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The Fall of Port Arthur

That the fall of Port Arthur was inevitable has probably not for months past been doubted by anyone at all intimately acquainted with the conditions under which the fortress was being held. But the defence had been conducted with such desperately stubborn bravery that there are few perhaps of those who, from an outside position, were closely watching the progress of events but were somewhat taken by surprise when, on January 2nd, the announcement came that Port Arthur had surrendered. On the first day of the new year General Stoessel, the Russian commander, made overtures for surrender to General Nogi. In his message to the Japanese General, General Stoessel intimated that under existing conditions he found further resistance useless, and for the purpose of preventing needless sacrifice of lives he proposed negotiations in reference to capitulation. In response to this message from the Russian General, the necessary steps were at once taken by General Nogi to arrange the terms of surrender. The terms are reported to be that the Russian officers be granted their liberty after promising not to take further part in the war while the privates and non-commissioned officers of the garrison, to the number of 20,000, become prisoners of war. The surrendered fortress was handed over to the Japanese on Tuesday, Jan. 3, and the prisoners marched out the following day. As the result of minute investigations in reference to conditions in Port Arthur, General Nogi reports to Tokio: "The total number of inhabitants is about 35,000, of whom 25,000 are soldiers or sailors. The total number of sick or wounded is 20,000. Common provisions and bread are plentiful, but there is a scarcity of meat and vegetables. There are no medical supplies at Port Arthur. The Japanese are strenuously succoring the people. The capitulation committees are pushing their respective works." The siege of Port Arthur will stand on the world's record of events as one of the great sieges of history. The stubborn valor of the defenders has been beyond praise. Officers and men have done, it would seem, all that brave men could do, to save a doomed fortress. The name of Stoessel will live among the world's great soldiers, and nowhere, it is said, is the gallantry of the Russian commander and his men more generously recognized than in the land of their foes. If the Russians have defended Port Arthur with a persistent valor which challenges the world's admiration, the Japanese besiegers on their part have displayed an ability and a bravery which gives them a position second to none among the soldiers of the world. Here as elsewhere in the war, the Japanese army has been led with great ability, and the men have responded to such leadership with reckless and indomitable courage. Probably no other nation under similar conditions could have effected more, it may be questioned whether any other could have done so much. There is no probability that the capture of Port Arthur will put an end to the war. Russia could not endure the wound her pride would suffer by yielding at this point. For better or for worse she will fight on. But in two ways at least, besides the direct loss involved, the fall of Port Arthur may be expected to affect Russia unfavorably. It will probably make the war still more unpopular at home and serve to render the popular feeling against the autocracy still more acute and it will almost certainly do much to discredit Russia in the eyes of the Chinese and other eastern peoples. This loss of prestige in the eyes of the Chinese people involves a danger for Russia of which her statesmen are by no means insensible.

The Effect in Russia

The dispatches indicate that, in the Russian capital and elsewhere throughout the country, there is much bitter feeling over the fall of Port Arthur. It has taken all the heart out of the festivities of the approaching Russian Christmas, and it said that the illuminations and decorations, which are always features of the Russian holidays, may be dispensed with. The churches are filled with the mourning friends and relatives of the soldiers whose lives were sacrificed in the defence of the now fallen fortress. The popular grief and chagrin at the national disaster is accompanied with strong feeling against the Government which is blamed for keeping the people in ignorance of the true state of affairs at Port Arthur. Some of the St. Petersburg newspapers have been unusually outspoken in their

condemnation of the bureaucracy, and the revolutionary element in Russia is evidently endeavoring to make as much as possible out of the situation for the purpose of arousing popular sentiment against the Government. The Government announcement that General Stoessel will be tried by court martial when he returns to Russia is bitterly criticised. For though his action of the Government is recognized as being in accordance with Russian law and precedent, yet it is regarded as a heartless and gratuitous insult to a brave and able commander that such a statement should accompany the announcement of the fall of the fortress which the most devoted heroism of commander and men had failed to save. *The Russ*, of St. Petersburg, which has been particularly outspoken in its criticism of the bureaucracy, declares that the nation's well-wishers could not at this juncture tolerate the idea of peace but adds that no victory is possible with disunion at home, and insists that Japan is counting as much on the possibility of a revolution in Russia as upon her own arms and strategists. A prominent Russian writer is quoted as saying that, unless the people are taken into the Government's confidence in its ultimate purpose it faces inevitable disaster at home.

Dr. William Osler, Regius Professor of Medicine at Oxford, was recently received at luncheon by four hundred members of the Canadian Club of Toronto. Professor Osler is a Canadian who has won great distinction in his profession, and the acting president of the club on the occasion alluded to fell justified in introducing him as "the first physician within the British Empire." Dr. Osler gave an address containing many things wise or witty which elicited the applause of his hearers. His remarks in reference to the treatment of public men in Canada by their political opponents, were particularly worthy of note. Every thinking man must admit that the caricaturing and vilification of public men, so habitually indulged in by a large class of writers and speakers is a crying evil and a degrading influence in the political life of this country. We are glad to give further publicity to Dr. Osler's vigorous words in this connection. He is reported as saying: "There is far too much evil speaking, lying and slandering in connection with our political life. (Applause) Now, that does seem to me to be an entirely unnecessary and superfluous thing, and it does not seem right that our young men should be brought up in this atmosphere, where there is constantly a feeling of hostility and a slandering attitude in the press towards political opponents. (Hear, hear.) It does no good, and it does a great deal of harm. Now it is not a difficult matter to correct that. If the people would only set their hearts honestly against it and frown it down as a positive vice and as a very serious vice, there is only one way to mend that, and that is a very simple way indeed. That is, to deal with your political opponents in an ordinary, everyday Christian spirit. Now it is said, you cannot bring Christianity into politics. Into a certain type of politics perhaps you cannot, but at any rate you need not call it Christianity. Call it the ordinary, every-day behavior, if not of St. Paul's noble Christian, of Aristotle's true gentleman; and stop this evil speaking, lying and abuse of each other in public press. It does no good, and it does infinite harm. The young men live in an atmosphere which teaches them to distrust their leaders and teachers, and it produces a feeling of hostility and distrust of things political; but where there is as much mud-slinging and talk as there is against a political opponent it very easily passes from the sphere of politics to other spheres, and you distrust your neighbor, and there is a general feeling of unrest, and lack of that harmony and sympathy and brotherhood that we have one towards another as Canadians."

Demand of Modern Warfare

In the course of a notable article in the *Nineteenth Century*, Field Marshal, Lord Roberts, says: "A terrible lesson awaits the nation whose soldiers find themselves opposed by equally brave, but better trained opponents on the field of battle. No amount of money, no national sacrifices, will then avail; for modern warfare moves fast and time lost in peace can never be made up during the stress of a campaign. I hold this view very strongly, and would urge my fellow-countrymen with all the force at my command to look the plain facts in the face." Earl Roberts does not advo-

cate compulsory service, because it is distasteful to the nation and incompatible with the conditions of an army which has a large proportion of units in foreign service, but maintains that Great Britain must have a large reserve force, and if the citizens of so great and prosperous a nation as ours are to remain exempt from compulsory service in time of peace, without the safety of the Empire being endangered, the right class or men must be attracted to the regular army by good conditions of pay and pension; and it is the bounden duty of the state to see that every able-bodied man in this country, no matter to what grade of society he may belong, undergo some kind of military training in youth, sufficient to enable him to shoot straight and carry out simple orders if ever his services are required for national defence. Earl Roberts says the report of the commission on the war in South Africa made it clear that much is still needed before Great Britain has an army fit in all respects for war with a modern nation. Among other things, she must have a larger proportion of mounted troops for rapid reinforcement, and in order to quickly seize points of vantage. He refers to the action of the government in ordering new quick firing field guns for the complete re-equipment of the army, as reported by the Associated Press yesterday, and says these guns will be twelve and a half pounders for horse, and eighteen and a half pounders for field artillery. Simultaneously with Earl Roberts' article, it is officially announced that 150 batteries will be supplied with new guns, at a cost of \$17,500,000, and that the order will be executed within twenty months.

Here Senators for the West

The Dominion Government is said to be considering the advisability of increasing the Senate representation from the West and the enactment of legislation for that purpose may be proposed during the coming session of Parliament. Such legislation, before becoming effective, would, of course, have to be ratified by the Imperial Parliament. The Upper House at present consists of 51 members, distributed as follows:—Ontario and Quebec, 24 each; Nova Scotia and New Brunswick, 10 each; Prince Edward Island and Manitoba, 4 each; British Columbia, 3; and the Northwest Territories, 2. At confederation the Senate was constituted into three divisions, as follows:—Ontario, Quebec and the Maritime Provinces, equally represented by twenty-four Senators. In the third group, Nova Scotia and New Brunswick had twelve each, but when Prince Edward Island became part of Canada two Senators were taken from each of the former Provinces and given to the Island, which thus obtained its present representation of four. It is said to be the opinion of the Government that the time has now arrived when a fourth division, consisting of Manitoba, the Territories and British Columbia, should be created, with representation in the Upper House of twenty-four. As the Senate already contains eleven members from the west, it would need thirteen new Senators to make up the required number. The appointment of thirteen new Senators would not be made immediately but would take place from time to time. A glance at the census returns will show that the west is entitled to more generous representation in the Senate. The Maritime Provinces, with an aggregate population of 893,953, have twenty-four Senators, whereas the west, with a population of 645,517, is represented by only eleven. Furthermore, the population of the west has gained at the rate of nearly 100,000 yearly in arrivals from outside, to say nothing of the natural increase.

Remarkable if True

If the facts alleged in the following Associated Press dispatch, from Chicago, can be accepted as trustworthy they afford a striking illustration of the influence of the mind and its beliefs upon the physical health. The dispatch says:—Fred Johnson, 32 years old, is dead of hydrophobia, although he declared he never had been bitten by a mad dog. He became ill last Sunday, and some time before his death attacked his wife and two small children. Then he was fastened to save the family from injury during his attacks of frenzy. Johnson owned a pet dog which last year was bitten by a rabid dog, and the man constantly worried over the matter. Finally a policeman killed the pet. A physician diagnosed Johnson's case and declared the man contracted rabies because he constantly feared hydrophobia.

The Close of a Life of Prayer.

The prayers of David the son of Jesse are ended. Psalm 72-20.

A sermon preached at Tryon, P. E. I., by Pastor J. Clark, on the death of Deacon W. B. Howatt.

There is scarcely any history more interesting and instructive than that of David. Children are charmed by the story of his exploits. Young men are never wiser than when they are imitating his virtues and avoiding his mistakes. The aged are never nearer the fount of eternal truth than when they are deriving their comfort and strength from David's Saviour and Lord. The afflicted find both help and consolation in remembering his experience, and nursing on his words of grace. The joyful and successful can never voice their gladness more expressively than in David's psalms of exultation and delight. The penitent is never more lowly and tender-hearted than when he takes his place at David's side in prostrate self-abasement. The suppliant is never more successful in his supplication than when he pleads in David's fervent spirit. The dying find no sweeter fellowship, no closer companionship in their last journey, than so many in days gone by have done, in David's Shepherd Lord, who accompanies his loved ones through the dark valley, and whose rod and whose staff comfort them.

Something like a hundred years ago an eminent English poet sang, "England, with all thy faults, I love thee still;" and, changing one word, the devout Christian may exclaim "David, with all thy faults, I love thee still." Many features in his character awaken our admiration. But only to one of those features do we invite attention at the present moment.

DAVID'S PIETY.

David prayed. He was a man of prayer. He had more prayers than one. There are people who pray; but their prayers have one peculiarity—they are generally much the same. There may be an occasional verbal alternative but they are radically the same in tone, in phrase, in emphasis, year after year. Variety of experience, variety of circumstance, variety of need, deeply realized, calls for variety of utterance. David offered many prayers. It was prayer upon prayer; supplication upon supplication; confession upon confession; praise upon praise through many eventful years. Those prayers secured innumerable blessings for himself, for his family, for his country during his own eventful life, and have enriched the hearts and minds and lives of succeeding generations down to the present hour. Notwithstanding his many and mighty gifts, and his marvellous ability, he could not live without prayer. And if David could not, it is folly for us to attempt to do so. "Men ought always to pray."

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer.

David prayed on until the end came. Many of David's prayers were answered the very day they passed his lips; some at a later period. Many a glorious answer followed his petitions. Some were answered after his death; some are not answered yet—not to the utmost extent. But they will be. The prayers in this Psalm are nearing their fulfilment. Men are being blessed in his far greater Son: all nations shall yet call him blessed; and the whole earth shall eventually be filled with his glory.

"He shall reign from pole to pole
With illimitable sway;
He shall reign, when, like a scroll,
Yonder heavens have passed away;
Then the end; beneath his rod
Man's last enemy shall fall;
Alleluia! Christ in God,
God in Christ, is all in all."

Doublets, up in heaven, the prophet psalmist has the joy of seeing that his long-ago petitions—his far, far reaching prayers—are gradually and grandly being answered, and his mighty gospel prophecies are being brought to pass. Some of David's prayers were so deep, so great, so comprehensive, that it requires the flight of centuries upon centuries to bring about their answer in completeness.

Some years ago I baptized a sea captain in Yarmouth, N. S. When, in open meeting he came out on the Lord's side, he gave a striking testimony to the abiding faithfulness of God in regard to his promise to hear and answer prayer. "I remember," he said, hearing my mother pray fifty years ago. Her prayers have been following me all along, and I can hear them still." And then he told us that there were ten children, and the mother prayed often, and until her last breath, for their conversion. Those prayers had all been answered. The ten had grown up, and, one after another, they had sought their mother's God. Some had joined their mother in the skies. He had held out long, but the Lord had melted his hard heart, subdued his proud will, and brought him to the cross at last, and he hoped, by Divine grace, to find his way to heaven, and join the redeemed ones near the throne. Fifty years went by before that mother's prayers were wholly answered, but answered at last they were, long, long after her praying days were ended. Pray, brethren, pray! Pray, sisters, pray! Your prayers must only end with life. The time will soon come when all your prayers will be ended. God will see to

their answers. You can leave them all with him.

DAVID'S DEATH.

David's prayers ascended. But they only end because his life has reached its close. His throne must be vacated for another occupant, his sceptre wielded by another hand, and his crown be worn by another brow. "The old order changeth and giveth place to the new." Holy breathings pass his lips, and then those lips grow still. His cog toil on earth no more; reign on earth no more; awake the slumbering thunders of his harp no more; go up to the house of God no more; bend the knee in prayer no more. He has reached the Border Land. Another step—and then, Home!—another breath, and then Heaven! Our minds can picture the last scene. Without, the earth grows dim—twilight deepens into dark; within, the vision of Messiah's coming splendors brightens all his soul. The attendants, filled with breathless awe, gaze on one of the most touching scenes the earth has ever known; and almost before they know it, he fits away into the great realities of the after life. They look; but they see no movement in his features; they touch his hand but there is no response. They speak—they cry: "Our peerless king! Our hero! Our champion! Our prophet! Our Master! Hast thou gone? Wilt thou speak with us no more? Alas! Alas! we shall never see thy like again."

Let him alone. He is not there. He is at home with God. Let him alone. He is not listening to earthly sounds, or lips of clay, but to the songs the angels sing. Let him alone. He is not looking at you, but at the splendors of the heavenly world, and the beauties of the great king whose throne is in the heavens, and whose kingdom ruleth over all. It is well with his soul. His battles are all fought, his journeyings all ended, his labours all over. No more perils, watching his father's flock; no more sling and stone, confronting the mighty giant, vaunting in his pride; no more fleeing away from the face of an angry and jealous king; no more troubles from rebellious sons or subjects; no more seasons of dreary exile; no more wanderings on the mountains; no more hidings in the cave; no more partings from dearest friend or fondly cherished child; no more anxious waitings for the day; no more thwarted purposes; no more scalding tears; no more occasions for repentance—the battle scene, the crafty foe, the word of scorn, the weary limb, the aching brow, the grief-bowed heart, the dread of sin,—no more! "The prayers of David the son of Jesse are ended." All ended; all ended, now.

It is a great loss to the world when a good man dies. But David's influence is not ended yet, though his prayers were ended with his life long centuries ago. One can never tell when and where his influence for good or ill will end. It does not end with life. It goes beyond earth and time: How guarded should our conduct be! What pure and consecrated lives we all should live!

David's prayers are ended. They are sounding through the Christian church to-day; they are sounding further and further over the whole wide world to-day, and increasing in their uplifting helpfulness through all the passing years. In every language that Christians use beneath the sun his holy psalms are rising towards the heavens, and blending in sweet accord around the throne of God. And, up, beyond the skies, his own sweet spirit voice is sounding rich and clear, and grand and strong, among, if not above the ceaseless songs that rise from bright celestial choirs whose music fills the palace halls of heaven. There, there will David's praises never end. His prayers give way to everlasting praise.

The warrior dies; the monarch dies; the hero prophet dies; he cannot live when he has not strength to pray, and thus our text connects itself with another scripture, "David, after he had served his own generation by the will of God, fell on sleep." He prayed, he toiled, he served his generation, and then he "fell on sleep." We, who are gathered here today, meet with our hearts yet tender as we think, and cannot fail to think of one of our membership who for a long series of years served his generation, and then "fell on sleep." Having already borne my testimony to the worth of one so deservedly and universally esteemed in this community, and far beyond, it may not be deemed needful to repeat that testimony to-day, especially as the neighboring pastors, on the day of the interment, with great depth of feeling, spoke warmly and eloquently as his sterling Christian character and eminently useful life. That life and its lessons will often come before us, this beautiful sanctuary itself, and the various offices be filled, and so faithfully filled, will times without number, call his name reverently and affectionately to remembrance, and we shall give evidence of our wisdom if everything we see that reminds us of him, his work, and his departure shall effectively quicken us to duty, and lead us to instant preparation for our approaching end. He was ready for the change, and thus sudden death proved to be sudden glory.

His prayers are ended. His prayers for himself and the partner of his life are ended; his prayers for his children and his children's children are ended; his prayers for his relatives and friends are ended; his prayers for his pastor and all Christian laborers are ended; his prayers for the church and all its varied interests are ended; his prayers for the Sabbath school in which he took such a deep and abiding interest

are ended; his prayers for the triumph of the Gospel throughout this land and all lands are ended:—all, all are ended. Those prayers have been heard in heaven, and whatever portion of them remains unanswered is kept in Divine remembrance, and will be answered in God's own time, and in God's own way, and his time will be the best time, and his way the best way.

Let those that remain pray more. Prayer must be woven into our very life. It must accompany every foot-step, sweeten every sorrow, sustain under every burden, and sanctify every labour. A praying soul is a saved soul, and a saved soul will soon be a glorified soul—a soul that, passing out of time, enters upon a life of eternal blessedness at God's right hand above. To that high joy may God in infinite mercy bring us all through Jesus Christ our Lord.

Why I Am a Baptist.

BY REV. T. B. COOPER, B. D.

Having been a Baptist nearly sixty years, and preached and written much, I desire now in my 80th year, after the example of Bro. J. N. Kilpatrick, to tell why I am a Baptist.

Some prominent Articles of Faith, Church Order and Practice, which I believe and approve, in common with the Baptists:

Doctrines. 1. There is only one true God in a Trinity of equal persons—the Father, the Son and the Holy Spirit. He is a self-existent, spiritual being, unseen, except in his works and operations. He is everywhere present; all-knowing, all-wise, all-powerful. He is perfect in truth, love, mercy, justice, holiness, goodness. He is God "from everlasting to everlasting, without variableness or shadows of turning." He is the Creator and Maker and Upholder of all things that exist, in all the universe; who only is to be bowed down to and worshipped in religious service, according to his sacred commandment.

2. The Bible is the Word of God; as it is written, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works;" and is the only correct rule of Christian faith and practice.

3. According to the Bible, God made the first man Adam and Eve, his wife, "in his own image, in righteousness and true holiness." They disobeyed him, and fell into sin, which they communicated to all the human family, their descendants; every one of whom, except the "Son of Man," has been "conceived in sin and brought forth in iniquity" and "there is no man that liveth and sinneth not."

