuts. Despite the hot weather I kept gaining in strength and mentally, a thing I had never done at that season of the year."

I found the food an excellent stimulant for the brain, and I could do more and better work than I had ever done. It was a revelation to discover how closely the brain and digestive organs were in sympathy with each other. Whatever retarded the work of the one had a corresponding effect on the other, and the food that tended to put one in proper shape acted accordingly on the other. I know that my great improvement mentally and physically came from dispensing with unwholesome food and using Grape-Nuts liberally.

from the tenth day) UNTIL THE FOURTEENTH DAY. Keep it apart from the fields or the flock with great care. KILL IT IN THE EVENING. Literally, between the evenings; i. e., from the time the sun begins to decline to that of its full setting, say between three and six o'clock. So as to be ready for the feast on the Passover day which began after sunset of the fourteenth.

7. AND THEY SHALL TAKE . . . THE BLOOD. The blood is the life, and typifies the blood of Christ, who gave his life for us. The blood, the centre of the physical being; flowing from the heart, expresses the love that gives its best, its life for others. STRIKE IT ON THE TWO SIDE POSTS. By means of the hyssop branch. This was done as a mark of safety, a token of deliverance, that the destroying angel, when passing through the land to slay the firstborn of the Egyptians, might see and pass over the houses of the Israelites, and spare their families. UPPER DOOR POST. Or "lintel." That part of the door-frame which lies across the doorposts, overhead. STRIKE IT. This was part of the work, as the saving them was God's part. God did not need to see this, in order to know where his people lived, but it was a test of their obedience and faith.

V. EATING THE PASSOVER.—Vs. 8. AND THEY SHALL EAT THE FLESH. It was a symbol of the fact that they must receive and appropriate what God did for their salvation. It was an entering into a solemn covenant with God.

9. EAT NOW OF IT RAW. Not raw, that is unfit for use, and therefore unfit for representing spiritual enjoyment. NOR SODDEN. That is not boiled. Sodden is past participation of "seeth," to boil. It must not be deprived of any portion of its savor, and thus not so well adapted to express complete happiness. HIS HEAD WITH HIS LEGS, AND WITH THE PURTENANCE (intestines) THEREOF. No bone was to be broken as a prophetic symbol of Christ. "It was to be a complete and unbroken sacrifice with those who together formed but one family and one body."

10. LET NOTHING . . . REMAIN. Afterwards a general law of sacrifices; at once preventing all possibility of profanity and of superstitious abuse.

VI. WITH REPENTANCE.—Vs. 8.—UNLEAVENED BREAD. Leaven was a natural symbol of moral corruption, and was excluded from the sacrifices as defiling. BITTER HERBS. The Mishna enumerates endive, chicory, wild lettuce, and nettles among the herbs that might be eaten.

Repentance is still the condition of entering the kingdom of God; putting away the evil leaven of sin, every wrong motive, every unworthy thought, every sinful deed.

VII. READINESS FOR SERVICE.—Vs. 11. WITH YOUR LOINS GIRDLED. Each of the directions marks preparation for a journey; the long, flowing robes were girdled round the loins; shoes, or sandals, not worn in the house or at meals, were fastened on the feet; and the traveller's staff was taken in hand.

VIII. THE GREAT SALVATION.—Vs. 12. THIS NIGHT The night when the Passover was eaten. SMITE ALL THE FIRSTBORN. "From the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle" (vs. 29.) The firstborn were the hope, the joy, the most valued. Nothing less than this would accomplish the divine purpose for his people, and break the stubborn heart of the Egyptian king.

13. THE BLOOD . . . A TOKEN. A sign; not to God, but to you, as showing your faith and obedience. THE PLAGUE SHALL NOT . . . DESTROY YOU. Those who had faith to put this sign on their doorposts were not touched by the destroying angel.

A brief epitome of the issues of Young People for 1901 will be found most interesting and will serve to indicate what may be expected from this admirable weekly during 1902: The total number of contributors during 1901 is ninety-seven, in addition to editorial writers. Seven serial articles appeared; twenty-five well illustrated articles on Amateur Photography; one hundred and thirty-nine short stories; one hundred and twenty-nine poems; one hundred and five general articles; sixty-four descriptive articles—an aggregate of four hundred and sixty-nine. If this matter were made up into volumes it would make seventeen such as are usually sold for one dollar each, and each of these would have twenty-one pictorial illustrations the total for the year being three hundred and sixty-one.

If you are not already acquainted with this paper send for free sample copies to American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

THE KITTEN'S COMPLAINT.

"How do you think you would like it," Said the little black cat to me, If you in your bed were lying As cosily as can be,

With your nose on your forepaws resting, And dreaming of mice and things, Of whole pans of cream you were lapping, Of bir-les with the weakest of wings,

"How would you like it, I wonder, With never a hint before, To find your bed rising and walking, To find yourself on the floor?"

"If you were a sensitive kitten You'd think it a great mishap; You'd wonder if it quite paid you To sleep in Miss Jennie Brown's lap." —From the Cincinnati Commercial.

THE KIND OF RELIGION WE WANT.

We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to inferiors, considerate to friends; a religion that goes in the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his boots, and makes the husband mindful of the scraper and door mat; keeps the mother patient when the baby is cross and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are travelling over them.—Helpful Thoughts.

LIFE A BURDEN.

THE CONDITION OF MR. GARDINER, SMITH'S FALLS.

He Spent Miserable Days and Sleepless Nights—Hands, Feet and Limbs Stiff and Swollen.

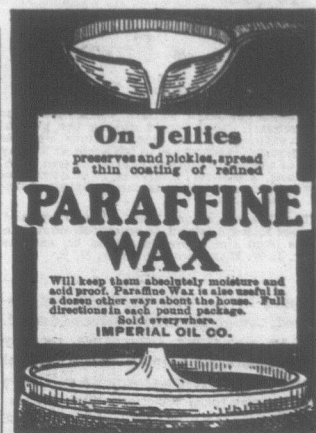
From the Record, Smith's Falls, Ont.

"There is wonderful talk about Dr. Williams' Pink Pills, why don't you try them?"

These words were addressed to Mr. Andrew Gardiner, of Smith's Falls, by a friend when he was in the depths of despondency regarding his physical condition. For three years he had suffered so much that life had become a burden to him and oftentimes he says, he almost wished that he might die. Then he spent miserable days and sleepless nights, now he is enjoying life. Then his feet, hands and limbs were stiff and swollen and he was tormented with a constant stinging, creepy sensation in his body which gave him no rest day or night; now he is as supple as ever he was, with the stiffness, the swelling and the creepy sensation all gone. He attributes it all to the use of Dr. Williams' Pink Pills.

