

# Messenger and Visitor.

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## Lord Rosebery on the Education Bill.

There is no doubt, of course, that the Education Bill which has now passed the Commons will be endorsed by the House of Lords. The Lords may indeed not only be depended upon to support the Bill as it now stands but probably to offer some amendments by way of rendering the measure still more acceptable to the High Church party. However the Bill will not escape some vigorous criticism in the Lords. Lord Rosebery has already taken a hand in the debate and has vigorously denounced the principle of the measure. He demanded a two-thirds popular control for the schools and declared that the supporters of the voluntary schools reminded him of the Gibeonites who imposed upon Joshua and the children of Israel with their rags and mouldy bread. The Government scheme, he contended, was not a national scheme of education, it was nothing but an ecclesiastical substitute.

## The Cold Snap.

In view of the condition of the coal market the unusually mild weather which had generally prevailed in this part of the country up to the first week of December was highly appreciated. But with the beginning of the second week there came a sudden and remarkable change in the atmosphere. On Monday night of last week, the mercury descended far below zero, with the fiercest kind of a northwest gale blowing, and Tuesday was one of the coldest and roughest days we have had for years. The mercury marked 14 below zero at the St. John Observatory at an early hour Tuesday morning, and thermometers in other parts of the city gave still lower readings. The cold wave appears to have been quite general throughout the Maritime Provinces and the temperature as reported from many other places was lower than in St. John. According to a tabulated statement published by the *Globe*, that of Tuesday was the coldest December weather experienced here for sixteen years, and indeed there appears to be no record of so low a temperature so early in the month. During most of the week the mercury has remained in the neighborhood of zero. Such weather makes heavy demands on the coal-bins, plays havoc with the water pipes and involves much discomfort and suffering for those whose means of defence from the cold are but slender.

## Dominion Parliament.

It is stated in an Ottawa despatch that Parliament will probably meet on February 19. Some legislation of an important character is expected, chief of which probably will be the Redistribution Bill. Some changes in the boundaries of constituencies become necessary as a result of the census. But it is expected that the measure which the Government will bring in will do more than effect the adjustments made necessary by that cause. The party now in power contend that the boundaries of many constituencies in Ontario were arranged in the interests of the Conservatives when that party was in power, and it is expected that the Redistribution Bill will be drawn in accordance with that view of the matter. With such a matter to settle the session is not likely to be noted for either placidity or brevity. The Bill introduced last session providing for consolidating of the Railway Acts and the appointment of a Railway Commission, will be reintroduced, it is said, and probably also the Act providing for the compulsory arbitration of disputes between Railway Companies and their employees. There are also rumors of tariff changes, but nothing definite is foreshadowed on that point. Sir Wilfrid Laurier is reported to have derived much benefit from his visit to Hot Springs, Va., and there is a report that he is to be home before Christmas.

## The Canadian Northern.

Mr. D. D. Mann, Vice-President of the Canadian Northern Railroad, is reported in a Winnipeg despatch as saying that his company had no intention of selling out or amalgamating with the Grand Trunk. This is a contradiction of a report which had obtained considerable credence. Mr. Mann further says that his company intends to extend its main line to Edmonton as rapidly as possible, and is taking out large quantities of ties for construction purposes. He expects the main line to reach Edmonton by August, 1903, by way of the Grand View extension and also by Prince Albert, the two lines meeting at a common point about half way between Edmonton and Winnipeg. The rapidity of construction however will depend upon the amount of aid secured from the Dominion Government during the coming session. Mr. Mann thinks that the fact that the Grand Trunk is going to extend its system into the Northwest goes to show that the promoters of the Canadian Northern were far-sighted in the work they have undertaken. It is of course to be taken for granted that neither the Grand Trunk nor the Canadian Northern nor any other company which may be projecting a trans-continental line will neglect to secure any Government subsidy which may be available, but it seems more than probable that, without any Government subsidy, one such line at least would be constructed in the near future, and in that case the people may well feel inclined to ask whether there is any sufficient reason why demands should be made on the public treasury for this purpose.

## A Great Work.

The opening—if "opening" is the proper word—of the Assouan Dam on the Upper Nile by the Duke of Connaught, on December 8, is a notable event, as marking the completion of a great and expensive work which is expected to increase in almost incalculable measure the agricultural resources of Egypt. The Assouan dam and the Assiout barrage have cost, it is said, from £20,000,000 to £25,000,000. They will stand as monuments of British engineering skill and progressive policy, they will vastly enlarge the area of Egypt's productive territory, and, by making it possible to store the water of the Nile and use it when it is most needed, will diminish the uncertainties of the harvests. The annual flood, with its fertilizing silt, has for the present year already passed, and the sluices of the Assouan dam are now closed for the storage of the water until the first of March. The sluices will then be opened gradually, and for four months there will be a steady flow of water for irrigating purposes. The scarcity of water caused by a low Nile will thus be avoided and a great increase in the agricultural resources and products of Egypt will doubtless result. The "barrage" is at Assiout, a long way down the Nile from Assouan. It will make possible the distribution of the water, received from the reservoir, over a wide area. Whatever jealous nations may say of Britain's lust for territory, it must be admitted that her administration of public affairs in the countries she has occupied has not been for her own advantage merely, but for the advantage of the subject peoples. Nowhere probably has this fact been better illustrated than in Egypt.

## The Sentence Com-muted.

The decision reached by the Department of Justice to commute the sentence in the Higgins case to imprisonment for life probably meets with pretty general approbation. If the story of the boy, Goodspeed, is accepted as true—and evidently it was so accepted by the jury upon whom rested the responsibility of pronouncing upon the guilt or innocence of Higgins—the crime was particularly

heinous, and could not in itself call for the exercise of clemency. But the youth of the condemned, the unfortunate conditions of his upbringing, the circumstantial character of the evidence apart from that given by Goodspeed, and the element of doubt in regard to the truth of the latter's story might all be fairly taken into consideration in determining the question of commutation. Then there is the opposition of many to the principle of capital punishment and the general disinclination to have the brightness of the Christmas season overshadowed by an execution. This last consideration one can appreciate, but hardly as a reason why a capital sentence otherwise justifiable should be commuted. The idea advanced in some quarters that capital punishment is not a greater deterrent from crime than life imprisonment, is in our view, fallacious. A great deal of course depends upon the promptness and the certainty of the administration of justice, and life imprisonment where it is a certainty may doubtless do more to discourage crime than capital punishment if there is great uncertainty about its being inflicted. But we believe there is nothing that will so effectually discourage a murderous purpose in a vicious mind as the certainty that the hand of justice will be prompt and firm, and that if convicted the murderer will go to the gallows. And yet one would hope that the time may come, if it has not already come, when it will be both safe and wise and merciful to do away with capital punishment, at least in the case of those who have not reached adult age. As things are now one hardly knows whether it is really mercy to send a youth to the penitentiary for life in comparison with sending him to the gallows. Are the probabilities in favor of his going out of the world after say fifty years of prison life, a better man than if he went now? And yet is it too much to believe that with all the light and power of Christianity and all the moral and intellectual forces of our advanced civilization, it is possible to bring to bear upon the vicious and criminal youth of our time such reformatory influences as shall not only save them from perdition hereafter but even fit them for useful citizenship in the present life?

## Venezuela Called to Great Britain and Germany are calling Venezuela sharply to account for the failure of the latter to meet its financial responsibilities.

If, as is probable, the Venezuelan Government has been trusting in the disposition of the United States to oppose any interference by European nations in South African affairs, it has discovered that President Roosevelt does not interpret the duty of his Government toward American republics as involving any dispensation to encourage them in a failure to pay their just debts. Britain and Germany have united in an ultimatum to Venezuela which will be followed by a seizure of its customs unless a satisfactory settlement is made within a comparatively brief period. The programme of Great Britain and Germany is understood to include also a blockade of Venezuelan ports. On Saturday British and German warships bombarded and silenced the Venezuelan fortress of Puerto Cabello. This action resulted from the seizure by a Venezuelan mob of the British merchant ship *Topaze*. The captain made known the seizure to the commander of the British Cruiser *Charybdis*, who took charge of the *Topaze* and sent a message to the authorities at Puerto Cabello demanding satisfaction for the action of the mob within two hours, or the fortress and customs house would be bombarded. It is said that a reply came from President Castro authorizing the chief official at Puerto Cabello to give the British commander full satisfaction, but that it did not arrive in time, and the bombardment accordingly took place, with the result that the Venezuelan guns were silenced and the fort pretty well demolished. If the facts are as stated in the dispatches, the commander of the *Charybdis* would seem to have acted with unnecessary haste. The occurrence appears to be an unfortunate one, as it may tend to create sympathy with Venezuela and lead to complications. A number of Venezuelan vessels have been seized by the British and German ships, and one vessel is reported to have been sunk. British and German residents at Caracas were imprisoned by the Venezuelan authorities, but were liberated through the intervention of United States consul Bowen.

## The Hindus and the Coronation.

BY MABEL E. ARCHIBALD.

"Let us deify Sri Edward the Seventh! Yes, we will enter his name in our religious calendar then he will be worshipped every year by peasant and peer." The word is proclaimed throughout the land, and another god is added to India's three hundred million deities.

In one short day the Hindu gentlemen how poetical they have become! Editors receive Coronation odes by the score and some of these would form brochures of considerable size.

The Maharajas, Rajas, Rances, Sardars, these extremely pictorial dignitaries, representing dynasties as old as the sun, with their brilliant suites, flutter away to England's shores like a "flight of peacocks, pheasants or birds of paradise." The Maharaja of Jeypore attracts the most attention. Thousands gather on the Bombay wharf to say farewell. His Highness performs *puja* on the steps of the bunder and brahin priests perform the ceremony of propitiating the sea by burning incense, waving lights and by throwing into the deep thousands of broken coconuts and an abundance of fruit; All the while books showing that sea voyages are not contrary to religion are distributed.

And empty-handed does the Raja go? Ah no, he takes tons of impedimenta—one hundred and thirty-two servants, six hundred pieces of luggage, a generous supply of Ganges water for his personal use during his stay in England and (wonder of wonders!) a god of great sanctity, hoary with the traditions of ages, the golden image of Karshna of the reputed value of fifty thousand pounds. Even soil from Arya-Varta for cleaning brass vessels is taken on board, also washermen, blacksmiths, carpenters, so that it might not be necessary to purchase anything or have any work done by foreigners. Probably the British will be pleased with the picturesqueness of retinue and equipment although the latter virtually implies that their land and themselves are unclean.

A few weeks ago we read that the Raja of Cochin through the influence of the priests excommunicated with penalties a subject who had gone to England. Now we read that the priests go themselves and allow the family idols to be taken—thus the chaotic state of Hindu religious authority and public opinion is revealed.

Although it was announced that all celebrations in honor of the Coronation should not be held August the ninth but be postponed until New Year's Day, the day of the Imperial Durbar at Delhi the people in the country could not wait—hence the papers are replete with the reports of the festivities of the masses. It is interesting to note the variety of ways in which the day was observed. One writes: "It was with overflowing joy and babbling enthusiasm and our feelings rose in our gazards, etc." The festivities began with the leading of the elephant headed god *Vigneswari* (remover of obstacles) through the streets. Then to the accompaniment of the clashing, beating and piping of the native band Sri Ramaswami seated on the monkey god is paraded round and round his temple.

In Chicacole fourteen hundred children were given a treat and a photograph was taken of each of the twenty schools represented. These were afterwards framed and presented to the various schools. At one of our stations the Hindus gathered at the Mission House. Papers were to be read and speeches made. The lady missionary thought the meeting should be opened with prayer. Loud clapping followed (no disrespect intended).

As we glance over the reports we read of religious services in churches, temples and mosques; popular processions with their Majesties portraits born on elephants or in vehicles; parades of police and salt poens; feeding and clothing of multitudes of poor; planting of coronation topes and trees, inauguration and dedication to the King Emperor of buildings, fountains and terrace courts—all proceedings being characterized by spontaneity, heartiness and completeness.

Sir and Lady Harnam Singh were invited by the Government to represent the Christian community at the Coronation, and he in person presented the address and casket (costing \$600) which the Indian Christian Association of the five Provinces united in sending His Imperial Highness.

The address printed on vellum is beautifully illuminated—a curious blending of green and gold with other delicate tints. The floral border of oak and olive foliage represents long life and peace; at intervals are medallion portraits of the distinguished Presidents of the five I. C. Associations. At the top, between the Indian crown on the one hand and the English crown on the other, is the Royal coat-of-arms. Beneath the latter is an Urdu quatrain containing not only the salutation to the Emperor but also a cryptogram giving the month and year of the Coronation.

The casket, twenty-three inches long by twelve broad and deep, is made of an exceptionally fine piece of sandalwood. It is lined throughout with yellow velvet and the fittings are of silver. Two silver doves facing each other form the handles.

The front of the casket, devoted to Bombay Presidency, reveals portrait busts of characteristic types: a Brahmin,

Chatia and Scindic. On either side of the centre panel are excellent carvings of the Bible House and Wilson College. The left end of the casket contains a faithful copy of the Taj Mahal and is the contribution of the united Provinces.

The Punjabi panel, only about eight inches square, represents a complete picture of village life. In the midst of heavy foliage is a well, with wheels, oxen and driver. Beside a stack of fodder a man and woman are busily engaged in the preparation of the mid-day meal. Nearby a man is working in the field and cattle are grazing.

The back of the casket which is devoted to Bengal has three panels. One represents a lion lying down and close by stands a Bengali boy with his hand resting on the head of the lamb while a cobra is coiled at his feet—symbolic of the words, "A little child shall lead them."

The lid which bears the presentation plate belongs to Madras and contains no less than eight panels tastefully united by scroll work. These reveal admirable carvings of the seven principal public buildings, and in the centre, to the front, is an outline map of the peninsula with the Madras Presidency in relief, the whole being surmounted by a sun with a cross in the centre. Around the base on the pedestal are the words: "The King shall rejoice in thy strength, O Lord. Exceeding glad shall he be of thy salvation. Thou shalt present him with the blessings of goodness and shall set a crown of pure gold upon his head."

Many caskets have gone from India to be presented to His Majesty. Some have been of beaten gold, some of silver and some of ivory. The one sent by the Maharaja of Benares was creditably original. The address was written in Sanskrit, on Indian paper, with native ink and illuminated by one of the Rag painters with Indian colors and design. The casket was made of white ivory from His Highness's own elephants and it was surmounted by a model in gold of the famous golden temple Vishwanath, the presiding deity of the "Sacred City."

Perhaps it is doubtful if any of the caskets presented can be said to excel the simple yet artistic box of the Indian Christians and perhaps none would tend to touch the heart and win the sympathy of the Sovereign more readily. It was first put together in Lahore and then the various parts were distributed over India to be carved. The carvings are beautifully executed in bold relief and represent practically the whole of Protestant Christian India irrespective of sectarian differences. The address and casket are no less samples of Indian art and patient skill than they are of the "ninety that exists among the Christians of India in their Christian fellowship as well as in their loyalty to the Crown."

## Letter From Rev. S. C. Freeman.

S. S. Egypt, near Port Said,  
Nov. 18th, 1902.

DEAR FRIENDS:—Remembering how anxiously I have in previous years awaited the first report from the outgoing missionaries I have thought that I would write and through the MESSENGER AND VISITOR reach a much larger circle of friends than it is possible to do by private correspondence.

I am surprised to find how tame life on shipboard can be and how little of interest I can find to write. The day we sailed from Boston stands as one of the great days in my experience and yet I cannot describe it. There was an inward joy that words cannot express. My friends were there, more than thirty of them. Friends from Acadia and the college yell came with special flavor. Newton friends the associates of preceding months, Shiriev friends who had come 40 miles to see their pastor as he went forth in obedience to his Lord. Other friends were there who cannot be classed in any general way but whose friendship has given to the name "friend" a deep rich meaning.

The voyage to Europe was made in pleasant weather. About one-half of the second cabin passengers were Mormons going to various parts of Europe as missionaries. During several conversations with them I obtained some new ideas on Theology. We made the acquaintance of several New England people and found it very pleasant to meet them again at the British Museum, London. On Sunday we had the pleasure of listening to Rev. Henry Varley the celebrated London Evangelist.

The journey by special train from Liverpool to London was through a charming section of country or thus it seemed to me but I am told that it does not compare favorably with other parts. The week we spent in London was intensely interesting. We visited many places of historic interest and such places as the Tower, Museum, Westminster Abbey, St. Paul's Cathedral. Canadian Commissioner's offices mean more to us than mere names now. As loyal Baptists we went on Sunday to hear Mr. Spurgeon at the Tabernacle. We found many things in London in marked contrast with Canadian and Boston life but I leave it for others to describe.

We were glad when the time for departure came and we were sailing down the Thames. The second and third days the majority of passengers were not on deck, (I speak from report). This included one Sunday. The

next Sunday and Monday the conditions were the same. (I speak from experience). So the religious life on this steamer is not being developed in a public way. Several Mohammedans joined us at Gibraltar. Conversation with them is more spirited than enlightening since we have no common language.

This steamer "Egypt" carries 526 passengers and every berth was spoken for weeks before she started. Several noted passengers are on board such as Prince Raj Kumar Victor, Maharaj Kumar of Cooch Behar, Mr. W. Kissendorper and four native servants and Lord Kitchener.

A great number use strong drinks of various kinds at dinner. We have heard the brands of whiskey discussed and the strongest arguments are in favor of the Irish. Smoking is strictly prohibited except in the smoking room and on deck but here they rival the smoke stack. To-day I saw a lady smoking a cigarette through her veil.

They have various games that one might play, but little is played except cards and from early in the morning until late at night several games are generally in progress. Sunday my room mate came in and said, "I am tired of drinking, I am tired of smoking, I am tired of cards, I am going to bed until Tuesday." I did not have my choice of cabin mate as some do, nor am I as well suited.

We have found some missionaries and quite a few children, but for some reason I find little to brighten the days unless I can read. I feel the burden of the work to which I go. I know to some extent the qualifications of a missionary and I realize how imperfectly I measure up to the standard. I read the other day "a man's holiness is the measure of his usefulness. We fall in success chiefly because our piety is too feeble to propagate itself." So I turn to Paul and repeat his many requests for prayer as I send this my first letter as your missionary.

S. C. FREEMAN.

## New Light on Babylon.

The wonderful story of misty centuries that intervened between the time of the creation and the time of the Patriarch Abraham may now be largely revealed through discoveries which have been made in the ruins of the city of Nippur, or Babylon. These discoveries were made by scientists sent out by the University of Pennsylvania. Professor H. V. Hilprecht, who has been in charge of this work, has just returned to the university from Constantinople, where he has been for eighteen months classifying the results of his work.

The matter upon which Professor Hilprecht has been engaged consists of 20,000 clay tablets from the Imperial Library of Nippur. This library was discovered by Professor Hilprecht twelve years ago. Since that time, through his efforts, probably one-eighth of the historical tablets contained in the library have been recovered. Most of them have been stored in the Imperial Ottoman Museum at Constantinople. A comparatively small portion was brought to the University of Pennsylvania.

At the request of the directors of the Ottoman Museum, and with the sanction of the sultan, the professor took charge of the classification and interpretation of the tablets. In this work he has been engaged for the last eighteen months. After a stay of a few months at the University of Pennsylvania, where he will lecture upon his discoveries, he will return to Constantinople, and will divide his time between the museum there and the ruins of Nippur, where he hopes to complete the exploration of the library. He will devote his life to the work, and has a mighty task before him. He estimates that the library will yield at least 150,000 tablets. When these are recovered he and his assistants hope to classify and translate them.