4. The "Eternal Covenant of Grace," made by the persons of the Trinity, for man's redemption and salvation.

5. In accordance with this covenant, "in the fulness of time, Christ Jesus, the Son, came into the world to save sinners," for "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He was born of the Spirit of the Virgin Mary, and became the "Son of Man;" lived a life of perfect righteousness; was rejected by the Jews, and was crucified; thus making an atonement for sins by the shedding of his own blood. When he had made this "one sacrifice for sins once for all and forever, He sat down on the right hand of God, till he comes the second time to raise the dead and to judge the world." "He was delivered for our offense, and was raised again for our justification." "He, of God, is made unto us wisdom and righteousness, and sanctification and redemption." "He is the end of the law for righteousness to every one that believeth in him." "For whom God did foreknow, he also did predestinate, to be conformed to the image of his Son; and whom he did predestinate them he also called; and whom he called them he also justified and whom he justified them he also glorified." Therefore Christ says, "All that the Father gave me shall come to me, and him that cometh to me I will in no wise cast out;" and so the purpose of God, according to election, shall stand;" "we are saved by grace through faith, and not of works;" for "He hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." "Having predestinated us unto the adoption of children by Jesus Christ unto himself according to the good pleasure of His will," "we are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

6. The Holy Spirit is God, and differs from God, the Father and the Son only as a Person and in special work. He inspired the writers of the Scriptures; "convinceth the world of sin, of righteousness and of judgment;" by him souls are regenerated, or "born again into the kingdom of God's dear Son." "He maketh intercession for the saints," and is their divine "Comforter." "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus and by the Spirit of our God."

Notes. In view of the above Scriptures, and many others of like import, I believe the following doctrines: Election, Predestination, Effectual Calling, Regeneration, Adoption, Progressive Sanctification by the Spirit and other means of grace, and Perseverance or Preservation in grace to glory; all of which are generally accepted by the Baptists.

The Church. The word church is used in four senses in

the New Testament: (1) Assembly, orderly or disorderly (Acts 19: 31, 39, 41); (2) A local Christian assembly, as the seven churches of Asia (Rev. 1: 4) and those to which the epistles are addressed, which sometimes met in a private house (Rom. 16: 5; Col. 4: 15; Phil. 23); (3) The "assembly and church of the first born, which are written in heaven" (Heb. 12: 23); (4) The assembly of Jews in the wilderness. Acts (7: 38).

1. There are only two classes of Christ's churches—one local and visible, the other universal, spiritual and invisible. The invisible church will never all assemble until all the redeemed are gathered together in heaven.

2. A local church of Christ is an assembly of Christians, organized by themselves, after their conversion and baptism, for the stated work and service of God, according to the New Testament examples. It is an independent body, governed by the laws of Christ, as understood by the members and administered by themselves.

(1) A true church has only two classes of officers—ministers and deacons. The titles, bishop, elder, pastor and minister are applied to the same officer in different senses and relations. Ministers and deacons are ordained by prayer and the laying on of hands of a presbytery of ordained ministers, chosen by the church of which they are members, and by which they are set aside to that office. Ministers who are bishops or elders serve as pastors of churches and preachers of the Gospel; deacons serve in secular matters.

(2) There are only two church ordinances—baptism and the Lord's Supper, or communion. Baptism is the immersion in water of a professed, converted believer in Christ in the name of the Persons of the Trinity, by an ordained minister, as described above. Communion is the partaking by members of a church or churches of the same faith and order of broken bread and poured out wine, emblems of the broken body and shed blood of Christ, in memory of him, and is administered by a like ordained minister.

(3) The only true candidates for baptism, for church membership and for communion are such persons as have been "born again, not of blood, nor of the will of the flesh nor of the will of man, but of God."

(4) All true churches, as all true Christians, are missionaries, having regard to Christ's command, "Go ye into all the world and preach the Gospel to every creature." At death, "The wicked are turned into hell, with all the nations that forget God," the righteous go into life eternal. Christ will come the second time "in his glory and all the Holy angels with him?" then there will be a resurrection of all the dead and a general judgment as described in the twenty-fifth chapter of the Gospel of Matthew.

What the Ministry Offers a Man Today.

BY PRESIDENT WILLIAM J. TUCKER, DARTMOUTH.

Advent is the time for the revision of personal views and of personal ambitions. Our ambitions should never issue from our lower or ordinary moods. They should be set toward righteous ends, and the greatest foe to righteousness is any feeling of its impracticability. The spirit of Advent is the spirit of hope and courage. The coming of Christ more manifestly into our generation means the assurance on the part of good men that righteousness is practicable in our cities, in business and in personal life. The danger to society is not from the successes of men who wish ill to the world, but from the failures of men who wish to do well by the world. Power, efficient power, is a part of the birthright of all righteous souls. This is what Christ would have his disciples and followers believe concerning themselves individually and of one another. This is what the spirit of Advent tries to declare with joyful emphasis. Advent is the recurring protest of Christianity against the sense of powerlessness among men who really wish to do well by the world.

Therefore we ought to take account at this time of the shortcomings of the ambitions, and organized forces and personal faith of righteous men, righteous at least in their disposition towards God and their fellowmen. I shall try to make plain to you our own shortcomings, and those of like-minded men of our own time, at three points—as seen:

First, In the evasion of certain great callings,

Second, In the indifference of organized wealth to the public good.

Third, In the insufficiency of applied faith—faith in its application to duty.

I begin with that shortcoming which is nearest to our own personal lives, and to the life of our colleges and universities—the evasion of certain great callings, of which the chief illustration is the decline of interest on the part of college men in the ministry.

The authority for this charge of the evasion of the ministry by educated young men is from two sources—the statistics from the older colleges showing a marked decline within the last twenty-five years in the number of those entering the ministry; and the testimony of those who are best informed in regard to the standing of the ministry in some of the most intelligent religious denominations that the proportion of uneducated, and even untrained men is increasing. I do not care to discuss the reasons for this change. Showing how a given state of affairs has come

about does not justify its continuance. None of the reasons which have been given, in recent public conferences, for the decline of interest in the ministry are sufficient to show that it cannot be, and ought not to be arrested.

I turn at once to the reasons which ought to make the ministry attractive today to the strongest men in our colleges.

The ministry has resumed its place among the truth-seeking callings. Truth seeking was a large part of its original business. Jesus never allowed his disciples to believe that it was an easy matter to gain the truth. They were to seek for it as "hid treasure"; they were to see all and buy it. The search for truth was like walking the narrow way and making the strait gate. Nothing on the intellectual side of Christianity can be compared with the spirit of search after truth. Here lies the contrast religiously between the intellectual spirit of my generation and that of your generation. The intellectual spirit of my generation was culture, culminating in theological training. The intellectual spirit of your generation is search, culminating in the personal holding of acquired truth. There is very little of "delivered" truth in the modern school of theology. Men are taught how to find it.

It is a magnificent challenge which the spirit of search offer to-day to an honest and brave soul in the name of religious truth.

I do not see how a profoundly truth-loving man can pass it by unless he seeks intellectual satisfaction in some other part of the wide field of truth.

But you ask, Will the church listen to the truth thus sought out and acquired? Do not for a moment doubt it, provided the truth has kindled your own soul. Nobody wants criticism in the pulpit. Everybody wants truth as fresh as a man can bring it from the sources. The day of the preacher who thinks on a level with the unstudied thought of the churches is over. The churches want, as much as they need, ministers who will think under them, and far enough down, to lift them. Have faith in the integrity of your own soul. Only be sure that the truth you hold in mind has found its home in your soul.

The ministry of today gives direct moral and spiritual approach to men. Men are becoming more and more accessible. The barriers between the minister and other men are down, the barriers, that is, of mere conventionalism whether in thought or manner. If a minister has learned to think, as a straightforward man of his time is in the habit of thinking, he can talk with him on religion out of the pulpit, as he can speak to him of religion from the pulpit. Do not think that the language of the minister is simply the language of pity and compassion; it is also, if he knows his business, the language of authority. The best place to touch a man today is in his conscience. There is where men wait the word of inspiration and quickening, as well as the word of rebuke. You relieve the monotony of duty by giving it place in the imagination and in the heart but its home is in the conscience.

I dwell upon this fact because we have almost come to think that the highest works of the ministry is in the slums. There is no highest work in the ministry. It is all of a grade to the minister who really wants to lift his fellowmen each man to his best. The man with ten talents living at the rate of two is as pitiable an object as the man who has but one talent, and who does not know that he has that, or knows that he has spent it. There is no limit to the power of the truth-loving minister who has an insight into truth. A friend in another profession, and that the profession which is, I think, the most advanced of any today, the profession of medicine, said to me recently, "After all, the most authoritative man in the community is the minister."

The ministry on its personal side offers to a man the joy of simplicity in the midst of the unsatisfying complexity of our time. There are a good many restrictions upon a man who enters the ministry restrictions which a man of many desires and tastes feels. But in these days of excessive wealth, visible in nearly every community, there are restrictions upon the great majority of intelligent and cultured people. The time has come when a man of many desires must train himself to live for money, or train himself to live without a sufficiency of it. Who hesitates before the alternative? But if one chooses the simpler life let him fill it with the greatest joy. Let him outgrow his vexing limitations and live in the larger freedom of some satisfying service. I do not say that the ministry is the only form of satisfying service. I do not say that to the man who lives at the heart of it, there can be none more satisfying.

So I make my appeal to you in these Advent days not to evade the thought of the ministry. I have not said much to the college about the ministry these past ten years. They have been on the whole years for Christian scholars, the engineering corps of the Christian army, rather than for the militant work of the pulpit.

The time of the preacher has come and has come imperatively.

If you listen on the street you can hear the call from men. Listen in your closet and see if you cannot hear the call from God.

I am not speaking simply to the avowed Christian men of the college, I am speaking primarily to fifty among the strongest men of the college. It is you who are wanted first. Later the time will come for men of lesser power, I do not ask if you are

Christians. The best way of which I know for a man to become a Christian is to ask himself, What is the greatest and best thing which I can do with my life? I do not ask if you are what you ought to be morally. The call to service is in itself the sublimest call to repentance.—The Congregationalist.

Lights in the World.

It is an old thought, old as the Sermon on the Mount, but it holds a lesson of responsibility and opportunity which needs to be repeated again and again. A "light in the world," designed to help dispel the darkness of sin and show to others the path of life! It was not spoken to the twelve, but to the multitude of disciples gathered about the Master on the Horns of Hattin, and it applies to every disciple of the Lord, great or small, in all the world. Each one who owns his name at once becomes a light. Some one, writing lately on this subject, used this very beautiful illustration:

"In old New England days the evening meetings of the church were often held at early candlelight. The people came to the place of meeting in the last twilight glimmer, each with a candle, which he lighted as he took his seat. According to the number of the people was the illumination of the room, for every comer added his own share of light. So ought it to be in the illumination of the world, which Christ made the special office of his church. According to the number of disciples should be the shining of the light of life."

But that is only one phase of the truth—the phase which is most often dwelt upon. It is not the candle or the light house which most fully covers the Master's thought; it is rather the lightsip anchored off the coast, and serving at once to show the channel and warn of the dangers of the hidden reef. By day the lookouts on the passing ships for mark upon her masts, and by night for the clear white light in her tops. While she is anchored to the solid rock beneath her message tells of safety and harbor and hope. Let her anchor chains part, and she drift from her proper moorings though only a little, and she holds danger and menace for all who meet her. They see her marks; they know where she should be, and, steering by what she tells them, they strike the rocks and sink.

Like the lightsip, we bear our marks. Men know for what we stand. Anchored to Christ, the light we give helps them to safety and to God; but when we drift away from that sure mooring, still bearing the name of Christ, we lure them to danger if not to death. We are responsible for the light we show for the message which we give; and O! the opportunity that is ours, by consistent walk and conversation, to help men to salvation!

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."
—Lutheran Observer.

Perseverance.

The doctrine of the final perseverance of the saints includes the doctrine of the faithfulness of the Almighty. It is part of the doctrine of election. Those whom God has chosen and called and justified he will also glorify. Paul put the matter clearly when he wrote: "We are confident that he which has begun a good work in you will perform it until the day of Jesus Christ."

Of course the Christian has a part in his own perseverance, just as he has in repentance, faith and growth in grace; but the better he does his part, the more fully he realizes that salvation from beginning to end is of the Lord. He obeys the command, "Work out your own salvation with fear and trembling," and accepts the word of caution and encouragement which follows: "For it is God which worketh in you both to will and to do of his own good pleasure."

There is no comfort in the doctrine of the perseverance of the saints for those who live in sin. The testimony of their lives is that they are not saints. God's purpose to save and uphold any one is known only as he gives evidence that he is saved. The doctrine of election, with all that it involves, is one of comfort to Christian people, but it has no comfort and furnishes no excuse to those who fail to make their calling and election sure. The suggestion that one who is a Christian, being sure of salvation can go on in sin, is utterly contrary to the spirit of the Gospel. Paul says: "Shall we continue in sin because grace abounds? God forbid. How shall we who are dead to sin continue any longer therein?" The doctrine is, that by God's grace Christians will persevere, not that they will give up and live as heathen. Christ said: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life and they shall never perish. Neither shall any man pluck them out of my hand." It is the mark of saints that they follow Christ. They are "ordained" to this as well as to eternal life. God's grace is sufficient for them both in this life and in that which is to come. They depend not on their own goodness, nor when they fall, on their own repentance, but on God. Their prayer is: "Thou wilt not suffer my heart to be moved." "The Lord will perfect that which [commences] me." Their determination is: "As for me, I will never leave the Lord."—Sal.

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WANTED—A REVIVAL.

The building of every one over against his house under Nehemiah's administration at Jerusalem more than two thousand years ago, is what of all things is needed at the present time. A great deal of work is required to be done by Christians in their own hearts in order that they may not greatly fail of success in their work as the servants of Christ. It is in vain to look for a better state of things until there is an increase of personal piety among God's people individually. Returning unto the Lord must be, not in the mass, but one by one, personally, each one seeking the Lord for himself. "Keep thy heart with all diligence" is a divine precept. Here, in the heart, is the evil, and here it is that the remedy is to be applied, if the cause of God is to prosper. Instead of complaining about the broken and prostrate walls of Zion, and instead of anxious care to ascertain at whose door the greatest breach in the wall is to be found, we were to commence building over against our own doors, by humbling our hearts before God, the days of mourning would soon be ended, and the time of gladness would not be far off.

It may be the case that while some see with painful emotions that the walls remain unbuilt, and think they have a heart to work in rebuilding them, they may be too much engaged in building over against the houses of others, or at least in making estimates as to the amount of work required to be done against other houses than their own. In turning their attention to the broken places in the wall, here and there they may have lost sight of the work to be done nearer home, over against their own houses. And then their desires for the building up of the wall, or the revival of religion, may have been too general, and without sufficient regard to the claims of the work upon them as individuals. They may have contemplated the work too much as a whole, and failed to duly consider the important part devolving upon them personally. Let each person begin with his own heart, and make all right there, and the whole work will very soon be an accomplished fact.

So long as the hearts of men and women, who lead in the worship and service of the church, are hard and unbroken, cold and indifferent, unconcerned and unforgiving, resentful and unrelenting; so long will there be no refreshing from the presence of the Lord. If members are remiss in duty, harmful in influence, and inconsistent in life, there is a breach in the wall over against their own houses, that calls most imperatively for immediate, vigorous and faithful work in building the wall right there and nowhere else. If they are liable to the charge of Peter to Simon the sorcerer, "Thy heart is not right in the sight of God," and if concerning various sins of omission and commission which they would be likely to condemn in others, then they need to begin at once to build over against their own houses, by repenting as in "dust and ashes," and turning unto God, "with purpose of heart" saying with Elihu, "If I have done iniquity, I will do no more."

Those who would see the cause of God prosper, must attend closely to their own piety, and see to it that it is of such a character as to be potent in its influence over others. It is more than likely that there are many who must look more to themselves than they are in the habit of doing, if they would truly pray "O Lord, revive thy work." The answer of this prayer, as offered by them, must begin with themselves. In their own revival must be the beginning of that revival for which they pray. So long as these think and talk about the need of the church being revived, and continue remiss in their own duties they cannot reasonably expect to receive what they know is greatly needed, because as long as they feel this way they will never properly arise and build. The Psalmist prays "Restore unto me the joy of thy salvation, and uphold me with thy free spirit." His purpose and expectation, as to the answer of this prayer, are revealed when he immediately says "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." This is the kind of revival that is needed by more than one church and more than one member in that church to-day.

'PROVE ME NOW HEREWITH.'

These pregnant words, almost startle us with their potency. The challenge of Jehovah to his people to put

him to the test is truly wonderful. Is it possible that the infinite, the eternal God, himself, really permits and invites the sinful creatures of a day to put his integrity to the test, to try his veracity? Can such a thing be? Is it even so? This he asked his ancient people to do, "Prove me now," do what I bid you and see if I do not keep my promise. There are thousands of exceeding great and precious promises in his word. Every true Christian and all true Christians are true, or they are not Christians, is at liberty, nay, he is commanded to test any one of them. He can select any one that meets his felt need, and plead it before him, and see if God is not faithful to fulfill it. The promise is there; the means of proving it is within his reach. At first sight it may seem presumptuous, but upon second thought the presumption is in not taking God at his word. There is an express warrant to do just this thing, for he himself has said, "Prove me now." He surely says it, incredible as it may seem. But, has not God's veracity been tested and proved? Yes, by multitudes. And it is for each one, of us, to test it. There is the knowledge that can come to us only by experience, and coming thus it is knowledge indeed. He who has thus cast himself on some word of Jehovah, relied on it, and found it true, has an experimental knowledge of God's veracity which the world has not, and can never have, in its present state. He rests on it, and there is no power on earth or under the earth that can shake his confidence in the Jehovah in whom he has put his trust.

The week of Prayer so called has come to its close all over the Christian world. Many earnest prayers both in public and in private have ascended to the throne of grace. How many who offered them have accepted the Divine challenge. "Prove me now." The need of a downpour of grace is evident. There never was a time in the history of the church when the need was greater. The opened windows of heaven are an absolute necessity if the churches are to hold their own, how much more if the strongholds of sin are to be stormed. There are spiritual Port Arthurs in every home and community in the land, and nothing but Divine power can make breaches in these citadels. Surely there are some souls that will take God at his word, will plead His promise, will not let Him go except He shall bless them.

Every man whatever his condition, believer or unbeliever, is consciously or unconsciously proving God, testing his veracity. If a man does not try His word of promise he must and will try His word of threatening. Promise and threatening are both before us, and if we will not prove the promise, we certainly shall prove the threatening. And in either case he will be found a God who cannot lie. "Heaven and earth shall pass away, but my word saith the Lord shall not pass away."

OUR SUNDAY SCHOOL WORK.

There is no greater work in connection with the church than that of the Sunday school. It is the church's right arm. It is its main source of supply. Given a good, live, up-to-date Sunday school, and in a very short time you have a vigorous aggressive and progressive church. Every wise pastor knows this, and every wise pastor throws himself with all his energy into this department of church life and work. Each church should acquaint itself with the conditions and needs of the school within its bounds. It ought to know who the superintendent is, his officers and teachers, and the kind of work each and all are doing and how they are doing it. If our churches have any right to be, if they stand for anything distinctive, which may be useful to the religious character and life of the world, then they have the right to maintain and perpetuate themselves, and the Sunday schools are one of the chief means to this end. Our children should be thoroughly grounded in those principles which gave birth to Baptist churches and make them still a necessity. The helps that are in use in our schools, should not be of that flabby, wishy-washy character that belittles distinctions by taking the value and importance out of everything. Is the school in connection with a Baptist church? If so, then those who have charge should see to it that nothing is taught which would make light of those principles which distinguish Baptists from other denominations. There are subtle influences at work which would break down all barriers of a denominational character; but the doctrines and principles for which Baptists stand are needed in the world to-day or we greatly misread the signs of the times. The more clearly we understand them, the more strongly they are held. It is our right and our duty to teach these principles, and to have them taught to our children, not that they should be made bigots, but they may have convictions and know how to maintain and defend them.

The statistics of our Sunday Schools as they are given to us in our records are faulty in the extreme. It would be almost impossible to prepare a correct report of our Sunday School work in these Provinces from the statistics which are furnished by our church letters to the Associations or by any reports that may be presented at our annual Conventions. The fact is, every year a number of our schools fail to report at all and so we never get a complete statement of the Sunday School work that is carried on in our churches. This is greatly to be deplored. It is a problem to the solution of which our Sunday School workers should give attention without delay.

ARE WE IN EARNEST?