Mr. Gardiner is a man of about 65 years, an old and highly respected resident of Smith's Falls. Having heard a good deal of talk about the improvement effected in his health by Dr. Williams' Pink Pills the Record sent a reporter to ascertain the exact truth and Mr. Gardiner told him substantially what is related above. He said that he tried a number of doctors—as good doctors as there were in the country—but got no relief. He was given to understand that the trouble was caused by bad circulation of the blood, but nothing did him any good. He could not wear boots his feet were so swollen and when he tried to walk, his legs felt like sticks. Finally he was induced to give Dr. Williams' Pink Pills a trial. He took six boxes, he said, but did not see that he was much better. He determined to quit taking them but was persuaded to continue them a little while longer. When he had taken ten boxes he was greatly improved and when he had taken twelve boxes he was so well that he did not need any more. It is several months since he has taken them and he has had no return of the trouble. When the reporter saw him he was wearing his ordinary boots and he said he could get in and out of a buggy as well as any man of his years in the country.

Dr. Williams' Pink Pills are the friend of the weak and ailing. They surpass all other medicines in their tonic, strengthening qualities, and make weak and despondent people bright, active and healthy. These pills are sold by dealers in medicine, or can be had, post paid, at 50 cents per box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



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From the Churches.

Denominational Funds.

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

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

BEAR RIVER.—Work is fairly well sustained, though not so aggressive as desired. A Law and Order League has recently been organized in town. We held a special Thanksgiving service at which a creditable offering was made for charitable purposes. An effort will be made to provide a meeting house at Greenland. Some meetings have been held recently at this station, resulting in conversions and quite a general quickening. I. W. P.

DORCHESTER, N. B.—The "Helena Blackadar" Mission Band was organized in the vestry of the First Baptist church of this town on Nov. 8th, with a membership of 35, by the Pastor Rev. B. H. Thomas. Officers are as follows: Supt's., Miss Rimmerman and Miss Cole; Pres., Minnie Bishop; Sec., Cecil Ward; Treas., Stella Palmer. Prospects are unusually bright. The children are enthusiastic. Any matter you have that would help. We will gladly pay for. B. H. THOMAS.

HILLSDALE, N. B.—Our church work is moving quietly forward. In mission, Sunday school and B. Y. P. U. work faithful ones are moving steadily on. As a result some have recently decided for Christ. At the close of our last B. Y. P. U. study, the pastor was presented with a very encouraging (although somewhat flattering) address, accompanied by a beautiful pair of fur mittens, the value of which was enhanced by the donors lining them with greenbacks. May the Lord reward them and enable the pastor to hold the high expectancy breathed in their address. Nov. 28th. R. M. BYRON.

LAWRENCETOWN, N. S.—During the past few months we have been enjoying a measure of progress. Our church presents a much better appearance by reason of a new coat of white paint. The exterior is now more in harmony with the interior which was renovated about six months ago. The new church bell continues to summon large congregations to the Sunday services but is not so persuading in its appeal on the evening of the weekly prayer-meeting. The people at the Ingalls branch of the church deserve great credit for the handsome appearance of their newly renovated meeting house. May God speedily send rich spiritual blessings! W. L. A.

CLEMENTSPORT.—On Sunday, 24th, baptized three more at Deep Brook and received one by letter, as a result of the special services. Thus far, twenty-four have united with the church from the Deep Brook section of the field—twenty-one by baptism and three by letter. Nearly one-half are married people. We hope to arrange for special services at the Port and Upper Clements within the next few months. On the 25th a number of the Port folk visited the parsonage and presented the pastor with an address and a number of valuable gifts as an evidence of their good-will. We expect soon to again baptize at Smith's Cove. Thirteen have already been baptized there. WARD FISHER.

HAVELOCK.—A quiet work of grace has been in progress at Frederickton Road—one of the outlying sections of this field. This work has been through the instrumentality of Deacon Beckwith—the senior deacon of this church. Yielding to what he considered the voice of the spirit, he visited the place and began holding services and visiting from house to house, speaking the message as he had opportunity. As a result he had the privilege of leading a number of sinners to Christ. Two have been received for baptism and others have found the Saviour. Let this be a suggestion to other deacons and Christian workers, to go into destitute sections and garner sheaves for Christ. This is true Home Missionary work. J. W. BROWN

Nov. 28.

BROOKLYN, NEW YORK.—We had a dream, a vision of an institutional church, which should be industrial and educational, and which should practice the morality of Jesus. Our dream has vanished, broken by the bitter rocks of the world's realities. Although our attempt has proven a forlorn hope, yet the idea is not lost, and we feel that sometime in the future it will be most gloriously realized. The causes of our shipwreck are, first, the lack of money, which in this age of the kingdom of gold and the rampant spirit of commercialism, proved a fatal lack; second, the coming in of cranks and hobby riders, and disaffected members from other churches, who seized the opportunity of something new to press their views and who, when thwarted, made trouble; third, the impossibility of combining the heterogeneous prejudices, and circumscribed sectarian notions, bedded too deeply in ignorance and fear to give way. To accomplish that which we have failed to do needs a deeper heart, a wiser head, and a stronger arm than ours. We write this for the information of our friends who may be watching the outcome of our work, and for the instruction of all such dreamers as we have been. Our work will henceforth be known as the Fort Hamilton Avenue Baptist Mission. The old lines will broaden with broadening culture. H. S. BAKER.

CAMPBELLTON, N. B.—The sixteenth anniversary of the Baptist church here was celebrated Monday evening the 11th inst. After devotional exercises conducted by the pastor an interesting programme was carried out, consisting of music, calling the roll of church members, and the reading of a brief history of the church by clerk, H. H. Bray. According to the historical sketch read the church was organized by Rev. Isaiah Wallace, B. A., at that time general missionary of "The Maritime Baptist Home Mission Board." The church began its life with twenty-five members. It now has two hundred and twenty-three, with a total enrolment since its organization of two hundred and seventy-four. Seven pastors have been successively employed during these sixteen years and two or three others supplied the pulpit for a brief period. The names of the pastors are: W. C. Vincent, D. H. McQuarrie, C. P. Wilson, John Lewis, C. W. Sables, A. F. Brown, J. W. Keirstead. The church owns a house of worship valued at \$2,500, and a parsonage valued at \$1,000; and next spring the church hopes to build a vestry and repair their house of worship, which will probably cost in the neighborhood of \$1,000; and part of the necessary funds for this are already on hand. During the last year fifty-five persons have been added to the membership, forty-eight of these by baptism, and the creditable sum of \$1,668.09 has been contributed by the church, \$525.00 of which was contributed as a thank offering on the anniversary occasion. The church expects to receive valuable reinforcements in Mr. Frank

Wortman, son of Dr. Wortman, Professor in Acadia; and J. E. Price, General Superintendent of the I. C. R. Mr. Wortman has recently bought out a grocery business in town and expects to move here with his family in a few weeks. J. E. Price will be no stranger either to the town or church, for while in Campbellton before as District Superintendent of the I. C. R., the Campbellton church was organized, he being a charter member and one of the first deacons. He and his esteemed family will be most heartily welcomed back to Campbellton and especially by the little Baptist church. Altogether the outlook for the future of the church is bright and the present pastor has every encouragement in his work. In compliance with the invitations sent out to ex-pastors to be present at the anniversary, or send a word of greeting, a note was received from Rev. C. P. Wilson, B. A., expressing the pleasant memories he had of the loyal little church, and wishing it every success; and also from Rev. C. W. Corey, B. A., of Liverpool, N. S. Bro. Corey, supplied this church as a student during a summer vacation. His words were also very hearty and much appreciated by the church.