"The contents of the tablets which we have recovered," said Professor Hilprecht, when seen at the university, "will altogether change the ideas of the world as to the state of civilization and knowledge of that early people. It will be seen that the Babylonians knew, 2,300 years before the Christian era, that the earth was round, and that their astronomers took the same views of celestial phenomena as we take now.

"Nippur is, in fact, sixteen cities, one built above another. We have by no means reached the lower of these buried cities. Much of the Temple Library has been brought here, and is now in the museum of the University of Pennsylvania. The temple at that early period was not only a place of religious worship. It was also the school; the college. The priests were the teachers of all branches of knowledge, and it was, therefore, natural that the library should be in the temple.

"The inscription on the tablets which we have discovered are in cuneiform character. Their deciphering is a matter of much difficulty, for we have no Babylonian alphabet. But we have made some progress in the translation of the tablets, and have thus obtained a glimpse of the marvels which await us in this great library."

Twelve years ago, at the beginning of the explorations, Professor Hilprecht first rode over the mounds of Nippur and pointed out what he regarded as the mound cover-

ing the Temple Library. His theory was not generally accepted by his colleagues at the time, but as the exploration progressed a large number of tablets were found under this mound, and it was styled "Temple Hill."

During subsequent expeditions the excavations were enlarged. Finally, from the large number of tablets brought to light, Professor Hilprecht's discovery came to be generally accepted. When the last university expedition went to Nippur, Prof. Hilprecht was put in charge as scientific director and was able to prove that his theory was the correct one.

He therefore set to work to unearth the great library, and recovered 20,000 tablets, all belonging to a period prior to that of Abraham, and nearly all historical. The fact was established that the library was thrown into ruins at about the time that Abraham started upon his wanderings from the land of the Chaldees, and that it had not been disturbed from that time until the present. Twenty-five feet of debris resting upon the ruins of the library represented four millenniums of accumulation through the erection of buildings and their decay.

The library was destroyed by the Elamites about 2,280 B. C. When the roof fell in the tablets were scattered in great confusion, in which condition they were found. The excavators opened up a series of rooms in which the records had been stored. In some of these rooms ledges had been cut into the walls, something in the order of bookshelves, in which the tablets had been laid.

A connection has been traced between this library and that of the great King Ashurbanapal of Nineveh, discovered twenty-five years ago by the British explorers, Laird and Smith. This library contained Assyrian copies of Babylonian originals concerning the history of the creation and the deluge. In the Nippur Temple Library, it has been ascertained, the originals from which these copies were made, are to be found. Professor Hilprecht expects to unearth them and thus to obtain a complete record of events, told of only in part by the Assyrian copies.

The tablets recovered from the great library belong to every period of Babylonian history up to the time of Abraham. Data have been gathered regarding the different kings who reigned in Nippur, or who left records of their activity in the destruction and restoration of buildings. Some of the tablets belong to the period of the King Sardan I., who reigned 3800 B. C.

Among other things, Professor Hilprecht identified the river Chebar, on the banks of which Ezekiel saw his vision and confronted his people in their exile. It was a large, navigable canal of the City of Nippur. The place has also been found where Nebuchadnezzar quartered the children of Israel in their exile. In digging for the city walls on the southern side of the city Professor Hilprecht discovered an enormous structure which belonged to the fifth millennium before the Christian era. It was 600 feet long and floors were paved with brick. A number of large terra cotta vases and other important antiquities were found in its ruins.—New York Times.

### The State of Religion.

There is need of clear thinking upon the relation of the American nation to Christianity. Every one knows that the federal government and the state governments are constitutionally debarred from making laws for "the establishment of religion or prohibiting the free exercise thereof." But the legislative, executive and judicial branches of both national and state governments are frequently called upon to deal with questions regarding religion. It would be impossible to enumerate all these questions off hand, but some of the most familiar are those concerning religious observances in schools, prisons, the army and navy, and public institutions; real and personal property owned or controlled by religious bodies, its title, transfer, taxation; the rights, in law and equity; of citizens in cases where an ecclesiastical body is involved, including the action of ecclesiastical courts and councils; the public function conferred on ministers by the authority to perform the marriage ceremony; and statutes of the several states or municipal regulations respecting blasphemy, profanity, interference with public worship, etc., though these offenses are prevalently regarded by the courts as mere breaches of the peace rather than as affronts to religious sentiment or belief.

Some would add, as evidence of a tie between the state and Christianity, the use of the oath taken upon a copy of the Bible in courts of justice and in the installation of public officials. But this, while historically a survival of the established church of the mother country and the practically established churches of our own colonial period, is now a form nearly destitute of religious significance. Its meaning, so far as any remains, is so bound up with a mechanical and sacerdotal notion of the scriptures that enlightened Christian citizenship should demand its discontinuance. If the supposed status of our nation as a "Christian nation" is so precarious as to require the retention of such a superstitious form as kissing the book, the sooner we get rid of these

relics of mediaevalism, the better; then a sounder relation can be established.

Many would add to the list of semi-religious features in our government the Sunday laws, and some even the laws restricting divorce, in states where those laws approximate the rule supposed to have been laid down in the gospels. But this appears to have been a confusion of thought which leads to many misapprehensions. Laws prohibiting labor on Sunday are based, and must be based, solely on the ground that one day's rest in seven is found to be a physical and economic good, of which employers are not to be allowed to deprive their employees except in cases deemed by the law making power to be necessary. Laws prohibiting Sunday amusements and Sunday liquor-selling come under the head of ordinances for peace and quiet during rest time, and may be compared with police regulations as to noises or disturbances during the night, and other public nuisances. Neither class of laws can be defended if construed as attempts to force the people, by a process of negative limitations, into observing Sunday as a day of religious worship. The law takes cognizance, without approval or prejudice, of the fact that many citizens do so employ that day, and protects them in a reasonable freedom from labor and from annoyance; but this phase is merely incidental to the more important civic view of Sunday as a rest day. Special legislation concerning Sunday closing at semi-public exhibitions is to be regarded in the same way.

Christian leaders do well to fight, and fight hard, against the tendency to increase Sunday labor and Sunday amusements. But every time that they confuse their arguments by reference to the religious sanctions of Sabbath observance, or even by the use of terms, such as "desecration," which involve religious principles, they harm the cause which they are trying to support. The case stands thus: Legalism and the Christian use of Sunday have nothing to do with each other, either in the civil or in the religious sphere. For in the civil sphere legal regulation can and should go no further than to insure a day free in the main from enforced physical labor and to secure a reasonable quiet which promotes rest and prevents interference with worship. And in the religious sphere the Christian use of Sunday is not a matter of law but of enlightened liberty—not the Sabbath of the Pharisees, or even the Sabbath of the written law with its prohibition of a fire and its capital punishment for wood-gathering; but the Lord's Day of the early Christian church, a voluntary and cheerful setting apart of a day for spiritual refreshment and worship, which can manifestly be governed by no statute more specific than the universal law of love to God and man, interpreted by the example of Jesus.—The Standard.

### Unrest in the Ministry.

BY H. WALKER VINCENT.

The work of the Christian ministry is one that angels might well envy. The lowliest place in his kingdom where a real messenger of God labors is filled with an honor that no earthly splendor could ever give. The teaching and the preaching of his blessed word . . . what a privilege however great the suffering. And yet in the lives of men who have said to Jesus Christ, "I will follow whereso'er thou leadest me," in these very lives there is an unrest. I think it is not putting the case too strongly to say that seven out of every ten in the ministry to-day would be glad to change their field of labor if the way were open. This is a sad fact and surely it is not out of place to ask the cause of this dissatisfaction.

In the first place a sorry preacher is he whom God has not called. Dissatisfaction and unrest will trouble him wherever he goes and he will vex his soul with many changes till he leaves the work for those who are chosen to bear the King's messages. Sometimes a minister's service is worth about \$5,000 in his own mind, when the people only give him \$500, and it is not strange that he should desire a change. A clear loss every year of \$4,500. Are we wrong in supposing this to be a large factor in causing dissatisfaction in the ministry—men not getting what they think they are worth?

Then, again, there are peculiar difficulties on every field which do not always show themselves at the beginning of one's labors, but little by little as a man enters into the reality of the work, the skeleton faces and frightens him. A stubborn deacon, or a whole board of them for that matter, a fiery headed Sunday-school superintendent, some long tongued agent of the "old serpent," a lack of godliness on the part of many of the church members make other fields of more consecrated and appreciative people fill the dreams of the dissatisfied preacher.

It is possible that the ministry would be better satisfied as a body if they were not so dependent upon recommendations, photographs and newspaper clippings to make their calling and election sure. It would certainly save many a restless night if preachers of God's word would remember this old but blessed truth, "He that pusheth the Lord's doors will get his fingers pinched," and he ought to.

It may be that the chief cause of a changing ministry is due to this, that too few men enter deeply enough into the real work, suffering, and necessities of their fields to be bound. Whenever a man really gets under the load of the church he is serving, he is not likely to get away however much he may grow, but will manifest the true heroic spirit, the willingness to suffer for the gospel's sake and nothing but the unmitigated leading of God can persuade that man to give up his work. Bigger salaries, broader culture, fewer difficulties will not enter into it. For he will believe with all his soul that God led him to his place of service and there will he stay till an unwavering hand shall lead him forth. May the time speedily come among the ministers of his word when personal preference will be lost sight of in the earnest determination to do his will. Then will we be his messengers indeed, and each of our lives will furnish the sublime music to the victorious words, "I have fought a good fight, I have finished my course, I have kept the faith, thenceforth there is laid up for me a crown of righteousness."—Commonwealth.

### Love's Conspiracy.

The profoundest writer of any age, in dealing with the mysteries of human life, said: "To those who love God, all things work together for good." Study the text and your interest increases. Literally, everything unites in a conspiracy of love to help the Christian. Here is a combine, a trust, under the management of the Infinite, worthy your membership. Co operate with God in this promise, and happiness is as certain as gravitation.

In times of trial do not say: All these things are working against me. There is no order, no law of love working for me in life. In our cotton-mills, to the first-time visitor, the looms, spindles and shuttles appear to be in utter confusion. But the packing room reveals, in the finished cloth, a conspiracy of happy service. So would your Father weave, in his great factory, all the events of your life into a beautiful character-garment. As the fleeting, lawless, magnetic clouds of the aurora form above the quiet observer's head a crown of glory, even thus will the seemingly fortuitous affairs of your life, when you are rightly and trustfully related to them, issue in a coronation hour more joyful than that of kings.—J. W. Brigham.

### Snowflakes.

I love to see the snowflakes fly,  
So soft and silent through the air;  
So purely white, so wondrous fair,  
Like spirit birds from out the sky.

I love to see them lightly fall,  
On e'en the meanest things of earth,  
As though to them each had its worth,  
And all were worthy to be blest.

I lift my eyes and see the clouds,  
Not fierce and dark but only sad,—  
For surely thy could not be glad  
To see the snowflakes weaving shrouds!

O'er moor and lake, on plain and hill,  
They spread their mantle soft and white,—  
And oh! it is a wondrous sight  
To watch them work with magic skill.

They cover e'en the smallest flower  
That blushed beneath the summer sun,  
And act as though 'twere only fun,  
To exercise such magic power.

They do their work with grace and speed;  
Their duty is a pleasant task,—  
The reason why we need not ask,  
So plain it is, that all may read,

They gifted are with future sight,  
They see not death but only rest,  
And so they work with joy and zest  
To cover nature for the night.

They see ahead the glorious morn  
When singing birds shall thrill the air  
With merry music everywhere,  
To greet all nature newly born.

Wolfville, N. S., MABEL VERNON JONES.

### A Thanksgiving Prayer.

BY REV. W. F. DICKENS-LEWIS.

God of Mercy, God of Grace,  
On all Thy bounties to the race,  
On all Thy gifts to good and kind,  
We cast a loving look behind,  
And thank thee.

We come to Thee, O God of Love,  
For our blessings from above;  
For all the mercies of the year,  
To Thee we humbly would draw near  
To thank thee.

We lowly bend before Thy throne,  
For harvests which Thy hand hath grown,  
For health and strength of mind and heart,  
For prosperous commerce of the mart,  
We thank thee.

For peace within our Nation's land,  
For guidance by Thy gracious hand,  
For gifts which to Thy love belong,  
We worship Thee in tuneful song  
And thank thee.

We bless Thee, Father, for our Church,  
And darkened souls Thy love doth reach  
In triumphs which the cross hath won;  
And till the days of earth are done  
We'll thank thee.

—New York Observer.

## Messenger and Visitor

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S. MCC. BLACK

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### A History of the Baptists of the Maritime Provinces.\*

Some months ago we were permitted to examine the proof-sheet of Dr. Saunders' History of the Baptists of the Maritime Provinces. The book in its completed form has now been laid upon our table. We are glad to find that the author's work has been given suitable typographical setting and that the very favorable impressions we had formed of the work itself are confirmed upon re-examination. The History makes a volume of 520 pages, besides the space occupied by portraits. It is printed in good clear type on a superior quality of paper, and the binding is attractive, although the covers are perhaps not quite so heavy as they should be for so thick a volume. There is an appreciative introduction by Dr. Keirstead, a well-arranged table of contents prepared by the author's son-in-law, Mr. Clarence King Moore, M. A., of Harvard University, and a fairly full index at the back of the book. Distributed through the volume at convenient intervals we find more than 130 portraits, most of them full page pictures, though there are some—as in the case of the missionaries—which appear in groups. They are the pictures of ministers and other men and women who are or have been more or less prominently connected with the denomination in these Provinces. Here we have such likenesses as the art of their time was able to preserve of the faces of some of those who were known as "the fathers," and also many others, some of whom have passed away, while others are prominent in the ranks of the living. Some forty-five pages at the close of the book are devoted to brief biographical sketches of the ministers of the denomination who have passed away, and a few of the more prominent laymen now deceased, with brief sketches also of persons now living whose portraits appear in the volume. The facts embodied in this part of the book will add very considerably to its value as a work of reference.

We have previously expressed our hearty commendation of the general plan of the work and our appreciation of the author's historical insight, literary skill and the general character of the achieved result. He has devoted himself to his task *con amore* doubtless, but the task has not been an easy one. The book must represent indefatigable industry in the investigation of facts, as well as great patience in the digesting of materials, and large ability in giving to the facts their proper historical setting and literary expression. The book is much more than a collection of biographical sketches of the men who have been prominently connected with the Baptist denomination in these provinces, and a transcription of undigested records. It does not merely give us the bare facts connected with the rise and progress of the denomination; it tells us of the influences, subjective and objective, by virtue of which and in connection with which, that rise and progress has been accomplished. It is a matter of great interest, not to Baptists only, but to others, to have so comprehensive and so intelligible an account as is given in the earlier chapters of this volume of the different religious forces operating in the early history of our country, and also of the social and political conditions prevailing at that time. We shall the better understand our responsibil-

\* HISTORY OF THE BAPTISTS OF THE MARITIME PROVINCES, By Edward Manning Saunders. Halifax, N. B.: Press of John Burgoyne.

ities in the present if we understand our relations to the forces and movements of the past.

Two interesting chapters are given to historical sketches of the Free Baptist body in Nova Scotia and New Brunswick, written by worthy representatives of that body. Rev. Edwin Crowell, M. A., has written of the Free Baptists in Nova Scotia, and Dr. Joseph McLeod has contributed a similar sketch of the denomination in New Brunswick.

The history of our denomination in these Provinces is largely, for the last three quarters of a century especially, the history of our mission and our educational work. As a matter of course, therefore, the History discusses the forces and conditions by which these enterprises came into being and the facts connected with their rise and progress. Very naturally the educational work of the denomination, centering in the founding and fostering of Acadia College, has been given special prominence. If Dr. Saunders' History shall meet with unfavorable criticism at any point, it will be probably in connection with his treatment of the political aspects of the College movement. We are indeed disposed to question whether it were best to give this matter so much prominence in a book written at the present time and with the general purpose that a History of the Baptists of these Provinces must have in view. Of course it is all a legitimate part of Baptist history, and the chapters of the book in which this matter is dealt with have been written, we judge, with particular care after long study of the subject, and doubtless with sincere purpose to present facts and principles in their true light. This part of the book will be read by many with special interest. It is indeed a most interesting and stirring story, and for younger readers especially, throws much light upon the development of our educational work and the ideas and forces to which it has stood and still stands related. Through personal knowledge and immediate tradition, Dr. Saunders has an acquaintance with the facts of the conflict of which he writes possessed probably by no one else now among us, and he has made diligent use of superior opportunities for investigation. We are therefore disposed to regard this history which he has given us of the development of our educational work as of great value and to discount any considerations which might seem to weigh against the narrator's impartiality. At the same time it is perhaps not unreasonable to question whether the time has yet come when this subject can be dealt with either by writer or readers in an entirely calm and historic spirit.

But whatever legitimate criticisms there may be in respect to this or to other features of the book, the work which Dr. Saunders has been enabled to bring to completion in spite of some serious physical weakness and suffering which have increased the difficulties of his task, is one which we are sure must win very general and hearty appreciation and commendation. We heartily congratulate the author that he has been enabled to render this large service to the denomination, and to crown his other important labors with a work which will perpetuate his name to coming generations. This History of the Baptists of the Maritime Provinces is a book which no intelligent Baptist in these Provinces can afford not to own and read. It is indeed a book which will have a large and legitimate interest beyond the limits of these Provinces and our own denomination. We trust that this enterprise so happily carried to completion may also the author not only much satisfaction but also tangible financial result as a reward of his labor.

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#### Editorial Notes.

—"The movement of population from the North-western portions of the United States to the recently opened lands in Canada," says the *Watchman*, "will greatly affect many of our home mission churches. Just as they are becoming firmly rooted they find the very soil in which they are planted is washed away by the movement of their constituencies."

—A London despatch, published in many of the daily papers a few days ago had reference to Lord Rosebery's speech on the Education Bill in the House of Lords, and credited his lordship with comparing certain supporters of the Bill with the children of Gideon who imposed upon Joshua with their old rags and mouldy bread. Whoever may be responsible for the "children of Gideon," it is probably not Lord Rosebery.

—The figures in connection with the vote on the Ontario Liquor Act have been steadily growing as the re-

turns from the different sections of the Province have been coming in, and the majority in favor of the Act has been as steadily increasing. The vote as reported by the *Toronto Globe* on Friday last had reached a total of 254,072, of which 166,050 were cast for the Act and 88,022 against it, giving a majority for the Act of 78,028. It is not unlikely that full returns will show an affirmative vote of 170,000, and a majority of 80,000 for the Act. Under all the circumstances the temperance people in Ontario have no reason to feel like a defeated army, and it is quite evident that they are not feeling that way. If they make a wise use of the situation they will be able to dictate terms to the enemy.

—Some persons consider that \$1.50 is a large price to pay for a religious newspaper and are inclined to blame the directors of the MESSENGER AND VISITOR for not reducing its price. This the directors would be very glad to do if it were practicable, but very careful consideration of the conditions leads them to the conclusion that reduction in price is not practicable without a corresponding reduction in quality, and this they are persuaded is not generally desired by our people. It is the general experience of papers which have tried the experiment, that a reduction in price of a denominational paper does not lead to any very material increase of its subscription list. The experience of the *Christian Register*, the Unitarian paper of Boston, illustrates this. The *Christian Register* has an endowment of \$50,000 and its subscription price was \$3.00 a year. The experiment was tried of reducing the price to \$2.00, but it did not prove a success and the managers now find it necessary to return to the old price.