We are professedly engaged in trying to convert the neighborhood, the province, the country, the world to Christ. We believe that God has power to overcome all obstacles, and to turn the vilest and most selfish sinner into the pure, self-denying saint. We believe this for we have seen many of these so turned, live true and pure and good lives thereafter. We say He is "able to save to the uttermost" and to the uttermost of the necessities of each. Whether he does this with or without means is not the question just now for us to consider. If his work is not done without ours, then so much the worse is it for us, who are not being used in this warfare against sin and the devil. We believe that men who die unrenewed are lost forever, at least, there are some yet who believe this. Now in all this are we in earnest?

Are we in earnest in our praying—in our teaching, in our preaching, and in our giving? Does the scale of our benevolence show that we regard the salvation of the soul as the great object, in comparison with which all else is nothing, and that we mean by God's blessing to secure the conversion of the world? The mission treasures could answer this question. How many of our pastors and deacons and Sunday school workers and church members have placed their offering in the Lord's treasury for the saving of a lost world? Nearly one-half of the year has gone and from some congregations there have been very little response. Are we in earnest?

Are we in earnest in our labors? Do we strive for the souls of men as our estimate of the value of the soul demands? These are pertinent questions for each to ask himself at any time, but especially at this season of the year. Business men are taking stock and asking "How can we improve our business? What changes are required? Can we make them? Pastors and churches are in business for their Lord, and the same kind of questions are pressing for answer. They may not be brushed aside. They deserve to be prayerfully considered. The issues involved are too great. Really, are we in earnest?

VERTICES IN RELIGION.

All that Christ taught was truth; for he was the truth. But to some truths he gives double affirmation "Verily, verily I say unto you." They are great foundation truths, and for distinctness and brevity's sake may be thus expressed.

1. The pre-existence of Christ, John 8:58, "Before Abraham was, I am."
 2. Christ's power to give life equally with the Father, John 5:25, "The hour is coming, and now is when the dead shall hear the voice of the Son of God and they that hear shall live."
 3. Regeneration necessary to enter the kingdom of heaven, John 3:3, "Except a man be born again, he cannot see the kingdom of God."
 4. Faith in Christ secures everlasting life, John 6:47, "He that believeth in me hath everlasting life."
 5. Acceptance of the entire atonement, necessary to salvation, John 6:53, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."
 6. Christ the only door to heaven, John 10:7, "I am the door."
 7. Prayer in the name of Christ answered, John 16:23, " whatsoever ye shall ask the Father in my name, He will give it you."
 8. Human accountability based on acts, not in descent, John 8:34, "Whosoever committeth sin is the servant of sin."
- The above are some vertices we do well to heed. If we accept the Lord Jesus Christ as Saviour and Lord. Then the truths which he taught cannot be ignored or rejected without sin.

Editorial Notes.

—The Watchman says, "Many talk about the Law of Evolution" as if it is something that has been proved. No competent scientist claims that evolution has been demonstrated. Darwin himself explicitly stated that evolution was merely a theory which he advanced as seeming to account better than any other for the observed phenomena of life. He also stated that no case has been found to the present day. Darwin did not discover evolution as a fact; he merely propounded it as a theory, and such it still is. The theories that have been built upon a supposition are many. Their foundation is the shifting sand. Guess work is worthless in helping to an assured hope. A sentence from the Word of God is worth a ton of guesses.

—Rev. J. H. Hughes who has been publishing a small paper called the 'Home Mission Journal,' for several years past has retired from journalism owing to increasing infirmities. He is still vigorous mentally as ever, but he has been a sufferer from asthma and attendant ills, for some years, and is no longer hale and hearty as he has been heretofore. Having had his attention directed to Dr. Blosser's Catarrh-cure and being greatly relieved by its use he feels it his duty to let other sufferers know what it has done for him. Correspondents on the subject will find him at 2 Canard St., St. John, North End.

—In the making of a Christian there are two means which the Spirit employs. One is the truth of the gospel, which

is the instrument of conviction of sin and of saving faith. There is always some truth which comes home to the heart and conscience, when a person becomes a Christian. The other is prayer, if there is life there will be prayer. Life is God given, and hence there will be a response in the soul of the man born from above. These two go together hand in hand in every instance of a true conversion. A Christian is born not manufactured nor developed, nor evolved. 'Except a man be born of the Spirit he cannot see the Kingdom of God.'

—The answer of John the Baptist to his inquisitors was, "Behold the Lamb of God that taketh away the sin of the world." This view of the Messiah shows him as a Lamb, not of men, but of God, and as a sacrifice. To the Jewish mind a Lamb suggested sacrifice. In this way John pointed to the Messiah as a sacrifice, and a sacrifice not for one sin, but all sin; not for one nation, but all the world. Herein is our hope, our confidence, our life. "In him we live and move and have our being."

—The article under the title of 'Our Church Covenant,' which appeared in our issue of December 28, 1904, was accompanied by what seemed to be a private note to the editor, explaining why the article was written and sent for publication in our columns. It now appears that the note was not private, but was expected to be published with the article. Mr. Saalling has our regrets that his expectations were not realized at the time expected. We shall ask our readers to re-read the article in the light of this explanation.

—Our Contemporary, the *Canadian Baptist* has had its jubilee. A special number was issued which was embellished with portraits of its editors from the first. The *Messenger and Visitor* extends hearty congratulations to the *Canadian Baptist* on having attained to such ripe age in religious journalism. If the past is any index of its future, then that is certainly assured. The paper has always been a study champion for what is pure and good in morals. Its position on all questions of educational and religious freedom has been firm and consistent. In respect to the principles for which the denomination stands it spoke with no uncertain sound. It has ever been a fine example of what a religious weekly should be.

—A writer in a recent number of 'The Standard' says: 'When a preacher cannot honestly advocate the common truth of the Baptists, or when he feels constrained to proclaim a truth at variance to their common faith, he should step down and out. That a true preacher should sell his mouth to the Baptists at a price, is inconceivable. That he should expect Baptists who have a conscientious belief of their own, to support a proclamation different from that belief, is equally inconceivable.' The preachers in Baptist pulpits have large liberty, but they are not supposed to claim "all knowledge" as their own exclusive possession, for sometimes the Lord drops a seed truth into the minds of his servants at large upon which the majority may agree. It may be wise for the preacher under such circumstances, to enquire diligently whether his brethren be not after all on the right track. There are some things of which we may be assured, but there are others of which we cannot possibly know here. Of these we can only say 'perhaps.' The Master said not only 'Take heed how ye hear,' but also 'Take heed what ye hear.'

—Dr. Cuyler has said, "The construction of a Christian character is like the construction of an edifice. Some church members never get beyond the foundation. Not far from my residence is the grass-grown foundation for a great Cathedral—laid nearly thirty years ago; but no walls have yet risen upon it. Some people start with professed before the world their faith in Christ, and there they stop. They know nothing of the joyful growth in Christ-likeness, and the joy of Christ's approving smile. They may be growing rich, or growing popular or learned but there is no growth in grace. They make a wretched attempt to live in another atmosphere than the love of Jesus, and they attain to no more size and beauty and fruitfulness than the stunted plants and frost-bitten flowers that Nansen found on the dreary shores of the Kara Sea." There are too many like these in our churches to-day. They have not yet learned the A B C of the Christian life. The little sum in simple addition which Peter gives in his epistle they have not yet mastered. We must "add" to our faith. It is always and ever "Grow in grace." We must go on to perfection. Few if any have already attained.

—It has been well said "There will always be a throne for the man who has the prophetic instinct, and who can speak straight from the heart to the hearts of men. And there is no calling in which a man of earnest purpose and consecrated talent can so profoundly influence the life of his country or render such effective service to God and to his fellow-men." The true minister need never hang his head before the millionaire or the statesman, or the man who moulds public opinion through the press. Apart from the highest aspect of his work there is no calling which has so important a bearing on the life that now is. He deals not with the externals, but with the fundamentals of life. It is his to announce and enforce principles which underlie every phase of life. Just in proportion as our pulpits are occupied by men of God, the forces that make for weakness

and national degradation are held in check and compelled to act on the defensive. When our pulpits ring out clear and distinct on the great moral questions of the day, such as the Temperance reform, the proper observance of the Lord's day, Bribery and Corruption in elections, then may we see a new condition of things obtain in church and state.

Acadia Notes.

RE-OPENING.

Class-room work will be resumed in all the institutions on Wednesday, January 11th. In the case of the Seminary and Academy the re-opening constitutes the beginning of a new term, and quite a number of new students will be coming in. The second term in the case of the college does not begin till February at the close of the mid-year examinations. The attendance for the year in all of the institutions will make it a record year in respect to numbers.

THE RHODES SCHOLAR.

In accordance with the rotation principle adopted by the Maritime colleges at the beginning, the appointment of the Rhodes Scholar for Nova Scotia for 1905 falls to Acadia University. The appointment will not be made until February. Till the first of that month applications will be received by the president from those who desire to be regarded as candidates. Candidates must be unmarried, must be British citizens, must be not younger than 19 nor older than 25 years of age on Oct. 1st next, and must have completed at least the Sophomore year at Acadia with Greek.

As Acadia University is affiliated with Oxford University under the Oxford statutes on India and Colonial Universities, candidates are exempt from all preliminary examinations. Early in February the Faculty of Acadia, which in this case constitutes the appointing committee, will elect a scholar from the list of applicants, in accordance with the directions prescribed by the late Mr. Rhodes.

THE SECOND FORWARD MOVEMENT.

This movement is making steady progress towards its goal. Since Nov. 1st the general canvass has been prosecuted in earnest. The following churches have been visited and canvassed. In Nova Scotia:—Paradise, Clarence, Truro, Amherst, Halifax 1st, Dartmouth, Tremont, Digby, Bear River, and in New Brunswick, Petitcodiac, North River, Forest Glen. St. John:—Germain street, Leinster street, Brussels street, Main street. The pledges obtained from this general canvass have amounted to about \$9,000.00, which added to \$55,000.00 previously obtained from individuals brings the subscription list up to \$64,000.00. The president and Rev. W. L. Archibald, who are now engaged in the visitation of the churches, are meeting with a cordial reception and an encouraging response. If the same spirit prevails over the wide field yet to be covered there is good ground to anticipate a successful issue to the undertaking. It will be remembered that the original plan called for \$60,000.00 from the well-to-do in sums of \$500.00 up to \$5,000.00. So far, only \$50,000.00 have been realized in these larger sums. We still look for the other \$10,000.00 to come in this way.

COLLECTIONS MADE.

On the pledges above reported, amounting to \$64,000.00, the handsome sum of \$22,000.00 has already been paid in, and by the time this letter reaches the public Mr. Rockefeller also will have paid in a like amount, making the moneys realized on the Second Forward Movement up to date \$44,000.00. With patience, perseverance, hearty co-operation, and the blessing of God, we shall move steadily forward within the year 1905 the pledge list will be completed; by January 1st, 1908 the pledges will have been redeemed; and the great host of helpers will be rejoicing in a great work successfully accomplished.

Wolfville, Jan. 5th, 1905.

THOS. TROTTER.

In Memoriam.

REV. HOWARD H. ROACH.

On the 21st December, 1904, after an illness of but a few days, there passed from our midst, the pastor of the Main Street Church of this city, Rev. H. H. Roach, at the early age of 39 years.

Bro. Roach was born in Clarence, N. S., and was converted when twelve years old, under the ministry of our late lamented Bro. Rev. J. A. Durkee; by him baptized and welcomed into the church. Here he soon expressed a desire to be a preacher of the Gospel. But for years and years this longing had to be repressed, owing chiefly to physical causes. During this period of waiting he endeavored to use his talents for the good of those by whom he was surrounded. When about 25 years of age Bro. Roach went to Worcester, Mass., and there identified himself with a Baptist church, became interested in mission work in connection with this church and by it was licensed to preach.

In 1892 he definitely decided to enter the ministry. He returned to Nova Scotia, entered Horton Academy. Spending a year in work preparatory to work to the University,

But about the close of this school year his health broke down and then followed long weary months in the hospital at Halifax and later months of waiting at home. In the autumn of '94 he joined the freshman class at Acadia, and again ill health compelled for a season the relinquishing the student work, preparatory to the longed for life mission.

At the opening of college in the fall of '97 he returned to Wolfville, and with zeal and hope again entered upon his collegiate work.

Of his career in college Dr. Trotter writes: "He is remembered here as an earnest and capable student, as a bright, sanguine, chivalrous personality, and as a Christian of a staunch, noble and healthy type. He was popular alike with professors and students, and left behind him that good name which is rather to be chosen than great riches."

Dr. Kierstead says: "The longer we knew him, the more highly we esteemed him, as a man, as a Christian gentleman and as a devoted servant of his Master. In spite of his precarious health he made rapid progress in study, and grew in power of thought and expression. Gentle in spirit and firm in principle he won and retained the regard of all with whom he was associated." During the vacations of his student life he preached at Avonport, Isaac's Harbor, Port Hawkesbury and the Three Mile Plains, Windsor, and in these places left behind him a good name.

In 1899 he accepted a call to the church in Annapolis and was there ordained in 1900.

In Oct. of 1901 he came to St. John and assumed the pastorate of the Tabernacle church. He had only fairly begun his work in this church when the small pox broke out in the city and its centre was in the vicinity of the Tabernacle church building which for long weeks was necessarily closed. Bro. Roach then offered his services to the Evangelical Alliance to be their representative to visit the sick, and to do all that he could for those needing gospel ministrations.

He was accepted and entered upon his duties. Then followed the weeks of lonely quarantine, the going under special permit to the houses of the stricken, the word of consolation and hope spoken to the dying; the lone walks in the darkness of night behind the coffins to the resting place of the dead; the solemn commitment of "dust to dust" by the lonely grave and then the walk back to that lone room in the Tabernacle Hall.

This noble service, exceedingly trying, was lovingly and faithfully performed; but the tremendous strain was too much for the constitution, at no time robust. For his self-denying and heroic services, the citizens responded through the Evangelical Alliance, making him a handsome present; but more than the mere monetary gift was the writing on their hearts and memories his name, and the holding the same in his Christian service in loving and tender memory, as of one "laying down his life for his friends."

In 1903 he accepted a call to the Main St. church and here he did the closing work of his life. In season and out of season he sought to advance the interests of the church. He planned largely, was full of hope, and was anticipating that during the present winter he would witness a special outpouring of the Holy Spirit. He won the sympathy and confidence of the church and was with passing weeks getting his work in an efficient state of organization.

He preached his last sermon on Sunday evening, Dec. 11, having for his text Gal. VI:17. To the writer of these lines he spoke while on his sick bed of the freedom he had enjoyed on that Sunday both in the morning and evening. He little thought he had preached his last sermon as he came from his pulpit that night. We little thought his stay among us was to be so brief.

Bro. Roach was deeply interested in all good work. He was Missionary in Spirit and in the meetings of the Foreign Mission Board of which he was a member he will be greatly missed. For some months he had been planning a missionary Conference for our city.

He was by nature exceedingly hopeful and daring to plan largely in anticipation of blessed results. In the B. Y. P. work of our Convention as is well known he was a leading spirit. He was kind and tender in his dealings with men, and in many tangible ways demonstrated to a needy humanity the Christlikeness of his own soul.

The Main St. church, the citizens of St. John, the Baptist ministers of our city sadly and reluctantly part with this good man. He had endeared himself to us; he was younger than many of us, and we had hoped for him many years of a life becoming increasingly useful. But now that he is gone from us, called home, we have no controversy with God, because he hath taken our loved Brother to Himself, in wisdom he has called him before us to the enlarged sphere in a land where no weakness of body shall interfere with the consecrated service.

A funeral service was held in the Main St. church on Friday evening Dec. 23, in which, beside the Baptist ministers of the city, Rev. Dr. Fotheringham, representing the Evangelical Alliance took part. The service was exceedingly solemn and tender and left a marked impression on the hundreds present.

On Dec. 24 the body was taken to N. S. and on

(Continued on page eight)

* * * The Story Page * * *

At the Wait of the River.

Muriel turned her face to the wall to hide the sunshine from her eyes lest it would find its way through her heart,—her heart that was so bitter that the bright day looked but black and the pleasant country sounds were discord. The bee that came blundering in at the window filled her with resentment. The splash of the churn out in the kitchen made her ache with weariness. She found herself waiting with tense anxiety for the next call of the katydids as they answered one another with rhythmic precision. The voices of the children at play in the yard cut her nerves through and through and added themselves to the medley that flashed and whirled in her brain.

Her reason told her that the sacrifice had to be made. Long tried principle told her that the disappointment must be borne. She knew that she would come to her right mind tomorrow or the next day or the next, and accept and carry her burden. But for today she had surrendered to the rare luxury of being as miserable as she felt. So she turned away from the sunshine and let sweep over her the whole tide of disappointment and anger and rebellion.

Two months! The doctor had just set that as the minimum of time. Six weeks on the bed and two or three more to regain strength. Time so precious too. And the money! In quick flashes her mind calculated it. Two months of doctor's bills, of board of medicine. The total stared her in the face side by side with her bank account. There was no possible way out now. It simply meant laying aside indefinitely her life's plans that lacked only a few dollars of fulfillment. No wonder if her heart surged with rebellion.

The bank account now slipping away so fast meant two years of hard work; had been gathered together by many small sacrifices. Not a dime but could tell its story of brave economy; not a dollar but had been laid away stamped with renunciation. And then at last fair before her, lay the course of study that was to open to her the life-work for which she felt herself fitted. Her ideal had grown a reality.

All that was the fall before.

Quietly enough Muriel had slipped into her place in the great kindergarten college. She worked with the pure eagerness of one who has given much and waiting long for the chance to work. She had allowed herself little time for relaxation, but it had come of itself to her sunny nature, bringing with it dear and congenial friends; other girls of every grade of wealth and poverty, but each working earnestly toward her high ideal. And her sweetness and bubbling gaiety had gained for her that envied place of sunshine scatterer which had made "Muriel Rivers" seem scarcely so appropriate as her more popular name of "Merry Rivers."

That was just how things stood four days before. With work and joy and health at their height; with funds that were fast becoming slim, indeed, but were still sufficient, Muriel had stolen away just for a day's rest in a nearby mountain village. Then had come the unlucky slip bringing so much pain with its wake that even now she knew only dimly how it had all happened.

But that it was all true enough was beyond all doubt. She had only to try to lift herself to become actively conscious of the pain that made her back feel broken across with lines of anguish. But "two months"—"absolute rest"—"no anxiety"—! The words still sounded in the room and joined the whirl of excited thought jumbled through her brain, broken by bits of nonsense verse, sayings of the masters bits of song.

One of these last, with monotonous reiteration told itself over and over. The children on the circle had been singing it the week before, and at first it brought back to Muriel only the bright ring of voices the quick flashing hands as the clear little voices rippled out the words. She caught again the mischievous flash of a fellow student's eye that added a personal meaning as the children sang:

"A merry little river went singing day by day,"

Muriel groaned aloud as the scene spread itself before her. The will that had borne up firm and

bright through two years of struggle, that had kept clear its purpose and laughed at obstacles, that had bowed only to its true Master, was ready to give up the fight.

The song repeated itself with mechanical persistence. Imperceptibly the soothing sameness quieted the brain as if instinctively fitted the words together. And again and again,—

"A merry little river went singing day by day
Until it found a mill-dam that stretched across
its way;

And there it spread its waters a quiet while to wait

Until the busy miller should lift the water-gate.

A merry little river went singing day by day."

Absently Muriel's mind followed the meaning; unconsciously it sought out the hidden possibilities of the little song. Mockingly the words came singing back; monotonously—"until it found a mill-dam that stretched across its way"—but—what is the difference now? The words came tinged with light.

Muriel faintly drank in their sacred significance. Why, it was life—her life. Certainly it had gone singing day by day. And now—yes, these two endless months stretched straight across the pathway forcing her into dead, useless waiting. But what said the song? How about the little river? It had waited. Quietly, yes. But idly? Its time dead and useless? The little river might at least spend itself gathering the forces of its energy for the Master Miller's use when he opened the great gates out into channels of further usefulness. She all but pitied the gay little river when it found the high dam that so sharply ended the singing. But then, the wheels could be turned only by just such water; handled in just such fashion.

Muriel was awed. After all, it was with him whether it ran smoothly singing, or waited in quietness and confidence for this word, or flowed on to the honored grinding. Its times lay in his hand; might not hers be in such keeping?