Both of these brethren are esteemed very highly for their works' sake, and it is with deep regret that the church learned of Rev. C. W. Corey's recent severe illness. H. H. BRAY.

SANTA CRUZ, CAL.—Rev. D. L. Parker, son of Rev. D. O. Parker, formerly of Wolfville, N. S., has recently become pastor of the First Baptist church of Santa Cruz, and writes encouragingly of his work there. One very bright young man, the son of a Nova Scotian, has been baptized, and others are expected to follow. Congregations are growing and the interest deepening. Pastor Parker finds many of his fellow countrymen in the part of the State where he is situated, including a number of Baptist pastors who are doing valuable service for the cause. He has also met, at Stockton, Mr. R. W. Dodge, a graduate of Acadia and a successful lawyer, who is an active worker in the church. The Baptists have a second church in Santa Cruz, and a mission in the vicinity of the town.

PRINCE WILLIAM AND KINGSCLEAR.—As news from the churches is always interesting I send a few lines from this field. We have been laboring with this people for only six months but have found some of the kindest, most sympathetic people in our denomination. Our prayer-meetings at Prince William and Long Creek are increasing in attendance and interest and some are expressing a desire to live a Christian life. We have received donations both from Kingsclear and Prince William. About a month ago while the pastor and his wife were making some calls one brother had a barrel of flour rolled into our pantry. Our congregations are good and we are praying for an outpouring of God's spirit in our midst. On Sunday, Nov. 24, the pastor exchanged pulpits with Bro. Rogers of Mangerville who preached two very interesting and instructive sermons. C. W. S.

Personal.

Rev. H. G. Estabrook, having removed from New Glasgow to Springhill, N. S., desires his correspondents to note the change in his address.

Rev. Z. L. Fash has lately entered upon his work as pastor of the Woodstock church under what seem to be very favorable auspices. The position is an important one, and we trust that Pastor Fash's work may result in great blessing to the church.

Rev. N. A. McNeill has removed from Hampton Village to Pettitcodiac having accepted a call to the pastorate of the church in that place. Mr. McNeill's successor at Hampton is Rev. H. S. Shaw, formerly of Liverpool, N. S., who, after a short period of rest for the strengthening of his health, is now, we are glad to see, entering upon pastoral work again. We trust that these excellent brethren may be very happy and successful in their several fields of labor.

Annapolis County Conference.

This Conference convened at 10 o'clock on Monday, Nov. 25. On account of the very inclement weather the attendance was small. Pastors Smallman, Blackadar, Tingley, Archibald and Rev. I. W. Wallace were present together with a number of laymen. A sermon on "Divine Delays" was preached by Pastor W. L. Archibald at the Monday evening session, the evangelistic service which followed being led by Rev. I. Wallace.

On Tuesday morning after devotional service the business was taken up. In the absence of Pres. Daley, Vice-Pres. Small-

man presided. The Conference recorded its disappointment that Rev. L. Morse had not seen his way clear to accept our invitation to hold missionary meetings among the churches of this county. Reports from the churches were of a hopeful character. During the afternoon Rev. I. Wallace and Rev. C. J. Tingley presented able addresses on "Re-vivals" followed by an earnest discussion in which every individual was deeply interested. A platform missionary meeting was held in the evening, at which addresses were delivered by Rev. T. A. Blackadar, Rev. W. L. Archibald and Rev. Isaiah Wallace. Although the attendance was small, yet the spirit of these meetings was excellent. They were regarded by the delegates as exceedingly helpful and inspiring. The words of Rev. Isaiah Wallace, the veteran Pastor and Evangelist, were especially valued as representing a long experience in the work of God. The kindness and hospitality of the people of Tor Brook could not be surpassed. The session will convene about the middle of February, probably in Granville.

W. L. ARCHIBALD, Sec'y

Radway's Ready Relief

Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

Aches and Pains

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 ease, and its continued use for a few days effect a permanent cure.

A Cure for All

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Indigestion, Rheumatism, Neuralgia, Fractures, Chills, Headaches, Toothache, Asthma, Difficult Breathing. Cures the worst pains in from one to twenty minutes. Not an hour after reading this advertisement need any one suffer with pain. Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest and Limbs.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

that instantly stops the most excruciating pains, allays inflammation and cures Coughs, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Croup, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

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

25 cents per bottle. Sold by druggists.

Radway's Pills

Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Constipation, Piles.

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION.

—AND—

All Disorders of the LIVER.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, distress of food, fullness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. Price 25c a box. Sold by all Druggists or Sent by Mail.

Send to DR. RADWAY & CO., 7 St. Helen street, Montreal, for Book of Advice.

These trade-mark criticisms found on every package.

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BARLEY CRISALS

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PANTRY FLOUR, Cake and Pastry.

Unlike all other foods. Ask Grocers.

For Book of Advice, write

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THERE IS NOTHING LIKE K.D.C.

FOR NERVOUS DYSPEPSIA

HEADACHE, CONSTIPATION OF THE STOMACH, etc.

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PURE, HIGH GRADE
Cocoas and Chocolates.



Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.

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ESTABLISHED 1780.

DORCHESTER, MASS.

BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.

TRADE-MARK ON EVERY PACKAGE.

BIRTHS.

COLPITTS.—At Mapleton, Albert county, on Sunday, Nov. 24th, to the wife of Warren F. Colpitts, a son.

MARRIAGES.

LAWLER-RAFOSE.—At Waterville, N. S., by Rev. E. O. Read, Alonzo F. Lawler of Cambridge and Rosa Rafuse of Lawrencetown, N. S.

NASS-BISNOR.—At residence of bride's father, New Cornwall, Lunenburg county, Nov. 13, by Rev. W. B. Bezanon, Harry Creighton Nass to Ellaloe B. Bisnor, both of New Cornwall.

BRAMAN-SWEET.—At the residence of the bride's father, on Nov. 16th, by Rev. I. N. Thorne, Wilford Braman of Elgin to Jennie Sweet of Coverdale, eldest daughter of John Sweet, Esq., Albert county.