—The *London Daily News* has entered upon the work of taking a religious census of the great metropolis. The census does not appear to aim at doing much more than to register the attendance at the various churches and chapels on various Sundays. This in itself, however, is no small undertaking. For this purpose London has been divided into twenty-nine districts in one of which the census will be taken every Sunday for a period of six months or more. No one but the organizers will know what district is to be visited on any particular Sunday, and the enumerators themselves will not know until the previous Friday, when they will receive a card telling them what church to go to. There they will find a superintendent who will assign two to every entrance and who will give them census cards ruled into squares on which to mark separately every man, woman, boy and girl who enters that building. The average of church attendance in London is very low. The opinion has been expressed that the census now being taken will show that not one in a hundred of the adult male population of the city ever enter a church. The census may serve to emphasize a sad fact only too apparent. But the great question will still be, How are existing conditions to be improved?

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#### The Vote on the Referendum in Ontario.

In discussing the vote taken on the Liquor Act in Ontario on the 4th inst, the *Canadian Baptist* says:

"The fourth of December has come and gone. It will go down into history as one of the momentous days in the annals of our country. Those who went out and voted for the Act have no regrets. They can stand at the bar of their own consciences and before God and feel they did their part to banish a great evil and right a great wrong. The many good men who refrained from casting their ballots when this time of crisis and great opportunity was on may not feel so well satisfied. There is the responsibility for the failure to secure the number of votes required to bring the Act into operation. It is not for us to condemn. To their own Master they must stand or fall.

"We are sure few votes have ever been cast representing more solid conviction and unselfish regard for the general welfare than that in favor of the Act. It also goes without saying, that while there may have been many who voted "nay" conscientiously, a very large proportion of the vote on that side represented a pitiless disregard of the rights and claims and interests of multitudes, for the sake of a grasping greed, and desire for self-indulgence at any price.

"The vote which was polled, upon ordinary conditions, would be regarded as a splendid victory. While not satisfying to the hopes of the most sanguine, in the largeness of the number recorded, in the majority secured it should gratify the most exacting. Many reasons may be given why the full prohibition vote was not polled. The roads were bad. Large majorities had twice already been given for prohibition and nothing had come of it; many feared the same result now. Many thought the terms of the Referendum made success hopeless, and refused to exert themselves for what they thought foredoomed to failure. Some did not care to endorse the Referendum method by voting. The political papers were silent for the most part, or gave ambiguous utterances, thus giving the impression to political partisans that the issue did not concern them. Some objected to the Act because it did not go far enough. The liquor party did not put up an open fight fitted to stir up the opposing forces. Still other reasons are given why some in real sympathy with prohibition did not vote.

"The Act has, however, been defeated; but it has been defeated by conditions and not by the will of the people. It does seem strange that anything can suffer defeat when only a fraction less than two-thirds of those voting are in its favor. Neither can it be said that the small vote against is due to lack of effort on the part of the liquor party. Encouraged by the result in Manitoba, owing to the determination of so many prohibitionists to refuse to vote, they did their best and even boasted that they could beat the prohibitionists "hands down." That their vote is not so large as in previous contests is due, we believe, very largely, to the fact that many voted to banish the bar who would not vote for the mere principle of prohibition. Probably this is the first time in the history of legislation, when a measure, not involving a change in the constitution, has been defeated, although nearly two to one of the votes cast were in its favor."

The *Presbyterian* of Toronto discusses the same subject along similar lines. In reference to the outlook now for the temperance cause in Ontario and the demands which should be made in the interests of that reform the *Presbyterian* says:

"What, then, is the next move? The wiping out of at least one-half of the bar-room: in May, 1903, and the granting of but little grace to the remaining half. Certainly not less than that will be tolerated, and both the Legislature and the liquor traffic may take that into account. The government may well rejoice, for the heaviest burden it now has to carry is the lawlessness and insolence of the liquor traffic. And the liquor men have themselves to blame, for the temperance campaign would have gained little in power and prestige had it not been for the traffic's steady-going violation of the provisions of the Licence Act, the moral contagion of the bar-rooms, its indecent flouting of public opinion, its damaging influence, its defiance and, as is sometimes suspected, its corrupting of public officials. The liquor traffic's brood is now coming home to roost.

"The cities and towns, where the bar-room is best known, have spoken for its abolition and for the putting down of the treating custom. In the rural districts the bar-room has no friends. And the drinking-club is in the same condemnation. What would remain? Nothing but the licensed liquor stores. And that raises the question of a change of system. The closing of the bar-room would lay upon the liquor stores and the clubs and the drug stores a burden of temptation which, under the present licensing system, neither they nor the bar-rooms are able to bear. What then? The selling of liquor for domestic and other purposes should not be carried on by a licensed trader whose business instincts and financial necessities require him to push his trade. That element of private profit is one factor in the confessed break-down of the licensing system. It is inherent in the system and cannot be eradicated by more stringent restrictions and increased inspection. From Windsor to Ottawa and from Ottawa to Rat Portage the same report comes—constant violation on the part of the liquor traffic unmatched by anything competent in the Licence Act or in its enforcement. Is it not evident that, as things now are in Ontario, the present licensing system is essentially defective? Should not the new temperance reform programme contain not only the abolition of the bar-room but also serious and first-hand study of other systems having in view the elimination of the element of private gain from the retail sale of all kinds of intoxicating liquors? Looking steadily at the question as it now presents itself we see that two points emerge into outstanding prominence: the abolition of the bar-room and a better system for the control of the liquor store. All friends of temperance; whether prohibitionists or not, can work heartily and to real purpose in the carrying out of that programme."

Ontario Letter.

The readers of the *MESSENGER AND VISITOR* know that we have been for several weeks in the excitement of a Temperance campaign. Both parties have worked vigorously with pen, pamphlet, and personal canvass, sparing no expense of labor. Our hindrances have been avarice, appetite, and apathy; and the last was the worst. The act was provincial only. It prohibited the sale but not the manufacture and importation of liquor. It could not be enforced. These were conscience soothers for the stay-at-homes, and many there were who indulged them.

In order to secure safe sentiment for the enforcing of the Act, Premier Ross asked for 212,723 votes, in its favor. All previous experience was against the possibility of such a record, but the Temperance people faced the situation, and did their best to meet it. The result was, so far as learned to the moment of writing, 128,815 for, and 76,469 against. Thus, the "Liquor Act of 1902" will not become law. Was the campaign a failure? Decidedly no. It was educative. Thousands of boys and girls were initiated into temperance work, and will not forget what they saw and heard. It was orderly. There was not a disturbance during the whole campaign. It was significant. To the surprise of all, the cities gave large majorities for the Act. Of 97 constituencies, only 12 gave adverse majorities. If the voice of the people means anything it means that Ontario is disgusted with the saloon, and that sooner or later the bar must go. It is to be expected now, that during the coming session of the legislature there will be introduced some radical measure by which the power and presence of the saloon will be decidedly restricted, and the motto of the campaign ("ban the bar") will be realized. P. K. D. Port Hope, Ont.

New Books.

WHEN JESUS WAS HERE AMONG MEN. By Nellie Lathrop Helm.

This book is evidently written with the purpose of making the facts of the Gospel narratives interesting to children. The author has presented the subject in the form of a story and has connected many of the facts related to Jesus in the Gospels with the experience of imaginary persons. Whether the effect upon the minds of children generally will be better than if the story were told without the aid of fictitious characters we may be permitted to doubt, but in some instances such a book may serve a good purpose.

—Fleming H. Revell Company, Toronto.

THE QUEEN OF LITTLE BARRYMORR STREET. By Gertrude Smith.

This is a very delightful story, told in a sprightly and charming style. It reads quite like a fairy story, and no doubt is just as true as a fairy story could be. It quite takes one out of the ordinary world. The skies are almost absolutely cloudless. Some of the many people met with in its story are quaint and amusing but all are good and unselfish. Almost everybody behaves most beautifully to everybody else, and of course everybody is happy. What little troubles come into view are like distant clouds that belong to a storm that has quite passed away.

—Fleming H. Revell Company, Toronto. Price 75 cents, net.

THE LORDSHIP OF JESUS, by Milford H. Lyon.

The author believes that there is an abundance of potential energy in the religion of Christ still undeveloped to stir all Christendom to its depth and to arouse men out of the spiritual lethargy into which so many have fallen. He makes no claim to the discovery of new truth. His aim has been rather to emphasize and apply the old in the chapters into which the book is divided the author discusses The Source of Life; The Supreme Authority for Instruction; The Guide of Action; the Basis of Christian Unity; The Will of God; Jesus as Lord in the Home; Education in Society; in Politics; in Business; in the Church; The Christian Incentive for Service; The Preparation for Christian Service.

—Fleming H. Revell Company, Toronto. Price 50 cents net.

LETTERS FROM A SELF-MADE MERCHANT TO HIS SON.

This is a book of 312 pages. The contents assume to be letters written by John Graham, Head of the House of Graham and Company, Pork Packers, Chicago, familiarly known on Chicago as "Old Gorgon Graham," to his son Pierrepont facetiously known to his intimates as "Piggy." The real author of these letters however is Mr. George Horace Lorimer, the brilliant young editor of the Philadelphia *Evening Post*. If a real business man had written the letters they would doubtless be different in character, perhaps more valuable, but probably would not have commanded so extensive an audience. The book is one of the most popular of recent publications.

—William Briggs, Toronto. Price \$1.25.

MUSINGS BY CAMP-FIRE AND WAYSIDE, By William Cunningham Gray.

This is a very charming and helpful book. Its author, Dr. Gray, the late editor of the *Interior*, of Chicago must have been a man of strong and winsome personality. He loved nature. He delighted in forest, and stream, lake and mountain. He loved the freedom and abandon of camp life. He knew the animals and the birds, the trees and the plants. He was a kind of high priest of nature. To him Nature revealed her secrets and her lore, and he interpreted nature to his fellowmen. It is very delightful to be permitted to accompany him on the many paths in which he leads us in this volume. Very delightful to sit with him by the campfire or thread the ways of the wood with him, or paddle with him on lake and stream, or sail or fish or hunt with him, for though Dr. Gray was not in his later years at least a slayer of wild animals for the sake of sport, he knew well their habits and their haunts, and sometimes made assay to capture them alive. But the talk is not all about nature. There are musings on the deep problems of human life, for the communings with nature start many a thought and reflection which have to do with man's intellectual and spiritual development. It is a good book to pick up for a leisure half hour or when the brain is too weary for toil. It is restful, but it is also suggestive, stimulating and helpful. A very suitable book for a Christmas present.

—Fleming H. Revell Company, Toronto. Price \$1.50 net.

FAITH AND CHARACTER. By Newell Dwight Hillis.

A new volume from the pen of Dr. Hillis will be welcome to his many admirers. This is a small volume of 134 pages. The publishers have made its externals attractive, and both in character and appearance the book is very suitable for a Christmas or birthday gift. This volume is characterized by the excellencies of thought and style which have won for Dr. Hillis a very considerable reputation as an author. In its first chapter it discusses the question. What is it to be a Christian? This question is asked especially in view of the supposed changes touching moral and religious truth which have been wrought by modern science and culture. These changes, the author holds, are more apparent than real. It is in the light of science we have re-written our theories of conscience, of sin, of churches, of creeds, we have not changed the great facts which these theories describe. Indeed so far from science having disturbed any of the great fundamental facts of Christian life. It has only strengthened them by the new explanations. As to the condition of the Christian life the author holds that the whole emphasis is upon loyalty to Christ as Master and Saviour. A man is not a Christian because of the correctness of his ideas concerning the Bible, or of his creed or of his attitude toward a priesthood or an ecclesiastical organization. However important, these are not the first essentials. The one essential thing is fidelity to Christ

himself. The later chapters of the book deal with "The Obstacles and Excuses that stand hesitant before the threshold of the Christian Life;" "Man's Need and God's Love;" and "Soul Growth: Its scope, its laws, and its Divine Measurements."

—Fleming H. Revell Company, Toronto. Price 75 cents, net.

JUST SO STORIES. By Rudyard Kipling.

This newest book of Mr. Kipling's will be sure to afford great delight to the little folks. The serio-comic vein in which the story is told of how some of the animals acquired their distinguishing characteristics—as for example, "How the Leopard got his Spots;" "How the Rhinoceros got his Skin;" "How the Camel got his hump," and "How the Elephant got his trunk," is very captivating, and the "Just So Stories" will no doubt be read with great interest not only by little folk but by the children of a larger growth. Paper, type and binding are all that could be desired, and the illustrations which are by the author himself will add materially to the pleasure of the readers. Just the book for a Christmas present.

—George N. Morang, Toronto. Price \$1.50.

A Call For Holier Living.

Purity of heart and life is needed at all times; but now, when there is a tendency in so many places to lower the standard of rectitude, to tone down God's moral code, to ignore high principle, to cast aside the demands of inspiration as a rule of faith and practice and to live independent of home and church connections and influences, there is certainly an increasing call for a holier living. Holiness gives force, beauty and permanence to the spirit which we manifest, to the words which we speak and to the actions which we perform. A holy character carries weight everywhere. Possessed of it, we multiply our power in the community, in the family and in the church. If we felt more our responsibility and lived more up to our position as burning and shining lights for our Lord, his religion would be far more potent than it is, and the resultant benefits would be far greater than they are.

As a model, our Lord may stand far in advance of us, but we should never lose sight of him as the object of our inspiration and conformation. He was pure in aim, in speech, in conduct and in words. In his day no one could find in him the least defect. Accusations were made against him, but time soon exploded them, and they fell harmless by his side. Succeeding ages have vindicated him as the perfect man. His enemies admit his inherent and external purity. Friends magnify and extol it. Upon it his church is founded. By it his followers shape their life, and unto it, as a final accomplishment, are they to come in order to their highest spiritual and eternal blessedness.

True, they cannot reach it by a leap, or by a spasmodic effort, but daily are they make it the object of their pursuit and the goal of their attainment. Progress toward its realization must be growingly marked and manifest. Each step in the accomplishment increases personal influence for good, redounds to individual profit, and glorifies the King of Heaven.—Selected.

Prayer.

BY REV. O. P. GIFFORD, D. D.

The Bible is an art gallery whose walls are hung with pictures of men at prayer. Men in all ages, under all conditions, have prayed. The body is bound to the earth by the force of gravity, mind goes out to mind in thought, heart goes out to heart in love, the soul goes up to God in prayer. There would be no civilization without gravitation, there would be no mental life without exchange of thought, there can be no spiritual life without prayer. Prayer is the soul's gravitation toward God, prayer is the soul's exchange of thought and life with God.

Men doubting the force of gravity would not build but burrow; men shrinking from exchange of thoughts soon cease to think; men neglecting prayer burrow in the animal life, and become bankrupt in soul.

In prayer we do not so much seek to yoke God's will to the chariot of our purpose, as to find what God's will is concerning us and get strength to do it. We do not so much seek to get favors from God as to get God himself. We seek electricity that we may use it for light and power; we seek God that he may use us, making us the light of the world, his power in the earth. We bring our needs to him that he may satisfy them or show us how needless they are; we bring ourselves to him that he may fill us with himself.

When the sun rises even the foolish virgins need no oil. When the Sun of Righteousness arises and shines through the east window of prayer, we cast our empty lamps behind us to be forgotten. With sufficient grace the thorn in the flesh becomes a nail driven into a sure place on which to hang the wreath of victory. Holding the golden chains that bind the round earth about the feet of God, our hands are empty of our own needs, but so full of God that we know not our own needs, with which we came to pray.—Ex.

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

### How Dr. McLure Saved A Soul.

BY JAMES TODD, D. D.

It was a wintry night in October when I boarded the car in Chicago to return to my home in Michigan. I had shaken the sleet from my ulster, thrown it over the back of the seat, and sat down beside it, when a voice called in a friendly tone, "Hello, Doctor."

I immediately sat upright, and looked forward to see who saluted me, and at once recognized the familiar faces of Mr. and Mrs. H—, two of my parishioners. I hastened to meet them, and soon learned of the serious illness of Mr. H—, who at home was familiarly known as "Bob." They had been to consult a specialist in Chicago, and had spent a week with suburban friends, as a cordial to the medicine and a tonic for the patient.

"I am very weak, doctor," he said, "but am gainin' hame for a little, and will bide-there tae vote for McKinley, and then I'll come back and see the specialist, for he has helped me."

Mr. H— was a Scotchman who had come to this country when a mere lad, and his speech when in weakness or excitement was liberally seasoned with Scotch doric. His religion had not borne the test of the Atlantic ocean, nor the license of life of the wilder West. He was religiously indifferent with sometimes a tinge of bitterness, born of disappointment and loneliness, which savored of pessimism.

Once he admitted: "I'm gey fond o' a dram; religion is not what it once seemed to be; I dinna like these ministers who rant in sermons, an' tell stories, tae frichten (frighten) the bairns. But I like tae hear the doctor preach once in awhile, because he is Scotch, and for the days of auld lang syne."

In the morning we reached our destination, and as I said good-bye I added: "I am coming to see you, Robert, as a man and a friend, but not as a minister."

"Well," he replied, "I'll be glad to see you; guid mornin'."

A few days afterward I fulfilled my promise, and found him resting on a lounge. His cough had grown worse, and a sickly pallor hovered around his naturally ruddy cheeks.

We talked as only exiles can of the home across the sea, and of new-found friends in the land of our adoption. The theme was a sacred one, but no reference was made to religion. He was averse to that, his sickness forbade discussion of the subject, and my "not to call as a minister" was religious, and must not be broken without sufficient cause.

However, even under the shadows he was cheerful, and laughed till he coughed as he said: "I told the neebors ye were comin' tae prepare me for burial; but I said, I'm gainin' tae cheat him, minister though he be."

It was a weird scene, in which the longing for and the pride of life were struggling with the inevitable, and as I left him I felt comforted with hope, which was dressed in assurance as I remembered the Master's words, "Haste."

On my next visit I found him still weaker, the hacking cough more troublesome, and his manner less pleasant.

"How are you to-day, Robert?"  
"I am not very weel, but the doctor has just left. I've been waverin' hoo it is sick folks in this toon dinna like the minister tae see them, an' pay the doctors for comin', who fairly tire them. Nae doot it's the mule in man that accounts for it."

After a pause I asked: "Robert, would you like me to read you a Scotch story? I brought it along with me, believing it would interest you. It's a good one, but should it seem to weary you, just tell me, and I will stop reading."

His eyes suddenly brightened, and his hungering nature spoke: "It's just the thing I want."

I took from my pocket a copy of "Beside the Bonny Brier Bush," and read from "The Doctor's Last Journey." As I read of the doctor's longing for Drumsheugh, and their friendship for each other, he said, in softened accent, "That's true for Scotchmen." As I proceeded to read of the struggles of the doctor and Jess, his eyes were moistened with tears. When I read the doctor's confession to his friend, he whispered huskily to himself, "That's me, that's me."

When I had finished the chapter and closed the book, the citadel of his heart had surrendered, and the enemy was weeping like a sorrowful child. I gently pressed his hand and quietly slipped from the room, and left him coming to himself with his past hanging threateningly over him, the uncertain future demanding recognition, and his soul hemmed in between.

Next day I asked, "How did you like the story, Robert?"

"Ah, it was grand. Will ye read frae it to me again?"

I again opened it, and read McLure's confession. As I finished it he interrupted my further reading by an earnest one of his own: "I have na gotten over that a' night. Doctor I am waur (worse) than he; for I did not regard God, and I turned my back on the kirk of our fathers and my past early training. I sometimes cursed a wise Providence, and

defied him. When I gaed to the church it was often to boast hoo I knew a guid sermon, or to find fault wi a poor one. My family has had a bad example frae me. I have been untrute tae my trust, an' unfaithful tae my God. I am kent this day as 'reprobate Bob.' I laughed even at deith, and it is hard for me tae seek pardon, and my sins I remember this day."

He turned wearily on the lounge and tried to hide his face, which reflected the inward struggle between hope and despair.

"But you can do as the old doctor did? He, too, was very sorry, but he trusted God would have mercy on him."