This was not the end of the battle. No; it was but the beginning, with victory assured to the right. The illuminating thought of the wee river harnessed down for its work did not change the facts. The two months were eight weeks long; the pain was to be borne; the golden school days slipped away; the little bank account vanished—all before Muriel might go on. But through the waiting the little river's song stayed with her like a sure helping hand. She found fine nature stories to be learned that she, a city child, would have for all time missed except for the quiet wait. Best of all, she found opportunity to practise the patience and sweetness of submission, to show forth the praises of Him who hath called us out of darkness into His marvellous light.

And what happened then? No fairy god-mother nor philanthropist dropped a fortune into Muriel's lap that made smooth her path through college. No, like most people with definite ambitions, she found that she must work patiently on if she would win. It did not even occur to her to consider herself ill-treated, when the glory failed to appear. She even thought finally of the two months at the wait of the river as well worth the cost of their pain and labor. For the song had found a note that was more than gaiety—and that song was to stay for all time.—Christian Observer.

An Extra Stocking.

One day, when Christmas was near at hand, Horace and Mabel were having a whispered consultation in a corner of the sitting room. It lasted fully five minutes, from which fact you may infer that the subject was highly important. The result was that Mabel said, as usual, "Let's ask mamma." Mrs. Allen, who was in her room, was quickly found and let into the secret of the conversation.

"We've the very best plan, mamma; the very best plan you can possibly think of, and we want you to help us. Won't you, mamma?" It was Horace who spoke, and his mother answered, "Tell me, dear, what the plan is, and then I'll know whether I can help you or not."

"Well, then, there's a little girl in our school—a

real nice little girl; but she's just as poor—as poor as anything. You'd know it, mamma, if you should see her clothes. They're not at all warm, mamma. You see she hasn't any mother."

"How do you know that, Horace?"

"Our teacher said so one day, when Letty wasn't well and stayed at home. Miss Warm said that when she came back we must be 'specially kind to her, because her mother had gone to heaven and left her very lonely."

"That is sad, indeed, for Letty. What is it that you want to do for her?"

"I'll tell you, mamma." Mabel spoke this time.

"You know you always fill our stockings on Christmas Eve, when you're playing Santa Claus."

"Do I?" asked the mother, with a smile upon her face.

"Yes, I'm quite positive, mamma; I'm very sure it's you; and we think it's very nice and we want you to help us play Santa Claus for Letty."

"May we, may we?" both of the eager children spoke together. "May we fill a stocking for her?"

Mrs. Allen was pleased because the children had formed a plan for gratifying some one beside them, selves; so she told them that she would call at the school that very day, and that if, after talking with Miss Wayne, it should seem best to carry out their plan, she would gladly help them.

So they were not surprised when, toward the close of the afternoon session, Mrs. Allen entered the school-room, and when she had a private talk with Miss Warm after the scholars were dismissed, Mabel and Horace waited for her upon the side-walk and were delighted beyond measure when told that they might at once accompany their mother to the store where articles could be purchased for Letty.

"I think the first thing to do will be to get a stocking; don't you, mamma?"

"I do, indeed. How will it answer to get two pairs, and put three of the stockings inside of the fourth?"

"O, that will be fine, mamma, provided you can pack them in very tight, to make room for the other things, you know."

"What other things, Mabel?"

"Why, we want to put in a doll, of course. Every little girl needs a doll at Christmas. Don't you think so?"

"I believe that is a well-known fact."

"And I think she ought to have a ball and a pencil and some candy," said Horace.

"Yes, we'll give her some of our Christmas candy, and some of our fruit and nuts. Here is the store where we may purchase the doll and the stockings." Mrs. Allen led the way through the throng of Christmas shoppers to the counter where stockings were offered for sale. The two pairs for Letty were quickly bought; but when it came to selecting the doll, that was quite another matter. Such a purchase required thought and deliberation.

After a while, however, a very pretty one, with brown hair and black eyes, was chosen. "Because, you know," Mabel said, "those are what I have, and I want the doll to remind Letty of me."

"That's a very good idea," said Horace, who was always ready to pronounce an opinion. "It's a very good idea, indeed; and I think it would be almost better for us to name the doll Mabel, and write out the name and pin it on her so that there won't be any mistake. This plan was adopted, quite to the satisfaction of all concerned.

It was very difficult to keep the whole affair secret. Horace and Mabel were strongly tempted to reveal it to Letty during the few days intervening before the arrival of Christmas. Yet by self control, Letty had no intimation of the surprise awaiting her. In the midst of all the hurry and bustle of the afternoon preceding the great festival, Mrs. Allen continued to find time to superintend the filling of the extra stocking. Edith too, lived up to her privilege as an elder sister, by helping, not only with advice but by contributing a pretty penwiper which she had fashioned. Even Eugene, the younger brother, asked to part in a mat made by himself. So all the children excepting Baby Margaret had a share in the filling of the stocking. She, in sweet baby fashion

tried to pull out the things as fast as the others put them in; but Edith said "No, no, Margaret," and persuaded her to amuse herself in another way.

Finally the important work was all done, and then the quartet—Edith, Mabel, Horace and Eugene—took a brisk walk in the cold air to the house where Letty lived with her grandmother. After assuring herself that Letty had gone down street on an errand, Edith drew out the well-filled stocking from under her cloak. "We've brought that for Letty," Mabel announced.

"You blessed children!" exclaimed the grandmother. "Letty'll be that pleased that she won't know how to contain herself. An' sure its no good to worry. Here was I a-worryin' and a-worryin' because I was too lame to go out and buy some little gift for Lettie, an' now you've bought a dale more than I could thought of buyin'. God bless you, my children! May ye all have a Merry Christmas, an' all the merrier because ye've bin so ginerous an' kind."—Mary Joanna Porte, in Christian Intelligencer.

How Puss Gray and Popover Got Down.

There were three Ross children, and there were three Ross kittens.

Mrs. Ross had thought, at first, that one kitten was enough; but at the end of the week she decided that the kitten, at least, was not having a very happy time. The children wanted it to be in three places at once, and the little thing was sore all over.

The first kitten was yellow and named "Sunflower." When the two other cats were added, the children called them "Puss Gray" and "Popover." Puss Gray was very well behaved indeed. He wore white gloves, and would let you hold him as much as you liked. Sunflower was cross and nervous. Popover wanted to play all the time. If you would not wiggle strings and things for him, he would go off and romp with the grass and the shadows. He was very fond, too, of cuffing Puss Gray just as he had closed his eyes to take his afternoon nap, and he liked much to jump out at Sunflower from beneath a bush. Whenever he saw Mrs. Ross going upstairs, he would run up after her, and then ride down upon her dress, bump, bump from stair to stair. But cuffing Puss Gray was his favorite fun.

One day when Polly Ross and Sunflower were away out at the farther end of the garden making calls and the two boys were fixing a dam in the brook, something happened.

A little yellow dog came running into the yard and badly frightened Puss Gray and Popover, so that the two scampered as fast as they could toward the tall elm-tree by the gate. Popover was ahead, but Puss Gray was hardly a tail's length behind; and before the boys, who had just come in, could drive the dog away, both of the kittens were far up among the leaves of the elm.

The dog, of course, was sent home, and then the boys went back to the tree and called to the cats to come down; but the louder the boys called, the higher the frightened little creatures went, and at last it seemed to the children as if they were fully half-way up to the sky.

The ladder in the eam was not long enough to reach them, and nothing that any of the Ross family could do was of any use; for it was decided to be unsafe for the boys to climb to such a height, as the kittens were hovering up among the merest twigs. Perhaps you remember that the first time you ever climbed a tree you were afraid to come down; if you do, you understand what was the matter with Puss Gray and Popover—it was the first time they had ever been up in a tree!

At night the children had to go to bed and leave the kittens still in the tree, where the poor little things cried so hard that Polly slept with her window closed, although it was a very hot August night.

In the morning, when Polly awoke, she ran at once to the window to see if she could see the kittens. Puss Gray had come pretty far down and was sitting upon a large limb, and he looked to Polly as if he were fast asleep. At first Polly could not find Popover anywhere in the tree, but after a moment she discovered him: he was walking slowly out along the very limb upon which Puss Gray was curled up. When he reached him, to Polly's horror although she felt perfectly certain of what he was going to do, he stopped for a second, and then he raised his paw and gave Puss Gray a smart cuff on the tip of his white ear.

Down came Puss Gray, tumble, tumble; and the naughty Popover lost his own balance and downward through the air he came, too!

Polly gave a little cry of dismay, for she was almost certain they would both break their necks; and then she turned and ran out of her chamber and downstairs as fast as she could, wiping the tears from her cheeks. But, when the little girl reached the yard, there the two kittens were, sitting on the back doorstep, side by side, and mewing for their breakfast.

Polly's father bravely told her that all kittens had nine lives, but she did not understand very well what it was that he meant.—Florence Elizabeth Dunn.

The Young People

Editor

BYRON H. THOMAS.

All articles for this department should be sent to Rev. Byron H. Thomas, Dorchester, N. B., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

Officers.

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Prayer Meeting Topic—January 15.

The Making of a Christian: His Birth.—Joo. 3: 1-8.

It was by no means a question of saving a man's soul that Jesus discussed with Nicodemus. The question that what must a man do in order that he may go to heaven when he dies, was far enough from the mind either of Nicodemus or of Jesus in this night interview. Nicodemus had a question in politics to propound to this teacher come from God. Possibly it was: "Art thou indeed the long-expected Son of David, whose coming the prophets have hailed as the beginning of Israel's golden age." Possibly it was: "What can I, a member of the Supreme Court of our land, a Pharisee living after the strictest sect of our religion, what can I do to assist thee in freeing Israel from foreign domination and establishing the kingdom of heaven on the ruins of the kingdom of the Caesars?" Certainly the question "What must I do to be saved?" was the last question possible to such a man as was Nicodemus. It is true that if a man is born of God he is saved, saved for time, and so for eternity; but that is not the subject Nicodemus was thinking about, nor Christ speaking about in this night interview. The Kingdom of heaven: what must a man do that he may see, that he may become a member of this kingdom that John has assured us is about to be set up on earth, that the prophets of old have predicted should come in the fullness of time?

"When wealth no more shall rest in moulded heaps
But smit with fear light shall slowly melt
In many streams to fatten lower lands,
And light shall spread, and man be liker man
Through all the seasons of the golden year."

—A. S. Coats, D. D.

Entrance into the future Kingdom of God came not from birthright or position, but because of a spiritual affinity the sequence of the second birth. This discussion has to do with earthly things, the coming Kingdom of God; what follows in this interview deals with spiritual things, 14-21. "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

Rightfully we ought to consider the whole section and this paper shall do so in treating the topic.

"The awful mystery is not that which is clothed of the sword. The awful mystery is that men, strong in the might of beautiful bodies and active brains, men with brawny limbs and minds able to sweep the very horizon of this physical universe, are dead. They are, in that which is the real self of them, their spirits, dead. The dead one, the subjects of mortification, of putrifaction, of corruption, and so these men, though full of the vitality of the lower physical being, are not simply in a state of suspended moral animation, but one the rather becoming, not simply rigid and cold, but stained and dark, repellent, offensive to the Divine sense of beauty, purity, and holiness as they are 'dead in trespasses and sins.'—Geo. H. Charles.

"I was reading of two men, who, tramping through the woods came upon a towering birch-tree hung about, as such trees are wont to be, by shaggy fragments of half-peeled bark. 'I'll show you something,' said one to the other. He struck a match, applied the flame to one of the pieces of half-peeled bark easily within his reach. Quickly the flame caught the half-peeled bark-fragments soon burned out, and in a few moments the tree stood only a blackened ruin. The garment of fire had consumed the inner bark and had killed the buds. Henceforth the tree must stand a blighted ruin.

I think, and as the article I was reading went on to suggest, that blackened tree is a fit symbol of many a life. A life has gone on building itself up in noble characters, hanging itself about with the leafage of right deeds, casting about itself the shadow of an untarnished reputation. Then suddenly, the flame of some fierce temptation yielded to has blighted, blackened, ruined it.

What the tree would want would be a fresh start. But for the tree fresh start is forever denied. Can there be a right, fresh start for the life?—Look at this great matter of the possibility of right, fresh start of life in the light of what Christ says about it."—Wayland Hoyt, D. D.

"A corrupt tree cannot bring forth good fruit, the world can become the kingdom only by a repentance and a moral change on the part of its members that replaces the spirit of regret against goodness and a loving God with the spirit of sonship. A perfect society cannot be created from imperfect people. Jesus proposes to good material as well as a noble plan.—Shailer Matthews.

"The complete conception we have in our Saviour's work in the memorable interview with Nicodemus, he declares that the creation must pass through a spiritual renewal, and that this change is the result of a divine influence and cannot be effected by mere natural means."—Geo. C. Lorimer.

"The soul of man was not produced by heaven or earth, but was immediately breathed from God; so that the ways and proceedings of God with spirits are not included in nature, but are reserved to the law of his secret will and grace."—Lord Bacon.

"Form and color cannot give true peace to the mind. It seeks that love which stretched out its arms on the cross to lift it up. We can no more free ourselves from sin than we can forgive ours."—Michel Angelo.

"Am I so distinctly different in all my moral and spiritual aspirations that I could not be just what I am unless God himself had interposed?"—Geo. C. Lorimer.

"Ye must be born again. It is the only qualification for the life eternal. For birth must always precede life, and if we have life and have it more abundantly, then there must have been an hour when life was imparted to our soul."—Geo. C. Lorimer.

This spiritual birth is the absolute requirement for admission into the kingdom of God, and only by reason of it can one have the spiritual vision.

Without it the learned speculate about the things of God only to their undoing and the ruin of those who follow them "Blind leaders of the blind." The humblest child of God possessing it sees clearly what those search for vainly. "No man can see Christ as he is until the spiritual vision comes." The "how" is mysterious, the "must be" is plain, "Ye must" there is no other way.

Ponder on the "excepts" of Christ. "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." "Except ye repent ye shall all likewise perish." "Except a man be born again, he cannot see the Kingdom of God."

The new birth defined: "That ye may be partakers of the Divine nature," 2 Pet. 1: 4. The divinity of Christ partook of our humanity, and our humanity partook of the divinity of Christ. We are made sons of God, joint-heirs with Jesus Christ. Jesus was born a babe in Bethlehem; and by the second birth, we become babes in Christ.

A little girl in a Western city, the child of a great judge came forward in a revival meeting and found Christ; but after she had knelt a moment at the altar she made her way back to where her father sat. "I cannot stay here without you," she said. Taking him by the hand, she led him there and side by side they knelt; and Christ came to him.

W. B. CROWELL.

Liverpool, N. S.

1905!

The question is whether our life is "for Christ's sake and the gospel's."

This means service. We like Paul will be "bond slaves" of Jesus Christ. It is better by far to be Christ's slave, than Man's Master.

Look out for self, and God will not look out for you. Look out for others he will. The farmer will tell you from an experience, bought in the school of life, that it does not do to be sparing of seed in the springtime. The Master has made it plain, that it pays not to be saving of ourselves.

Have you not seen a better life spring up from sacrificing life-giving, doing for Christ?

See if you will, the increased spirit and heart-power of those in church who do most for Master.

The question is then not "Do we reach the standard?" but "Do we strive to reach it?"

Christ's servant should follow His example and do like work. Christ assures us that wherever and whenever we are doing His work for His sake, He is present.

It is beyond the peradventure of a doubt that the Lord of the Harvest looks with favor upon the policy of our B. Y. P. U. in providing the salary of his representatives, among the Telugus. Only let the effort be a worthy one.

Think then of Christ, not as a taskmaster, but as a Father, think of him not as a cold calm watcher of our sins, but a sharer of it. The service we render here is but preparation and prelude to the service in the hereafter, the depth to which we sink in service now, measures the height to which we shall rise in God's great hereafter. "How is it great among you, is he that serves. Are we soldiers in a camp followers? Are we servants or parasites in the sight of God, and in the light of the judgment, answer?"

SIPS FROM WAYSIDE SPRINGS.

Hard work is not responsible for many early graves; it is a great deal healthier than a sorrow or debauchery.

One man with a loaded musket can do more good than a regiment with empty guns—so our Christian workers with a heart full of grace can do more good than a regiment who are empty of the Spirit's power.

When the Devil finds a Christian of an on his side, he does not remain long in that community.

Foreign Missions

W. B. M. U.

"We are laborers together with God"

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

PRAYER TOPIC FOR JANUARY.

For Palcondah.—That Mr. Hardy may be cheered in his loneliness and given great wisdom and success in his work. That God's blessing may be clearly manifested in the work of every church in the home land during the coming New Year.

Our Aid Society in Goldboro has not reported through your columns for some time but it is not due to any lack of interest in Mission work. Our meetings are encouraging and well attended, and love for missions more manifest every month by the members who attend. Held a public missionary meeting, Oct 2nd, object of meeting to secure money to aid in the work undertaken of educating Krups in Chicacole. Dr. Manning was with us and gave us a most instructive and helpful address on Foreign Missions, which added to the interest of the meeting. Collection amounted to \$15.50. On the evening of Nov. 25th we observed Crusade Day at the home of our President, Mrs. W. H. MacMillan, each member was allowed the privilege of inviting a friend. A good programme was presented consisting of readings relating to Mission work. The Sec. read a very encouraging report. Refreshments were served and all spent an enjoyable time together. Four new members were added to our roll, which makes our present membership 24.

BESSIE MACM. GIFFIN, Sec'y.

NEW GLASGOW.

The Woman's Missionary Aid Society of New Glasgow Baptist Church observed "Crusade Day" on Wednesday, December 7th. Our regular monthly meeting was held in the afternoon at the parsonage to which the ladies of the church and congregation were cordially invited. After an interesting and helpful meeting, tea was served, and a very pleasant social time enjoyed. In the evening, instead of regular prayer meeting, a missionary meeting was held and very well attended. The president, Mrs. Smallman read a paper on "Prayer in Relation to Missionary Work." Miss L. A. Lowe gave a reading entitled, "Satisfied," which was very much enjoyed.

The pastor in a clear and concise manner gave us a "Bird's Eye View" of our Telugu Mission Field and also appreciative words of the faithful workers on the field. Mr. R. D. Rice led the singing in his usual happy manner the selections harmonizing with and emphasizing the sentiments expressed. A thank offering amounting to \$9.50 was taken.

MARGUERITE ROY, Sec'y.

There is an old proverb 'Better late than never,' may it prove true in this case. The W. M. A. S. of Wolfville observed Crusade Day, invitations were sent to all the ladies of the congregation to attend a meeting in the vestry of the church. A large number were present. Special music with a most interesting and inspiring address by our president, Mrs. Morse, made up the programme, after which tea was served and a very enjoyable hour was spent greeting our friends and making new acquaintances. Socially and numerically our meeting was a success and we trust the chief idea of Crusade Day, reviving our hearts, arousing any who may be lukewarm, awakening an interest in the uninterested, was not without its degree of success.

MRS. W. MITCHELL.

The Doaktown W. M. A. S. observed Crusade Day on the 17th of November. Envelopes were sent to all the sisters in the church (or nearly so) and a house to house visit made. Invitations were given to meet with us in Swim's Hall at two o'clock. Two quilts for Grand Ligne mission, which had been made by our circle, were quilted, making four we have now ready for our box, which will be sent soon. Tea was served at six o'clock, then at seven meeting was opened by the President, Mrs. Geo. Mercereau. Reports from our secretary and treasurer were read, and a reading entitled "Somebody Watching" Greetings were given by the president of the Blissfield Society. The envelopes were opened and contents amounted to \$12.75. Three new members were added to our roll and all went home happy in the thought that we had done our duty and the Lord had blessed us.

Mrs. C. P. WILSON.

DOAKTOWN MISSION BAND.

A very enjoyable concert was given in the Church on Christmas night, by members of the Mission Band assisted by the Choir. The large audience was delighted with the programme given. A collection was taken which amounted to \$19.00. The exercise used was a Christmas one, published by the Tuller & Meredith Co., and which I would recommend for all services, such as Rally Day, Easter, Children's Day, etc.

MRS. C. P. WILSON.

LEWIS HEAD.