GILBERT-MURRAY.—At the parsonage, on Oct. 23rd, by Rev. I. N. Thorne, Roy Gilbert to Minnie Murray, all of Elgin, A. C.

ELLIS-MACDOUGALL.—At O'Leary Station, P. E. I., Nov. 6, by Pastor A. H. Whitman, George F. Ellis to Edith E. MacDougall, both of Springfield, Prince county, P. E. I.

KENNEY-BECKWITH.—On Monday, Dec. 18th, at the residence of the bride's parents, 121 Dresden Row, by the Rev. L. D. Morse, W. W. Kenney, Esq., Superintendent V. G. Hospital to Estelle M., daughter of R. N. Beckwith, Esq., Appraiser of Customs, all of Halifax.

JUSTASON-PRESCOTT.—At the home of the bride's father, on the 27 Nov., by the Rev. T. M. Munro, W. S. K. Justason to Susan S. Prescott, both of Pennfield, Charlotte county, N. B.

DUNY-HORSEMAN.—At the Baptist parsonage, 60 Main street, Fells, Mass., Nov. 20th, by Rev. L. A. Cooney, Howe A. Doby of Salisbury, N. B., to Clara B. Horseman, of Moncton, N. B.

MCKEIL-ROBBINS.—At the residence of the bride's father, Wallace Robbins, Esq., of Clementsvale, N. S., Nov. 27th, by Rev. I. W. Porter, Lena May Robbins to James A. McNeill, of Lower Granville.

DOULL-MCWILLIAMS.—At Charlottetown, Nov. 20th, by Rev. G. P. Raymond, Edmund D. Doull of New Dominion, P. E. I., to Marion Blanch McWilliams of Charlottetown Royalty, P. E. I.

DEATHS.

RICE.—At Deep Brook, Annapolis county, N. S., on Sunday 24th, after a brief and painful illness from acute rheumatism, Loleta, eldest daughter of Frederick and Ada Benson Rice, in the fifteenth year of her age. She was an exceptionally bright girl and of rare depth of Christian experience. The interment was at her old home at Centreville, N. S. "Is it well with thee; is it well with thy husband; is it well with the child? And she answered, "It is well."

HAMMOND.—At the residence of her sister, Mrs. R. B. Jones, on Nov. 12, Mrs. Hammond, relict of the late Wm. W. Hammond. She leaves two sisters, Mrs. Jones, and Mrs. Clara W. Dakin of Gondo Point, N. B. and two brothers—John N. and W. Odubarny of Waterport, Digby Co. N. S. Mrs. Hammond was a woman of deep sympathies, kind to the poor and afflicted, and active in promoting the interests of the church. During her last illness her trust in her Redeemer was strong. She knew in whom she had believed and was assured that he would keep what she had committed to his trust.

FAULKNER.—Mrs. Prudence (Bagles) Faulkner was born at Gasperau, Kings county, N. S., Sept. 25th, 1818 and died at Lower Norton, Oct. 13. She was married to William Faulkner, in 1848 and with him joined the church in New Minas in 1849. They afterwards moved to Lower Norton and united with the Wolfville church, of which Mr. Faulkner became a deacon. After a beautiful and consistent life he died in 1860, at the age of 55. Mrs. Faulkner lived to enjoy a hale and beautiful old age, surviving her husband by 24 years. She was active and about the house until suddenly stricken down, going home to her Saviour without warning and without pain. Her faith was strong and her piety deep but unostentatious, her experience of divine things was rich and satisfying. Her hope was an anchor to the soul sure and steadfast, and her charity unfailing. She was always the same, kindhearted, cheerful and hospitable, whom it was a delight to meet and to exchange words on birth divine and human things.

HALEY.—Nov. 23rd, at his late residence, Argyle street, Yarmouth, N. S., John H. Haley, senior deacon of Temple church, aged 68 years, triumphantly and peacefully departed to be with Christ. Bro. Haley accepted Jesus as his Saviour in the days of his boyhood, but yielded to the intense self-deprecation which characterized him throughout life and did not publicly confess Christ and join the

church until in his 30th year. The great blessing he received on that occasion revealed to him most clearly the mistake he had made and ever after he ceased not to warn others against attempting to live a secret Christian life. He, with his wife and others, was baptized by the late Pastor Angel of the Zion church, Feb. 7th, 1864, from which church he, with 35 others, was dismissed Jan. 7th, 1871, to found the Temple church at the south end of Yarmouth town, where he resided. He was elected a deacon of the church, April 26, 1872, and a trustee, July 26th, 1882. As a member and officer in the church of Christ his reputation is that of one who was in life and in deed "a pillar in the temple of God"; unto mankind in general he was "an epistle of Christ—written with the spirit of the living God," his children "rise up and call him blessed" and his wife "praiseth him" and our church and the community join them in mourning the decease of a "good man." Mr. Haley was a principal shareholder and manager of the Kinney-Haley Manufacturers' Company and, as a business man, was widely known and respected in the Western counties of Nova Scotia. His funeral took place on Tuesday, Nov. 26th, and was attended by a large concourse of citizens.

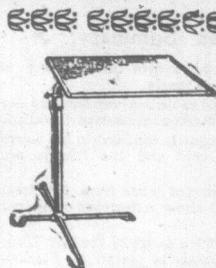
WHITFORD.—At her daughter's home, Gasperau, N. S., November 3, Rachel, beloved wife of James E. Whitford, of Chester, N. S. She was born May 9, 1850, and at the age of seventeen years united with the Falmouth Baptist church, under the ministry of Rev. Joseph Murray, and remained a consistent member to the end of her earthly pilgrimage. She was married twice, her first husband being Wallace I. Daniels, of precious memory, who died in Bermuda, December 14, 1877. Six years later she married James E. Whitford of Chester. About one year ago she contracted an internal disease which baffled the skill of the attending physicians, and resulted fatally. A few days previous to her death she visited the home of her daughter, hoping the change would benefit her health, but such was not the case. For the last three days she sank very rapidly, and on Sabbath morning, November 3, her happy spirit passed. Beyond the parting and the meeting, Beyond the farewell and the greeting. She leaves two daughters, Priscilla M., wife of Rev. J. D. Spidell, of Gasperau, at whose home she died, and Mildred Wallace Daniels two sons, Edgar and Walter Whitford, an affectionate husband, an aged mother, brothers and sisters, and a large circle of relatives and friends. A very impressive service was conducted at the parsonage, Gasperau, by Rev. H. R. Hatch of Wolfville, after which the remains were conveyed to Chester for burial. Her Christian life was uncompromising and her character beautiful.

Baptists in Queens County, N. S.