"Cud ye pray for me, doctor, and I'll try?"

We prayed that the entrance of the Lord's word might bring light to this one groping in the darkness, that the sick one might have the quiet and consolation of Christ's peace, and the wandering sheep be restored to the fold.

"That's better; I see it clearer noo, and I'll houp in His mercy. Come again the morn'."

Many days passed before the death angel came and claimed Robert as his own, and sweet was the fellowship we enjoyed together. His trust was childlike in simplicity, but it was both clear and strong. His disposition was as completely changed as the mist covered mountain is by the rising sun. He was cheerfully patient during the remainder of his trying illness, though he had formerly been a sour and irritable man. During my visits afterwards he was most anxious that nothing should interfere with "oor worship," as he termed our devotions together, though, Scotchmanlike, he was most conservative as to verbal experiences.

One day, shortly before his death, I asked him, "Robert, would you not like to give some further expression concerning your changed condition?"

He replied by falteringly repeating the twenty-third Psalm, making only one mistake.

Knowing his past life, I felt a little surprised at the accuracy in the recital of it, and asked, "Robert where did you learn that?"

In the Sabbath schule in Lead Hills when I was sax year auld. But since ye read to me about Dr. McLure, and showed me I was wrang, and the Lord's mercy, it has a' come back tae me. An' the things I learned frae my mither, and my teachers at the schule when a laddie, are my comfort to-day. An', doctor, some day after I hae gane hame tae them, dinna say I died a saint, but, if ye think it'll dae any guid, ye might tell hoo Dr. McLure helped to save a soul.—The Presbyterian.

### Frisky and His Friend.

He was only an ordinary striped squirrel, shy as the rest of his woodland companions, until Ralph took the notion to tame him.

With a quick dart he would seize the nut placed upon the ground to entice him, and, having carried it to a safe hiding-place, return for another.

One day the nut was not in its accustomed place, but Frisky's bright eyes made a discovery. Half-way up the legs of the strange-looking creature near him was something resembling the nut he was in search of, and he darted up, tucked it away, and was off like the wind. The next time he got two.

After several of these journeys, the strange object from which Frisky seized the waiting nut moved a bit, and Frisky vanished and was not seen again that day. Ralph was not discouraged, however. He did not expect to tame a squirrel in one day or a week.

In less than a month Frisky had become so well acquainted with his two-legged friend that he would wait patiently while Ralph cracked the nut and hid it inside his collar or up his sleeve.

After Frisky had found the nut, he usually perched upon Ralph's shoulder and once upon his head, where Cousin Ned discovered him one day enjoying, with evident relish and in happy security, his noon repast.

Ralph then made the joyful discovery that his little woodland friend really knew him and trusted him.

His cousin Ned, although well supplied with nuts, could not coax Frisky to dive into strange pockets or perch upon strange shoulders.

After school commenced in the autumn, Ralph used to get up half an hour earlier that he might have time to visit his pretty pet, who was almost always waiting, sometimes upon the stone wall with his bushy tail spread over his back, and sometimes upon the ground, whence a loud chattering call would always disclose his whereabouts.

"Oh, dear!" thought Ralph as he hurried along one morning, "there's Frisky and I haven't a nut."

Frisky evidently had been waiting some time.

"Chut, chut, chut!" he was scolding, as he ran to and fro.

Poor Ralph was at his wit's end, as the squirrel darted into an empty pocket, whence he emerged colding louder than ever.

Now what do you suppose Ralph did? He saw an apple on the ground—a little, hard, red apple. He picked it up and dropped it slyly into his other

pocket. When Frisky found it he seemed to think it a new kind of nut.

So excited was he with his treasure that he settled himself in Ralph's trembling little hand and proceeded to crack his queer nut. It was a long way to the little black seeds, but Frisky found them at last. What he did not lose he ate; and those he ate seemed to satisfy him as well as if their shells had been harder.

As cold weather approached Frisky's visits grew less frequent, and he finally went into his winter quarters in the tree trunk.

Ralph intends to be on hand again in the spring, however, with an extra supply of patience—and nuts.—Helen M. Richardson, in Sunday school Times.

### A True Story.

There is a city, not far from Boston, where tall chimneys stand almost as thickly as trees in a wood, and where flying shuttles weave miles of cloth each day. A great many Canadians have come here from Quebec to watch and tend the shuttles.

Polly Blanc's father was one of those who came. Polly, with her mother and father, lived in a little house close by a narrow canal, where water from the river flowed by on its way to turn a dripping water-wheel. There was another member of the family. It was Bob, a little bull terrier with short brown hair and stumpy tail.

Polly's mother was too poor to keep a nurse-maid. So one day, when she had to go on an errand, she said:

"Now, Polly, I must run down the street, and you will have to be alone. Be a real good girl, and don't go near the fire or touch the matches. Bob and you can have a good time together."

Polly wanted to go too, but her mother hurried away alone. She cried a little; Bob trotted up, wagged his stumpy tail with sympathy and licked her hand; and she crossly slapped him.

Bob slunk away behind the stove, where he watched his cross little mistress with his bright eyes. Now Polly was only six years old, so she knew a great deal more than her mother.

She climbed upon a chair, and found some matches. She forgot her crossness in her glee at watching the flame eat up the match; and Bob, hearing her laugh, came from behind the stove, ready for a frolic.

The match burned near to Polly's fingers, and she dropped it. It fell close to the pretty checked apron. The next minute Polly was running towards the door, screaming loudly. The bottom of her light dress was flaming up around her.

Then it was that Bob became a hero. He was only a dog, and did not know more than Polly's mother. But he did the best he could. He gave several sharp barks and snapped at the flames. He caught the apron in his mouth and tore off some of the burning part.

Bob's head was badly burned. His eyes smarted and his tongue was blistered by the flames he gulped in. But he still bit at the flames and tore away so much of the dress that the flames did not reach Polly's head.

Polly screamed with pain, and Bob kept up his quick, short barks.

Just then a man passed by the gate. He heard the noise and rushed in. Seizing Polly in his arms, he ran down to the canal. There was a splash and a souse, and the flames were out.

Polly was painfully burned. The doctor put cooling ointments on her burns and swathed her in rolls of cotton. But it was several weeks before her sufferings were all over.

Bob was burned worse than Polly; for his burns were about his head. It was a long while before he growled over a bone again. But he did, finally. He is not nearly so pretty a dog as he was. The Blanc family love him all the more, however. Polly never slaps him cruelly now, nor is she wiser than her mother any longer.—The Watchman.

### A Home-Made Clock.

The small boy has sprained his ankle, and while he was waiting for it to mend the hours passed with terrible slowness. An ingenious uncle hit upon a plan for amusing the boy, and at the same time sparing the mother from constant interruptions.

"Please, mamma, what time is it?" asked Johnnie.

His mother sighed as she pulled out her watch to see.

"I believe," she said, "this is the twentieth time you've asked me this morning. It's fifteen minutes past nine."

Johnnie began thinking about his skates and the perfect ice down on the pond, and the situation became intolerable.

"What time is it now, mamma?" he asked.

"It is twenty-five minutes past nine, Johnnie. And now you must really let me sew a little."

Just then Uncle Dick strolled into the room.

"Let's make a clock of our own," said he, "then

you won't have to bother your mother all the time. Take this pencil and paper." He looked at his watch. "It is exactly half-past nine, and the long ray from that south window has just touched the edge of the rug in front of the grate."

That item was written down. "Now, at a quarter before ten we will make another record, and so on, every fifteen minutes."

Uncle Dick lent Johnnie his watch and Johnnie spent the rest of the day filling out his record. As there was a west window in the room, as well as a south one, the record lasted all day long. This was what Johnnie proudly showed his uncle in the evening:

3.15 p. m.—Sun reaches south-west leg of the centre-table.

3.30 p. m.—Sun has got to the first knob on the table-leg.

3.45 p. m.—Sun shines on glass paper-weight on the table.

4.00 p. m.—Sun is in mamma's eyes, but she dare not pull down the shade for fear I'll begin to ask what time it is.

4.15 p. m.—Sun has climbed up the wall to the picture of Queen Victoria.

4.30 p. m.—Sun has just touched Queen Victoria's nose.

4.45 p. m.—Sun has just reached picture-moulding.

5.00 p. m.—Sun has set. Luckily the next day and the next were also sunny, and Johnnie scorned to ask what time it was. All he had to do was to observe the position of the sunshine in his room, and then consult his record. Not until a rainy day came did he find that his timepiece was not always to be depended upon. But by that time the lame ankle was well enough to allow him to hobble down to the parlor, where stood the cuckoo-clock.—Selected.

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Dandy.

Dandy is a little black dog. He always wears a white shirt-front and four white slippers. He has a tiny tuft of white on the tip of his silky black tail. Dandy is very fond of sweet things. Best of all, he likes doughnuts—little round, sugary doughnuts.

Miss Bessie doesn't think doughnuts are good for little dogs to eat. And Dandy knows quite well what she thinks about it.

Dora didn't know about it. One day, Dandy came into the kitchen to visit her. She was just rolling some freshly fried doughnuts in powdered sugar. How good they smelled! How good they looked!

Dandy watched every move of Dora's arms. His big, brown eyes were so wistful, Dora picked out one of the roundest and sweetest ones and gave it to him.

Dandy looked it all over. He sniffed at it daintily. He poked it with his paw. He looked up at Dora as if he wanted to say something.

Then he picked up the doughnut and, carrying it in his mouth, trotted soberly away up the path which led to the front door.

Straight into the pretty sitting-room went Dandy. Miss Bessie was reading. Dandy dropped the doughnut at her feet, gave a quick little bark, and waited, looking up into her face.

"Why, Dandy," said Miss Bessie, "where did you get that?"

A minute later Dora came in. She told Miss Bessie all about it.

Miss Bessie laughed. "You've earned your doughnut this time, Dandy," she said as she tossed it to him.

Dandy wagged his tail and ate the doughnut—even to the last sugary crumb. Then he ran out to find Tabby, the old cat, and tell her all about it.—Sel.

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The Stewardship.

Property is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom shall come in power. We owe everything to God but our sins. Fatherland, pedigree, homelife, schooling, Christian training—all are God's gifts. Every member of the body or faculty of mind is ours provisionally. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration? "Of Thine own we render Thee." All there is of 'me' is God's estate, and I am his tenant and agent. On the day of our birth a new lease is signed. On the day of our death accounts are closed. Our fidelity is the interest on God's principal. "That I may receive mine own with interest," is the divine intention. So live, that when thy summons comes to give an account of thy stewardship, it may be done with joy, and not with grief.—Maltbie Davenport Babcock, D. D.

The Young People

EDITOR W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

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Daily Bible Readings.

Monday.—Prediction of the coming of a wonderful King to sit on the throne of David. Isaiah 9:1-7.

Tuesday.—Effects of the reign of the Prince of Peace. Isaiah 11:1-10.

Wednesday.—Graciousness and gentleness of Jehovah's Servant. Isaiah 42:1-13.

Thursday.—Jehovah's Servant suffering in the place of the guilty. Isaiah 53:1-53:12.

Friday.—Birth of the Christ. Luke 2:1-20.

Saturday.—Magi visit the King of the Jews. Matthew 2:1-12.

Sunday.—What the Incarnation meant to the Son of God—Philippians 2:1-11.

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Prayer Meeting Topic, Dec. 21.

Xmas.—Its Message and Motive. Luke 2:1-20; John 3:14-17.

The passage from Luke gives us the message of Xmas; that from John its motive. The message is the most glorious announcement ever poured into the ears and hearts of a burdened nation: "Unto you is born this day in the City of David a Saviour which is Christ the Lord." It was not announced with the blare of trumpets, and with military display, but far from the city's din to the humble shepherds watching their flocks by night. Heaven's choir came down to sing concerning the wondrous event that meant so much for the family of man. It has never ceased to be told in poetry and prose. It has moved the deepest emotions in human hearts—it has awakened the love and adoration of the world.

Its motive has been to save a lost world—the most stupendous work of which man has ever heard. This work had its origin in the heart of God. The heavenly host were moved with the deepest concern, and for its accomplishment God made the greatest sacrifice possible for him to make. Surely sinners ought to be concerned for themselves.

SUGGESTED SONGS.

"Send out thy light," "With harps and with viols," "Show me thy face," "When shepherds watched their flocks by night," "Hark, the herald angels sing," "Silent night," "Hark, the glad sound, the Saviour comes," "Hark, hark, my soul," "Come to the Saviour, make no delay." J. W. BROWN.

Havelock, N. B.

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Christmas: Its Message and Motive.

Christ is a reminder of the loving generosity of God. On this day he gave his great gift to the world. Thus forever God justifies and glorifies the spirit of giving. When we give we show forth the spirit of God.

The giving of God was an expression of love. He did not give to get rid of the sense of obligation. He so loved that he gave. And the character of his gift indicates this. It was his best. He could give nothing he valued more, or that carried his life more with it. It was not a mere money gift that once given was done with. The gift of God was the beginning of sympathy, not its ending. The Lamb, we read, was slain from the foundation of the world. The gift of Christ was contemporaneous with the world's need of Christ, though it was not until the fulness of time that he actually came. Before he came and afterwards, the love of God was going out in his giving of Christ. It must be so with our giving. We cannot be like God, and send a little present as a sort of acquittal from personal interest and service. Our giving must be just the expression of our desire to put ourselves at the service of those we love.

And while God wants our love back in response to his love, and rightly expects our return to him of our best, even as he has given us his best yet he gives with perfect unselfishness. God commendeth his love toward us in that while we were yet sinners Christ died for us. "Oh, yes!" a woman was overheard to remark on a railroad train, "she is an acquaintance of mine, and I knew her pretty well. We exchange little gifts you know, at Christmas time." That is illustrative of much of our giving. It is "exchange of little gifts, you know." But Christmas ought not to be a "woman's exchange," or exchange of any other sort, where the spirit of the day is the spirit of exchange, and we are fearful lest some one should give us a present to whom we have not sent one. The love of God is a love of generous selflessness.

It is right at Christmas time to give to our loved ones who have no need, out of pure love. Jesus commended the breaking of the alabaster box, though some of his disciples called it waste. It is sweet in God's sight to look upon the happiness of his children at Christmas, as they express to one another their love by their loving remembrances. But surely also we ought to give at Christmas time to the needy. God gave at Christmas to

the lost and the utterly helpless. We ought to do the same,—giving ourselves and our money both. Be sure that you do this this Christmas Day. Think out some needy people whom you know; or, if you know none, learn of some, and bring joy into their lives truly by some gift, and, best of all, by the sympathetic gift of yourself.

To whom are you planning to give presents this Christmas?

Are any of them simply ceremonial or conventional? Meditate upon the nature of the Christmas loving and giving of God, and absorb it into your heart and life, that your loving and giving may be like his.—Robert E. Speer.

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For Christ's Sake

A relative told me the story. The author lives in another part of the world and I think she will never see this, but it is a heart experience that will help some, I am sure.

He was a minister's son and she first became engaged to him while they were both teachers in the same Sunday School. They were so happy and everyone thought them so well united, the families especially being pleased; and then they enjoyed "like precious faith."

Finally he went away to a medical school and both were waiting patiently until the completed course should give them the opportunity of being together until death parted them. His letters were always warm and loving, but little by little they revealed an interesting indifference to Christ and his cause. A terrible anxiety possessed her for months and in every way she tried to meet his objections to the truths of revelation. But at last he felt that he must avow himself an infidel.

He still loved; so did she. But she felt that she faced an alternative, the one expressed in the third verse of the poem. The struggle almost broke down her frail constitution. She was, however, victorious and came out of her fiery trial more devoted to Christ and more beautiful in character.

For herself, she wrote her heart poem, the story of her life. For a long time it was not known to others. Once however, upon the visit of a minister whose name would be known to all if I should mention it, she was told that it ought to be published. So it was, on a little card with some others of her poems; but as far as I know this has never been published in any paper. She only said: "I feel like this about it. If it could do any good to any one, comfort even one heart, it would be well worth the risk of people's guessing some of my past history. Those who don't know can only guess after all."

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My Dream.

I slept, and dreamt, and lo! before me there,  
The whole world changed, and all was bright and fair,—  
All bright and fair beneath a clear blue sky;  
The soft sweet zephyrs, floating viewless by,  
Bore on their wings the scent of myriad flowers;  
The wee birds chirped throughout the golden hours;  
They sang of happiness and love-lit days,  
And my glad heart took up their song of praise.

Yet o'er the sunshine of those joyous skies  
Stole one small cloud, and straight I turned my eyes  
From off the sight: I knew that should it stay  
And larger grow, my dream would pass away.  
It spread, and all grew strangely black and bare,  
Save where a gleam of light shone here and there  
To show "what might have been,"—and then to fade;  
And wrung with bitter grief I wildly prayed,—  
"O Lord! but lift the cloud! but give once more  
The rapturous bliss Thou gavest me before!"

Again and yet again I breathed that prayer;  
The darkness grew, and with it my despair.  
Then through the silence came a Voice Divine  
That whispered gently,—"Wilt thou not resign  
Thy happy dream, dear child, for love of Me?  
Remember all that I have done for thee  
If thou wouldst keep it, thou and I must part."  
The answer rose from out my trembling heart,—  
"My Lord and Master, for Thine Own dear sake,  
I yield my dream and at Thy bidding wake."

And so I woke. The smiling scene has flown:  
But still the little birds sing sweetly on;  
Their minor notes, so calm and peaceful, tell  
Of One who loves, and "doeth all things well."  
His hand it is that wipes away my tears.  
His tender Presence soothes my doubts and fears.  
My precious Saviour! let all treasures flee,  
But stay Thyself,—I dare not part with Thee.

—C. D. Case, in Baptist Union.

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On this Christmas day do we go to our spiritual Bethlehem? Do we see the reality of Christ as our Saviour, and do we go forth as did the shepherds, full of new light to make known concerning this saying that has been spoken to us concerning this present deliverer from the power of sin?—Bishop Vincent.

Love that gives the life away  
Hath not Christmas for a day,  
But a year.  
The right merry Christmas bliss  
Must be found alone in this,  
Others' cheer.

—Mark Guy Pearse.

## Foreign Mission Board

### 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 Chicaole, that the Spirit's power may be experienced in a large measure by our missionaries, native Christians and helpers. For a great blessing upon the hospital and reading room and that a medical missionary may be called by God for that station. That generous Christmas gifts may be given to Home Missions.

\* \* \*

#### The Lepers.

S. I. HATCH.

"You work among the lepers!" "Why, how can you do it?" "How can you go near them?" "Are they not very repulsive to sight and smell?" "Are you not afraid of contagion?" "I will shake hands with you even though you do come from the lepers." These and many such like remarks meet the writer oftentimes.

Many answers may be given. As to contagion, physicians even differ on that point. While in some countries, such as Hawaii and Nova Scotia, all lepers are entirely segregated, as much perhaps because of their loathsome appearance as for their contagion, and all intercourse with them is forbidden, in India where all kinds of loathsomeness are continually in view, where the people are generally fatalists, and where the Government is handicapped in trying to cope with bubonic plague, cholera, periodic famine and other evils, in this India, the leper is left to stalk alone through the crowded bazaars, trade in the common market, bathe in the public wells, or he is seen sitting by the roadside with other deformed wrecks of humanity, holding out his fingerless hands for the dole of charity.

True, in some localities, he is hounded away from the haunts of men, and alone or with his fellow stricken ones, hews out an opening for himself in the jungle, makes a covering from the rain, out of a few sticks and some palm leaves, venturing daily into the village, it may be to gather sufficient rice from door to door to supply his daily meal, or falling even this, he may seek to drown his miseries and end his death-like existence by trusting himself to Mother Ganges or Mother Godavari, thinking they may have more pity than the pitiless world's sympathies.