Perhaps a letter from our little "Aid Society" will not be amiss at this season of "Good Will." This little band was re-organized four years ago. The meetings are held regularly but can only report a small attendance. The faithful few labor on, and, doing what we can, we leave the results with God who ordereth all things right. In connection with the Aid we have a nice "Mission Band", well attended and in good working order. We can only report one new member the past year but feel that there should be many more added to our numbers. We are praying for more advancement in the coming year. May God bless the various Mission Societies and all who labor in this great work.

MRS. BERNARD GIFFIN, Sec'y.

NEWCASTLE, QUEENS CO.

Christmas has come and gone and with its passing much good cheer. On Xmas evening the sisters of the Aid, Lower Newcastle, held a meeting in the interest of Foreign Missions which was in every way a success. The church was beautifully decorated for the occasion. The large platform was furnished after the pattern of a parlor, Sister Baily, the president, occupying a large easy chair, Bible in hand she read a suitable portion of Scripture and called on the pastor to lead in prayer. Sister Stanley Baily, secretary, gave a report of last meeting and a statement of finances. Miss Helen Stuart, our worthy county secretary, gave a pleasing address. Several gave readings and recitations, while music was interspersed by a well equipped choir. I have not learned the exact amount of collection but am satisfied it must have been large, as the house was packed and the people of Newcastle are generous on such occasions.

KENTVILLE.

Throughout all the Societies of the Baptist Missionary Union, the meeting for November was set apart as Crusade Day. How were we, so few in number, to observe a day, the two-fold object of which was to increase the interest in Missions and to add new members and workers to the W. M. A. S. This query was promptly answered by Mrs. Day, our pastor's wife who most kindly and cordially extended an invitation to all members of the Society to meet at the parsonage on that day. Accordingly quite a large number accepted and were warmly welcomed by our sister.

The meeting, which continued full of interest for an hour and a half, was conducted by the president, Mrs. F. Rand, in her usual bright manner, a number of the sisters contributing in different ways to the entertainment. This was the first opportunity we, as a Society had had of hearing the encouraging report of the W. B. M. U. Convention held in Halifax in August, which report our delegate, Mrs. Charles Masters, gave in a very pleasing manner. We were more than glad to welcome as a new member one whom we knew would be a valuable acquisition to our number.

After the meeting, in which all felt the presence and blessing of the Master, we were ushered into the dining room, where the excellent taste of our hostess was so charmingly exhibited being not only pleasing to the eye, but wondrously conducive to an appetite.

I am sure as we bade our sister good night, we all felt that the afternoon would linger long in our memories, and certainly produce a lasting effect on our Society.

NINA A. DUNLOP, Sec'y.

The Ladies of the W. M. A. S. of Digby observed their Crusade meeting on the evening of Thanksgiving day, Nov. 17th. We had previously sent out thank-offering envelopes to the members of the church and congregation with an urgent invitation to meet with us. We hoped for a large gathering, but other appointments being made for the same evening, and the weather being unfavorable we had only thirteen present. A number of the sisters who could not attend sent in their envelopes with helpful texts and quotations, which showed that although they could not be with us, we were not forgotten, and that they had an interest in the work. With short programme and the opening of the

envelopes a very profitable hour was spent. Collections from the envelopes amounted to the satisfactory sum of \$15.30 which we felt had been cheerfully given. At the close of the meeting refreshments were served and a social hour spent which all enjoyed in meeting friends. Our society is small but our hearts have been cheered by having three sisters come in with us, who have lately become residents of the town. We look back upon the past year with sincere thankfulness as we note some progress made, we look forward to the year before us with the utmost hopefulness and trust that He will guide us into greater service.

LITERARY NOTE.

St. Nicholas for January is the New Year's number. It contains among a number of excellent articles one by Bertha Runkle entitled 'Child Life in China and Japan, illustrated. A capital story entitled 'A Strange Pocket-book,' by Mary Caldwell Laurens, will have an additional charm for many readers from the fact that the small heroine of the story was the mother of Miss Alice Hegan Rice the well-known author of 'Mrs. Wiggs of the Cabbage Patch. St. Nicholas still holds its place as a leading magazine for children and young people. 'Nature and Science for Young Folks' is helpful and informing. Conducted by Mary Mapes Dodge and published by the Century Co., New York. The magazine is an attractive and welcome visitor to many homes.

The Missionary Review of the world, Funk and Wagnalls Company, publishers, enters upon a new year of publication with its natural force unabated. Its articles are strong and readable. Its statistical tables are informing and are as reliable as they can be made. The Review of the past year of Robert E. Spur is general and gives a bird's eye view of the progress of the work in many lands. S. Earl Taylor furnishes a most valuable article on "Missionary Exhibits and how to use them" The usual editorial notes accompany by which the reader gets a fairly correct idea of missionary endeavor in heathen and other lands. Every busy pastor and all interested in mission work will desire to retain just the information which this most excellent review contains. The editor is Rev. A. T. Pierson.

Ms. EDITOR: The enclosed paper was prepared for, and read at the Hants Co. Convention followed by a discussion, during which discussion it was thought that our "Church Covenant" was incomplete, that it lacked some essential features. First, that our Covenant as it now stands "Begins nowhere." That it does not say why we enter into this Covenant, that it should begin with some such introductory clause as the following:—"Having been led as we believe, by Divine grace to accept Jesus Christ as our Lord and Saviour, and upon confession of our faith, having been buried with him in baptism wherein also we have been raised in the likeness of his resurrection; we acknowledge our obligation to walk together with him in solemnity of life. "Therefore, we do now in the presence, etc."

The other criticism was that it omitted to bind our people to maintain "family worship." That these additions would materially strengthen our Covenant.

Yours truly,

W. A. SHERMAN.

In Memoriam.

(Continued from page five)

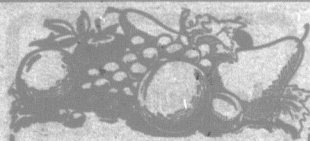
mas day a service was held in Clarence under the leadership of Rev. H. H. Saunders, pastor of the church who was assisted by Rev's. R. B. Kinley and E. E. Daley.

On Sunday evening, Jan. 4, a memorial service was held in the Main St. church. The large auditorium was crowded as well as the vestry. At the request of the deacons of the church the pastor of the Germain St. church preached a Memorial sermon. He took for his text Rom. XIV. 7-8 and Hebrews XI 4. Special music was rendered by the choir, while the preacher was assisted in the service by Dr. Manning.

The place left vacant by our Brother's departure is a large one. In the parsonage mourns a devoted wife and family, in the old home at Clarence are the sorrowing and aged parents. In our midst a large church, a church with splendid opportunities and possibilities is left pastorless. The loss is great; the sorrow is deep, may all these dear ones find in Jesus the consolation needed at this time and which he is willing to bestow. The widow, and family, the aged parents, have the sympathies and prayers of the large circle of friends, who knew, who respected and loved the departed one and who regret the loss to the church and to the community one who was so earnest and faithful in the discharge of known duty and whose life work had seemingly but begun. But we know "Transplanted human worth, will bloom to profit elsewhere." In loving remembrance.

G. O. GARIN.

January 7, 1904.



One "Fruit-a-tives" Tablet

contains all the medicinal virtues of several apples, oranges, figs and prunes. In eating fruit, the part that does you good is almost counterbalanced by the indigestible pulp.

Fruit-a-tives
or Fruit Liver Tablets

are the curative qualities without the woody fibre. The juices are so combined by the secret process that their action is much more powerful and efficacious. Try "FRUIT-A-TIVES." See how gently they act, and how quickly they cure you of Constipation, Biliousness, Sick Stomach, Headaches and Kidney Troubles. At your druggist's. 50c. box. FRUITATIVES, Limited, OTTAWA.

Notices.

OUR TWENTIETH CENTURY FUND
\$50,000.

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions, \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia.

Rev. J. H. P. ...
Wolfville, N. S.
Transfer for New Brunswick and P. E. Island.

Rev. J. W. MANNING,
St. John, N. B.
Field Secretary.

Rev. H. F. ADAMS,
Wolfville, N. S.
Will all subscribers sending money to Treasurers, kindly write the INITIALS and names they wrote on their pledges, also the county they live in. This will save much time.

Will all pastors and other persons holding pledges of churches, please send them to the Field Secretary, retaining a list of such, for their own use.

The Queens County Quarterly meeting will convene with the Jerusalem Baptist church, on Friday the 18th of Jan. commencing on the evening of that day. We hope to find a number of our ministering brethren present.

T. I. CLARKE, Sec.

The next Baptist Conference of Kings Co., N. S., will be held (D. V.) at Morrinstown, Jan. 16 and 17, 1905. Pastor Hatt will preach on Monday evening 16th inst. The Tuesday services will commence 10 o'clock, led by R. F. Allen, Sec. A good programme has been arranged for the day. A good attendance has been anticipated. Will the churches see that delegates to the Conference are duly appointed.

M. P. FREEMAN, Sec'y.

The Queens Co., N. S., Quarterly Meeting will be held in the Caledonia Baptist church on Feb. 20th and 21st. First session on Monday the 20th at 3 p. m.
W. B. CROWELL, Sec'y Treas.

THE YEAR BOOK.

I am happy to say that the end of the work is near. Proof of the last pages, up to p. 207—has been read. The index is in the printer's hands. He says he will be able to send me some copies of the completed book on Tuesday, the 10th inst. The distribution will be pushed as rapidly as possible. A diminution of forty-one pages has been effected in the size of the book. The work will be found much more correct than it has been in recent years. Some improvements in the arrangement have been made.

HERBERT C. CREED, Editor.
Fredericton, Jan. 6, 1905.

ACKNOWLEDGMENT.

The people of the Paradise and Clarence church, have very kindly remembered Mrs. Saunders and myself with the generous Xmas gift of forty dollars. This, with a recent increase in the salary,

and many other gifts from individuals inclines us to be doubly content with our present place of service and doubles our desires to be good servants of Jesus Christ among them. We gratefully acknowledge the remembrance.

H. H. SAUNDERS.

ACKNOWLEDGMENT.

I wish to express through the MESSENGER AND VISITOR the heart felt appreciation of Mrs. Whitman and myself for a valuable donation from the Baptist congregation of Waterville, comprising useful articles for all members of our family. A. WHITMAN.

PERSONALS.

Rev. A. I. Kempton and Mrs. Kempton were put on the sunny side by his parishioners and other friends in Lunenburg, Mass., by the gift of an elegant side. The reception board extended was most cordial. We learn that Mr. Kempton is at present supplying the churches at this place. He is also kept busy in lecturing on "The land of Evangeline,"—by which, no doubt, many tourists find their way to these provinces during the summer months. Mr. Kempton has many friends this way and no doubt there are many who would be glad to see him settle on this side of the line as pastor of one of our churches.

Rev. F. G. Harrington, after a three years absence in the home land has returned to his work in Japan. He finds a great change in conditions, and abundant opportunities for Christian service. There are open doors on every hand. It is the time for the churches in Britain and America to redouble their efforts. Mr. Harrington and his brother C. R., are two of the most efficient missionaries of the American Baptist Missionary Union. The MESSENGER AND VISITOR wish for them great success in their chosen work.

ACKNOWLEDGMENT.

I wish to acknowledge the kindness of my friends of Ward's Creek for the donation of \$14.10, the proceeds of a pie social. The people of this place have shown us much kindness during our stay in Sussex. And for all of these expressions of good will I pray God may richly bless them.

W. CAMP.

ACKNOWLEDGMENT.

On Xmas eve, we were surprised and our hearts made glad by the thoughtfulness and generosity of our friends on this field. As a token of esteem Mrs. Tingley was presented with a valuable fur coat from the members and friends of the 2nd St. Margaret's Bay church, and with a beautiful fur cap to match from the members of the Indian Harbour church. The children, also, were kindly remembered nor was the pastor forgotten. As a mark of the services and appreciation he was made the recipient of a splendid fur cap. For these and many other acts of kindness we wish to express our sincere thanks. May the Lord abundantly bless our many kind friends is our earnest prayer.

L. J. TINGLEY.

The Baird Company's

**Wine of Tar
Honey and
Wild Cherry**

**A Lubricant to the Throat.
A Tonic to the Vocal Chords.**

The Baird Co., Ltd. Gentlemen—Two bottles of your TAR, HONEY AND WILD CHERRY cured me of a severe cough. It is an excellent remedy.
G. H. FLEWELLING.
Perry's Point, Kings Co., N. B.

A PLEASANT GATHERING.

MR. T. H. ESTABROOKS ENTERTAINED HIS EMPLOYEES.

Mr. T. H. Estabrooks entertained the members of his travelling, warehouse and office staffs at dinner at White's restaurant on Wednesday evening. Mr. Estabrooks presided. With the exception of three of the travellers all the members of the staff were present. After justice had been done to the dinner Mr. Estabrooks proposed a toast to the King. Then came toasts to Our Travellers, the Office Staff, the Warehouse Staff, Our Host and the Ladies, all of which were duly honored. In response to the toast to Our Host, Mr. Estabrooks made a capital speech. During the evening songs were sung by Messrs. W. C. Gaden, E. Q. Cooke, S. Hustwit, L. Armstrong. A musical duet was given by L. Armstrong, and V. d'Olliqui. Mr. Geo. Ramsay gave a clog dance, and selections were given by a quartette composed of Messrs. W. C. Gaden, E. Q. Cooke, Louis Armstrong and V. d'Olliqui.

The occasion was marked by several presentations. Mr. W. R. Miles was presented with a handsome smoker's set by the travellers. Mr. Estabrooks was the recipient of two gifts. One of these was a tea set of French china from his staffs, the other a large birthday cake from Mr. F. White, Wednesday being Mr. Estabrooks' birthday. The gathering broke up about midnight.

The menu card was of unique style, being the product of the establishment of Messrs. Paterson & Co., 107 Germain st. The covers were of tea lead and on the first page was a red rose. Other pages gave the menu and the toast list. The card was held in a souvenir napkin ring of celluloid, the ring being kept together by small steel cuff links. On the top of the menu was a small red rose.

In the Montreal City Council on Tuesday aldermen declared their belief that the bad whiskey sold in Montreal is the cause of so much crime recently committed by men and women in drunken frenzy. It was decided to ask the federal government to make an analysis of the intoxicating liquor sold in the saloons.

At noon Thursday it was officially announced that the miners had given their assent to the terms of the three years' contract proposed by the Dominion Coal Company a few weeks ago.

"Do you think that the automobile will cause the extinction of the horse?"
"Not unless the horse persists in getting in the way," answered the chauffeur.

**Society
Visiting Cards
For 35c.**

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO.,
107 Germain Street,
St. John, N. B.
Wedding Invitations, Announcements
A Specialty.

**ALLEN'S
LUNG
BALSAM**

will positively cure deep-seated
**COUGHS,
COLDS,
CROUP.**

A 25c. Bottle for a Simple Cold.
A 50c. Bottle for a Heavy Cold.
A \$1.00 Bottle for a Deep-seated Cough.
Sold by all Druggists.



Ladies, HAT FASTENERS holds hat firmly. Used on any hat does away with pins which destroy hats. By mail postpaid 25 cents. Money back if not satisfactory. Lady Canvasse wanted. Address

MERCANTILE AGENCY,
74 Stanley Street,
St. John, N. B.

Recreation

and study are both essential to proper education. This residential collegiate school neglects neither for the other. Moral influences are of the best. For 48th yearly calendar address A. L. McCrimmon, WOODSTOCK COLLEGE WOODSTOCK, ONT.

The ROYAL HOUSEHOLD way of baking bread is the way to get best results from

**Royal
Household
Flour**

Write us and we will send you printed directions which when carefully followed will produce the finest loaf of bread ever seen in the country.

THE OGILVIE FLOUR MILLS CO., LTD.
MONTREAL.

School Home

It is sought to make this college a helpful Christian home for every girl entering it. Thorough courses in Preparatory and Collegiate studies, as well as in music and art. For Calendar, address

MOULTON COLLEGE
MONTREAL, ONT.

Save your Horse

BY USING

FELLOWS' LEEMING'S ESSENCE.

IT CURES

Spavins, Ringbones, Carbs, Splints, Spains, Bruises, Swellings and Stiff Joints on Horses. Recommended by prominent Horsemen throughout the country.

PRICE FIFTY CENTS.

T B BARKER & SONS, LTD
ST. JOHN, N. S., Sole Props.

G. J. O'Call, H. D., M. R. S., London.
Practise limited to

EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.
163 Germain St.

Insurance. Absolute Security
QUEEN INSURANCE CO.
Ins. Co. of North America.

JARVIS & WHITTAKER,
General Agents.

74 Prince William Street, St. John, N. B.

BEATS ALL PREVIOUS RECORDS.

Since its establishment 10 years ago the attendance at the
FREDERICTON BUSINESS COLLEGE

Has been steadily on the increase. The number registering this term is away in advance of all previous years.

This is the best testimonial we can place before the public. Send for Free Catalogue. Address.

W. J. OSBORNE,
Fredericton, New Brunswick

Do You Realize That a Neglected Cough May Result in Consumption.

If you have a Cold, Cough, Hoarseness, Bronchitis, or any affection of the Throat and Lungs, what you want is a harmless and certain remedy that will cure you at once.

There is nothing so healing, soothing, and invigorating to the lungs as the balsamic properties of the pine tree.

DR. WOOD'S NORWAY PINE SYRUP

Contains the potent healing virtues of the pine, with other absorbent, expectorant and soothing medicines of recognized worth.

Dr. Wood's Norway Pine Syrup checks the irritating cough, soothes and heals the inflamed Lungs and Bronchial Tubes, loosens the phlegm, and gives a prompt sense of relief from that choked-up, stuffed feeling.

Price 25 cents per bottle.
Be sure and ask for Dr. Wood's.

Beware of the fact that

White Wave

disinfects your clothes

and prevents disease.

The Home

FASHION AND HEALTH.

About a century ago there flourished in this country a gentleman with a large family of daughters with whom he was accustomed to correspond almost daily while they were away at school. His letters contained so much wise advice that they were later collected for publication. From the viewpoint of our twentieth century wisdom some of the parental admonitions are rather amusing, says Robert Webster Jones in the December [Housekeeper. For instance this: "My dear daughter—Though good health is one of the greatest blessings of life, one should never boast of its possession. We so naturally associate the idea of feminine softness and delicacy with a corresponding delicacy of constitution, that when a woman speaks of her great strength, her extraordinary appetite, her ability to bear excessive fatigue, we recoil at the description in a way she is little aware of."

Since fashion rules us all, men and women alike, how delightful to think that nowadays it is fashionable to be healthy! In Beau Brummel's day, the mincing dandy, who found all exertions "such a bore," held the centre of the stage. The hero, the heroine also, posed most of the time as an interesting invalid. He was always going to Bath or one of the German spas to "take the water." She was supposed to subsist entirely upon dainty tid bits that would have hardly kept a canary bird alive, and a predilection for anything so substantial as breakfast and onions would have been thought disgraceful. The athletic man and girl are the centers of popular admiration today. For once, fashion and common sense have joined hands. Let us hope that the union will be a permanent one.—Argus.

CANDY RABBITS.

Among the Christmas sweets, even a chocolate mouse can not rival the cunning marshmallow rabbit, while the making of the latter affords "a good time" to the older children beforehand.

A [box of marshmallows, a few of the smallest pink candies, a sheet of moderately stiff paper, and one sheet of pink paper such as stationers use to wrap parcels, a little gum arabic or white of egg, a needleful of white thread, and all the materials needed for constructing a large family of these engaging animals.

First gum the two sheets of paper smoothly together, and while they are drying, use the fingers to shape the marshmallows a little, and by "pinching," give each one a short up-turned tail.

Then cut the paper into half-inch squares—two for each rabbit—round them off with the scissors, and roll them into tiny cornucopias, with the pink lining inside. These, of course, are the ears, and by making a small slit with the point of a pen knife, and touching the end of the "horn" with gum arabic, they are easily fixed in place. Two more slits, lower down permit you to press Bonny's pink candy eyes into position, and the thread, which should be doubled several times, gives him the whiskers that are his crowning glory.

Considerable ingenuity can be exercised by little fingers, in varying the expression and attitudes of these short lived pets.—Little Men and Women.

CELERY IN PEPPER.