Queens county Quarterly Meeting convened with the Liverpool Baptist church Nov. 26th and 27th. Tuesday evening after devotional service Pastor Sloat read a paper on Japan—Past and Present as a Mission Field. Discussion followed along the line of opportunity and responsibility of Baptists to give the gospel to the Jap. Wednesday a. m. was given up to usual routine business. Encouraging reports were given from Brookfield, Caledonia, New Elm, Pleasant River, Liverpool and Milton. Port Medway and Greenfield group of churches reported without pastoral care. This was noted with much regret by the brethren of Quarterly. A resolution was passed that if said churches so desired the pastors of the county would render such assistance as within their power until a permanent pastor could be secured. At this point by request of the "Quarterly" a resolution submitted by Pastor Balcom was adopted in reference to Pastors H. S. Shaw and F. E. Bishop who have recently left our county, expressing warm appreciation of their services and esteem for their personal Christian character, and also assuring them that they will be remembered by their brethren in their earnest prayers. On motion the resolution was inserted in our minutes and the Sec'y authorized to forward a copy of the same to the respective brethren.

Wednesday, 3 p. m., after disposing of a few minor items of interest the time was given over to the W. M. Aid Society. A most successful meeting was conducted by Mrs. C. W. Corey. Favorable reports were received from Brookfield, Liverpool and Milton. Interesting and instructive papers were read on the following subjects: "Joseph as the first missionary," "What we have to be thankful for on the Telugu field" and "The Progress of Missions."

Greatful mention should be made of the kindness of the ladies of the Liverpool Baptist church in entertaining the mem-



"Standorette."

The "Standorette" is a swinging and tilting top table which combines an Easel, Bookrest, Music Stand, Drawing Stand, Reading Stand, Invalid Stand, and Card Stand, all in one.

The top has four independent adjustable movements: Vertical horizontal, tilting and rotating, and can be placed at any height, at any angle, in any position, and swung in any direction, and can be put to a great many uses.

The "Standorette" is especially useful as an invalid or sick bed stand, as it is designed so that the top extends over the bed.

The top of the "Standorette" is 18 inches wide and 24 inches long, made of quartered oak, highly polished, base in black enamelled, trimmings nickel plated.

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GIVE clearest light for BAPTIST PEOPLE

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per copy! per quarter!		per copy! per quarter!	

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Biblical Studies, for older scholars (New, monthly). Price, single copies, 30 cents per year! In clubs of five or more, 7 cents each per quarter, 25 cents each per year!

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	Price, per quarter	per year
Young People (weekly)	13 cents	50 cents
Boys and Girls (weekly)	8 "	30 "
Our Little Ones (weekly)	6 "	25 "
Young Reader (semi-monthly)	4 "	16 "
" (monthly)	2 "	8 "

(The above prices are all for clubs of five or more.)

Good Work (monthly). Price, 25 cents per year! In clubs of ten or more, 20 cents per year!

American Baptist Publication Society
NEW ENGLAND HOUSE, 256 Washington Street, Boston, Mass.

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bers of the Quarterly Meeting to tea in the vestry of their church thus affording a grand opportunity for the cultivation of sociability.

Wednesday, 7:30 p. m. after devotional service, Pastor Balcom delivered an interesting, instructive and inspiring address on the subject:—"The Sunday School as an evangelizing agent." Attention was called (1) to the S. S., as the best field in which to lead souls to Christ and build souls up in Christ (2) The equipment of teachers for the work. (3) The teacher's reward. A profitable discussion followed and the Quarterly closed.

H. B. SLOAT, Co-Sec'y.

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VIM TEA is only a baby yet. It's in it's infancy, but it is a promising child. Adopt it into your family. It will grow upon you, it has such a winning way. LEAD PACKETS ONLY 25c., 30c., 35c., 40c., 50c.

All Grocers sell VIM TEA.

BAIRD & PETERS,

Tea Importers and Blenders, St John, N. B.

Shiloh's Consumption Cure

Cures Coughs and Colds at once. It has been doing this for half a century. It has saved hundreds of thousands of lives. It will save yours if you give it a chance. 25 cents a bottle. If after using it you are not satisfied with results, go to your druggist and get your money back. . . .

Write to S. C. WELLS & Co., Toronto, Can., for free trial bottle.

Karl's Clover Root Tea corrects the Stomach

Business Men's Backs.

Too much rush and bustle, work and worry fall to the lot of the average business man. Kidneys can't stand it; they fail to filter the poisons from the blood properly. Urinary trouble, general languor and pain in the back are the natural results. A man can't attend to business properly if his back aches—no use trying.

Only one sure remedy that never fails—

DOAN'S KIDNEY PILLS.

Take a hint from business men who have used them:

"I have taken Doan's Kidney Pills, which I procured at the Medical Hall here, for rheumatism and pains in the small of my back, with which I have been afflicted for the past six years. They did me so much good that I heartily recommend them as an excellent medicine for rheumatic troubles and backache." *CHARLES C. FITZGERALD, dealer in agricultural implements, Orillia, Ont.*

Doan's Kidney Pills cure backache, lame or weak back, Bright's disease, diabetes, dropsy, gravel, sediment in the urine, too frequent risings at night, rheumatism, and weakness of the kidneys in children and old people. Remember the name, Doan's, and refuse all others. The Doan Kidney Pill Co., Toronto, Ont.

LAXA- LIVER PILLS

work while you sleep without a gripe or pain, curing biliousness, constipation, sick headache and dyspepsia and make you feel better in the morning. Price 25c. at all druggists.

USE THE GENUINE . . .

MURRAY & LANMAN'S Florida Water

"THE UNIVERSAL PERFUME"

For the Handkerchief, Toilet and Bath.

... REFUSE ALL SUBSTITUTES!

Did it Pay?

COST 4 Months Tuition \$34.00
SALARY 1st Month \$35.00

We recommended this young man Stenographer to this his first position. There are others. We will prepare you on similar terms. Enter at once.

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Halifax.

Kaulbach & Schurman,
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News Summary.

Cape Colony exports the feathers of 40,000 ostriches yearly.

The Belle Isle cable has been successfully laid and the Marconi apparatus installed.

Lord Strathcona is confined to his house by a severe cold and his friends are anxious.

The shipments of cattle from Montreal to British ports show a decrease compared with last year.

The value of the estate of the late Hon. N. Clarke Wallace is placed at \$34,000. He left no will.

Hugh Allan says the Allan line has no present intention of making Sydney a port of call, as reported.

The destruction of a tenement house at Maisonneuve, Que., on Tuesday, rendered fifteen families homeless.

Sir Charles Tupper and Lady Tupper will remain in Winnipeg as guests of their son, Stewart Tupper, during the winter.

It is said that Lord Kitchener has again applied for a number of staff officers from India to be sent forthwith to South Africa.

William J. Miller, of Musquodoboit, was tried by Judge Moore Tuesday morning on a charge of perjury, and honorably acquitted.