Contagion! No missionary who comes to India need expect to be free from contact with one or all of these diseases to a greater or less extent, according to his location or his work. In one case, a missionary, and in another a missionary's daughter contracted leprosy, but that was before they had engaged in special work among lepers. The writer knows of no one in India, who having special work among lepers, has contracted the disease.

What the Government has not been able to accomplish for its 400,000 lepers in India, the religion of Jesus Christ, through the Mission to Lepers in India and the East, and through various missionaries in various parts of India, is effecting in a measure, namely, the amelioration of the aches and pains and privations of these poor despised outcasts, the lessening of danger to the community, by keeping them apart, and the display of an object lesson of Christianity which deeply impresses the Hindu mind. But this religion effects more than this. It tells the leper of a Saviour who in the days of his flesh allowed one to come so near to him that in stretching forth his hand he could touch him, and say to him, "I will, be thou clean."

So to effect these the Home for Lepers in our own Ramachandrapuram came to be. Begun in much dependence on the Lord for guidance, the way was opened. One and another sent money for land, till there are now three acres in one compound for the Home proper, and half an acre one mile distant from the Home, and close to the town, for the residence of the doctor, and for the untainted children of lepers.

The chapel seats one hundred or more, on mats. A railing divides it, separating the well ones who may wish to join in the service, from the sick ones, that is, from the lepers.

There are now seventy-three lepers, and some of these have to live in leaf huts, as the rooms only accommodate about sixty. These have all to be fed and clothed from year to year, and their number is continually increasing.

Since the Home was opened only three years ago, forty-nine poor stricken lepers have found the Saviour Christ, and have been baptized. They have come from many castes. Suffering and salvation from suffering know no caste. A regular Baptist church has been organized with Mr. S. David as pastor, and two of the lepers as deacons, one of them is a precentor, one a treas-

urer, the two or three who can read are teachers in the Sunday School, which is held almost every day, and where hymns and Scripture verses are taught under the superintendence of Mr. David. Contributions are made, and they furnish their own light and bury their own dead, and discipline is enforced by the church itself. Some were Christians when they came, some have died, others disciplined so that now there are just forty-nine on the church roll.

A remark by the missionary who presided at the Church Council may be in place here: "What a fine group of buildings! What a wonderful work of grace in these poor lepers! I had heard the work talked of and had read the reports but this far exceeds my expectations."

"I am all warm inside; I cannot speak, but I say the good words over and over in my heart," is the whispered breathing of one whose throat is sorely affected by the disease.

"When the devil comes I simply cry out, 'O my Father, keep him away,' and he hears my prayer," says another.

"There is no caste, we are all one," is the testimony of one from a higher caste than any of those who had been received.

"We came here for the healing of the body, and lo! God has taken away our sin," says another.

"We thank thee for the food we eat, for the clothes we wear, for the beds we sleep on, for the houses we live in, and for knowing thee, thyself," is the heartfelt prayer of another.

"With all my suffering," and he was then suffering acutely, "my trust is fixed on God my Saviour," is another's dying testimony. And so we might cite many instances of love and trust amid much suffering and affliction.

Dear reader, think of those lepers who have ended their lives in utter darkness and despair, of those living in the midst of a heartless heathenism where there is no light and no hope of heaven, and then think of these lepers, of these, some with almost voiceless speech giving glory to God, some with fingerless hands lifted up in humble, earnest supplication to him, others with sadly defaced features but light up with glory from within then indeed, though you are near them, will your eyes be blinded to their loathsomeness, and all sense of outward deformity will be lost in the vision of souls redeemed, saints glorified, made ready for an inheritance incorruptible, undefiled and that fadeth not away.

Do you remember this part of the great harvest field in your prayers? Then are you a sharer in the blessing. While praying, have you given what the Lord hath prompted you to give? Then are you a sharer in the great return-gifts. Then may we all look forward to the great day when those who labor, and those who pray, and those who give, shall hear the glad welcome from the King in his glory.

"I was hungry and ye fed me,  
"I was naked and ye clothed me,  
"I was sick and ye visited me,  
"Enter thou into the joy of your Lord."

Bridgetown, N. S.

Our Aid Society observed Crusade Day, Nov. 24th. A large number of the sisters and several visitors met in the vestry in the afternoon, when a precious season was spent in earnest prayer for deeper interest in all branches of mission work, after which a short programme had been arranged consisting of readings interspersed with music. An hour of social intercourse was then held in the reception room, where a bountiful tea was served by the sisters. A public meeting was held in the audience room in the evening. President Mrs. E. A. Young occupied the chair, reading the Scripture, followed with prayer by Dr. Jost, Methodist. Pastor Daley then made a few very encouraging remarks, referring to the great work done during the past years, and what he felt sure would still be accomplished. Miss Chute gave a recitation on Missions which was much appreciated. The choir gave some very pleasing selections. Miss Munroe sang in a very touching manner, "He was not willing that any should perish." Mrs. Burdett, returned missionary from India, charmed the audience as she pictured Hindu life as she saw it in India, how only the love of Christ in the heart can change their lives. Our Thankoffering amounted to \$23.32 which has since been increased to over \$25, which has been appropriated to making Mrs. Almer Foster a life member. Gratitude to God fills our hearts as we review the work of the past year. Our Society has been wonderfully blessed. May we all be obedient to God's command, striving to do his will.

MRS. G. H. DIXON, Sec'y.

Amounts Received by Treasurer Mission Bands.

FROM NOV. 27 TO DEC. 9.

Truro (Immanuel) F M, \$4; Northwest, \$3, H M, \$2; North River to constitute Miss Emma Hurry, L M, \$10; F M \$3 15; Barrington Passage, F M \$7; Harper's

Brook, support of child in Tekali, F M, \$12; Petcodiac, toward Miss Clarke's salary, F M, \$25; G L, \$5; H M \$5; Jacksonville, F M, \$4 89, H M, \$4 21.

In last acknowledgements Amherst band should be \$23, instead of \$75, Suzuliah should be Luxmah.

MRS. IDA CRANDALL, Treas. Mission Band.

Chipman, Queens Co. N. B.

\* \* \*

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

FROM NOV. 18TH TO DEC. 8TH.

St John, Main St. F M, \$11.25, H M, \$1.52; Windsor, F M, \$16; Chester Basin, F M, \$6; New Tusket, F M, \$1, result of Crusade Day, F M, \$4, H M, \$3; Bay View, F M, \$10; River Hebert, F M, \$3, H M, \$5; Harvey Bank, Tidings, 25c; Avondale, F M, \$2 60, H M, \$14.80, Tidings, 25c; Reports, 15c; Nuttby, F M, \$2 50; Weymouth, result of Crusade Day, F M, \$6.12; Bonshaw, G L, M, \$5, to constitute Mrs George Barrett a life member, F M, \$2.50, H M, \$12 50; Canso, F M, \$2 25; Reports, 25c; Torrook, F M, \$8; Middleton, F M, \$25.30; Reports, 20c; Central Bedouque, Tidings, 25c; North Brookfield, thankoffering, F M, \$14 25, H M, 95c; Reports, 15c; Chance Harbor, Tidings, 12c; Lunenburg, Chica-cole Hospital, \$14.38, Tidings, 25c; Halifax, North church, \$23; Falmouth, Hospital, \$13; Liverpool, F M, \$13 10; Thankoffering, balance to constitute Mrs Elizabeth Eldridge, a life member, H M, \$10; Bridgetown, thankoffering, Crusade Day, to constitute Mrs Abner Foster, a life member, F M, \$12.50, H M, \$12.50; North River, H M, \$10, to constitute Mrs Peter Warren, a life member, F M, \$25, Reports, 25c; St John, Main St, Tidings, 50c; Intervale, leaflets, 40c; Amherst Shore, F M, \$3; Parraboro, F M, \$4; Albert, F M, \$5; North River, West Co, F M, \$5; Amherst, H M, \$14.50; Preport, F M, \$4; Chelsea, F M, \$4.

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

Amherst P. O. B. 513.

CORRECTION.

We regret that the following mistake occurs in list of life members in last annual report. The name of life member for North River, N. B., should read Miss Emma A. Smith, instead of Miss Myrtle Smith. M. S.

\* \* \*

### Deceitfulness of Covetousness.

Xavier has left on record a marvelous statement: "I have had many people resort to me for confession: The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear; but no person has ever confessed to me the sin of covetousness." Bishop Wilmer says: "One man only has expressed to me the fear lest he should become covetous; and it is a suggestive fact that he was the most generous man that I have ever known. We used to talk this matter over frequently. He would say: 'I have noticed that covetousness is the prevailing disease of old people; I fear it for myself as I get older; and I know but one remedy—giving, giving, giving!'"

\* \* \*

When there is seen to be an opportunity for usefulness in the church, and at the same time you feel you are not disqualified from personally entering the open door, step forward at once and volunteer. Take hold cheerfully of the piece of work. You will encourage others and benefit yourself in the reacting of your willingness and energy upon your own character. Don't cheat yourself by stopping at the half-way house of good intentions. Good purposes are all very well, so far as they go; but the trouble is that by themselves they don't go very far. Unless followed by acts, they are worth little more than the paper on which bankrupts' promises to pay are written. Be up and doing. It is not enough to be amiable and complacently looking on.—The Moravian.

\* \* \*

Who can reproduce the cadence of soothing tenderness, soft as a mother's hand, in that "Let not your heart be troubled;" and who can fail to feel the tone of majesty in: "Ye believe in God, believe also in me!"—Alexander McLaren.

## Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood. Their radical and permanent cure, therefore consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils; Mrs. Delia Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have voluntarily testified to their complete cure by

## Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy.



The Messenger and Visitor

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

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

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (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.

Carlton and Victoria Counties Quarterly Meeting.

The above quarterly met with the Jacksontown Baptist church Dec. 9 and 10. Owing to the inclemency of the weather the number of the visiting delegates and the numbers present at the sessions were small. In the absence of the president, Rev. Jos. Cahill, vice-president took the chair. After devotional service reports were listened to from a number of the churches. Pastor Fash, of Woodstock, reported the baptism of one and the improved condition of the church by the recent visit of Evangelist Gale to their town. The Secretary reported the baptism of two at Simonds and the receiving of two on experience into the Bristol church. The second session met at 7.30 p. m. and three addresses given: 1. "The Need of Bible Study," by L. Lochart; 2. "The Resources of our Young People in the Sunday School," by Rev. Z. L. Fash, M. A.; 3. "The Sunday School in its Relation to the Church," by the Secretary. The third session (Wednesday morning) was opened with devotional service. A paper on "Prayer and Missions" was then read by Rev. Z. L. Fash, which was followed by a lively and helpful discussion, which was made the more lively by someone asking the reader the question, "Can we change the purpose of God by our prayers?" The afternoon session was under the auspices of the W. M. A. S. Mrs. Wm. Saunders, of Woodstock, occupied the chair. The papers read and the remarks afterwards made by women and pastors present made it evident that the W. M. A. S. has a most prominent and important place in our missionary work. In the evening Pastor Barton preached a heart-searching sermon from John 10:27. The devotional service which followed, together with a duet sang by Pastor Barton and Miss Burt, most fittingly brought to its close a quarterly which was all it could be when the thermometer stood 22° below zero, which some suggested merited for it the name "Frozen Quarterly."

WYLER H. SMITH, Sec'y.

THE QUESTION IS

What to do? It is not a pleasant sensation—that first certain knowledge that one has consumption. Nor is it a happy announcement for one's family and friends. But it is no time for sentiment. You can't begin right treatment too soon.

Fresh air and Scott's Emulsion! That's a good beginning. That treatment alone has cured many cases of consumption. It is always a help.

You must not lose weight. Scott's Emulsion keeps the body in good flesh and has a special action on the lungs. Take it in time.

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

Albert Co. Quarterly Meeting.

As I was the only delegate who managed to reach the place of meeting at the time appointed for the Quarterly, Dec. 9th-10th at Hopewell Hill, I venture to send in the following report: As notified in the MESSENGER AND VISITOR, the Executive had made special efforts to have a good programme. In accordance with the suggestion of the Eastern Association the Westmoreland brethren were to meet with us, and the sessions were to be devoted wholly to the discussion of Foreign missions and the deepening of interest in them. Dr. J. W. Manning of St. John was to have delivered an address, but Providence, who doeth all things well, ordered otherwise. The severe cold, the heavily drifted roads, the failure of the train of the H. and S. R. Railway to make connections prevented anybody from the upper end of the county reaching Hopewell Hill. The only other persons present were Deacon Russel and his wife. We adjourned to the home of Mrs. W. West, and after enjoying her kind hospitality returned to our homes.

Wednesday morning the only delegate present was Rev. A. A. Rutledge of Dawson Settlement. In the afternoon at 2 o'clock the writer of this report called the Albert Co. S. S. Convention to order. As the attendance was two less than at the Quarterly on the preceding afternoon, it was unanimously agreed that we adjourn. Place of next meeting to be decided by the Executive. Perfect harmony prevailed throughout the meetings.

M. K. FLETCHER, Chairman and Sec'y pro tem.

20th Century Fund Receipts for N. S. NOVEMBER.

Wolfville church, \$24.50; Mrs. Adelaide Wheelock, Kingston, \$5 for memorial of John Wheelock; Mabel McLearn, Middleboro, Mass., \$1; Dartmouth, H. Baker, \$3; A. F. Baker, \$1; Mrs. Thomas Fillmore, River Phillip, \$1; A. McDonnell, Canaan, \$1.25; Osborne church, \$3; Ezekiel Parrish, Billtown, \$5, for memorial of wife Rebecca Parrish; New Germany, \$10, (\$5 for memorial of Mrs. Geo. Barsa, by son, W. R. Barsa; Mrs. James Patterson, Berwick, \$5; Ruth Kinsman, Grafton, \$1; John Nowlan, New Tusket, \$5, for memorial of Mrs. Elizabeth Nowlan; Mrs. C. R. Nowlan, New Tusket, \$5 for memorial of daughter Elsie E. Nowlan; Mrs. J. W. Seaman, Walton, \$10; John Gillespie, Walton, \$5, for memorials of Deacon Thomas C. Justason and Sarah Justason; Mrs. E. C. Bowers, Westport, \$5; Bear River, \$49.25; Billtown, H. P. Sweet, \$2; Mrs. C. R. Wood, 25c; C. W. Whitney, \$1; Sylvanus Whitney, 25c; Lorne S. Whitney, 25c; Fred Phalen, South Rawdon, \$1; Shubael Dimock, Newport, \$10; Mrs. D. F. Parker, Oaklands, \$2; Hantsport church, \$6.25; Aylesford church, \$15.69; Susan A. Grant, North Sydney, \$5, for memorial of William E. Grant; J. R. Durland, North Range, 25c; D. Harding, Berwick, \$1; Dr. J. C. Morse, Sandy Cove, \$5; Prof. Haley, Temple church, Yarmouth, \$5; Alva Mullen, Bear River, \$1; Rosaway, Mrs. J. A. Cowan, \$1; W. L. Smith, \$1; Centreville, Digby Co, Edith Cossaboam, \$1; Coran B. Cossaboam, \$5; Beatrice Cossaboam, \$1; L. S. Morse, Digby, \$16; Balcome, Lowther Oxford, \$1. Interest, \$15.75 Total for Nov. \$257.69. Total for year to date, \$1455.24.

HUGH ROSS HATCH, Treasurer for Nova Scotia. Wolfville, N. S., Dec. 1st.

Acadia University Forward Movement Fund.

RECEIPTS FROM NOV. 19TH TO DEC. 10.

Seal Harbor church, \$1.30; J. W. Tabor, \$15; Hantsport church, \$5; D. Bert church, \$4; L. D. Carter, \$1; Pugwash, \$5 and Isaac Spidle, \$1.

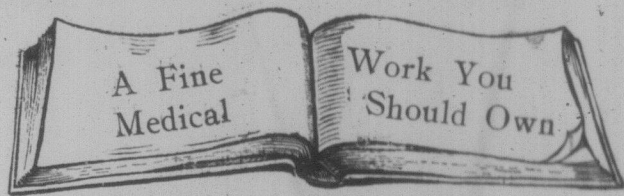
CORRECTIONS.

Instead of \$1 from Bedeque church, as reported in MESSENGER AND VISITOR, Nov. 12th, read, \$11. Prof. Haycock's contribution reported in MESSENGER AND VISITOR, Nov. 26 should read \$10. Of the \$26.28 credited to Wolfville church in the report of Nov. 26th, \$25 should have been credited to Geo. H. Dwyer, M. D. A. COHOON, Treas. Ac. Uni. Wolfville, N. S., Dec. 10th.

Personal.

We are informed that Rev. A. J. Archibald of Glace Bay has lately accepted a call to the pastorate of the Digby church.

The Imperial government has adopted the Canadian hospital tent, which is the joint invention of Surgeon General Neilson and James Berry, of Ottawa.



A Free Gift

To Be Presented To All Who May Apply.

WHEN a man truly wishes to benefit humanity in the highest sense, what does he give away? Books—books, every time. It is really the most helpful—yes, and most valuable gift he can distribute. Andrew Carnegie, the great millionaire, thinks so. See how he gives away libraries every day! Dr. Sproule, the eminent specialist, thinks so too and not a day passes but hundreds of books are sent out free from his busy offices. During long years of experience he has found that in no way can mankind be helped more effectively. Therefore he offers to the public, absolutely free, his book on Constipation. Perhaps you are troubled with Constipation. Then this book is for you. Consider what this offer means. Dr. Sproule, a man famous in his

profession, has made a life study of this too common and disagreeable trouble. He has written this valuable book. He has illustrated it with fine drawings of the organs affected by Constipation. Now he offers it free to all who desire it. He might have put this book on sale—but this was not his plan. He wants the book to aid all mankind and thousands have benefited by his generosity and sincerity of purpose.

NOW for a few words about the book itself. It enters thoroughly into the causes of Constipation, it shows you how this trouble progresses, it makes plain its dangers, and it tells you how you can be cured. It's well worth while to gain all this helpful information—without charge.

Send For It Today

When you send for the book, cut out the accompanying blank slip and forward it with your name and address plainly written on the dotted lines. Do not delay as there has been a tremendous demand for the book. Write to Dr. Sproule, B. A., Specialist, 7 to 13 Doane St., Boston.

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per year!		Young Reaper (semi-monthly)	5 "
per year!		Young Reaper (monthly)	2 "
per year!		Good Work (monthly)	14 "
per year!		(The above prices are all for clubs of five or more.)	
per year!		25 cents per year! in clubs of ten or more 20 cents per year!	

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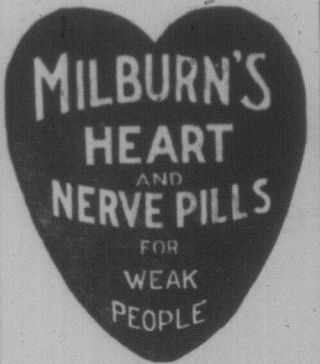
Gentlemen,—My three children were dangerously low with diphtheria. On the advice of our priest my wife began the use of MINARD'S LINIMENT. In two hours they were greatly relieved, and in five days they were completely well, and I firmly believe your valuable Liniment saved the lives of my children.

Gratefully yours,  
ADELBERT LEFEBVRE,  
Mair's Mills, June 10th, 1899.

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**Are a True Heart Tonic,**

Nerve Food and Blood Enricher. They build up and renew all the worn out and wasted tissues of the body, and restore perfect health and vigor to the entire system.