Celery Baked in Pepper Cases.—Cook in boiling salted water, chop very fine and drain, celery to the amount of a pint. Scald six green peppers, rub off the skins, cut off the stems and remove the seeds. Make a rich Italian sauce as follows: Fry one tablespoonful of chopped shallots in one tablespoonful of salad oil until yellow. Add a sprig of parsley, a tablespoonful of chopped mushrooms, and fry five minutes; dredge with a tablespoonful of brown starch; mix well and add one cupful of brown stock. When smooth add two tablespoonfuls of mushroom catsup and the celery pulp. Fill the pepper shells, place close together, in a bak-

ing-dish containing an inch of hot water and a generous lump of butter and bake for half an hour.

BRAISED GOOSE.

Braised goose is one of the fine old English dishes rare enough to pass for a novelty. For this mode of cooking a flat-bottomed porcelain-lined kettle is the most desirable. First stuff the goose in any favorite manner and lay it in the kettle with some shavings of bacon or fat salt pork, and brown carefully. Remove and put in the kettle with a scant quart of boiling water, an onion, a few sprigs of parsley, some stalks of celery cut in inch pieces, two or three cloves and half a dozen pepper corns or a pod of red pepper, a bay leaf and two carrots in slices. On this bed lay the goose, cover closely, and keep it simmering and steaming for three hours. Some cooks place the kettle in a slow oven. The rich gravy that forms may be reduced to a glaze (boiling down over a quick fire) and the goose glazed and finished in the oven. It makes a very handsome and delicious dish. Apple croquettes made with rice are very nice to serve with it. Pour enough stewed apple hot over sufficient boiled rice to make it as soft as can be handled. Roll into croquettes, crumb and fry as usual.

A turkey, duck or capon may be braised in the same manner, and the flavoring of the bed varied to suit individual preference. It is by no means a bad way to cook a fat old hen, and the result with slow, long cooking leaves nothing to be desired, either in tenderness or succulent flavor.

What Sulphur Does.

FOR THE HUMAN BODY IN HEALTH AND DISEASE.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cureall, and mind you this old fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a teaspoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies the kidneys and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Williams while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

Many rate people who are tired of pills, cathartics and so-called blood purifiers, will find in Stuart's Calcium Wafers, a far safer more palatable and effective preparation.

When Accidents Occur

be prompt to apply Pond's Extract—the old family doctor; its soothing, healing powers are marvellous. Cures burns, scalds, cuts, bruises; relieves all pains. 40 years it has been the one family remedy for every emergency. Imitations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.

Sold only in sealed bottles under this wrapper.
ACCEPT NO SUBSTITUTE.

Many Women Suffer Untold Agony From Kidney Trouble.

Very often they think it is from so-called "female disease." There is less female trouble than they think. Women suffer from backache, sleeplessness, nervousness, irritability, and a dragging-down feeling in the loins. So do men, and they do not have "female trouble." Why, then, blame all your trouble to female disease? With healthy kidneys, few women will ever have "female disorders." The kidneys are so closely connected with all the internal organs, that when the kidneys go wrong, everything goes wrong. Much distress would be saved if women would only take

DOAN'S KIDNEY PILLS

at stated intervals.

Miss Nellie Clark, Lambeth, Ont., tells of her cure in the following words:—"I suffered for about two years with kidney trouble. I ached all over, especially in the small of my back; not being able to sleep well, no appetite, menstruation irregular, nervous irritability, and brick-dust deposit in urine, were some of my symptoms. I took Doan's Kidney Pills. The pain in my back gradually left me, my appetite returned, I sleep well, and am effectually cured. I can highly recommend Doan's Kidney Pills to all sufferers from kidney trouble."

Price 50 cents per box, or 3 for \$1.25. All dealers, or DOAN KIDNEY PILL CO., TORONTO, ONT.

HAD TO GIVE UP ALTOGETHER AND GO TO BED.

DOCTORS DID HER NO GOOD.

By the time Miss L. L. Hanson, Waterside, N. B., had taken Three Boxes of MILBURN'S HEART AND NERVE PILLS She Was Completely Cured.

She writes us as follows:—"Gentlemen—I feel it my duty to express to you the benefit I have derived from Milburn's Heart and Nerve Pills. A year ago last spring I began to have heart failure. At first I would have to stop working, and lie down for a while. I then got so bad that I had to give up altogether and go to bed. I had several doctors to attend me, but they did me no good. I got no relief until I argued by a friend to try Milburn's Heart and Nerve Pills. I sent to the store for a box, and by the time I had taken three-quarters of it I began to get relief, and by the time I had taken three boxes I was completely cured. I feel very grateful to your medicine for what it has done for me.—Miss L. L. Hanson, Waterside, N. B."

Price 50 cents per box, or 3 for \$1.25. All Dealers or THE T. MILBURN CO., LIMITED, Toronto, Ont.

THURSDAY
5th
JANUARY,
1905.

Our Winter Term opens.

Tuition rates:
1 month - \$10.
3 months - 27.
6 months - 50.
Students admitted any time.

For further information apply to
KAULBACH & SCHURMAN,
Chartered Accountants,
MARITIME BUSINESS COLLEGE,
Halifax and New Glasgow, N. S.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1905.

JANUARY TO MARCH.

Lesson IV.—January 22.—The First Miracle in Cana.—John 2: 1-11.

GOLDEN TEXT.

Whatever he saith unto you, do it.—John 2: 5.

EXPLANATORY.

I. THE SCENE. A WEDDING AT CANA.—Vs. 1, 2. On the Way. 1. AND THE THIRD DAY, reckoning from the last day mentioned (John 1: 43), when Jesus started for Galilee, and found Nathanael on the way. Jesus and his six disciples walked from the Jordan into a most beautiful region, "the unparalleled garden of God," where "the Song of Songs (a song of the wedding) had been composed by a poet into whose heart the cheerful vicinage had poured its sunniest beams, amid flowers and vines, and lilies and pomegranats, and all "the wild luxuriance of nature."

The Wedding. THERE WAS A MARRIAGE. "Including the marriage feast, which was frequently celebrated for several days (Gen. 29: 12 ff.; Judges 14: 12, Samson's wedding feast.) "Among all Orientals, marriages were occasions of much ceremony, and of unbounded feasting." CANA OF GALILEE.

The Guests. AND THE MOTHER OF JESUS WAS THERE. Already present as a friend, possibly as a relative. That she was a relative is confirmed by the fact that she speaks to the servants as if she were quite at home in the house (vs 5).

2. AND BOTH JESUS WAS CALLED (invited) AND HIS DISCIPLES, the five or six who accompanied him. As this was Nathanael's home, it would be natural that Jesus and his disciples were his guests there.

Jesus used the social life as a means of making known the blessedness of the gospel. Social life is the means of spreading the gospel, for every Christian should carry his religion with him wherever he goes. "While we are not to be of the world," says Dr. Taylor, "we must still be in it, and by remaining in it help to purify and ennoble it." Put the heaven in contact with the meal, not keep them separate.

II. THE OPPORTUNITY. THE FAILURE OF SUPPLIES.—Vs. 3-5. 3. AND WHEN THEY WANTED (lacked, came short of) wine. "The supply of wine having failed." "The oldest manuscript has a curious reading, accepted by Tischendorf: 'and they had not wine, because the wine of the wedding was finished.'"

The failure of the wine may have been caused by the unexpected addition during the feast of the six or seven guests, Jesus and his disciples.

None but those who know how sacred in the East is the duty of lavish hospitality, and how passionately the obligation to exercise it to the utmost is felt, can realize the gloom which this incident would have thrown over the occasion, or the misery and mortification which it would have caused to the wedded pair.

4. JESUS SAITH UNTO HER, WOMAN. The translation is more correct when we translate "woman" with the Cambridge Bible, "lady." Compare Luke 13: 12; John 10: 26; 20: 13. In the Greek tragicians it is constantly used in addressing queens and persons of distinction. WHAT HAVE I TO DO WITH THEE? Literally, what is there to me and thee? "Leave me to myself; let me follow my own course." Trench translates, "We stand on this matter on different grounds."

5. HIS MOTHER SAITH. This implies that she understood Jesus as really granting her request. If the unexpected presence of Jesus and his disciples was one cause of the failure of the supply, he, out of the kindness of his heart, would be glad to remove the trouble. UNTO THE SERVANTS. Who might not otherwise obey one who was only a guest. WHATSOEVER HE SAITH UNTO YOU, DO IT. This, the "Golden Text" of the lesson, is a noble motto for every life. What Jesus bids you do by his word or by his life, is always the best and highest you can do.

III. THE DREAD THAT WAS BOTH A WITNESS AND A SIGN.—Vs. 6-10. 6. SIX WATER POTS OF STONE.

These stone water jars of ancient make may still be seen in the villages of Palestine. TWO OR THREE FIRKINS APiece. Nearly nine gallons.

7. FILL THE WATERPOTS WITH WATER. Being water-pots, and not wine skins, there could be no thought of any remnant or sediment of wine, so that defeat or collusion was rendered impossible. TO THE BRIM. Implying an abundant supply, and no room for adding anything to the water.

It was the rich wedding present wherewith our Lord honored the house into which he had been hospitably received along with his followers.

8. UNTO THEM (the servants who had filled the jars with water,) DRAW OUT NOW into pitchers or wine cups. GOVERNOR (N. V., "ruler") OF THE FEAST. Either the head waiter, or, more probably, the chairman elected by the company from among the guests, who, in general, regulated the course of the feast and the conduct of the guests. 9. BUT THE SERVANTS... KNEW. So that they could testify as to the source of the wine.

10. EVERY MAN, etc. This is the universal custom. HAVE WELL DRUNK. R and Am. v., "Have drunk freely." "The word, at least, must indicate a condition in which men are unfit to distinguish between good wine and bad. The company then present was not in that condition, because they were able to appreciate good wine." THOU HAST KEPT THE GOOD WINE UNTIL NOW. "The significance of this remark consists in the certificate thus given to the quality of the wine."

IV. THIS MIRACLE A WITNESS AND SIGN OF THE GRACE AND GLORY OF JESUS.—Vs. 11. THIS BEGINNING OF MIRACLES. The first one he wrought in his ministry. The word in John for miracles is "signs," object lessons, deeds which were symbols, parables, allegories, each teaching some great truth. This is true of all Christ's miracles, but especially for those which John selected for record. None were without a spiritual meaning beyond the outward deed. AND MANIFESTED FORTH HIS GLORY. His true nature and work hidden under the form of a man. He manifested it not for himself, but in order that men might see him as their Saviour, worth trusting and obeying. The result was that his DISCIPLES BELIEVED ON HIM with a new increase of faith.

LINCOLN'S PASSES.

Lincoln's humor armed him effectually against the importunate persons with whom as the head of the nation, he was beset at all times.

During the Civil War a gentleman asked him for a pass through the Federal lines to Richmond.

"I should be happy to oblige you," said Lincoln, "if my passes were respected. But the fact is, within the last two years I have given passes to Richmond to a quarter of a million men, and not one has got there yet."

CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe and Effectual Cure for It.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing, headaches, flake appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate and mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Hallanson the safest and best treatment is to use after each meal a tablet, composed of Diastase, Aseptic Pepsin, a little Nux. Golden Seal and fruit acids. These tablets are now to be found at all drug stores under the name of Stuart's Dyspepsia Tablets and not being a patent medicine can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. R. S. Workman, Chicago, Ill., writes: "Catarrh is a local condition resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and poisonous discharge therefrom passing backward into the throat reaches the stomach, this producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure, but to-day I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I can not find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use."

Stuart's Dyspepsia Tablet is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, nervous sour stomach, heart burn and bloating after meals.

BRINGING HEAVEN AND HOME TOGETHER.

Home is the best interpreter of heaven. Home is not a place or a state, but a fellowship. It is not the walls of a house that make a home, for many who are housed well enough are yet homeless, having none of the joys of mutual kindness and help which bind men and women in the life of the home. Nor is home an internal condition of feeling, but a fellowship which takes us out of ourselves and our feelings, and makes us feel with and for others. So heaven is the perfect fellowship of those who have learned to forget self in the joys of others. And, as home finds its centre in the one who most perfectly exemplifies the love which is its life—generally in the home-making mother—so heaven finds its centre in him whose life was the perfect exemplification of the spirit of sacrifice, its charter. Sunder the life of man from his, "That where I am there ye may be also," either in this world or the next and you leave it for the contention and strife which constitute the misery of our human condition. With Jesus Christ as its centre, heaven becomes intelligible as the eternal fellowship of joy and peace.—Selected.

It has been decided to establish a new cavalry regiment in Manitoba and the Northwest. The headquarters of the regiment, which has not yet been fixed, will be located at some point west of Winnipeg. The proposition to increase the permanent corps by a squadron of mounted infantry to be known as the Strathcona Horse, with headquarters in the Northwest Territories has also been agreed to.

WEAVER'S SYRUP advertisement. USE WEAVER'S SYRUP. It purifies the Blood and cures Boils, Humors, Salt Rheum. Davis & Lawrence Co., Ltd., Montreal.

INTERCOLONIAL RAILWAY

On and after MONDAY, November 21st, 1904, trains will run daily (Sunday excepted) as follows:

Table with 2 columns: Train Name and Time. Includes TRAINS LEAVE ST. JOHN and TRAINS ARRIVE AT ST. JOHN.

D. POTTINGER, General Manager.

Railway Office, Moncton, N. B., Nov. 18th, 1904.

CITY TICKET OFFICE, 7 KING STREET, ST. JOHN, N. B. Telephone, 1053.

GEO. CARVILL, C. T. A.

MARRIAGE CERTIFICATES advertisement. mailed, postpaid, for 50 cents per doz. PATERSON & CO., 107 Germain St., St. John.

USE FERROVIM TRADE MARK. A Splendid Tonic Builds up the System Strengthens the Muscles Gives New Life. Sold by all medicine dealers. Davis & Lawrence Co., Ltd., Montreal.



THE CANADIAN NORTH-WEST. Homestead Regulations.

Any seven numbered sections of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 30, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY. Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES. A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (3) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have before 30 acres substantially enclosed.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homestead to entitle them to patent on or before the 2nd June, 1888.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

INFORMATION. Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to sell them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

JAMES A. SMART, Deputy Minister of the Interior. N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

Bells 100 lbs. to McShane's. Any tone desired—Chimes, Peals, Single. HERRIAGE BELL POTTERY, Baltimore, Md., U.S.A.

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 25,000 BELLS FOR SCHOOLS & CHURCHES. G. MERRILL & CO. PURE BELL METAL. WEST-TROY, N.Y. BELLS MADE IN CHINA, ETC. CATALOGUES FREE.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. MARSH, D.D., St. John, N. B. and the Treasurer for P. E. Island is Mr. A. W. STERN, CHARLOTTETOWN. All contributions from churches and individuals in New Brunswick should be sent to Dr. MARSH; and all such contributions P. E. Island to Mr. STERN.

HILLESDALE, N. B.—Our church here still manifests kindness to the pastor, who is now on his 10th year. On Xmas eve they presented me with a purse containing \$85. For all the kind tokens of this field we thank the Giver of all good and pray he may richly reward. R. M. Bynon.

FAIRFIELD, N. B.—Our church, although weakened by removal, now looks more promising. The pastor's salary has been promptly paid; other interests received attention. On December 20th the pastor was presented with a purse which with other favors received amounted to \$41. May he reward the kind donors. R. M. Bynon.

BROOKFIELD, COL. N. S.—It is over four months now since we came to Brookfield, and we find ourselves comfortably situated among a warm hearted kind and thoughtful people. We met with a warm reception from the first and all along we are receiving tokens of kindness and thoughtfulness as to the pastor's welfare. Christmas time was taken as an occasion to express this again, when we were remembered by the people of Forrest Glen with a valuable hall lamp and by the people of Brookfield with a very nice china tea set. The children of the S. S. gave us an excellent treat in their Xmas concert, and were themselves made happy by the gifts from the Christmas tree presented by Santa Claus himself. Since coming here two have been received by letter and others are expected to come in with us soon. We have been observing the week of prayer in union meetings, and trust that the God who hears and answers prayer may speedily visit us with showers of blessing.

NICTAUX.—Have been holding some special services at Bloomington, a section of the Nictaux church, and as a result God's people have been refreshed and souls have been saved. Bro. H. F. Adams was with us two evenings and his impressive way of putting truth was exceedingly enjoyed by all of us. On Xmas day, I baptized three promising young men, others have been converted and will follow Christ in the near future. On Xmas night, the Torbrook Sunday school had a concert which was of a very impressive nature bearing on the Christ child and was greatly appreciated by the large audience. We purpose holding the week of prayer at Nictaux proper. As a result of our "Industrial Guild" we have sent fifty dollars to foreign missions, \$26 from Torbrook and \$24 from Nictaux. Entering upon another year of working for the Master, we thank God and take courage. PASTOR C. H. HAVENSTOCK.

IMMANUEL CHURCH, TRURO.—Our annual business meeting was held on Friday evening, Dec. 30th, and was pronounced by all a model business meeting. In addition to the appointment of officers for 1905 excellent written reports were presented in by the church Treasurer, the Sec'y and Sec-Treas. of the S. S.; the head of the Home Department. The Pres., Sec-Treas. and chairman of Lit-Devotional Com. of the Y. P. Society, the Pres. of the W. M. A. S. and the leaders of the Senior and Junior Mission Bands. Also a report from the Treasurer of the Building Fund Society. All of these reports were most encouraging in their tone. They clearly revealed the fact that honest, faithful work has been done during 1904, and that the fifth year of the present pastorate has been more successful than any of the preceding years. Forty have been added to our membership during the year, twenty eight by baptism. At the close of the meeting our faithful treasurer W. E. Bryson was

presented with an address and a purse to which he made suitable reply. M. A. MACLEAN.

TRURO, Jan. 3, '05. ABERDEEN AND WINDSOR—Another is added to the already large number of pastorless fields, licentiate C. Frank Rideout who has successfully ministered to the Aberdeen and Windsor Baptist churches for a year and a half has resigned his charge to take a course of study at Acadia, very much to the regret of his people. Since it became known that he was to leave, he has received many tangible proofs of good will of his people and of general regret at his departure. At the closing service at the Aberdeen church, the clerk, Mr. Ira Corey in behalf of the church and congregation presented an address to the pastor, referring in words of appreciation to the fidelity and zeal with which he had discharged his duties among them, the esteem in which he was held by the people generally and the universal regret that was felt in his removal accompanying the address was a purse containing thirty three dollars and fifty cents as a tangible expression of the regard in which the pastor was held by the people of his charge. Mr. Rideout was taken completely by surprise, but made a fitting response to the kindly sentiments which were expressed in the presentation address and the warm feelings of attachment which he felt toward the people to whom he ministered according to his ability.

EAST JEDDORE—The outlook is very encouraging for the East Jeddore Baptist church, the relationship between pastor and people is very pleasant indeed. Peace and harmony prevail through the entire community. Our congregations are large and the interest is good, there are some indications of a revival, some have already in prayer meetings expressed a desire to become Christians. We are now engaged in the week of prayer which will be followed (D, V) by special meetings at Lower East Jeddore. At the annual business meeting Dec. 31st 1904, the financial showing was better than it has been for a number of years. It was resolved that the church spire be repaired and the outside painted next summer, and one new stove bought. The north east branch is very much in need of a new house of worship. The people have quite a little sum of money on hand for that purpose. We have now a newly organized sewing circle of 26 members. We are preparing to arise and build and hope to be able to begin the good work in the spring. The dear people of East Jeddore are very kind and thoughtful of the needs of their pastor and family, a number of our warm friends surprised us on the evening of Jan. 5th by coming in and taking charge of our home, and gave us a nice little pounding with a number of very useful articles, also presented Mrs. Porter with a very handsome set of dishes. We like that kind of pounding very much, then after having enjoyed a very delicious tea all went home feeling that they had spent a very pleasant evening and that it was more blessed to give than to receive but we thought it was blessed to receive. May the kind Father bless the givers one and all. JAS. A. PORTER.