Owing to the upward tendency of land values, the Manitoba government has advanced the price of all provincial lands by 50 cents an acre.

Mr. John McGregor, of Scottville, C. B., died on Tuesday. He was 94 years of age, and father of Rev. D. McGregor, Presbyterian minister at Amherst.

The Canadian Cotton Spool Company, with capital of \$200,000, has been organized to unify companies operating in the same business in the Dominion.

The Dominion Alliance has decided, in view of the recent Manitoba liquor act decision, to wait on the Ross government and ask it to introduce a prohibitory law in Ontario.

Thirteen hundred live turkeys were shipped from Orillia, Ont., last week for the British market. They were bought at 6½ cents per pound live weight, which means about 8 1-4 dressed.

The liberals of West York have unanimously nominated Arch Campbell, ex-M. P., as their candidate for the vacancy in the Dominion house caused by the death of Hon. N. Clarke Wallace.

Andrew Cardiff, conductor running between Dominion No. 1 and the reserve collieries, was seriously injured Tuesday while coupling cars. He will not likely recover. He belonged to Stellarton.

The French Senate Friday adopted a proposal, supported by the premier, Mr. Waldeck-Rousseau, to appoint a commission to study the means to be taken in order to arrest the depopulation of France.

At British Settlement, four miles from Sackville Tuesday, Arthur Duncan, by the accidental discharge of a gun, in the hands of Hazen Cook, was so severely wounded in one of his arms that it had to be amputated.

A bold burglary was committed at Centreville, Cape Island, on Monday night. A thief entered the store of James McGray, opened the safe and took therefrom \$1,166 in bank notes, one of the notes being for \$500.

Last year lobster fishing was allowed in St. Mary's Bay, Digby Co., N. S., from Dec. 15th. It has been found to be a most detrimental procedure, and this fishing in the bay will not be allowed before January 15th.

According to the Prof. Forel, who has made a special study of the Alpine glaciers during the past twenty-five years, the day of the glacier is gone. They are deteriorating slowly, but with steady persistence, and diminution becomes more marked from year to year.

The Pan-American Exposition buildings were sold to the Chicago House-Wrecking Company, Saturday, for \$92,000. The buildings are to be removed, and their grounds restored to their former condition by the company. The steel in the electrical tower alone is valued at \$25,000.

It is reported that work would be begun next summer on the Canadian Northern's extension through the Rocky Mountains to Port Simpson. It is stated that the British Columbia government will bonus the road to the extent of \$4,000 per mile. Assistance will also be asked from the Dominion Government.

At the recent installation of Lord Balfour, of Burleigh, as Lord Rector of the University of St. Andrew's, the Countess of Aberdeen was a conspicuous figure in her black cap and robe, edged with blue, signifying the Canadian degree of Doctor of Laws, conferred on her by Queen's University, Kingston. Lady Marjorie Gordon, who was also present, wore a black and white picture hat, and mouse-colored coat, with a dark frock.

FREE BOOK ON STOMACH TROUBLES.



The reason Dr. Sproule's book is plain is because he understands his subject thoroughly. It is his specialty. The book is the result of eighteen years of experience and of nearly 38,000 successfully treated cases. His repeated successes in cases where all other doctors had failed have proved that his method of treatment is the only one suitable for long-standing and stubborn troubles of the stomach, or digestive apparatus.

In his book this famous Specialist and great hearted philanthropist gives you the benefit of all his years of toil and research. He realizes how much dreadful suffering of mind as well as body are caused by these ailments. In his book he shows how in time the disease grows more and more painful and spreads until it affects the liver and bowels also, weakens the blood and poisons and irritates the nerves. He describes the dreadful gnawing sensation that so often comes, the nausea, the increasing weakness, the irregularities of the bowels, the poor skin, bad blood, weak nerves, the tired, exhausted feelings, mental depression, pain and palpitation of the heart; any one or all of which are likely to appear as the result of neglected or wrongly treated disease of the stomach.

He explains so any one can understand why ordinary treatments are so often followed by failure, and how simple and easy is the right method. If you or any friend of yours are suffering from

DISEASE OF THE STOMACH, Dr. Sproule Will Send You This Book Free.

This book was written for you. It is fully illustrated at great expense, so that you cannot fail to understand. Nothing has been spared to make this book a real help to discouraged humanity. Dr. Sproule's deep love and thorough sympathy with all who suffer have made him gladly give up not only money and his spare minutes during the day, but often his much needed rest at night. For years he has had this book in mind, planning how he could most clearly teach the people of this great continent the truths so much needed to know and which no one else could tell them. And now he offers you this book with the earnest wish that it may be the means of bringing help and encouragement to many among his poor, down-hearted, almost hopeless fellow beings.

If you have any trouble with your digestion, any pains, bloating, belching or variable appetite, don't neglect yourself. Send for this book. It will explain your trouble and prove the means of leading you back to perfect health.

Address Cathart Specialist Sproule, 7 to 13 Dugan St., Boston, Mass.

HOW TO REST.

"It is not," confessed a woman, "until a member of my family became ill with nervous exhaustion and our physician prescribed rest, pure air, simple diet, and no end of outdoor life that I discovered how really apart from this regime was our daily living. Before this I should have said offhand that we lived simply and hygienically, and that ventilation and plenty of outdoor exercise were considered by the entire household. Viewing all these things, however, as remedies, for a threatened invalidism, I soon found that the strenuous life and ignoring of health rules went on pretty regularly right in my own modest establishment. I have changed the menus of our meals very radically; I have found that it is possible to keep the house better ventilated than it used to be; I have suppressed with benefit a good deal of the consequent going and coming that contributed to our general restlessness, and I am watchful that all of us get more outdoor life than we did. It is easy to slip into careless ruts even with good intentions and plenty of knowledge."—N. Y. Evening Post.

IMPASSABLE LIMITATIONS.

A keen unhappiness arises from our unwillingness to recognize the limitations of others. A father builds high hopes upon a son or daughter; but it is not in them to realize these expectations. The child may be upright and dutiful, but he lacks the energy, or the grasp of mind, or the special aptitude, which would fit him for the career his father had planned. Even in married life, one partner may discover in the other those limitations which make the realization of the fondest hopes forever impossible. The husband or wife may be admirable from a moral point of view, but the material is not there for anything but a very commonplace career. The part of wisdom is to recognize the limitations, and make the best of them. You cannot make people over. Easy as it looks, it is impossible. The notion that religion or education or training can impart capacities and aptitudes is fascinating, but there is nothing in it. Ultimately you will have to settle down to take people as they are. The part of wisdom is to recognize the limitations, and to seek to help others to make the most of themselves within them; and you will, perhaps, find so much comfort and genuine companionship in a nature which has developed its own powers within their natural limitations as you would have had in pride over a distinguished career.—The Watchman.