Nervousness, Sleeplessness, Nervous Prostration, Brain Fag, Lack of Vitality, After Effects of La Grippe, Anemia, Weak and Dizzy Spells, Loss of Memory, Palpitation of the Heart, Loss of Energy, Shortness of Breath, etc., can all be cured by using

**Milburn's Heart and Nerve Pills.**

Price 50c. a box or 3 for \$1.25. All dealers or THE T. MILBURN CO., LIMITED, Toronto, Ont.

After work of Exercise



Soothes tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

**COWAN'S PERFECTION Cocoa.**

It makes children healthy and strong.

**WANTED.**

A lady to assist with house work and to help take care of two children aged 3 and 5 years, to come into the home as one of the family. Over thirty years of age preferred. Will accept please state if fond of children and exactly what remuneration would be expected. A good comfortable home for the right person. Address—B. W. C., P. O. Box 27, St. John, N. B.

**Allen's Lung Balsam**

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

**Joggins Coal**

This **FIRST CLASS COAL** can be purchased by the Cargo in ROUND RUN of MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes. CANADA COALS & Ry. Co., Ltd. Joggins, N. S.

The Masonic Temple at Laconia, N. H., was burned on Friday, following a terrific explosion, which first must have entirely wrecked the structure. The loss is \$125,000 and is almost total to the occupants.

**A GUARANTEED CURE FOR DYSPEPSIA K.D.C. OR MONEY IS FOUND IN REFUND**

**The Home**

**BEAUTY AND BREATHING.**

Correct breathing is the first art to cultivate in the pursuit of beauty, just as it is the first step toward improvement in health. As a woman breathes, so she is; for the poise of the chest is the keynote of the whole figure. When the chest is in proper position, the fine points of artistic wearing apparel and all the little frills of fashion are seen to best advantage. Even humble materials assume a certain elegance hitherto unknown. But if it is carried badly, the figure droops and falls into ugly angles. Nothing sets well; no garment seems right. It is always wrong to make the bone structure do most of the work in keeping the body upright. The muscles should hold it in position, otherwise grace is out of the question, and good health difficult. To breathe correctly keep the chest up, out, forward, as if pulled up by a button. Keep the chin, the lips, the chest, on a line. Hold the shoulders on a line with the hips. The observance of these directions will insure to golf skirts and rainyday costumes a real dignity and picturesque effect. Breathe upward and outward, as if about to fly, drawing in the air with slow, deep breaths, and letting it out gently. This conscious deep breathing, repeated ten or twenty times at intervals during the day tends to expand the chest permanently, to give classic poise and style. Repeated 40 times, it is said to be a cure for worry.—Harper's Bazar.

**HOW TO KEEP YOUNG.**

Women, more than men, are possessed with a dread of growing old, not realizing that maturity has its charms and compensations. We wish young people oftener had it impressed upon them that they may provide for a happy old age by laying up a reserve of sound health and a store of happy memories, as well as by cultivating tastes and resources which will outlast youth. As for those who are already approaching middle age, there is no surer way to grow old prematurely than to dread the future. It is essential, if we wish to keep young, to cultivate that hopeful habit of mind so characteristic of youth—the hope which makes one able to say with Browning, "The best is yet to be," and with Lucy Larcom, "Every year life is larger and deeper and more beautiful in its possibilities." Allied with this attitude of expectancy must be the ability to see the amusing side of life. Worry and vexation over what would better be laughed at result in disfiguring wrinkles. Above all, if the years bring us, as they should, a better understanding of ourselves, a broadening of active human sympathies, a firmer faith in Providence, we shall find life abundantly worth the living, no matter what may be the number of our birthdays.—Congregationalist.

**DON'T FRET.**

Men fret at being tied to a clerk's desk. "Surely," they say, "anyone could direct these envelopes, copy these letters, cast up these interminable columns;" and, in their contempt for their life-work, they fail to see the very unimportance is giving them a better opportunity of cultivating punctuality, patience, fidelity, and similar passive virtues, than they would have if they played a more conspicuous part in the world's life, or in spheres where certain other considerations nerve to supreme efforts, which, in their case, can only be called forth by lofty principle. At the end of life's brief day we shall be rewarded, not according to the work we have done, but according to the faithfulness with which we have endeavored to do our duty, in whatever sphere. The servant who prepares my food, or saves me the necessity of doing the many duties of my home, thus setting me free to write or preach or minister to men, will, in God's reckoning, be credited with no inconsiderable share of the results of anything which may have been achieved through my endeavors. The great deed that blesses the race seems to be wrought by one, but it is really the result of the contributed quotas of scores and hundreds of unnamed and unnoticed workers, and these, in so far as

they entered into the spirit of his labors, shall share the reward.—Rev. F. H. Meyer, in the Temple Magazine.

**TINNED FOODS.**

The comparative harmlessness of tinned food is indicated by the results of an investigation by the Canadian government among the physicians of the Dominion. Of five thousand three hundred and forty-eight physicians, answers were received from one thousand three hundred and thirteen, of whom nineteen per cent gave instances of diseases which they attributed to tinned food within a period of seven years. Only fifteen persons died during these years, of diseases attributed to canned goods. The responsibility for some of this disease was laid to the use of food which had remained in cans some time after they had been opened. The government report says that printed warning should be given on the label of each tin against allowing any of the contents to remain in it after opening, and against using the contents, if it has any unusual taste or smell, or the can shows any other indications of decomposition. Those indications should be described on the label.—Good Housekeeping.

**For Singers and Speakers.**

**The New Remedy for Catarrh is Very Valuable.**

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says: "After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use."



"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong. "As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly. "Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh. "I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and opium as to render their use a danger to health. "Stuart's Catarrh Tablets are large pleasant tasting lozenges composed of catarrhal antiseptics like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment. They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach. A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

**Reasonable Treatment for**

**Eczema Salt Rheum Boils Scrofula.**

TAKE

**WEAVER'S SYRUP**

which

By Purifying the Blood destroys the origin of these afflictions.

Davis & Lawrence Co., Ltd., MONTREAL Proprietors, NEW YORK.

**Do You Use a Liniment?**

Then of course you want the best? The best liniment, other things being equal, is the strongest, and

**GATES' ACADIAN LINIMENT**

is certainly the strongest in use. The moral is obvious,

**GET GATES'.**

A bottle kept constantly on hand will save many a pain and ache. It will prove indispensable in case of accident.

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Dyspepsia, Boils, Pimples, Headaches, Constipation, Loss of Appetite, Salt Rheum, Erysipelas, Scrofula, and all troubles arising from the Stomach, Liver, Bowels or Blood.



**SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA K.D.C. THE MIGHTY CURER**

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson XIII. December 28.

REVIEW.

GOLDEN TEXT.

Lord thou hast been our dwelling place in all generations.—Ps. 90: 1.

EXPLANATORY.

FIRST REVIEW.

The rise and progress of the Hebrew nation.

- The founder, Abraham, about B. C. 2000. The Family, the Patriarchs. The Egyptian Experience. The Exodus, B. C. 1491. The Wilderness Discipline. The Conquest of the Promised Land, 1451.

The Rule of the Judges, B. C. 1427-1094. TIME About 900 years, from B. C. 1200-300.

COUNTRIES Chaldea, Palestine, Egypt, Arabia.

LESSONS. 1. God is preparing a people, not for themselves alone, but as a means, making the whole world to be his kingdom.

2. The progress is slow, difficult, variable, but on the whole a steady growth.

3. There is seen to be a great variety of influences,—punishments, glorious works, manifestations of love, hard battles, great victories, revelations of God and his will, rewards of faithfulness, long discipline.

SECOND REVIEW.

The development and growth of the nation during three centuries.

TIME From B. C. 1451.

PLACE Palestine.

PERSONS Give a character sketch of the leading persons, and the part they took in making the nation. Joshua, Naomi, Caleb, Ruth, Rahab, Orpah, Achan, Eli, Gideon, Samuel.

EVENTS Appearance of the captain of the Lord's host.

Arousing courage for a great work. Crossing the Jordan. A divine wonder. Capture of Jericho. A miracle and a sign.

Defeat on account of Achan's sin. Reward of faithfulness, though long deferred.

Cities of refuge. Good advice from an aged man. The past teaching the future.

The Times. Mingled good and evil. The sins and crimes, disobedience, idolatry, unfaithfulness, wars and devastations on the one hand; and on the other the heroisms, the penitence, the long periods of prosperity, such glimpses of the inner life of the people as are furnished by Deborah, Ruth, Hannah, Boaz, Eli, Samuel.

The victory of Gideon and his three hundred.

The character of Eli and his sons. The call of Samuel.

THIRD REVIEW.

An ancient pilgrim's progress. From the Bondage of Sin and Ignorance.

GLASS OF WATER

Upset Her.

People that don't know about food should never be allowed to feed persons with weak stomachs.

A little over a year ago a young woman who lives in Mercer Me., had an attack of scarlet fever, and when convalescent was permitted to eat anything she wanted. Indiscriminate feeding soon put her back in bed with severe stomach trouble and inflammation of the kidneys.

"There I stayed," she says, "three months, with my stomach in such condition that I could take only a few teaspoonfuls of milk or beef juice at a time. Finally Grape-Nuts was brought to my attention and I asked my doctor if I might eat it. He said, 'yes,' and I commenced at once.

The food did me good from the start and I was soon out of bed and entirely recovered from the stomach trouble. I have gained ten pounds since my recovery and am able to do all household duties, some days sitting down only long enough to eat my meals. I can eat anything that one ought to eat, but I still continue to eat Grape-Nuts at breakfast and supper and like it better every day.

Considering that a year ago I could stand only a short time and that a glass of water seemed 'so heavy,' I am fully satisfied that Grape-Nuts has been everything to me and my return to good health is due solely to it.

I have told several friends having nervous or stomach trouble what Grape-Nuts did for me and in every case they speak highly of the food." Name given by Postum Co., Battle Creek, Mich.

ance, on the way toward a Perfect Life and a Perfect World.

1. The Egyptian bondage represents the bondage of sin and ignorance.

2. The Exodus represents the new start in life.

3. The Wilderness Discipline: A leader. Manna or food from heaven. The pillar of cloud and fire, guidance by the Spirit and the Word. The tabernacle, religious services. Feasts, Living water. Grapes of Eschol. Falling into sin. Sufferings, labors, trials, victories, help, delays, dying out of the old, and growth of the newer life.

4. Taking possession of our Promised Land. The new life fully entered upon.

5. The Promised Land held by enemies, beset with temptations.

6. The captain of the Lord's host.

7. Miracles of grace, heavenly helps (crossing the Jordan, the fall of Jericho).

8. Some of the fruits of the land, foretastes of the perfect life.

9. Renewing the covenant.

10. Cities of refuge, helps for the slips and failures and imperfections of our daily lives.

11. The Judges, the great struggle of life.

12. Periods of rest, prosperity, growth; the peaceful tenor of daily life.

13. The call of God, to a consecrated life for the service of God and man.

A coroner's jury, after a half hour's consideration, brought in a verdict that Martin Stanton (a P. E. Islander) came to his death Oct. 11, 1902, in Piscataquis county, Me., by wounds in body and head inflicted by Edward Ballard with a revolver.

Robert Beith, M. P. for West Durham, has again won the championship of America at the national horse show with his recently imported three-year-old hackney stallion Gribthorpe Playmate, which defeated Robin Adair, last year's champion, also owned by Beith.

I. C. R. telegraph operators who have been in consultation with General Manager Pottinger left Montreal on Friday for their homes. No definite statement was made as to the result of the conference, but it was intimated that practically a substantial increase, acceptable to the committee had been offered.

Gales of great force on the Atlantic are reported by incoming steamers at Boston, especially the Saxonia from Queenstown, the Vancouver from the Mediterranean and the Armenian from Liverpool, which arrived on Thursday. The latter steamer on Nov. 20 met so severe a gale with immense seas that Captain Trant was compelled to heave to for safety. Seas which swept the decks carried away the port after life boat, damaged a boat on the starboard side and did much injury to deck fittings. None of the steamers report any serious damage.

A violent eruption of La Soufriere, the first big outburst on St. Vincent since the catastrophe of May 7, took place on Wednesday. Georgetown and the village of Chateau Belair, situated on the west coast of St. Vincent, were again evacuated by their inhabitants. Telephonic communication in those districts is interrupted owing to fierce lightning. Subterranean rumblings can be heard and volcanic clouds are seen from Kingston. The crater has smoked constantly since the terrific eruption of Oct. 10th.

George Bray, agent of the Lehigh Line, Boston, has received a private despatch from Washington saying that after Saturday cattle from the west might be shipped there without passing through the prohibited states—Connecticut, Massachusetts, Vermont and New Hampshire. This can be done by using the Canadian Pacific Railroad. Mr. Bray and the agents of the other steamship lines which have been carrying cattle from Boston and Portland say that if they cannot do business at Portland, they will have to seek outlets for the western live stock at Baltimore, Philadelphia and other points outside the forbidden states, and some of the shipments may have to be made from St. John.

Prof. Lacroix, who was sent out by the French government to investigate the volcanic situation in Martinique, and who has established his headquarters at Fondes St. Denis, near Mount Pelee, reports that the volcano has been in dangerous activity during the past week. There have been severe eruptions and ashes have been thrown out, but have fallen fortunately over the regions already devastated and evacuated. During the night rumblings have been heard.

CONSUMPTION CAN BE CURED

EDITOR'S NOTE.—The Slocum System of Treatment for the cure of Consumption, Pulmonary Troubles, Catarrh, General Debility, and nearly all the ills of life, is medicine reduced to an exact science by the world's foremost specialist.

By its timely use thousands of apparently hopeless cases have been permanently cured.

The Emulsion of Cod Liver Oil is needed by some, the Tonic by

others, the Expectorant by others, the Oxojell by others still, and all four, or any three, or two, or any one, may be used singly or in combination, according to the needs of the case.

Full instructions with each set of four free remedies illustrated here. Our readers are urged to take advantage of Dr. Slocum's generous offer.



THE FREE TRIAL

The honor of thus effectively arresting the progress of this fatal malady rests with the wonderful system of treatment which has been reduced to an exact science for the cure of Consumption and for the cure of Catarrh and other prevalent conditions which pave the way for Consumption—the successful method evolved by America's greatest scientific physician, Dr. T. A. Slocum, whose great liberality, through his Free Trial Treatment, sent broadcast throughout this broad land, has contributed most to the rout of the most potent agency in the destruction of human life in this hemisphere.

His Free System of Treatment has arrested the hand of death in the cases of thousands of consumptives and has prevented the disease in countless instances.

The Slocum Treatment consists of four distinct remedies for the cure of Consumption, Weak Lungs, Bronchitis, Catarrh, and all pulmonary and wasting diseases, and is based upon principles essential to the correction of function, the rebuilding of the tissues, the overthrow of parasitic animal organisms and the estab-

lishment of health in all the departments of the human body.

The four preparations embody all the necessary elements of a complete treatment for Consumption—its cure and prevention—as well as for most of the chronic and wasting ills of life. Apparently hopeless cases are cured by their timely use.

These free remedies comprise the great curative forces discovered by the eminent physician, Dr. Slocum, they represent the acme of the pharmacist's skill and with them will be found explicit directions for their use in any case.

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.

Simply write to the T. A. Slocum Chemical Company, Limited, 170 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto.

To Intending Purchasers

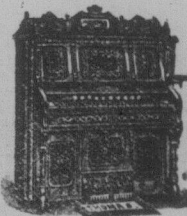
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Middleton, N. S.



## From the Churches.

### Denominational Funds.

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

The Treasurer for New Brunswick is Rev. J. W. Manning, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Stevens, Charlottetown.

All contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. Manning; and all such contributions in P. E. Island to M. A. Stevens.

**MACNAQUACK.**—Seven converts have been baptized and received into church fellowship since my last report. Others are enquiring the way. This makes thirty-one since the good work commenced. **GEO. HOWARD.**

**GERMAIN ST.**—The new Pastor and wife were welcomed into the church at the last communion season. By request Dr. Black in behalf of the church gave them the right hand of fellowship. His words of welcome were much appreciated. The pastor then gave the hand of fellowship to a young man who had been baptized at the morning service. The services of the Church are well attended and full of interest.

**MONCTON, FIRST CHURCH.**—Our work is moving along nicely. There are indications that cheer us. Between five and six hundred dollars were given by our people at the thank offering service on Sunday, Nov. 8th. Last Lord's Day morning in the presence of a large congregation Pastor Hutchinson baptized five new converts. These with one who united with us by letter received the hand of fellowship at the communion service in the evening. We expect a number of others to unite with us in a week or two.

**CHESTER GRANT, N. S.**—Special meetings held here since the middle of November have resulted in the quickening of God's children and in the salvation of souls. Rev. H. B. Smith who was with me for one week is a helper indeed both by his earnest, faithful preaching and by his personal work. Rev. R. O. Morse also kindly came to my assistance and preached with power on two other evenings. Last Lord's Day morning it was my happy privilege to baptize and welcome into our church one young woman and three young men. The meetings are still being continued. Others have accepted Christ and still others are deeply interested. Pray that these anxious ones may decide for Christ. **M. B. WHITMAN.**

**BROOKFIELD, COLCHESTER COUNTY.**—Have been holding some special services at Beaver Brook with good results. Extended the right hand of fellowship to two members baptized by Bro. MacLean of Truro. Two more to be received by letter and outlook in this section is exceedingly hopeful. The children of the public schools, Brookfield—under the supervision of Mrs. Baird and Miss M. E. Banks—gave an interesting missionary entertainment in the Baptist church here on Sunday evening. Our church was crowded and a collection amounting to \$12.75 taken. Our thanks are due Presbyterian parents and friends for interest manifested and help rendered. **I. M. BAIRD.**

**HAMPTON, N. E.**—From June until the latter part of October it was the privilege of the writer to minister to this and the other churches of the group, viz., Smithtown, Titusville, Salsprings and Lakeview. But now on account of ill health I have been forced to resign and return to my home in Berwick, N. S. During the summer needed improvements were made in some of the churches, the feature here being the laying of a neat new carpet on the sises, and through the efforts of the ladies the collection of sufficient funds to purchase new pulpit chairs. Spiritually, we feel that there has been some advancement as well, both from the side of the congregations and the earnest words of the people, who are now anxiously looking for another pastor to carry on the work of the Master. It is our prayer that the Lord may soon direct another of his servants to take up the work here. **P. C. REED.**

**RIVER PHILIP, N. S.**—We have not increased in number lately but are getting along well under the leadership of Pastor P. S. McGregor. We have only been organized as a church for about two years and a half. We have since our organization built ourselves a nice little church which cost us in the vicinity of fifteen hundred dollars, and are happy to say we are out of debt, having paid the last dollar a short time ago. Our number is small, only thirteen families in all. Last Sunday we commemorated the death of our Lord and Saviour Jesus Christ by partaking of the sacrament, and we missed our dear brother, Deacon Benjamin McLellan, whom God took home to himself some time ago, his death being the first out of our little circle. Three of our members have gone to the United States. This has reduced our number some, but we are looking to him who doth all things well and who hath said I will never leave thee or forsake thee. We have a goodly number attend our Sabbath School although most of the children live quite a distance from the church and roads are bad especially this time of the year. We have a good staff of teachers who are always in their place in the Sabbath School. Our week night's prayer meeting is well attended, and although Pastor McGregor has to drive nearly four miles he is generally in charge and we have good meetings. God's blessing has been resting upon us as a people in both spiritual and temporal things. **J. W. P.**

Oxford Jct.,

**GLACE BAY, N. S.**—For some little time no report has appeared from Glace Bay. Neither pastor nor people have been idle. Since last report money sufficient to pay off the last of the seven year old debt on the church property has been raised. Our portion of the Century Fund has been subscribed. Thirty-four dollars has been secured for a Sunday school library and after the pastor's salary was paid in full to December 1st a substantial balance remained in our treasury. They came friends to the parsonage and left us richer by forty dollars in gold. So much for our financial condition. Two new deacons, F. K. Beauson and Walter Grant have recently been appointed and a pulpit committee and advisory board composed of the four deacons and O. M. Peters are doing grand work for the church. The pastor's resignation took effect on Dec. 1st and Rev. E. L. Steeves of Paradise begins work here on Dec. 21st. In Glace Bay are thousands of the irreligious but so impregnated with Peto-baptist-sentiments do they seem to be that Baptists have a comparatively poor opportunity. However the little church is generally well filled, (crowded on Sunday evening) and the new pastor goes to his church strong in the hope of doing a mighty work for the Master. God bless him and his people. The church at Glace Bay is by no means one of our smallest churches. Though only two years under the care of H. M. Board they now pay a salary of \$700.