NEWCASTLE.—On the first Sunday in Dec. last it was my privilege to assist in the opening of the Baptist church at Durby, six miles from Newcastle and under the watch-care of Rev. O. E. Steeves. The day was fine and the sleighing excellent. Large congregations were present at the three services. The interest was good as seen in the large attendance and the offering of over \$100.00. The writer preached in the morning, Rev. W. E. McIntyre in the afternoon and the pastor Rev. O. E. Steeves in the evening. Rev. I. N. Thorne, who resides at Whitneyville and who has charge of a number of churches in this county was present and assisted at the morning and afternoon services. The services of the day were inspiring and a good impression was left upon the minds and hearts of the people. The afternoon sermon by brother McIntyre was scholarly and exceedingly helpful. Brother McIntyre is one of our very best preachers. His well-trained mind, his easy expression of thought, his

LITTLE BOYS' OVERCOATS



- \$3.50—BLUE FRIEZE RUSSIAN COAT, with fancy Brass Buttons, Slash pockets and Velvet Collar.
- \$4.25—BLUE FRIEZE RUSSIAN COATS, with Brass buttons, Velvet Collar and Black Leather Belt.
- \$5.00—GREY CURL CLOTH RUSSIAN COAT, with a cloth belt at the back, Slash Pockets, Velvet Collar and Cuffed Sleeves. Gun Metal Buttons.
- \$6.00—GREY VICUNA RUSSIAN COATS with a naval badge on the sleeve; two pleats down the back, with a Cloth Belt, Gun Metal Buttons, Velvet Collar. Fancy stitching around the Cuffs.
- \$3.75 BOYS' BLANKET COATS, of Blue Blanket Cloth, trimmed with Scarlet, Detachable Hood and Deep Collar. Lined through the shoulders with Red Cloth. Very warm and comfortable. A \$4.50 size also.

BOYS' OVERCOATS in all sizes and styles—Coats that can be relied upon.

Boys' Durable and Stylish Clothing of All Kinds.

(New Building.)

Manchester, Robertson, Allison, Limited.

SAINT JOHN, N. B.

gentlemanly bearing at once commanded respectful attention. No one can hear him preach without feeling greatly helped and inspired. Rev. O. E. Steeves is doing an excellent work. He is held in high esteem on this field. His estimable wife is a great help to him in the discharge of so many duties which naturally belong to a larger field. It was the privilege of the writer to know brother Steeves when he first responded to God's call to enter the ministry. He gave to God and His work a noble manhood. Trained in a Christian home, accustomed to read his Bible from childhood he responded most heartily to the hearings of divine providence. May the Lord richly bless this brother in his great work. The repairing of this church at a cost of over \$500, is an illustration of Bro. Steeves courage and faithful effort. W. CAMP.

NEW GERMANY, N. S.—It is with pleasure that we forward some church news to the "MESSENGER AND VISITOR." For the past few months we have been very busy making repairs on the interior of our church building at Barrs Corner. The work was begun the middle of September. A chancel has been built; the old pews and gallery removed; the interior has been sheathed with metallic, and tastefully painted by Smith and Schmare, of Mahone Bay; class rooms have been provided oak pews have been set up, and everything made to harmonize. All the repairs have been executed by two of our young church members, Lennie S. and Maynard DeLong. The workmanship has been pronounced by all as first class, reflecting great credit upon the workmen. All the work has been under the supervision of an efficient building committee: F. W. Verge, Enoch Durland and Reuben Webber. These brethren deserve the highest praise for their devoted interest in this work. We have many willing helpers who have made donations apart from liberal subscriptions. Communion holders were put in position by Bro. J. W. Langill; a communion table by Bros. Lennie and Maynard DeLong; a lock by Bro. Enoch Durland; a Bible by deacon J. L. DeLong; carpets by the ladies; chairs for vestry by the gentlemen, light by Bro. F. W. Verge; and pulpit chairs by the pastor. Our repairs have cost us \$1385. We owe today about \$820. We have subscriptions to the amount of \$620 to cover this debt, leaving \$200 unprovided for. I am in hopes that in a few days the remaining \$200 will be covered by subscription. On New Year's day we reopened our church home. We held three services through the day. In the morning Rev. M. W. Brown, who was once pastor here for nine years, preached a clear, helpful, spiritual sermon; in the afternoon Rev. G. P. Raymond, who ministered to this church for five years, preached a thoughtful and uplifting sermon;

in the evening a platform meeting was held when each of the pastors gave an address. We were pleased to have with us pastor Beaman, of New Canada, and pastor Bartlett (Methodist), who assisted in the services. The day was most enjoyable; the congregations were large, and collections good. We trust that this forward movement in repairs will be an uplift to us in spiritual things. H. B. SMITH.

BABY'S OWN TABLETS.

This medicine comes as a message of hope to all worried mothers. It is the best thing in the world for stomach, bowel and teething troubles, which make little ones weak, sickly and peevish. It will make your baby well, and keep it well and you have a positive guarantee that it contains no opiate or harmful drug. Mrs. James Hopkins, Tobermory, Ont., says:—"I have used Baby's Own Tablets and would not be without them. Mothers who have sickly, cross and fretful children will find these Tablets a great blessing." These are strong, hopeful words from a mother who has proved the value of Baby's Own Tablets. This medicine is sold by all druggists or sent by mail at 25 cents a box, by writing The Dr. Williams Medicine Co., Brockville, Ont.

AN IMPORTANT CHANGE.

Messrs. Baird & Peters in a circular letter to the trade make announcement that after January 1 their tea business will be carried on under the name and style of the Vim Tea Company, and will be conducted separate and distinct from the firm's grocery business. This change has been rendered necessary because of the growth and development of the business in the short period of three years that the firm have been making a specialty of their tea department. At present Vim Tea has a growing popularity in all the Maritime Provinces, Quebec, Newfoundland and the neighboring States, and the Vim Tea Company will conduct an even more energetic and vigorous campaign than has been possible in the past. St. John people must note with pride this further evidence of the growing prosperity of one of this city's most energetic, enterprising and reliable business houses.

WANTED.

By a small family in St. John a competent assistant for housework and care of children. The work is not hard. References will be required. Address stating experience, etc. Mr. HOUSEKEEPER, care of Paterson & Co., 107 Germain St., St. John, N. B.

HOW TO GAIN FLESH

The life of food is the fat within it—the more fat the more real benefit from the food; that is why cod liver oil is a powerful builder of flesh.

Scott's Emulsion of pure cod liver oil solves the problem of how to take cod liver oil. That is one reason why doctors have been prescribing Scott's Emulsion for all wasting diseases, coughs, colds and bronchitis for almost thirty years.

One of the inducements offered in order to substitute something else for Scott's Emulsion is the matter of cost. You save a few cents at the expense of your health. Scott's Emulsion costs more because it does more and does it better than the substitutes.

We'll send you a sample free upon request.
SCOTT & BOWNE, Toronto, Ontario.

DEATHS

BLACKBOURNE—At Belmont, Hants Co., N.S., Dec. 23, in the 64th year of his age Mr. Terrance Blackbourne, leaving a widow and five children to mourn their loss.

MONTAGUE—At Public Harbor, Dec. 20th, 1904, of rapid consumption, Thos. H. Montague, aged 72 years. His widow and five children survive him.

MILLER—At Truro, N. S., Dec. 19th, 1904, Sarah Miller, relict of the late Lechart Miller, at the age of 87 years and 8 months. After a life that saw much trouble her sister was spared much illness at the last and went home in quietness. Jesus Christ was her portion and he did not fail her. To her death was gain.

LEFURGEY—At Summerside, Dec. 24, 1904, after an illness of only a few days William A. Lefurgey aged 78 years. A consistent member of the Baptist church, a good citizen, a loving husband and kind father has gone from us. His faith claimed the promises of God and he peacefully passed into the great world beyond, leaving a widow, six sons and one daughter and an aged sister who deeply feel his departure. One of the largest funeral gatherings ever held in this place gathered on the afternoon of the 31st, evincing their love and esteem for this brother.

MAHANEY—At Cambridge, on Nov 25th, Robert Mahaney, at the age of 72 years; that dread disease consumption had for months given intimation to the friends that the end was near. Our Brother united with the Cambridge Baptist church about three years ago and lived a Christian life until he was called home. During his illness he found God's grace sufficient for him and died trusting in the finished work of Christ. The mother, father, brother and sisters have the sympathy of the community in their affliction.

PEARSON—At Union Square, Kings Co., N. S., on the 13th of December, after an illness lasting since September, Abijah Pearson aged 50 years. Brother Pearson was born in Sackville, N. B., and came to N. S. about 30 years ago. He had been a member of the Cambridge Baptist church almost ever since its organization 30 years ago. The funeral service which was held at the home was largely attended showing the esteem in which our brother was held. Bro. Pearson has for years been one of the leading members of the Cambridge church and in his death we have sustained a very great loss. He leaves a widow and three children to mourn their loss.

MARSTERS—At Summerville, Hants Co., N. S., Dec. 20th, Mary, beloved wife of Deacon Joseph D. Marsters in the 87th year of her age. A sorrowing husband, two sons and two daughters are left to mourn their loss, but to rejoice in her gain. In early life our sister identified herself with the church under the ministry of Rev. Mr. Stephens and has been known throughout her long life for her sweet Christian character and godly walk. A mother in the home and in Israel. She will be greatly missed in the community, where she was beloved by all. Her last thoughts were about the kingdom of God and its extension in the world. "Blessed are the dead, who die in the Lord."

TURNER—At New Ross, N.S. Nov. 30th, beloved wife of Mr. Samuel Turner in the 74th year of her age. Our sister was a great sufferer during the last few months of her illness, but her trust in God was strong and her resignation complete. Deceased leaves a kind and aged husband, eight sons and one daughter and many other dear ones to mourn their loss. Sister Turner was highly respected and greatly beloved by all as one of the most peaceable citizens of this community. The funeral service which was quite largely attended was conducted by her pastor, A. Whitman. May the Lord Jesus comfort all her friends with the thought that her spirit is now with Christ in glory, and that her body will have a resurrection to eternal life. "Asleep in Jesus."

SAWLER—Joseph Sawler of Cambridge, died at his home on August 15th, at the advanced age of 92 years. Until July 11, Bro. Sawler had been as well as usual and on that date attended the funeral service of his youngest son Everett who had died very suddenly in Massachusetts. While waiting at the station for the body of the son the sad news came of the death of a grand-daughter, Miss Irene White. The shock of the double sorrow seemed more than the worn body could stand and he gradually weakened until the end came. Brother Sawler was a man who walked with God. As the outward man perished the inward man was renewed day by day. The Bible was God's Book to him and his life was fed day by day from this divine source. He leaves a widow and a large family of children, the rich heritage of the memory of a godly life.

CAUTE—It became our solemn duty to lay aside to her last earthly resting place our aged sister, Mrs. Obed. Chute, for so many years partner of that faithful missionary in his work among the French of Digby and in all his labors a noble helper. Since her retirement to her home in Upper Steiwick she has been in active service and in spite of her eighty years has filled the position of housekeeper for her son, George P., in the home and has been so active among the small band of faithful Epistats, as to put to shame many younger Christians. At the last preaching service by the writer, about three weeks before the summons came, she was in her place at church. It was fitting that she should be called home on Christmas day for the end like her life was filled with his peace which came to earth at the first Christmas time. She leaves three sons, Dr. Arthur, professor of theology at Acadia, Rupert, M. D., of Musquodoboit, George R. at home and a host of friends and relatives to mourn her loss.

SCHAFFNER—Very suddenly at Truro, N. S., Dec. 28, 1904, Lt. Col. Shaffer at the age of 38. Our brother's death came as a great shock and has saddened many hearts. His illness was only of four days duration and there were no serious symptoms apparent until a few hours before his going. The loss sustained by the Prince St. Baptist church where Bro. Shaffer was a member, a deacon, and for the last fifteen years superintendent of the Sunday School is not easily put into words. Just a week before he died the S. S. at its annual meeting re-elected him as superintendent and his last words to his pastor related to the school. When the Maritime Baptist Convention was held in Truro in August he was chairman of the Reception Committee and to him was due in no small measure the perfection of arrangements which contributed so much to the pleasure of the occasion. From 1878-1882 he represented Annapolis Co. as a Liberal-Conservative in the Nova Scotia Provincial Legislature. For a number of years he was Lt. Col. of the 69th regiment and at the last camp at Aldershot he was Brigade Officer in Command. Genial, sympathetic, large hearted he was the soul of kindness and the memory of his good deeds makes many hearts very tender at this hour. A sorrowing wife, a son, and five daughters have the sympathy of all friends in their loss of a most affectionate husband and father.

DONDALE—At Clementsvalle, N. S., Dec. 23rd, John Dondale, aged 48 years. After spending two years in U. S., the deceased brother returned home in Oct. suffering from congestion of lungs and pleurisy; from these he recovered but other complications reduced his strength causing heart failure. He was a most estimable man and earnest Christian and will be much missed in church and community. By patient continuance in well doing he sought for glory and honor and immortality, eternal life. A widow, daughter, aged father and two brothers survive him. The funeral was conducted Christmas morning by the pastor, Rev. J. H. Balcom.

EDWARD—At Greenfield, Queen's Co., N. S., Mr. Robert Edward in the 86th year of his age. Born in Summerside, Lunenburg Co., where he spent the earlier part of his life, he afterwards removed to Buckfield, Queens Co., where he lived for a number of years. In 1833 he was baptized and united with the church. He finally settled in Greenfield, and was widely known as "the village blacksmith." For fifty years this brother was a pillar

in the church always true and steady, and in his place. He abounded in hospitality, and many of the older ministers have found a glad welcome beneath his roof. He has left a large family of grown up sons and daughters, grand children and great grand-children to mourn the loss of a good father. While the church may be the poorer for his departure, Heaven is the richer. "He rests from his labors and his works do follow him."

MARRIAGES.

DRAPER-HALE—At Woodstock, N. B., Jan. 4th, by Rev. I. A. Corbett, Isaac Draper to Cora Lee Hale.

HIGBY-BOYD—At Yarmouth, Dec. 24th, by Rev. M. W. Brown, Arthur Higby, and Alice Boyd, both of Yarmouth N. S.

BAUER-TOWER—At Moncton, Dec. 21st, by Rev. Ira M. Baird, M. A., Leonard Bauer to Agnes Tower.

STODDART-BEALS—At Inglisville, N. S., Dec. 28th, by Rev. J. H. Balcom, Carmen C. Stoddart to Bessie M. Beals, of the same place.

BENTLEY-JACKSON—At Delhaven, N. S., Dec. 28th, by Rev. I. A. Corbett, Horace Greely Bentley of Sheffield Mills to Lauretta Jackson of Delhaven.

CHUTE-PYNE—At the home of the bride, Princetown, Dec. 25th, by Rev. J. H. Balcom, Harry N. Chute, Clementsvalle, to Nora M. Pyne.

CLARA HADLEY—At Fort Shornum church, by Rev. S. A. MacDougall, on Dec. 20th, '04, J. J. Wallace Carr, to Clara Hadley, both of Oyster Ponds, Guysboro Co., N. S.

LAMONT-PORTER—At the home of the bride's mother, Lakeville on Nov. 9th, by Rev. D. H. Simpson, B. D., Grant Lamont and Lena M. Porter, both of Lakeville, Kings Co., N. S.

WIER-WEBBER—By Pastor W. F. Parker, at the Parsonage, Windsor, N. S., Jan. 4th, Edmund Wier, of Rawdon, N. S., and Annie E. Webber, of Burntcoat, N. S.

CANNING-MCGINNIS—By Pastor W. F. Parker at the Parsonage, Windsor, N. S., Dec. 31st, Thomas E. Canning, of Clarksville, N. S., and Cassie E. McGinnis, of West Cove, N. S.

MALLMAN-FREINDEL—At the parsonage, Dec. 27th, by Rev. H. B. Smith, Allen James Mallman, of Springfield, Annapolis Co., to Ella Feindel, of New Germany.

ROCKWELL PALMER—At the parsonage, Billtown, N. S., on Saturday, Nov. 12th, Albert Rockwell of Lakeville, Kings Co., N. S., and Alice Palmer of Black Rock, by Rev. D. H. Simpson, B. D.

SPINNEY-GOODWIN—At Glenwood, Dec. 28th, by Rev. M. W. Brown, Capt. LeRoy B. Spinney, of Gloucester, Mass., and Margaret B. Goodwin, Yar. Co., N. S.

HAGERMAN-INGRAM—At the home of the bride, Upper Queensbury, Dec. 28th, by Pastor A. A. Rutledge, Ward E. Hagerman, to Beatrice Ingraham, all of Queensbury, York Co., N. B.

BUDD-FORSYTH—At the Parsonage, Sunny Bras, Dec. 24th, by Rev. Ira M. Baird, Harry G. Budd of Coatesville, to Susie Forsyth of Shaw Brook.

BOULTER-SCHURMAN—At the residence of the bride's parents, Dec. 23, by Rev. J. D. Wetmore, Neil Boulter, of Glenwood, Lot 14, P. E. I., to Ada J. Schurman, of Summerside.

EDMONDS-VANDETTA—At Springhill, N. S., Jan. 4, '05, by Rev. H. G. Estabrook, Geo. L. Edmonds of Farmington, New Hampshire, and Miss Lena Vandetta of Montreal.

ROBINSON-ROBAR—At Bloomington, Cum Co., Dec. 21st, at the home of the bride's parents by Pastor C. H. Haverstock, Etta L. Robinson and Ethen Robar of Torbrook.

BROAD-MCDUGALL—At the residence of the officiating minister Rev. C. Sterlig, Upper Wicklow on Dec. 21st, David Broad to Fanny McDougall, both of Homerville, Car. Co., N. B.

HUBLEY-BISHOP—At the home of the bride's parents, St. Margarets Bay Road, Halifax, N. S., Dec. 28th, by A. J. Vincent, Herbert Allen Hubley of North West Arm, to Elizabeth Ann Bishop.

SKINNER-LAMONT—At the home of the bride, Woodville, N. S., on Wednesday, Dec. 2nd, by Rev. D. H. Simpson, B. D., assisted by Rev. John Hawley, Alfred P. Skinner of Brooklyn St., and Violet M. Lamont of Lakeville, N. S.

ACKNOWLEDGMENT.

On Christmas day, at the close of the afternoon service Deacon C. Gordon in behalf of the Springfield church and congregation, presented the pastor with a Persian lamb cap as a Xmas present. For this as well as for other gifts received from individuals on other parts of the field we wish in this public way to express our gratitude.
A. A. RUTLEDGE.

A Few Drops
of
Kendricks Liniment
to the sore throat or swollen tonsils, or any swelling, lameness or painful part, convince you of its power to relieve promptly.

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EQUITY SALE

THESE WILL BE SOLD AT PUBLIC Auction at Chubb's Corner, (so called), corner of Prince William Street and Princess Street, in the City of St. John, in the City and County of Saint John, in the Province of New Brunswick, ON SATURDAY, the twenty-first day of January next, at the hour of twelve o'clock noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on Saturday, the twenty-second day of October, in the year of our Lord one thousand nine hundred and four, in a certain cause therein pending, wherein James Myles and John Johnston, trustees under the last will and testament of John S. Nickerson, deceased, are Plaintiffs, and Hugh S. Wright, Maud S. Wright, Hugh E. S. Wright, Reginald F. Wright, Mary I. Wright and Edward S. Wright, are defendants with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiffs' Bill of Complaint and in the said Decretal Order in this cause as follows, that is to say: "All that certain lot, piece or parcel of land, situate lying and being in Queen's Ward, in the said City of Saint John, and known as the plan of the said City as lot number five hundred, and twenty-seven (527) the said lot having a front of forty (40) feet on the southern side of Leinster Street and extending back therefrom southwardly preserving the same width one hundred and twenty-five feet (125) feet more or less, and in the conveyance thereof from J. Twining Hartt, Barrister-at-Law, to the said John Harrison Kinnear, recorded in the office of the registrar of deeds for the said City and County of Saint John by the number 57541, Libro 20, of records, folio 477, 478, 479, 480 and 481, mentioned as having been theretofore conveyed to the said George V. Cowlin, and having been in his actual possession and occupation for a period of forty (40) years, together with all the buildings and improvements thereon and the rights and appurtenances to the said lands and premises belonging or appertaining, and all the estate, right, title, dower, right of dower, tendency by the courtesy of England, property claim and demand both at law and in Equity, of them, the said mortgagors, in to, or out of the said lands and premises and every part thereof.

For terms of sale and other particulars, apply to the Plaintiffs' Solicitor, or to the undersigned Referee.

Dated at St. John, N. B., this 8th day of November, A. D. 1904.

E. H. McALPINE, Referee in Equity.

EARLE, BELYEA & CAMPBELL,
Plaintiffs' Solicitors.