AIM AT PERFECTION, NEVER PRO- FESS IT.

The waters of God's blessing flow downward, and he who would drink them must stoop.

Our faith can never afford to approach God in robes of royalty. Sackcloth and ashes are always its proper clothing. Faith can never grow too strong to pray, "God be merciful to me a sinner." We are all Pharisees by nature, publicans only by grace, and let us shun as we would a viper, all claims to sinless perfection. Paul never reached it, or if he did, he was far from being conscious of his high attainment. When a comparatively young Christian he wrote, "I am the least of the apostles." After he had grown in grace a few years, he could say, "I am less than the least of all saints." When he had grown old in God's service, he could subscribe himself the "chief of sinners." A certain Methodist bishop, in charging a class of licentiates, said, "Aim at perfection, but I charge you, in God's name, never to profess it." The place for true faith is on its knees before a holy God, weeping tears of penitence for its sins, and rejoicing only in His righteousness.—A. C. Dixon.

What Makes You Cough.

Did you ever wonder just what it is that makes you cough? In a general way it is understood to be an involuntary effort of nature to reject something from the respiratory tract. As a matter of fact, merely a slight throat inflammation caused by a cold will cause a cough to start, and the more you cough, the more you want to cough. If you allay the inflammation in the throat your cough will stop.

Don't lull the sensitiveness of the throat with medicine containing a narcotic, but give it soothing and healing treatment. This is difficult because the inflamed parts are in the way of the passage of food and drink. The true cough remedy is something that will protect the throat from the ill effect of catarrhal discharges and also from the irritation of swallowing food. Such a remedy is Adamson's Botanic Cough Balm, which for many years has been conquering the most obstinate coughs. It is a soothing compound prepared from barks and gums. Its beneficial effect is quickly felt and the work of healing promptly begun. If you once take Adamson's Balm for cough, you will never be satisfied without some of it at hand for any new cough. A trial size of the Balm can be secured at any druggist for 10 cents. The regular size is 25c. In asking for the Balm, be sure you get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

* The Farm *

GROWING GOOD WOOL.

The condition of the sheep's wool at shearing time determines very often the prices offered. When sheep come up to the season for clipping with wool that lies in long silken masses on their backs, clean, healthy and attractive, it is a delight to feel it, and usually buyers are willing to accept it at a trifle advance over poor, coarse, dirty and matted wool. Some sheep have their wool in such good condition that it seems as if they were naturally clean and particular animals, taking as much care of their dress as a human being. This has been attributed to the breed of the sheep and to the feeding, but probably not sufficient attention has been paid to the natural surroundings and conditions of the animals. The sheep are a good deal like dairy cows. If you clean and brush off the latter and give them clean, healthy places to sleep in, they appear to show a natural inclination to keep their bodies clean. They are actually educated up to cleanliness.

Sheep can likewise be bred and educated to keep their wool in good condition. Bad weather will, of course, mat the wool, filling it with dirt and mud, and some sheep seem to inherit a tendency to wallow in every mudhole. In fact, it is a noticeable fact that the common, poor bred sheep get dirtier than the fancy bred animals, and their wool always presents a dirtier appearance. In the long woolled sheep the tendency to get matted wool is very pronounced, but this is due simply to the fact that dirt and filth find better lodgment in such masses of hair.

The sheep should be so far as possible be kept away from damp, marshy ground, and they should be given clean, dry sheds at night or when the weather is stormy. The sheds should not be located in low, hollow places, but, if possible, on high eminences, where water will not collect. In addition to this, the winds on such high grounds will dry the wool of the animals quicker. Careful attention should be given to the nature of the weeds and bushes in the grazing field. By filling

PINEY WOODS.

Healthy but not Always Curative.

To go to the piney woods is a help, but if one carries along the bad habits of food and drink that have caused sickness, the piney woods will not produce a recovery. Coffee drinking produced blindness in a Virginia gentleman, and his remarkable experience is worth reading. "I have been a coffee drinker since my earliest remembrance. If I missed coffee at a meal it brought on headache. This should have shown me that I was a victim to a drug habit. Finally, wakeful, restless nights came on. After dinner I was always drowsy and after sleeping would waken stupid and morbid, and felt as though I had been drugged, and when this feeling wore off nervousness and restlessness would set in until I drugged myself with coffee again.

At last my eyesight began to fail. Some of the best optical specialists agreed that I had an affliction of the optic nerve, and after two or three years treatment my eyes slowly lost their power and I became almost sightless. I was advised to go to a piney woods near the sea in a most isolated place. This I did and lived there for two years without any visible benefit. I gave up all hope of recovery until last spring a friend expressed the belief that the coffee I drank was the cause of all of my trouble. He had been a slave to it and had been unable to find relief until he quit and took up Postum Food Coffee.

His experience startled me and I decided to try the change although I had but little faith in its merits. My first cup of Postum proved delicious and was a great surprise. It was evidently well made. I had not the slightest trouble in leaving off coffee for the Postum filled its place perfectly.

During the past six months I have gained in flesh, my yellow complexion has become clear, and my eyesight gradually improved until now I am able to read and write. My mind is once more clear and active, and I no longer suffer from sleepless, nervous spells. You can imagine I feel grateful for my restoration." W. Harold Fenton, Brighton, Va.

their wool with burrs and pricklers the animals mat the fleece badly and prepare good places for dirt and filth to lodge. If the wool gets tied up with burrs in this way something should be done to get them out, even though each individual animal must be caught and the wool combed out more or less. The nourishing quality of the food also affects the condition of the wool, and it goes without saying that this should be of the best. A little study of the question might enable one to improve the quality of the fleece, and in this way enhance the profits of the animals.—(William Conway, in American Cultivator).

SLEIGHT IN CHOPPING WOOD.

I am fairly well acquainted with the rural sections of Southern Ohio, and I have noticed of late years that not more than one young man or boy in twenty I have seen chopping wood chops with any skill. There is generally so little chopping to be done that the sleight is nearly lost. Yet to those who have little strength to spare, and still need to chop, an explanation of the handy knack of doing it may be welcome. This explanation applies to a righthanded chopper, where timber is not heavy and is subject to slight personal modifications.