**A. J. ARCHIBALD**  
P. S. Please address me at Digby, N. S., A. J. A.

**HALIFAX AND DARTMOUTH.**—I have just returned from a pleasant visit to the Nova Scotia metropolis; have again marked its bulwarks and considered its palaces; again crossed one of the great harbors of the world, and again wondered why the population is not four times greater than it is. The position is commanding, and I trust that the dreams and prophecies of future prosperity and enlargement may be realized. It was my duty to minister to the First church, and on November 30 to read to the congregation Mr. Waring's acceptance of their call to the pastorate. He will be a worthy successor to the somewhat long line of good men who have preceded him. During the prolonged interval since the removal to Acadia of Dr. Chute, the church has enjoyed a "ministry of all the talents"; but whether this is the best thing for a church is a question. Mr. Morse's supply of six months was well spoken of, and being the longest, I think made the abiding impression. May the Lord abundantly bless the new connection and the old seed-sowing. I could not do more than make flying calls on the north end pastors, but as Bro. W. E. Hall, my old fellow-student, had the largest claim I lingered by his bedside. He is in great distress of body; indeed I wonder how the frail tenement holds out so long. He has a noble wife, and his brethren are kind,

# RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUM BAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK or any other external PAIN a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

Dysentery,  
Diarhoea,  
Cholera Morbus.

A half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

Radway's Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, 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. Sold by druggists. 25c. a bottle. RADWAY & CO., 7 St. Helen Street, Montreal.

### A Little Girl's Life Saved.

Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be best. It has saved my little girl's life of the cholera morbus. Yours very respectfully,  
**MRS. J. G. FENLEY, Tampa, Fla.**

### BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 75 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.  
**S. FULDA.**

1704 Edward Street, Houston, Tex.

The History by Miss Ida M. Tarbell which began in the NOVEMBER McClure's is the

## Great Story of Standard Oil

"Miss Tarbell's work is of unequalled importance as a 'document' of the day. Her story has live men in it; they suffer and work and win and lose their battles with the verisimilitude that removes the tale from the dry statement and clothes it with the color of human interest and the vivid rainbow garment of human sympathy. \* \* \* The results of her work are likely to be far-reaching; she is writing unfinished history." Boston Globe.

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calling and leaving their precious messages written and tacked on to his bedroom door. Do not forget him, all who have been the subjects of his ministrations, as well as those who sit in the churches he has erected. I spent an evening with Dr. Saunders and found him and his helpmeet much gratified with the appearance of their youngest born. It is a bulky, picturesque youngster, and will bring them that honor which has not been denied to other members of their family. I need hardly explain: The Baptist History of the Maritime Provinces is at last before the world, and good reading it is for these long evenings. It is an interesting and unique chapter of ecclesiastical change and progress. A short run across the Harbor of Old Chubucto took me to the door of Dr. Kempton, life long friend and fellow-soldier, as Paul would say, and rightly in this instance. My brother is still fighting the good fight, not in any sensational way, but warring against Satan and Satanisms in his own plain way, working for the people's good in his church and vicinity—helping to bear the College burden as its Secretary of Board of Governors—and doing more good than the world hears of,—a model of the hard-working pastor, that would have satisfied John Wesley. Then I must not omit a delightful afternoon with "the beloved physician", Dr. Parker, to whom so many of us are indebted for advice,—and other things. He is enjoying something better than the "ease with dignity" we have all heard of, even "the peace that passeth understanding." I ought to say that I was well cared for at the homelike "Central House," opposite the House of Assembly, which though not so pretentious as some hostleries, was very comfortable and restful.

D. A. STEELE.

## After Christmas

A large number of Young men and women of the Maritime Provinces are coming to Fredericton Business College and we are enlarging our already spacious and well equipped quarters to accommodate them. Hundreds of graduates of this institution are holding good positions throughout Canada and the United States. Your chances are as good as theirs. Send for Catalogue. Address

**W. J. OSBORNE, Principal.**  
Fredericton, N. B.

29

Applications were received by us during the month of November for

### Maritime-Trained

young men and ladies for office work. We could not supply the demand.

REMEMBER we do not guarantee positions, but we recommend competent students to employers.

Winter term commences January 5, 1909. Apply for information to

**KAULBACH & SCHURMAN,**  
Chartered Accountants,  
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Halifax, N. S.

**INDIGESTION  
CONQUERED BY K. D. C.**  
IT RESTORES THE STOMACH  
TO HEALTHY ACTION AND TONES WHOLE SYSTEM

**Flannels**

I have used PEARLINE a number of years, and like it very much for all kinds of flannel garments. They are soft and nice after washing.

Mrs. Rev. C. T.

One of the Millions.

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**MARRIAGES.**

**CROSBY-HAMILTON.**—At Brazil Lake, Dec. 6th, by Rev. M. W. Brown, Edward A. Crosby of Brazil Lake, Yarmouth Co., and Ida C. Hamilton of Pleasant Valley, Yarmouth Co.

**INNESS-TELFER.**—At Caledonia, Queens county, Dec. 10, by Rev. H. B. Smith, M. A., Wilbert Alvin Inness of Liverpool to Ada Cohoon Telfer of Caledonia.

**RANKINE-WATT.**—At Upper Newcastle, N. B., on 10th inst, by Rev. W. E. McIntyre, Robert H. Rankine to Eliza F. Watt, both of Canning.

**BENNETT-COLHOUN.**—At the residence of the bride's parents, Dec. 10th, by Rev. F. D. Davidson, William C. Bennett and Hattie A., eldest daughter of Samuel Colhoun, all of Hopewell Cape, Albert county, N. B.

**OLMSTEAD-FOLLETT.**—At the Baptist church, Jemseg, N. B., Dec. 10, by Pastor W. J. Gordon, Harold K. Olmstead and Bessie J. Follett.

**DEATHS.**

**MCLATCHERY.**—Nov. 29th, at his late residence in Wentworth, Hants county, Robie McLatchey fell asleep in Jesus, aged 69 years. A faithful husband, father, and member of the Windsor Baptist church has gone to his reward. His absence is especially mourned by the bereaved wife and six children that are left.

**THOMPSON.**—At St. John, Nov. 19th, Robert Thompson, in the 82nd year of his age. A widow, ten sons, two of which, David and Robert, are deacons of the Musquash church, and four daughters survive him. The remains were taken to South Musquash for burial. Many years ago our brother professed faith in Christ and united with the Musquash church of which he remained a member until his death.

**CLEMENTS.**—At Charlottetown, P. E. I., on Dec. 3rd, Mrs. Alice M. Clements, aged 37 years. Mrs. Clements was a daughter of Deacon Geo. Scantlebury of Charlottetown. She endured a long and very trying sickness but was cared for lovingly by her sister, Mrs. Geo. Batt. When a young girl she professed faith in Jesus and became a member of the church, and through all her Christian life she was loyal to her Saviour and the church. Her zeal for the missionary interests was strong, her last gift being presented to the W. M. A. S., a few days before her death. Remarkable patience and love for her Lord characterized her lingering illness, and when the end came she was ready to meet the Master.

**HICKS.**—At the home of his brother-in-law, Mr. Wm. Lawrence of Moncton, Mr. Hiram Hicks, on Nov. 20th, fell asleep in Jesus. Our brother was in the 73rd year of his age and up to the time of his death had enjoyed good health. His illness was short, pneumonia having developed from a cold. Early in life he was converted, and baptized. For fifty years his life showed that he was on the Lord's side. All who knew him never for a moment questioned the sincerity of his profession. At the time of his death Mr. Hicks was a consistent and beloved member of the Moncton Baptist church. He is survived by two brothers and two sisters Mr. Ezra B. Hicks of Moncton, Mr. Isaac Hicks of Dorchester, Mrs. Wm. Black of Dorchester, and Mrs. Amos Weldon of Malden, Mass. His wife preceded him two years ago to the land of rest and peace. The funeral service was conducted by the writer on Nov. 23rd, and a large number of sorrowing relatives and friends followed his remains to the grave.

**JACQUES.**—On Saturday, Nov. 1st at the Carney Hospital, South Boston, Eva A., beloved wife of Arthur H. Jacques, passed into the blessed life beyond, leaving husband, father, mother, three sisters, a brother and a host of friends to mourn her early death. At the age of fourteen she was converted under the labor of the Rev. Isa. Wallace and joined the Victoria Harbor church, N. S., and later joined the Berwick Baptist church, where her parents,

Joshua and Loviah C. Foster, now reside. Less than three years ago she transferred her membership to the South Boston Baptist church. Mrs. Jacques was a Christian lady, best loved by those most intimately acquainted with her. As a young wife she met the home duties with a loving devotion, and as a friend she was loyal to all that is best in friendship. She died with a clear faith and hopeful confidence in her Saviour whom she had followed for twelve years. Funeral services were conducted by Pastor Gardiner at the church on Friday, Nov. 7th, after which the body taken to Danver, Mass., and laid away to rest.

**CROSBY.**—On Oct. 31, at the home of her daughter, Mrs. Josiah Porter of Lake George, Yarmouth county, N. S., Mrs. Lydia, relict of the late Chas. Crosby, Esq., Lake George, at the age of 87 years. After a lingering illness our aged sister passed peacefully away in the hope of the gospel which had been her joy for a good many years and which she adorned by a kindly, helpful and consistent life. Deceased was a daughter of the late Amos Hilton, Esq., of Chebogue. She had been twice married. Her former husband was the late Capt. Freeman Magray of Chebogue. Two children of this marriage are living—Mrs. Jesse Cann of Brenton, Y. and Mrs. John Saunders of Elgin, Illinois. Her second marriage was blessed with seven children, five of whom survive her, viz., Mrs. Rupert, Mrs. Robt. and Mrs. Josiah Porter (the three sisters having married three brothers) of Lake George, Mrs. Geo. E. Daniels of Rowley, Mass., and Mrs. Chas. Durland of Milton, Y. To these children our deceased sister bequeathed strong elements of moral and religious character. May the blessing of their mother's God rest in large measure upon them and their families.

**Home Mission Superintendent.**

Some time ago there appeared in the MESSENGER AND VISITOR an article from the pen of Rev. Isa. Wallace advocating the appointment of a Superintendent for Home Missions in N. B. It is surprising that no comment has been made upon his communication. Surely one who has labored so long and arduously in Home Mission work, and now looking upon the field with vision cleared from any prejudice, may not be far wrong.

Does the work demand such an expenditure of labor and money? Most emphatically Yes! Observe how other denominations and bodies are pressing the work along this line. The Sunday School employs a man continually, the Presbyterian

body does the same. Have we not as large a constituency and as great a need?

Our churches are constantly year by year giving aid to three other Home Mission boards and each of them employs a Superintendent, believing that the progress of the work demands it. There is just as much opportunity for the service of such a man in N. B.

A glance at the field indicates that the Superintendent would of necessity spend a large portion of his time among the churches. As Bro. Wallace says "A man endowed with the spirit of evangelism and of executive ability." In this way he would be deserving of the usual salary of the general missionary and doubtless be of no great expense to the board.

Such an appointment should not be tried as an experiment, but promoted as the decided conviction that no other course could be followed. Any considerable difference would destroy the end of the project, and hinder the utility of the service. While it can scarcely be hoped that perfect unanimity of opinion would exist, it should be so in general. The finding of the right man is a matter of real concern, for many who could well do the work, would much rather remain in the pastorate for various reasons. Any one would feel out of place did he not have the fullest confidence of his brethren and their hearty Godspeed.

The financial problem has always been considered formidable. It is now hinted that one brother possessed of this world's goods and a generous heart, has felt like bestowing upon this office the sum of \$100 yearly. If this is a fact, and the gift could be multiplied by others no better investment could be made at the present time to our unified work as a denomination.

I do not think the appointment of a Superintendent has ever been heartily tried. Shall we continue to retrench and hesitate to go forward any longer? While we daily by the way, the enemy is getting more firmly entrenched and our own forces more demoralized. It becomes us to wait upon God for his guidance and thus act with brotherly kindness.

H. H. SAUNDERS, Ch. H. M. B.

Liverpool, N. S. has again suffered heavily from fire. On Saturday morning, a short while before six o'clock a fire was discovered in the lower part of the Thorn dyke hotel, a large four-story building. A fire completely destroying that spread to the three-story block of Geo. E. Shaddon, where one of the best fights ever made by firemen finally overcame the flames. The guests at the hotel had a narrow escape, some having to be taken to the ground by means of ladders.

At Kingston, Ont., Thursday, Magistrate Farrell sentenced a boy to be whipped. He had sold a revolver to another boy.

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MONTREAL, P. Q.

**DRINK DID IT.**

A man walked into his home—a big, strong man physically—and when his wife met him he knocked her down. She fled shrieking into an inner room and locked the door.

Mary, the man's daughter, a little thing five years old, fell to her knees and clung to him and cried out, sobbing: "Don't kill mamma, papa!"

He patted her head and told her to get her brother Edward.

Edward, a boy of six, came.

The man drew a revolver and shot his two weeping and trembling children. Then he blew his own brains out.

"He was a good man," said the wife to the police, her face all torn and blackened by his blows. "He was a good man, and he never treated me badly before."

What suddenly transformed this usually good husband and kind father into a ferocious demon, a murdering wild beast?

**DRINK.**

He was Frederick Ditscher, a driver for the health department, and he paid out the hard-earned money that should have gone to his family that he might become a slaughtering lunatic. Insanity by the bottle, by the glass, may be as readily purchased as are matches to start fires with.

Some men, many men, can play with alcohol. They can warm themselves with it as they do at the genial heat of a grate. But to such as Ditscher a glass of whisky is like a match to a heap of hay—it starts a conflagration.

No man who gets drunk when he drinks has any right to touch liquor.—New York Journal.

**THE BLOOD OF CHRIST.**

An old herdsman in England was taken to a London hospital to die. His grand-

child would go and read to him. One day she was reading in the first chapter of the First Epistle of John, and came to the words, "And the blood of Jesus Christ, his Son, cleanseth us from all sin." The old man raised himself up and stopped the little girl, saying, with great earnestness: "Is that here, my dear?"

"Yes, grandpa."

"Then read it to me again; I never heard it before."

She read it again.

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then take my hand, and lay my finger on the passage, for I want to feel it."

She took the old blind man's hand, and placed his bony finger on the verse, when he said:

"Now, read it to me again."

With a soft, sweet voice she read: "And the blood of Jesus Christ, his Son, cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then, if anyone should ask how I died, tell them I died in the faith of these words: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.'—Ex.

**DOING THINGS.**

There is a story told about that prince of modern strategy, the daring Stonewall Jackson, who was admired, irrespective of political feeling, for his military genius and Christian character, that on one occasion he found a bridge over the Shenandoah River destroyed, and it was necessary that he should cross the river the very next morning. He sent for his bridge builder, saying: "Miles, turn the men all out at the earliest moment, to build a bridge." The next morning Miles reported at Jackson's tent, and Jackson

asked him: "Have you got the plan?" His engineer was to have drawn a plan and handed it over immediately. "Oh," said Miles, "the bridge is finished, but I don't know whether the picture is or not." The old man believed in doing things and not dreaming about them. He was a man after Jackson's heart. Such men are after God's heart, not men who have mere sentiment and williness, but men who have something to do and do it; practical men; men of action.

**HOW SATAN APPROACHES.**

BY NEWMAN HALL.

A personal friend was Ritson, a small farmer and keeper of a little hotel for tourists. One day he guided me among the precipices of Scafell. Walking beside a small stream, he said he thought he could get a trout there. So he lay flat on the bank, and put his arm down into the water, moving it a little to and fro. Presently he lifted his hand, grasping a fine trout. He told me he knew the pools he frequented, that they liked to feel the gentle movement of the hand till they were so enchanted that they became an easy prey. I have often used this instance of "tickling trout" as an illustration of the device of a worse enemy, quietly approaching, touching, gratifying, enchanting, capturing, destroying the silly human fish.—Ex.

The morning prayer chimes in with joy of the creation, with the quick world as it awakes and sings. It ought to bid itself up with the rising of the sun, the opening of the flowers, the divine service of the birds. The voice of the world is prayer, and our morning worship should be in tune with its ordered hymn of praise. But in joy we should recall our weakness and ask his presence Who is strength and redemption, so that joy may be married to watchfulness by humility. Such a prayer is the guard of life.—Stopford A. Brooke



**A WARNING TO BACKACHE SUFFERERS.**

Backache may strike you at any time. Comes when you least expect it. Comes as a warning from the kidneys.

A sudden twitch, a sudden pain. The Kidneys cause it all.

If you don't heed the warning, serious Kidney Troubles are sure to follow.

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**DOAN'S KIDNEY PILLS.**

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YOU'VE PROBABLY HEARD SOMETHING OF OUR FUR-LINED COATS. Commercial men ought to know where to buy a good coat. The next time you meet a traveller ask him about the kind we make. Over eight hundred were in use last season, and you can add to this number, our this season's deliveries which will bring the total up to over one thousand before Christmas. A pretty good indication that our fur-lined garments are appreciated. We have sufficient faith in our output this season to warrant us in buying in one line alone, over 15,000 skins for lining purposes. We make these coat linings for men principally in Seal skin, Mink and Muskrat. We buy the skins in the London Sales and direct from the trappers. We make the cloth shells in our own workrooms, and the whole garment is completed in our own establishment, and sold direct to the purchasers, without any intermediate profits.

We aim to make reliable rather than cheap garments, and find that the average buyer would rather pay a few dollars extra to secure a garment that we can safely recommend. We recommend nothing that is not reliable, simply because we find that pays best. Our fur-lined coats for men range from \$55.00 to \$500.00.

If you're interested in a fur-lined coat, write or come and see us about it.

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**This and That**

**A GAME OF TAG.**

A grasshopper once had a game of tag  
With some crickets that lived nearby;  
When he stubbed his toe and over he went,  
In the twinkling of an eye.  
Then the crickets leaned up against  
fence,  
And laughed till their sides were sore;  
But the grasshopper said, "You are laugh-  
ing at me,  
And I shant play any more."  
So off he went, though he wanted to stay,  
For he was not hurt by his fall,  
And the gay little crickets went on with  
the game,  
And never missed him at all.  
A bright-eyed squirrel called out as he  
passed,  
Swinging from a tree by his toes,  
"What a foolish fellow that grasshopper is;  
Why, he cut off his own little nose."  
—Our Dumb Animals.

**TACT WITH CHILDREN.**

When my little daughter was about  
three years old, I one morning requested  
her to bring a certain cup from the dining-  
room into the nursery. From one of those  
impulses of contrariness that arises in all  
youthful hearts at times, she saw fit to re-  
fuse. Without saying a word I left the  
room and went about other matters. Re-  
turning after a short interval, I said very  
gravely and gently, "Do you know what I  
have? I have a little girl who does not  
love me." Instantly the child started up,  
dropped her playthings, and saying,  
"Allie's going to get that cup," ran out  
and brought it to me. Evidently her con-  
science had been active while she had  
been left alone, and, without any exterior  
influence having been exerted, she had  
come around to the right frame of mind.  
Unquestionably this experience, tending  
to self-control, was more beneficial than if  
forcible pressure had been brought to bear  
upon her conduct. For, before obstinacy  
had fairly sprouted, it had died away of  
its own accord.—Florence Hull Winter-  
burn, in the August Woman's Home Bom-  
panion.