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NOTHING LIKE ENGLAND.

I was born within a mile of the spot where the war of the Revolution began. My ancestors and other kindred on both sides took a prominent part in the struggle with England. I am descended from the early Puritans of Massachusetts in every line of descent. So it will readily be believed that all my feeling and sympathy have been on the side of my country in the great controversy with England, which began with the exile of the pilgrims in 1630 and continued, with little interruption, until our last great quarrel with her, which ended with the arbitration at Geneva. Yet I am a passionate lover of England. Before I ever went abroad I longed to visit the places famous in her history, as a child longs to go home to his birthplace.

I have visited Europe six times. On each occasion I devoted the largest part of my time to Great Britain. The desire to see England again has increased with every visit. Certainly there is nothing like England and there never has been anything like England in the world. Her wonderful history, her wonderful literature, the beauty of her architecture, the historic and poetic associations which cluster about every street and river and mountain and valley, her vigorous life, the sweetness and beauty of her women, the superb manhood of her men, her navy, her gracious hospitality, her courage and her lofty pride, make up a combination never equalled in the world.—Autobiography of the late Senator Hoar.

Thou art never at any time nearer to God than under tribulation; which he permits for the purification and beautifying of thy soul.—St. Molinos.

Prize inward exercises, griefs, and troubles and let faith and patience have their perfect work in them.—I. Pennington.

A religion that stays in the clouds is of no use to anybody. Religion must be definite, practical, useful—a binding rule of daily life—or else it is as much a mockery as the gilded prayer wheel of the Buddhist.—Ex.

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more: a blessed spirit, for it is the Spirit of God himself, whose life is the blessedness of giving. Love, and God will pay you with the capacity of more love; for love is heaven—love is God within you.—F. W. Robertson.

Why, it is asked are there so many snares? That we may not fly low, but may seek the things which are above. For just as birds, as long as they cleave the upper air, are not easily caught, so thou also, as long as thou lookest at things above, wilt not easily be captured, whether by a snare or by any other device of evil.—Chrysostom.

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly; for this day is only ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—Jeremy Taylor.

WHAT WE KNOW ABOUT MARS.

We can draw all the geographical configurations, seas, coasts, islands, peninsulas, mouths of rivers, or canals of Mars with accuracy; and we can anticipate what district will appear in the lens of the telescope, for the length of the rotation of the planet is known to the hundredth part of a second. As the planet turns upon its axis more slowly than ours, the calendar of the inhabitants of Mars is composed of two consecutive years of 668 days and a bisextile one of 669 days. It is not many years since Mars entered into the sphere of our observation. And one can also say that there is but a small number of the inhabitants of this world who have observed it in all its details, and of these the

One Million Dollars

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When we purchased the rights to Liquozone, we decided to buy the first bottle and give it free to each sick one we learned of. We published the offer in nearly every newspaper in America, and 1,800,000 people have accepted it. In one year it has cost us over one million dollars to announce and fulfill the offer.

Don't you realize that a product must have wonderful merit to make such an offer possible? We have never asked a soul to buy Liquozone. We have published no testimonials, no physician's endorsement. We have simply asked the sick to try it—try it at our expense. And that is all we ask you, if you need it.

Kills Inside Germs.

Liquozone is not made by compounding drugs, nor is there alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research.

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot

kill. The reason is that germs are vegetables; and Liquozone—like an excess of oxygen—is deadly to vegetal matter.

There lies the great value of Liquozone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact that gives Liquozone its worth to humanity. And that worth is so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights.

Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquozone attacks the germs, wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

- Asthma, Abscess—Anemia, Bronchitis, Blood Poison, Bright's Disease, Bowel Troubles, Coughs—Colds, Consumption, Colic—Cramp, Constipation, Cancer—Ovarian, Dysentery—Diarrhea, Dandruff—Dropsy, Dyspepsia, Hay Fever—Influenza, Kidney Diseases, La Grippe, Leucorrhoea, Liver Troubles, Malaria—Neuralgia, Many Heart Troubles, Piles—Pneumonia, Rheumatism, Scorbutic—Syphilis, Skin Diseases, Stomach Troubles, Throat Troubles.

Tuberculosis, Furuncle—Ulcers, Yaws, Gonorrhoea—Gleet, Women's Diseases. All diseases that begin with fever—all inflammation—all catarrh—all contagious diseases—all the results of impure or poisoned blood. In nervous debility Liquozone acts as a vitalizer, accomplishing what no drugs can do.

50c. Bottle Free.

If you need Liquozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and we will pay the druggist ourselves for it. This is our free gift, made to convince you; to show you what Liquozone is, and what it can do. In justice to yourself, please, accept it to-day, for it places you under no obligation whatever.

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My disease is..... I have never tried Liquozone, but if you will supply me a 50c. bottle free I will take it. Name..... Address.....

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NONE Has a better record than WOODILL'S GERMAN BAKING POWDER.

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FAMILY MEDICINE. No Household Should be Without it.

In cases of DYSPEPSIA & INDIGESTION it gives immediate and permanent relief. For Irregularities of the Bowels its equal cannot be found. Its action is marked by extreme gentleness, no griping or pain. It is in fact PERFECT PHYSIC

performing the threefold function of Tonic, Physic and Appetizer.

For COUGHS and COLDS a little night and morning will restore normal conditions.

HEART BURN is instantly relieved by a dose. SICK HEADACHE also yields at once. For WHOOPING COUGH and MEASLES it is invaluable.

It invigorates and tones up the whole system, making life pleasant and worth the living.

Sold by all wholesale and retail druggists and stores in the Maritime Provinces at 50 cents per large bottle.

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COWAN'S COCOA and CHOCOLATE

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MILBURN'S LAXA-LIVER PILLS.

Stimulate the sluggish liver, clean the coated tongue, sweeten the breath, clear away all waste and poisonous matter from the system, and cure Sick Headache, Biliousness, Constipation, Heartburn, Jaundice, Water Brash, Catarrh of the Stomach, etc.

Mrs. C. Windrum, Baldur, Man., writes:—I suffered for years from liver troubles, and endured more than tongue can tell. I tried a great many different remedies, but they were of little or no benefit to me. Some time ago I got a trial package of Laxa-Liver Pills, and they proved so beneficial to me that I procured more. I highly recommend them to anyone suffering from disordered liver.

Price 25 cents or 5 for \$1.00, all dealers, or

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For particulars and Tickets call on W. H. C. MACKAY,

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This and That

A SUGGESTIVE FACT.

That celebrated trainer of wild animals and manager of a great show for many years, F. C. Bostock, has written a thrilling book about animal training; and he makes this assertion, that the first requisite of the animal trainer is good personal habits. "In some curious, incomprehensible way," he says, "wild animals know instinctively whether man are addicted to bad habits. It is one of the many problems that are beyond human understanding. For those who are the least inclined to drink, or live a loose life, the wild animal has neither fear nor respect. He despises them with all the contempt of his nature, and recognizes neither their authority nor their superiority. If a man has begun to take just a little, or deviated somewhat from the straight road, the animals will discover it long before his fellow-men."

This is certainly a strange fact. But that it is beyond human understanding is not so sure. Bad habits mean lack of self-control and of strength. The quality in the trainer which dominates the animal nature within him is precisely the quality that dominates the animal he trains. If he yields to the brute within him, no matter how little, his perfect poise and mastery are gone, and the keen instinct of the wild beast recognizes it instantly, before the slower perceptions of man find out his loss of dignity and control, the beast understands his degradation to their level, and his life is in danger every moment he is in their cages.

"Absolute personal integrity" is the first condition necessary for the successful lion tamer. He who rules his own nature, and he only can have dominion over the beasts, as Adam before the fall. Self-mastery is the distinction between man and the brute. Sin is not a gain, a strength; it is degrading weakness, always. It is a pity that while the wild beast recognizes this fact so surely, we sometimes forget it; and this life from the trainer's experience should help to remind us all.—Forward.

CELERY AND RHEUMATISM.

Ho, all ye rheumatics! Celery never was finer than that which you find in the market just now. Chop up the stalks in pieces an inch and a half in length, boil them in water until soft, then drink the water. Or stew them in milk and butter, thicken with a little flour and eat warm with toast or potatoes. Rheumatism is impossible, it is said, if the vegetables be cooked and freely eaten. Besides, there is no greater delicacy than stewed celery. The value of the plant lies in the apoil, or parsley-camphor, it contains. This dilates the blood vessels and has few equals as a diaphoretic and diuretic. Anything that produces a profuse perspiration is good for the rheumatic patient. All the world knows that celery is the best absorbent a drinking man can take, and its action on the kidneys and viscera is most healthful.—New York Press.

IN A GOOD CAUSE.

The measure of charity is the degree of personal sacrifice. A story which has probably been told before comes from a member of the committee of arrangements for a church fair. In her work she had employed a good-natured colored boy who had fetched and carried for her day and night. He had collected all the potted palms in the neighborhood, and taken them to the church without mishap. He had borne messages to every member of the committee. Although he had been paid for the work, his excellent service seemed to demand an additional reward.

To combine two good deeds in one the lady called him after all the patrons had finished supper, and told him to eat as much as he could. He obeyed. Ice-cream freezers were scraped to the bottom. One pretty maid after another brought him the remains of chocolate cake. The strawberry boxes were cleaned down to the smallest pink stains. Still Bob ate and smiled.

Finally, when there was nothing more to eat, the lady came into the room and pre-

pared to pay for Bob's supper. The treasurer made out the check. It amounted to two dollars and twenty-five cents.

Bob's patron looked surprised but said nothing, and opened her purse.

Bob stood beside her, wiping his mouth and shifting from one foot to the other.

"Thank you very much, miss," he said. "I ate all day was. I done de bes' I could for de cause."

HE KNEW HIS LIMITATIONS.

A gentleman went into a restaurant where there were colored waiters and ordered a sandwich and a cup of coffee. It was one of the rules of the place, says the Washington Star, that the waiter should write the order on a little slip of paper and put the price opposite. The check is then paid to the cashier at the desk. The gentleman tells the story:

"When I had finished my meal I picked up the slip, and glancing at it, saw that the waiter had written, 'Pie, five cents. Coffee five cents.'"

I called to the waiter, "Hey, George! I didn't have any pie. I ate a sandwich."

"Dat's all right, boss," he replied. "Pie an' san'wich is both de same price, an' I aint so good on spelling san'wich."

"You think you're very sharp," said the Cotton, "but you couldn't do much without me."

"Oh! I don't know," replied the Needle. "I notice that whenever you get into a hole I have to pull you out!"—Cassell's Little Folks.

Fair Visitor—"So you have really decided not to sell your house?"

Hostess—Yes, you see we placed the matter in the hands of a real estate agent. After reading his lovely advertisement of our property, mother, John, nor myself could think of parting with such a wonderful and perfect home.

Teacher—"How do you account for the phenomena of dew?" Boy—"Well, you see the earth revolves on its axis every twenty-four hours, and in consequence of this tremendous pace it perspires freely."

J. D. O'Connell leaves Sussex the last of this week for Little Rock, Arkansas, where he is engaged in the business of manufacturing egg yolk and albumen, which is used in the manufacture of gloves. Mr. O'Connell is manufacturing egg yolk and albumen in Sussex now and is shipping it to Montreal, where he has one customer who buys seventy-five thousand dollars worth a year.

FREE TO EVERYONE.

Priceless Book Sent Free for the Asking.

"There be books and books," some edifying, other entertaining, and still others instructive. The average man is so busily engaged in the labor of money making, that he has little time and less inclination for books which instruct; hence, when he feels out of sorts, either he gives no heed to Nature's warning, or he consults a physician, at an expense which a little knowledge would have enabled him to avoid.

There is probably no complaint upon which the public is so little informed, as to hemorrhoids; or piles; this small book tells all about their causes and cure; it treats of the different forms of blind, bleeding, itching and protruding piles; describes their symptoms, and points the way to a cure so simple and inexpensive, that anyone can understand and apply.

All affections of the rectum are treated in simple, plain language, so that all may understand, and learn how the cause may be removed. Many people suffer from piles, because after trying the numerous lotions, ointments and salves that are on the market, without relief they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on.

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These are exceptionally attractive on account of their perfect fitting quality and stylish effect. The collars hug the neck and the shoulders are shapely.

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The Wonder Working D. C. is prepared for the Relief and Cure of all STOMACH TROUBLES. Within 30 Days, on Receipt of 10c., we will mail to any address one large trial bottle. TEST IT.

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667 Huntingdon Avenue, Boston, Mass.—"Of all the preparations for dyspepsia troubles I have known, K. D. C. is the best, and seems to be entirely safe for trial by any one."

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Rector of Omssee, Ont.—"I have tested K. D. C. and knowing its value can recommend it to all sufferers."

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Argus, Ont.—"It gives me much pleasure to testify to the excellency of K. D. C. as a cure for dyspepsia."

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Rev. A. Hurdock, P. A. L. L. D.

Springford, Ont.—"It is only justice to state that in my case your K. D. C. has wrought a perfect, and I believe a permanent cure."

Rev. Geo. M. Andrews, D. D.

Auburndale, Mass.—"I recommend K. D. C. very strongly—in my case it has proved singularly efficient."

We hold a host of Testimonials from the best people of America. Testimonial sheets on application. Above are a few extracts.

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PATERSON & CO.

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PALE YOUNG GIRLS.

Obtain Bright Eyes, Rosy Cheeks and Perfect Health Through The Use of Dr. Williams' Pink Pills.

Miss Jennie Burrows, Rigault, Que., says: "I write to thank you for the wonderful benefit your Dr. Williams' Pink Pills have done me. I am now 23 years of age, but from the time I was fourteen I did not enjoy good health. A couple of years ago while attending school I grew worse, and the Sisters in charge called in a doctor. After treating me for some time, without any improvement, he told me that I must discontinue my studies. When I got home I was sent to Caledonia Springs. The first month I was there it seemed to help me, but, like all the medicine I had taken, the help was only temporary, and I relapsed into my former condition. I grew so pale and wax-like that strangers called me the wax-figure. My heart would beat so violently that I could hear the noise it made. I was so weak I could not walk a block without support, or without resting two or three times. My head would sometimes ache so violently as to almost drive me wild, and at other times I would grow so dizzy that I could not stand. All this time I was taking treatment, but all the time was getting worse and worse, and I hardly hoped ever to be better again. At this time I read in a newspaper of a somewhat similar case cured by the use of Dr. Williams' Pink Pills, and I determined to try them. By the time I had used a half dozen boxes I had improved a great deal. From that on, week by week, I gained in health and strength, until by the time I had used eleven boxes I was enjoying better health than I had done for years. I am now well and strong, and thank God for the blessings of good health your wonderful Dr. Williams' Pink Pills have conferred upon me. I would strongly advise every weak and ailing girl who reads this to lose no time in taking Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills cured Miss Burrows because they made the rich red blood necessary to drive disease from the system. These pills go straight down to the root of the matter in the blood and cure that. That is why they cure all troubles due to bad blood, Anemia, paleness, eruptions of the skin, palpitation, headaches, kidney trouble, rheumatism, neuralgia, and a host of other troubles, are all due to bad blood, and are speedily routed from the system by the rich, red blood made by the use of Dr. Williams' Pink Pills. Don't take a substitute; see that the full name, Dr. Williams' Pink Pills for Pale People, is printed on the wrapper around each box. If in doubt you can get the pills by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

NEWS SUMMARY.

An oyster containing pearls of the value of \$250 was found by a fisherman at Neumunster, Germany, a few days ago.

Mr. Ebon Perkins, manager of the Maritime Nail Works, has been granted a patent in the United States for a nail making machine.

Dr. Walter Thorner, of England, has found a method of photographing the back of the eye. This will probably be of great benefit to oculists.

The Japanese have three forms of salutation in every day use—one for saluting an inferior, one for saluting an equal, and another for saluting a superior.

Mr. Malouin, M. P. for Quebec Centre, has been appointed a judge of the Supreme Court of the province of Quebec, in the place of Judge Choquette.

The longest straight piece of railway line in the world is from Nyngan to Mourke, in New South Wales. This railway runs 136 miles on a level in a perfectly straight line.

The Bishop of London received a check for \$25 recently from an undertaker who sent it to him as a thank offering because his business had been good through the year.

Glass bricks are gradually coming into use, and it is said that glass will soon be used for making statues for public places as it resists the corroding effect of the weather much better than marble or granite.

Howard Gould is building a sea wall around his Long Island home which will cost \$1,000,000. His cow shed cost \$250,000 and his chicken coop \$150,000, and the New Killarney castle will cost \$5,000,000.

An order in council has been passed appointing W. F. King, chief astronomer of the Dominion; James P. Maboe, K. C., Stratford, and Louis A. Cote, C. E. Ottawa, to be Canadian members of an international waterway commission.

Steamer Galla, from Hamburg for Savannah, has arrived at Bermuda with the survivors of the crew of the Norwegian barque Marposia, from New York for Cette. The Marposia was blown up at sea by the explosion of her cargo of naphtha and eleven of her crew were killed. Seven of the crew were saved.

Dr. Jacob D. White, of Carleton, died on Wednesday after a long illness. Dr. White was seventy-eight years of age, and for about forty years practiced medicine in Carleton. He was very skillful and during his active years was connected with the General Public Hospital. He retired from active practice about seven years ago.

A section man named William Haehy of Bathurst was instantly killed in Newcastle yard Thursday night. Haehy had come down to Newcastle in charge of a snow plough and going through the yard to board a train to return home, he was struck by an engine and his skull badly smashed. A widow and five children survive.

The saw works of the James Robertson Co. at St. John, Montreal and Toronto, and the works of the Ottawa Saw Co. have been consolidated as the Canada Saw Co., Ltd., with a capital of \$125,000. Mr. Charles Magee, Ottawa, president of the new company, and Mr. F. M. Feeney, managing director of the Ottawa Saw Co., came to town on Wednesday to inspect the local plant.

Montreal city authorities and Baron de Hirsch institute are in trouble because of the 300 or 400 Russian Jews who landed at St. John within the last ten days and have reached Montreal in a stranded condition. The Baron De Hirsch institute has cabled societies in Europe to cease sending this class of immigrants until the spring months and in the meantime is shipping as many as it can to other places.

DON'T DELAY.

Don't fail to get your name on the list at once for the Family Herald and Weekly Star of Montreal. Ralph Gonnor's great story "The Prospector" starts in two weeks. The Family Herald is going to be bigger value than ever this year. No other Canadian paper gives as big value for your dollar.

TIGER TEA TIGER ON Every Packet. **IS PURE**

One of the most severe storms of recent years has raged between the Rocky Mountains and the Great Lakes Tuesday, causing much trouble to street car, railway and telegraph companies. The intense cold and terrific gale that followed close upon the fog coated the wires with ice, and later threw poles to the ground. Railway trains were badly delayed all through the west, some of them being twenty four hours late. Street car traffic was practically at a standstill. In its extent the storm was the most widespread of any in many years.

The January meeting of the board of management of the St. John Home for Incurables was held on Wednesday and was well attended. There are now twenty-five patients, nine in the male ward, nine in the female ward and seven in private rooms. Two were admitted during last month. The visitors reported that at Christmas time the inmates got an old-fashioned treat. The matron, who acknowledged gifts to herself and staff from friends of the home reported generous presents to the institution.

Mr. Geo. L. Palmer, representing W. A. Ewing & Co., of Montreal, entered the Western Union Telegraph office, Fredericton Thursday afternoon, and while writing a telegram dropped to the floor. Drs. Crockett and Atherton were immediately summoned and upon their arrival announced that Mr. Palmer was dead. Mr. Palmer for a number of years was employed at Mr. John M. Wiley's drug store, in Fredericton. He was married to Miss Lizzie Thompson, sister of Mr. John Thompson, carriage maker. Mr. Robert Peake, Western Union telegraph operator, St. John, is a nephew of the deceased, and a son, Geo. Palmer, is employed in Fairville and was immediately telegraphed for.

Directors of the C. P. R. have approved of the plans for the two new steamers ordered from a Glasgow firm for the Atlantic service. Both vessels will be larger than any now running to Canadian ports, and will have a speed of 20 knots. Each vessel will have a gross tonnage of 14,500, and will be 550 feet in length and sixty-five feet in breadth. There will be passenger accommodation in each vessel for 300 first, 350 second and 1,000 steerage. The steamers will be ready in April or May, 1905.

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