Shave the axe: handle down till it will bend and spring, but do not overdo this. Stand up straight and close to the wood, or on it. Grasp the end of the axe handle with both hands close together, and draw the handle through the right with the left, so that by the time the axe reaches the level of the top of the hips the hands will be at opposite ends of the handle and the handle will be nearly or past horizontal. The axe can come up in front of or to the right of the right hip, but keep the axe near the body. Throw the axe back just above the shoulder, but to the right of it. Understand, in raising the axe from the ground, do not bend over and catch the handle with hands wide apart, and then raise the axe out from the body with the right hand, holding the handle about midway, so that the axe is raised by leverage of the handle and a lift of the extended right arm, making it hard for arm and back. Do not raise the axe high over the shoulder—a needless lift. The higher the axe is over the shoulder as you begin to swing it forward, the greater the strain. Swing your axe forward as well as upward as you raise it from your shoulder, and do not put your best strength into this movement, but save it till the axe starts more directly toward the wood, then fling it home with a vim, letting the handle slip through the right hand, ending with hands close together at the end of the handle, and the spring of the handle will fling the axe free and throw your chip and the chipper and the axe will be in ready position for quick movement. All this will be just the other way if you strike a dead blow with the right hand still holding the handle midway. Remember, the closer the axe is to your body as you raise it, the lighter it is to you, and the more direct the motion of the axe toward the stick, the more your strength will count in flinging it.—(V. E. T., in Farm and Fireside).

In the construction of brick silos an expert recommends the use of well-burned brick, the walls to be made of two thicknesses. Often overburned bricks can be cheaply bought, and are just as good. There need be no outside covering of wood and no cement surface on the inside. Cement mortar should be used, however, as lime mortar would be dissolved by the acid of the silage. One advantage in a silo of masonry is that considerable of the total height may be gained by building several feet into the ground, provided the soil is dry or well drained. The part built below the surface should be made of heavy stone, faced on the inside with one thickness of brick. The silage can be readily taken out from the lower part by using a pulley for elevating it.—Ex.

Going Into Consumption

Thousands of Persons Are Hastening Towards Their Graves as a Result of This Dread Disease.

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Full, Free Course of Treatment to our Readers



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Does your head ache?
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Are your lungs delicate?
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Are you pale and thin?
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These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.

Consumption, the bane of those who have been brought up in the old-fashioned beliefs that this disease was hereditary, that it was fatal, that none could recover who were once firmly clasped in its relentless grip.

But now known to be curable, made so by the discoveries of that man whose name has been given to this new system of treatment.

Now known to be preventable and curable by following and practicing his teachings.

The new system of treatment will cure you of consumption and of all diseases which can be traced back to weak lungs as a foundation.

It is not a drug system, but a system of germ destruction and body building.

Not guesswork, but science.

Not a step backward, but a stride out of the old rut.

Made possible only by Pasteur's Virchow's, Metchnikoff's and Slocum's latest discoveries in bacteriology, hygiene and therapeutics.

In plain English, a system of modern scientific disease curing.

The Slocum System consists of Four Preparations, which act simultaneously and supplement each other's curative action.

You are invited to test what this system will do for you, if you are sick, by writing for a FREE TRIAL TREATMENT and the Four Free Preparations will be forwarded you at once, with complete directions for use.

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The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

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some new features are to be introduced into this famous periodical—one is the printing of long stories complete in a single number,—no serials. A splendid group of stories by the best living writers for young folks has been gathered for this purpose.

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News Summary.

Thomas Earle, M. P. for Victoria, B. C., has assigned, with liabilities of \$250,000.

The population of the Australasian commonwealth, according to the latest returns, is 37,775,355.

Alex. McRitchie, an aged farmer living at Scotland, Ont., slipped and fell into a 40 foot well on his farm Thursday and was drowned.

The police census of Toronto shows that 221,583 persons slept in Toronto on Nov. 10th. The government census made the population 268,501.

Grain exports of the port of Montreal for the season just ended show a decrease of seven million bushels.

The Burgess acetylene gas works in Bradford, Ont., were destroyed by fire Thursday. The loss is heavy; no insurance.

Thomas Sills, of Ellsboro, Assa., was accidentally shot and killed by his sixteen-year-old son Thursday while the boy was cleaning a gun.

It is generally thought the Manitoban government will get out of its present position on the liquor question by submitting the matter in referendum to the people.

Maurice E. McLaughlin, manager of Proctor's Montreal theatre, was convicted of a violation of the Sunday by-law in allowing a red concert to be given in the theatre for the last three Sundays.

David Nation has been granted a divorce from his wife, Carrie Nation. The court exonerated Mrs. Nation from the charge of cruelty to her husband, and divided the property.

More than 6,000 acres of coal land in the peninsula of Alaska, just south of Behring Sea, has been purchased from the United States government by Pittsburg investors.

An important paleontological discovery is announced from Vologda, Russia, in the discovery of a giant skeleton, declared to be human. The bones have the unprecedented length of 4.75 archines, or more than eleven feet.

Over two hundred applications have been received by the militia department, Ottawa, for commissions in the Rangers. All the Canadian nursing sisters who went to South Africa, with the exception of three, have again volunteered to service.

The Duke of Teck's horse struck a barbed wire fence and pitched the Duke violently upon his head. The attending physicians report that the Duke's injuries are not alarming, and hope for his recovery in a few days.

The report published in the Manchester Guardian that a syndicate of prominent yachtmen was about to offer a new yacht to the Prince of Wales to enable him to compete for the America's cup, turns out upon investigation to be untrue.

The correspondent of the Times in Pretoria states explicitly that more men are needed to accelerate the attrition of the Boers and that a further partition of the country by lines of blockhouses is necessary to enable the British columns to achieve better results.

This season's shipment of cheese at Montreal was comparatively unsatisfactory, but it compares fairly well with the four previous years. The butter trade was a great success. The cost value of 410,000 packages was \$6,027,000, compared with 258,000 packages last season at cost value of \$3,940,000.

A writ was issued at Orgoode Hall, Toronto, Wednesday, by Duncan & Company, on behalf of Elvina L. Denne, of East Toronto, against the Grand Trunk for \$10,000 damages, for the death of her husband, Fred Denne, a locomotive engineer, who was killed in a collision near Paris on the 18th of last September.

RHEUMATISM CURED.

Jas. McKee, Linnwood, Ont.
Lachlan McNeil, Mabou, C. B.
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These well known gentlemen all assert that they were cured by MINARD'S LINIMENT.

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IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

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For Separate Skirts and Tailor-made Suits the heavier materials are in favor. In these we are showing an enormous assortment. Prices running from 89c for the all wool friezes up to \$4.50 per yard. Lighter weight materials run in price from 25c up to \$3.50 per yard.

LADIES' UNDERVESTS.—The best value that can be procured. An excellent close woven, soft finish, fleece lined Ladies' Undervest in four sizes, 28 to 34, at 50c. per garment. Drawers to match, 50c. per pair.

LADIES' KNIT UNDERVESTS with fleece finish on inside, 25c. each. Other prices run from 17c. up to \$2.20.

CHILDREN'S FLEECE LINED DRAWERS. Loose down to the knees, with Jersey fitting leg from knee down, so they will fit neat under the stocking. Prices from 38c. to 50c. according to size.

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