**HE FIXED IT.**

A few days ago, while walking through  
Arch street, Boston, just at the hour  
when empty trucks are standing there,

**OLD FOGY KNEW.**

**Experiences Teaches People.**

"My parents considered coffee simply a  
harmless beverage for old and young, so  
when a mere baby I commenced to drink  
it, and when I reached womanhood, found  
myself troubled with nervousness, head-  
ache and an irritable temper and to obtain  
relief, I drank more and more coffee, thus  
adding fuel to the fire.

I grew worse until life was one black  
night of pain. My nerves were shattered,  
body wrecked with suffering, my stomach  
gave out and utterly refused to digest the  
most simple foods, and finally I lay for  
weeks starving and longing for food, but  
unable to eat more than just enough to  
keep me alive.

While in this state, my next door neighbor  
brought in a fragrant cup that I sup-  
posed was some new grade of coffee, and  
although I had suffered so terribly from  
its effects, the temptation was too strong  
to resist and I drank it with relish. I  
noticed it had a rich agreeable taste and I  
drank it without distress. She repeated  
the kindness two or three mornings.

I began to congratulate myself that it  
was not coffee that hurt me after all. I  
was assuring my friend of this one day  
when she astonished me by saying that I  
was not drinking coffee, but a pure food  
drink called Postum Food Coffee, made  
from nourishing grain for building up the  
system and nerves instead of tearing them  
down.

I then began to drink Postum regularly,  
and to get well slowly but surely. To-day  
I am a strong hearty woman; my nervous  
system is entirely rebuilt and with a re-  
serve force of strength in time of need; I  
sleep well and awake refreshed and feel  
bright for each day's task, with no indi-  
gestion or stomach trouble, and a good,  
strong active brain ready for any mental  
strain or toil. There is no doubt on earth  
that coffee nearly killed me.

A friend of mine was obliged to resign  
her position as school teacher, because of  
extreme nervousness caused by coffee  
drinking. I induced her to use Postum in  
place of coffee, and at the end of four  
months she began teaching again, her  
nervousness gone and feeling and looking  
ten years younger; her sallow com-  
plexion having become a beautiful, healthy  
bloom." Name given by Postum Co.,  
Little Creek, Mich.

and while the horses are struggling to get  
their oats out of their detestable nose-bags  
—while the drivers are off eating their  
dinner—I noticed a truck-horse uneasily  
turning and twisting his head from side to  
side as if in search of somebody or some-  
thing. I watched him for a moment or  
two, and concluding that the nose-bag  
had become disarranged was about to  
cross the street to see if I could re-adjust  
it. As I stepped forward the horse seemed  
to have been struck with a new idea. He  
lifted his head, and for a moment looked  
steadily up the street in front of him.  
Suddenly his whole aspect changed. He  
shook himself, gave a snort of satisfaction,  
as if he had discovered what he had been  
looking for, and with his head high in the  
air and his ears pricked up, he moved  
briskly forward. Much interested, I fol-  
lowed him. Arrived at the corner of  
Franklin street he deliberately halted at  
the tail of an empty truck standing there,  
and resting his nose-bag upon it, content-  
edly finished his oats.—Ex.

**KING EDWARD AS A TYPICAL  
BRETON.**

(From the "Saturday Review.")

The late Queen was on many sides typi-  
cally British, and when she thought and  
acted most individually and unconsciously  
she was often most in sympathy with her  
people. So with the King. Given some  
great and sudden event, we believe the  
King's first thought and impulse in regard  
to it would be almost certainly that of the  
majority of his people. In the King, that  
is, his ministers find a very typical Eng-  
lishman, and in many cases we do not doubt  
that they can judge of what public opin-  
ion is likely to be in regard to a proposed  
course of action by noting the first impact  
on the mind of the King. More knowl-  
edge, more explanation, further considera-  
tion of the difficulties attending other  
courses or action, may alter and change  
his mind, but the King's first view is more  
than likely to be the first view of the  
nation also. It will also be a straightfor-  
ward and courageous view, and one free  
from undue subtlety and finesse. We  
have of course no means of knowing what  
the Prince of Wales thought during the  
crisis of the late war, but we should be in-  
deed surprised if his view was not that of  
the vast majority of the British people, i.  
e., one of dogged optimism.

**MR. KRUGER'S WAGGON.**

Some interesting particulars anent the  
history of ex-President Kruger's private  
ox-waggon, which, taken from a farm at  
Rustenberg, came into the possession of  
Loren Klitchener, come from Pretoria. The  
vehicle was built by one Fouché, of  
Robertson, Cape Colony, who spent over  
six months in carving the designs with  
which it is so prominently adorned. The  
material used was very old oak and teak,  
in order to obviate the necessity of paint,  
and the cart was fitted with brass mount-  
ings. In shape it is a typical Boer wag-  
gon, but otherwise there is probably not  
another like it in the whole of South  
Africa. During the last annual sitting of  
the Raad it was sold to a near relative of  
Kruger for £225, and moved to Rusten-  
burg.—Westminster "Gazette."

**HARDWOOD ASHES.**

A correspondent calls attention to the  
danger connected with the care of ashes.  
Every year the Insurance Companies are  
paying losses from ashes being left in a  
barrel in the wood house, porch, barn or  
cellar, and very often the people suffer  
loss, especially in the country, and have  
no insurance; from this cause thousands  
of dollars worth of property is destroyed.  
It is said that the fine school house at  
Brookfield, N. S., about half insured,  
was burnt on Wednesday morning,  
Nov. 26th, from ashes left in  
the wood house in the rear of the building.  
Hard wood ashes put into a box or barrel  
in a warm place, or even out of doors, will  
take fire, we are informed, any time within  
a month. These ashes are of little value,  
even for fertilizing purposes, and it is  
very doubtful if it pays to save them for  
"making soap." If saved, they should  
always be put in a pot, or some iron ves-  
sel and kept there for a month before re-  
moving. Then they can be put in the  
corner of a cellar, earth floor and up  
against a stone wall. The surest way to  
prevent any harm from them, is to take  
them out at once, and away from all  
buildings, or to spread them on land as a  
fertilizer.

**IN MEXICO.**

**The Home of the Cultivated  
Rubber Industry.**

Interview With Stanley E. Elkin—  
How Rubber Trees Are Grown—  
Short Crops—The Obispo  
Plantation.

(St. John "Sun," Nov. 27.)

The people of St. John have lately had  
their attention especially directed to the  
republic of Mexico, by the fact that a  
number of province men are financially  
interested in a rubber plantation in that  
country.

If the average Canadian asks himself  
how much he knows about Mexico, he  
will probably be astonished to find that he  
really possesses so little definite informa-  
tion. He has read that Mexico wants  
some Canadian wheat this year; that Boer  
delegates have visited Mexico with the  
view to the formation of a colony; and per-  
haps he has read something about the  
great activity of American and other cap-  
italists in building its more than 10,000  
miles of railways, opening mines, buying  
plantations and otherwise developing the  
resources of the country. He may not  
have thought much about it, but the  
moment he does think he realizes that the  
country has a stable government; for  
there are never any disturbances such as  
keep South American republics in a tur-  
moil.

As a matter of fact, Mexico is immen-  
sely rich in natural resources, and its able  
and progressive government welcomes the  
foreign capital, whether American, Eng-  
lish, German or Canadian, which inter-  
sects the country with railways, provides  
its towns with street railways and other  
modern utilities, opens up new avenues of  
foreign trade, or in any way contributes  
to the national development. In the city  
of Mexico there is published, in English,  
the Mexican Journal of Commerce. As a  
financial journal it compares well with  
those published in leading Canadian and  
American cities, and the facts it reveals  
in each issue, relative to Mexican develop-  
ment are a revelation to any one who had  
not previously looked into the subject.

On Saturday a representative of the Sun  
had a very interesting interview with Stan-  
ley E. Elkin, of this city, who has just re-  
turned after spending about a month in  
Mexico. He went down to make a per-  
sonal visit to the Obispo rubber plantation,  
which is represented here by Elkin & Chip-  
man, general agents in eastern Canada for  
Mitchell, Schiller & Barnes of New York.  
He left here on Oct. 8th, and went via  
New York, St. Louis, Laredo, Mexico  
City and Cordova, to Fuentevilla, on the  
Vera Cruz and Pacific railway, whence a  
two hours' ride on horseback brought him  
to the plantation. Of 9,000 acres in this  
plantation, 7,000 are to be planted entirely  
with rubber trees. Already 500 acres have  
been so planted, and the work of further  
cultivation is being rapidly carried on.

**RAISING RUBBER TREES.**

St. John people are aware of the enor-  
mous extent to which rubber is used in  
commerce, and the ever increasing de-  
mand for it; but comparatively few know  
anything about the method of its produc-  
tion. The rubber tree is indigenous to  
Mexico, and flourishes wonderfully under  
cultivation. The cultivated tree grows  
very straight, to a height of 50 or 60  
feet and yields rubber for about fifty years.  
At 10 or 11 years of age the tree is about  
ten inches in diameter.

Tapping begins in the seventh or eighth  
year. The great trouble has been in the  
past, and it has caused the destruction of  
myriads of wild rubber trees, that the  
natives, in tapping, killed the trees. The  
tree is sensitive and is easily destroyed if  
carelessly tapped.

When the milk is gathered by the  
natives, it is coagulated by the use of a  
wild vine, which is powdered up and  
thrown in, causing it to curdle. Alcohol  
would produce the same result. The prod-  
uct is black sheet rubber. It could be  
kept white by subjecting it to the fumes  
of sulphur. There is another kind of rub-  
ber called granita. It is in lumps, and is  
formed by the juice drying in the sun in  
wounds in the tree. Only the natives,  
tapping wild rubber trees, use this method.

**OBISPO PLANTATION.**

On Obispo plantation 500 acres are now  
planted in rubber, 400 trees to the acre.  
Some of the seed planted this year was a  
failure on all the Mexican plantations, on  
account of neglect of the officials in hav-  
ing the seeds distributed. Rubber seed is  
not a certain quantity if kept over three  
weeks before planting. But this failure  
did not seriously affect the Obispo plan-  
tation, which has three nurseries of its own,  
and where seed failed the trees are be-  
ing transported from the nursery at the

rate of 2,000 per day. One of the nurser-  
ies has 235,000 trees, another 117,000, both  
planted in the sun, and a third has 118,000  
planted in the shade. From these they are  
drawing to keep the average on the plan-  
tation up to 400 trees to the acre.

The trees grow very fast. Mr. Elkin saw  
six-months-old trees at Obispo that were  
fully 15 feet high, and acknowledged by  
all planters who saw them to be the finest  
of their age in Mexico.

Apart from one of the nurseries referred  
to all the planting on Obispo is done in the  
sun, the forest being entirely cleared away.  
A better growth is thus got in one year  
than in three years in the shade. The close  
planting at the outset, 400 trees to the  
acre, enables them to occupy every foot of  
ground with a crop of some sort. There is  
less room for weeds, and the trees protect  
each other from the wind, grow taller and  
assume a more desirable form.

Under the shade system the underbrush  
only is cleared away, the tall forest trees  
are left standing, and furnish shade to the  
growing rubber plants. This is a good  
system for coffee planting, but rubber trees  
when close planted afford enough of mutu-  
al shade, while the sun on their tops great-  
ly stimulates growth; therefore what is  
called sun-planting is best.

But the 400 trees to the acre are not left  
there permanently. When full grown that  
would be entirely too many. Therefore at  
the end of the sixth year the company will  
tap and take out 200 of the trees, grinding  
them up and extracting every ounce of  
rubber. At a moderate estimate each one  
will yield a pound of rubber, worth 50 cts.  
The present price in the New York market  
is 85 cents. In the eighth year, tapping of  
the remaining 200 trees begins, and they  
continue to yield for fifty years. The  
amount of rubber yielded by a tree in-  
creases gradually till its fifteenth year,  
when it yields from five to seven pounds  
per year continuously.

Referring to the above price in the New  
York market, it is estimated that rubber  
can be gathered and landed in that market  
at five cents per pound, gold.

As an illustration of the wonderful fer-  
tility of the soil, Mr. Elkin states that when  
he was at Obispo a rubber plant was taken  
from a nursery, the top cut off and the stem  
transplanted, and in five days it showed  
three healthy sprouts. Rubber is as much  
at home in Mexico as an apple tree in the  
Aunapolis Valley. An old Spanish coffee  
planter near Obispo, whom Mr. Elkin  
visited, had a plantation of 400 acres of  
rubber trees, from ten to twenty years old,  
which he had simply raised for his own  
pleasure and did not tap at all. He calls  
them his endowment policy.

**OTHER CROPS.**

But the company did not have to wait  
for the growth of their rubber trees to get  
a profit from the plantation. They get two  
corn crops the first year and one the second  
from between the rows of rubber trees, and  
the yield is about 40 bushels to the acre.  
Between the summer and winter season  
they also raise a bean crop. A ready  
market is found for these crops right at the  
plantation.

Coffee is another source of revenue, forty  
acres bearing that crop. Some years ago  
a former owner of the property had 20,000  
coffee trees, but the coffee plantation was  
all burned over in a forest fire. Since then  
10,000 of the trees have sprung up from the  
root, and are now five years old. There is  
also a nursery of 10,000 trees, and next  
year the full acreage will be under cultiva-  
tion, half of it producing. Next year it  
should yield 5,000 pounds of coffee, and in  
the following year 15,000 pounds. This  
coffee is worth six cents per pound, gold.  
One third of the coffee sold in New York  
comes from Mexico, and it is worth noting  
that Mexican coffee is actually shipped to  
Havana and thence re-shipped to New York  
as Cuban coffee.

Cacao, or chocolate, which is a scarce  
and high priced article, also flourishes at  
Obispo. There are now seven acres plant-  
ed, having about 200 trees to the acre, and  
twenty-five acres more are being planted  
this year. Eventually there will be 1,000  
acres devoted to this product, which after  
the fifth year yields about one dollar per  
tree. It is a sure crop, requires but little  
labor, and the product is declared to be the  
finest in the world.

Along with the cacao is planted another  
crop, vanilla, which has reached in that  
part of Mexico the highest state of cultiva-  
tion. Of the 2,500 vines planted some are  
bearing now, and all will be bearing in the  
third year. As cacao is planted the vanilla  
is planted with it, the former affording the  
needful shade and the stem for the vine to  
climb. They thus flourish together. The  
vines grow to a length of fifty or sixty feet.  
On Obispo Mr. Elkin saw a vine fifty feet  
long, bearing 275 blossoms and ten pods.  
From fifty to seventy-five pods yield a  
pound of vanilla, which is worth \$16, gold,  
in Mexico City. Five hundred vines are  
planted to the acre. If we take six vines  
to the pound, the 2,500 vines would yield  
over 416 pounds, which at \$16 would total  
\$6,656 from the five acres, or \$1,300 per  
acre, in addition to the cacao crop from  
the same ground.

(Continued.)

News Summary

Total receipts to date for the Canadian South African memorial amount to \$5,591.

Emile Gagnon, Ottawa street car conductor, was given two months for stealing fares.

A New Brunswick stamp (Connell), five cent, brown, unused, has been sold in London for £37.

For five months ending Nov. 1st, the Intercolonial Railway receipt books show an increase of \$320,000 over last year.

Mr. A. B. Atwater has been appointed assistant to President Hays of the Grand Trunk, with control of lines west of Detroit.

Hon. J. H. Ross's majority in the Yukon is more than 800. There is much speculation regarding his successor and governor.

Rev. John Keiman, of Edinburgh, has declined the call to be professor of apologetics in Knox College, made vacant by the death of Haliday Douglas.

Rev. Dr. Meggs, principal of Wesleyan Theological College, Montreal, has resigned. The reason given for his resignation is that the climate disagrees with his wife, but it is supposed that there has been considerable friction as well as lack of whole-hearted support.

The name of Thomas Conton, of Thorold, Ont., is mentioned for the vacancy in the Senate caused by the death of the late Senator O'Donohoe. There are two other vacant senatorships, due to the death of Messrs. Clemow and Dechene. The seat of Senator Mason will also be declared vacant, making four nominations for senators.

Dr. William S. Harding, one of the oldest and most respected of St. John's citizens, passed away on Friday evening. Dr. Harding was a brother of the late John H. Harding and was the last surviving member of quite a large family. He was in his 89th year and remarkably active for a man of his age. His taking away was very sudden as he was in his usual health and able to go about the city up to the day of his death.

The taking of evidence in the St. James election case was concluded at Montreal on Friday. The court agreed that there was sufficient evidence to annul the election, but adjourned until Saturday to hear argument on the disqualification of Joseph Brunet. Besallion, counsel for the petitioner, declared he would not press for disqualification or punishment of others at present, but would either take criminal proceedings or refer the matter to the minister of justice.

One of the worst fires that Annapolis, N. S., has experienced for years occurred on Tuesday morning, totally consuming the large wooden block owned by George E. Corbitt on St. George street, occupied by R. P. Saunders as a bakery store and dwelling. The rear was occupied by the Clements laundry, recently purchased from John Holland, and then by James Rawling and sister, who had a number of girls as assistants. They also occupied a number of rooms for a dwelling. Mrs. Corbitt had some \$2,000 insurance on the building.

President Roosevelt and Secretary of State Hay Thursday afternoon received a deputation representing all religious bodies in the United States that are doing missionary and educational work in the Turkish empire. The deputation presented a formal address declaring that the American educational and religious institutions established in Turkey were not being treated fairly by the Sultan and asked that the government demand from Turkey, under the act according special privileges to foreigners, the same rights as are enjoyed by French, Russian, Italian and German institutions.

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Farmer compelled to stop clearing up his farm.



Mr. Job Costain, Minnegash, P.E.I., writes: "In the Spring of 1900 I started to clear up a piece of land, but had not worked many days before I was taken with a very lame back, and was compelled to stop work. The trouble seemed to be down in the centre of my back and my right side and I could not stoop over. I got a box of Doan's Kidney Pills and before I had taken the whole box I was completely cured and able to proceed with my work. I take great pleasure in recommending them to all farmers who are troubled as I was."

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to the cold and wet is the first step to Pneumonia. Take a dose of PERRY DAVIS'

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Equity Sale.

There will be sold at Public Auction on Saturday, the seventh day of February, A. D. 1903, at 12 o'clock, noon, at Chubb's Corner, so called, in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 1st day of November 1902:

In the matter of Leonora Gertrude Francis of Cambridge, in the County of Middlesex, in the Commonwealth of Massachusetts, one of the United States of America—An insane person—and according to the provisions of the Fourth Chapter of the Acts of the General Assembly of the Province of New Brunswick, made and passed in the fifty-third year of the reign of Her late Majesty, Queen Victoria, intitled "An Act respecting Practice and Proceedings in the Supreme Court in Equity" the interest of the said Lunatic in—  
—All that certain lot, piece or parcel of land situate lying and being in the City aforesaid, fronting on Leinster Street, and known and distinguished on the Map or Plan of the Said City as No. 486 and heretofore conveyed to George W. Masters by Henry Calhoun and Lydia Jane his wife."

For terms of sale and other particulars apply to the Solicitor or Referee.  
Dated at St. John, N. B. the 1st day of December, A. D. 1902.  
R. G. MURRAY, E. H. MCALPINE,  
Solicitor and Referee in Equity.  
T. T. LANTALUM, Auctioneer.

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